

# SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF  
SALESIAN CO-OPERATORS



MAY-JUNE, 1930

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Very Rev. Rector.



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ORGAN OF THE ASSOCIATION OF SALESIAN  
CO-OPERATORS

SUMMARY: The Faithful Servant. — The Missionary's Foes. — Blessed John Bosco: Social Worker - Cape of Good Hope. — Lest we forget. — Notes and News: Shiu Chow, China - Turin, Rome, Italy - India - Battersea, London - Paterson, Detroit, New York, Washington, U. S. A. — Retribution Divine.

## THE FAITHFUL SERVANT

The first successor of Blessed John Bosco was nominated Vicar of the Salesian Congregation with the right of succession, at the advice of the sovereign Pontiff, Pius X. This right was confirmed by Rome and Fr. Michael Rua became Superior General of the Salesian Family in 1888. The fame of sanctity that attended his person in life has increased apace, until we come to the fact, recorded in our last issue of the transmission to Rome of the documents dealing with the diocesan process of examination into the authenticity of the miracles and evidence of heroic virtues, adduced in favour of the cause of beatification of the said Fr. Rua.

### *Testimony of Bl. John Bosco.*

But, to go back still further, we find that the Blessed John Bosco himself was firmly convinced of the sanctity of this his beloved disciple of whom he repeatedly said, that did he but wish he could perform miracles. The truth of the statement is more evident to us than it was to the very contemporaries of Fr. Rua. Then, too, Pius X, of holy memory, when speaking of Fr. Rua, described him as a living model of Don Bosco, and, hence, took for the criterion of holiness of the disciple, that of the master. Since

then, the Church has pronounced her infallible judgement on the sanctity of the Father, and we may confidently hope that ere long she will do the same honour to the son.

Moved then by these expressions of approval from high quarters, as well as by those of the people, the Salesians are promoting with all the zeal possible in such a holy purpose, the cause of beatification of Fr. Rua.

For he it was, who guided the infant congregation in its first steps towards the ideal mapped out by its Founder: he it was, who preserved intact and unadulterated the spirit and tradition of his spiritual Father, Blessed John Bosco: he it was, who was so true to the heart of the Founder that he deserved to be called another Don Bosco.

### *A son of Bl. John Bosco.*

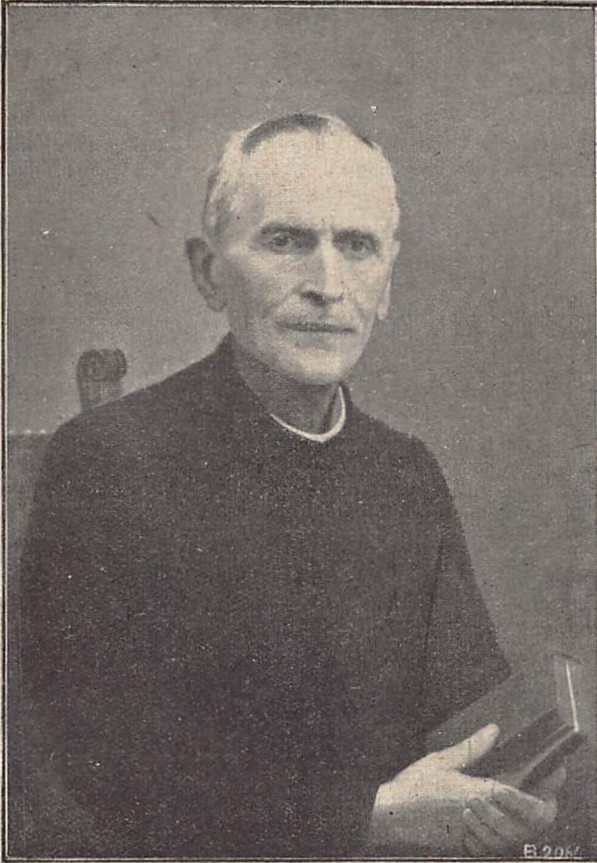
In the early days of the Salesian Congregation and even after the death of Don Bosco, it was the common opinion that Father Rua was a true representative of the spirit and a living model of the life of the Founder.

In fact he himself declared that his only aim was to be a rough copy of the Blessed John Bosco.

For Father Rua, the fact of his being a Salesian, a son of Don Bosco, was no empty

title or honorary position but it meant really and practically to be a man after the heart of Don Bosco, an imitator of his virtues, an emulator of his zeal for souls, a propagator of the kingdom of God, a worker for the poor and abandoned youth of society. And he was found faithful.

To Father Rua is the credit if the Salesian



Very Rev. Michael Rua, Successor of the Blessed John Bosco.

Congregation was true to the ideal of the Founder. He it was, who kept the obligations of duty ever before the eyes of his brethren: he it was, who constantly recalled the duties incumbent on those, who would be considered lineal descendants of the Blessed John Bosco.

#### *Early days.*

Michael Rua was born at Turin, in the June of 1837. He attended the schools of the Christian Brothers de la Salle and there

met Don Bosco, who was confessor to the boys. From the Brothers' schools he passed to the Oratory of Don Bosco as one of the most assiduous and zealous catechists and later, as one of the first boarders of the newly founded school. His fidelity to Don Bosco was ever his great characteristic and after his taking of the cassock in 1854, he became the right hand man of Don Bosco at the Oratory, in the various offices both inside and outside the school; on the visits that the Founder had perforce to make; and, especially, in the assistance of the stricken in the terrible plague of cholera that devastated Turin in that year.

In 1854, Don Bosco drew up the plans for the foundation of the Salesian Congregation and among the four pioneers of the new Congregation was Michael Rua. The following year he was the first to pronounce his vows into the hands of Don Bosco. These vows were but for a year but they form the foundation stone of the Salesian Congregation; and Michael Rua then became the stone that is placed at the head of the corner—the criterion of perfection for future generations of what a Salesian must be if he would live up to the magnificent ideal planned out for him by his Founder.

Concurrently, Michael Rua was secretary to Don Bosco, prefect of studies of the Oratory, and prefect of the house.

In 1859, when the Salesian Congregation was officially approved he was elected the Spiritual Director.

From that day forward his companions began to consider him as the future successor of Don Bosco.

#### *"Alter ego ..."*

He passed almost all his life at the side of the Founder and his one endeavour was to copy faithfully his spirit so as to be ready and capable to carry on his work. He was ordained priest on the 29th of July 1860 and became the first superior of the Oratory. This post was his, not only from his outstanding virtues but more from his deep knowledge

of the spirit of Don Bosco and his likeness to his Master. As the years went on, and the Congregation developed Don Bosco made more and more calls upon the activity of Father Rua. The most delicate tasks were confided to him, such as the personal correspondence of Don Bosco, when urgent duties precluded the possibility of his attending to the same. Then, too, the foundation of the first Salesian College at Mirabello in Monferrato was confided to Father Rua, for Don Bosco saw in him the one most likely to carry such a precarious undertaking to success: and, despite the great sacrifice that it entailed, he did not hesitate to deprive himself of the immediate collaboration of this beloved disciple for the space of two years.

In 1865, Father Rua was recalled to the Oratory to the post of Prefect and concurrently became General Prefect of the Congregation. Ever more pronounced was the fact that he was the confidant, the *alter ego* of Don Bosco and the touch-stone of his method of education.

### *Work, work, work.*

In 1868, a serious illness threatened the life of Father Rua. All were in great fear that this most useful and precious instrument was to be taken from Don Bosco, who alone was unperturbed at the illness of his son. Don Bosco told Father Rua that he would not die just then as there was plenty of work waiting for him to do. Father Rua got better and returned to his occupations which multiplied daily with the development of the Congregation and the decline in the health of Don Bosco.

Every work that Don Bosco undertook found in his child a most capable and zealous supporter. Thus do we find him not only interested, but afire with illuminated zeal in the development of the Congregation of the Daughters of Mary, Help of Christians, of the Foreign Missions, of the late Vocations, of the Union of Salesian Co-operators.

In 1884, the health of Don Bosco had become so poor that he was invited by the Sovereign Pontiff to nominate a Vicar with right of succession.

His choice fell on Father Rua and this honour was accordingly given him as a final proof of the affection, trust and esteem of the Founder.

The choice was most pleasing to the Pope who held Father Rua in the greatest respect.

In the Circular which Don Bosco issued to the Salesians anent the nomination of the Vicar and his duties, he said that the particular charge of the Vicar was, "*to watch carefully that the traditions so far established should be preserved intact: and so perpetuated.*"

Don Bosco died on January 31st 1888.



Fr. Rua amid the Salesian Boys at Smyrna.

The first thought of Father Rua was to call the Salesians all, the three branches of the family, to a lively endeavour in the imitation of the virtues of the Founder. Never was he tired of repeating both in his public utterances and private interviews, "The holiness of the children must be a cogent proof of the sanctity of the Father". On his own part he promised to the Salesian Family that he would preserve their traditions intact at the cost of any sacrifice whatsoever. This programme was so faithfully observed by Father Rua, that the faithful at large, as well as the Salesian Family, approached him with the same confidence as they had Don Bosco. They gave him the

same respect, the same reverence, convinced as they were that he was a living model of Don Bosco, that in him the teachings and spirit of the Founder were faithfully preserved without any shadow of alteration. To him the people now flocked in search of consolation and aid. To him did they recommend their many woes and griefs. To him did they bring their children to be blessed and from his prayers and blessings there followed the same effects as formerly had proceeded from the hands of the Founder. Indeed Don Bosco was right in affirming Father Rua's power over the grace of God and his fidelity in communicating that grace to the souls of men.

As head of the Salesian Congregation Father Rua gave his whole intent to the task of continuing the work of Don Bosco. To this end he consolidated the existing foundations and defined the scope of new ones. After the example of the Founder, he undertook many journeys both at home and abroad to visit the Salesian Houses and find means for new enterprises.

Everywhere the echoes were faithful to the visits of Don Bosco.

Everywhere there resounded the same cry that he was another Don Bosco: that his speech was that of a saint: that the charity and the zeal of the son were not less than those of the Founder.

### *Progress and contradictions.*

So great and so constant was his activity that the Salesian Congregation in twenty years had five times as many foundations as it had prior to his rule. Under his direction the Salesian works, already widespread in Europe and South America, passed into the United States, into Asia and Africa. Everywhere his ambassadors founded new centres of missionary labour and apostolic zeal. Everywhere the Catholic Church won new territories by means of these sons of the infant Congregation.

The trials consequent upon such a position were not lacking. Don Bosco himself had more than his share of annoyances, of persecution, of misunderstanding.

Father Rua had to pass through the same test and came out victorious. Disaster upon disaster came upon him and upon the works of the Congregation confided to his

care. Persecution and calumny ranged themselves in violent array against his apostolic zeal. In 1907, particularly, the sectarian hatred of Catholicism, the undisguised antagonism of freemasonry contrived to inflict upon him a trial that pierced his fatherly heart. These contradictions from the world and its followers provided him with the opportunity of showing, that the calmness of his spirit, the strength of his character, his confidence in God and his conviction of the ultimate victory of the Divine justice and mercy were indeed worthy of comparison with those virtues as exemplified in Don Bosco. Animated by these holy sentiments, and supported by the faith that knows no wavering, he continued to work indefatigably, until the day when God called him to render an account of his stewardship and receive the crown of glory reserved to those who serve God and His Church on earth.

### *The Charity of Christ...*

Two were the guiding principles of Father Rua's life—or rather two that may be reduced to one—namely to love God and to make Him loved. For this second is but a consequence of the first. His endeavours to make God loved were immense and it seemed as if this principle acted in him as a goad, in undertaking even the most difficult tasks, were he but convinced that such would turn to the spiritual benefit of his neighbour.

His attention and care were given to all but in a special manner was he devoted to the poor and the needy, to the outcasts of society, to the despised ones of humanity, to these whose need for pity and consolation was most urgent.

His government of the Congregation was a model of prudence, charity and watchfulness. He whom Don Bosco had called "*the rule personified*", could not but be, besides the most diligent observer, the most faithful preserver of its integrity—and this his zeal was most marked in regard to the practice of the vow of poverty, without which, he was accustomed to repeat, one cannot be a true son of Don Bosco.

### *A faithful child.*

His holy ambition was to be a true son of Don Bosco. His sole title to glory was for him the fidelity with which he endeav-



Beloved of God and men, Fr. Rua passes to his last resting place.

oured to keep aloft the banner of Don Bosco. Faithful in little things, faithful in great things—and Father Rua was most careful about the most minute traditions of the Salesian Family. With his strength of character and purpose, Father Rua could easily have given an imprint totally *his* to the Salesian work.

Instead, with characteristic humility, he stifled the voice of self and followed in the path marked out by the footsteps of his Founder. To the Blessed John Bosco, both in public and in his heart's depths, he ascribed the great success that in all parts attended the Salesian Congregation.

In great part this success was due to the wisdom and enlightened direction of Father Rua but he would have none of it and even attributed to Blessed John Bosco, the enthusiastic demonstrations that were shown him in all parts of the world. Around the name of Father Rua there grew the same fame of sanctity as had formerly surrounded the name of Don Bosco.

### *"The death of the just...."*

Father Rua died a most holy death on April 6th 1910. His last act on this earth was to welcome with a smile the invitation of one of the brethren, to salute Don Bosco in heaven, on behalf of those gathered around his death bed. Indeed, the reunion with the beloved master was what he had long desired and it was for this purpose, too, that he had spent his life in the service of poor and abandoned youth; so that, as Don Bosco had worked out his salvation in saving the souls of others, so he, also, might attain the same happy result by the employment of the same means.

His funeral was that of a saint. For two days his mortal remains lay-in-state in the Festive Oratory Chapel of St. Francis of Sales and were the object of pilgrimages from all parts. The manifestations of the veneration in which he was universally held were such as to impress even the most sceptical that "blessed are they who die in the Lord".

No less than 100,000 people concurred in rendering the last tribute of homage to the great and humble successor of Don Bosco when the remains were transported to Valsalice there to be buried near the venerated body of the Founder to whom he had been so faithful in life, and in death they were not separated.

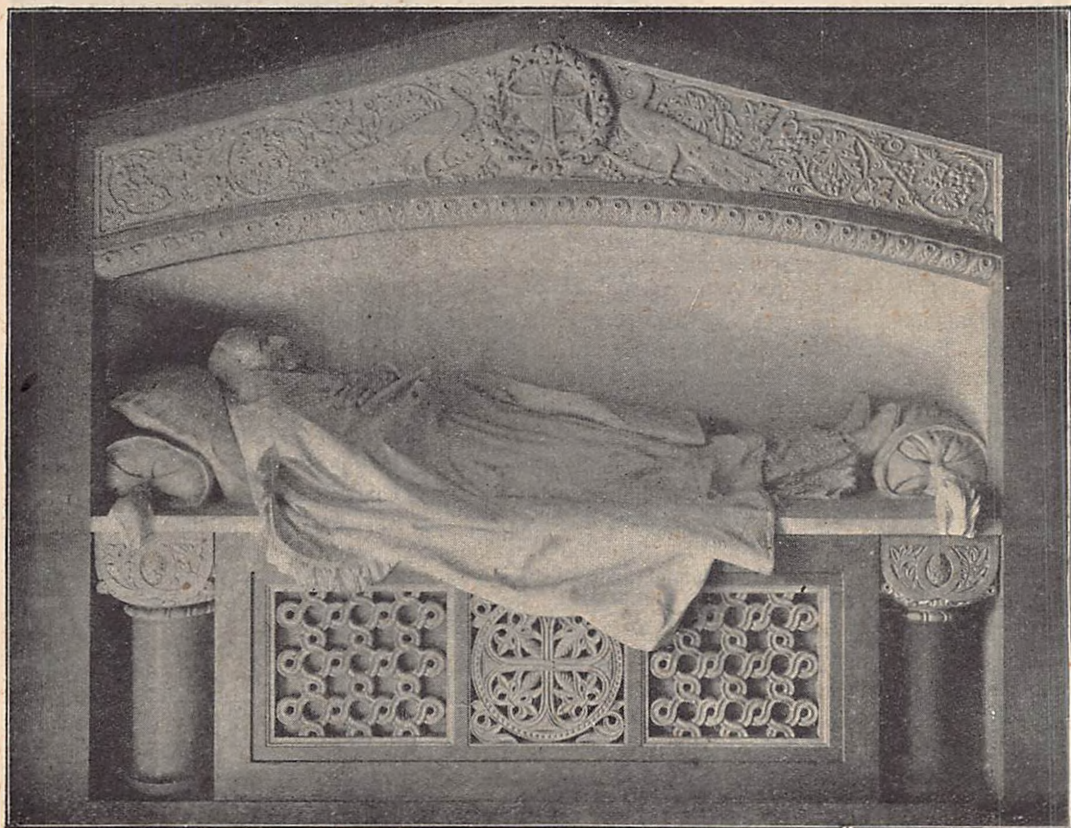
### *The wish of Pius X.*

Pius X, of holy memory, spoke often and warmly of the sanctity of Father Rua and remarked that if the cause of beatification were to be initiated during his pontificate it would have all the influence of his support so that it might speedily come to a happy issue. This holy ambition of Pius X is today approaching reality, for the cause has passed from the diocesan Curia to the Roman Congregations. The increasing fame of sanctity of Father Rua, together with the numerous graces obtained through his intercession, have brought about the ardent desire of the Sales-

ian Family and of the faithful at large that the Cause of Beatification and Canonisation should proceed as rapidly as is possible.

The dawn of his glory is approaching and it rests with the Salesian Family to hasten its realisation. The numerous graces already granted through the intercession of Father Rua are so many invitations to us to ask for more and more. He was all intent in life in helping those in need, those in sorrow and distress; and his readiness will be all the more pronounced now that his power of helping is increased. Ask and you shall receive. Ask and ask and ask. Never tire of asking. In season and out of season besiege him with your requests. He will help you and will readily bring that aid that was so characteristic of him in his life.

Any graces and favours received through the intercession of Father Rua should be sent to the editor of the *Salesian Bulletin* who will be only too pleased to publish the same.



Mausoleum of Fr. Rua at Valsalice, Turin.



# THE MISSIONARY'S FOES

## I. - Superstition.

"Are you superstitious?"

"No, not, a bit".

Many words in the English language are used in a loose way, but few more carelessly than this word "superstition". It is used to mean many things which would more aptly be described as foolishness: such as, not cutting one's nails on Friday; not picking-up an umbrella, which one has inadvertently dropped; seeing the new moon through the window; all of which are considered *unlucky*. These, I say, would be more fitly termed foolishness. The relation between cause and effect, which these things are supposed to constitute, is not very evident. There are, however, some practices, even among the civilised nations of the world, which border dangerously on the superstitious. As a concrete example, how many hostesses will invite a dinner party of thirteen? How many people do not think that the breaking of a mirror is sure to bring bad luck? In these things there might be found a leaning of the human mind towards pessimism, if the practice of the individuals concerned did not flatly contradict their credence.

### *Superstition - A religion to pagans.*

Whatever may be the strength of superstition, or rather foolish beliefs, among the civilised or enlightened races of the world, there is no question of it forming a guide of life or a criterion of conduct. Among pagans, however, the question is far more serious. Not only does superstition not mean a set of inane practices given credence by simple, or ignorant, or silly people, but it really and concretely means a form of religious observance. Here, divine worship is paid to persons or things, to whom it is not due, which forms the real superstition. Under this head then come idolatry, divination, and such like practices. In the life of the early Romans and also even before their time, omens, portents and rites of apparently supernatural character, played an important part in the national life. As

it was then, so it is today. Among the uncivilised nations, the only religion is superstition and this constitutes a tremendous obstacle to the spreading of the catholic faith

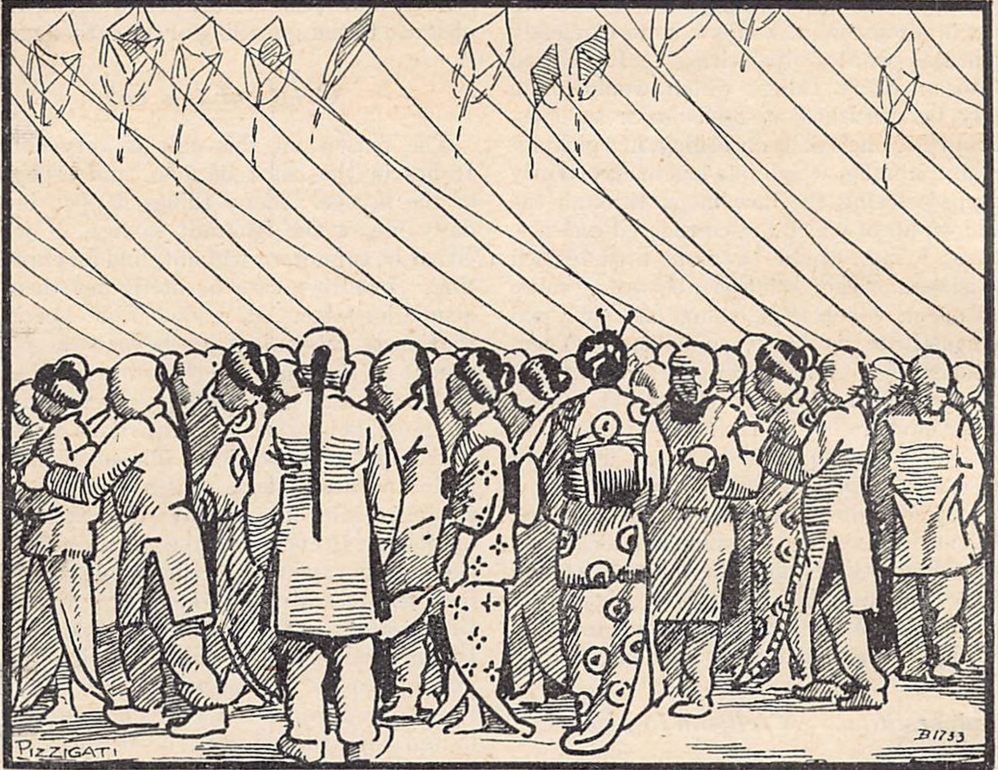
### *Origin of this cult.*

The reason for this cult is very simple. It lies in the heart of man, and especially of the savage. Many things happen in the daily life of the ignorant savage, of which either he cannot, or will not, find an explanation. In either case he attributes them to a superior force. He knows from experience that these happenings are beyond the power of man, so they must be the workings of some higher power. His inability to conceive a Supreme Being, such as Christians worship, leads him to superstition. The main element in his nature is fear. With him, might is the only rule of conduct. He explains all unlooked for events as the manifestation of the superior power's feelings. If the happenings are untoward, then the power must be placated; if they are favourable, all the better; there is little use sacrificing to an amiable power. Thus he is led to deify the forces of nature, and, living as he does closely united with these forces, he becomes adept at reading the meaning of the various manifestations of nature, which he, in turn, attributes to the Superior being or, as it may be called, to his God. Superstition is but a mild way of describing the religion of the average native in an uncivilized land. Even among civilized, but unchristian peoples, superstition enjoys as widespread an influence as it did in the days of Greece and Rome. The evil increases in proportion to the ignorance, and one cannot say that the average native is not ignorant of many of the most ordinary things.

Hence, one of the most discouraging and difficult tasks of the Catholic missionary, is to break down this wall of fear, that prevents the mind of the native from a clear sight of the truth. The nature of the savage is bound with strong bonds to a set of barbaric

and mysterious rites; he has a slavish regard for, and is loth to depart from, them. Once this slavish regard and abject fear are overcome, the work of the missionary is easy. The teachings of Christ make an eloquent appeal to the unbiased mind and completely win over the native, by the great breadth of doctrine.

they bear upon the customs, principles and even show the child-like nature, of the natives. The number of superstitious rites is legion. For our purpose we would describe one, which might be termed, "Orientation". It is practised widely in the East, but particularly by the people of Annam, which land lies to the extreme east of French-Indo



"Then are the heavens filled with fantastic shapes and the ears assailed by their shrill cries".

### *Attractive Rites.*

It cannot be asserted that the practices of these natives are not picturesque. They are. In fact they are very often dramatic, and framed particularly for effect. Stage effects are child's play, compared with, some of the methods of the native sorcerers, for obtaining a dramatic dénouement. Some of the practices are really ludicrous, and would provoke hearty and prolonged laughter, were they not so real, so tragic and so significant of the degradation of soul of the observers of the same. Most observances are, however, extremely interesting, in so far as

China, which is, in turn, east of Siam, (where the Salesian mission is situated), south of China and north east of the Malay Peninsula. Have you placed it?

### *"Orientation."*

Orientation deals with the construction of buildings. A set of plans and specifications, that would baffle the mind of the most experienced and patient architect, is used for the construction of every house or public building. The fundamental principle is, that no corner or other extremity of any building must be allowed to form an angle,

with the corner of the neighbouring buildings. The more houses there are, the more intricate the problem. Thus the natives believe, that unless the house be properly "orientated", it might as well be torn down, for sooner or later it will be destroyed by the dreaded Dragon of Annam.

### *The Awesome Dragon.*

Building trade booms are thus directed by the dragon. He has his own way about it too, for the natives are firm believers in his power. Fortunately he is never seen above ground but keeps his adherents in wonder as to his dwelling place. He roams indeed, but under the ground, and hence one never knows where he will turn up next. A most convenient and pliable doctrine too, for all subterranean occurrences are ascribed to him. Earthquakes, volcanic eruptions are merely evidences of his power.

Hence the building trade in Annam is a religious affair. When an Annamite wishes to take up his abode in any place and build himself a house, he must first go and consult the official sorcerers at the temple, and from them learn of the exact position occupied by the dragon at the time. Woe betide the native who neglects to consult the sorcerer! Popular belief has it, that in building a house without the official approval, the native is doing nothing less than making his own grave; for, the dragon, enraged at being neglected and also, at having his convenience overlooked, would, conveniently, be in the vicinity of the building, and, when all was complete, would lash his tail about, thus causing the earth to tremble in a fearful manner and bring about the death of the impious native.

### *The reason for "Orientation,"*

The explanation of orientation is quaint. The Annamites believe that, were structures to be symmetrical in order, at least one of them would cut the tail of the dragon, as he roamed about underground. Nothing so enrages his majesty the dragon as a badly orientated house; he lashes his tail, the earth trembles and — sacrifice must be offered.

Let it not be supposed however that the dragon receives the sacrifice. He is only, as it were, a signal for, but not the recipient

of, the offering. The Annamites have an elaborate and formidable array of genii, each of which has charge over the destinies of some particular institution or event. The desires of these genii are interpreted by a complicated mass of portents and omens. These omens are in turn interpreted by the sorcerers who have the last word as to how the wrath of a particular divinity is to be placated. Without doubt the sorcerers have an eye to the personal and private issue of the case.

The future of any important building depends also on various other ceremonies.

#### A THOUGHT FOR MAY.

*Let us humble ourselves greatly; let us confess that, if God be not our shield and buckler, we shall forthwith be pierced and transfixed with every kind of sin. For this reason, let us hold close unto God by persevering in our exercises of piety.*

St. Francis of Sales.

#### A THOUGHT FOR JUNE.

*My God, how holy and pleasing to God we should be, if we knew how to make use of the opportunities of mortifying ourselves with which our vocation furnishes us.*

St. Francis of Sales.

If these are neglected the building is not likely to last long. For instance, at the elevation of a cross-beam, the workers utter piercing cries, euphemistically called singing. The gangs of men on either side form "choirs" and howl out all the time their deafening noise, the meantime drawing the beam into position by means of strong ropes.

### *Honour thy fathers.*

There are, however, other practices which with a little adaptation and rational explanation help the natives to become good christians. Among these same Annamites, there is a great respect paid for the dead ancestors of the house, not so much out of love, but out of fear of the consequences, if they neglect this duty. In every house there

is a lacquered table, on which is placed a chest bearing the names of all the family ancestors. The ceremonies, by which these household "manes", or shades of the dead, are venerated consist in loud protestations of affection, and of food offerings. The ceremony over, the food is eaten.

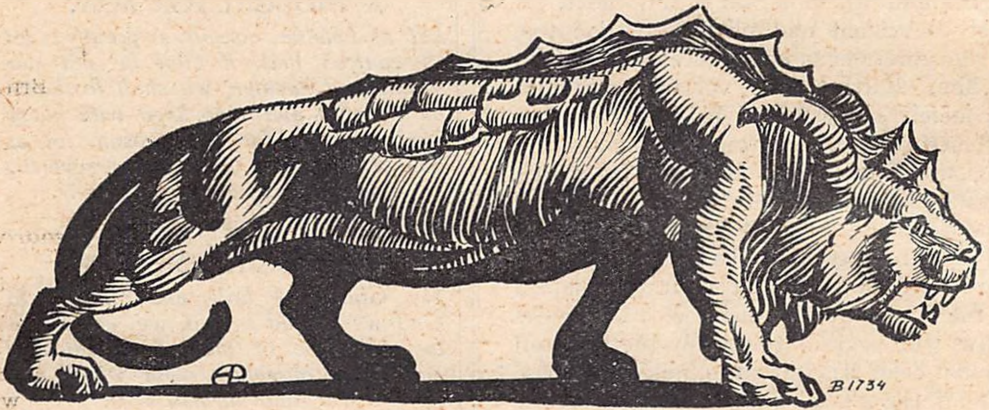
### *Kites.*

Kites are important things in the lives of the Annamites. Not in the lives of children, but in the lives of all, young and old, rich and poor, high and low. They constitute a religious instrument. These kites are flown during the summer nights, and under

seeks, by this peculiar rite, to make retribution, for whatever ire he may have aroused in the breast of the Dragon of Annam.

### *The Problem.*

These few facts will suffice to show the gravity of the problem. This practice of Annam is but one among thousands. The cases that could be quoted would fill volumes. At every turn of the way the missionary meets some evidence of a popular superstition. And the solution? In most cases the solution lies in the sympathy of the missionary. He must get to know the superstition. He must so adapt himself, that he sees with the



The Dragon of Annam—thermometer of religious observance.

each of them is placed a small piece of split bamboo. When the winds catch the kite high in the air, they vibrate the piece of bamboo which gives forth a wailing sound, which, to the uninitiated, is funny. In the stillness of the summer nights, when myriad kites are scattered about the heavens, that unharmonious noise sounds eerie and mysterious. Woe betide the native who mocks the noise! Sometimes the mandarin gives an order that all the populace shall fly kites at a given hour. At this hour, most punctually, all the natives foregather in the fields and start off their kites. Then are the heavens filled with fantastic shapes, and the ear is assailed by the shrill cries of these phantom like figures. When the native hears this noise, he implores his special genii to be merciful to him and his, to abstain from visiting their wrath on the nation, and

eyes of the native. Then slowly he must draw the native from the false gods to the true one. It is a work of great patience and seemingly of little fruit. These natives have had these practices instilled into them from their very childhood, and will not leave them at the bidding of a stranger. The work is difficult but the grace of God works wonders. Superstition forms one of the main obstacles to the spreading of the catholic, faith, but the beauty of the ritual of the Catholic Church, the mysticism so closely wrapt up with that faith and the asceticism of Her ambassadors, all contribute to break down the barriers created by centuries of superstition and strengthened by the machinations of men, doing the work of Satan, who is often represented as the evil Dragon, raging against the powers of good, and harassing the life of man here below.

# BLESSED JOHN BOSCO

## NINETEENTH CENTURY'S GREATEST SOCIAL WORKER

By H. SOMERVILLE, M. A.

None of the world powers claims parity with the Catholic Church in works of charity. In this field the Church is so pre-eminent as to be unique. There is even a tendency in the modern world to depreciate the value of charity and to exalt "social work" as something different, something more enlightened and more effective.

The suggestion is made that charity is merely palliative and remedial, not constructive, that it affects only individuals and does not advance society as a whole. The short answer to these misapprehensions is that charity, in the Catholic sense, is good works due to our neighbour for the love of God.

The good work may possibly be the giving of a cup of cold water, and it may also be the provision of a public water supply. The Church used to grant indulgences to those who helped in the building of roads and bridges. All works of social utility can be works of charity.

### *The Inspiration.*

Catholic charity has inspired the most original and constructive works of social welfare in the present and in the past. The greatest social worker of the nineteenth century was the humble Italian priest, Blessed John Bosco. Let the reader ask himself who might be reckoned the greatest English social worker. Names that would be considered are William Wilberforce, Robert Owen, Lord Shaftesbury, Edwin Chadwick, General Booth.

The first-named, though he did great work for the emancipation of Negro slaves, was one of the narrowest reactionaries in the face of social questions at home; Owen was too erratic, and was connected with gigantic failures, though he propagated many valuable ideas; General Booth was sensational

in his appeal and spectacular in his methods, but his soup kitchens and night shelters do not entitle him to a high reputation. Shaftesbury and Chadwick did their best work in securing the passing of legislative reforms.

Most modern social work in England has been done by invoking the strong arm of the law and putting the cost on the taxpayer. As the wealthiest country in the world throughout the nineteenth century, Britain could afford this policy, though it is to be feared that the limits of taxable capacity have now been overpassed.

### *Life Progress.*

England's social progress came very late, despite her long industrial lead over other nations. The education Acts since 1870 have gradually made the condition of children in this country compare favourably with any part of the world, but before then the mass of neglected childhood in England was a national disgrace.

It was as early as 1841 when Blessed John Bosco started his social work for neglected boys in Turin. He began in a small way, for he had no funds, only the abounding charity of his Catholic heart, and the magnetism of his personality that drew boys irresistibly to come to him.

### *A Social Value.*

The more successful he was in getting boys, the more his difficulties multiplied, and he proved himself capable not only of exercising a good influence by personal contact, but of building up a mighty organisation, working on lines of its own, and capable of spreading over the world and continuing after his death.

At the very outset of his apostolate Don Bosco had a clear idea of its social value.

The Mayor of Turin asked him who were the crowd of vagabonds following him. "They are my adopted children", answered the young priest. "I can't congratulate you on your family", sneered the Mayor. "What do you expect of their future?" John Bosco was ready with the simple, pregnant reply, "To make Christians and honourable citizens of urchins who would otherwise people prisons".

There could not be any more excellent

garnering from the Salesians for nearly a century comes from the perennial root of divine charity.

### *The Beginnings.*

Starting with little meetings in his room, the week-end rambles, then night classes and Sunday schools, Blessed John Bosco proceeded to a day school and a boarding school. His practical genius as an educator was displayed by the character of the educa-



The homage of the nations to John Bosco — Inauguration of his monument at Turin.

social aim. The man who achieves it in any large way, still more in a permanent way, must rank as a great social worker. To the qualities of efficiency, magnitude and permanence in Don Bosco's social work must be added that of being self-supporting and self-perpetuating.

### *By Voluntary Effort.*

It is not kept going by State compulsion but by its own efforts and admitted deserts; and it continues to attract and train recruits who are willing to consecrate their lives to the Salesian apostolate in the same spirit as its blessed founder. The rich fruit of social welfare which the world has been

tion which has always been characteristically Salesian; it was religious, general and vocational, directed to the formation of good Christians, intelligent citizens and capable workers.

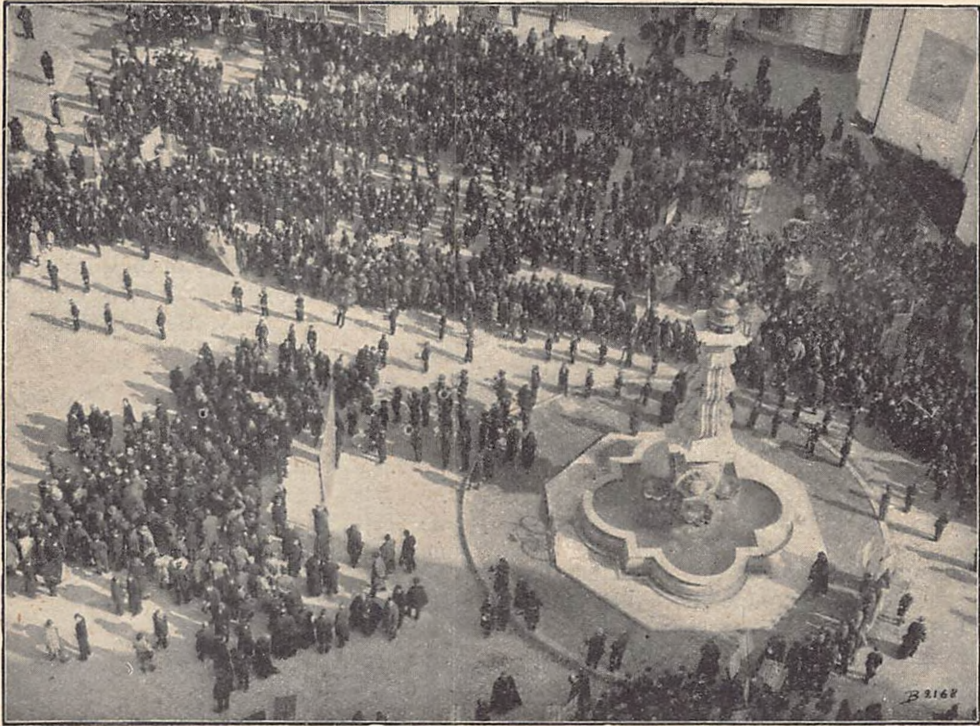
The strategy, if we may so call it, of his institution, showed his vision of social needs; his tactics are a lesson in wise economy. Teaching his boys trades, he was able to use them in his own establishment, thus reducing expenses. His better boarders and pupils were able to earn wages and contribute to the support of the establishment, but he always allowed each boy to save a liberal share of his own earnings, thus giving an incentive to work, and providing some-

thing on which to make a start in the world when the time came.

John Bosco devoted himself particularly to the education of youth, but he knew how to apply his Christian principles to other social problems. He once had an interview with Ratazzi, the Prime Minister of Piedmont. The priest wished to persuade the statesman to introduce the Salesian principle into prisons and reformatories.

natures, but, even if there, were, they could be improved. The Salesian children were not taken from the best class of society, yet ninety per cent. of them, if taken in time, underwent a salutary change.

The other ten per cent.—incurrible—might have to be sent away with regret, but, said John Bosco. "I am convinced that even a short period of instruction leaves some impression. They will feel remorse



Seville, Spain. — Blessed John Bosco honoured by the gratitude of a nation.

"Let us try to prevent", said John Bosco, "instead of repressing crime: a more humane and a more economical method. Each one of us is born with the germs of vices and virtues. The aim of education is to destroy bad instincts and to develop good. Form Christians and you have good citizens; but I well know that we can never fully realise this ideal. If we could, we might suppress judges, prisons, police and even the army".

#### *Ninety Per Cent.*

Ratazzi made an objection about some natures being incorrigible. John Bosco replied he was not sure there were any such

and regret their crimes, though, perhaps, not till the hour of their death".

#### *An Experiment.*

Ratazzi's confidence in Don Bosco was so great that he permitted a remarkable experiment. Don Bosco had preached a retreat to the prisoners in Turin jail, and between three and four hundred approached the Sacraments.

Don Bosco, as a reward, proposed to give them a day's freedom from prison. The governor of the prison thought him mad, and said if they once got out of prison none would return. The governor had to yield

to the decision of the Prime Minister, and all the prisoners came out without any guards and marched through the streets of Turin and enjoyed themselves in the gardens.

In the evening they all returned to prison. Ratazzi said to Don Bosco: "You apostles of God have more power in your moral influence than we have in the material influence with which we command".

### A Query.

An English Cabinet Minister once visited the Salesian institution at Turin and asked the Superior how he managed to obtain such perfect discipline among the 500 boys studying there. The Superior answered that the secret was in frequent Confession and Communion and daily Mass for teachers and children. The Cabinet Minister said: "Those means are not in our province, but can they be substituted?"

"Yes, my lord; in some instances with cudgel and prison, or with the development, always to be regretted, of pride and self-interest; but most frequently, at least with children such as are here, with expulsion".

### The Secret.

The twentieth century has departed from the practice of the nineteenth century in leaning heavily on the cudgel and prison as a means of educational discipline, but appeals to pride and self-interest under various euphemistic slogans are still in high favour. From a worldly point of view they have their efficiency, but they are still on their trial and their permanent success has to be proved. The positive results of secular State educational systems are disappointing compared with their enormous cost. They compare badly with the rich harvest gathered from the labours of the Salesians. The Superior at Turin found the secret of success in the sacramental life of the teachers as well as the children. A Salesian teacher has to give, not so many hours a day and so many days a week to his pupils, but his whole life and his whole self. It is because young men are ready to sacrifice themselves to this apostolate that Salesian schools now flourish in the remotest parts of the world.

(Catholic Times).

## Lest we forget

Salesian Co-operators who, after having been to confession and communion, visit any church or public chapel, as also those who living in community, visit their private chapel, and pray for the intentions of the Holy Father, can gain—

### A Plenary Indulgence.

Every month—

- 1) On any *one* day in the month at their choice.
- 2) On the day on which they make the Exercises for a Happy Death.
- 3) On the day on which they assist at a Salesian Co-operators' meeting.

#### On each of the following days:

May 17th	Anniversary of the Coronation of Our Lady, Help of Christians.
May 24th	Our Lady, Help of Christians.
May 29th	The Ascension.
June 8th	Whit Sunday.
June 15th	Holy Trinity.
June 19th	Corpus Christi.
June 24th	Nativity of St. John the Baptist.
June 27th	Sacred Heart of Jesus.
June 28th	Sacred Heart of Mary.
June 29th	Sts. Peter and Paul.
June 30th	Commemoration of St. Paul.
July 1st	Precious Blood.
July 2nd	Visitation of B. V. M.
July 16th	Transfiguration of Christ.

### It is also worth remembrance

That, on the sole condition of being in the state of grace the Co-operators, who, in the midst of their daily work, unite their hearts to God by a short ejaculation, can gain each day—

1) For any *one* of these ejaculations a plenary indulgence. The choice of the particular ejaculation is left to each one's discretion.

2) For each of the others 400 days indulgence each time.

NB. Those Co-operators who, on account of sickness, cannot go to visit a church, can gain the above indulgences by reciting at home, Five Our Fathers, Five Hail Marys, and Five Glory be to the Fathers, according to the intentions of the Holy Father.





Valdocco, Turin — Italian American Pilgrims at the Salesian Oratory.



Group of Missionaries destined for the vast Salesian Mission Field in South America.



"Play up, play up and play the Game".

"The stateliest cape in the whole circumference of the globe" is the description given by Sir Francis Drake of the majestic Cape of Good Hope.

Why it was called by this romantic name, and who it was, who so named it, we all know. But it is good to recall the courage, the enterprise, the spirit of adventure and crusade of the early Portuguese seamen of the fifteenth century, and their brave leaders, who set out to sail the uncharted seas of the southern main in ships which we of to-day would deem impossible.

"Cabo Tormentosa"—the Cape of Storms—"I have called it," said the intrepid Bartholomew Diaz, on his return to Lisbon. "Not so! Not so!" replied his King, Henry the Navigator, enthusiastically, "For it is, indeed, the Cape of *Good Hope*. And such I name it."

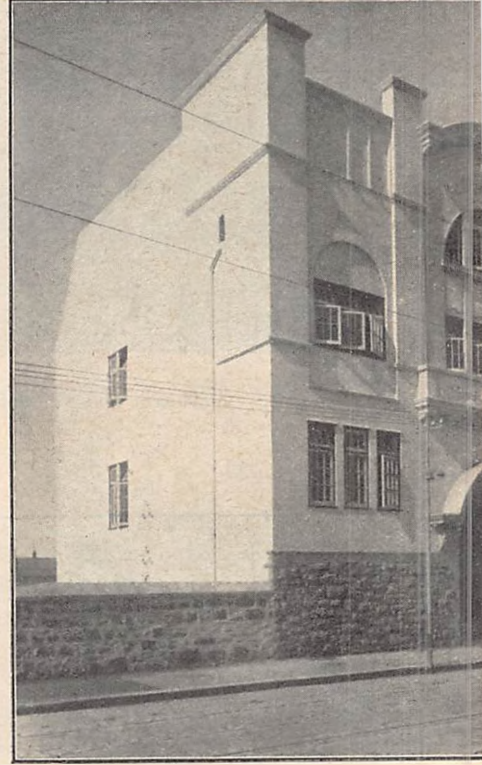
Later came others, following in his wake, and making further discoveries, Vasco da Gama and Camöens, the Portuguese Homer, with him, to sing in stately verse the epic



The domain of the Tailors.

# BLESSED JO and the CAPE C

By A. STA



Cape Town, Sth. Africa

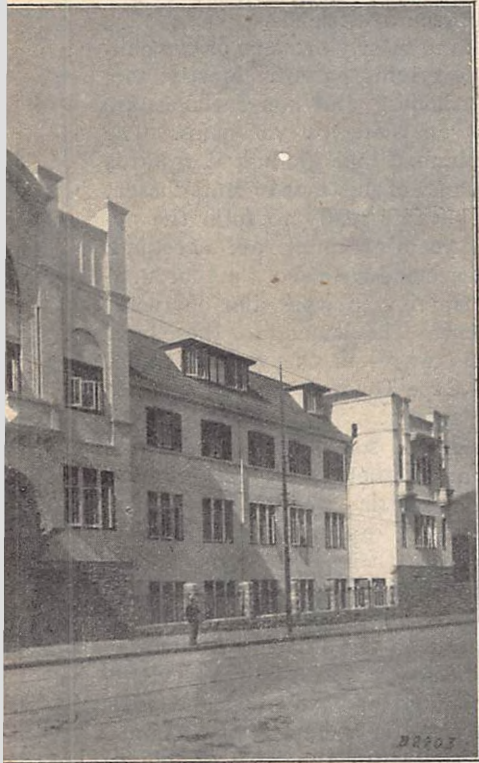
of that great endeavour and a description of the Cape itself, which rivals even that of Sir Francis Drake.

Everywhere along that Southern continent the magnificence of that early conquest of the unknown seas lives on in names, which, miraculously, have remained unchanged. Good Catholics they all were, and fired with enthusiasm to win the world for Christ. And they set their seal in each place of call, planting in each a great stone cross. Of these, alas! only fragments remain. But, fortunately, the world was young then, and

d their Saint--

# HN BOSCO E GOOD HOPE

ISH FEW.



Salesian Technical School.

full of life and vigour, and when, finally, their goal was reached, these dauntless explorers would mark this world of the Southern hemisphere and claim it for all time as stamped with the seal of Christ. Their work lives on unchanged. You may see it there to-day. High up, upon the mountain side, gleaming pearly white in the clear Southern sun, the gigantic cross, deeply carved out upon the face of the massive granite boulder, which forms part of the mountain side itself, is their challenge to the world.

This mountain flanks the long, graceful



"At work in the Carpenters' shop".

curve of the blue waters of Table Bay, on its southern side. Behind it, in serried ranks of stately grandeur, stand the "Twelve Apostles," its everlasting guardians. Indescribably beautiful in detail of form and colour, their feet washed by the deep blue waters of the wide Atlantic Ocean, their mitred heads towering to the blue of heaven itself, they captured the imagination of these early crusading Portuguese, who so named them, and won from our own Sir Francis Drake and the Homeric Camöens their poetic eulogies.

Of Table Mountain itself, which stands deeply within the curve of the bay, Camöens says:—"Like a majestic mausoleum raised to some mighty warrior of old, in everlasting repose, lies the crouching lionlike flat-topped mystery, dominating the sweep of the magic bay and the beauty of its surroundings, superbly the guardian of this Southern outpost".

The romance of adventure begun by these dauntless Portuguese, links this fair Cape of Good Hope with the peoples of the power;



The Compositors' Room.

France, too; Batavia, with its Eastern flavour of wealth and power, and Malay with its tincture of the Crescent, all are links in the golden chain which binds it now in proud security to England's claim of empire.

And to-day the name of Italy adds yet another link, yet another adventure, another crusade. For the sons of Don Bosco have established themselves, in gallant emulation of their founder, in the service of youth.

Don Bosco, as we know, is pre-eminently the apostle of work, as, also, pre-eminently the apostle of youth. And, in a tiny house, under the shadow of Table Mountain, in a modest quarter of the older part of Cape Town, boys were captured by the sons of Don Bosco, from idle street urchins to the dignity of work. The gentle Salesian Fathers, who began this work, won their way, as Don Bosco did in Turin, by sheer hard work, and love, and determination. Gradually the boys themselves learned the appealing pride of achievement and the happiness of self-respect and self-realisation, and of clean living and clean thinking. And, so rapidly did this gain ground that very shortly new quarters, on far more ambitious lines, had to be considered.

And if you will visit them to-day you will find, immediately under the shadow of the mountain-side upon which the great Portuguese cross is scored, a handsome, imposing-looking "School of Trades and Crafts," where some 500 boys are housed and trained to work, and learning, and self-respect.

Bookbinding and printing, tailoring, shoemaking are taught as real definite trades; while, together with this, a duly apportioned syllabus of book learning is followed. The educational authorities quickly realised the value of the work being done, and accorded financial and academic grants.

As one passed from room to room, from workshop to workshop, and saw the boys at study and at work, one could not but be conscious of the happy, self-reliant, self-respecting atmosphere pervading each and every department. Possibly, however, this was most marked in the band, a great joy to the boys, and in the cabinet makers' workshop. Here, in this latter, the older, more skilled boys were engaged upon the ambitious work of ecclesiastical furniture. The carved pulpit and altar, the stalls and chairs, the faldstools and altar rails were

all nearing completion for a church hundreds of miles away in King Williamstown, while another contract had just been signed for a large convent chapel, and there were many smaller orders awaiting execution.

The bookbinding and printing, as well as the leather work and some of the tooling, were excellent, as also the tailoring and shoemaking, and the playing of the band so finished that society ladies were at once eager to engage its services for their garden parties and society functions, and immediately constituted themselves generous patrons and appreciative friends.

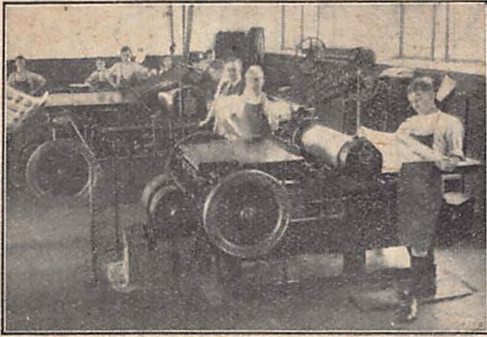
The boys were mostly orphans or the children of one surviving parent. Mostly, too, they were Catholics. But non-Catholics are admissible when there are vacancies. The training is planned and graduated towards thorough mastery of the trade or craft chosen, and only applicants ready to fulfil the necessary five years' training are accepted. The consequence and reward of the thoroughness of the training in work and character are self-evident. The demand for these boys at highly-paid wages in the various trades and crafts of Cape Town always far exceeds the available supply.

"Is not this the son of the carpenter?" we also, if in another spirit, are tempted to ask. And Maria Auxiliatrice—"Our Lady the Helper"—everywhere presides.

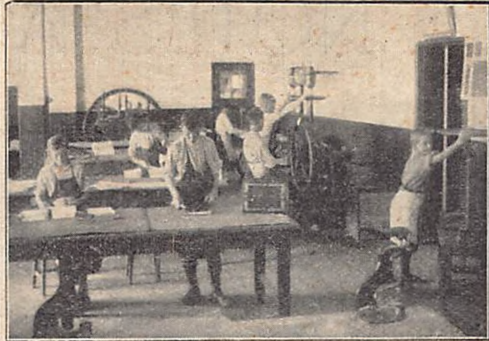
And now, too, there is a Farm School and an Agricultural College in the beautiful wooded suburbs lying about the slopes of Table Mountain on the far side from Cape Town. And the work in all its varied aspects and openings for boys grows and prospers. Ever, there is the spirit of romance, the spirit of adventure, the spirit of achievement—the spirit, indeed, of the highway, the open road.

Here, surely, one feels, is true empire building! Here, surely, the true way to peace and understanding, and to real comradeship! Here the reward of the storm-tossed buffetings of brave Bartolomew Diaz!

And we, too, who set out upon uncharted seas, in barks so frail we court disaster, and who return worn and buffeted to our port of anchorage, with memories, only of our "Cabo Tormentosa"—to us, too, the voice of the Master, who sees in true perspective: "Not so! Not so! For it is, indeed, the Cape of *Good Hope!*" — (*The Catholic Fireside*).



The vital organ — The Catholic press.



Bookbinding department.



Very Rev. A. E. Tozzi, Salesian Provincial snapped during the Sports' Day Celebration, at Cape Town.



Shoemakers at work.



The Bakery — an important factor.

# NOTES AND NEWS



Monsignor Versiglia. — Ready for a distant Pastoral visit.

## SHIU CHOW, CHINA.

### *Death of Monsignor Versiglia, S. C.*

The latest news from the East gives further particulars of the tragic events that led up to the death of Monsignor Versiglia and Fr. Caravario S.C. The two left Shiu Chow on February 24th, together with one lady-catechist, two young ladies and two young men, who had recently passed their final examinations at the Salesian School. On the following day they embarked at Lin Hong How which lies towards Lin Chow. The scope of this journey was the pastoral visit which

had been put off for the last four years. Monsignor Versiglia could not defer it any longer on account of the growing needs of the Mission and the good of souls. Four years had the region been so disturbed by the war that any apostolic work was well nigh impossible. Even this time the circumstances were anything but propitious.

### *Vain hopes.*

However, the fact that another Salesian priest, as well as Fr. Caravario, had recently covered the same ground without mishap led to the belief that nothing untoward would occur. In fact these hopes were confirmed by the fact that a Chinese catechist of ours was recently captured twice by the bandits who, on learning that he belonged to the Mission, set him at liberty. Thus the expedition set off trusting in the previous good luck that had attended their predecessors. However, the ways of God are not our ways and the good prelate and the young priest were nearing the end of the road. They had fought the good fight, they had run the course, there only remained the crown of glory that God by this time has given them in reward for their faithful services.

At about fourteen miles from Lin Hong How the party was held up by a gang of pirates who demanded money in exchange for the liberty to pass that way. The missionaries had barely enough for the journey but the pirates would not listen to any excuses or to any reasoning. Instead they tried to take possession of the girls who were hiding behind Monsignor Versiglia and Fr. Caravario. Not succeeding in their wicked intent, they lost all control of themselves and attacked the missionaries with clubs and the butts of their rifles. Under the storm of blows the two sank to the

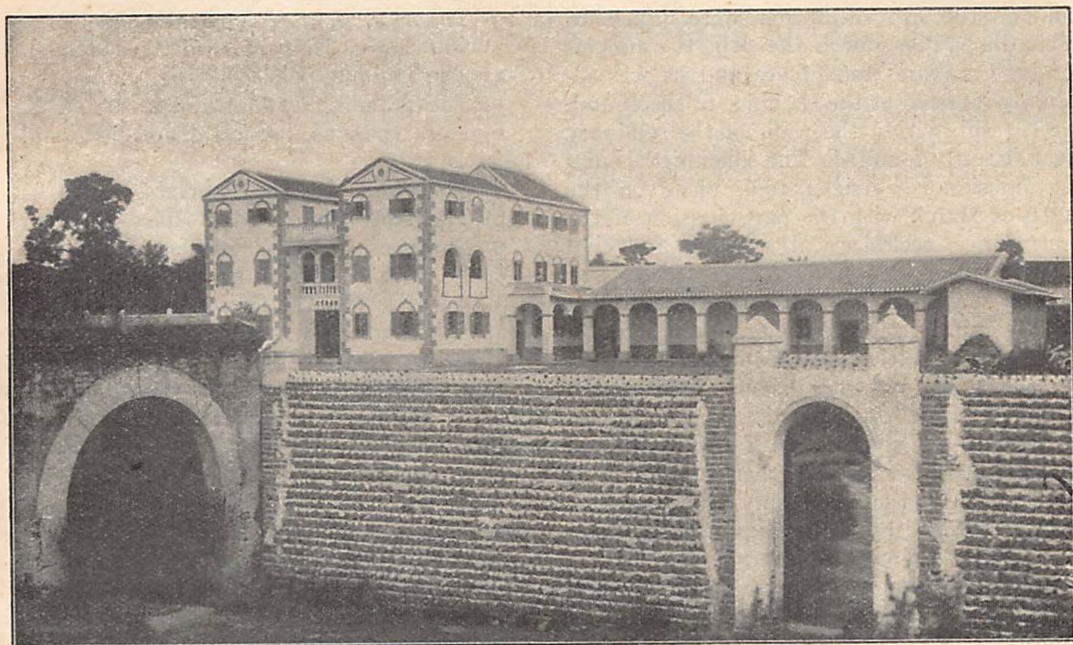
ground. The girls screamed in terror and invoked the help of God. One threw herself into the river whence she was pulled out by the hair.

The other two twined their arms round Monsignor Versiglia's arms and implored his aid. The good Bishop could no longer assist them and merely raised his eyes to heaven to intimate to the poor girls that from above must come all help now. With brutal violence the girls were wrenched from Monsignor Versiglia and taken into a neighbouring cove.

were ordered to take themselves off, without attempting to look behind. They thus descended the river and brought the first tidings of evil to the Residence. In the meanwhile the pirates put an end to Monsignor Versiglia and Fr. Caravario and retreated with the girls and the booty into the mountains.

Not a few of the inhabitants of the district assisted at the tragic event as if it were a dramatic representation in one of their own theatres.

The Authorities were immediately informed



The Orphanage of Ho Shi — recently converted into a Seminary.

### *The end of the road.*

The Bishop and his companion were dragged to the bank of the river and there bound. The pirates then proceeded to rifle the baggage.

Anything that was useless to them was burnt; the religious objects were thrown into the river. The young men who had accompanied Monsignor Versiglia were kept covered by the rifles of the pirates.

When the miscreants had separated what of the baggage was useful to them they ordered the young men and the boatmen to load it on their shoulders. This turned out to be beyond their strength and they

of the tragedy and Fathers Iareno and Cavada set off to make inquiries. The full extent of the calamity—namely the death of the two missionaries—was not yet known.

### *Discovery of the bodies.*

The two priests arrived at the scene of the murder on February 26th and learnt of the heroic end of Monsignor Versiglia and Fr. Caravario from Li A Sak, a christian of the nearby village. With the aid of the head of the police at Sui Lien under whose jurisdiction that district comes, they were able to discover the corpses on the following day. The people had taken the corpses a

long distance away and buried them lest they might be inculpated in the crime. They had hidden the graves by planting bamboo plants on them and it was only by dint of threats and hints of punishment that any information could be extracted from them.

The corpses were in a terrible condition. The bullets had passed through the eyes and shattered the heads of the two victims.

### *The last honours.*

The bodies were taken to I, in Hong How to await the arrival of the judiciary Authorities: and on the 4th of March were taken to Shiu Chow. On March the 6th, the funeral of Fr. Caravario took place and he was solemnly interred at the entrance of the church at Ho Shi, within the walls of the seminary just recently founded. The solemn exsequies of Monsignor Versiglia took place on the 13th of March with the participation of the authorities, ecclesiastical, military and civil of the city.

The pagans were much impressed by a very significant incident. On March 2nd, the two girls and the lady Catechist returned to the school at Shiu Chow. One of the band of pirates has already been captured.

The death of Monsignor Versiglia and Fr. Caravario was due to their protection of the women in their company, whose honour was threatened by the pirates. In the band of bandits there were several communists who cursed the Mission and blasphemed God, while they spent their rage upon their unfortunate victims, who from the general testimony, suffered patiently and treated their persecutors with courtesy.

Monsignor Versiglia was buried in the Salesian Church at Shiu Chow, which constitutes the centre of the works which have grown up during the ten years of his episcopate. This year he was anticipating celebrating his jubilee as a missionary—he came to China in 1906—Instead he has gone to render the account of the good and faithful servant whom the Lord found watching.

### *Monsignor Versiglia's work.*

Monsignor Versiglia was the first Salesian Missionary in China. He founded the house at Macao and the Heung Shau Mission. His tact and zeal were well displayed under most

difficult circumstances. Especially did his zeal prompt him to the acceptance of the Mission of Shiu Chow which was separated from the Canton Mission and erected into an independent Apostolic Vicariate in 1920. Before thinking of having a fitting residence built for himself, the Bishop saw to the needs of the missionaries and to the works under his jurisdiction. In fact, he continued to live in the tumble-down house at Sin Tung Min, while he was attending to the erection of—

- 1) The Orphanage of Ho Shi—recently converted into a Seminary.
- 2) The Don Bosco Technical School.
- 3) Our Lady, Help of Christians School.
- 4) The Training School for lady catechists.
- 5) The Training School for men catechists.
- 6) More than 20 Parochial and Regional Schools.
- 7) The Home for the Poor.
- 8) The Holy Childhood Hospice.
- 9) Churches, Chapels, Residences and Missionary Stations in all his districts.

When this was all finished, he built the central house for the missionaries, for it was no longer possible to give them hospitality in the Technical School which had developed so greatly as to have a roll call of over 200 pupils.

Each one of his works deserves an article to itself and would amply illustrate the ever increasing zeal of this Apostolic Vicar of the Catholic Church. The construction of the buildings was under his own care for he was no mean architect. The local Authorities were loud in their expressions of admiration of his skill and the schools built under his supervision amply confirm this praise.

### *Spirit of sacrifice.*

He visited the whole of his Vicariate almost every year. Not a few times did he go himself to take the place of some missionary in a distant village. He was just concluding his visits for the current year and had only recently returned from Nam Young. The poverty of the missionaries and the critical conditions of the country induced him to sacrifice his journey to Italy for the Beatification of the Founder of the Salesian Congregation. In fact, all have testified to the almost feverish activity displayed by him precisely during those fifteen days of



celebrations of the solemn event. For it was in those days that Fr. Dalmasso was captured and maltreated by the Bolshevists and this incident brought much suffering to the fatherly heart of Monsignor Versiglia. He passed his nights in prayer after having

His tact and prudence were proverbial. His strength of soul and zeal for souls, ever evident to the world, are confirmed in an undeniable manner from his death in defence of the honour of those confided to his care. *May he rest in peace.*



The Church at Ho Shi — last resting-place of Fr. Caravario S. C.

slaved all the day. His body was emaciated by his manifold activities but that did not satisfy him, as is witnessed by the blood-stained hair-shirt that was discovered on him after his death.

His manner was reserved and not too expansive. His heart was most gentle and kind: and all, who have had the good fortune to penetrate his natural reticence, know well what a treasure he was to the needy, to the suffering, to the afflicted and to the outcast.

## TURIN, ITALY.

### *A word on vocations.*

Among the sixty young Salesian Clerics who were last July raised to the priesthood at the Basilica of Mary Help of Christians in Turin there was one, a nephew of Very Rev. Philip Rinaldi, Superior General of the Salesian Congregation.

Louis Rinaldi, who belongs to a family of 12, has already eight of his brothers and

sisters as Salesians or Daughters of Mary Help of Christians.

The present Superior General, Fr. Rinaldi is now 74 and was the first of that clan to take his place in the Salesian Family. Two of his brothers followed his example and since then no less than sixteen of the Rinaldis have taken the road that leads to the Salesian Novitiates.

Nor are we yet at the end of the roll-call!

Better by far is the fact that this abundance of vocations is by no means a unique fact in the native village of Fr. Rinaldi. *Lu* is a small village of Monferrato and is situated on the highest point of the province, which distinction it shares with the nearby Sanctuary of Our Lady of Crea.

*“Having all  
and possessing nothing”.*

Its whole population of 4002 souls is agricultural, the vine being the main source of income. Riches are rare on account of the fluctuation of the vintage and more on account of the numerous families that are here a tradition—there are at least fifteen families that have ten children living.

However the estimate of the richness of the people must be found in the solid piety that can produce such sterling members of the Church, such faithful citizens and soldiers of Christ. In fact *Lu* counts among her children:

38 Salesians plus 3 novices.

118 Daughters of Mary Help of Christians.  
(Half a dozen per year is the quota).

11 Camaldolese.

15 Olivetians.

1 Passionist.

1 Lazarist.

5 Marist Brothers.

5 Marianites plus 8 postulants.

55 Brothers de La Salle.

20 Secular priests.

25 Religious of the nursing Orders (Sisters of St. Vincent de Paul, Cottolengo, Local Congregations).

Which means to say at least—for we cannot guarantee the exhaustiveness of the list—305 officers of the army of Christ in 4000 souls of the village—one in every twelve!

One of these children of *Lu*, Monsignor Colli, has recently been nominated Bishop of Arci-Reale.

And as is usually the case these villagers are faithful to all their duties and the war did not find them wanting. *Lu* supplied 1000 soldiers among whom 115 remained victims of the struggle.

*Salesian Vocation.*

It will be noticed that Blessed John Bosco has the greater part of the vocations—160 between his two Congregations. With regard to the girls the explanation is easy, for nearby there stands the mother-house of the Daughters of Mary Help of Christians at Nizza Monferrato, while our Nuns have a kindergarten at *Lu* itself. Hence they are well known and evidently appreciated.

With regard to the Salesians the matter is more complicated. One can hardly talk of the attraction exercised by the present Superior General for his visits to *Lu* are few and far between. Doubtless the Salesians are profiting by a current that has set in their direction but perhaps with greater reason we may see in this abundance of Salesian vocations the hand of God, paying as only *He* knows how, an act of charity of Blessed John Bosco at *Lu*.

It appears that Blessed John Bosco visited *Lu* six times. The first time was in 1861. He arrived there on October 15th about the beginning of the afternoon. He was accompanied by the boys of the Oratory with the inevitable band in the lead. The good priest had had the boys spend their holidays with him and was returning to Turin by way of the hills, having as his stopping-places Crea, Casale and Mirabello.

*The generosity of God.*

At *Lu* the parish priest of *Santa Maria Nuova* had the church bells rung and all those who were not in the vineyard at work hastened to the main square of the village. The children were, naturally, to the fore and one of these, a youngster scantily clad in trousers and shirt attracted the attention of Don Bosco. The good priest looked at the child and then...

— “What is your name?”

— “Quartero”.

— “Would you like to come as far as Turin with me?”.

— “Certainly”.

— “Then, that’s that. I’ll go and see your parents and get them to let me take you with me”.

And looking at the little fellow’s bare feet he added smiling,

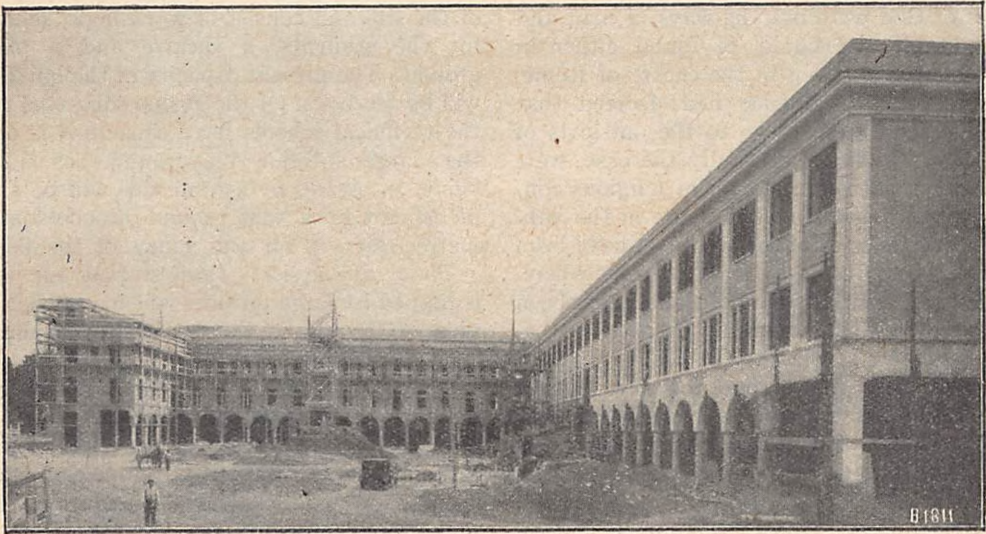
— “Don’t worry, we will put some nails in your shoes”.

This child became a pupil of Don Bosco, a priest of the diocese and curate at *Lu*. Later he was parish priest in a village nearby and his zeal is still remembered by the folk of *Lu*.

Doubtless, then, this blessing of God upon the youth of the place, in calling so many to

### *A long felt need.*

In 1881, Leo XIII confided the construction of the Basilica of the Sacred Heart at Rome to the Blessed John Bosco. This Church now stands as a perpetual memorial of the love of our Founder for the Sacred Heart, and of his constant desire to carry out the slightest behest of Christ’s Vicar. The construction of the Church was what the then Pope asked of Don Bosco, but the latter killed two birds with the one stone and set himself to build a college adjoining



Mandrone, Rome. — Interior View of the Pius XI Technical School.

His personal service, is only His thanks for that act of generosity of many years ago. Thus is the reply of Providence to the charity of its servants.



## ROME, ITALY.

### *Pius XI Technical School.*

There will be shortly inaugurated in the Eternal City the Salesian School of Arts and Trades named after the reigning Pontiff Pius XI. This monumental College constitutes the gift of the Salesians to His Holiness on the occasion of his Sacerdotal jubilee. The College is worthy of the city of monuments and of the Pope after whom it is named. No greater eulogy could be pronounced.

the Basilica. It was to be a *complete* Salesian House namely with its three branches of school, workshops and festive oratory.

But the space at his disposal was very limited, much more so than his heart would have desired. And so, for fifty years, the youngsters there at Rome have been obliged to take their recreation in a very restricted playground which seems more like the bottom of a well surrounded as it is by six-storied buildings!

This state of affairs could not last. Evidently then one branch of the work must be removed to more commodious quarters: and the most convenient was the removal of the workshops. This branch had almost been stifled under the trying conditions; and, moreover, lacked the two most important trades of mechanics and electric engineering.

True there were the tailors, carpenters, shoemakers, book-binders, but even these were stunted in their growth. The full complement of the technical branch was a mere 200 boys—a meagre total for the capital.

### *Search for a site.*

The search for a likely spot on which to found the new College began in 1910. The idea was that the removal should not be to a distant quarter, but that the technical school should remain as near to the old College as possible. However, in this, the ways of God were not the ways of man and no suitable site could be found either in that quarter or even in the centre of Rome.

Evidently, Providence had decreed that the Salesians were to go to the outskirts of the city, which, as is usually the case, were poorly served in the matter of religious conveniences. Thus, it was to a site in the suburbs that the eyes of the superiors have been directed and precisely to *Mandrione* where, since 1915, the Salesian Model Farm has been in action. This industrial quarter lies beyond St. Paul's, Outside-the-Walls, between the Pignattara Tower and the new Appian Way. The district is as yet sparsely populated but the future will bring it into one of the most thickly inhabited parts of the city. Buildings are being erected all over the place. Houses, Factories, Offices, all the components of an industrial hive have begun to honeycomb the district.

### *The new College.*

The Salesians then have bought in the St. John Quarter on the Via Tuscolana, a matter of 40,000 square metres of land. This is a large area but it was evident that the Technical School alone would meet only some of the needs of the people—there would be necessary a large church to cater for the spiritual needs of the growing population and a Festive Oratory for the children.

The plans were presented to the Sovereign Pontiff on May 12th 1928. He was pleased to give his blessing to the work and to urge the Salesians to work apace. He added a rider to the effect that the Church of Our Lady, Help of Christians should be made a large one and himself gave a very substantial offering towards its construction. Few

Popes have been as liberal in almsgiving as Pius XI, for he counts not what he gives when he is sure of the end to which his alms will be put.

The plans of the new college and church were drawn up by the Salesian architect Bro. Julius Valotti. The College is seven times the size of the Hospice of the Sacred Heart. Since, too, convenience and hygiene are no additional expense, the aid of modern science and technical perfection have been called in to render the college as up to date as possible.

The buildings run the length and breadth of the site and consist of workshops, schools for the students, a theatre and a playground. The present capacity of the building will be 300 boys. Of the 40,000 square metres the technical schools have consumed 12,000; the large interior playground has 4,175 being 75 metres by 55 and this will be supplemented by a vast ground of 6000 square metres reserved for the games of the boys.

The building is a three-storied one and is topped by large terraces whence a splendid view of Rome and the surrounding country may be obtained.

The first stone of the building was laid by Cardinal Pompili on June 4th 1929, in the epoch of the feasts of the beatification of John Bosco. The great number of Salesian Prelates and provincials made a fitting suite for the Cardinals Pompili, Cerretti, Gamba, Lauri and Hlond who were present at the laying of the foundation stone.

The church will have an extent of 2,000 square metres. In its architecture, behind the modern novelties, will be found the style of the ancient basilicas of the 5th and 6th centuries. It will be 72 metres by 40 and will have a capacity of 6000. The main aisle alone will be 16 metres wide. Truly a fitting Basilica to Our Lady Help of Christians, the Holy City and a worthy sister church to the Basilica of the Sacred Heart.



## INDIA.

As has often been pointed out in these pages the modes of co-operation in the Salesian Work are manifold. Alms, gifts in kind, service but especially prayer are a few of the many means of the Co-operators to

fulfill their promise of help. Hence, it was with pleasure that we acknowledged from India the gift of masses of a priest. Since he lives in an isolated district, too far removed from any centre that would make the dispatching of his offering feasible, he has had recourse to the expedient of saying a number of Masses for the intentions of the Superiors. This is a very good means of co-operation and an exceeding welcome gift to the progress of the Missionary Work of the Salesian Congregation.

the present catechist of the College and among the pilgrims was Bro Patrick Brassil S.C. one of the oldest members of the Province.

\* \* \*

We take this opportunity to offer our hearty congratulations to Father Muldoon and Father O'Leary, two well-known Salesians, who have just completed their Silver Jubilee in the Priesthood.

Many years ago Fr Muldoon was appointed



Battersea, London. — Rev. E. Muldoon S. C. with his Salesian Confrères  
on the occasion of his sacerdotal jubilee.

### BATTERSEA, LONDON.

The third Old Boys' Retreat took place during the last three days of Holy Week. The attendance amounted to some 30 men and the preachers were listened to with all the attention that such a grave undertaking deserves. The preachers for the occasion were Fr. Muldoon S.C. and Fr. Connor S.C.

\* \* \*

Maundy Thursday saw the departure from the Salesian College at London of a group of students on a pilgrimage to the world-famous shrine of Our Lady of Lourdes. The leader of the pilgrimage was Fr. Collinson

as Rector to Farnborough—no easy task then, —when he had to face all the difficulties that are usually connected with the beginning of a new school. During his term of office he did remarkably well and gained the esteem and affection of both masters and boys. His connection with Battersea extends over many years, during which time many boys have passed through his hands who are now holding honourable and important positions in the world.

Fr. Muldoon is one of the oldest members of the province and a distinguished teacher. His efforts have been marked by no mean success in whatever college he has been placed. He has been prefect of studies at Chert-

sey and was recently at Farnborough and his work there, as elsewhere, met with the greatest success. His indefatigable energy communicated itself to his pupils till they became thorough in work, in play and in prayer. While wishing the reverend jubilarian all the best of good wishes on such an auspicious occasion the *Salesian Bulletin* would augur him many more years of equally fruitful labour as the past twenty-five in the Salesian corner of the vineyard of the Master. *Ad plurimos Annos.*

\* \* \*

Father O'Leary the other Jubilarian laboured zealously for several years at Battersea, and proved himself to be a priest of much ability. About twenty years ago he was transferred, at his own request, to one of our Provinces in the Southern States of America. Being a man with remarkable linguistic powers, he soon mastered the Spanish language and gained for himself a great reputation as a preacher. He is now a Professor of Moral Theology at our House of Studies in New Rochelle, North America, and a lecturer in Moral Philosophy at the Fordham University. The large number of distinguished guests that were present at a banquet given in his honour to commemorate this great event, testifies to the high esteem in which he is held in the United States. We beg to profer to Fr. O'Leary our respectful greetings and good wishes for the continuance of his successful career. *Ad multos annos.*



#### PATERSON, U. S. A.

A vast throng, seldom exceeded in the history of the Cathedral, were present to do honour to Blessed John Bosco in St. Vibiana's.

In the sanctuary were Bishop Cantwell, the officers of the Mass and about forty priests.

High above the main altar hung a large painting of Don Bosco, the benignantly holy face seeming to smile upon a scene so well fitted to do honour to him whom the Pope has so recently named Blessed.

Solemn celebrations such as that which took place in St. Vibiana's cathedral have

been held in nearly every State in the Union. So great was Don Bosco and so green is the memory of his good works that he has already endeared himself to and made his mission felt in, every country on the globe.

The Pope has mentioned Don Bosco in two of his recent encyclicals and called special attention to his example as a model for those whose task it is to educate the youth of our time.

#### *The ceremony.*

Bishop Cantwell was celebrant of the Solemn Mass with Very Rev. Orestes Trinchieri, S.C., as archpriest.

The sermon on the life of Blessed John Bosco was preached by Rev. Martin J. O'Malley, C.M., D.D., who gave an eloquent survey of the life of the great patron of youth, and also the peculiarly applicable lessons of saintly life so close to our own day.

The problems that Don Bosco met and solved are amongst the most vexed of our own time.



#### DETROIT, U. S. A.

The Board of Education recently applied to the Salesians in England for information of the Salesian System in the education of the child. The Superiors were pleased to be able to supply the said authorities with the "Life of the Blessed John Bosco" and with the more technical "Salesian System" edited by the late Provincial of the English Province, Very Rev.: Francis Scaloni S.C.



#### NEW YORK, U. S. A.

The right Rev. Bishop Ernest Coppo, D.D., and the Very Rev. Richard Pittini, S.C., Provincial of the Salesians in Eastern United States, brought the prestige of their important sacred office and the power of their eloquence to the celebration in honour of St. Francis de Sales, patron of the Salesian Society, held on Sunday, Feb. 23, in Transfiguration Church, 29 Mott Street, in charge of their Congregation since 1902. The patronal feast falling on Jan. 29, special services in his memory took place on a Sunday

in February the month dedicated by the American Hierarchy to the propagation of the Catholic press.

Bishop Coppo offered up the 7,30 General Communion Mass, and the commemorative sermon in English at the 10 clock Mass was delivered by the Rev. Aloysius Trifari, S.C. The 11 o'clock Solemn Mass was celebrated by the parish priest, the Rev. John Voghera, S.C., assisted by the Rev. Virginius Mancini, S.C., deacon, and the Rev. William F. Verhalen, S.C., sub-deacon.

Father Pittini, in a captivating panegyric, portrayed the apostolic ardour of this saint of gentleness, who used not only his lips to win souls but likewise his facile pen. The preacher revealed the cogent reasons inducing the blessed founder, John Bosco, to adopt St. Francis de Sales as patron of his new religious family, whose first duty was to rescue needy and neglected boys, and to foster their adolescent unfolding and upbuilding in a genuine Catholic atmosphere. Don Bosco's competence and success as a noteworthy educator have already been effectively made known to readers by *The Catholic News* account of the splendid beatification memorial in St. Patrick's Cathedral under the auspices of His Eminence Cardinal Hayes, always a gracious, helpful and admiring advocate of the Salesian system of constructively preventive training.

Don Bosco realized that food, clothing and decent lodging and manual occupation merely offered an economic solution of many difficulties. There remained the more perplexing problem of imparting true mental enlightenment and strengthening the will. Text-books did not suffice; a Catholic press was imperative, and he created one. In his dealings with youth, in his efforts to store their minds with the enduring truths, he found a model in Francis de Sales.

Father Pittini reminded his hearers that in his dangerous mission to the Calvinists of Chablais, whose opposition to Catholic teaching had been relentlessly ruthless, Francis de Sales (whence the adjective Salesian), classic scholar, gifted preacher and tireless apostle, treated the uninformed and obdurate with loving Christian patience and considerate personal appeal. Hailing him today as the "gentleman priest", the edifying exemplar of the "meek and humble spirit", we too often forget his long battle

to subdue his once irascible nature. His noble birth, courtly surroundings and advantages, chivalrous manners, exceptional intellectual endowment thoroughly and brilliantly developed, produced a fastidious dislike of the uncouth and impatience with the ignorant. The Eucharist mellowed his temper, and his missions to the heretics were blessed with numerous conversions.



Seville, Spain. — The Infantas Don Carlos de Borhön and Doña Luisa, leaving the Cathedral after the Feast of Blessed John Bosco.

It is by his charmingly Christian, comprehensive writings in explanation and defense of Holy Mother Church, writings fascinating in their manifest response to Divine Love, that we know him best, and Father Pittini bestowed adequate recognition on that magnetic literary style, to this day acknowledged even by non-believers. Because of his model Catholic persuasiveness in addressing both mind and heart, the pre-

sent Holy Father chose him as patron of the Catholic press. The preacher urged practical extension of the saint's literary apostolate by urging immediate and constant support of the Catholic press, through subscription to and perusal of diocesan weeklies such as the intensively informative *Catholic News* of New York City, and of Catholic monthlies providing timely and tactful treatment of questions and tendencies affecting communal life. Especially requiring this mental stimulus and protection are Catholic students in non-Catholic high schools and colleges, whose inexperienced minds are unprepared to resist the onslaughts of anti-Christian authors. The sole antidote for the damage unceasingly wrought by inimical publications is the Catholic press.

In the evening, following Rosary and Solemn Vespers, Bishop Coppo conferred particular commendation on the accomplishments of the Salesian lay cooperators, whose prayers and alms assist in spreading the Salesian work of foreign missions, educational and protective institutes, night and trade schools, and endeavours, known here as social service. The Bishop recounted his own missionary labours with the bushmen in Australia, and his emotions and experiences at Don Bosco's beatification on June 2 of last year. He announced his leadership of a proximate pilgrimage to Rome and Turin which embarked on March 8. Like the Father Provincial, the Bishop stressed the fact that the present day fight against religion is waged by agnostic intellectuals, and cited China, Mexico and Russia as instances where literary attacks bred military outrages against the mentally enslaved masses and effected suppression of divine worship. The foreign and home missions prove the indispensable necessity of maintaining a potent Catholic press. (*Catholic News*).



#### WASHINGTON, U. S. A.

Before a distinguished audience made up of the faculty and senior students of the Ca-

tholic University, besides many distinguished citizens of Washington, the Rev. Patrick O'Leary, S. C., delivered an interesting conference on the life and ideals of Blessed John Bosco, founder of the Salesians. Present at the lecture was also the Very Rev. Richard Pittini, Provincial of the Salesians.

The lecturer, who spoke for about an hour was introduced by the Rev. Father Cooper of the Catholic University. He drew an interesting historical parallel between Don Bosco and St. Benedict which greatly appealed to the audience. What was the Salesian Oratory in Turin, where everything that was needed, clothes, shoes, books, etc., was as far as possible produced within the precincts of the institution itself, but a benedictine monastery of say the seventh or eighth century transplanted from a forest or hill-top to a modern industrial centre? In fact, this was the very definition of Don Bosco's work and mission—the old monastic tradition adapted to modern conditions. Father O'Leary showed how the spirit of Don Bosco should appeal to practical, progressive, democratic America.

The conference was punctuated throughout by the explicit approval of the audience, especially when the lecturer dwelt on the supernatural manifestations in the life of Don Bosco and on the marvellous results achieved by his educational system all the world over, especially in South America.

It is premature as yet to form a judgment, Father O'Leary concluded, but there is good ground for hoping, considering the magnitude of the results achieved, that, like the foundation of the Benedictines in the sixth century, the Clunian reform of the eleventh, the appearance of the mendicant orders in the thirteenth, the founding of the Society of Jesus in the sixteenth, the foundation of the Salesian Society by Blessed John Bosco would yet be regarded as the next great landmark in the history of Catholicism and of the great religious orders.

The Very Rev. Richard Pittini, Salesian Provincial, delivered a most interesting and inspiring talk at the end. — (*Catholic News*).

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*We are very pleased to be able to announce that the new Salesian Church at Chertsey, Surrey, England, is nearing completion and will be inaugurated either late in June or early in July.*



# RETRIBUTION DIVINE

(After Terrien)

The most important fact in the history of mankind is, beyond any question, the Incarnation of Christ. This mystery of divine love has enwrapped and ennobled souls from the beginning of time. Prior to the birth of the Man-God there was an expectation so keen, so constant, so intimate of His coming as to preserve in mankind the hope of one day being free children of God, liberated by the omnipotent death of Christ from the bondage of Satan. This advent, so long desired, came about and there was founded on the earth the Church that was to accomplish throughout the ages, what Christ began during His short pilgrimage of thirty three years, namely the liberation of the children of God from the slavery of the devil.

However, in considering the fact of the Incarnation as such, certain points stand out in bold relief. Chief among these is the character of *retribution* in the work of the redemption of mankind. The fall of man in the garden of Eden had its counterpart in the elevation of man in the garden of Olives. God, the Creator, inspired by a divine emulation, desired that man should ascend to the light by the same steps that had led him into the abyss of darkness. God desired, for emulation is the fruit of love, that the same means should deliver man from the bondage of the devil as had concurred in bringing him into servitude. This idea is of capital importance and is very necessary in any consideration of the part that Mary, the Mother of God, played in the redemption of the human race.

The great French preacher, Bossuet, in many of his sermons on the Blessed Virgin proposed this doctrine on the authority of the Fathers of the Church. Nor was the preacher at fault for this point is steadily brought out in the writings of the early protagonists of the Catholic Faith.

Tertullian, in fact, bears striking witness to the thesis under discussion. Bossuet, thus quotes the ancient Christian writer, "Tertullian brings out very clearly the plan of the Saviour when he speaks of Him in

these terms: 'The devil possessed himself of man, who was the image of God and God re-acquired His own image by a plan of emulation — *Deus imaginem suam a diabolo captam aemula operatione recuperavit.*'"

Let it be well understood in what this emulation consists and it will be found that it comprises a large extent of the theology of the Mother of God. The devil, then, declared himself the foe of Almighty God and sought to bring under his sway, man, the beloved object of God's benevolence, created in the likeness of the Creator. And he succeeded. But God is a jealous God, as the Scriptures assure us, and declared Himself the rival of the devil for the love of men. For the service given to the devil must needs be taken from that due to God. No man can serve two masters. Thus God desired to reacquire His Image and there became the two factions, jealousy against jealousy and emulation against emulation.

Now the main effect of emulation is to inspire in us a great desire to score off our adversary in those points in which he believes himself strongest and in which he has greater advantage. It is thus that we bring home to our rival his weakness. This then was the line of action taken by the sublime emulation of the Redeemer of mankind.

"To confound the boldness of our enemy God used the same means to work our salvation as the devil had to work our ruin. He turned his own weapons on him, hoisted him with his own petard and impressed the work of His own divine victory in every point that contained any trace of His impotent rival. Whence this interest in mankind? It is because God is a jealous God and will brook no rival to the affection that He must receive from man. It is because God was driven by the surpassing love with which He loved us, so as to give His only begotten Son for our redemption.

"Our faith too, teaches us the same lesson. A man ruined the human race, a man brought salvation to the human race. Death held sway over the seed of Adam and life is born

from the seed of Adam. Death was the punishment allotted to sin and death serves as a remedy against sin. The fruit of the tree of paradise concurred in the downfall of man and the fruit of the tree of calvary wrought the salvation of the world. To crown all, in the most Holy Sacrament of the Altar a salutary banquet repairs the evil brought about by the rash eating of the apple by the first man.

"To raise our broken spirit, it pleased Him to show us all the forces of the devil brought to nought. Wishing, too, to prove to us that we are in very truth re-established in His Kingdom, He desired to show us all the instruments of our misfortune, mercifully employed in the work of our salvation. Such is the emulation of the God of Hosts!

"Whence comes it, that the ancient Fathers of the Church, seeing by this universal induction, that God resolutely kept to the plan of bringing about our salvation by the same means as had brought, about our fall, have all drawn this necessary conclusion: if such is the plan of God that whatever conspired to the ruin of man should likewise cooperate in his salvation; and since both sexes were concerned in the loss of primitive justice; both sexes should cooperate in the reconstitution of humanity.

"And since the human race was destined to eternal damnation by a man and a woman, it was certainly convenient that God should predestine a new Eve as well as a new Adam, so as to give to the earth a new posterity sanctified by the grace of God in the stead of the race condemned to exclusion from the kingdom of God."

This doctrine too is firmly established both in the Eastern and Western Church. St. Peter Chrysologus in a sermon on the Annunciation thus bears witness. "You have just heard, beloved brethren, an Angel treating with a woman concerning the redemption of man and you have understood that the purpose was to lead man back to life by the same means that had precipitated him in the abyss of death." Some years later, St Basil of Seleucia, the great opponent of Nestorius, recalls the same idea, "The only Son of God, by means diametrically, opposed, *contrariis medicamentis* healed the wounds of the human race". Towards the end of the ninth century the same concept recurs in a letter of Eusebius of

Alexandria, "Thus then, the same arms by means of which the devil inflicted the fatal stroke upon the first man in the Garden of Eden, God has used against the devil to bring him under subjection."

The doctrine of the Fathers is confirmed by the Liturgy of the Church. Thus in the Passiontide Preface of the Holy Mass the Church sings: "*It is truly meet and just, right and salutary that we should at all times and in all places give thanks unto Thee, Holy Lord, Father Almighty. Who didst establish the salvation of mankind in the wood of the Cross: that whence death had come, thence life should arise: and that he who had overcome in a Tree, should in a Tree also be overcome.*"

To the same epoch of the year the Church assigns the hymn *Pange Lingua* which contains precisely the idea of our thesis:

*He, our Maker, deeply grieving  
That the first-made Adam fell,  
When he ate the fruit forbidden  
Whose reward was death and hell,  
Marked e'en then this Tree the ruin  
Of the first tree to dispel.*

*Thus the work for our salvation  
He ordained to be done,  
To the traitor's art opposing  
Art yet deeper than his own;  
Thence the remedy procuring  
Whence the fatal wound began.*

Nothing then is more firmly founded than this point in regard to the divine plan for the redemption of mankind

Hence, then, since a woman had much to do with our ruin, we expect to see a woman at the side of the Saviour, the instrument of the common reparation. Were she to be missing there would be a void in the divine economy. For the ways of man are not the ways of God. In the divine economy everything holds together, each piece is linked to its neighbours, each part harmonises with the splendid whole.

So, as there was a new Adam to repair the damage wrought by the first Adam, so there was necessary a new Eve; and this place was filled by the Blessed Virgin Mary.

*(To be continued).*



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