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JOHN BAPTIST
SCALABRINI

BISHOP OF PIACENZA

APOSTLE OF THE ITALIAN IMMIGRANTS



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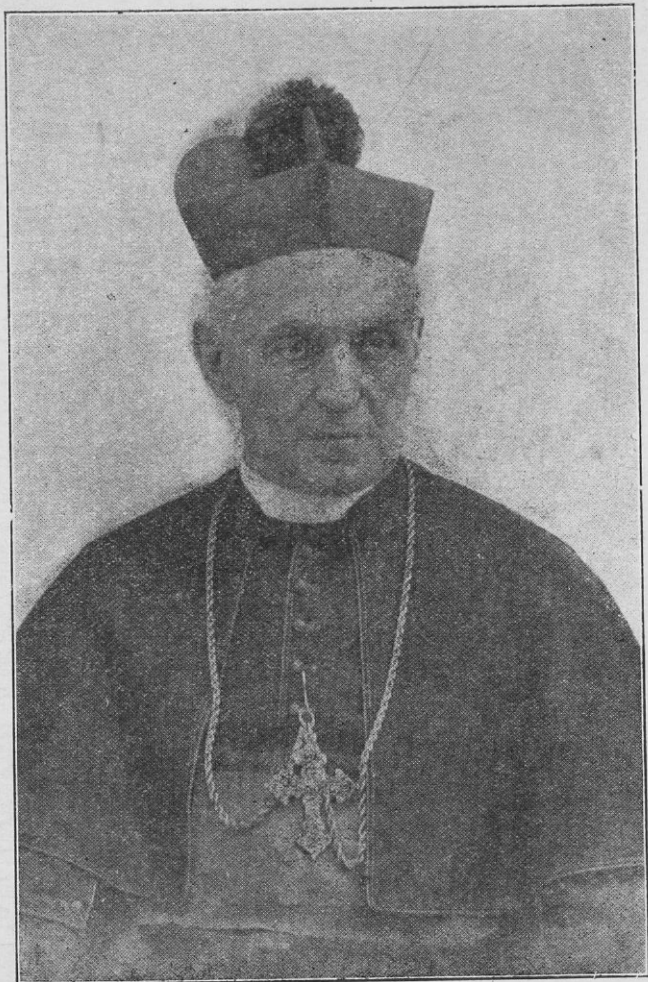
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OF 1848

BY G. M. SMITH



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JOHN BAPTIST SCALABRINI

1839 - 1905

*Notice of favors granted by God through
the intercession of Ven. Bishop Scalabrini
should be forwarded to Rev. F. Prevedello,
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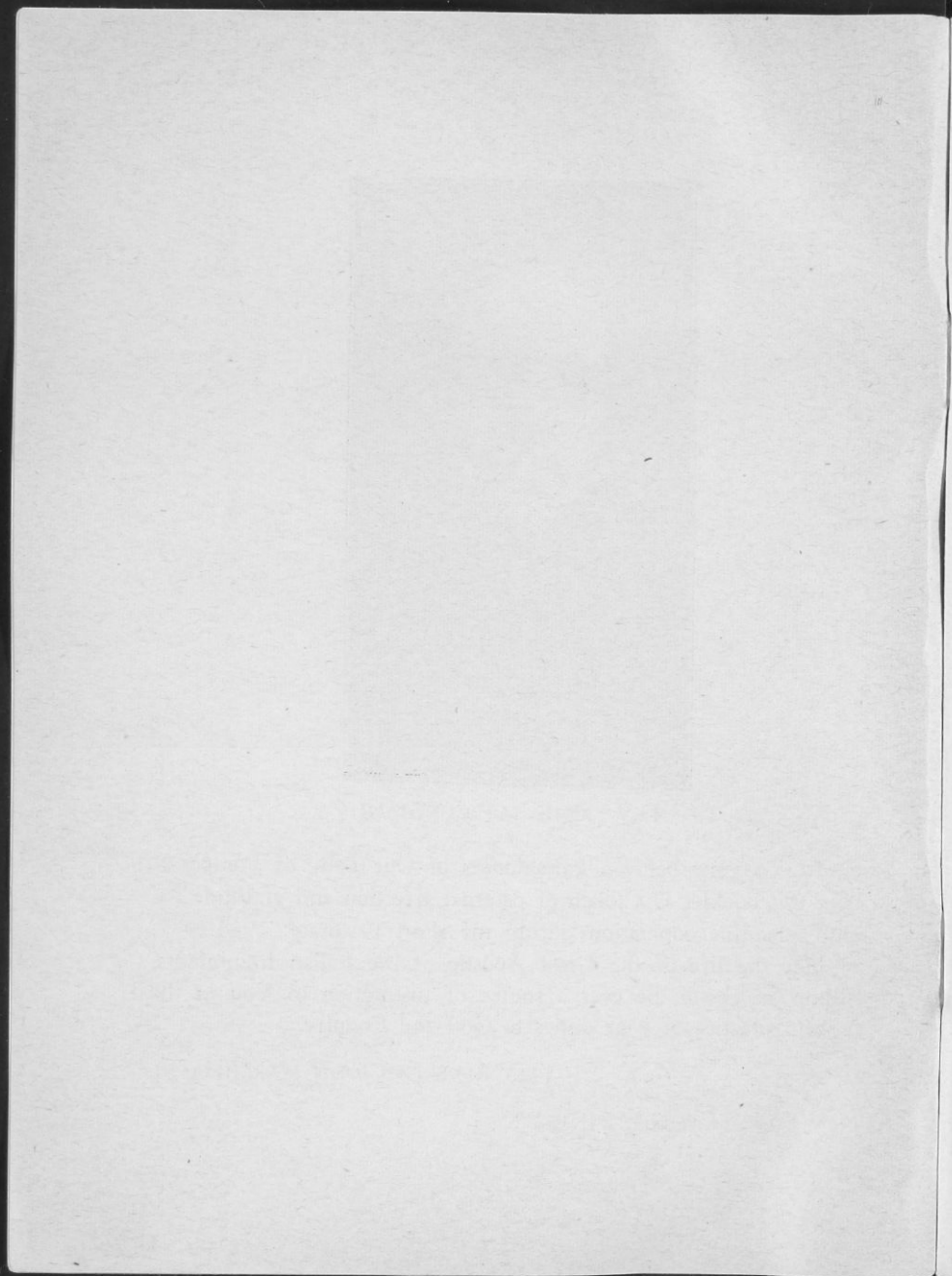
REV. JOHN MARCHEGIANI

To You, my beloved Parishioners of Our Lady of Pompei, I offer this booklet as a token of paternal affection and gratitude for your splendid cooperation during my short pastorate: 1934-1937.

May the life of the Great Apostle of the Italian Immigrants, Bishop Scalabrini, be ever a source of inspiration to You in the faithful practice of your duties to God and Country.

VERY REVEREND JOHN MARCHEGIANI.

New York, November 24, 1937.





BISHOP SCALABRINI'S BIRTH AND YOUTH

The 15th Century Chronicles of the Grisons Canton (Swisse) praise the Scalabrinis for military and civic deeds, but it is not known when and how one of their branches transplanted itself to the other side of the Alps. However, in 1700 we already find the Scalabrinis in Fino Morasco, wherein Louis—the father of our Bishop—was born on March 23, 1812. He grew up pious and honest and was still a young man when he became a merchant. On May 6th, 1832, Louis married Columba Trombetta of Ponzate, a nearby village. Virtuous was she, fair and of strong character; and to her, after God, her illustrious son was ever grateful for his sacerdotal vocation. Bishop Scalabrini calls his mother a "model of Catholic women"; and to her "venerated and sweet memory" ten years after her death he dedicated the "Little Catechism". Columba passed away peacefully on May 4, 1865 at the age of 43, having had the consolation of seeing her son a priest of God.

The Bishop always remembered her with the tenderest affection, and we know from his Mass register that he often offered the Holy Sacrifice for the happy repose of her soul. A letter dated May 4, 1901 begins: "Today my heart is filled with sadness, as it is the 36th anniversary of my saintly mother's death." As long as he lived he ordered every year two solemn anniversary Masses for his parents in his native town.

The marriage of Louis and Columba was blessed with eight children, the third being our Bishop. Of his three sisters one became the mother of Monsignor Attilio Bianchi, formerly a private chaplain to Pius X and Benedict XV, and now a Camaldulense hermit, reputed throughout Italy as a living saint. Two of his

brothers became quite famous; Angelo in his own country as a professor of philosophy and later General Director of Italian Schools in foreign countries; Pietro in South America where he emigrated while still a young man. In Buenos Aires he held the position of a member of the Public Health Board during the yellow fever epidemic, and later became Vice-Governor of the Capital City of Paraná. From there he returned to Buenos Aires to become the first director of the superb historical and scientific Museum of that city. He was also a professor at the University, during which time he discovered the Scalabrinitherium and Paleophosphorus Scalabrini, two paleozoic fossils, and also wrote a comparative study of the North American and Argentine Republics.

John Baptist Scalabrini was born and baptized in Fino Morasco on July 8, 1839. He was confirmed a little more than a year later on September 4, 1840. The pastor, Fr. Philip Gatti, took a special interest in the boy, who impressed by the examples and teachings of this holy priest and of his own parents, grew in age and wisdom with God and man. While attending the public grammar school he won the regard of teachers and classmates alike, who willingly acknowledged his superiority in both conduct and learning. After classes he would gather these little friends in his aunt's courtyard to teach them what he himself had learned at school, dwelling especially on the doctrines of our Holy Faith.

Upon the completion of the elementary course his parents sent him to the high school at Como, the episcopal and provincial city, where he also attended the Volta Lyceum. There Professor Mazzoletti considered him the "best of his pupils". John was only 15 when he wrote a remarkable poem in honor of St. Aloysius Gonzaga. Having graduated with honors from the high school he resolved to enter the diocesan seminary of St. Abbondio, thereby fulfilling a desire of long date. For his tuition the trustees of

his parish church in Fino Morasco assigned to him the revenues of an ecclesiastical benefice, which later became his title of ordination.

Of his progress during the years at college there still remains this official testimonial: "he was ever first in studies and discipline". Promoted to his theological course, he attended it for a short time as a day student, having been appointed monitor in the Gallio College conducted by the Fathers of Somasca. A few months later the cleric finally entered the Seminary. Even his companions felt that he was an exceptional person and went to him for advice and direction. One wrote to him on the occasion of his episcopal consecration: "The Holy Ghost has then descended with the fullness of his gifts upon my dear Scalabrini who did me so much good! I still remember your loving advice, the novenas we made together, and your fraternal explanations of theological points while sitting on the stairway of the Seminary." After a brilliant school career, the young cleric was ordained by Bishop Marzorati on May 30, 1863.

PRIEST, PROFESSOR AND RECTOR

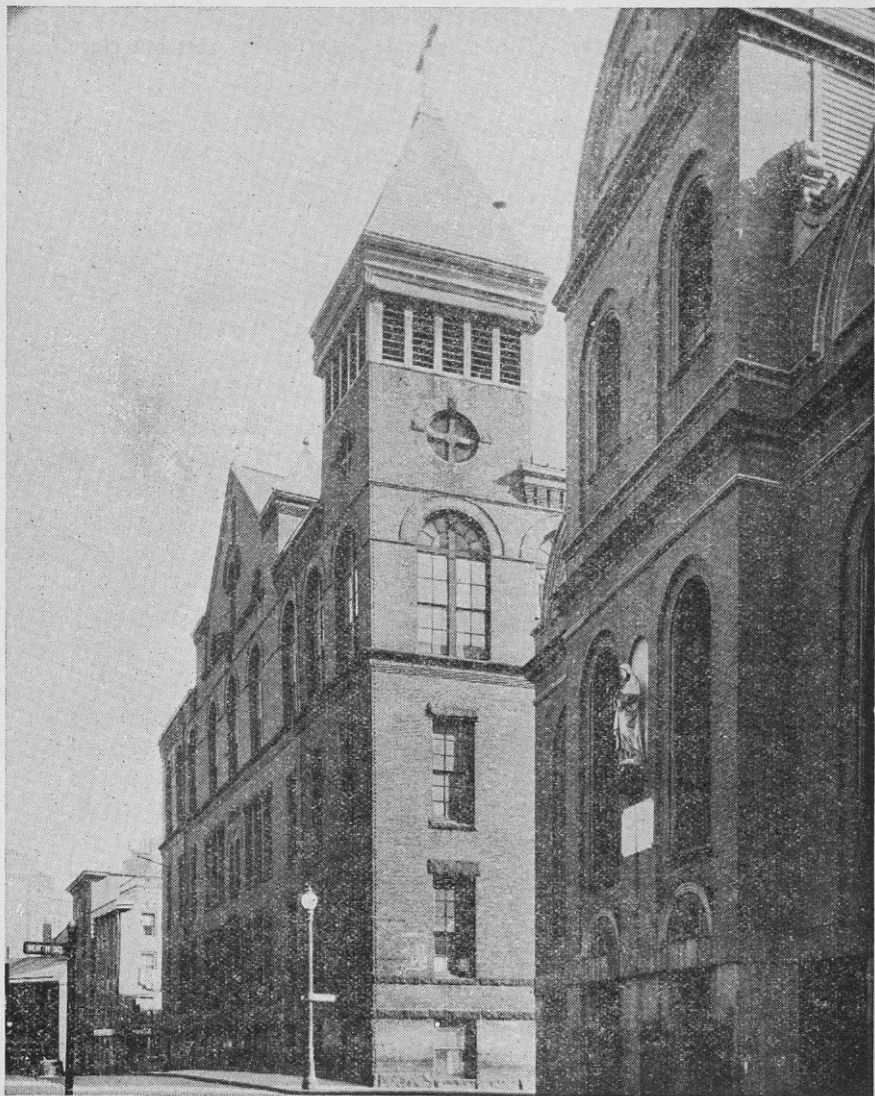
Great was the joy of his family and fellow citizens when the newly-ordained priest offered his first Mass in the Parish Church on Pentecost Sunday. He remained in Fino but a short time, since in November of that same year, the Bishop appointed him director of discipline and teacher of History and Greek in the Seminary of St. Abbondio. During his first months there, the Province of Como was stricken by the cholera, and Fr. Scalabrini immediately offered his services for the religious and medical needs of the sick. His work was so splendid and obtained such far reaching effects that the Secretary of State rewarded him with

a medal "as a token of admiration and gratitude." Shortly after, at the early age of 28, he succeeded Rev. Bolzani as rector of the Seminary, also keeping for a certain time the office of procurator. Father Scalabrini found the Seminary in serious financial difficulties, but by his sound administration, conditions were soon greatly improved. He was also appointed examiner of the clergy and vicar general of the diocese. Notwithstanding so many and important duties, he reserved for himself the teaching of religion, showing thereby his particular love for this kind of work.

THE PASTOR

Upon the death of Fr. Cavadini, the Priory of St. Bartholomew in the city of Como was left vacant and the Bishop appointed Fr. Scalabrini to that important and difficult parish of more than 10,000 souls. Leaving the work he loved so well at the Seminary, the new Pastor took possession of his office on the 3rd Sunday of July, 1870. With him St. Bartholomew's became a center of Catholic Action in its various forms, and an example to the whole diocese. He took great interest in the working people, so numerous in his parish, and showed fatherly love for their children, gaining through them the hearts of the parents. As a result, a benevolent society imbued with a Christian spirit was established, soon followed by a kindergarten for children and an Oratory for young men. The zealous pastor also laid the foundation of the St. Vincent De Paul Society for the spiritual and material assistance of the poor in their homes.

The direct contact with the daily life of the working class excited in his tender soul a practical interest in social problems for which he had always felt a great attraction. His personal



SACRED HEART CHURCH AND SCHOOL, BOSTON, MASS.

views on these matters he then formulated in these short but clear and deep principles:

"If labor increases capital, why should it not share its profits; at least in such a proportion as to guarantee the worker an adequate, wholesome and secure living?"

"If work is a physical law and a moral obligation, why should it not also become a legal right?"

"If education is a duty, why is the working man not given sufficient time for learning, by restricting his working hours and establishing a proper age limit?"

"If hygiene is a social need, why are certain trades, which tend to poison and shorten men's lives, permitted to operate without proper precautions?"

"If personal safety and providence are conquests of modern civilization, why is not the working man insured against possible misfortune, and old age provided for in a decent manner?"

During his episcopate in the See of Piacenza he was asked at various times to arbitrate strikes, then violent and very frequent. Guided by these sound principles he almost always succeeded in reconciling both employer and employee, protecting the rights of each.

To teach Catechism was for Fr. John a duty and a joy, and he succeeded in giving Sunday School classes new life. "It was a truly consoling spectacle to see the crowds of children coming out from church, especially on Sundays", stated his countryman and friend, Bishop Miotti of Parma.

As an orator he immediately became very popular, being simple, logical and direct. His fluent words, fine diction, robust and pleasing voice, his imposing figure and natural and suggestive

gestures were a great asset to him. We shall refer later to this important role of his pastoral office and mention now only his lectures in Como Cathedral during the year 1872. Their subject was the Vatican Council which had been closed two years previously because of Italy's political turmoils. The success of these sermons was so great that Fr. Scalabrini's colleagues requested him to have them printed. They were published in 1873 "to clear ideas about essential truths of the Catholic Faith, daily disfigured and adulterated by a brazen and brakeless journalism, by the perfidy of some apostates, by the incredible lightness of mind of certain Catholics, weak and without strong convictions, and even more by the audacity of those unfortunate Christians who call themselves 'old Catholics' and stir everywhere a terrible and frantic war." (Preface)

Bishop Bonomelli, a competent judge, wrote to the author: "the book recommends itself for the actuality of its subject, the clearness of its form and the logic of its arguments. Write often such able works and you will be rendering an invaluable service to your Church and your Diocesan fellows." The success of this volume brought the young priest to the notice of Pope Pius IX. For his ability and services, coupled with his extraordinary piety, the Prior of St. Bartholomew was nominated Bishop at the unusually early age of 36, on January 28, 1876. About six months previously, his curate, Fr. P. Caminada, declares to have heard, while praying, an internal voice saying clearly: "Your pastor will be Bishop of Piacenza". (Gregori p. 45) The Consistorial Acts having recorded the ecclesiastical career of Fr. Scalabrini, continue: "A man of imposing demeanor, of prudence, learning, exemplary life and business experience, he is worthy to be promoted to the Bishopric of Piacenza."

THE BISHOP

In 1875 the episcopal See of Piacenza lost its illustrious incumbent, Monsignor Ranza of blessed memory. Fr. Scalabrini was consecrated as his successor by Cardinal Franchi in the Church of the Propaganda (Rome) on January 30, 1876. The same day the Bishop addressed a touching letter to his flock, with the hope and prayer that "the Supreme Shepherd of the fold, Christ Jesus, looking with loving eye upon the purity of faith and fervor of piety of the clergy and people of his new diocese, might be a constant and efficacious support to the great weakness of their unworthy pastor". Monsignor Scalabrini took possession of the diocese by proxy, and ten days later, February 13, made his solemn entry into the city of Piacenza amidst the ovations of the people.

These few excerpts from his writings show clearly what he thought of the episcopal office; by such sentiments his entire pastoral life was inspired and directed. "When we think that the Bishop is God's man and the dispenser of the mysteries of Christ; that each and every one of the faithful must find on his lips the science of salvation; that merely seeing him should be sufficient to know how to serve God; that he ought to be a living law to bring religion to all souls; that he should continually deny himself to teach others true Christianity; that he must be humble and kind of heart, firm without arrogance, and condescending without weakness; amidst the greatness of his dignity poor and vile in his own eyes; that he has to be patient, active, just, diffident of his personal judgement and willing to prefer that of others, when convenient; that he must protect himself from flattery, the fatal poison for persons in authority, and be disposed to listen to sincere advice; that he should be observant in order to discover true merit and reward it; that he ought to carry the cross of contradiction and

dedicate himself to his ministry as a martyr — when we think of all this there is enough indeed to lose courage . . . and exclaim: a great misfortune has befallen us! However let us be brave; the important thing is not to be half a bishop, but a full fledged one, loving Jesus Christ with a boundless love.”

Since it is our task to follow Monsignor Scalabrini but briefly through the 29 years of his episcopate, we could not pay a greater tribute to his memory as a model bishop than by observing him in the exercise of his pastoral duties and activities. In virtue of his appointment and office, the first and paramount relations of an Ordinary are with the Successor of St. Peter; but since Bishop Scalabrini's personal connections with the Pope were so many and various, we shall leave them for a separate chapter, and study him first of all in his relations to his priests, seminarians, religious communities and devoted flock.

BISHOP SCALABRINI AND HIS CLERGY

A Prelate meets his priests as a body and gives them general rules and instructions for their own religious welfare and that of the faithful on the following occasions: spiritual retreats, diocesan conferences and the synods.

Bishop Scalabrini had been enthroned only a few months when he called his clergy to a retreat on August 15th. In a letter, written in classic Latin, he points out the necessity and beauty of the interior life, and the help it derives from spiritual exercises; henceforth—he ordered—the secular priests will attend a retreat at least every three years; a new pastor before taking possession of a parish; the junior clergy yearly for the space of six years. When we consider the time and place in which these regulations were

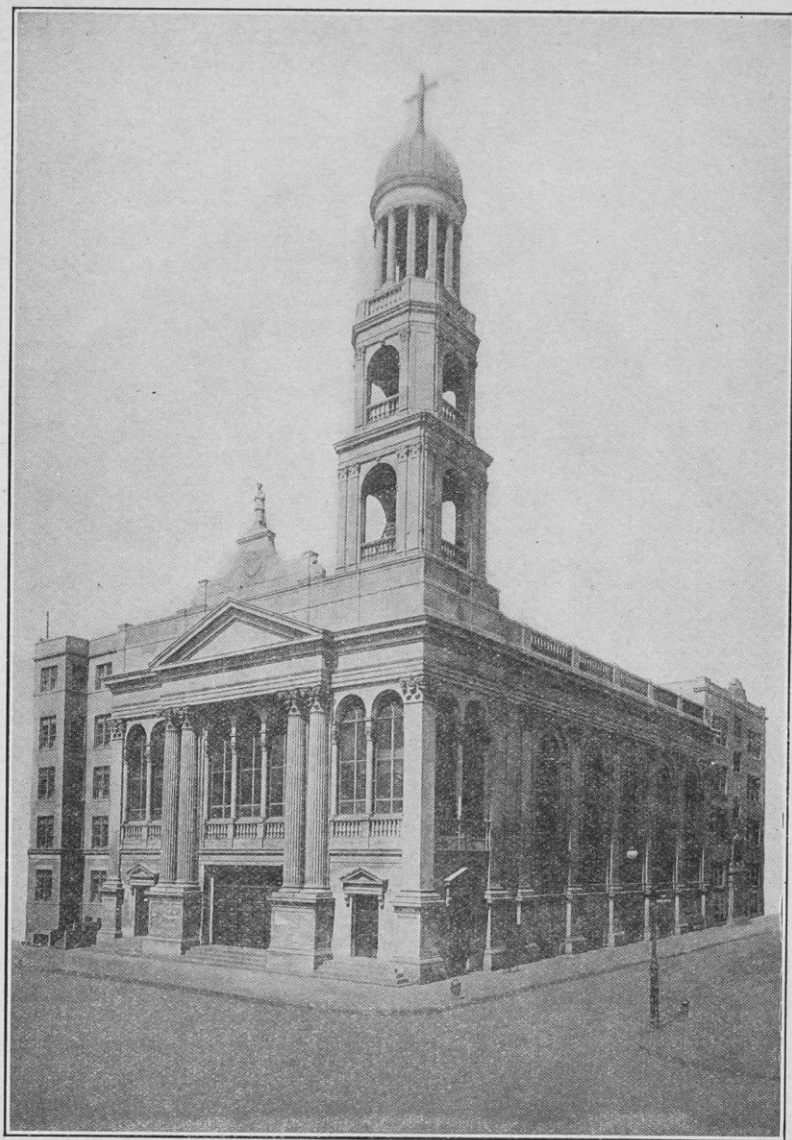
made, we are bound to admit that Bishop Scalabrini was ahead of his time even in these matters.

As in the case of spiritual retreats, the conferences for the solution of theological questions and moral cases had also been suspended for many years in the diocese of Piacenza. The new bishop restored them with another Latin circular issued December 7, 1876. City pastors, curates and confessors were obliged to assist at these meetings six times a year at the episcopal residence; country priests four times in their respective deaneries. Every priest was expected to submit a written solution of the cases, two of them being drawn by lot to read and discuss their paper.

A Synod is a solemn gathering of the diocesan clergy by order and under the presidency of the Prelate. Its purpose is to discuss and promulgate laws and rules affecting the faithful of the entire jurisdiction. The first Synod of Piacenza had been convened by Bishop Everardo in 903; and the last one was held in 1723. Since then many and urgent religious problems and needs had arisen: to discuss them the 29th diocesan Synod was opened with great solemnity by Monsignor Scalabrini on September 1, 1879.

Some special features of this Synod were rules and directions pertaining to the administration of the ecclesiastical patrimony, which was greatly reduced and transformed on account of the new political and religious conditions of the country. A second Synod was convened on May 1, 1893 at the closing of which the Bishop remarked how his priests by their presence and brotherly spirit "had given an example to the people, confuted the enemies, brought joy to the Church, honor to the Redeemer and glory to God the Father".

At the opening of our Century, special festivities were held throughout the world to honor and propitiate the Divine Saviour. Bishop Scalabrini thought the most fitting and fruitful celebration



OUR LADY OF POMPEI'S CHURCH AND SCHOOL, NEW YORK

would be to promote a more fervent and widespread devotion to the Blessed Eucharist. To this effect the third diocesan Synod was inaugurated August 12, 1899. Its acts are considered a splendid dogmatic and liturgical treatise on the Most Holy Sacrament, and even today they form the Eucharistic code of the diocese.

Now let us consider the personal relations of our Prelate with his priests. Close and lasting are the connections of a priest with his bishop; from him he receives through ordination his sacerdotal powers and responsibilities; under his jurisdiction and supervision he exercises them; to him he has sworn obedience and allegiance.

To these canonical bonds are added those of mutual esteem and affection, which make governing less difficult and irksome for the bishop, and discipline easier for the priest. Such conditions prevailed between Monsignor Scalabrini and his clergy who venerated him as a saint, loved him as a father, and followed him as a leader. To his intimation—"I go out to fish", they always answered as did the Apostles to Jesus: "We shall go with you".

We have already quoted some of his words stating that one of the duties of a bishop is to observe the merits of his clergy and to reward them accordingly. Only on the strength of this principle did he promote his priests, heeding no human or personal consideration or influence, but ever seeking God's greatest glory and the welfare of souls.

Cardinal Nasalli Rocca, Bishop Scalabrini's spiritual son, tells of a secret record which Monsignor kept, wherein he noted the qualities and defects of his priests. In return for his fairness, he expected from them a discipline guided by supernatural motives. To a pastor reluctant in the performance of his orders he wrote: "For what reason did you commit so grave an error? If you have anything to say for yourself, say it at once. Do you not see how in the meantime the offense against God grows greater, faith is

dying out and souls are in danger? The thought of having to present yourself before God's tribunal does not suggest anything to you? And have you already forgotten the promises made to me? Ah, my son, delay no longer and do not allow religion to be betrayed; submit generously to the sacrifice I imposed on you in the name of God. Do not concern yourself about a point of honor and your own miserable interests, but look up to Jesus and consider nothing else".

He gave remarkable proof of loving prudence on the occasion of the Rosminian Question. About two hundred of his priests had studied and were following more or less Rosmini's philosophy, which was then being hotly discussed in Rome. In 1887 the Sacred Inquisition condemned forty propositions extracted mostly from the Philosopher's posthumous works. Monsignor Scalabrini then wrote to Bishop Bonomelli: "Foreseeing a condemnation, my policy during these last years has been to gain their hearts and having left to them that honest freedom permitted by the Church, to dispose them to submit whenever the Pope saw fit to give a decision on this matter". The success of his policy was most consoling, since all of his priests accepted the decision of Rome. He also obtained the same results from priests of several neighboring dioceses.

Although he exacted obedience and promptness from his priests, yet he considered and appreciated their personal qualities and initiative: "Perhaps we bishops have restricted the individual liberties of the clergy too much and our discipline, reduced as in pills, has lost that austere grandeur it had before, and consequently its prestige on the soul. Perhaps we expect perfection of them and desire them saints, but not all are qualified for heroism". (letter to Bonomelli)

Spirituality impressed Bishop Scalabrini as the primary aspect

of a true priestly life and he regarded learning and natural qualities as far less important. When sometimes he could not sleep because of worries or sickness, his mind found consolation with the thought of two or three parishes which were the best in the diocese, although their pious pastors were not as learned as most of the others. One of his deepest inner senses was the ability to distinguish sanctity from its appearances and disguises.

To a priest recognized for his cleverness and average moral qualities, who was, however, too slow while saying Mass and irregular in his weekly confession, he wrote: "Overscrupulous people often lose themselves in trifling things and neglect the important ones with incredible facility. I am saying this for the love I profess for you, and because I would like to see you a pastor perfect in every way. You can and should be such".

That Bishop Scalabrini knew the correct way to deal with his priests is proved again by the fact that the clergy of Piacenza were noted for their learning and holiness, so that five or six of them were elevated to the rank of bishop in the space of a few years. He could rightfully render to his priests this eloquent testimonial in a solemn document issued on October 3, 1881: "We protest against the Osservatore Cattolico accusing our clergy of being Jansenists. On the contrary, We bless God for having placed Us at the head of a chosen army of Priests, whose docility, zeal, spirit of sacrifice and attachment to Us and the Apostolic See We have often praised."

BISHOP SCALABRINI AND THE SEMINARY

It has been said that the seminary is the right eye of a bishop. This was particularly true in regard to Bishop Scalabrini, whose good fortune it was to have been professor and rector in St.

Abbondio Seminary. He knew therefore even by experience how important and difficult is the training of young men for the priesthood. The new bishop found three seminaries—one in the town of Bedonia in the Appenines, and two in Piacenza: the Episcopal and the Alberoniano College, which was magnificently built and richly endowed by the famous Cardinal Alberoni (+1752) ex-Prime Minister of Spain. This last seminary is under the direction of the Vincentian Fathers, and the secular clergy are in charge of the other two.

Shortly after his arrival, our Prelate visited the two seminaries of the city, and as a result of his diligent observations he issued a beautiful letter in Latin to the "venerable and dearest Brothers in Christ, the Teachers and Moderators of the Ecclesiastical Students" wherein he gave the following important directions:

1. The philosophical and theological studies shall be imbued with the doctrine and spirit of St. Thomas Aquinas; the moral theology will follow the teachings of St. Alphonsus De Liguori.
2. Four new chairs will be instituted immediately in biblical exegesis, canon law, church history, and sacred liturgy.
3. The office of spiritual director will be created.

Bishop Scalabrini found in the city a group of clerics who frequented the classes at the Seminary but lived with their own families. He assembled them each morning in his chapel for Mass and meditation and watched diligently over their discipline. Having been for a short time a non-resident cleric himself, he knew well the dangers and trials to which their vocation was exposed in their homes and among their acquaintances. Some years later he wisely ordered that all students for the priesthood must reside in the seminary, and in 1892 organized the St. Opilio Society for

poor clerics. He also established purses for deserving seminarians and personally defrayed the yearly tuition in whole or in part for others.

Bishop Scalabrini erected the Seminary Chapel in Piacenza in honor of St. Opilio, a martyred deacon of the diocese, and enriched the Seminary of Bedonia with a complete laboratory for physics and chemistry and with the latest meteorological instruments. The Prelate's continual and generous care for the Seminaries gained for him the deep affection and gratitude of both faculty and students and brought forth precious and lasting fruits for the glory of God and the welfare of the Church.

Bishop Scalabrini was instrumental also in the reopening and financing of the Lombard Seminary in Rome, where on November 4, 1877 he celebrated the inaugural Mass, and delivered a splendid address in Latin in the Church of San Carlo al Corso. From this Seminary many a learned and pious priest came out, including our Holy Father Pius XI.

BISHOP SCALABRINI AND HIS FLOCK

The Bishops are divinely appointed to feed the sheep and lambs of the fold—the pastors and the faithful. True it is that the Shepherd ordinarily rules the flock through the ministry of his priests, but on some solemn occasions he comes in direct contact with them: such as in administering Confirmation, during his episcopal visitations, in his preaching and pastoral letters.

We will now consider Bishop Scalabrini in these personal relations with his beloved flock.

One of his first acts of government was an important notification (July 16, 1876) on the discipline of Confirmation. To the general canonical rules he added these following, which were later



SCALABRINI'S COLLEGE—BASSANO DEL GRAPPA (ITALY)

incorporated in the Acts of the First Synod: 1. For some Sundays before the day of Confirmation, the pastor will explain to the faithful the holiness, importance, rite and effects of the Sacrament. He will also deal with the moral qualities requested for the sponsors, and the spiritual relationship they contract with their God-children. 2. The prescribed age of Confirmation shall be seven years; but when a younger child is seriously ill he may be confirmed "in order that he might enjoy a greater glory in heaven and be more perfect at the final resurrection".

Emulating our Saviour his faithful servant loved the little ones with paternal affection and solicitude. They were attracted

to him by his joyful smile, sweet words, innocent eyes and simple manner. He and they understood one another and they opened to him their innocent hearts with the confidence and reverence of children towards their father.

The Bishop was most anxious that they should receive the proper religious training from their early years, when impressions are deeper and more lasting. Moreover he thought that a child who becomes a perfect christian and soldier of Christ through Confirmation should know as much as possible about the Faith, in order to appreciate it and practice and defend it later in life.

As a result of his experience in catechetical instruction while still pastor in Como, he published in 1875 a "Little Catechism for Kindergarten Children" which was acknowledged to be a masterpiece of religious pedagogy and a model for similar works. Only two months after he had come to Piacenza, the Bishop issued (April, 1876) a letter on Christian Doctrine, ordering in every parish the establishment of separate classes for boys, girls and adults. To help the priests in this important work he prescribed the organization of the Confraternity of Christian Doctrine, and commanded the pastors to train directors, teachers and assistants for Sunday School classes. He requested that the priests should preach the Catechism of Perseverance every Sunday evening thus giving a complete course of religious instruction within three years. Above all, he reminded them to be simple and practical, avoiding useless discussions and obsolete subjects.

To secure the observance of these regulations, the Bishop revived the Diocesan Commission, established in 1568 by his illustrious predecessor, Blessed Burali.

The results were very satisfactory, and the Bishop thanked God and the instructors in a beautiful letter (November 3, 1877) followed by a Brief of Pius IX bestowing special indulgences upon

the teachers and children of the diocese. He would often call the instructors together for a spiritual retreat and delivered to them eloquent and useful lectures.

Of Bishop Scalabrini's interests and efforts for the cause of Christian Doctrine throughout Italy, we shall write later when considering him as a national figure.

To meet personally all his spiritual children, to know them, to enter into their hearts and open to them his own, was Bishop Scalabrini's greatest desire and sincerest happiness. In order to satisfy this longing and at the same time to fulfill one of his most important duties, he began the visitation of his jurisdiction within the first year of his episcopate.

The Diocese of Piacenza numbers in its vast territory about 350 parishes, half of which are situated in the mountains. In those times the approach to such places was even more difficult than it is today, due to lack of roads and means of transportation. Some of the parishes could be reached only after tedious hours of uncomfortable riding on horseback. Because of these conditions the Diocese had not been visited completely for some three hundred years.

Bishop Scalabrini opened his first canonical visitation with great solemnity in 1876, on December 8. It lasted four years, but during that time every parish, no matter how small, poor and inaccessible, was thoroughly and conscientiously visited. Two years later he started his second visitation which was completed only in 1887.

Our Prelate visited his diocese again in 1890, 1895 and 1902, and he had already announced the sixth visitation when death called him to his eternal reward.

Wherever he went he was received as an angel of God. "In every parish through which he passed, as soon as the joyful tolling

of the bells announced his arrival, the people assembled to meet and greet him, and accompanied him for miles. In the more important centers they welcomed him with parades led by a brass band, marching in long lines to the church where he would then deliver an eloquent sermon. The effect on the people was such that they would stand for hours hoping to be able to kiss his ring and receive the pastoral blessing". (Gregori) His benediction was often accompanied with special favors: a protestant convert, Mr. Du Thiery, in a letter to the Bishop testifies: "Your blessing has worked within me in so miraculous a way that not even an unbeliever could fail to recognize in it the action of Divine Grace".

Doctor Gregori, his diligent biographer, confesses that Scalabrini's words to him, (then nine years old)—when you are a young man you shall be a priest,—“where the first germs of his sacerdotal vocation”.

Monsignor Cornaggia-Medici also witnesses to the Prelate's power of seeing into the heart: "I will never forget our first meeting and the vivid eye he cast into my soul and brought to his lips words that persuaded me he had read my conscience".

"His eyes looked into your very soul", wrote the seminarian Pietro Piacenza, who later became an excellent priest and one of the greatest liturgists of his time.

Upon reaching a parish for visitation the Bishop would enter the church for the solemn opening, then preach at different services, hear confessions, examine children in their Catechism, administer Confirmation, accompany parishioners to the cemetery, visit the sick, the orphans, the prisoners, the old people and the poor in their homes or charitable institutions, and grace religious communities with his presence and words. The inspection of the parish books and church vestments was very thorough, nothing escaping his scrutiny.

As a rule he remained in each place long enough to give everyone the opportunity of seeing him privately; and a good many took advantage of it, for his holiness and prudence were generally known and his paternal ways inspired confidence and hope. For everyone he had words of consolation, praise and encouragement.

The sweet memory and spiritual fruits of his visit lasted for many years, and the expectation of his return was so great that the faithful would prepare for it many months in advance.

When during his fourth visit, feeling tired and sick, he told the people that perhaps this was his last journey there, "the poor mountaineers shed a flood of tears. These are God's compensations to keep our spirits high amidst the evidence of ingratitude which accompanies the life of a poor bishop". (letter)

What Monsignor Gregori writes of Scalabrini's first visitation also applies to those that followed: "The results were truly extraordinary; obstinate sinners turned to God, scandals disappeared, illegitimate unions were legalized, long-standing hatreds died away; . . . everywhere there was a blossoming of religious piety, a re-awakening of Christian life. When he found sacred edifices in poor condition, he pointed it out to the people and they immediately repaired them or built anew".

Bishop Scalabrini enjoyed meeting his priests and people, especially those in the rural districts, finding his pastoral visits a source of edification and consolation. One day, while speaking to his friend Monsignor Cornaggia-Medici he expressed these sentiments in the following words: "How happy I am when on my pastoral journeys I find myself in the small, humble rectories of some poor pastors who truly work for souls, and are so fearful of their own salvation! It could stay with them forever! Believe me in visiting parishes one often finds poor old ladies so filled with the presence of God that to hear them talk is a real joy. How

different are some wise men of this world! And saying this, tears came to his eyes and his beautiful face took on a purplish tinge."

Bishop Scalabrini was a precursor of our Catholic Action, which he introduced and promoted in every corner of his Diocese. Its program was explained, defended and directed by a well informed daily paper—"The Friend of the People"; and parochial committees and benevolent societies were organized and kept active in most parishes.

Our illustrious Bishop was endowed with the gift of eloquence. His homilies and sermons were timely, original and convincing. Having chosen a subject he treated it from every angle with novelty and learning, displaying at times poetical and emotional qualities. The sincerity and earnestness of his faith and zeal rang through every word he uttered and found their way to the hearts of the people. As soon as he arrived in Piacenza he began to say Mass on Sundays either in the Cathedral or in some other parish church, at which he always explained the Gospel. People would flock from every part of the city to hear the Bishop's sermons and the churches were always filled to capacity. He preached very frequently and on a diversity of subjects—no audience or circumstance being too small or humble for his inspiring words. Some of his best prepared talks were in classical Latin. The sermon delivered in the Cathedral of Clermont Ferrand on the occasion of the eighth centenary of the Crusades "was an agreeable and unexpected surprise—for its eloquence and the superior way in which the distinguished Prelate used the French language". (Le Monde)

When and where he could not reach the people by his living word, he addressed to them pastoral letters that were read in the churches by priests. The very subjects with which he dealt indicate their importance and timeliness:

- 1876: "Christian Doctrine"—"The Catholic Catechism"
- 1877: On the stability of the Church—"To the Teachers of Catechism".
- 1878: On Jesus Christ.
- 1879: On the influence of the Church over Civil Society.—On the Jubilee.—On the Immaculate Conception.
- 1880: On the education of the deaf and dumb.—On the influence of Religion over the family.—On Marriage.—For the recognition of the relics of Sts. Antoninus and Victor.
- 1881: On Religion and the Individual.
- 1882: On religious indifference.—Introducing the encyclical "Etsi Nos".—Prohibition of the paper "Il Penitente".
- 1883: On the Rosary.—On Christian Life.
- 1884: On Faith and its essential notes.
- 1885: On the reasonableness of Faith.
- 1886: On the Jubilee.
- 1887: "Catholics in name and Catholics in deed".
- 1888: On the Church.
- 1889: On Christian education.—On the Association of St. Opilio.
- 1892: On the Catholic Priesthood.—"To the Missioners for the Italian Immigrants".
- 1894: On the Christian Family.
- 1895: On Christian Penitence.
- 1896: "Union with the Church and Obedience to Her Pastors".
- 1897: On the Word of God.
- 1898: "Christian Rights and the Rights of Man". (Issued as a collective letter of the Bishops of Emilia)
- 1899: "Faith, Vigilance and Prayer".
- 1900: "Peter's Pence". (Issued as a joint letter)

1902: On the Blessed Eucharist.

1903-1904: On the Sanctification of the Lord's Day.

1905: On Prayer.

These admirable documents of Bishop Scalabrini's zeal, piety and learning were attentively read all over Italy. Some went through several editions and were also translated into foreign languages.

At this point a few words should be said about the Bishop's intellectual qualities and culture. He was endowed by Providence with a keen intellect, strong memory and an exceptional power of assimilation. These gifts he used conscientiously. As a student he had acquired a profound knowledge of ecclesiastical subjects and a remarkable understanding of, and taste for, Greek and Latin which he never neglected. Not only did he master his own native language, but he learned to write and speak fluently French and Portuguese. He also understood English, German and the dialect of the Indians of Tibagy (Brazil) which he apprehended in such a short time as to seem almost miraculous.

The Prelate met these aborigines while visiting the Italian Missions in Brazil. One day while preaching in the Church he noticed that an Indian was staring at him with a curious eye. After the service he sent for the man and asked him whether his tribe lived nearby or at some distance.

"Near", replied the native.

"How near?"

"Twenty hours on horse."

Bishop Scalabrini then asked the Indian to go to his chief and tell him that he would be happy to meet him and was waiting for him.

Two days later he returned.

"Your chief, has he not come?"

"My chief says he will see the Bishop in the forest."

"Very well" he answered, "we will go."

The priests and people warned him not to trust so treacherous and savage a tribe but he was not a man to be terrified where the glory of God and the welfare of souls were concerned.

Escorted by a small group of natives he traveled deep into the woods, dressed in his episcopal robes. The long journey ended in a clearing where some four hundred Indians were gathered with their chieftain splendidly garbed.

He immediately alighted from his horse and bowing to the Bishop lamented the fact that for two centuries the Church had abandoned them. The Prelate replied with greetings from the High Priest of Rome and promised that as soon as he returned he would speak to the Pope on their behalf.

Leaving there one of his own missionaries, he later interceded for them with Pius X, and as a result several Italian friars were soon sent to direct these poor people in their search for God.

Bishop Scalabrini displayed an accomplished knowledge of theological, biblical and historical science in his book on the Vatican Council and the pastoral letters; his interest in patristic literature determined him to translate from the original Greek into Italian St. Cyril's "Catechesis"; his understanding of social and economic problems inspired him to write the booklet "The Clergy and the Social Question" (1) and his conferences on immigration; his pedagogical training prompted him to compose Catechism texts and dictate educational letters and addresses on the correct system of teaching Christian Doctrine; his political skill directed him

(1) It is said that his advice and collaboration were requested by Pope Leo XIII in the composition of the famous encyclical "Rerum Novarum" on capital and labor.

safely through the intricacies of the Roman Question; his artistic and liturgical education assisted him in building and restoring churches and in the promotion of the higher forms of worship. In order to spread knowledge of ecclesiastical matters and offer an open field of activity and discussion to the clergy he encouraged the professors of the Alberoni College to publish the "Divus Thomas"; and even in difficult times he remained its constant friend, supporter and defender. This review, of international character, is still extant and ranks among the best European magazines for theological and philosophical studies. To Bishop Scalabrini is also due the foundation of the "Catechista Cattolico", a periodical specializing in matters of catechetical pedagogy. Both these periodicals were praised and blessed by Leo XIII.

As a final touch to this sketchy portrait of our Prelate's intellectual features, we will add that he was a persuasive, interesting and pleasing conversationalist; often even witty, especially when using his native charming dialect. Monsignor Bonomelli wrote that Scalabrini "in every conversation and discussion upheld the honor of the episcopate and the Church, and also imposed respect on those least inclined to his views".

He numbered among his friends and admirers such learned men as Cardinals Capecepatro, Alimonda, Agliardi, Ferrari, Svampa, Riboldi, Bausa, Schiaffino, Bertolini, Gibbons, Perraud and Mercier; Bishops Bonomelli and Ireland; Fathers Stoppani, Cornoldi, Lepidi, Tosti, Ricci, Genocchi, Premoli, Arosio, Fornari, Amelli and Tanqueray; Professors Kraus, Toniolo, Cantù, Von Hugel, Fogazzaro, De Gubernatis, Crispolti, Schiapparelli . . . and many others. His most influential political friends were Pelloux, Gianturco, Zanardelli, Prinetti, Boselli, Carcano, Luzzati and Visconti-Venosa.

BISHOP SCALABRINI BUILDER AND LITURGIST

When the people entered the Cathedral for their Bishop's jubilee they could hardly recognize it, so many changes had taken place! This great work of restoration of the Mother Church of the Diocese offers us the opportunity for studying Bishop Scalabrini as a man of exquisite artistic taste, versed in art, and a practical builder. While pastor in Como, he had planned to enlarge and beautify his church of St. Bartholomew; but having been sent to Piacenza before starting the work, he could only contribute toward it some years later.

His first enterprise of importance as Bishop was the erection of the Seminary Chapel in commemoration of Pope Leo's Golden Jubilee (1887). This imposing Gothic edifice was inaugurated in 1889 and it will testify through the ages to the faith, generosity and artistic accomplishment of its builder.

On the occasion of the Episcopal Jubilee of the same Pope (1893) Bishop Scalabrini and his Diocese contributed a large sum towards the construction of St. Joachim's in Rome. He also erected a beautiful statue of Pius IX, by Duprè, in the large courtyard of his residence. However the Prelate's most important and lasting work in the field of art was the restoration of the Cathedral. Erected by Bishop Aldo at the beginning of the 12th Century, it is one of the monumental churches of Northern Italy; but Bishop Scalabrini found it in a deplorable condition. In a public letter dated February 9, 1894 he writes: "Time has left in our temple the impression of its destructive work. In some parts it appears disconnected, corroded and crumbling to the extent of being a permanent danger to those who enter it or pass nearby; in some other parts it was never finished. Moreover the bad taste of the past centuries has wrought in its structure and orna-

mentation such changes as to deprive it of that eurythmy of the parts, that majesty and simplicity, that solemn and mystic atmosphere elevating the spirit and inviting to meditation, for which the monuments of Lombard art, and ours in particular, are justly celebrated”.

This vast project was completed after ten years of labor and at tremendous cost; the Bishop personally contributing more than \$20,000. As a result, the exterior and interior of the imposing Cathedral appeared as harmonious, majestic and inspiring as the architects had originally planned.

Bishop Scalabrini also helped with money, encouragement and direction, to restore the churches of St. Savino and Holy Sepulchre in Piacenza and to the building or embellishment of almost 200 country churches. That of the Holy Sepulchre, probably designed by Bramante, was reopened for worship after 93 years of abandonment, and made into a parish church. The 31 parishes of Piacenza (at that time a city of 33,000 souls) were wisely reduced to 14 in 1891.

The Bishop's knowledge of and love for sacred liturgy was exceptional indeed. No memorable event of his diocese or of the Universal Church did he let pass unnoticed; the centenaries of Blessed Gregory X (a son of Piacenza) and Blessed Burali; the recognition of the relics of Antoninus and Victor, Patron Saints of the Diocese; the eighth centenary of the Crusades, first proclaimed by Urbanus II at the Council of Piacenza in 1095; the third centenary of the death of St. Aloysius Gonzaga; the coronation of various statues of our Lady; the Jubilees of Popes Pius IX and Leo XIII; the ordination of Bishops and priests; the commemoration of America's discovery; the consecration of churches and cemeteries — these and other important events Bishop Scalabrini splendidly solemnized with his priests and people.



BISHOP SCALABRINI VISITING HIS DIOCESE

He had a deep veneration for relics of the Saints, particularly those of his own Diocese; and one of his greatest desires was to excite the faithful to this form of devotion. His piety being as enlightened as it was sincere, he appointed in 1878 a committee for the identification of the relics of Sts. Antoninus and Victor, and ordered a beautiful urn of gilded bronze in which they were

to be deposited. The mortal remains of St. Savinus, a friend of St. Ambrose, were also assembled by Bishop Scalabrini and placed in a rich case.

At an earlier date he had published a catalogue of 158 first class relics venerated in the Diocese with historical notes on their origin and authenticity. The Bishop's devotion for relics was so well known to his friends that when he celebrated the episcopal jubilee, Cardinals Agliardi and Riboldi presented him with relics of St. Faustus and St. Fulco Scotti. Such holy gifts were customary among the ancient Bishops, and following their example, our Prelate offered particles of the coagulated blood of the martyr Antoninus to the Pope and also to the Prelates attending the celebrations in honor of this Saint.

The Church of Piacenza has given many blessed ones to heaven, whose feasts are celebrated by the clergy with special Offices. Some of their biographical data being historically doubtful or incorrect, Bishop Scalabrini had them revised and amended, with the cooperation of specialists in these matters. This important and difficult task satisfactorily accomplished, the Prelate published a new edition of the proper Offices and Masses of the Diocese. (1884)

Singing is another important element of the liturgy, inspiring as it does the religious spirit of the people. In those days church music was very seldom of a religious nature, at times being almost operatic and always too long and full of repetitions. To correct these abuses, and to help the organists and choir masters in the work of restoring the Gregorian chant and liturgical music the Bishop established the St. Cecilia Commission, and gave helpful instructions to aid them in his edict of May 7, 1885.

He took special pains to see that the church vestments were decorous, clean and cared for properly. He supplied the poorer

churches with copes, chasubles, chalices and other articles, and in his pastoral visitations he always praised those priests who had beautiful vestments and sacred vessels. In his personal notes we find remarks such as the following: "This pastor has a great quantity of church goods, which are his personal property, and I shall try to persuade him to bequeath them to the parish, which needs them very badly".

All this shows once more what deep devotion he felt for the Holy Sacrifice of the Mass, which is the most sublime act of the liturgy. For its pious celebration the Bishop prepared himself with long and fervent prayers; and his thanksgiving lasted more than half an hour. As a matter of fact, his daily prayers, occupations and sufferings were all intended as a preparation for Mass.

To see the Bishop at the Altar was a joy to the eye and an inspiration to the soul; so reverent, solemn and devoted was his demeanor. Monsignor Cornaggia writes: "I have assisted at his Mass at different times and well remember that at the Consecration his face became transfigured and his eyes brilliant as two suns". His tender love for the Mass, his sublime esteem of the priestly character and the grace of vocation were manifested also by his desire that a chalice, with paten, host, wine and water be placed in his coffin.

He adhered to the rubrics with the strictest attention, without being, however, mechanical in their observance or affected in his mannerisms. At every retreat the Bishop went over the rubrics with his priests, asking them to watch him at the Altar and notice his involuntary infractions and negligences. In order to promote a deeper devotion for the Blessed Eucharist he established the Forty Hours Devotion whereby the Holy Host was exposed day and night throughout the year in successive churches of the Diocese.

His love for the House of God is attested to by the 200 churches, and the many altars he consecrated, and the bells he blessed. He also held the cemeteries in great reverence, and often visited them privately or with the people on his apostolic visits. He took a personal interest in their maintenance and in the preservation of their sacred character, which in those days of triumphant sectarianism was often disregarded. Various cemeteries, enlarged or newly opened, he blessed with due solemnity.

THE MAN OF CHARITY

By virtue of his exalted office a Bishop should be father to the orphans, supporter of the poor and comforter of the afflicted. Bishop Scalabrini was all that to a heroic degree. From his saintly mother he had inherited a heart full of tenderness and compassion; in this fertile soil he planted the golden flower of Christian charity. He was gifted with a power almost miraculous to console and relieve spiritual poverty and sufferings.

In the confessional and in private interviews, through letters and personal visits, he was the consoling angel of hundreds of souls afflicted by sin and sorrow, tormented by worries, doubts and scruples. He made his peoples' sufferings his own, and with St. Paul, whom he so greatly admired, could sincerely say: "Who is weak, and I am not weak? Who is scandalized, and I am not on fire?" (2 Cor. XI, 29)

We shall mention some prominent persons who experienced the benefit of his advice, help and consolation under the most trying circumstances. On the tragic occasion of King Humbert's assassination the Dowager Queen replied to his message of condolence: "Thanks to your Excellency for the consoling, holy words; thanks to the clergy for their fervent prayers and thanks to the people who know how to weep and love. Margherita R."

When Monsignor Bonomelli found himself in a painful situation on account of the anonymous publication of his booklet on the Roman Question, it was his friend of Piacenza who encouraged him to submit to the Holy See. As a consequence, the people of Cremona assembled in the Cathedral for the Easter Pontifical Mass, heard with deep emotion their illustrious and beloved Bishop acknowledging humbly and sorrowfully his authorship of the condemned book and declaring his sincerest submission to Rome.

Bishop Scalabrini warmly defended before the Pope, several clergymen who had been accused of being unorthodox, including Fathers Stoppani, Maggioni, Taglioretti, Rossi, Lanzoni, Moglia and Archbishop Calabiana of Milan. It was a great consolation for these men to know that a sympathetic heart protected them where, to use the expression of a well known Cardinal, "truth ever comes out, but seldom goes in". (Cornaggia)

We will not dwell upon his daily alms to the poor, who never knocked in vain at the Bishop's door, but mention should be made of one instance of secret assistance tendered to noble persons fallen in distress. At one time he needed 20,000 lire (then \$4,000) to save a family from irreparable ruin. Through the sale of some precious stones from his pectoral cross he realized 8600 lire; where could he find the balance? His Royal Highness of Bourbon, (1) ex-duke of Parma and Piacenza, was one of his good friends; to

(1) This friendship goes back to 1877. When the Duke's daughter Maria Louise married King Ferdinand of Bulgaria, Bishop Scalabrini sent a message of congratulations, with a beautiful gift. When the Queen died the Duke answered to a consoling letter from the Prelate: "Under her golden crown she wore one of thorns. Her sentiments so profoundly pious helped her to bear it, and I hope the Lord found her ready for the reward reserved for those who have suffered much here below. After the impious and sacrilegious Confirmation of her son Boris she did have but tears, sufferings and sorrows coupled with a most unhappy life". (February 1899)

him he then appealed, and the generous prince immediately sent him the necessary 12,000 lire.

For similar private donations he kept a secret register, from which it appears that in difficult times he had as many as 229 poor families on his list.

We now proceed to record the most conspicuous of his public charities. When in 1879 a famine desolated the Diocese, the good Shepherd promptly opened a public dining hall in the episcopal residence and called the Sisters of St. Ann to prepare food for the hundreds who came for succor. From December to March 1880 more than 4000 people were fed daily by him, with some financial assistance from a few rich families. To provide sufficient means to sustain these charities he sold his coach and horses and a most precious gold chalice given to him by Pope Pius IX. Monsignor Gregori beautifully comments: "It was the dearest of his souvenirs and therefore it must have been very painful for him to part with it; but it did not matter. Jesus has said: Whatsoever ye shall do for these my least ones, I shall consider it done to myself. Could the Pope's gift be used to better purpose than to help Christ's poor brethren?"

The echo of the Bishop's generosity reached the National Parliament where a socialist representative exclaimed: "If all priests were like him I would become a cleric myself!"

In 1884 a cholera reached Piacenza. At its first appearance Scalabrini offered himself and his resources, but, as though through a special grace merited by his prayers and charitable spirit, the epidemic never reached the same proportions here as in other Provinces.

The years 1882 and 1883 were calamitous for Italy; inundations destroyed the harvest in Lombardy and Veneto, and an earthquake reduced Casamicciola to a pile of ruins. The Bishop ordered that

collections be taken up in every parish, and, to make his personal contribution a generous one he sold a pectoral cross, another gift from Pius IX.

Again in 1887 when an earthquake brought misery and desolation to Liguria, the Bishop and the people of Piacenza offered liberal assistance. He also remembered the victims of these disasters and ordered solemn prayers for the happy repose of their souls and for the consolation of the survivors; explaining at the same time to his flock, the meaning and purpose of misfortune in the loving plans of Providence. When the "Victor Emmanuel Hospice" for old people was opened, he endowed a bed therein and established a fund for the maintenance of a permanent chaplain.

Bishop Scalabrini contributed generously to the Missions and other worthy causes, although his Diocesan revenues were rather meagre. When one considers the tremendous amount of money disbursed by him for building and charitable purposes one cannot help thinking that God assisted him in some special way. For instance when in need of 25,000 lire to defray the costs of the voyage of his first missionaries to America, a letter with that sum reached him at the last possible moment from an unknown and unsolicited benefactor.

He deprived himself of even the barest necessities of life, and to his administrator, who warned him that he would die on the straw, His Excellency replied: "There should be little wonder if a Bishop dies on the straw when Our Lord chose to be born on it".

Among the unfortunate members of his flock Bishop Scalabrini felt a special solicitude towards the deaf and dumb, the mondarisi (rice gleaners) and the immigrants.

While still a cleric he became interested in the education of deaf and dumb children through his Professor Canon Balestra, the

apostle of the phonetic system in teaching these afflicted people. After his ordination to the Priesthood, he often visited the poor girls educated by the Canossiane Sisters in Como, and became their teacher and spiritual director. As Bishop, his heart still went out to them, and in 1880 he issued a pastoral letter to draw the sympathy and interest of his people towards the deaf and dumb children of the diocese. The following year an institute for girls was opened, towards the maintenance of which he generously contributed as long as he lived. It soon flourished and after the founder's death it was named in his honor. For the inmates of this asylum whom God would call to a life of perfection, Bishop Scalabrini founded a congregation of nuns dedicated to the adoration of the Eucharistic Sacrament. Our Prelate also encouraged and helped Monsignor Torta to open in Piacenza an institution for dumb and deaf boys, which is now one of the largest and best known in Italy.

The venerable Fr. Guanella, founder of the Servants of Providence, told this writer how he derived inspiration and encouragement in his work for the feeble-minded from the words and example of his friend and compatriot Bishop Scalabrini.

From Piacenza and the neighboring diocese boys and girls between the ages of 15 and 18 left every season for the plains of Piedmont and Lombardy to sift and glean rice. Their moral, religious, economic and hygienic conditions were most pitiful. Abandoned to themselves at such a critical and susceptible period of their lives, far from home and friends, in the midst of unscrupulous adults, living promiscuously and poorly, they soon became the easy victims of fever, misery and immorality. These conditions preyed on the Bishop's mind and made him very sad. In order to stop such exploitation of tender bodies and innocent souls and to assist them in their needs, in accord with other Bishops he es-

tablished in 1903 a charitable and legal association with headquarters in Piacenza and branches in thirteen dioceses. The outcome of this movement was most gratifying and this association has continued to do splendid work even to the present day.

Our Prelate's activities in regard to the immigrants are related in a later chapter.

THE DARK HOURS OF SORROW

The glory of the Transfiguration was soon eclipsed by the ignominy of the Cross; the "Crucify Him" of Good Friday echoed the "Hosanna" of Palm Sunday. Bishop Scalabrini's only purpose in life was to follow Christ; and as a token of his particular love Our Saviour gave him to drink of the bitter chalice of treason and ingratitude.

In the middle of the XIXth Century the activities of Protestant sects in Italy became intense and aggressive. Their foreign leaders were convinced that in order to attain some results they would need the assistance of native ministers. One of them, Mr. Buggelli, reached Piacenza in 1885 and opened a small church. The beloved Bishop immediately warned his people against these "misleading prophets, teachers of falsehood, heretics and seducers", and as a result the small and ever-changing congregation died away some years later.

The sword that pierced the Prelate's heart to the core was the rebellion of a Sicilian priest, Paul Miraglia. Having been invited by the Pastor of St. Savino in Piacenza to preach during the month of May, 1895, he soon became extremely popular. Loquacious as he was, bold and colorful, with his thundering voice and stirring gestures, Fr. Miraglia succeeded in winning over a group of hysterical men and women. Upon the remarks of some priests that his doctrine

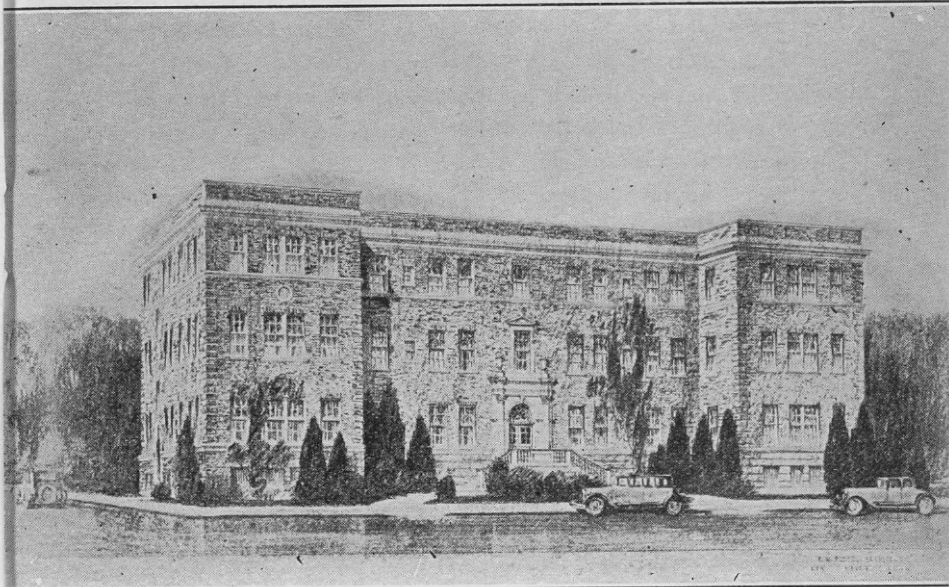
was unsound, his manner of preaching not ecclesiastical and his behaviour unpriestly, he became furious and brought up the argument in the pulpit, accusing his colleagues of ignorance and jealousy. Charitably advised to stop these diatribes, he soon became worse than ever and proceeded to attack the Bishop himself, who finally forbade him to preach.

To vent his rage this unfortunate priest then founded a small weekly magazine entitled "Gerolamo Savonarola". Bishop Scalabrini begged him to leave the city, but supported by some fanatics, he publicly resisted and opened the Chapel of St. Paul denominating it "Italo-International". To the Prelate's masterly pastoral letter "Union with the Church and Obedience to Her Legitimate Pastors", the apostate dared to reply with the poisonous libel "Union with the Church and Resistance to Her Illegitimate Pastors".

In order to counteract the false statements of the "Gerolamo Savonarola" the Diocesan daily "La Voce Cattolica" began a series of scholarly yet popular articles.

Defying everyone, Miraglia summoned an archbishop of the Old Catholic Church from the United States with the intention of having himself consecrated. As an expression of grief and a protest against such sacrilege, Bishop Scalabrini ordered the bells of all churches to toll mournfully on three consecutive days, and that prayers of reparation be offered throughout the Diocese.

On June 13, 1900 the Holy Roman Inquisition pronounced on Miraglia the sentence of excommunication and upon the Bishop's appeal to the Civil Authorities, the police forbade him to go around dressed as a prelate. Later on, after proof that he had had immoral relations with a young woman of his congregation, he was exiled from Italy. The wicked man went to London and from there he sailed to the United States where he tried to proselytize the immigrants. When stricken with paralysis in Chicago he



PROVINCIAL HOUSE OF THE ZELATRICI OF THE SACRED HEART,
NEW HAVEN, CONN.

retracted his errors, but upon recuperating he recanted. Some time later Miraglia died suddenly, and God alone knows if he had the time and grace to repent.

This lamentable episode shortened Bishop Scalabrini's life and its bitter memory darkened his days to the end.

Miraglia and his followers were secretly supported by the Masonic Lodge. Our Bishop was never mistaken in his judgment of Italian Freemasonry and upon different occasions he openly condemned it as an enemy of religion, morals and country. He

did so with special vehemence in promulgating Leo XIII's encyclical letter "Human Genus" (1884) which treats of this subject. The Freemasons of Piacenza reacted vigorously and through their organ "Il Piccolo" accused the Bishop of being ambitious, proud and incapable. However, the true reason for the long and disloyal opposition of the Freemasons to Bishop Scalabrini is revealed in a secret letter transcribing an official memorandum of the sect, and mailed to the Prelate by a repentant member: "The most powerful enemy of our society in Northern Italy is Bishop Scalabrini. With his generosity, attractive ways and learning, he has imposed himself on everybody, and all follow him blindly. Three of our brethren died with the profanation of ecclesiastical rites; and we were impudently prevented from honoring them as our own. The Lodge of Piacenza, once so flourishing, might be considered as ruined on account of his deceptions. It is necessary to oppose the work of this formidable enemy by every means in our power and to destroy him, in the masonic signification of the word". Threatening letters received by the Bishop may explain the meaning of this expression.

BISHOP SCALABRINI'S EPISCOPAL JUBILEE

Considering how the Prelate laboured for his flock during his long administration, one cannot be surprised to see how greatly esteemed he was and universally admired and loved. The people of Piacenza were indeed proud and jealous of their Shepherd! On many occasions they manifested their loyalty and affection for him; as upon his leaving for and returning from America, during his sickness and especially at the celebration of his Episcopal Jubilee in 1901. All classes of people, including those opposed to, or indifferent to religion, united heart and soul to honor Bishop

Scalabrini upon this auspicious occasion. The municipal, provincial, military, scholastic and religious authorities led the way and the whole people followed with unsurpassed enthusiasm.

While his own and his native Diocese of Como were most prominent and active in these memorable celebrations, yet the event transcended their limits to become national, and, in some respects, international. The Holy Father addressed an eloquent Brief to the Bishop, renewing the expression of his paternal love, congratulating him on his many successes and invoking upon him the blessing of God. Her Majesty, Queen Margherita placed herself at the head of a Ladies National Committee to present the Bishop with a most artistic chasuble in silk and gold, adorned with 565 precious stones, some of which were very rare for their size and beauty. Their Eminences, the Cardinals Ledoscowski, Capeceletro, Agliardi, Riboldi, Ferrari, Svampa and Perraud sent valuable gifts and messages of congratulations. Similar greetings were extended by almost all of the Bishops of Italy and many were the good wishes received from foreign prelates. Archbishop Corrigan of New York presented the Jubilarian with a set of precious cruets.

His most beloved children in the United States and Brazil, the Missionaries of St. Charles Borromeo, offered a silver crozier and a large antependium for the Altar in gilded bronze reproducing Da Vinci's Last Supper. The Cathedral Chapter donated a large Monstrance of chiseled silver adorned with jewels; Mgr. Cornaggia two mitres; the Superior General of the Vincentians a valuable painting; the Bishop's relatives a pectoral cross and pastoral ring; his secretary, Mgr. Mangot, a large ceiling chandelier; the Marchioness Visconti-Venosta church vestments; the Duchess Sforza-Fogliani-Pallavicino a cover for faldstool embroidered in silk and gold; the Diocese of Piacenza a most precious and artistic chalice

with rare stones given by the same Duchess Sforza, one of them a diamond of unusual size and brilliancy.

Other very important gifts were offered by the Diocese of Como, the town of Fino, his old parish of St. Bartholomew, various religious orders and associations, admirers and friends. The number of gifts numbered about 400, and when exhibited in the episcopal residence excited the admiration of all, for their value and beauty. Shortly after the celebration, the Bishop distributed the great majority of these presents to the poorest parishes and religious communities of the Diocese.

Bishop Scalabrini pontificated at the Jubilee Mass on August 17, the date having been postponed from January 30 in order to make it concurrent with the reopening of the Cathedral after its vast work of restoration. Many Bishops were present, among them the Cardinals of Bologna, Milan and Pavia. Don Perosi's oratorio, "Christmas", was rendered three times with the composer himself conducting, and a musical and literary seance was later held with splendid success.

Not only upon joyful occasions but even more so during the dark hours of sorrow were the hearts of the people with their Ghostly Father. When he became the innocent victim of the above mentioned long and malicious campaign from the Masonic paper "Il Piccolo", (1884) the priests and the faithful stood loyally by him, and as a token of their love presented their Ordinary with a crozier and pectoral cross of unusual value. In 1896 pushed on by the apostate priest Miraglia Bishop Scalabrini reached the summit of his Calvary; to comfort him in his agony, the clergy and laity offered for his crown of thorns a very precious mitre.

BISHOP SCALABRINI AS A NATIONAL FIGURE

Even while working for his flock our Prelate gave anxious thought to the welfare of his beloved country; his mind and heart were too great to be satisfied with the interests, important as they were, of a single Diocese.

The three major enterprises which placed Bishop Scalabrini in contact with the most influential men of his time, and made him known, respected and loved throughout Italy were: his efforts for a wider and more systematic teaching of Christian Doctrine, his role in the discussion of the Roman Question and his interest in the immigration problem.

He was convinced that the preservation of the faith depended primarily on a deeper and more vital knowledge of Christian Doctrine on the part of the people. Conditions had been changing in the last 75 years, and Faith was no longer accepted as a sacred inheritance and family tradition. Criticism, rationalism, anti-clericalism made rapid headway in all classes, but especially among the professional and working people.

The establishment of the forementioned review "Il Catechista Cattolico" was prompted by a national need, and its aims were general: "To expose the beauty and effects of Christian Doctrine, and give rules of catechistic didactics for its teaching; to narrate old and modern facts concerning it; to reproduce pontifical and episcopal documents dealing with this subject; and, finally, to place before the public the most useful works on Catechism and religious pedagogy'.

This ambitious and complete program was blessed by the Pope, who wrote under it: "May the Lord be in your heart and tongue!" Pius P. P. IX.

For the inspiration and guidance of Sunday School teachers Bishop Scalabrini composed a very interesting booklet (1) and wrote a pastoral letter (2); but his greatest desire was the gathering of a National Congress. Having received the approval of the Holy Father and almost all the Italian Bishops he opened it in Piacenza in 1889. The illustrious historian Cardinal Capececelatro, librarian of the Vatican, was chosen as president and many prelates and a large number of representative priests attended it, 400 persons in all. The compilation of a national textbook to replace the various catechisms then used came up for discussion first, a topic which had the warmest approval of the congress, especially of Bishop Sarto, the future Pius X. Step by step this resolution came to be realized many years later, but Bishop Scalabrini prepared the way not only with the Congress but also through his work for the compilation of the Catechism for the Emilian Region promulgated in 1900.

Another point of interest approved at the Congress was a petition to the Minister of Education for the reestablishment of courses of Christian Doctrine in public schools. Only after the Lateran Pact was this request granted, to the greatest satisfaction of Italian Catholics and for the best interests of religion and country. Finally, Scalabrini himself proposed the institution in every seminary of a special chair "destined to prepare the future teachers of the sublimest of all sciences and most difficult of all arts"—religion.

The first National Catechetical Congress received public praise and approval from Pope Leo XIII in a Brief dated November 6, 1889, wherein the Pope called Scalabrini, "a most capable man in the matter": Pius IX had already termed him "Apostle of the Catechism". The Catholic press of Italy and Europe published

(1) "Il Catechismo Cattolico" (1877).

(2) "Istruzione Catechista" (1876).

ample news of the Congress and its stupendous work, giving the highest praise to its organizer and leader.

We may mention here that the holy Bishop of Piacenza followed with sincere admiration the apostolic work of St. John Bosco for the spiritual and temporal welfare of boys and young men. These two great men met personally for the first time in the Vatican at an audience with Leo XIII. The founder of the Salesians already knew him by fame, and as soon as he noticed the Prelate, humbly kissed the pastoral ring and asked for his blessing: "With all my heart", replied Bishop Scalabrini. "You have a great mission to accomplish in the world, my dearest Don Bosco, and the Lord who has destined you for it will bless you abundantly!"

BISHOP SCALABRINI AND THE ROMAN QUESTION

Our Prelate's convictions in matters of religious politics matured and found expression during the fatal years preceding and following the unification of Italy, with Rome as her Capital City.

A movement to expel Austria from Italy had begun even before 1848 and in its support the clergy were not inconspicuous. Many prominent Catholic laymen also took active part and gave their services and life for this patriotic enterprise. But once Lombardy and Venice had been ridden of the Hapsburgs, what would the destiny of the remaining sovereigns be? There were six of them; the House of Savoy, ruling over Piedmont, Liguria and Sardinia; the Dukes of Parma — Piacenza and Modena; the Grand Duke of Tuscany; the Pope reigning over Latium, Umbria, the Marche and a great part of Emilia; and the King of Naples and Sicily. Under these long standing difficult conditions how could Italy's unification be accomplished? By a Confederation of States

presided over by her leading sovereign, the Pope? By the constitution of a Republic or of a Monarchy under the House of Savoy, which had openly sponsored the cause of freedom?

Primarily through the work of secret societies either of these last two alternatives soon became the most popular, and with them grew the determination to deprive the Pope of his dominions. The Holy See, Bishops and Clergy and the largest majority of Catholics opposed this usurpation, but unsuccessfully. On September 20, 1870 the soldiers of Emanuel II entered Rome, having already de-throned the other sovereigns and incorporated their states within the United Kingdom of Italy. (1859-1866)

Pius IX and his successors protested vigorously, refused to accept the Law of Guarantees, and enclosed themselves within the Vatican as voluntary prisoners. With the fall of the Holy City began the famous Roman Question which lasted fifty-nine years.

In relation to it, our Bishop took a middle course: to the Radicals, who pretended there was no Roman Question at all, he proved its existence and importance not only in the Catholic world but also in national and international affairs; to the Liberals, who hailed its solution easy and imminent, he explained how complicated it was, religiously and politically; to the Intransigents, for whom the very thought of reconciliation seemed sacrilegious and most dangerous, he pointed a way out. These latter were in good faith, and supported by most churchmen in high positions at home and abroad, especially in Austria, Spain, Bavaria and France. The Pope himself seemed inclined towards them. Moreover their intentions were most noble: — the good of religion and the freedom of the Holy See. In Italy their strongest public organ was the "Osservator Romano", a Catholic daily of Milan, edited by Fr. Albertario, a clever but aggressive and stubborn man who violently attacked his opponents without distinction of person or

rank. Even Bishops were not spared from his bitter criticisms, Scalabrini himself being a preferred target for his darts.

In his famous pastoral letter "Catholics in name, and Catholics in deed" (1887) our Prelate argued with Don Albertario and his partisans: "Cannot a Bishop openly declare his love for his country and his desire to see her great, glorious and happy through reconciliation with the Holy See, without being suspected of bargaining with the enemy? Cannot a Bishop be allowed to pray to God to grant his Vicar on earth the glory of accomplishing the pacification of our country, without being reproached for giving advice to the Universal Teacher and forcing his hand? Good God! Where are we and wither are we going? Let us cry out with an early Father, 'Woe to the Church when the Episcopate is forced to silence!'"

On the same subject Bishop Scalabrini had already written an anonymous pamphlet, "Intransigents and Transigents", the occasion having been offered to him by an article by Cardinal Pitra. This most learned and retiring French Prelate was induced by the Intransigents to express his conviction that there was no possible solution to the Roman Question. In view of the man's fame and position, Leo XIII was finally obliged to proclaim that this opinion was not authoritative in a letter to Cardinal Richard, Archbishop of Paris.

As a consequence of the Pope's protest against the loss of his dominions, Catholics were forbidden to vote or be candidates; they could neither elect nor be elected to any political office. Meanwhile the religious condition of the country was growing from bad to worse. Bishop Scalabrini strongly advocated the possibility and urgency of a solution of this conflict, which reached the very conscience of man dividing it between two sacred duties: love of God and love of Country.

The recognition of three preliminary facts he believed to be absolutely necessary as a basis for a loyal, successful discussion of the problem: 1. That "claiming the restoration of the temporal power in its ancient and integral form was an impossible thing and it would serve only to endanger Catholicism in Italy" (Memorial to Leo XIII, 1885) 2. That in any case the Italian Catholics were unable to reestablish the Pope's political dominion because of the lack of material and moral strength, and "its restoration by a foreign nation would be an inauspicious event for the Church" (Letter to Leo XIII, 1885); 3. That the Holy See should be granted "sufficient temporal power to make conditions for the Pope tolerable and his independence out of danger" (Memorial).

Leo XIII was then insisting on the retention of the Eternal City: "Rome" to quote his very words, "while still remaining somewhat Italian, should not be the Capital City of a Kingdom, but of the entire Catholic World". (Scalabrini's letter to Bonomelli relating his audience with the Pope.) Our Prelate thought that rather than jeopardize the whole matter, the Città Leonina should be accepted as a solution. Independently from his personal views, he proclaimed the Pope's right of making his own terms; and never indulged in forming those more or less fantastic plans elaborated by other apostles of conciliation. As a matter of fact the Lateran Pact (February 11, 1929) by which the Roman Question was finally settled, left to the Pope only the Vatican City, a territory even smaller than the Città Leonina.

Don Albertario's opposition to Scalabrini's program gradually led him to personal animosity. He would listen, magnify, distort and make public in the "Osservatore" the criticisms of a few discontented persons, who, as in all times and places, were found then even in Piacenza. He would also misinterpret some dispositions and statements of the Bishop to create an impression that,

in all probability, they were not in accord with the Pope's personal views and insinuated that recourse to the Holy See was therefore always open.

Bishop Scalabrini resented the interference of a strange priest in the affairs of his Diocese and issued a protest on October 3, 1881 in which he vindicated the Episcopal rights and privileges against the intimations of the "Osservatore". After some years of subterfuge and evasion, Don Albertario was obliged by the Pope "to condemn and retract" the incriminating articles. That in this controversy our Prelate was not moved by personal resentment or motives he showed later, when he invited Don Albertario to be his guest during the meeting of the Opera dei Congressi at Piacenza, where the journalist-priest publicly acknowledged that his only justification for being present was Bishop Scalabrini's generosity of heart.

His kindness was also responsible for the peace between Don Albertario and Bishop Bonomelli, another victim of his attacks. Again in 1898 he offered a helping hand to Fr. Albertario, who had been condemned to three years imprisonment in Finalborgo, accused of fomenting a revolutionary movement in concert with 125 other journalists. He begged King Humbert to use his royal prerogative on behalf of the unfortunate priest, and obtained for him permission to say Holy Mass in prison. Fr. Albertario was freed in 1899 and died three years later.

THE APOSTLE OF THE EMIGRANTS

Bishop Scalabrini was intensely interested in social problems, not confining himself merely to theory but seeking practical solutions. The insurrectional movement mentioned above, wherein even Piacenza did not escape bloodshed, brought from his pen a

booklet entitled "Socialism and the Action of the Clergy" in which he "refuted Socialism and vindicated the right of the Church to extend her activities to social problems." (*Civiltà Cattolica*).

Another great national problem at the time was emigration. Scalabrini studied it with the mind of a sociologist and the heart of an apostle. His interest in the emigrants goes back to his first pastoral visit (1876) when he found that 28,000 of his people, about one fifth of them, were living in foreign countries.

A decisive impulse, or an inspiration from God, to organize some practical work for the religious and social welfare of the emigrants came to him in Milan while present at the departure from the station of 400 destitute men, women and children. To this effect he prepared and presented to Cardinal Simeoni, Prefect of Propaganda, a program which so impressed His Eminence that he wrote: "Your letter on the Italian emigrants was most welcome. I am myself deeply sorry for the conditions which exist to so great a degree. The reports transmitted to this Sacred Congregation by the Archbishops of New York and New Orleans, and by the Fathers of the Third Plenary Council of Baltimore, give a very discouraging impression of their spiritual and religious conditions."

In 1888 he published his alarming book "Italian Emigration to America." Having stated that emigration is a natural phenomenon, and having explained and illustrated that trying to stop it would be unjust and provocative of serious consequences, he proceeded to enumerate its moral and economic causes among which principally were: needs increased out of proportion to resources, natural desire for betterment, agricultural crises, levies beyond the means of the taxpayers, craving for wealth, and intolerance of one's present conditions. Since emigration should not and could not be stopped, it is a civic, patriotic and humanitarian duty to counsel and warn the emigrants concerning the dangers they will encounter in the new

land. In Italy nothing of the kind had as yet been accomplished; on the contrary, the emigrants were left in the hands of private and public exploiters and abandoned to themselves during the long, miserable voyage and after arriving on foreign soil.

Feeling it was time for serious work, he proposed the following remedies: 1. to keep the emigrants out of the clutches of unscrupulous agents; 2. to open official information bureaus at the sailing and landing points; 3. to help them during and after the voyage in cases of sickness and other misfortune; 4. to secure for them religious assistance on board ship and in their new country. This last point he stressed with particular emphasis, "for," he wrote, "without the ministry of their priests, the Italians in foreign lands will soon become prey to religious indifference or fall into the hands of the Protestants." As a practical conclusion Bishop Scalabrini founded the St. Raphael's Society for Italian emigrants. To organize it he visited the largest cities giving lectures and forming committees with most gratifying results. For this work the National Exposition at Palermo conferred upon the Bishop a gold medal.

Leo XIII had already addressed a letter on November 13, 1887, to the American Bishops, announcing the "foundation by John Baptist, Bishop of Piacenza, of an Apostolic College for priests who would prepare themselves for the spiritual care of Italian Emigrants." One year later the Cabinet's semi-official paper "La Riforma", was still greatly worried by the whole affair. "The Government," it wrote, "cannot be indifferent to this situation, for while the present conflict exists between the Vatican and Italy, we may reasonably doubt that the Pope's emissaries will work in accordance with our national interests. Moreover, it is not desirable that the Italians present themselves in foreign countries as a religious and clerical element."

The priests who answered the call of His Holiness and Bishop

Scalabrini were organized into a society known as the Congregation of St. Charles Borromeo. They took simple vows for a period of five years. The Congregation was approved in principle by Leo XIII in a Brief dated November 25, 1887 and definitely recognized by a decree of the Sacred Congregation of Propaganda on October 3, 1908.

The first band of seven priests and three lay brothers left Italy on July 12, 1888: two Fathers and one brother were destined for New York, where they established St. Joachim's Mission; two Fathers and one brother were assigned to Santa Felicidade, Brazil; three Fathers and one brother to the State of Espirito Santo, also in Brazil.

Other groups followed, but the priests were too few for the need and requirements of the American Bishops. Monsignor Scalabrini therefore opened in Piacenza (1892) a seminary for young men who wished to dedicate themselves to this new form of apostolate. Meanwhile it was thought better to make the religious vows perpetual; later on, the Holy See replaced them with an oath of life long perseverance in the Society.

In 1925 the Missionaries were placed by the Pope under the immediate direction of the Sacred Congregation of the Consistory. This important decision was taken by Pope Pius XI in accord with Bishop Scalabrini's intentions, who in a memorandum to Cardinal Merry Del Val in 1905 advocated the establishment of an Apostolic Commission 'Pro Emigratis Catholicis' under the direct supervision of the Holy See, "whose authority is accepted without discussion by the Catholic Clergy and being by its very nature universal embraces all nationalities." This opportune proposal was seriously considered at Rome and as a result Pius X founded in 1912 a special office within the Congregation of the Consistory "for the spiritual care" of the Emigrants of Latin Rite. (*Motu Proprio* "De Catholicorum in exteras regiones emigratione"). In virtue

of his position the Cardinal Secretary of the Concistorial is the supreme director of this office, the present incumbent being His Eminence C. R. Rossi who also acts as superior general of the Congregation of St. Charles Borromeo.

Reverting to the original intention of the founder, religious vows were again introduced into the Society in 1934 and this time made perpetual and given a permanent form. The rules revised accordingly, were promulgated on September 8, 1936.

The actual members of the Congregation number more than five hundred, including students and novices. They have five houses in Italy and in the United States they conduct parishes in the following diocese: Eastern Provinces—New York (3 missions), Syracuse (2), Buffalo (2) in New York State; Hartford, Conn. (2); Providence, R. I. (5); Boston, Mass. (5); Western Province—Chicago, Ill. (8); Milwaukee, Wis. (1); Cincinnati, Ohio (1); Kansas City, Mo. (1). Other parishes were founded or administered for some time by the Scalabrini Fathers in the cities of New Orleans, Meriden, Pittsburgh, New York, Joliet, Newark, Columbus, Monongah, Detroit, St. Louis, Providence, Bridgeport, Iron Mountain, Tontitown, Norwich, Oswego, Cortland, Fairmont, Wintrop in the United States, Hamilton and Winnipeg in Canada.

The Missionaries of St. Charles organized (1891) and maintained to a great extent for thirty years the St. Raphael Society for the assistance of Italians at the Port of New York: during the first year of its functioning it aided more than 20,000 persons. It also kept a labor bureau at the Barge Office in Ellis Island and an hospice for temporary residence of the immigrants entrusted to the Society by the Federal Commission. In Boston, the St. Raphael Society was organized in 1901.

An office for the assistance of the emigrants sailing from Genoa was established in 1892, followed by similar others in Naples

and Palermo. The third Superior General of the Congregation of St. Charles, the most Rev. P. Chenuil, was also for some time director of the chaplains on board of the Italian ships.

The Scalabrini Fathers are generally known in Brazil as Carlistas and they administer parishes and missions in the Dioceses of San Paulo (5) Campinas (1) and Curytiba (3) forming the religious Province of St. Paul, and in the Dioceses of Porto Alegre (15) and Santa Maria (1) forming the Province of St. Peter. To these immense parishes are connected distant chapels attended by the Fathers from the central residence.

In Brazil the Society of St. Charles Borromeo was obliged to place 17 promising parishes under the direction of the local clergy as it was impossible to spare a sufficient number of priests for their administration. About one million Italians in both Americas are under the spiritual care of the Scalabrini Fathers. For the proper training of the future Italo-American missionaries they have lately opened an Apostolic school in Chicago and another in Guaporè, Rio Grande do Sul, Brazil. They have recently extended their activities to France and proposals are now under consideration to entrust them with the religious assistance of the Italian emigrants all over the world.

Bishop Scalabrini had felt the missionary vocation from his earliest seminary years and after his ordination he had applied to the Superior General of the Missioners of St. Calogero in Milan to be received into the Society. But his own Bishop, Monsignor Marzorati, forbade him to leave the Diocese: "Your Indies," he told the young priest, "are in Italy." However as "his heart was always attached to St. Calogero" he was ever willing "to allow his priests and seminarians to become missionaries". (letter to Mgr. Marinoni).

The establishment of the Congregation of St. Charles did not

satisfy Bishop Scalabrini's apostolic zeal; he wanted to be a missionary himself, even though but for a short time. He therefore visited his spiritual children in the United States where he remained for three months. During his stay he was the object of much attention, not only from his own priests and countrymen but also from the American Bishops and Catholics. He visited almost all the great Eastern and Western cities and preached 350 times in less than 100 days. In one day alone he confirmed 750 candidates in New York City. He also blessed churches, heard confessions, visited charitable institutions, ordained priests and preached a memorable retreat to the Italian Clergy of New York and neighboring States. The Prelate was received by President Theodore Roosevelt at the White House and became a warm friend of Cardinal Gibbons, Archbishops Ireland and Corrigan and many American Prelates.

After his return to Piacenza, Bishop Scalabrini sent to the States, and later to Brazil, groups of nuns trained and directed by him. They are known as "Zelatrici Sisters of the Sacred Heart" and were founded in 1894 in Piacenza by Mother Clelia Merloni.

But after a few years of a struggling existence they were about to be dissolved when Bishop Scalabrini took charge of the Institution and gave it a new life. For this reason the Missionaries Zelatrici rightly call him their second Founder. They now number more than 1500 nuns divided in four provinces (2 in Italy, 1 in the United States, 1 in South America) each with a flourishing novitiate. They are in charge of the following institutions:

In Italy: 17 General Hospitals, 3 Convalescing Homes for nuns; 3 Children's Hospitals; 3 Homes for tubercotic children; 4 Sanatoriums; 7 Homes for old folks; 6 Academies and Teachers Colleges; 26 Elementary Schools; 40 Kindergartens; 47 Professional Schools for girls; 5 Orphanages; 1 Maternity Home. Moreover the Sisters are in charge of the kitchen and wardrobe in 3 Seminaries.

In the Aegean Achipelago: 1 Hospital; 2 Teachers Colleges; 3 Elementary Schools; 2 Art Schools for Girls.

In South America (Brazil and Argentina): 15 Hospitals; 1 Convalescing Home for Nuns; 3 Old folks home; 5 colleges; 2 Boarding Schools; 7 Grammar Schools; 1 Kindergarten; 1 Art School for girls.

In the United States: 1 Hospital; 1 Sanatorium for Children; 3 Orphanages; 8 Parochial Schools; 5 Kindergarten; 1 Private School; 5 Residences for missionary and parish work.

The Mother House of the Missionaries Zelatrici is in Rome and the present Mother General is Rev. Sister Hildegarde.

Bishop Scalabrini had previously instituted (1895) another congregation of nuns called the "Handmaids of the Orphans and Derelicts in Foreign Countries"; their first residence being in San Paulo, Brazil. They are now known as the Missionary Sisters of St. Charles Borromeo and conduct orphanages, hospitals, schools and academies in Brazil. Recently they have opened a novitiate in Piacenza.

It was also our zealous Prelate who urged the Venerable Mother Cabrini to send to America her Missionary Sisters of the Sacred Heart, the first group of which was assigned to St. Joachim's in New York City.

The Scalabrini Missionaries were instrumental in bringing to this Country the Sisters of Providence, founded by Don Guanella, whose first residence was in their Church of the Addolorata in Chicago.

In 1904 our Bishop sailed for Brazil to visit his Missionaries and the Italian Colonies and was everywhere greeted with deep love and sincere joy. He remained there six months, spent in the most strenuous work. Traveling into the interior through forests and by water was a hazardous undertaking and extremely tedious. and

exhausting for one of his years. He often made long journeys on horseback and was sometimes carried in a chair. In the State of Rio Grande alone, he confirmed more than 15,000 people within five weeks. Before returning to Italy he visited his brother Pietro in Buenos Aires, and upon arrival in Piacenza received a most enthusiastic welcome.

The Prelate's diary contains some very useful and edifying information concerning these voyages to the Americas and it will remain a revelation of the sublime character of this pilgrim of love for church and country.

BISHOP SCALABRINI AND THE POPES

Devotion for the Vicar of Christ on earth was perhaps the most characteristic mark of the saintly Bishop of Piacenza. It was inspired and sustained by his faith and the position he held in the church. To be convinced one needs only to read the eloquent letters by which His Excellency promulgated pontifical documents to his people and his fervent proclamations of the various jubilees.

Of certain Rosminians he wrote: "I am afraid that by not listening to the Pope as a private teacher they will proceed to ignore him as the universal doctor saying: after all it is only a matter of philosophy! They are walking upon a slippery road, on which it is often very difficult to stop when their own passions and their enemies push them on."

On another occasion he wrote to his people: "If we are truly Christians and Catholics we must will as the Pope wills; and do so most sincerely, always gladly, without distinctions or reservations of any kind. We are to follow, not to precede the Pope. He is the sole authoritative judge of what times and circumstances require, as well as of the character of Catholic Action, if it must be really useful and fruitful".

Bidding farewell to Cardinal Capececiatro at the closing of the Catechistic Congress he addressed him with these touching words: "Before long Your Eminence will again be at the feet of our most beloved Holy Father. Please convey to him our filial homage and the grateful sentiments of our hearts. Tell him how it shall ever be our pride to think with him in everything, to judge as he does, to work, to suffer and to fight with him and for him. Tell him that we should deem ourselves most fortunate in giving our blood and life for his cause, which is God's own."

Bishop Scalabrini's devotion to the Pope was not servile nor prompted by personal interest, but filial and unselfish. With the freedom of St. Bernard to Eugene III he openly expressed his mind to Leo XIII, even when he knew that his ideas were not in accordance with the entourage or perhaps with the Pope himself. Because he was holy, learned and sincere, the Pontiffs consulted him on different important questions of doctrinal and political character, and of their affectionate esteem for him they often gave public testimonials in Briefs and Letters and with personal gifts.

When the Prelate conducted a large pilgrimage to Rome for the Pope's Episcopal Jubilee, Pius IX presented him with a beautiful pectoral cross and golden chain, reminding him that a "Bishop's cross is precious but it is also heavy". One year later, to approve his behaviour on the occasion of the Memorial Service for King Victor Emmanuel, the same Pontiff sent him, on the very day before his death, a chalice and paten of solid gold adorned with eighteen jewels.

Bishop Scalabrini directed another pilgrimage to the Eternal City upon the occasion of Pope Leo's golden priestly jubilee. At that time he presented to the Holy Father a generous offering and valuable gifts: from the Cathedral Chapter a silver chalice of rare beauty; from the Diocese a large silver Monstrance; from the

Catholic Ladies a silk cope richly embroidered; and from the Bedonia Seminary an altar cloth trimmed with lace which had been used by Marie Louise to adorn the crib of her own and Napoleon's unhappy son, the Duke of Reichstadt.

Appreciating the Pope's poetical bent and classic culture, on one occasion Bishop Scalabrini accompanied several gifts to him with a poem. In return, the Holy Father sent him his photograph with these verses in Latin: "Your love offers me beautiful presents and accompanies them with the gracious homage of poetical rimes, so that crowned by a garland of flowers they may be even more acceptable. The piety of his children deeply touched the Father's heart, which burns with the flame of mutual affection. With this love I embrace you, wishing you the favors the Omnipotent bestows on pious souls." Leo XIII.

The Bishop on receipt of these verses, translated them into Greek and returned the version to the Pope.

For the occasion of His Excellency's lecture on emigration in Rome, Pope Leo gave him a beautifully sculptured chalice of gold and silver, and at another time the same Pontiff presented him with an old Monstrance, a gift from an Austrian Archduke, which the Bishop left to the Mother American Church of his Missionary Society, St. Joachim's, in New York City.

Of his first audience with Pius X, the Bishop wrote in a private letter the following impression: "The night before last, I was received by the Holy Father who talked with me for an hour and a half. I was thoroughly satisfied, he is still Cardinal Sarto; the same agreeableness and simplicity. One feels at peace in his presence. Among other things I touched on the wrongs of the present situation, speaking very frankly; from his answers I have again convinced myself that Pius X wants to be a spiritual Pope; he will be interested in politics only inasmuch as they are necessary to

safeguard the rights of the Holy See and will not create any embarrassment to the Government. If only our statesmen were more intelligent and better disposed!"

Bishop Scalabrini met the future Benedict XV in 1887 when Mgr. Giacomo Della Chiesa was 33 years of age, and playing on his family name and small stature, called him "a small future great man of the Church". He also predicted Cardinal Sarto's elevation to the chair of St. Peter.

Benedict XV in the apostolic letter addressed to Fr. Vincentini, on June 30, 1915, praises "after ten years of continued admiration, the Bishop's highest virtues, especially their queen, Charity, which inflamed him so ardently as to make narrow for him the boundaries of a large diocese and impel his heart to seek a new flock among the Italian emigrants".

Similar were the sentiments of Pope Pius IX who called him "most worthy among all priests", also of Pope Leo who saluted him as "the glory of the Italian Episcopate", and of Pius X who admired him as "one of the greatest Bishops of Christendom".

As a tangible proof of his esteem and confidence in our Prelate Leo XIII thought of appointing him Apostolic Delegate to the United States, Nuncio to Paris and Archbishop of Ravenna. Each of these advancements would, eventually, have led him to the Cardinalate; but he humbly shunned them all, to remain faithful to his mystic spouse, the Church of Piacenza. "To change my Diocese at the age of 62 when there are so many things here in my hands, while my excellent clergy and dear people are cordially arranging for the celebration of my Jubilee, is not possible. To live and sanctify myself and to die in Piacenza, is the purpose I renew each year at my spiritual retreat, and God ever accepts such promises!" (letter to Cardinal Rompolla)

We find the following among his particular resolutions:

"promptly to dismiss any ambitious desire of changing place; to rejoice sincerely at the promotion of others . . . Here I must live and die. To sanctify myself as Bishop of Piacenza is all I want; the rest is as though it did not exist for me".

Pius X had already decided to appoint Bishop Scalabrini Patriarch of Venice and Cardinal after his return from Brazil; but death intervened and changed these earthly honors for heavenly glory.

Our present Holy Father knew the great Prelate of Piacenza and held him in the highest esteem, in proof thereof protecting with fatherly love his noblest work, the Congregation of St. Charles Borromeo.

Only last June in a Brief addressed to Cardinal Rossi His Holiness wrote: "Moreover since the same Missionary Society, already so well deserving of the Church, was by our own authority entrusted to the Sacred Consistorial Congregation in the Holy Year 1925 it has marvellously developed: it increased the number of its priests, novices and lay brothers; it built new residences; it multiplied its works of charity and christian education".

THE BISHOP'S SICKNESS AND DEATH

Bishop Scalabrini was rather careless of his health, and his relatives and friends always complained that he was tiring himself to death and shortening his life by overwork and mortification. In previous years he had been ill several times, once even dangerously so. The voyage to South America aggravated a hydrocele from which he had been suffering for some time, but which he had kept secret because of his innate modesty.

On May 21, 1905 after the blessing of a new cemetery he felt grievously sick and his condition soon became alarming. Seven

days later to please his relatives and friends he submitted to a serious operation which was performed at the Episcopal residence; after it he seemed relieved to a great extent; but on May 31st his condition became desperate. He then asked for the Viaticum, and ordered that It be carried in solemn form at the tolling of the bells and with draperies over all the windows of the palace. Having put on the rochet and the pectoral cross he waited in ecstatic adoration for the arrival of the procession.

Before receiving the sacred Host the Bishop renewed his confession and softly said: "I am about to appear before Christ the Judge; I forgive and bless all". After Communion the Vicar General anointed him while he was repeating the sacred words of the Rite, concluding: "Pray for me . . . Goodbye!" At that moment there arrived by wire a special blessing from the Pope: "Thank him", he said, "thank him from me as a loving son".

In every church special prayers were offered for his recovery, but Christ ascending into heaven took his faithful servant along to make his triumph even more glorious. It was Ascension Day, June 1, 1905.

Death came to the Bishop as a long expected consolation since he had prepared for it all his life and especially during his last years, when every morning he would meditate on this all-important subject. His body was exposed to the veneration of the public for four days, and not only the people of Piacenza but also large representations from every corner of the Diocese came to see their beloved Father and Bishop for the last time on earth.

The funeral took place on June 6th and it was an apotheosis; seven Bishops and 700 priests were present, with the religious and civil authorities leading the people. On that day 1500 Masses were offered for his soul in Piacenza alone. Pope Pius X, the Queen Mother and many Bishops and friends expressed to the relatives

and the Cathedral Chapter their deepest sorrow and sympathy, and the newspapers all over Italy and even in other countries published splendid eulogies of the illustrious and beloved departed.

His Missionaries and the Italians of North and South America held solemn obsequies for their Father and benefactor. Shortly after his departure from this world, the Bishops of Emilia assembled in Congress expressed in a testimonial letter to the Pope their "sorrow beyond expression because the passing of an excellent and dearest brother, had deprived them of the valuable and often experienced support of his authority and prudence."

Pius X replied: "If a Brother not less important for wisdom than goodness has been taken away from you, this loss to you has likewise been most bitter and sorrowful to Our soul. May the Lord receive in His glory the vigilant and zealous shepherd to intercede in Heaven for yourself and your Dioceses."

The same saintly Pope paid tribute to Bishop Scalabrini's character and his life in a letter given under his own hand and dated October 18, 1913: "I sincerely take part in the commemoration the good citizens of Como are making of the exemplary Pastor, who procured the Christian education of his people, particularly through the teaching of Catechism; of the learned, gentle and strong Bishop, who even in critical circumstances stood bravely for the truth, never abandoning it for fear or personal advantages, and made it loved; of the valiant Apostle, who in order to preserve the faith of our emigrants to America established a Society of zealous priests animated by his own spirit. — And I hope and pray that the memory of the Pastor, Bishop and Apostle, Bishop Scalabrini, be ever held in benediction and his example followed by those who seek to emulate him."

On June 1, 1908 an imposing monument to the Bishop's mem-

ory was erected in the Cathedral of Piacenza and others in the Parish Church of Fino Morasco (1910), at St. Charles al Corso in Rome (1912), and in the Church of St. Bartholomew in Como (1913). In 1916 the City Fathers of Piacenza named one of the widest streets after him and a memorial tablet was placed in the front of the Episcopal Palace.

The most enduring monument to the memory of Bishop Scalabrini is the splendid Apostolic College erected in Bassano Veneto (1930-1934) for the preparation of his future missionaries. It is reserved for High School and College students, while the clerics live in the Christopher Columbus Institute in Piacenza, which remains the mother house of the Congregation. The novices are trained in another house in Crespano Veneto. The residence of the Superior General is in Rome, where also reside the students destined to attend the Roman Universities.

On April 18, 1909 the Prelate's venerated remains were removed from the cemetery and placed beneath his monument, a vast crowd of people and fifteen Bishops being present at the ceremony. Among them was the future Benedict XV who in 1915 wrote to Fr. Vincentini, Superior General of the Congregation of St. Charles: "At the close of the tenth year after the departure of Bishop Scalabrini, We, who as Archbishop of Bologna took part in the transferring of his mortal remains to the Cathedral of Piacenza and witnessed how deep and universal was the affection and regret for the incomparable Prelate, from every class of citizen, We heartily unite the testimonial of our fond remembrance to the grateful thoughts of his children and admirers".

The people's devotion to the memory of Bishop Scalabrini grows stronger with time, a certain proof of real greatness; and his tomb is a constant object of love and veneration. Among the prominent persons who visited it were, to mention but a few, the Queen

Mother Margherita, Cardinals De Lai, Nasalli-Rocca, Perosi and Rossi, and Bishops Harkins of Providence, R. I., Camargo Barros of San Paolo and Homer de Mello of Parà. And some months ago Bishop Menzani announced the opening of the diocesan process to ascertain the heroic virtues of his predecessor in the See of Piacenza.

BISHOP SCALABRINI'S INTERIOR LIFE

To give, as it were, the finishing touch to this portrait of the spiritual life of Bishop Scalabrini, we are now to enter the sanctuary of his private life which he kept jealously hidden even from his most intimate family circle.

A person so occupied with many and various duties in and outside of a large diocese and earnestly concerned with great problems and responsibilities gives the impression of being an over-active and emphatically social type. However, exterior activities were not a direct and joyful task for him; he submitted to them as a painful necessity: "My heart is overwhelmed and I long for a cell in the desert in order not to see so much wickedness", he wrote to Bishop Bonomelli. And to another Prelate: "I feel every day more vividly that the inner life is necessary to carry the burden of a Bishop's exterior life without falling under it, for on it alone may one find consolation, strength, spiritual nourishment, light, sustaining peace, the manna absconditum".

Our beloved Prelate was a man of faith. "The government of a Diocese, he wrote, is a holy thing; it comes from the supernatural and goes back to it". In a private letter to Leo XIII, sent during the spiritual retreat preceding his Episcopal Jubilee, His Excellency said with his usual candor and humility: "Looking back to what I have accomplished in the midst of terrible difficulties, I have reason

to rejoice in the Lord. But if I penetrate into my secret soul, I find only causes for grief for not having done more good or not having done it well. Of this I may assure you, Most Holy Father, that I have never had another purpose but God's glory and the salvation of the souls entrusted to my care. Even the few remaining years the Lord may grant me I shall entirely consecrate to the good of the Church, the defense of your sacred rights and to the establishing of the closest union of my beloved flock with your August Person."

As a public testimonial of his episcopal program our Bishop placed in his coat of arms Jacob's mystic ladder with angels ascending to God and descending from Him, the principle and consummation of all blessings. It was also a reference to his own surname of Scalabrini, and the motto completes beautifully its symbolism: "Video Dominum innixum scalae" — "I see the Lord leaning upon the ladder".

His friend Monsignor Cornaggia-Medici writes: "The supernatural was the essence of his life. It glowed through his eyes, deportment and words, in fact through his entire person. To be near him was sufficient to feel this and to comprehend that he was acting as though continually guided from on High. It is my firm conviction that he read in God what he was to do . . . The security with which he dealt with the Pope and acted in delicate and decisive affairs; the very upholding of principles constantly and peacefully realized in his individual, episcopal and social life, notwithstanding opposition and sorrow (which at times—the expression is his own—cut off his breath) all that could not be explained without some sort of revelation."

Oppressed by work, anxieties and sorrow, he found tranquility and consolation at the foot of the Crucifix! "The Bishop wears the cross with no image of our dear Jesus on it, why? Because

we ought to love the Cross even without the consolation of His presence; love it for itself . . . It is the tree of life; abandon it not and you shall be happy in life, death and eternity. Oh my Lord Jesus! have mercy on me a poor sinner." (Diary)

Our Prelate was enamoured of Lady Poverty. His bedroom was extremely poor, and even the reception halls of the Episcopal Palace he had furnished with elegant plainness. He wore neat, decorous vestments but not of the best quality. He wrote in his diary: "A great exterior simplicity be the image of my interior dignity, for the spirit of true poverty springs as a delicate flower from humility." "Proud poverty", he warned a nun, "is hateful before God and man".

The venerable Bishop practised heroic mortifications and wore a painful hair cloth and iron chain around his waist, although the routine of his life was in itself a great penance. Five o'clock was his regular rising hour; then he spent three hours in the Chapel praying, reciting the Little Hours, meditating (usually for one hour) and saying Mass. At eight he entered his private library to transact the most urgent business; at ten he took a cup of milk and coffee with a morsel of bread, then he received the officials of the Curia, and from eleven to two in the afternoon he held public audiences, his doors being cordially opened to everyone. He then visited the Blessed Sacrament, said Vespers and Compline and made a long spiritual reading; sometimes he took a short walk and before dinner he would say Matins and Lauds.

He kept in his breviary a sheet of paper to mark down God's inspirations and those sudden revelations of the spiritual meaning of the Psalms which flash through the mind and heart of a priest who recites the office as devoutly as he did. "How many blessings I will merit for myself and the Diocese by saying the Breviary like a Saint!" (Dairy) After lauds he took a frugal dinner with the

episcopal household followed by the recitation of the Rosary in common. Once left alone he entered again the Chapel wherein he remained until eleven o'clock when he went to bed.

Our Prelate confessed every Friday "in memory of Our Saviour's Passion and death and under the invocation of St. Francis De Sales". (Dairy) After the example of St. Charles he had appointed his secretary — the same for 28 years — as a censor to advise him freely on his faults and shortcomings. Monthly he made a spiritual retreat.

Mental prayer he considered so important for a Bishop and a priest that he used to say that if he had been Pope he would shorten the breviary and oblige the clergy to daily meditation.

His dearest devotions were to the Holy Eucharist and Our Blessed Lady to whom he daily consecrated his life, using a Latin formula written by himself: "Holy Mary ever Virgin, Mother of God, I, John Baptist, elect Thee for my Mistress, Patroness and Advocate, and I firmly purpose never to abandon Thee. I beseech Thee, therefore, to receive me as Thy perpetual servant, to assist me in every action, and particularly at the hour of my death. John Baptist, a poor sinner, Bishop.

No better conclusion could we give to this brief life of Bishop Scalabrini than by quoting on this Golden Jubilee of the Congregation of St. Charles Borromeo the words of the devout Queen Mother of Italy, on the occasion of his holy death: "As a worthy memory to the Illustrious Prelate, may the noble charitable institutions of which he was the generous founder live eternally!"

(10-24-12)

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