



SALESIAN-BULLETIN



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Carlucci

Brevis Theologiae speculativae Cursus, Auctore FRANCISCO PAGLIA, Doctore in sacra Theologia atque in Oratorio Salesiano Professore. — Tomi quatuor. — Editio altera. — Augustae Taurinorum, ex officina salesiana, 1902 . . L. 8 —

Opus universum in quatuor dispescitur tomos, quatuor Theologicorum studiorum annis respondentes.

A) — Tomus primus appellatur *De Vera Religione*, et in quatuor subdividitur Tractatus: a) De Religione naturali; b) De Revelatione in genere; c) De Revelatione mosaica; d) De Revelatione christiana.

B) — Tomus secundus vocatur *De Locis theologicis*, et in quatuor etiam Tractatus describitur: a) De vera Ecclesia; b) De sacra Scriptura; c) De divina Traditione; d) De Ratione humana.

C) — Tomus tertius nuncupatur *De Deo*, ac tres continet Tractatus: a) De Deo uno; b) De Deo trino; c) De Deo creatore.

D) — Demum tomus quartus inscribitur *De Deo Redemptore*, et quatuor Tractatus complectitur: a) De divina Incarnatione; b) De Gratia Christi; c) De Vita aeterna; d) De Gloria Sanctorum.

ENCOMIA HUIC OPERI TRIBUTA.

Ex litteris Praecl. ac Rev. Ronci, Can. Theol. Coll., in utroque jure Doctoris ac Theologiae fundamentalis in Taurinensi Seminarario professoris — 2 dec. 1897. — «Bina accepi volumina, quae tua mihi benignitas obsequii gratia misit: dumque toto corde tibi gratias ago, quod bonam mei memoriam servare digneris, mihi gaudeo tibi gratulor de tuo hoc excellentissimo opere.

Materia copiosissima atque optima rerum selectio necnon mirabilis expositionis perspicuitas opus tuum adolescentibus studiosis vere opportunum efficiunt. Comperiens autem te quasi opem diligenter industriosam tuis in voluminibus collegisse ordinatèque exposuisse quiddam hac de re generatim docturatum antiquiores tum recentiores scriptores, facere non possum quin in te reverear illum « scribam doctum in Regno Coelorum, qui, agente Christo (Matth. XIII, 52) *similis est homini patri-familias, qui profert de thesauro suo nova et vetera* ».

Ex litteris Emin. And. Ferraris Cardinalis atque Archiepiscopi Mediolanensis; 12 oct. 1901. — « Tertius quoque Tomus laudes sibi ciebit et quidem promeritas. Apparet enim *rem tibi potenter esse lectam*. Hinc ille *lucidus ordo*, qui hujusmodi operum dos est praecipua. Quantum vero ex fugaci lectione percipere possum, hoc tuum opus, ut dici solet, hodiernis respondit necessitatibus; in eo enim scite admodum refutantur errores recentiores, ique praesertim qui Cosmologiam atque Antropologiam spectant. Qua de re magna afficior laetitia ob utilitatem exinde adolescentibus studiosis derivandam.

Spero futurum ut et quartus Tomus citius sit proditurus, nec dubito meas tibi sinceræque anticipare gratulationes.

Gratias interim ago tibi propter hujus libri tui donum, quod habui acceptissimum, omnemque a Deo tibi adprecor electam benedictionem ».

Ex Civitate Dei, nempe Ciudad de Dios, Madrid, 5 feb. 1900. — *De Vera Religione* vel Tomo primo. — « Numquam non arduum fuit opus cum sermonis brevitate conciliare idearum perspicuitatem, eoque magis utramque conjungere cum formae pulchritudine.

Verum hujus libri Auctor haec omnia felici adeo nisu sibi invicem connectere valuit, ut Theologicus ejusdem Cursus simul et brevis et completus et gratæ sit lectionis; quem felicem ad exitum cooperatae sunt etiam methodi excellentia atque expositionis ratio, quae artis didascalicae exigentias perfecte aequant ».

Ex eadem ephemeride, 5 dec. 1900. — *De Locis theologicis* vel Tomo secundo — « Postquam in primo Tomo firmis in fundamentis eas statuerit veritates, quae respiciunt tum religionem in genere tum revelatam in specie, hoc altero in Tomo Auctor nobis exhibet secundam Theologiae fundamentalis partem, nimirum tractatum de *Locis Theologicis* proprie dictis.

Alter hic Tomus dignus est, ut ita dicamus, illius frater prioris, de quo nostrum iudicium jam protulimus alio in numero (5 feb. 1900), quodque heic renovandum censemus, iterum sapientis Auctoris meritum agnoscentes, qui tanta cum arte

condensare valuit in volumine parvae molis completum Theologiae fundamentalis tractatum tanta cum praecisione, tanta perspicuitate, tantaque correctione ac perfectione tum methodi tum doctrinae ».

Ex *Giornale Arcadico*, rivista di scienze, lettere ed arti; Romae octob. 1900. — « Qui novum hunc *Theologiae speculativae Cursum* sacrarum scientiarum studiosis exhibet, aliud jam paucis abhinc annis edidit opus (nempe *La Ragione guida alla Fede*), quo bene meritis est de Fide et Scientia, de Ecclesia et Societate, cujus etiam *Compendium* Auctor ipse conficit ad usum scholae apologeticae pro adolescentibus Religionis christianae studiosis.

Haud inferior sive mole sive excellentia praesens est opus, in quatuor tomos distinctum, privata jam comprobato editione ad tyronum salesianorum usum. Nunc autem, superato ejusmodi experimento, altera hac editione in publicam prodit lucem ad Seminariorum quoque aliorumque religiosorum collegiorum utilitatem.

Si quis vero contenderit, jam nimiam esse hujusmodi operum, compendiorum vel cursuum theologicorum copiam, nos e contra arbitramur, nondum esse satis didacticorum ejusmodi textuum, qui vere sint accommodati tum temporum nostrorum exigentibus scientiarumque incremento, tum communibus alumnorum commodo ac necessitati.

En scopum peculiarem, quem sibi Auctor proposuit, ut ipse in proemio declarat; nos autem autumamus, hunc revera finem fausto exitu consecutum esse. Neque ideo putandum est, Auctorem nostrum nihil aliud fecisse quam compendia summaria vel synoptica, ubi non contineantur nisi theologiae notiones elementariores, minusque arduae. Nequaquam, sed ejus tractatus sunt completi, nimirum sana doctrina pleni, necnon principiorum soliditate ac vi argumentorum commendandi; quibus adde hujusmodi idearum ordinem, sermonis perspicuitatem ac demonstrationis evidentiam, ut nihil amplius desiderandum relinquatur ex iis, quae requiruntur sive ad textus intelligentiam sive ad dogmatum catholicorum persuasionem, eorum etiam quae sunt sublimiora magisque ab adversariis impetita.

Ex *Italia Reale*, 26 ottobre 1902. — Auctor haud intendit hunc textum conficere accomodatam Catholicis Universitatibus vel Seminaris Metropolitanis, ex quibus prodeunt Theologiae Doctores, bene vero Seminaris tantum dioecesanis ac Collegiis religiosis, ubi soli instituuntur cultus ministri et animarum pastores.

Complures autem ex professoribus, qui hunc textum in scholis suis adoptarunt, testati sunt, hoc opus idoneum esse ad alumnos cujuslibet Seminaris instituendos, omniumque captivi ac commodo aptatum, perspicuum, ordinatum studioque facile.

Non omnes textus praeseferebant hujus soliditatem, breviter materiam et formam praesentis aetatis necessitatibus scientiarumque profanarum progressus respondentem.

Doctrinae excellentia, tutum in ea seligenda criterium, sermonis praecisio ac proprietatis, stili facilitas, omnes uno verbo dotes, quae requiruntur ad veritatem discentibus declarandam ac persuadendam, hunc textum ostendunt antiquatis ac difficilioribus praefereendum (1).

(1) Alia plura elogia legi possunt in editoris praefatione uniuersique Tomo praemissa. Aliud quoque opus edidit Auctor noster paucis abhinc annis italica lingua exaratum, cui titulus est *La Ragione guida alla Fede*, (idest *Ratio ducit ad Fidem*), enique magna encomia tributa fuerunt a pluribus variisque Theologiae aliarumque scientiarum professoribus necnon publicis ephemeridum scriptoribus. Insuper hujus operis *Compendium* redactum fuit ab eodem Auctore ad usum scholae apologeticae pro adolescentibus philosophiae aliarumque scientiarum studio addictis, aut Lycei aliorumque hujusmodi institutorum alumnis.

Utrumque autem opus, sive majus, sive minus, venit apud omnes Bibliopolas salesianas, primum quidem libellis 8.50, alterum vero 2.00.



THE
SALESIAN
BULLETIN

PUBLISHED AT THE "ORATORIO SALESIANO,"—VALDOCCO, TURIN, ITALY.

To your care I commend infancy and youth, zealously attend to their Christian education; place in their hands such books as may teach them to fly from vice and steadily walk in the path of virtue. (PIUS IX.)

A tender love of our fellow-creatures is one of the great and excellent gifts that Divine Goodness grants to man.

(St. FRANCIS de Sales.)

Redouble your energies and talents in the rescue of infancy and youth from the snares of corruption and infidelity, and thus prepare a new generation.

(LEO XIII.)

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Two forthcoming events alluded to in the account of the Pontifical audience well deserve to be brought to the notice of our readers, friends and Co-operators:

The THIRD GENERAL CONGRESS OF SALESIAN CO-OPERATORS to be held in Turin on the 14th, 15th and 16th of May under the honorary Presidency of H. E. Cardinal Richelmy, where many vital subjects of catholic action will be treated of, chiefly in connection with the rescue, training, and education of youth.

The SOLEMN CORONATION OF MARY HELP OF CHRISTIANS, which the Holy Father by a decree of the 13th of February has enjoined on H. E. Cardinal Richelmy to perform *suo nomine et auctoritate* and which will take place on Sunday May 17th, the close of the Congress.

Further details will be given in our next issue.

All communications to be addressed to the *Executive Committee of the Congress — Salesian Oratory — Turin — Italy.*

THE PONTIFICAL JUBILEE OF LEO XIII



MIDST the expressions of unfeigned admiration and good will of the whole world, amidst numberless tokens of deep veneration and filial love from those who are privileged to be his spiritual children, the Holy Father, Leo XIII, has completed the twenty-fifth year of his Pontificate.

After the Prince of the Apostles and his immediate Predecessor, Leo XIII stands out, without example, as the one who has occupied the Pontifical throne for the longest period of time. This fact, which is in itself a cause of exultation and an event well worth recording, becomes more wondrous and significant when we look back on the works, labours and achievements that have filled his long pontificate — even more so if we take into account the difficulties, the dark outlook that attended the days of his election.

By the significance of this fact is brought home to the faithful christians more vividly than ever the truth of the divine promises which Christ made to His Vicar; the Person of the reigning Pope — a wonderful figure even among the long list of the Roman Pontiffs — becomes then another striking evidence of the loving, watchful care of Divine Providence over the Catholic Church.



On the 18th of February 1878, eleven days after the death of Pius IX, the Conclave was to begin; it was to open at 4 o' clock in the afternoon. In the morning of the same day, at 10.30, the Solemn Mass of the Holy Ghost was sung in the Pauline Chapel. When the Mass was over, Mgr. F. Mercurelli addressed the Cardinals on the subject *de eligendo Pontifice*.

"If at any other time, remarked the preacher, was it necessary that the one who is to hold the government of the Church should be called by God like Aaron, it is certainly most needful under the present circumstances, since the Church has been now placed in a condition unprecedented both by the action of men and by design of Providence."

After enumerating the errors, the persecutions which in many ways and forms the Church had to contend against, he added: "It is now no

more question of a persecution from one nation or other, but from the whole world; not of one or other particular form of error, but of all errors pushed even to atheism itself. Not only has Almighty God left the Church without one among the powerful of the earth to help her, nor has he sent one of those men who were like giants, as he did on other occasions, in time of less danger, but He allowed that her best warriors should be snatched away either by natural or violent death, and that others, for fear of greater evils, should withdraw from the contest.....

“You, most Eminent Fathers, have been called by Him to this assembly so that you may prepare the way for Him by the election of a Priest according to His own heart, who may faithfully correspond to His designs. It is not for me to point out his traits, for they have been clearly described by the Apostle and, after him, have been also carefully and extensively explained by the Fathers of the Church. You yourselves will easily understand with what diligence this matter is to be treated in the midst of so much tribulation of the Church, in so many dangers for souls, in time of so much confusion and so many difficulties. You will easily understand with what zeal, with what charity, with what prudence, with what firmness he must be endowed to whom the helm of the tossed barque of Peter is to be entrusted.”



The few days that preceded the Conclave were days of feverish activity in fitting up the apartments surrounding the *Cortile di San Damaso* destined to receive the Cardinals, whilst the Sixtine Chapel had been selected for the general meetings.

The Vatican, wrote Don Bosco (1), had the appearance of a vast city and it seemed as if artizans from every nation had come there to display their skill and enterprising talents.

He who had the direction of all that movement was a man already well known for his rare piety, for his singular ability in the management of affairs of great importance. That man was the Camerlengo of the Holy Roman Church, Cardinal Joachim Pecci.

All were surprised at the skill, at the firmness and alertness with which he superintended the manifold works. Then also it began to be said that the zeal, the learning, the piety of Cardinal Pecci would be the qualifications of a great Pontiff. Many anecdotes, continues Don Bosco, happened in those days: I will relate one only.

A priest had to speak with the Cardinal Secretary of State about an urgent affair. Being a stranger and not knowing where to accost him, he was pacing up and down the halls and corridors of the Vatican, which had become like cells for seminary students. At the turn of a stair-case some one tells him: “Lo! here is the Camerlengo, Cardinal Pecci.”

(1) Bosco. *Il più bel fiore del Collegio Apostolico*. 1878.

The priest gazes on the amiable countenance of the Cardinal, then draws near, and with filial confidence says:

"Will your Eminence allow me to kiss your hand?"

"Who are you who approach with so much authority?"

"I am a poor priest, who now kisses your Eminence's hand, praying with firm hope to be able in a few days to kiss your foot."

"Mind what you are doing. I forbid you to pray for what you say."

"You cannot forbid me to ask of God that which is His good pleasure."

"If you pray for that, I threaten you with censures."

"You have not this power now; when you have it, I will know how to respect it."

"But who are you who speak to me with so much authority?"

"I am N. N."

"For charity's sake, don't speak on this matter; it is time for work and not for jesting." And so saying he went into other apartments to inspect the work then in progress.



The divine assistance of the Holy Spirit has been many a time visible in the election of the Sovereign Pontiffs, and it was so to a remarkable degree in the election of the Successor of Pius IX. Sixty one Cardinals — that is all the members of the Sacred College but three — were able to be present and take part in the Conclave.

In less than two days three regular scrutinies were held and, with remarkable concord, the one was singled out whom Our Lord had designated His Vicar on earth. On the third of March the ceremony of the Coronation took place in the Sixtine Chapel. After the ceremony, having withdrawn in the *Aula dei Parlamenti*, the Pope was surrounded by the members of the Sacred College and addressed in their name by the Vice-Dean, H. E. Cardinal Di Pietro.

"Since our votes, inspired by God, have caused the person of Your Holiness to be the one chosen for the most sublime dignity of Supreme Pontiff of the Catholic Church we have been raised from profound affliction to a lively hope....."

"The Divine Will was not slow in making Itself manifest by repeating through our means the words said to David, when he was appointed King of Israel: *Tu pasces populum meum et tu eris dux super Israel.*"

"It is pleasing to note how readily the sentiments of all responded to this Divine disposition and how all hasten to venerate Your Sacred Person, in the same way as the tribes of Israel prostrated themselves in Hebron before the new Pastor given to them by God. Hence we too, the Seniors of the Christian people, hasten on this solemn day of Your coronation to

repeat as a token of affection and obedience the words of the Sacred Text: *Ecce nos os tuum et caro tua erimus.*"

"May God grant that as the Sacred Book of Kings adds that David *quadraginta annis regnavit* so also may Ecclesiastical History relate to posterity the longevity of the Pontiff Leo XIII.



The prayer and the wish of Cardinal Di Pietro proved prophetic, and they were amply fulfilled.

Ecclesiastical History will not only hand down to posterity the longevity of the Pontiff Leo XIII, but it will also hand down the records of an eventful Pontificate that has placed him among the most illustrious occupants of the Chair of St. Peter. In doing so Ecclesiastical History will write its most beautiful pages; and, what is well worthy of note, it will be able to do it almost by gleaning from the testimonies of those who, though not owing to him any allegiance, are by the evidence of facts compelled to bear witness and to pay tribute to the eminent qualities of the reigning Pontiff, and to the immense services rendered by him to Religion and to the world. It will not be amiss to quote here an extract to the point.

At the commencement of the Jubilee year one of the principal dailies (1) wrote:

"Yesterday, the Pope kept another birthday, disconcerting, as he delights to do, all speculations upon the next Conclave, by the delicate and wonderful vitality of a frame almost too fragile to be human; and to-day at the beginning of his ninety-third year, he enters upon the twenty-fifth of his reign. Since the chair of Peter insensibly superseded the Throne of the Caesars we question whether any event in the ages of the Papacy has engaged or merited more of the sympathy and respect of men.

"No Pontiff has possessed less power. None has enjoyed a larger influence. Leo the thirteenth was the first head of his faith elected after the loss of Rome. He found the heritage of Hildebrand stripped of the last appanage of civil sovereignty, its temporal dominion dwindled down to the Vatican, the authority, that had once compelled the world, shrunk to the shadow of a name. Catholicism was at war upon every side with the governments of States and the intelligence of people. It is hardly too much to say that the Church had never seemed so impotent or its outlook so dark, and observers were not wanting who hazarded the daring speculation that Joachim Pecci would be the last of the Popes.

"He was destined instead to be nothing less than the refounder of the Papacy, and the Jubilee which he holds to-day represents a triumph of spiritual intellect and saintly character among the most remarkable ever

(1) The Daily Telegraph, 3rd of March, 1902.

known. For once the "Holy Father" is in very truth the most paternal and venerated figure in existence, the doyen of the world. He has abandoned anathemas and fulminations for sweetness and light. The very atmosphere of his personality has been peace. Of him it can at least be said that there is not a single contention he has embittered, or a prejudice he has increased. In short, Leo the Thirteenth has made himself subtly felt as the most tranquilising and gracious influence upon the thought of his time, quieting even where he has not convinced and attracting the personal regard and homage of good men of every confession, as no Pope since the Reformation ever did before and as it might have well seemed impossible in the closing years of Pius the Ninth for any Pope to do again.

"All Governments, without distinction of creed, are sending special Envoys to the Jubilee at Rome, precisely as would be done in the case of any other ruling Sovereign....."

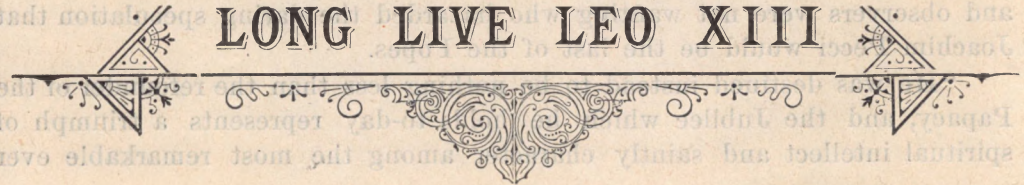


We, dear Co-operators, who are privileged to claim Leo XIII, as the first and most active member of our Association which he has favoured in so many ways, we can be second to no one in rejoicing at this event, in thanking Divine Providence for so signal favour bestowed on the Church and in praying that the Church may benefit yet long time of his wise ruling.

But, above, all it should be our endeavour to show ourselves his affectionate children by our attachment to his sacred Person, by our zeal in defending his rights and prerogatives; to miss no occasion of making known and bringing into relief the benefits conferred by the Papacy on the Church, on Society, on the world; to instil early and to foster in the hearts of our children sentiments of love, attachment, veneration and loyal obedience towards the Holy Father; to console him by following out his directions, by taking to heart his commands and exhortations.

To us, dear Co-operators, are in a special manner addressed those words of his which head the *Salesian Bulletin*: "Redouble your energies and talents in the rescue of infancy and youth from the snares of corruption and infidelity and thus prepare a new generation."

LONG LIVE LEO XIII





OUR HOMAGE

TO THE HOLY FATHER

It is with feelings of the purest joy that we lay before you, dear Co-operators, the details of the special audience granted by Our Holy Father, Leo XIII, to our venerated Superior General who was accompanied by some boys representing those who are being educated in our Houses; they had the honour of presenting the homage, suggested and encouraged by the *Salesian Bulletin* on the occasion of the Pontifical Jubilee. This homage was begun, as you will remember, in January of last year, and by the signatures and little offerings of the children under the care of the Salesians and Daughters of Mary Help of Christians, it was to make evident to the Vicar of Jesus Christ the faith and love of thousands and thousands of young hearts, for him who in his present condition stands in need of the offerings of his children.

The response to the appeal of the Successor of Don Bosco was a very generous one, and the *Bulletin*, as the herald of this sincere and practical homage, found great pleasure in registering during the course of the entire year the many participations and contributions, coming from all parts and in all tongues. In this noble rivalry of love and devotion towards the Supreme Pontiff, large numbers of boys and girls took part gathered under the standard of Don Bosco in Italy, Austria, Belgium, England, Portugal, Spain and Switzerland; in Egypt, Pa-

lestine, Tunis and Cape Colony; in the South American Republics of Argentine, Bolivia, Brasil, Chili, Ecuador, Peru, Paraguay, Uruguay and Mexico; in central and North America and in the Antilles.

Signatures after signatures arrived so that they filled two large *Albums* containing 70,000 names of subscribers, mostly of a few cents, for the Pope, amounting in all to 12,400 francs (nearly £ 500). In 1849, when Pius IX was an exile at Gaeta and in great need, Don Bosco made an appeal to his three hundred boys attending the first Oratory and collected thirty-three francs. Now that Don Bosco's work has become world-wide, that first homage to the Pope perpetuating and developing into a profound attachment towards the Holy See which our holy Founder knew so well how to instil into the hearts of his sons, should naturally grow into a world-wide manifestation towards Pius the Ninth's Successor.

And so it did indeed happen; the act of homage made by our pupils to Leo XIII on the memorable occasion of his Pontifical Jubilee was worthy of the occasion; we may argue it from the privilege of a special audience with the Pope and his gracious condescension and satisfaction in accepting it. In fact the Holy Father, in order to show how pleased he was and his paternal love for the Sons of Don Bosco, received our Superior General, the five Salesian priests, and the

six boys chosen to represent all their companions, on the vigil of the Epiphany at half past nine in the morning, quite an exceptional hour, and into his private apartment.

A few minutes before the hour fixed, we were in the waiting room, being received with great courtesy by Mgr. Bisleti, Chamberlain to His Holiness. He introduced Don Rua immediately into the presence of the Pope, and then returning to the waiting room engaged in familiar conversation with us regarding the development of the Salesian work in Europe and America. The affability and kindness of Mgr. Bisleti prevented us from noticing the quarter of an hour slipping by, during which Don Rua explained to the Pope the motive of the wished-for audience almost in these terms:—

“Most Holy Father.

The Sons of Don Bosco also wish to take part in Your Pontifical Jubilee which is a source of joy all the world over, and the Daughters of Mary Help of Christians with their pupils earnestly desire to join in the universal exultation caused by this happy event. All our Houses wish to concur and we present you with two *Albums* containing the signatures of both as a pledge of the sincere attachment, profound veneration, and entire submission towards Your Person.

“But they were not content with presenting only their names, they wished also by their small offerings to come to the aid of Your poverty. Although we

have come on the vigil of the feast of the Epiphany of the Magi, we could not hope to join ourselves with them; we must be content to mingle with the poor shepherds of Bethlehem to offer to Our Lord in the Person of His Vicar our lowly



His Holiness Pope Leo XIII.

present. As all could not come to kneel at your feet they have chosen the most worthy pupils of the Mother House to represent them.”

“On this occasion also our dear Fr. Francesia, now old in years but always full of poetic vigour, has translated into Italian verse Your own magnificent “Ode

to the New Century." It is considered a good rendering, and has been printed. Would Your Holiness deign to accept it as a token of his and our admiration.

"This year during the novena for the feast of Mary Help of Christians we wish to celebrate the third Salesian Congress, on which, and especially in the difficult work of preparation, we ask Your Apostolic benediction."

"With all our heart We grant you the favour," replied the Pope.

After having discoursed with our Superior General on various other matters, the Holy Father admitted us all to his presence. During the three-fold genuflexion Don Rua presented to His Holiness Fr. Marengo, our Procurator General, and the Pope showing that he knew him personally gave him his hand to kiss. Then one after another the priests were presented for all of whom the Holy Father had a special word of fatherly encouragement as he gave his hand to each. He presented lastly the boys who offered the *Albums* with the signatures of their companions (1) the representative of the Festive Oratories and of the Institute of the Sacred Heart of Jesus at Rome. When this last was presented, His Holiness turning to Fr. Marengo said:

"This one lives with you, Fr. Marengo."

"Yes, Your Holiness, at our Institute in Rome."

"At the House of the Sacred Heart. I know that a great deal of good is done by means of the Festive Oratory, and by preaching. Keep up the preaching as much as you can."

(1) Each album richly bound was adorned with a frame enclosing the names of the houses, signatures and offerings, with the following inscription. — *To you — Most Holy Father — the children educated at the school of Don Bosco — who to the number of three hundred — made their offering — to your glorious predecessor — now increased to tens of thousands present — on your Pontifical Jubilee — the tribute of their exultation and filial love.*

"We shall do all in our power, Your Holiness," Don Rua replied.

Then on presenting to the Pope fifty copies of his *Carmen Sæculare*, "Ode to the century," composed by His Holiness at the commencement of the century, Don Rua said:

"It is your poem, Your Holiness, translated into Italian verse by Fr. Francesia, who will be happy if you will deign to accept and look at it."

"We accept it most willingly: it is our own work, and we will read it. We are already acquainted with the literary talents of Fr. Francesia."

"We will tell him so, Holy Father, it will give him pleasure."

Here was presented the offering of all the children whose names were inscribed in the two *Albums*. The Pope received it with signs of special pleasure, while Don Rua said:

"Your Holiness, it is the offering of all the children gathered in our Houses, in remembrance of the thirty three frances offered by Don Bosco's little ones to His Holiness Pius IX."

"While an exile at Gaeta in 1849?" asked the Pope.

"Yes Holy Father."

"I thank you with all my heart. You do well in giving aid to the Pope, so many are the needs which press upon him in these times. And then (he added smiling) it was proper for the Salesians to come forward on this occasion."

"Your Holiness the offering of our children would have been larger if our Houses in France, and some parts of America had been able to respond to the appeal."

At the mention of France the face of the Pope, which had worn till then a fatherly smile, grew serious immediately.

"You have mentioned France," he said, "and this thought disturbs me. Great wrong is done in that country to the religious Congregations. The life of the religious Congregations is the life of the

Church itself. And the Congregations are grouped around the Church and the Pope as its centre; they are the members of the Church which sustains and animates them, and the Church makes use of them in many offices which are not always possible to the secular clergy as in the case of hospitals, in pious institutions, in preaching..."

He then continued for a good ten minutes to discourse in emphatic, and almost inspired terms on the merits of the religious Congregations; and turning to Don Rua as he concluded:

"I am quite aware of the growth of the Salesian Society and the good that it is doing. I am fully pleased with it; it is a true sign that Don Bosco assists and protects you from heaven: and you see that the spirit of Don Bosco is always maintained in vigour."

"I will do all in my power, Your Holiness."

".... and also that in all the Salesians is maintained a firm attachment to the Holy See and... to Us," he added with a smile.

"Yes, yes, most willingly, Your Holiness."

And if you have something to suffer in France... well... patience... many others have the same losses... and for the rest Don Bosco will not fail to assist you if you keep up his spirit."

"We shall not fail to do so, Your Holiness."

"And now I bless you with all my heart;—you, the Salesians, the boys gathered in all your houses, and all your pious works."

"Holy Father a special blessing for all our Co-operators."

"Most willingly," the Pope replied, placing his hand on the head of him who had made the request. "Your Superior, told Us that much good is done by the pious union of Co-operators, and that through them the holy faith is preserved in many places; and above all

by the spread of devotion to Our Lady Help of Christians. For the increase of this devotion a petition has been presented to Us which We have granted; we only reserve to ourselves to consider the manner of carrying out the project."

"Thank you, Holy Father."

We all knelt as he gave us his blessing. Each one then begged a particular blessing on some pious object, which the Holy Father touched and blessed with great kindness.

"Tell your companions that the Pope has touched them."

Then giving us all his hand to kiss he dismissed us with fatherly affection.

This is a mere outline of the gracious and memorable audience which lasted over half an hour. The reverential fear towards the majesty of the Vicar of Jesus Christ would have kept us in humble subjection, but the confidence of children who know that they are near a kind father, so amiable, and so loving towards all, soon overcame all fear, and we, with the warmest familiarity and affectionate reverence, in such a peaceful calm that seemed more than human, we stood near that venerable old man, charmed by his kindly smile, enraptured at the sound of his grave words, and the superhuman energy which seemed to shine forth from his eyes and from his whole person. How could any one remain unmoved at the sight of the Pope so worn, so saintly in countenance and bent under the weight of his ninety-three years. We had enjoyed for over half an hour that great happiness and it seemed but an instant. But that brief moment remains indelibly imprinted on our soul, which at the sight of its supreme pastor can almost have a foretaste of the bliss for which it is created.





NEWS FROM

the MISSIONS.

MATTO GROSSO

The new Colony amongst the Coroados Indians.

(Letter of Fr. John Balzola.)

Barreiro (Cuyaba) Colony of the
S. Heart of Jesus.

VERY REV. AND DEAR DON RUA.

GLAD tidings! The establishment of the new Colony amongst the Coroados-Borörös Indians is an accomplished fact. Oh! would that I could adequately praise the goodness of that Divine Providence which visibly watched over us during the long journey of 320 miles, through desert regions, lasting a whole month. May the Most Sacred Heart of Jesus, Whose Name the new Colony bears, be for ever blessed! And be pleased, beloved Father, to accept my simple and brief narrative.

The farewell—At Coxipò—Nocturnal visit—Our Christmas hovel—Adventures with mules... and Missionaries.

The 17th of November 1901 was a solemn day for our Institute of Cuyaba; and memorable in the history of our Missions. A band of Missionaries and of Sisters of Mary Help of Christians, kneeling before the Blessed Sacrament in our Church of S. Gonzalo recited those touching prayers appointed for the departure of Missionaries which have rendered the Sanctuary of Mary Help of Christians famous throughout the world. It was a touching scene; the day had at last dawned on which was to be realized the dream of the never-forgotten *Bishop of the Savages*, the lamented Mgr. Lasagna, and that of our dearest Father Don Bosco.

We started for Coxipò and spent the night in our house there; next morning the Sisters of Mary Help of Christians having joined us, and having once more knelt before the Altar, amidst the cordial good wishes of our future confrères, with their Director and the Provincial, Fr. Malan, we finally bade farewell to civilization to take up our abode in the wilderness. Fr. Malan would have liked to accompany us the whole day, but the services for the Christmas Novena obliged him as well as the Director of Coxipò, to leave us after a few miles. We knelt down for his blessing and then, happy in doing God's Will, we went on our way rejoicing. After a short time it began to rain; but urging our steeds forward we arrived at our camping place almost without getting wet, with the exception of those driving the beasts laden with our goods, who naturally arrived later in a somewhat soaked condition.

But it is not necessary, dear Don Rua, to relate all the trivial details of our month's journey. It is easy to imagine that a party of eighteen persons, including Missionaries, Sisters and guides, with eighteen beasts of burden to transport the necessaries of life to our new Colony at Barreiro, would have some curious experiences to break the monotony of the journey.

Nor will I describe the country we passed through, as I suppose Fr. Malan will have given you an account of the journey he made to choose the site of the new foundation. I will only note the more important incidents. And to begin with the first night....

Having reached, as I said, the end of the first stage, after pitching the tents, we took some supper, said our prayers devoutly and went to bed. At midnight, when all were wrapped in slumber, the dogs began to bark furiously. I awoke with a start and heard a confrère cry out:

"Father, here are soldiers!" And just after: "No, they are Indians!"

Jumping up, I saw by the light of the moon a party of Indians, fully armed: these drawing near had scarcely seen me when they exclaimed joyfully:

—“*Bari! Bari!*” (Father! Father!) And I answered:

—“*O Borörös, caibà achì gígì?*” (O Borörös, where are you going?).

We exchanged a few words and then they asked for something to eat.

—“*Curibioru, Bari!*” (We are hungry, Father.)

I gave them something to eat. Hearing that they were going to Cuyaba, I explained the object of our journey and made them promise on their return to visit our new Colony. When they had finished eating they lay down on some ox skins we had lent them and slept quietly near us. I counted them; there were fifteen. The next day before separating, I told them to go to the Institute of S. Gonzalo to see the Superior, Fr. Malan, saying he would give them a nice present; but they replied:—“*Papera, Bari.*” (A letter, Father). I gave them a few lines and they went away satisfied. Seeing that through the scarcity of mules many of our goods had been left at Cuyaba, I sent at once for these, and by the 20th of December five additional laden mules arrived and we resumed our journey.

On Christmas eve the rain, which had troubled us for some days, became worse, so that it was impossible to reach our chosen resting-place and we were obliged to halt near some huts. Whilst we were anxiously seeking some protection from the rain a good man came up and offered us a large hut, open on all sides, but covered with palm-leaves. We accepted gratefully the proffered shelter, and dividing it with blankets and awnings, in the twinkling of an eye behold two Salesian houses, one for the Sisters, the other for us. There, under a continuous down-pour we celebrated the Christmas festivities remembering the cave of Bethlehem scarcely poorer than ours. How great was the poverty and how happy the feast! In vain did the devil tempt us, placing before us the glad rejoicing in all our houses on this holy night and day, for we all declared we had never spent a Christmas so full of sweet and ineffable consolation. How true it is that God's grace is with us everywhere and that it is our own fault if we are unhappy!

Having reached Mr. Borges establishment on the 29th of December, we were able to obtain fresh mules, our own being worn out and a hindrance to our journey. There also we heard confessions, administered Baptism and blessed some marriages. We had the same consolation the two following days at *Capin*

Branco. From New year's day till the Epiphany which, on account of the rain, we had to celebrate in our tents, the journey could not have been more satisfactory; but after that date our adventures began.

On the 7th of January we had a return of fine weather, but our mules had strayed. I did all I could to collect them and when all seemed in good order, I went on with Fr. Salvetto and a lay-brother in advance of the caravan so as to select our camping-ground and fix the poles for the tents. We had travelled a long distance and had made all the preparations, but no caravan arrived, though we had waited a long time. At last we saw a few mules; and then once more we had to wait. Another hour passed and no one arrived though it was getting dark. At last, whilst we were in the greatest anxiety after waiting so long, we heard shouting. It was our party. We shouted in reply so as to guide them towards our camp in the darkness, and after repeated shouts we saw Silvio Milanese, Minguzzi and Grosso more dead than alive with some mules which had been very troublesome, and finally the rest of the caravan. One mule however, under cover of the darkness, had escaped into the forest with its loads on its back. It would have been useless to search for it that night, but the next day it made us lose many hours. Now as that mule was carrying the flour for the altar-breads we were most anxious to find it. What was to be done? Being at my wits' end I set fire to the wood. My companions were astonished; but when the fire spread, sending out volumes of smoke on all sides, and they saw the mule trotting quickly towards us they also approved of this desperate remedy. But our troubles were not over. The beast had lost its burden! We went in search of it following the direction from which we saw it emerge, and happily, whilst a roll of blankets and a chair with which the animal had been laden were burnt (it was our only chair being part of the large collection of furniture for our colony!) happily, I say, we found the little sack of flour uninjured.

New Crusaders.—Jan. 18th 1902.—Abundant harvest.—The riches of the Mission.

On Sunday the 12th of January I was unable to say Mass. The previous day I had hurried on so as to reach the establishment of Doctor Emanuel Joachim Dos Santos in order to provide for the urgent wants of the

caravan, thinking that our companions would overtake us the next morning before mid-day; but it was a mercy that they arrived that evening. What had happened? Many things. In the first place a mule had died and the rest were worn out. A confrère, thinking his steed more tired than himself, jumped off, intending to continue his journey on foot. But he had not gone a hundred yards when the mule, finding itself at liberty, with a loud bray ran off into the forest. The rider seeing how he had been tricked, set off after it and ran so far that he ended by losing both the mule and his way... and almost made his companions lose patience, being weary of awaiting his return!

I having replenished our stock of provisions whilst staying with the excellent family of Dos Santos, where we were treated with fatherly kindness (so that I feel constrained to beg for him as well as for Mr. Borges and Mr. Peter Fernandes a special remembrance in your prayers, beloved Father) after another week of travelling, which was certainly the most fatiguing, at last we reached Barreiro safe and sound. When I pointed out in the distance the site of our permanent habitation a unanimous cry of joy went up to heaven. I doubt whether the Crusaders on beholding Jerusalem rejoiced more heartily.

The devil was angry at this cry of joy and sought to revenge. Having reached the spot, whilst we were looking for the place on which to pitch the tents, my mule got into a swamp covered with weeds, and trying to escape it fell; making an effort to rise it fell again and I, falling with it, slipped on to its neck, but received no injury. Having chosen the most suitable spot we all alighted and, kneeling down, kissed that virgin soil where, with the help of God, will be erected the first house and the first Chapel of this Mission. It was four o'clock in the afternoon of Saturday, January 18th, the eve of the Feast of the Most Holy Name of Jesus.

The next day, having placed on the altar the Statue of the Sacred Heart, so comforting with its gracious aspect, I said Holy Mass and we all recited with confidence that beautiful prayer prescribed by the great Pontiff, gloriously reigning, that form of Consecration to the Sweetest Heart of Jesus... "Lastly, O Lord, be Thou King over all who are sunk in the old superstition of the Gentiles, and vouchsafe to bring them out of darkness into the light and kingdom of God..."

From the nearest telegraph station, some twenty five miles from our Colony, I sent

at once a message to Fr. Malan announcing our arrival and asking our friend and benefactor Fernandez to send us some provisions. The Indians, fortunately, have not as yet visited us: if they come what shall I do, having scarcely what is necessary for ourselves in the way of food and clothing? We place our hopes in Divine Providence and in the generosity of our good Co-operators. Our district is enormous; the distance from Barreiro to Cuyaba is 320 miles, a country overrun with savages. The only token of civilization is the telegraph line, the posts being our guide in our journey. To the North of Barreiro lies the State of Matto Grosso extending nearly 200 miles and that immense territory is also overrun with savage tribes. After this it seems useless, beloved Father, to speak of our grave and urgent needs. Our Mission is, I think, the most difficult and the poorest of our Institute. This letter... I have written it on a small bamboo table, on which we place the Altar-stone to say Mass: and at this moment torrents of rain coming through the tent oblige me to leave off writing.... But as I have spoken of the Altar I will describe the Chapel. A blanket serves as canopy, another hangs behind the altar a third covers the classical table on which is placed, as I said, the altar-stone and the linen cloths. Every morning we hang up two other blankets, one at each side, and spread two large ox-skins as a carpet. Behold our Chapel where on the 31st of January we prayed with great devotion for the soul of our beloved Founder. From my description of the Chapel you may guess what our refectory, dormitory etc. etc. are like! Yesterday morning, arranging the hangings, in order to keep out the rain, I found in one of them a large viper and just escaped being badly bitten. We have already begun to make roads, to split stakes, and to prepare the ground for planting. This manual labour, sweetened by our spiritual exercises, makes the time pass so quickly that the fortnight already spent in this vast solitude, seems but a flash of lightning. Soon, I hope, we shall be able to build some huts, but in any case it will be impossible for some time to reserve the Blessed Sacrament in our midst and this is our only sorrow.

Pray, beloved Father, and get prayers for your children lost in the midst of these virgin forests; you can understand how greatly I need these prayers.

I present my respects to all our dear Superiors, especially to Fr. Philip Rinaldi my first Director, and in the name of all I kiss your Reverence's hands and beg your paternal blessing.

I am ever your affectionate son in J. C.

(Fr.) JOHN BALZOLA.

CARDINAL L. M. PAROCCHI

Vice-Chancellor of the Holy Roman Church, and
Protector of our Pious Society.



ON the morning of the 15th of January a sad report was spread through the city of Rome, and thence it was soon flashed to every part of the world. *This morning at two o'clock Cardinal Parocchi breathed his last.* The message awakened in all parts the deepest regret. His Eminence was one of the most respected members of the Sacred College, and had everywhere gained admiration and esteem. The depth and clearness of his mind, the versatility of his uncommon genius, the wonderful and extensive culture, the fluent and graphic eloquence are only some among his many gifts; he had above all a truly paternal heart. The number of the institutes claiming him as a protector would sufficiently prove this; and our Society, which since April 1886—a date to be gratefully remembered—has been the object of his special loving care, cannot but feel his loss most keenly. The thought that in heaven he will still be our protector and helper along with Don Bosco, is no doubt a great

comfort; but we feel the bereavement caused by his loss. For some years his health had been gradually failing; the Cardinal grew bent and aged and the brightness and vivacity of former times was fast going. But still his death came suddenly. He had suffered for some time from bronchial catarrh; but no one would have thought that the slight attack of influenza which he caught early in January, becoming complicated through his former complaint, would have ended so fatally. His death came within a few hours, before the alarm of any imminent danger had spread beyond the narrow circle of his intimate friends. This circumstance has made his loss even more painful, and was a cause of great grief to His Holiness the Pope.

Lucido Maria Parocchi was born at Mantova on the 13th of August 1833. He received the ecclesiastical habit at the age of fourteen, and after passing through his course of studies with brilliant success at the Gregorian University in Rome, was ordained priest in 1856. Having graduated in Theology, and in Canon and Civil law he returned to his native place. There he was appointed professor in the Seminary, and taught moral Theology, Canon Law, and Church history. Later

on he was appointed parish priest of Saints Gervasius and Protasius. A deep student and so acute of mind, from the early years of his priesthood he acquired a great name as a learned and able orator, and his conferences against protestantism and rationalism have earned for him a lasting reputation. Pius IX appreciating these many gifts made him a Domestic Prelate, later on in 1871 Bishop of Pavia, and after six years Archbishop of Bologna. The firmness of the new Archbishop greatly impressed the aged Pontiff who in the consistory of the 23rd of June 1877 created him a Cardinal at the early age of forty-four. Being called to Rome he later on received a mark of confidence from Leo XIII by the appointment to the important office of Cardinal Vicar, which post he filled for many years acquiring wide sympathy and good-will in his government of the Church of Rome. His modest apartment was frequented not only by ecclesiastics, and by those laymen who habitually attended on business matters, but by many others who turned to him as an adviser in difficult emergencies, and by others who were attracted by the fascination of his words and the vastness of his culture. He received all with his unaffected courtesy often marked by cordiality, always displaying great interest, and he passed from the weighty discourse of business to the genial conversations of scientific, artistic, and literary topics.

One special characteristic of the deceased Cardinal, as the *Osservatore Cattolico* remarks, was his love for youth. The students of the University at Rome were among the most frequent and most welcome visitors of his waiting-room. He took great interest in their studies, in the lectures on philosophy and literature, and sent them away full of admiration for his kindness of heart and wonderful intellect. Often he did more, and interested himself with fatherly care in the daily life of some young students recommended to him by some provincial priest. Having retired in these latter years from the heavy burden, and being nominated Vice-Chancellor of the Holy Roman Church he divided his attention between his studies and the manifold labours of the Chancellorship and the numerous Congregations of which he was a member. He passed to the order of Cardinal-Bishop in the Consistory of the 24th of May 1894 with the See of Albano, and in that of the 30th of November 1896 he was raised to that of the Suburban See of Porto and Santa Rufina. On the 13th of April 1901 he modestly celebrated his jubilee as a Cardinal in the Villa of Aspra Sabina, among the pupils of the Lombard Seminary of whom he was also Protector.

Among the many posts he occupied, we record those of the Sub-Dean of the Sacred College, of Commendatario of San Lorenzo in Damaso, Secretary of the Holy Office, President of the Commission of Cardinals for the nomination of Bishops, and of the Academy of Catholic Religion, and member of various sacred Congregations.

Recently he had been made President of the Commission of Biblical Studies, which had in him a valuable aid and experienced guide. But Our Lord has now called him to Himself to give him the reward of so many labours and so many efforts sustained for the good of the Catholic Church.

If the duties of the sacred ministry and the number of his important offices had not prevented him from devoting his attention exclusively to his studies, Cardinal Parocchi would have been the great philosopher who could have given us the *Summa* of modern times.

We reverently kneel before his venerated remains, and mindful of his continual favours and support for all our works, we invite our Co-operators to offer prayers in suffrage for his soul. We will preserve a lasting and endearing memory of him.

R. I. P.



THE long pontificate of Leo XIII marks also a long succession of proofs of kindly interest and benevolence towards Don Bosco and his institutions, and they date from the very first days of his reign.

On the 16th of March 1878, His Holiness deigned to receive Don Bosco in a private audience of nearly one hour's duration.

In the course of the conversation which was marked by great cordiality, the Pope wished to be minutely informed about his works, showing great interest in them. When the opportunity offered itself, Don Bosco asked the Holy Father to appoint a Cardinal Protector as it is the custom for other Congregations.

"How did you manage until now?" asked the Pope.

"The Holy Father himself, Pius IX, wished to be our Protector," replied Don Bosco.

"Very well, his Successor intends to do the same. However, in accordance with your petition, whilst remaining myself in reality your Protector, I will also appoint a Cardinal who will look after your affairs and report to me in proper time."

On this same occasion he praised highly the Association of Salesian Co-perators, claiming to be the first and said: "As the Head of the Church I must be the natural Protector of all pious and charitable institutions. Therefore, how could I not take part in a work so beautiful, so holy, entirely directed to train, instruct and save so many abandoned youth?"

By suggestion and support of Pius IX, a Festive Oratory with day schools had been opened in December 1877 at Spezia to meet the needs of the population which was fast growing, owing to the port having become the first Naval Arsenal of Italy. Those beginnings were very modest indeed, and moreover the new foundation had a large share of the trials that seem to be the lot and the test of all good works.

Still it went on increasing, and through the kindly encouragement and support of good persons steadily extended its influence much to the advantage of the people and chiefly of youth. In the course of time the first small premises were replaced by others in a more suitable position which eventually developed into the present large and commodious Institute.

Adjoining the house, moreover, a Sanctuary has been erected which was solemnly opened two years ago and has become a favourite centre of devotion.

It seemed proper not to let the twenty-fifth year of its foundation pass without some fitting celebration. The project was taken up with enthusiasm by the hundreds of old pupils to whom the Institute had proved a harbour of salvation.

A committee of them arranged a programme and issued a special richly illustrated number. The celebrations were honoured by the presence of the Right. Rev. J. Carli, Bishop of the Diocese, who never misses an occasion to show his great benevolence, Mgr.

Fiorini, Bishop of Pontremoli, Mgr. Raganti V. G. and Mgr. Alcese of Sampierdarena, the Successor of Don Bosco, and the illustrious Fr. Semeria of the Barnabites who was also the preacher during the days of the festivities. The concourse of people from every rank and condition gave to this commemoration a public character, as an event of common interest and showed how the Institute and its work were widely appreciated. We heartily wish that by God's grace and the aid of those Co-operators the twenty-five years that have elapsed may be like the dawn of a brilliant day.



THE eighth of December, the feast of the Immaculate Conception, is a date linked to many memorable events in the Salesian Annals, and is not allowed to pass without special celebrations. The band of missionaries also, who but a few days before had quitted the shores of Europe, from their floating house on the high sea could not fail to associate themselves with their confrères throughout the world and mark the day in some suitable manner. The Captain, on being acquainted with their desire, kindly placed at their disposal a first class saloon which was decked out and brilliantly illumined. There a musical and literary entertainment was got up at which His Grace, P. L. Chapelle, Archbishop of New-Orleans, graciously condescended to preside. Prose, Poetry and music vied in giving expression to the most delicate sentiments which under those circumstances seemed particularly touching.

The passengers also, who at the commencement were mostly on deck contemplating

the calm sea and the starry sky, were soon attracted by the sound and glitter from the saloon and one by one wended their way thither and remained riveted by the new scene: it soon became evident that they were penetrated by kindred sentiments and were most favourably impressed.

His Grace, the Archbishop, deigned towards the end to address those present. He



Mgr. Carli, Bishop of Sarzana.

expressed his satisfaction and spoke in benevolent terms to the sons of Don Bosco, encouraging them in their future mission.

The choral rendering of the *Ave maris stella*, "Hail star of the Ocean," lent a close singularly appropriate to that memorable evening.

THIS year, says a correspondent from Batterssea, His Lordship the Bishop of Southwark, being away for his visit *ad limina*, could not honour with his presence the feast of our Patron St. Francis of Sales, as in his great kindness, he is wont to do whenever it is in his power.

Besides the observance of the day itself, Thursday, 29th, by the Community, a solemn celebration was held on the following Sunday with all the splendour at our command. The annual appeal for the schools of the mission was made in the morning at the High Mass. In the evening, after Vespers the Very Rev. Fr. Macey, preached on St. Francis of Sales from the words of St. Paul (Rom. VIII, 29):

"For whom he foreknew He also predestinated to be made conformable to the image of His Son," and said:

"When Our Blessed Lord had finished the parable of the good Samaritan, He said to His hearers "Go and do thou in like manner." He did not tell them to go home and think about it, or learn it by heart, or write it out on paper; He told them to go and do likewise. True Christianity does not consist in knowing about Christ and reading about Christ; it means being like Him.

"If one wishes to become a good painter he studies the works of the great masters, and never looks at inferior work if he is wise. But he does more than this; he gets a canvas and takes his paint-brushes and tries to copy the picture. It appears to him at first an impossibility to be able to produce a picture like that of his master and he is often disappointed at the result of his efforts, but if he keeps on trying and prays over his work like the artist Fra Angelico, his picture will become better and better. It is the same with us Christians. We must not be content with gazing on the picture of Our Blessed Lord as painted in the Gospels, we must copy his life, we must imitate Him. No one more carefully sought to do this than St. Francis of Sales." He then presented St. Francis a faithful imitator of Jesus Christ in innocence and holiness of life, in his zeal for the conversion of souls, in suffering persecutions, in his meekness and humility and in his office of Pastor of his flock.



Miss Byrne.

We regret to announce the death of Miss Byrne, aunt of the Bishop of Southwark. The deceased lady was deeply interested in the Works of our Institute which she assisted to the best of her power.

We earnestly recommend her to the prayers of the Co operators.

Our Co-operators are also requested to pray for the repose of the souls of the following lately deceased:—

Mr. Webb, Dublin, Ireland.

Mr. George Asselin, St. Gervais, Canada.

Rev. J. J. Hinchey, Hamilton, Ontario, Canada.

TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, Spanish, German, Portuguese, or Polish) and if you desire to have it suspended henceforth, or not.

Communications and offerings may be addressed to our Superior-General:

The Very Rev. MICHAEL RUA,
Salesian Oratory, Turin, Italy.

International Postal Orders

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Cheques on the National, or other Banks, Turin. — **Paper Currency** (Bank-notes, Dollars, &) can be cashed at Turin without loss or discount. —

Letters containing money or objects of value should be registered.

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This Magazine is sent to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.



RACES AND FAVOURS OBTAINED

through the intercession of

MARY HELP of CHRISTIANS

Galway (IRELAND).—Will you be so kind as to get a Novena of Masses offered in honour of Our Blessed Lady for my intention. I am happy to be able to tell you that I have received many favours through the Masses and prayers offered at your Oratory.

January 5th, 1903.

S. M. E.

Novello (ITALY). — For some months I had been suffering from sciatica which at times caused me most acute pains. A brother of mine, who cherishes great devotion to Our Lady Help of Christians, and who had experienced her powerful protection, suggested that I should also have recourse to her intercession, assuring me that I would not regret doing so.

I at once followed this good advice, making at the same time an offering in Our Lady's honour. The result not only answered my expectations but even surpassed them, for although it was the 16th of the month when I had recourse to her, by the 18th I was able to get up free from the pains which had afflicted me for two months.

Let others ascribe this result to whatever natural cause they like. As for myself, I ascribe it to the powerful intercession of Our Lady Help of Christians, to whom I wish now to render public thanks for the cure I have thus obtained.

December 1902.

G. M. (Parish Priest).

Agliano d'Asti (ITALY). — During last August I fell very dangerously ill and was soon brought to the point of death. The priest, after having administered to me the

last comforts of our holy religion, was reciting the prayers for the recommendation of the departing soul. My father and husband stood by in great grief, whilst my little ones, knowing nothing of the impending calamity, were gathered round the bed. It was then that the attending priest thought of recommending me to Our Lady Help of Christians.

A medal was brought and hung round my neck, and a novena of prayers was commenced with the promise that, if in the course of it I was out of danger, we would have the favour published in the *Salesian Bulletin*. Our Lady was not slow in answering the petitions, for as if waking from a deep sleep, I felt relieved enough to understand what was going on and to join with them in prayer. Having now recovered my former health I fulfil my promise with sentiments of deep gratitude.

October 1902.

C. M.

Demerara (BRITISH GUIANA). — I send you a small offering to have a Mass said at the Shrine of "Mary Help of Christians," in thanksgiving for a favour received.

January 14th, 1903.

G. P.

Meath (IRELAND). — I send you the enclosed Order for £. 1 to help to support your orphanage. This sum was promised to Our Lady Help of Christians conditionally upon obtaining through her powerful intercession a certain temporal favour. The favour having been obtained I now fulfil the promise.

January 23rd, 1903.

S. M. N.

Sunderland (ENGLAND). — Enclosed please find Postal Order for ten shillings as

an offering in thanksgiving for a temporal favour received.

January 9th, 1903.

E. S.



Vobbia (ITALY). — Filled with the liveliest gratitude I feel it my duty to render public thanks to Our Lady Help of Christians for having saved me from certain death. Owing to excessive weakness I had become, during the month of June last, totally unfit for work of any kind. Later on I was overtaken by another malady that resisted the most attentive care of the physicians and all medicines that had been administered. My case was declared hopeless and my family was plunged in consternation.

On the fifth of September I received the last Sacraments and was preparing for death. My eyes had been closed for three days and the extremities had already assumed the rigidity of death, the last prayers were being said, and I was expected at any moment to breathe my last.

In such a painful situation my relatives had recourse to the intercession of Mary Help of Christians and had a Mass offered up at her altar. Prayers were also offered up by all my acquaintances.

I perceived that from time to time they were giving me a medal to kiss and I promised to go and render personal thanks at her Sanctuary in case of recovery. In the night of the 6th of September I felt a change for the better and this improvement gradually increased, so that all danger soon vanished, to the great surprise of the doctor himself who declared that I would soon be perfectly cured. In fact it is now already some time that I have been out of bed and regained health and strength.

Thanks be always rendered to the powerful protectress who has brought consolation to my family.

October 1902.

R. A.



Turin (ITALY). — I had recourse to the intercession of Our Lady Help of Christians, for two important favours. My prayers were answered and now I wish to give public expression of my liveliest gratitude towards this good Mother. May my acknowledgment serve to infuse confidence in some poor heart, a prey to sorrow and affliction.

December 1902.

E. T. (priest).

Scarborough (ENGLAND). — I forward the enclosed offering for a Mass in thanksgiving and I should like to make public acknowledgment, as I had promised, in the *Salesian Bulletin* for two favours which I have received through the intercession of Our Lady Help of Christians whom I had invoked.

Feb. 1903.

C. Mc. M.



Belfast (IRELAND). — In fulfilment of a promise which I made some time ago to Mary Help of Christians for a great favour which I have received, I enclose an offering to have three Masses said in her honour, and would ask you to publish in the *Salesian Bulletin*.

Feb. 1903.

F. C.



Dewsbury (ENGLAND). — I promised our Lady Help of Christians that if she obtained from God a very special favour I would send an offering to her Sanctuary and have it published. Thank God and Our Lady I have obtained the favour and hasten to fulfil my promise.

February 20th, 1903.

M.



Dublin (IRELAND). — I beg to enclose five shillings for two Masses for my intentions and in thanksgiving to Our Lady Help of Christians for special favours received, to a degree that I had not anticipated. It would I feel be but just that you should publish this fact in the *Salesian Bulletin* in order to encourage others to have confidence in Our Lady.


February 25th, 1903.

J. D.

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*To obtain favours needed, Don Bosco recommended the frequent use of the Sacraments and the practice of a Novena consisting of the Our Father, Hail Mary, and Glory be to the Father three times daily to Jesus in the Most Holy Sacrament, with the Hail Holy Queen, making at the same time a formal promise of sending an alms according to one's means to the Sanctuary of Mary Help of Christians.*





# Various Cleanings

## **GUALAQUIZA (ECUADOR).**—*Life among the Jivaros.*

Here I am again, writes Fr. Giaccardi, after a long lapse of time, with further news from Gualaquiza. Now that peace reigns at last even among the savages of Gualaquiza, this Mission is developing more and more and we are able to do more good unmolested. The Superior, Fr. Mattana, taking advantage of this tranquillity assembled all the Jivaros and Colonists; he stated to them his reasons for calling the meeting, and, with the approval of both parties, chose among the Indians two who showed more peaceful dispositions and appointed them heads, or Captains of the Jivaros living in the neighbourhood of the Mission. Then he went on exhorting them to come every Sunday to assist at Holy Mass and to sell in the public square the produce of their industry or of the chase.

The proposal was agreed to unanimously; thereupon Fr. Mattana gave to the Captains a red flannel shirt and trousers to match as the *insignia* of their office, after which he dismissed them.

In spite of all this, a certain number of Jivaros, of those who had killed poor Ramón, together with their families were dissatisfied with the arrangements: they would have liked to have one of their number appointed captain in order to be able to carry on hostilities with Ramon's relatives. In revenge they stay away from Mass and abstain from visiting us. This is for us a cause of regret, and we shall have most likely to appoint a third Captain.

The Jivaros of Gualaquiza are at peace, but not so those of the neighbouring districts:—Gamorra, Chuchumblenza, Pongo, Proveduria, Mendez, etc., who are always teasing and provoking one another. At Mendez, a month ago, they killed a family of Jivaros related to those of Indanza and Gualaquiza. The latter at once thought of vengeance. But we succeeded in calming them, partly by means of presents and partly by explaining to them what the Catechism teaches with regard to forgiveness. Some of the Pongo Indians, called Patacumas and who also belong to our Vicariate, killed some others from Chuchumblenza. This tribe came in great fury to Gualaquiza to request these Jivaros for help in order to revenge themselves. By God's help we were once more able to prevail on them and none of the Gualaquiza Indians would take part in the

expedition; so that the offended party were unable to carry out their projects of revenge. They decided, it is true, to set out by themselves, but, on finding that there was a great number of Patacumas ready to meet them and pay back with interest, they retired and are waiting for a more favourable occasion.

Of late I have reason to be pleased with the Jivaros. One of them by name Joseph Jugma fell ill; his state appeared so serious that all the men and women of that house broke out into desperate lamentations, and running to the Mission they begged me to go and cure him. I went at once, taking with me the ritual and also some medicine. I found the patient in a very weak state, I exhorted him to have confidence in the intercession of Mary Help of Christians who shows herself the Protectress of the poor Jivaros. I gave him her blessing and that of the ritual for such cases; then I administered to him some remedies and left others to be taken at stated intervals. On the following day the poor sick man came to the Mission to thank the Queen of Heaven and the Missionary, and asked for a blanket to protect himself from the cold.

Five days ago, hearing loud cries and wailings near the Jivaro camp, I hurried at once to the spot. There I came across a Jivaro, named Anthony Nautipa with eyes sore through weeping. I asked what was the matter with him.

Oh Father, he replied, quick, my son is very bad, is dying, give him some medicine." I gave it and also the necessary directions and the poor man returned to his house. An hour after, another Jivaro came up breathless and in tears, urging me to go at once to see his nephew who, he said, was very, very bad. To urge me to go more quickly he added: "Did you not cure my Jugma the other day? You prayed, you gave medicine and he got better, here Father, I bring you yuca, etc." and he kept on in this strain until he saw that I had decided to go at once though it was late in the day. When I entered his house, what with the barking of the dogs, the wailing and yelling of the Jivaros and chiefly of the mother of the sick child, there was such a deafening noise that it gave me a splitting headache. I blessed the sick boy, got also the relatives to pray, gave some medicine to the patient and some objects to the parents and left them consoled.

These are few incidents out of the thousands that occur, to give you some idea of our life. Another difficulty is that we are seldom able to be together in the Mission as one of our number has always to be travelling through other parts of Ecuador in quest of means...

**TUNIS (AFRICA)**—*The need of Festive Oratories.*

From a letter of Fr. Ghione to the Very Rev. Don Rua we take the following :

This renowned city, on Carthaginian territory, in past ages the scene of so many tragedies, is approached from the sea. After passing many fine warehouses, you come upon a small town consisting entirely of dwellings of one story, inhabited by poor Sicilians, from whom this large quarter has taken the name of Little Sicily.

These numerous and badly built huts extend as far as this second large and modern European town, which is filled with people of every race, colour and nationality, in various costumes, some in the richest garments and others in rags.

It was here that the Apostle of charity, St. Vincent of Paul, was exposed in the marine piazza, then the public market-place, where buyers examined him as they do a horse or an ox before purchasing it. They made him open his mouth they examined his teeth; they felt his ribs, they looked at the wounds caused by his barbarous masters; they made him walk and run, lift heavy weights and wrestle with other slaves to test his strength, treating him with great brutality.

Walking along the marine street we pass the grand new Cathedral and the fine palace of the French Minister and a few steps further the great arch of the French Gate; beyond this begins the third and very extensive old town, with its curious divisions into Italian, Maltese, Jewish and Arab quarters. The appearance of these narrow winding streets is quaint and picturesque, the houses all white in the sunshine and all resembling one another each having only a ground floor four or five metres high, surrounded by a courtyard. It does not contain a single square, public garden or main street; wheeled traffic is impossible. Most of the rooms are lower than the street; they have no windows or chimneys, and the same room even is often used as a shop, and for the meals, work and lodging both of the family and domestic animals.

Continuing the ascent one reaches the streets of the market (Souk) in many of which, entirely covered in, one cannot find a corner which is not interesting and which does not contain some curiosity. There are shelves full of various goods many we have not seen before; there are men working at trades different from ours. One can admire garments skilfully embroidered in silver and gold, which excite the wonder of European visitors; varied tissues and carpets of all sorts and colours collected in quantities in a shop no larger almost than a cupboard. Here are to be seen rich bazaars, more interesting than a museum, containing stuffs and carpets from Constantinople, Syria, and Persia, arms, and other curiosities brought by different tribes and a hundred caravans. The Arab town with its Souks is indescribable; the eye alone after many visits can convey an idea of a scene which changes every day and every hour.

It was on those markets that, in one year alone 1650, fully 6000 Christian slaves with a rope or chain round their necks were led up and down for the inspection of those dealers in human flesh; here their strength was tested and their wounds examined; here it was in fine, that these Confessors of the Faith suffered torments both bodily and mental. It was near our parish Church

of the Rosary that Blessed Antony Neyrot, a Piedmontese Dominican, on the 10th of April, 1460, was stoned and burned to death; a portion of his relics was carried to Rivoli, near Turin.

Thanks be to God the cruelties, exercised upon the Christians in Tunis in times past, have ceased; still we have even now to lament from time to time the disappearance of boys stolen by the Arabs, gagged and carried off in a sack.

The youthful population of Tunis is exposed to many other dangers both physical and moral and for their preservation it would be advisable to found Oratories not only for feast days, but such as would be open daily. I will not linger on this subject, as before I knew anything of Tunis Your Reverence was well acquainted with the miserable state of youth in these parts, and I do not forget your earnest recommendations before leaving, to devote myself to the improvement of their condition. Notwithstanding my numerous occupations as soon as I had taken up my post here, I set to work to open an Oratory for boys and after seven months of prayers and sacrifices I found a building, arranged it and it was ready in less than two months, and immediately occupied by more than three hundred boys. Knowing its object they take the greatest interest in the work, so much so that sometimes on week days before the time of opening, or because they are too small to be admitted, they get through the low window of the sacristy of the adjoining Church and are found inside gaily playing with their companions.

As the Oratory is open to the youths of all nations it is called the International of St. Francis of Sales. Even the young Arabs and Jews beg to be admitted; the Arabs are absolutely excluded, but for the Jews on account of the insistent demands we have thought well to make some exceptions. Most of the boys are Italians and the greater number speak also French and Arabic. Passing through the courtyard one hears a set of boys speaking Sicilian, others Italian, Maltese, French and Arabic; but I have never heard any quarrelling amongst them.

Whilst writing, near the door, I see a poor woman enter with an infant in her arms, in great alarm, her eyes searching the courtyard, and finally all joyously approaching two brothers, caressing them, and heaving a deep sigh, she exclaims: "Lord, I thank Thee! I have found them both safe and sound!" then she said to them "Don't stir from this place, I beg of you; don't leave this place, for goodness sake!" Wishing for an explanation, I went near and the woman on seeing me said: "Oh Father, close by, a few moments ago, some Arabs stole three boys and put them in a sack; and whilst they were carrying them off, the alarm was given and they were arrested. They have now been taken by the police before the magistrate with the rescued boys." A few days ago, whilst our boys were amusing themselves in the little theatre learning hymns and songs, which they sing afterwards in the streets, especially in the evening, some other mothers went through the same performance, because, a few minutes earlier, a boy of eight years old not attending the Oratory, had been run over by an electric tram near here, and had expired after a few moment's agony. All the mothers, who had not their children in sight, feared it might be their own.



## A Son of Don Bosco.

— 1850 — 1895 —



### LIFE OF MONSIGNOR LASAGNA,

Salesian Missionary, Titular Bishop of Tripoli.

#### CHAPTER XVI.

From Turin to Sampierdarena—On the Steamer *Savoie*—Don Bosco's anxieties—At the Station of Sampierdarena—Two days railway journey—Disappointment—The help of Providence—More thorns than roses.

During the journey from Turin to Sampierdarena Fr. Lasagna thought himself fortunate in being able to have an intimate conversation with Don Bosco; it served very much to assuage his sorrow. The good father well knew how to turn into account those precious moments in order to speak to the young missionary words of comfort and counsel that he deemed most opportune, and almost without perceiving it, he then unfolded, to the astonishment of his disciple, the immense plans he had conceived for the salvation of so many poor savages in America and for the preservation of the faith among the Italian emigrants.

They reached meanwhile the Orphanage of Saint Vincent de Paul at Sampierdarena, where Fr. Lasagna had many confrères and friends much attached to him and who vied with one another to give him and his fellow-travellers a most cordial welcome.

On the following day Don Bosco wished to present his young missionaries to His Grace Salvatore Magnasco, Archbishop of Genoa who has befriended the Salesian Society in so many ways. His Grace blessed them from his heart, addressed them in most kindly and encouraging terms, and in his capacity of Legate of the Holy See, he granted them all the necessary faculties for the exercise of their ministry during the voyage.

The fourteenth of November was the day of the departure for Buenos Ayres; and the missionaries had to be distributed in two bands. The first, headed by Fr. Francis Bodrato, embarked at Genoa on the Steamship *Savoie* of the *Trasporti marittimi* Company, the same which had the year before, on the same date, conveyed Fr. Cagliari and the others of the first expedition.

Don Bosco went with them on board; and with maternal anxiety, one might say, examined their cabins and berths, and recommended them to the Captain, Mr. Giraud, with whom he was already acquainted; then after blessing them once more, he returned deeply affected to the Orphanage of St. Vincent de Paul at Sampierdarena.

Here, before he had hardly recovered from the emotion and the restraint he had to impose on his feelings, he was again to witness another separation; and this one even more painful than the former, for this second band, headed by Fr. Lasagna, was to start that same evening for Bordeaux where they were to embark. To see Fr. Lasagna in poor health and about to undertake a railway journey of about two days and two nights duration across France taking with him nine inexperienced companions, to find himself unable to accompany them on board and satisfy himself that they had suitable accomodation as he had done for the others—all these thoughts were harrowing the sensible heart of Don Bosco. Still he could not act otherwise for the Committee at Villa Colon had made the arrangements for the Salesians destined for Uruguay, and they were to go by the steamer sailing from Bordeaux.

Since he was unable to accompany them himself as far as the port, he asked Commander Gazzolo, the Argentine Consul, who the year before had directed those who had gone to Buenos Ayres, to interest himself in these also, at least until they should be safely

accommodated on board. But the anxieties of our Superior and Father were not to end here.

In order to gather the means required to send these two bands of Missionaries to America, Don Bosco had appealed to the charity of the Co-operators and of all those who take interest in philanthropic works and in the advance of civilization; and although his appeal had been responded to generously, still he had not sufficient for the need. It was with greatest difficulties that he was able to supply poor Fr. Lasagna with a little over the strictly necessary sum for the journey from Genoa to Bordeaux. In putting into his hand a few gold coins which he had procured by selling some shares he had received, Don Bosco himself first raised the difficulty:

"If during the journey some unforeseen need should occur? Oh, how much, I am grieved at not being able to give you a larger sum!"

But then, accustomed as he was to rely always on Divine Providence, and as if feeling a remorse for having for a moment doubted its intervention, he quickly added:

"But why should we fear? Rest assured that there is the same Providence in France, in America as in Italy. Trust to It and you shall want nothing."

Whilst he was saying these words the doors of the carriages were being closed. Fr. Lasagna affected even to tears had barely time to kiss Don Bosco's hand once more as the train started off in the direction, of Ventimiglia. One should have witnessed, as I myself did, this scene in all its details to form an idea of how much this separation cost Don Bosco and Fr. Lasagna.

The journey was for him on account of ill health very fatiguing and painful. They had to remain long hours almost motionless in uncomfortable third class carriages unable to take any rest, not even during the nights, and without food adapted to his state of health. Nevertheless, overcoming himself he contrived to cheer his fellow-travellers with pleasant anecdotes, by calling their attention to the beauties of nature in the places they were traversing, and above all, by raising their minds by means of the prescribed exercises of piety and useful readings.

At length after two long days travelling they reached Bordeaux. Their first thought on alighting was to betake themselves to the port and to enquire when they would be able to embark for Montevideo. But what was

their disappointment when they heard in reply:

"You are too late; the steamer sailed last night?"

"And when will there be another for the same destination?"

"In a fortnight's time."

Those poor Salesians at these words gazed at one another amazed and astounded. One and the same thought occurred to every one's mind: how can we afford to wait a fortnight in this large town, all of us strangers, and what is worse, without money? But Fr. Lasagna was unwilling to add to the distress felt by all by showing himself despondent. Accordingly with all composure he set out to find a decent quiet hotel, suitable for priests and missionaries, where they might get some refreshment and rest, and reminded them of the promise of Don Bosco that Providence would not fail them.

Meanwhile he on his part, although in great need of repose, set about to make proper provision for himself and his companions, mindful of the saying: "God helps those who help themselves." By means of recommendations on the part of some ecclesiastics he was able to present himself to H. E. Cardinal Donnet and obtain that at least the priests and the clerics should be received in the Seminary: for the board and lodging of the lay-brothers he provided by using sparingly the money he had left and with the alms of some charitable persons to whom he had made known his critical situation. True enough that when they at last went on board the steamer *Iberia* he found himself penniless; they were however more than ever convinced that they who trust in God are never disappointed. What courage did not this protection of Divine Providence, at the very outset of his mission, infuse in the heart of Fr. Lasagna! Trained in the school of Don Bosco and relying on the words of the Apostle "I can do all things in Him who strengtheneth me" — *Omnia possum in eo qui me confortat* — what generous endeavours will he not be capable of in the course of the nineteen years of his apostolate!

(To be continued).

PERMISSU SUPERIORUM

Gerent, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1903

1903 — Novissimae Editiones — 1903



LHOMOND C. F. **Epitome historiae Sacrae** grammaticae studiosis praescripta. Accedit lexicon latino-italicum. — *Torino*, 1903, ed. 28, in 16, p. 116 . . . . . E 0,40

**Missa propria in festo S. Eusebii** episcopi et martyris. — *Torino*, 1903, in foglio p. 2, carattere rosso nero . . . . . E 0,10

MUNERATI D. **Theologiae Sacramentariae elementa**: De Extrema Unctione, de Ordine et de Matrimonio. — *Torino*, 1902, in 12, p. 120 . . . . . E 0,70

Index. De extrema Unctione. — Sacramentum. — De Materia et forma. — De ministro et subiecto. — De effectus. — Doctrina. — Canones.

De Ordine. — De veritate S. Ordinis. — De ambito seu de extensione. — De numero Ordinum. — De Hierarchia. — De materia et forma. — De Ministro. — De subiecto. — De irregularitate — in genere — in specie — ex defectu — ex delicto. — Concilii Oecumenici. Tridentini doctrina. — Canones.

De Matrimonio. — Prolegomena. — De veritate. — De Ministro. — De potestate Ecclesiae. — De proprietatibus. — De Unitate. — De indissolubilitate. — De impedimentis. — Dispensatio.

De Revalidatione. — De sanatione in radice. — De Matrimonio Tridentini Concilii Doctrina, Coaches, et Decreta. — Errores de Matrimonio Christiano a Pio IX in Syllabo damnati.

**Preparatio ad Nativitatem D. N. Jesu Christi** cum cantu. — *Torino* 1903, ed. 9, in 24, p. 24 E 0,15

HIERONYMI (SANCTI) **De Viris illustribus** liber singularis. Vitae S. Pauli primi eremitae, S. Hilarionis eremitae, cum adnotationibus I. Tamiettii — *Torino*, 1903, ed. 9, in 16, p. 260 E 0,80

Libros circumspecti, qui in scholis ordinis secundi tenebantur, miro profecto videbitur adolescentulos, christianum nomen professos, historias, orationes et poemata tantummodo evolueri veteribus passim superstitionibus imbuta. Non sum equidem nescius neminem ferme esse cum Tullio in eloquentia comparandum; utque poetam omittam, satis constat Caesarem, Livium et Sallustium eo styli nitore probari, qui vel saniores a scribendo deterreant. Sed cum volo latinae linguae studiosos ad optima exemplaria confugere, quo tutius bene dicendi artem arripiant, tum idem ipse contendo eis omnino non esse catholicae doctrinae auctores invidendos, qui primis post Christum natum seculis floruerunt. Quum enim multa peccent romani superioris memoriae scriptores in iis quae ad mores, ad germanam humanitatem, atque praesertim ad ipsam Dei creatoris et providentis notionem pertinent, omnino decet tenellos alumnos illis studiorum monitoribus uti, qui sibi credentem minime fallant, quique perversis veterum praeceptionibus sapientissima documenta opponant, mox laetissimos fructus latura.

Caeterum nemo tam hospes est in litteris latinis qui nesciat, complures christianae sapientiae scriptores, tam etsi altius spectabant, quam ut extrema styli parte famam consequerentur, se tamen ad veterum imitationem cum laude composuisse. Quare et Sulpicium Severum memorant, qui de brevitate cum Sallustio contendit, et Minucium Felicem haud sane inegantem dictio-

nem dialogis suis conciliantem, atque Lactantium, qui Tulliani styli virtutes est consecutus, plane ut merito Christianum Cicero sit appellatus.

Quae cum ita sint, propositis iam pridem praestantissimis italicorum scriptorum voluminibus ad legendum, optimum factu existimavi, si italos adolescentulos in patriae spem succentes ad eos latinos quoque scriptores deducerem, qui christianam doctrinam professi, de litteris et de religione optime meriti sunt.

Utque e praestantiori orsus capiam, en tibi, candide lector, sancti Hieronymi scripta selecta, cum adnotationibus Joannis Tamiettii, salesianae familiae alumni, doctoris politorum litterarum diligentissimi.

Postquam vero librum singularem relegeris de *viris illustribus ecclesiae* brevier et dilucide digestum, non sine voluptate Paulum, Hilarionem et Malcum spectabis, solivagam Antonii et Macarii sapientiam in recessu Thebaidos sectantes Quas quidem narrationes ob oculos sibi olim proposuerunt maiores nostri, unde et sanctissimae vitae rationem, et materiam sumerent ad gentis linguam tum primum vagientem excolendam. Volumen claudunt epistolae nonnullae, quas intuens nihil eerte jucundius, nihil purius, nihil eruditius desideres.

IOANNES BOSCO SACERDOS.

CYPRIANI (S.) **Liber De Mortalitate et Epistola ad Demetrianum**, cum adnotationibus I. Tamiettii. — *Torino*, 1903, ed. 3, in 16, p. 64 . . . . . E 0,40

Cyprianus Afer primum gloriose Rhetoricam docuit: exinde, suadente presbytero Caecilio, a quo et cognomen sortitus est, christianus factus, omnem substantiam suam, pauperibus erogavit, ac post non multum temporis electus in presbyterium, etiam episcopus Carthaginiensis constitutus est. Huius ingenii superfluum est indicem texere, cum sole clariora sint eius opera. Passus est sub Valeriano et Galieno principibus, persecutione octava, eodem die quo Romae Cornelius, sed non eodem anno.

S. HIERONYMI.

Multa scripsit ediditque noster, quae longius esset recensere: ex his duos excerpti libros *De mortalitate* atque ad *Demetrianum*, quos super memoravi. Hos rogo ut aequo animo excipias: delectabit enim tum res ipsa, tum oratio, quae Tertullianum sapit, quem magistri nomine Cyprianus vocabit. Non desunt quaedam, quae Africum solum redolent: invabit tamen vis ipsa dicendi; et magnum tibi solatium inde futurum spero hisce praesertim diebus, quibus tot tantisque plagis homines plectuntur, nomenque christianum funditus evertere impii conantur.

JOANN. TAMIETII SAC.

PHAEDRI Lib. Aug. **Fabularum Aesopiarum** liber primus et secundus. *Torino*, — 1902, in 16 pag. 32 . . . . . E 0,15

Ad satyricos poetas accedit *Phaedrus*, qui fabularum involucris improborum vitia ridet, atque unumquemque sui admonet officii...

Extant *Phaedri Fabularum libri V*, Eutycho, Particuloni et Phileto amicis inscripti; in quibus Aesopum secutus, complura morum et civilis prudentiae documenta passim inspersit... Itaque

noster ex graeco fonte illas praesertim fabulas derivavit, quibus per ambages Seiani facinora et saevum Tiberii dominatum carperet. Quas quidem stylo tenui sed eleganti, facili et puro sic adornavit, ut Terentii nitorem et gratam simplicitatem unns omnium retulerit.

Ex *Historia Critica*, litt. lat. TH. VALLAURIL

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To our friends and Co-operators, who would like to make Don Bosco's works more widely known, we strongly recommend the circulation of a pamphlet entitled: *Don Bosco's Apostolate and other Sketches*. As many copies as are requested will be forwarded in return for any offering. Apply to the *Editor of the Salesian Bulletin, Salesian Oratory, Turin, Italy*; or to the *Very Rev. C. B. Macey, Salesian Schools, Surrey Lane, Battersea, London, S. W.*

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