



# Salesian Bulletin

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*Beatus qui intelligit super egenum et pauperem:  
in die mala liberabit eum Dominus - [Ps. XL. 1]*

*Sancti & cetera*

DA MIHI

ANIMAS CAETERA TOLLE

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## Important Notice to Readers.

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**A**s announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

A copy of this and a diploma of membership is being sent to all readers. If some of the dates affixed thereto are subsequent to the date of receipt, that is the day on which membership will commence, and on which the plenary indulgence may be gained.

Those readers, who on receiving a copy and reading the instructions and regulations, do not desire to be enrolled as members, should return the two things, and their names will be cancelled. Those who retain them will be definitively enrolled.

Explanations and information concerning the rule will be found in the manual, but will be supplemented by the **Bulletin**. Any member is of course free to withdraw his name at any future time should he so wish.

It is greatly desired that by this means a new impetus will be given to the development and active participation of the Salesian Co-operators, and that the works of Don Bosco will be known, esteemed, and aided more and more. It will also serve to strengthen the bond of charity, of prayer and of work, which ought to unite the Co-operators amongst themselves, and also to the members of the Salesian Society, with whom they work for the greater glory of God and the good of society at large.



# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

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## The Venerable Don Bosco and The Papacy

Our Holy Mother the Church is celebrating during this year the sixteenth centenary of an event, which was of supreme importance to her life and development. In other pages of this issue that event is dealt with at some length, but such an occurrence leads us by a natural transition to direct our thoughts more particularly to the supreme head of the Church, who is more intimately affected than others, by what concerns the life and development of Catholicity. The liberation of the Church from the thralldom of paganism in the year 313 saw the immediate rise and growth of the influence of the Papacy, as the central force and life-giving fount of the Church of Christ.

Our present Superior-General calls our attention to this in his letter to the Co-operators, in as much as he reminds us that it is the twenty-fifth year

since the death of the Ven. Don Bosco, which occurred on Jan. 31<sup>st</sup> 1888. To recall the memory of the Servant of God and the lessons of his life, is to direct attention at once to his unceasing championship of the Cause of the Papacy.

Speaking in Turin at a conference dealing with this anniversary, the Superior of the Salesian College of Alassio well said: We have met to commemorate above all the twenty-fifth anniversary of the passing away of Don Bosco—It would hardly seem true, for his fatherly and smiling countenance is so vividly impressed on our minds; we cannot realise it, for his spirit seems still to move amongst us, with its gentle but powerful influence; and we cannot realise that it is so, for the wound caused by the grief at his loss is not yet healed, and the merest touch by the hand of memory seems to make

it bleed afresh; and yet the passing of the years assures us that it is indeed a quarter of a century that we have been making pilgrimages to his tomb, and offering up prayers and supplications.

Now the contemporary occurrence of these two events leads us to consider Don Bosco in his relation with the Church, or what is the same thing, in relation to the Sovereign Pontiff, according to the saying, at once simple and profound, of St. Francis of Sales: *the Church and the Pope are all one.*

It has long ago been said: Catholicism is everything or nothing; one either accepts it in its entirety, and then one is really a Catholic, in living and productive union with the Church: or, if only one article of it be rejected, this connexion is at once broken; it is as though the branch is quite severed from the trunk, and the vital sap can no longer be supplied. In regard then to the assent demanded from our intellect and to our practical profession, all that regards faith and morals has the same importance and the same authority.

But though that is so, it is also true that there are points of faith and morals which have a particular importance, since they form the standard by which we judge whether a Catholic is intimately, practically and completely such, or not; they may be regarded as the *indexes* of a full and complete catholicism. One of these is, beyond question, the habit of thought and sentiment in regard to the Sovereign Pontiff, and what homage, obedience and devotion is rendered to him.

If we come to consider who the Pope is, his greatest prerogative at once presents itself; he is the Vicar of Jesus Christ, and by him, and under human appearances Jesus Christ perpetuates His presence amongst men. The

Apostles on one occasion were sad at the approaching departure of their Master, who had announced His near return to Heaven. But to console them Our Lord said: Be of good heart; although I am going away to Heaven I shall not abandon you: I shall remain with you until the consummation of the ages. And He fulfilled his promise. Jesus is still our Emmanuel, God in the midst of men. He is there by means of the Most Holy Sacrament, where He is hidden under the eucharistic species, to be the nourishment of our spiritual life; He is also there in a far different manner, but yet in all His divine efficacy in the Priesthood, which is impersonated in the Pope, where He is hidden under the appearance of man, in order to continue to be our master, our teacher and the ruler of souls.

Therefore, in the Holy Eucharist and the Papacy, as under two veils, Jesus dwells in the midst of men, hidden indeed from our natural sight, but not from the eyes of faith; under one veil is His Body and Blood, His Soul and Divinity; under the other is the infallible magisterium of His word, and the inalienable power of His divine authority. When one approaches the Holy Table, he is certain that, while receiving under the appearances of bread, he receives Jesus Christ truly and substantially; when the Catholic hears the voice of the Pope, he is equally certain that, in the words which appear to be those of a man, he is listening in effect to the word of Jesus Christ.

This is not the doctrine of this or that theologian or doctor of the Church; but of all doctors and all theologians; it is the doctrine of the whole Catholic World. To admit this doctrine, to live up to it, to follow it in all its bearings and in its entire extension, this

is a full and perfect catholicism, this is the secure criterion, the infallible rule by which to judge how much of Catholic life each one possesses. The reason is simple: to see Jesus Christ in the Pope is to profess the divinity of Jesus Christ, and this dogma is the fundamental doctrine of Catholicism: *Christus tota religio nostra.*

It would be eminently instructive and interesting to make a collection of the devotional expressions which have come forth spontaneously from their hearts, manifesting under so many forms the one identical sentiment.

"If the Pope should command me," said St. Ignatius of Loyola, "I would not hesitate to embark on a tempest-



BAHIA (Brazil) — Festive Oratory.

A proof of this is found in the conduct of those who were Catholics *par excellence*, i. e. the Saints. God is wonderful in His Saints. Each has own temperament, his personal character, his special aptitudes, his gifts and mannerisms, which make him distinct from all others; but all of them, so varied in other respects, are alike in this, in having professed and practised the most absolute and unlimited devotion and obedience to the Pope.

uous sea, in a boat without oars or sail, without a steersman, and I should be certain to arrive safely in port; the word of the Pope would supply for everything."

"I should like to be always near the Pope," said St. Vincent Ferrer, "to be so attached to him as a child is to its mother, and to be led as a child is wherever the mother pleases."

Another Saint cried out, after having visited the Holy Father: "O Holy

Apostles. I no longer envy you for having seen Our Divine Lord on earth, and for having conversed with him: I have been to Rome, I have seen the Pope and have listened to his word. I am therefore a participator in your good fortune.

"Let others say what they will," said another saint, "I will always say as did St. Peter to his Divine Master: Thou art Christ living on earth" But all the saints have had these dispositions in regard to the Papacy, and their being saints was partly due to this devotion. Of Don Bosco it can also be proclaimed aloud: He too had these same sentiments: he was second to none in his veneration for the Supreme Head of the Church.

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In the conference above referred to the speaker directed attention to the writings and to the life of Don Bosco. Among other things he said:

The full and perfect adhesion of Don Bosco to the Church and to its Supreme Head appears in the special object of the Society which he founded. During his life Don Bosco had but one thought, that ever assumed a larger place in his mind; one desire that inflamed his heart, and one ideal that inspired him: *the salvation of souls*. In the ardour of his unbounded charity, he would have wished to embrace all souls in order to lay them in the arms of Jesus Christ; *Da mihi animas cætera tolle*.

But as such illimitable action was impossible, he directed his care particularly towards the young; they were his predilection, and in that predilection is at once apparent the spirit of Jesus Christ, the spirit that inspires the Church, and its supreme head. Our Divine Lord had an infinite love for all mankind: but is it not true that he

had at the same time a predilection for the young? Open the Gospel, and one of its tenderest sentences and most divine expressions is to be found in the words: *let the little children come unto me*. And when Jesus had the little ones around him he embraced them and laid his hands on them in blessing: *et complexans imponensque eis manus benedicebat eos*. And with what wonderful expressions did he not endeavour to infuse his sentiments into others: To inculcate this love of the little ones He said He would take it as done to himself what was done to these His little ones; to inculcate respect towards them, he said that guardian angels who always saw the face of His Heavenly Father, watched at their side: lastly in order to remove the danger which might entrap their innocence, he hurled against the givers of scandal the most terrible anathema that came from His divine lips. This is truly surprising observes Cardinal Wiseman: of Judas who betrayed him for thirty pieces of silver, Jesus only said that it would be better for that man if he had not been born; but of him who should scandalise the little ones He said it would be better had he had a mill-stone tied about his neck, and been cast into the depths of the sea!... As though He would insinuate that it was a lesser sin to betray the Son of God, than to stain the soul of an innocent child.

This love of Jesus Christ for the young was part of the inheritance of the Church. From the earliest times she has been pleased to see them gathered about her altars, and to take part in the functions of her services, according to their capacity: to them she distributed the fragments that remained from the Holy Table; and one of the most important offices that she entrusted to the deacons was that of

watching over, of guarding and educating the young. Later on He ordered the Parish Priests and all those who had the cure of souls to see to the religious instruction of the children, and during the course of centuries the Church instituted numerous works on behalf of the young.

The Sovereign Pontiff themselves have invariably been responsible for this legislation. No matter how brief the Pontificate scarcely one passed without some enactment concerning the welfare of the children; and in this all the Popes are alike, Gregory VII. to Innocent III; Julius II to Adrian VI; Leo XIII to Pius X.

In the one fact therefore of founding an Institute particularly for the young, Don Bosco was in complete accord with the spirit and mind of Christ and of the Church, and he made it quite clear that his point of view and sentiments were those of the Supreme Rulers of souls. But that was not all. Although he sought to realise an idea which was in complete consonance with the ideals of the Church, he further endeavoured to realise it according to the instructions and suggestions of the Popes.

On first hearing of it, it might seem strange, that in spite of the many anxieties and difficulties of his troubled Pontificate, Pius IX. should take such an intimate part in the affairs of the Salesian Society. But its inner history reveals the fact that he was not only the Benefactor and Protector of the Work of Don Bosco, but a second father and founder to it. The particular form of the Salesian Society, and its distinctive features from similar institutes is in great part owing to Pius IX.

It was he who suggested to Don Bosco that an ordinary promise would not be a sufficient bond between his subjects, but that the simple vows should

be made. It was he again who suggested a rule that could be easily observed, taking into account the present conditions of things and the exigencies of modern life. Pius IX. also suggested that the Salesians should not have a distinctive habit, so that the attention of undesirable agitators might not be drawn to them.

Again, considering the precarious state of religious orders in Italy at the time of our foundation, it was Pius IX. who suggested a *modus vivendi*, so that the Salesian might be a true religious in the eyes of the Church, and a free citizen in the eyes of Political and civil authorities. It was Pius IX again who advised that the new Institute should not be called an Order or Congregation, but simply a Society. Don Bosco embodied all these ideas in his rule, and Pius IX. revised it and made suggestions with his own hand. It may almost be said therefore that the Salesian Society was rather the emanation of two hearts than one, the product of two of the noblest minds and hearts which God gave to the world in the nineteenth century.

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After some brief considerations on the Society itself, the speaker passed on to the Co-operators. He showed that they are a conspicuous and important section of the whole Salesian Family; that although living in the world, they are united in thought and sentiment and endeavour with the ideals of Don Bosco; that accordingly they too should display the like sentiments and aspirations, and should, like him, cultivate a close, constant devotion and obedience to the Church and its head the Pope. The times however are scarcely favourable to these sentiments. There is abroad the desire of an intolerant license that can scarce be called

liberty; a revolt against all law or restraint: every one desires to be the supreme master of his beliefs and maxims; no authority is sacred, much less religious authority.

But this is the spirit that the saints combated, and that Don Bosco combated above all: submission to all properly constituted authority, particularly religious authority, because God must be obeyed before man; because God must first receive the things that are His, and then Caesar is to be shown his proper regard.

Obedience therefore to the Supreme Head of the Church is of prime importance; and that, not only when his ideas and statements are consonant with ours, but also when submission means giving up our own cherished ideas and manner of thinking, our own personal views and prejudices which we are ever ready to maintain with heat and obstinacy; and in that particularly lies one of the chief characteristics of true Catholics.

One day Our Divine Saviour preached to the multitude a doctrine which was not pleasing to all, and which all did not understand. Some, of a proud disposition, who considered that Jesus Christ should conform His judgment to theirs, instead of they submitting theirs to His, turned to each other and said: *Durus est hic sermo*: this saying is hard: and they would not believe or submit. They were the distant precursors of the heretics, of the free thinkers, of the rebellious minds of nowadays.

But the Apostles and the true believers had no such presumption. They considered that even though the saying was hard and they could not comprehend it fully, yet it was not for them to dispute the word of their Divine Master. They followed him the closer; and even when He seemed to put

their faith to the test by saying: Will you also go away? Peter, in the name of all, burst out with the words: Where shall we go, O Lord, apart from Thee. Thou alone hast the words of eternal life. *Verba vitæ æternæ habes*. This is the cry of a humble and single-minded faith, and the opinion of all true believers. What ever the Pope commands, whether we see its motives or meaning, or whether we do not, we must reply: It is for you to speak who are the Vicar of Jesus Christ, His Representative on earth: You only have the words of eternal life: *verba vitæ æternæ habes*.

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His Eminence Cardinal Maffi, Archbishop of Pisa, took as the subject for his recent pastoral the attachment that the catholic heart should have for the Holy Father. He pointed out that the existence of the Church is rather in the form of a family than of a kingdom; that its supreme head has always been known by the title of Father, that he is regarded as such not only by his little children, or by the ordinary faithful, but also by his sons and supporters, the clergy and episcopacy. He, too, referred to the splendid proof of loyalty, invariably displayed by the eminent Servants of God. The great works of the Church, the orders, congregations, associations, are in complete accordance with their supreme guide, and form branches of one larger family, receiving their life-giving sap from the same fountain-source. The great works of our own day, he continued, such as those of Don Bosco and Don Rua could not think of living or prospering, without that powerful and salutary stream of life-giving vigour, which emanates from the Father of the great christian family and vivifies all that is in connection with it.



The eminent Cardinal briefly referred to the vicissitudes of the Church, dwelling at some length on the period leading to the battle of Lepanto which from the recent history of the Turkish defeats, gains an added significance, and may be suitably considered here. "Memorable," he said "in the annals of the Church, and in the history of Europe, is the battle of Lepanto,

right wing however was out of touch with the fighting during most of the engagement, and only came to close quarters in time to join in the seizing of the booty.

This right wing was under the leadership of John Doria, and his carelessness or mistake in not being in the main action was regarded as a defection by the remainder. But the Turkish



SAN PAOLO (Brazil) — Past-pupils.

fought on Oct. 7<sup>th</sup> 1571, between the allied Christian fleet and that of the Ottoman Empire; in this engagement twenty-five thousand Turks were killed and ten thousand made prisoners, while but a few scattered remnants of the fleet managed to return to Constantinople to carry the news. Before the battle the christian fleet was divided into three parts, under three distinct banners, blue in the centre, green on the right, and yellow on the left. The

attack left no time for blaming or bewailing. As soon as the first shot was fired, the order was given throughout the Christian fleet to lower their individual banners, and the one grand Standard of the League, blessed by Pope Pius V particularly for that occasion, was unravelled in the breeze. The banner bore upon it the figure of the crucified, and as soon as it was hoisted, the Christians knelt down, received absolution from the priests

who were with the fleet, and then rose up to deliver battle. Heroic deeds were performed that day, and the victory was complete and overwhelming.

But the circumstance of the missing squadron has its lesson, as well as the other two fighting under the one banner of Jesus Christ. When the battles of the Church are to be fought, all particular and lesser banners must be lowered, only that blessed by the Pope and bearing the image of Jesus Christ is to be unfurled. In other words all private, personal, material interests must be sunk before the needs and interests of the Church, and of religion, and the supreme interests of souls. Yet although one squadron was missing, the victory was gained. God has no need of particular individuals, He who has in His hands the destinies of nations. But we must be careful to correspond to His calls lest we lose the merit of the accomplishment, and the glory of the after reward.

And we shall not go astray if we are guided by him into whose keeping we have been entrusted; and that is the object of our consideration, in connection with the recurrence of the feast-day of the Holy Father's Patron Saint, and the great centenary of the freedom of the Church; to be loyal to the Vicar of Jesus Christ in word and deed, emulating the great leaders of our Faith in their devotion and unwavering obedience to the Head of the Church.

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As a conclusion to these pages which, on the occasion of the twenty-fifth anniversary of Don Bosco's death, have been devoted to his zeal for the Papacy, it is fitting to give some of his own words on this particular subject. In the year 1887, the last year of his Apostolate, a town near Turin had proposed to issue a special souvenir

booklet, dedicated to His Holiness Leo XIII, on the occasion of his sacerdotal jubilee. Don Bosco found that neither his health nor time was equal to an article on the subject, but he sent what he called a declaration, part of which ran as follows...

"But what I am able to do is to profess, as I do with all my heart, that I make my own all the sentiments of faith, esteem, respect and veneration as well as unalterable love which St. Francis of Sales had for the Sovereign Pontiff. I agree entirely with all the glorious titles which he has gathered from the Fathers of the Church and the Councils, and from which he has formed as it were a crown of precious gems for the brow of the Papacy. Among these titles he selects: the Abel of the Primacy, the Abraham of the Patriarchate, the Melchisedech of the sacred orders, Aaron in the dignity of his priesthood, Moses in his authority, Samuel in his judgeship, Peter in his power, Christ by his anointing, Pastor of all the Shepherds, and more than forty other titles, not less appropriate and dignified.

I desire that our Congregation never depart an inch from the sentiments of this great Saint, our Patron, towards the Holy, Apostolic See; that they receive at once, with respect and frankness, not only the decisions of the Pope with regard to dogma and discipline, but that in things that are open to dispute they should adopt his opinion, even as a private opinion, rather than that of any theologian or doctor in the world.

I hold moreover that this should be done not only by the Salesians and their Co-operators, but by all the faithful and especially by the clergy: because beyond the duty which they owe as sons to a father, beyond the duty of all christians to venerate the Vicar of Jesus Christ, the Pope merits all deference

and respect, as chosen from the midst of those who are most enlightened for their learning, most eminent for their prudence, most conspicuous for virtue, and because in the government of the

Church he is in a special manner assisted by the Holy Spirit of God.

*Turin Jan. 30. 1887.*

JOHN BOSCO, *Priest.*

## The Sixteenth Centenary of the Peace of the Church

(313-1913)

“The accession of Constantine to the imperial throne of the Roman world not only recalls in the history of mankind a revolution in government, but marks in the history of nations the commencement of a new era. Entering Rome *instinctu divinitatis*, Constantine put an end to the official worship of those divinities, in whose honour the late emperors had shed the blood of innumerable citizens, violating the rights of freedom and of the human conscience. The new emperor put an end definitely to that abuse of pagan tyranny, which for so many years of persecution had endeavoured to destroy Christianity; he proclaimed to all men the decree of universal peace and full liberty, he introduced into Rome the official veneration of the Sign of the Redeemer of all men, and with it he adorned his own statue in the public forum; he freed Rome and Italy from anarchy and a spendthrift government; he reopened the Churches for Christian worship and founded the great Christian Basilicas in Rome (1).” This great revolution took place exactly 1600 years ago, by the famous Edict of Milan in the year 313, which marked the triumph of the Cross of Christ.

To commemorate worthily this happy event, we have made choice of certain historical extracts from the works of learned authors, which we propose publishing in several numbers. May these serve to enlighten Christian families on the importance of this auspicious event which happened sixteen hundred years ago, and increase in the hearts of our readers the pious desire of co-operating in the triumph of our holy Religion in our own days.

### I.

Political and Religions condition of the Roman world before the accession of Constantine.

The era of the Antonines was for the Roman Empire a golden age. The illustrious reigns

of Trajan (from 98 to 117) of Adrian (to 138), of Antoninus Pius (to 161), of Marcus Aurelius (to 180) had not only preserved the grandeur of the lines traced out by Augustus for the political administration of the whole of his vast empire, but they had also consolidated its immense area, increasing the splendour thereof.

In the third century, the Emperors, excepting Alexander Severus (222-235) and Aurelian (270-275) are types of inadequacy and barbarism. Neither the Senate, at one time representing the wisdom of Rome, nor the nobles, nor the Prefects of the Pretorium could by their energy or power supply for the personal deficiencies of the Emperors. The corruption, the venality, the intrigues of palace and camp, the revolts of the soldiery, the popular disturbances, were weakening the machinery of Government and preparing its speedy dissolution. More than sixty adventurers, for the most part barbarians, took their places during the course of the century, on the throne of Augustus; and partly to cope with the danger of invasion, threatening from all quarters, the seat of the Empire had been removed from Rome. The blood of the ancient Romans ran but feebly in the veins of the failing colossus and the number and cupidity of the soldiery absorbed the vital elements of the social organism viz. money and men. At the date of the accession of the soldier, son of a scrivener of Dioclea, a small town in Dalmatia, who called himself *Gaius Valerius Diocletian Jove*, and took as his associate in the Empire his military friend Maximilian of Sirmium in Pannonia, who styled himself *Marcus Aurelius Valerius M, Hercules* (A. D. 286) the Roman Empire was in a state of confusion and disorder. During two centuries Christianity had spread not only over the whole of the Roman Empire, but had penetrated all classes of citizens, not excepting the imperial household. Thus, for instance, Prisca, the wife of Diocletian, and Valeria her daughter, married to the next Emperor Galerius were Christians, who

(1) Rev. Ilario Rinieri: The Emperor Constantine p. 34.

were constrained to apostatize and ended their days in a tragic and miserable manner.

But the seed of Christianity never flourishes so greatly or spreads so widely as when it is sprinkled with blood. And, a singular phenomenon in the annals of the human race, those very Emperors, renowned for their estimable qualities, have left behind them a memory, darkened with the stain of Christian blood, shed by them; such as Trajan, Adrian, Anto-

hopos of a general recovery. Diocletian applied himself to this, taking, however, a course utterly opposed to the end in view, but which, nevertheless, was for a time successful. In order to secure the unification of the directing and conservative powers of his immense empire, he divided it into four parts, placing at the head of each, no longer a legate, but a sovereign, one with him in policy, but, in fact, independent, with the dignity of Cæsar. Thus,



St. ANNA (San Salvador) — St. Joseph's College.

minus Pius, Marcus Aurelius and Septimus Severus.

The last persecution, ordered in 273 by Aurelian, broke out about ten years before the accession of Diocletian. During that period so violent were the disturbances in all the provinces that the empire itself seemed to be in danger of shipwreck: six emperors succeeded each other and disappeared, justice relied upon the sword and this was wielded by the barbarian chief.

With the appearance of the Dalmatian emperor, especially after the death of his rival Carus, a peaceful period began and there were

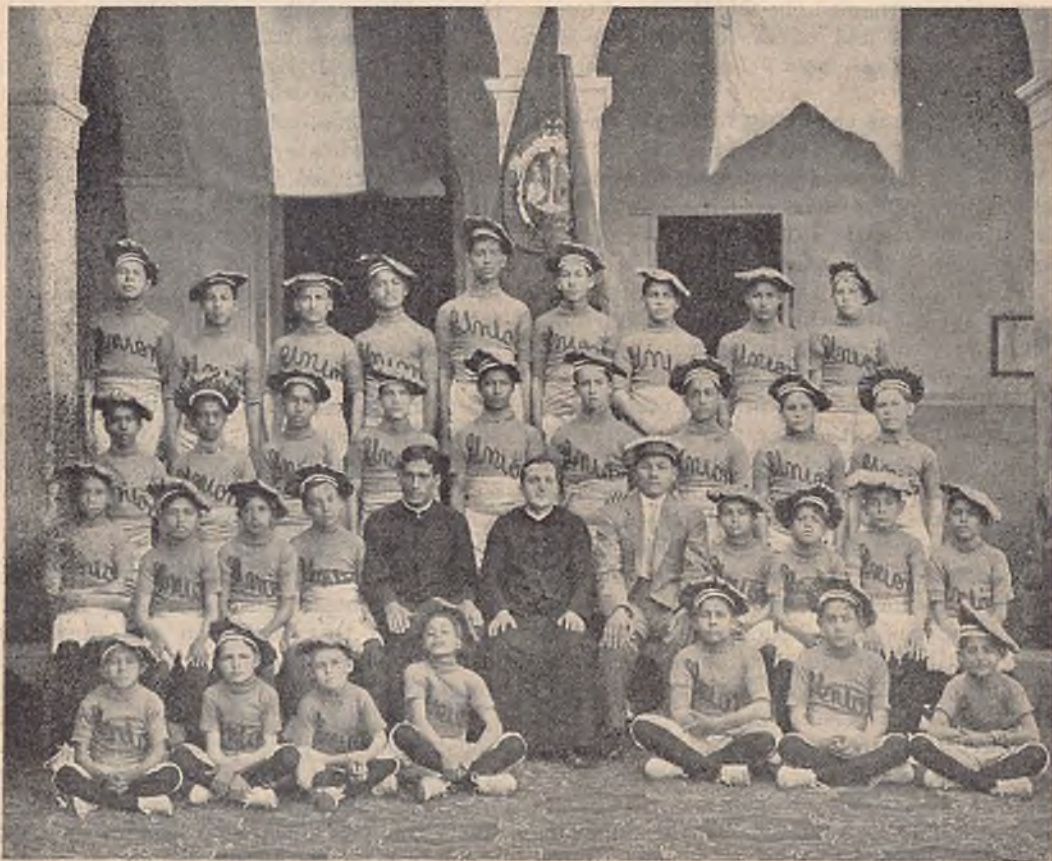
reserving for himself the East, the province of which extended from the Straits of Byzantium to the borders of Persia, he gave to Galerius, named Cæsar, the government of the provinces extending from Byzantium to the Adriatic, keeping for Maximian Augustus Italy with a portion of Africa: for the government of Gaul, Spain and Mauritania, he chose Constantius Chlorus, father of Constantino, naming him Cæsar.

So for the government of the Empire in 293 there were two Emperors and two Cæsars. The first inconvenience of such an arrangement was the multitude of civil and military

officials who fell upon the people and drained their life blood (1). The other inconvenience was the discord and civil war to which such an arrangement gave rise... The first breach in this agreement was caused by the persecution, which broke out in 303 at the instigation of Galerius, against the Christians: it was the tenth from Nero, more violent than any of the preceding, except that of Nero, by its hatred of the Christian name and its long duration of

This remarkable dethronement occurred on of Nicomedia: on that day, before laying aside the purple, Diocletian gave the empire two new monsters forced on him by Galerius. He named as two new Cæsars one Daia, who had been a shepherd, afterwards called Maximin, son of a sister of Galerius; and secondly Severus, a drunken mountebank.

Thus the Roman world had as rulers: Constantius Chlorus Emperor for Gaul, Spain, the



St. ANNA (San Salvador) — Club of St. Joseph's College.

of thirteen years. The beginning and completion of the rupture was the abdication, forced on the two Emperors Diocletian and Maximian in 305 by the same Galerius, whose unbridled ambition, desiring to reign alone over the whole world, led him to dethrone Diocletian himself, from whom he had received the Imperial purple and his own daughter in marriage.

(1) Lactantius, who may be called a contemporary, describes in the blackest colours the consequences of this division.

British Isles, Italy, and Africa; Galerius Emperor for Roman Asia, Egypt, Thrace and Illyricum; Flavius Valerius, the new Cesar, for Italy and perhaps for Africa, under the Emperor Constantius; and Daia or Maximin, another Cesar, for Egypt and Syria, under Galerius.

On such stormy waters sailed the Roman Empire, when Constantine appeared upon the scene and the new standard floated in the breeze of a new heaven, bearing in its folds liberty for men and the renewal of the world.

## II.

## Youth of Constantine the Great and his conversion to Christianity - The Labarum.

Whilst St. Eusebius and St. Melchiades were ruling the Church, Providence placed on the throne that great Emperor who, putting an end to the shedding of blood, gave to the Christians that longed- for peace which for three centuries had been sought in vain. This was Constantine, surnamed the Great, son of Constantius Chlorus and of St. Helena. He was born at Nice which now belongs to European Turkey.

This prince was singularly fortunate both as to his character and his education.

Precocious and enterprising, of fine stature and pleasing aspect, an enemy to sloth and idle company, devoted to study, fond of exertion, such were the gifts which greatly contributed to render the actions of this Monarch illustrious. He had for a tutor the learned and virtuous Lactantius, from whom he learnt the knowledge and love of learning and virtue.

When Diocletian associated Constantius Chlorus with him in the Empire and entrusted to him the government of Gaul and of Great Britain, Constantine went with his father and lived of York. There in his father's house he had many examples of virtue. His mother occupied herself in teaching him the Christian religion. His father instructed him how to lead an upright and honourable life suitable to one destined for the government of nations. Constantius Chlorus loved the Christians and, whilst Diocletian persecuted them persistently, he allowed them to live in peace, even charging them with important offices in the state. Amongst other things, Eusebius of Cæsarea, a contemporary writer relates the following incident: Constantius Chlorus, wishing to test the loyalty of his soldiers, gave orders that the Christian officers and the common soldiers should offer sacrifice to the gods or renounce their position and lose his friendship.

Some expressed their willingness to offer sacrifice, but the greater number declared they would remain faithful to their religion. Constantius then blamed those who, to keep their position and the goods of this life, had shown themselves unfaithful to God, and he said: "If you are not faithful to God, neither will you be faithful to your Prince." On the contrary, he praised the fidelity of the others, raised them to higher posts and confided to them the most important affairs. In this way the father of Constantine conferred two benefits on his

kingdom: he preserved the Christians who prayed to the Almighty for him and for the State, and he kept the most faithful subjects and the most valiant soldiers for the army.

When Constantius Chlorus was elected Cæsar by Diocletian, he required Constantine as a hostage, a guarantee of his respect and submission to his supreme authority. Constantine, therefore, left York for Nicomedia and spent several years at the Imperial Court. But the more resplendent were the virtues of Constantine amidst worldly pomp, the more did the envy of the proud Galerius increase. He was to succeed Diocletian on the throne and, fearing that Constantine would gain the affection of that monarch to his own prejudice, he forced Diocletian to abdicate the imperial throne in 304. Diocletian wished that Constantine should at least be elected Cæsar, so that he might succeed Galerius on the throne. "Constantine" he said to Galerius, "has an amiable disposition, he is adorned with virtues, and promises to be a better ruler even than his father." To this Galerius would by no means consent.

Constantine therefore went on living at the Court of Galerius, full of anxiety as to his future. He wished to go back to his father who asked for him, but he was not allowed to do so; Galerius even laid secret snares for him, forced him to fight with a furious lion, and exposed him to many dangers in a war with the barbarians. All was in vain; these insidious attempts brought only shame upon Galerius and honour to Constantine; the hand of God protected the virtuous youth and reserved him for greater things.

Finally Galerius pretended he would allow Constantine to visit his sick father, who wished to see his son before his death. He even agreed that he should make use of the imperial post at the various stations on his route. Suspecting a plot Constantine set off at night, so that none could follow him, and at each station had the horses lamed or killed after using them. Galerius had given orders that Constantine should leave only in the morning and take his final orders before setting out; but to give time for carrying his plot into execution he remained in bed till midday. When he learnt that Constantine had already started he was furiously angry and at once gave orders that he should be pursued, but the post horses being useless, he was obliged unwillingly to give up all hope of overtaking him. Thus Divine Providence which had delivered Moses from the dangers of Pharos's court, delivered in a wonderful manner this new leader, the future liberator of the Christians.

Constantine passed through Palestine, and from there travelled to the city of Boulogne in France where he had the pleasure of meeting his father, who set off with his son for York, the end of his journey, where also he ended his life.

His father being dead, Constantine knowing the grave difficulties of government wished to flee to avoid being raised to the throne. But his soldiers sought him and almost by force carried him into the midst of the troops assembled to proclaim him Emperor, in accordance with the advice of his father when dying.

He was not yet instructed in the Faith, but he loved Christians and had had frequent proofs of their loyalty; consequently he at once gave orders that all persecution should be stopped and that all Christians should be considered the same as all other citizens of the empire.

Constantine led his troops against many barbarous nations and gained glorious victories; the most important being that gained over Maxentius. He was a son of Maximian, and, succeeding his father on the throne, had his seat at Rome. His avarice, his debaucheries, had rendered him contemptible in the eyes of his people whom he oppressed with continual imposts and contributions of all kinds. On all sides the name of Constantine was heard. An occasion soon presented itself for declaring war, for which formidable preparations had been made.

Those who have spoken of the forces of Maxentius reckon he had 160,000 infantry and 18,000 cavalry. Constantine, when he left Gaul, had 90,000 infantry and 8,000 cavalry, which he was able to lead only 40,000 against Maxentius: the disproportion of his forces with those of the enemy caused Constantine some apprehension. But God made use of this apprehension to detach him from the worship of of impotent gods and draw him to the recognition of the true God. The cruelties exercised towards the Christians by Diocletian and by other princes horrified him. He reflected on the punishments God had inflicted on the princes, his predecessors.

As he learnt that the enemy was making use of witchcraft and magical sacrifices to gain the help of the infernal powers, he on the contrary invoked that God whom he knew but imperfectly and implored of him to manifest Himself to him and become his protector. God answered his petition by a remarkable prodigy.

History does not tell us at what place this prodigy happened; some assert it was in the neighbourhood of Turin. The following his what is related by a long list of writers:

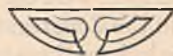
Marching with his army in the afternoon, Constantine saw in the heavens above the sun a luminous cross bearing the inscription! *In hoc signo vinces. In this thou shalt conquer.* His soldiers were also witnesses of the miraculous phenomenon, which astonished the spectators. Constantine, though he had lived amongst Christians, had nevertheless so little knowledge of Christianity, that he knew not what that cross signified. A dream was required to explain it to him.

In the night Jesus Christ appeared to him with His Cross and commanded him to have one made like it and to make use of it in his battles as a safe protection against the enemy. As soon as he awoke, Constantine called for his artists to whom he described what he had seen, caused them to make a design thereof and ordered them to execute it.

This is the description of it, given by Eusebius, a contemporary historian.

A long pike covered with gold had a piece of wood placed across it, thus forming the cross. On the upper part rising above the arms was securely fastened a golden crown sparkling with jewels in the midst of which appeared the monogram of Christ formed of two Greek letters interlaced in the manner well-known to all. From the two arms of the cross hung a purple banner, covered with gold embroidery and precious stones, dazzling to the eye. On the lower part of the Cross, under the crown and the monogram, Constantine had his own bust in gold and those of his sons placed. This trophy of the Cross became the imperial standard of Constantine. The Roman Emperors had always had their own special standard, called *labarum*, which laden with statues of the false gods, was an object of religious veneration for the soldiers. The meaning of the word *labarum* is usually given as *finis laboris* or the end of labour, teaching the soldiers that after the battle they would have rest. Constantine, in substituting on the *labarum* the name of Jesus Christ for pagan images, detached his soldiers from an impious worship, and induced them without constraining them, to offer their adorations to Him to whom they are due. This precious ensign was confided to fifty of the Imperial Guards, chosen from amongst the most valiant and pious, who were to surround it, defend it and carry it in turn on their shoulders when the bearer was tired.

Don John Bosco.



## The Work of the Daughters of Our Lady Help of Christians.

Following on the yearly report or circular letter which is issued by the Superior General of the Salesians, there is also presented to our Readers an account of the yearly labours and progress of the Nuns of Our Lady Help of Christians. It does not assume the proportions or the form of a circular letter as such, for the plain reason that the appeal made to the Co-operators on behalf of the Works of the Ven. Don Bosco, includes under its extension those of the Daughters of Mary Help of Christians, who are not only engaged in various works on behalf of girls of all classes much as the Salesians are for boys, but are frequently in direct co-operation with the Salesians in various departments of their Works.

The Ven. Servant of God, Don Bosco, having witnessed the effects of his Mission in the betterment of so many hundreds of boys, effects which were wonderful in the sight of every body, not excepting the humble instrument of that transformation, was, however, by no means over-eager to embark on a similar work for girls; and it was not until the signs of a Providential Disposition in regard to it were manifest, that he took means for establishing foundations for girls, and providing for their care in the Religious Congregation of Nuns, known as the Daughters of Mary Help of Christians. Their name will strike the Reader as particularly appropriate, and just what one would have imagined Don Bosco to give it; for having placed his first foundation under the Name and Patronage of St. Francis of Sales, gratitude to his heavenly Patroness immediately suggested that the foundation for girls could be dedicated to none other than Her who would naturally be regarded as their Mother and Protectress.

The new Religious found their work at hand. Practically the same conditions which were so lamented by all serious people for their evil effects upon the boys and young men, these same conditions were operating to the ruin of the young of the other sex.

The Nuns therefore took their religious instruction in hand first, by means of Sunday Oratories for the girls, just as the Salesians themselves did for the boys. The transition from this to Day and Boarding Schools was natural and rapid, and so successful were they, that the number of Religious in the Congregation has surpassed that of the Salesians themselves, and their organisation has been completed, and defini-

tively approved by the Holy See as a regular Congregation of Religious.

For the year 1912 the Superioress General gives the following account: At *Cossolnovo* (Pavia), at *Torre Pellice* and at *Agliè Canavese* there are large firms employing considerable numbers of girls, who are away from their homes for the greater part of the day, or who are living away from all parental care. In each of these towns the Nuns have been enabled to undertake a very useful work, which combines a home for those who are ill-provided with lodging, and a place where the girls can pass their free time and evenings amid pleasant surroundings, and have even better than their former home influence.

Again at *Forno* in the district of *Massa-Carara*, where His Lordship Mgr. Marengo, of our Society, is the Bishop of the Diocese, great industrial development has led to the necessity of a similar Institute as the above; and through the efforts of the Bishop, a large building has been erected for the accommodation of two hundred girls, where they will receive the moral and technical training which will fit them for their future careers.

At *Fontanafredda*, the noble family of *Mirafiori* has confided to the Nuns the direction of the Schools erected for the girls and infants on the Estate.

At *Genoa* the flourishing public Schools are attracting many young ladies, who have found it difficult to obtain suitable residence, or have free time which cannot be spent at the Schools. To provide for this need, which has become most pressing, a lady Co-operator has provided a House where these young people can find both a home and special facilities for their studies.

At *Penango* the Parish Priest of the district has founded an Oratory and a School of Work for girls who are there prepared for various positions in life. A flourishing Oratory, especially for very young children, has been re-constructed and opened not far from the above.

In *Rome*, near the New Church of Our Lady at *Testaccio*, the Holy Father has provided a large School, to be used both as a Festive Oratory, and a training School for girls; near *San Lorenzo* also, new elementary schools, a technical school and Festive Oratory have been established and are already producing consoling results.

At *Tromello* near *Pavia*, the Parish Priest has confided to the Nuns a School for little children, to which a general Festive Oratory is attached. A new form of work has been undertaken in the form of catechism classes in various parishes on Sundays and Thursdays. This has been going on for some months in various



large towns. At *Bronte* (Catania) the Nuns teach the Sunday Catechism in all the Churches of the city, and are doing the same in other towns of Sicily, through the zeal and co-operation of the parish priests.

At *Arth* in the *Schwyz* Canton, Switzerland, a Boarding School has been opened for the girls engaged in the various industrial centres of the district, one firm having largely co-operated in the opening of the School, for the benefit of the girls engaged in its departments.

At *Jerez* in Spain the Nuns have undertaken the direction of an Institute for very young children, where they will be cared-for while infants, and afterwards taught various branches of instruction.

In the Republic of *San Salvador* a High School for girls, with a separate Festive Oratory and work rooms, has been given to the Nuns by the Very Rev. J. S. Moran. By opening a School

at *Granada*, the Nuns have made their entrance into the Republic of Nicaragua. In Colombia the Archbishop has arranged for the Sisters to take charge of an extensive building, which will include Schools of all kinds and a Festive Oratory, in the district of *Medellin*, where there is a hard-working and growing population.

At *Paterson and Atlantic City*—New York—the Nuns have extended their work among the girls, providing particularly for the little ones, and also for the religious instruction in the parochial Schools.

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During the present year, the Rev. Mother General is giving special attention to training a large number of Sisters for the Missions, to meet the continual demands from all directions. This is being done at the Mother House of *Nizza Monferrato*.

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## THE MEMORIAL IN HONOUR OF THE VEN. DON BOSCO.

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**T**he movement for the realisation of the above proposal is in progress. Our Readers must by this time have become fully acquainted with the plan, which is being promoted in all parts of the world, whereby the centenary of the birth of the Ven. Don Bosco is to be adequately commemorated. Doubtless there will be various forms of celebration; but the voice of man is apt to strike on inattentive ears, and the memories of listeners or of readers are not always tenacious: therefore an imperishable monument is to be erected:—the *monumentum aere perennius*,—and the streams of visitors to Turin, as they wend their way to the now famous scene of Don Bosco's labours, will see on the piazza, named after his heavenly Patroness, the figure of him whose name and love are fast becoming world-wide factors in a hundred forms of good works.

The executive of the general movement is composed of members of the Federation of Don Bosco's Past Pupils. It is not the realisation of a cherished hope on the part of his sons, but a spontaneous tribute offered from many lands. It was proposed by the Past Students themselves at their first international Congress held in 1911, and the proposal seemed to interpret so appropriately the common sentiments of gratitude and devotion that it was forthwith adopted and entrusted to a committee for realisa-

tion. The results of first proposals were made known at a more recent gathering composed of the past students of the province of Piedmont, who were naturally more intimately concerned and many of whom were under Don Bosco's own tuition or care.

A general appeal was drawn up by the well-known leader and writer, the Marquis Philip Crispolti, and it was issued in the new organ of the Federation of Past Pupils. The appeal is as follows:

On August 16th in the year 1915 a hundred years will be completed from the day when Don Bosco was born near Castelnuovo d'Asti, (Piedmont. Italy).

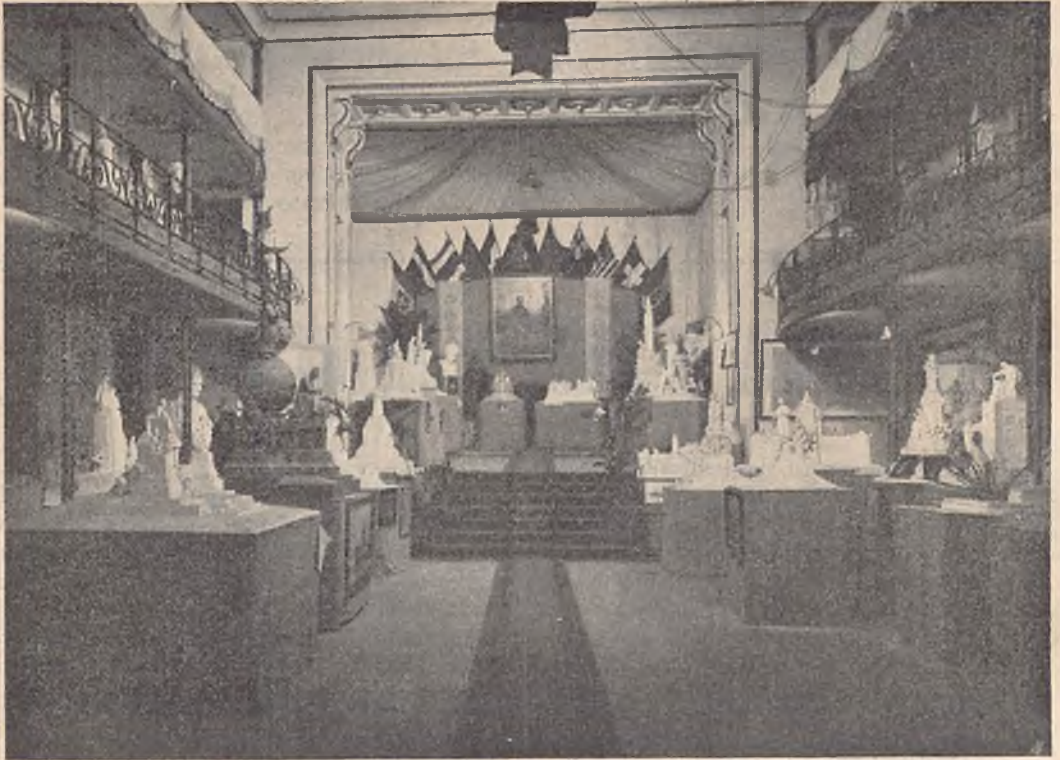
A hundred years is apt to prove too severe a trial for human glory, for we are counting from the birth and not from the death of men. For some, there is a sort of artificial exhumation when their centenary arrives; for others merely the bare record of a name whose living power has ceased. Don Bosco attains that limit unimpaired both in name and work.

After having spent his mortal years in an immortal undertaking, he has perpetuated himself here on earth by means of thousands of disciples, who, continuing and increasing what he promoted and completed during life, show unmistakably that their endeavours are still made efficacious by their Master.

In every part of the world, human progress, though assuming the style of a triumphal march, leaves a large residuum of the young, who are absolutely in need of training and christian education, to fit them for the expert work now in demand; savage tribes are still awaiting the light of the Gospel and of civilisation; emigrants are in need of moral and religious guidance and care; the centres of industry provide a wide field for the varied assistance which charity can devise; in each and all of these fields

A Monument is a befitting testimony.

The offerings of subscriptions will come from all those, who in every part of the world, know how to appreciate and to exalt the virtue and the power of great sacrifices, made in the name of God for the good of mankind. The hand that educates, elevates, sustains innumerable children is not a source of benefit to them only; it is benefitting the entire human race, which will receive lasting good from the service done do the growing generations.



Exhibition of the designs for Don Bosco's monument — right wing.

of labour, the name of Don Bosco is an inspiration and a grateful memory.

Ought not this general feeling of gratitude, this sentiment of esteem and respect find some tangible form for its adequate expression? It is agreed that Don Bosco merits this offering from the thousands affected, and that they desire to do themselves justice by realising it. What occasion then could be more propitious than that of the approaching centenary!

The International Congress held at Turin in 1911, of Salesian Past Pupils, of those therefore who most directly participate in the benefits, was the first open manifestation of this desire. But it would not suffice if the general attestation of gratitude were restricted to them.

From all therefore should come the homage of gratitude; to pass over the great numbers of those who have been directly under the care of the Salesians, who could count the limitless numbers who have been indirectly benefitted by it.

However, the past pupils of Don Bosco, as being bound to him by a closer bond, as they were the first promoters of the scheme, so do they desire to be chiefly responsible for the erection of the monument.

It will be erected at Turin in the piazza *Maria Ausiliatrice*, which fronts the famous Sanctuary raised by the Servant of God. It will therefore be in the very place which he transformed both spiritually and materially, where he established the mother-house and fountain-head of

his far-reaching work, and which is ever the centre to which their minds and hearts return.

In the years to come the work of Don Bosco will go on increasing; for the aspirations of the human race call for fulfilment, and its sorrows for consolation; but the marble and bronze will give, with a similar permanence, a lasting attestation of the gratitude shown by many nations.

The Monument will state in eloquent terms, that between the Apostle of youth and the age in which he laboured there was a correspondence of affection, that the prodigies he worked appeared

of Our Lady Help of Christians he always managed to recompense those who had worked for him. Similarly in regard to the monument of Don Bosco, his pupils have considered and deliberated; they then initiated the work so that it is now time to think of the gathering in of funds.

The Council of the International Federation, and the Executive Committee for the erection of the monument have done their utmost to launch the movement successfully; it is now time for the various branches of the Federation of Past-Pupils to endeavour to realise their part in the



Exhibition of the designs for Don Bosco's monument — left wing.

in grateful times, and among a people ready to recognise them and worthy to receive them.

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The President of the Federation of Past Students Sig. Cavaliere Gribaudo writing on the means for realising the project says: "When there is a movement for the erection of a monument or any such memorial, it is usual to commence by the collection of funds. For this monument we have followed another plan, that which Don Bosco himself followed in the foundation of his institutes and other works. It is well known that Don Bosco gave due deliberation to a proposed plan, and having decided on it, he began it at once, and with the assistance

work, so that all may share in conducting the enterprise to a worthy termination.

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The competition for the design of the monument has been widely appreciated and has met with a large measure of success. No less than fifty-nine designs were sent in to the Executive Committee, arriving from Italy, Spain, Switzerland, Germany, Austria and the two Americas. During the month of March there was held an exhibition of all those received, continued during ten days previous to the decision of the Judges, and also ten days subsequent to it. The design chosen will appear in a later issue of this periodical.



## Salesian Notes and News.

**St. Mary Magdalene's, East Hill, Wandsworth.** Much good work has been going on in the Parish since our last record. The holy season of Lent was kept with particular devotion, the Sunday evenings witnessing large gatherings at the Church, to follow the course of Lenten sermons, preached by two of the Salesian Fathers from Battersea, Frs. Muldoon and Walsh.

An item of unusual interest is furnished from the large Institute in the parish, and concerning it the local magazine remarks: Very few Catholics in the Metropolis have heard of, much less participated in a Mission preached to the inmates of a Workhouse. Yet a Mission in the Workhouse has been most successfully accomplished by the Salesian Fathers during the past month, thus adding one more to the various forms of their religious activities.

The priest in charge of the Catholic inmates sought permission for the special services from His Lordship the Bishop, who graciously assented, and with the Master of the Workhouse in zealous accord, all the necessary arrangements were duly made. In fact, the Workhouse authorities were most kind, and regarded the movement as a beneficial experiment in the best interests of the inmates.

The Mission was opened by Fr. O'connor. It continued for four days and comprised Holy Mass each morning, and an evening service including an instruction, Rosary and Benediction. All the Catholic inmates attended, and were very much impressed by all that was done for their welfare.

The good results of the mission were seen on the Saturday, when all approached the Sacrament of Penance in preparation for their Easter Communion. Many of the old people expressed their gratitude for the consolation they had derived from the sermons and devotions, from which, through various causes, they had long been absent; and at the final meeting they asked that a cordial message of thanks might be conveyed to the Bishop, and their congratulations on the occasion of the jubilee of his ordination.

In other departments, the work of the parish is being vigorously carried on, particularly the efforts towards the reduction of the Church debt, in completing which the congregation are asked to continue their zealous co-operation.

**London.** The present month opens the long Summer Term at the Salesian School. The second Scholastic term was brought to a close in Holy Week, and on account of the early arrival of Easter, it was shorter by about a fortnight than it usually is. The third term will thus have a slight advantage as far as time is concerned, and it will give a week or two of preparation just when it is most wanted, before the final examinations. The second term was an eventful one in some respects, for it brought with it the visit of the Cardinal, who came for what may be regarded as the final celebration ceremony for the Jubilee of our work in England, and that was the first occasion on which the purple of a Prince of the Church had graced the Scholastic life of the Salesian House. The boys gave their play: "The Gondoliers", before His Eminence, and the performance was up to the high standard of musical and histrionic excellence, which has characterised each presentation of the play.

There was also the visit of His Lordship the Bishop of Southwark, which though primarily connected with the Salesian Parish Church of the Sacred Heart, brought the Bishop into the midst of the boys of the School, who are always delighted to give a hearty welcome to one whom they all regard as a special friend of the School. This was the occasion of the Feast of St. Francis of Sales, our Patron, to celebrate which His Lordship preached in the Parish Church and gave the Benediction of the Blessed Sacrament.

The season of Lent was ushered in very soon after this event, and on Shrove Tuesday the time-honoured customs were adhered to, the sports were held, and in the evening the more modern entertainment known as "Pictures"

was enjoyed through the medium of the School Cinema. During Lent however there was no distraction except the holiday for St. Patrick's day. The terminal examinations were conducted during the last week of School, and a large percentage of the boys went home for Easter, though the vacation was not long enough to make far-off journeys feasible. During the past term the number of pupils was higher than it had ever been; it bordered on the two hundred, and the First term of 1913 seemed for a time destined to claim the distinction for itself along with its other privileges, of completing that number. But the expectations were unfulfilled, and it remains for the third term to achieve that distinction, although as a rule not many new boys are admitted during the final term. Another consideration is that there is a limit to accommodation, no matter how ample it may be, and if progress goes on at the present rate, more extensions will be stretching forwards or upwards to meet the new demands made by advancing numbers. In view however of recent additions to the School premises there is little likelihood of our accommodation being taxed or over-strained. Illustrations of the large school-room and of some recent improvements may be seen in the School Magazine, which may be had on application to the Principal, together with prospectuses and all information. (Salesian School, Battersea, S. W.).



**The great Anniversary.**

There were worldwide commemorations for Don Bosco's twenty-fifth anniversary on Jan. 31st last. The remark of a writer in our previous issue will be very generally agreed to, that twenty-five years must be a very short time, when memories of the departed remain so vivid, and when, even at the close of a quarter of a century, it can hardly be realised that one has gone. The fact is that the contrary has happened in the case of the Ven. Don Bosco, to what falls to the lot of the ordinary individual; his name, instead of gradually becoming unfamiliar, and then forgotten, has since become almost a household one, and has become familiar to thousands who were yet unborn when Don Bosco died; the fame of his deeds, the outcome of great movements set on foot by his zeal and charity, the vast evolution of his work, all these have raised him up again, and made him almost a living personality, wielding his old supreme sway over generations of the young.

There was no general announcement to the

effect that the twenty-fifth anniversary of Don Bosco's death was approaching, but the public memory sufficed to evoke a spontaneous rendering of homage to him. The simple form in which the Oratory at Turin desired to present its offering became in reality a striking and touching witness to its love and veneration for its founder. It was arranged to make a visit to the tomb of the Venerable Servant of God. The journey across the city of Turin to Valsalice on the other side of the river was made in the form of a pilgrimage, and the sight presented by a long line of between six hundred and seven hundred boys, together with their masters and Superiors and headed by the band, was one to impress even the wayfarer that Don Bosco created a lasting and ever-growing work. It might have suggested the far-off day, full sixty years before, when Don Bosco himself led his line of boys through the city, to the rendezvous for that day's gathering and meeting of the Festive Oratory.

But all that is changed. Though keeping an anniversary, and awaking memories of the past, the procession was rather a triumphal progress than a demonstration of sorrow. It was a celebration of one whose life's work has since obtained world-wide admiration, and brought him the official sanction of the title of *Venerable*.

When all were arranged in long lines before the mausoleum, there was a grand chorus of the hymn named after Don Bosco, and put to music by one of his most accomplished sons. This was followed by a discourse delivered by the Editor in chief of the *Italia Reale-Corriere*. The eloquent speaker drew a vivid picture of the Apostle of the young, showing how his attractive figure increases its hold upon the mind every year, with an ever brighter radiance and an ever strengthening influence.

After the discourse, which, in spite of the solemnity of the occasion, was interrupted with repeated applause, there were some prayers for the intentions of the Society and of the Co-operators; this was followed by a visit to the interior of the chapel, and all passed by the sarcophagus wherein lie the remains of the Servant of God.



Speaking at Genoa a few days afterwards Father Carmagnola said: The great grief with which the news of Don Bosco's death was received, the many commemorations made for him in all parts of the world and especially in the city of his life's work, are incontestable proofs of the affection and esteem in which he

was held. To grief there was added an anxious misgiving lest his loss should be too great a blow for the extraordinary work which his genius and sanctity had established. Without its founder, such was the trend of thought, the work must surely collapse; perhaps not at once but after a few years.

However the sequel has proved that a greater mistake was never made; they did not reckon with two forces very far from negligible, viz,

number and activity of the Third Order, the Co-operators. The *Cittadino* of Genoa says that the Conference was the best yet given there on the Venerable Servant of God, and went far towards making the commemoration the great success it was.

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It was only right and fitting that the College of the Missions, in whose memorial chapel the



SAN PAOLO (Brazil) — The boys who took part in the catechism examination.

that Don Bosco had the protection of Our Lady Help of Christians for his work and a Don Rua for his successor in the actual government of it. These three points were developed by the speaker with his customary brilliance and competence — the visible protection of the Help of Christians, continuing the wonderful favours which had been so striking a part of Don Bosco's successful apostolate; the enlightened government of Don Rua, under whom the Salesian Work found a wider scope, assumed grander proportions, penetrated almost every part of the globe, and overcame grave obstacles and difficulties; thirdly the vast increase in the

remains of Don Bosco and Don Rua lie, should be distinguished by its special celebrations, and for this purpose the College at Valsalice joined with the three-hundred boys of the Festive Oratory. His Lordship the Bishop of Ivrea is a native of the district to which Don Bosco belonged, and he presided at these commemorative services.

During the evening's entertainment the chief feature was a speech by one of the town councillors of Turin, which formed a tribute from the city to one whom all his fellow-townsmen now delight to honour.

At the place of Don Bosco's birth, Castel-

nuovo d'Asti, made famous indeed by the achievements of its illustrious son, the proceedings were solemnised by His Lordship the Coadjutor of the Cardinal Archbishop, who gave the Conference to a large gathering of people from all the neighbourhoods once so familiar to the boy who dreamed dreams and saw visions. No one is more capable of holding an audience enthralled than Mgr. Bortolomasi, and on this occasion there was a propitious combination of place, theme and audience which raised interest to admiration and enthusiasm.

commemoration of the Ven. Don Bosco. Mgr. Manzini gave the Conference, and he soon showed himself to be a master of his subject, and intimately acquainted with the shades of character and temperament which made Don Bosco a unique personality. He described the countless and pious devices and schemes for gaining youthful hearts, his unvarying gaiety, his overmastering zeal, the perfect agreement and understanding between him and his boys, the difficulties he daily dealt with, the immense good he accomplished, the affectionate regard he



SAN PAOLO (Brazil) — During the catechism examination.

(In the centre the Archbishop and the representative of the President of the Republic).

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One of Don Bosco's most capable followers was responsible for the high esteem in which the Salesian College at Parma has long been held. It has produced some brilliant scholars, now adorning the various professions, and making a mark in public life. The memory of that superior, at once a scholar of repute, an initiator and organiser, is still a living influence in the wide circle connected with the School and its various branches. It was not surprising herefore that a large and distinguished gathering assembled in the Episcopal Palace for the

obtained even in quarters which were not at all sympathetic towards religious movements; thus the reverend speaker drew a complete picture of the Servant of God, or perhaps it may be better considered as though he had placed at first a block of pure marble before his audience, from which he carved, by deft and skillful touch, first the general figure of Don Bosco, and then impressed the lineaments and traits which made the perfect figure.

Of the School at Parma it may be added that, besides its general classes and technical work, it has the preliminary University School which numbers over a hundred young men. When

the century was reached in January last, a celebration was held under the auspices of the Archbishop, and promoted by the Club named after the revered Director, mentioned above, and to whose enlightened government and direction Parma ascribes the successful collegiate work of the Salesian School. His chief endeavour had been to establish a regular School of higher Religious Instruction, and in this he was successful beyond expectation, so that the establishment is a model in this respect as in many others. It is this higher instruction among young men of university standing that the Holy Father so much desires to see organised, and promoted among those classes that have such a powerful influence, when endowed with thoroughly catholic principles. His Grace the Archbishop is among the first in the promotion of this higher school of Religious instruction, and when presiding at this gathering he saw in it the means of influencing the upper classes of boys and young men, in a way that never yet seemed possible though long desired.

**San Paolo. Brazil.**  
**Visit**  
**to the President**

A novel expedition was that recently made by the combined Salesian Schools of San Paolo and Campinas in the State of San Paolo, Brazil. To the number of six hundred boys, they marched to the palace of the President, to pay their homage to the Head of the State. There was a long and imposing line in smart uniforms, preceded by a corps of cyclists, and accompanied by the band of San Paolo, and with the national flags waving overhead. Great crowds witnessed the procession of boys as they marched to the Palace, and were lined up in the Park to salute His Excellency the President.

Accompanied by the chief ministers of State His Excellency came out to review the boys. After a hearty welcome, the bands commenced the National hymn which was sung by the combined Schools and then the President addressed the boys:

"It is some years", he said, "since I witnessed such a demonstration, and it was in one of the most important Salesian Schools in Europe, that of the Sacred Heart in Rome. I was received with great shouting by the boys and saluted as a leading Co-operator. They were quite true, although my worth was somewhat exaggerated.

The destinies of a nation are in a very great measure decided by the education of their young generations; and I am certainly of opin-

ion that only religious instruction, regularly given, can secure order, peace and tranquil progress in this age of turbulent upheavals. In this the Founder of the Salesian Society was a great Seer: he saw that misery and ignorance were the two social scourges, tyrannising humanity, and he opposed to them a twofold remedy, charity and education. In acknowledging your loyal act of homage, I cannot do better than recall the memory of Don Bosco, and urge you to be faithful to his counsels..."

The speech of the President was received with prolonged cheers and the procession was reformed, for its journey across the town.

**Our Patronal**  
**Feast at Rome.**

The development of Don Bosco's work during the past quarter of a century is typified by the advance made by his work in the city of Rome. The Institute was founded by himself, and the great Basilica to the Sacred Heart was opened by him in the last year of his life. The School of Arts and Trades, which is one of the best technical Schools of its kind, has obtained signal success, and has built up around it a number of connected societies and clubs, besides making its Festive Oratory one of the most flourishing.

But a striking proof of progress was given at the meeting of Past pupils, held on the Feast of St. Francis of Sales. The association has been in existence some years and sent representatives to the First International Congress at Turin; but in view of the Federation of the Associations, the Roman province held a reorganisation, to cope with advances in numbers and scope.

There was a very large gathering, and at the end of the dinner, the Director spoke on the work of the Association. He referred to the prominent part they had taken in the great Congress, at which the President himself was one of their fellows-citizens, and showed what excellent opportunities their particular section had for active participation in the general work of the Federation.

He was followed by the gentleman referred to, as the President of the Congress, and this brilliant lawyer spoke on behalf of all the Past-Pupils, his chief topic being the spirit of mutual regard which should animate all those who had been under the banner of Don Bosco. The Provincial then added a few words of congratulation and advice, and the meeting separated, in order to adjourn to Institute Club-rooms for the election of new officers.





**The Holy Father's  
Counsel.**

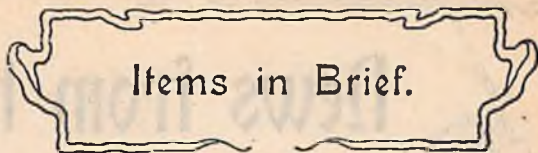
Speaking to the meeting of the clergy belonging to the Apostolic Union, the Holy

Father said among other things: "The Pope is the guardian of dogma and of morals; he is the depository of those principles which make families harmonious and honourable, which make nations great, and sanctify souls; he is the counsellor of kings and people; under his guidance none can feel that they are tyrannised over, for he represents God Himself; he is the father of fathers, for he unites in himself all that is best of human and divine tenderness.

And how should the Pope be loved? *Non verbo, neque lingua sed opere et veritate*; not in word or in tongue, but in deed and in truth. When one is devoted to a person, he conforms himself to him in everything, to his manner of thinking, of wishing, and interprets his every wish. And if Jesus Christ says of Himself: *si quis diligit me sermonem meam servabit*, if any one will love Me, let him keep my word, so, in order to show affection for the Pope, it is first of all necessary to obey him.

Hence if this affectionate regard is maintained there will be no further discussions regarding his commands or dispositions, or as to how far obedience should extend, and in what it should be practised; nor will it be said that the Pope has not spoken clearly enough, as though he were obliged to speak privately to each one what has already been many times clearly expressed, not only by word of mouth, but in letters and published documents; no doubts will be cast upon his requirements, alleging the pretext that it is not the Pope that commands, but only those who stand about him; there will be no discussions as to the limits in which he ought to exercise his authority; there will be no more preference for other authorities who disagree with the Pope, who although they may be learned, can certainly not be pious when they are in opposition to the Pope."

In view of what has been said in our preceding article concerning the papacy, it will be seen that the highest teaching in the Church endorses the views there expressed, and that care should be taken lest any deviation from orthodox opinions be allowed to exert influence over our habits of thought or mode of action.



## Items in Brief.

Attached to the School of San. Paolo, Brazil, previously referred to, a flourishing Festive Oratory has long been responsible for the religious education of the boys of the great city. General interest is taken in its welfare by a large body of Co-operators, many of whom were present at a recent competitive examination in religious knowledge, at which only chosen candidates, prominent for their success at lower examinations, were allowed to compete. The President of the Central Council for the teaching of Christian Doctrine gave a discourse on the occasion, while the distribution of prizes was made by the Prefect of the city.

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Not much time was needed to show the utility of establishing a Festive Oratory in the Testaccio quarter of Rome. It is in connection with the new Church of Santa Maria Liberatrice, and has an average attendance of over four hundred. It may be safely assumed that hardly any of these boys were under proper religious instruction or care before the establishment of the new parish and Oratory in that neighbourhood. At the beginning of the New Year, about four hundred and forty boys were entertained at the Oratory and received some useful souvenir, for which a zealous Committee of ladies had made themselves responsible.

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The *Tablet* of March 15th says: On Sunday last the Very Rev. Fr. Scaloni, Provincial, visited the Church and School at Farnborough, Hants, where the students accorded him a very hearty welcome. He presided at the Evening Service, at which the Very Rev. Dom Gatard, O. S. B., Prior of St. Michael's Abbey, continued his course of Lenten sermons. There was a large attendance at all the Sunday services. During the week, Fr. Provincial stayed at the School, the Feast of his Patron Saint being kept on the Thursday, when the students gave an entertainment in his honour.






# News from the Missions.

## ARGENTINE REPUBLIC.

### SPRING-TIME OF THE FAITH on the banks of Rio Negro.

Viedma, Dec. 15, 1912.

*Very Reverend Don Albera,*

 went to Pringles to visit the missionary Fr. Pestarino, who, in addition to the prodigies of zeal accomplished by him throughout the Territory in his lengthy apostolic excursions, arouses in his extensive parish a lively and active faith.

Pringles, situated in its centre, numbers scarcely 500 inhabitants, and yet the church was always crowded during the Novena which I preached there in preparation for the feast of the Immaculate Conception, and more than two hundred persons, including fifty of the chief citizens took part in the devotional procession, which traversed a distance of more than half a mile, the route was strewn with flowers and adorned with four altars, around which the customary services were held.

In the inhabited localities of Patagonia which are so fortunate as to possess a Missionary establishment, the faith shines forth and shows a most consoling development. Viedma and Patagones are splendid examples of this.

From the *Flores del Campo*, the journal which is published at our School in Viedma, you will gain some idea of the activity of Catholic life which is happily spreading along the banks of the Rio Negro; nevertheless, Very Rev. Father; you will allow me to add a few particulars.

The best proof that the Faith is taking root amongst the people is the frequentation of the Sacraments; great and ever increasing are the numbers of the faithful approaching the Holy Table in Viedma and Patagones, especially on the First Friday of the month. And do not think these Communicants are only the boys

of our Colleges and the girls from those of the Daughters of Mary Help of Christians; no: there are many mothers and also fathers of families who are very practical Catholics receiving frequently the Bread of Life, some every day, and who dutifully conform to the decrees of the reigning Pontiff, helping the priest to prepare their children for this great act as soon as they attain the use of reason.

What these good inhabitants of Viedma and Patagones are, and how truly they deserve to be called a Catholic people, is admirably manifested in their Patronal Feasts. At Viedma on the 24th September dedicated to Our Lady of Mercy, five hundred received Holy Communion, more than a thousand attended the solemn services and several hundred men walked in procession, carrying in triumph the image of their Heavenly Patroness. At Patagones the special feature of the titular solemnity was the great number of First Communions.

This is the fruit of the Catechetical instructions in our Schools. Early in November in the Schools of S. Francis at Viedma there was a closely contested examination in Catechism, in which after two hours and a half striving with each other, seven children were proclaimed the victors; there was such an outburst of cheering amongst those present as to drown the piercing notes of the Triumphal March. No less interesting was the display given by the pupils of the Convent School under the care of the Daughters of Mary Help of Christians.

This consoling religious development is due in a great measure to the numerous and flourishing associations such as that of the Sacred Heart of Jesus, the Apostleship of Prayer, the Ladies of the Conference of S. Vincent de Paul, the Children of Mary and the Workmen's Club, where there is a monthly meeting of more than 150 members.

But leaving all else aside, the new Church of Viedma, already opened although not quite completed, is in itself an evident proof. For

in the beauty of outline and the grandeur of the structure, with its columns of granite, fine arches, lofty towers and the Cross rising above the city, it is the most beautiful architectural work in the Territory, and it proclaims who are the people of Viedma and will show to posterity how, under the protection of the Cross of Our Lord Jesus Christ, were laid the foundations of the commercial future of Rio Negro.

The foundations of this monumental edifice, not unworthy of a great city, were laid in 1901. The terrible inundations of 1899 had reduced to a deplorable state the old Chapel, built on the site of the apse of the new Church. The building was begun by Mgr. Cagliari, who, later on, had to expend much labour in collecting the necessary funds, in which he was efficaciously helped by the Governor, Dr. Eugenius Tello. The administrators also, who succeeded His Lordship in the charge of the Vicariate, carried on the work with vigour. Fr. Pagliere invited the well-known Architect, Fr. Vespignani of our Society, to improve the original design, and the building arose little by little through the indefatigable zeal of a Committee of ladies and by means of contributions from the Government. These, unfortunately, came to an end when they were most needed, and the Salesians were obliged to contract a debt of about six thousand pounds sterling, in order to open the new Church, still unfinished. Finally, the pavement being laid and the altar of the old chapel erected in the apse, the Church was opened for Divine Worship on the 2nd of last July and solemnly blessed by Mgr. Costamagna.

Nor must I pass over in silence the demonstrations of faith and gratitude given by the inhabitants to our Bishop Mgr. Cagliari, on the occasion of the Golden Jubilee of his Priesthood. Whilst a splendid Pectoral Cross of the purest gold enamelled and enriched with precious stones, was on its way to Central America, testifying to the valiant Apostle the joy of his children of Patagonia, these were taking part in a Mission given at Viedma by Mgr. Costamagna and by other Salesians, and assisted in

large numbers at a Pontifical Mass *pro gratiarum actione*. The Governor of the Territory, Dr. Charles R. Gallardo, and the Chief of the Police, accompanied by a large number of our former pupils, were also present at the ceremony.

On that day His Excellency the Governour made a splendid speech in praise of the sons of Don Bosco, which is well worth recording.

"For many years," said the Governor, I have known the Salesians, these sons of activity. I have seen them as pioneers of civilization in the cold Land of Magellan, in the Falk-



SAN PAOLO (Brazil) — Catechism examination at the Festive Oratory of the S. Heart - The Examiners.

land Isles and in the States, and in the Ports of the Fuegian Archipelago, educating the natives to form them into a civilized nation.

"I have beheld them with joy in Chubut, in S. Cruz and in Rawson, always surrounded by the uncultured populations of the country districts leading them in the path of progress.

"I have seen them at the foot of the gigantic Cordilleras of Neuquén, at Junin de los Andes and at Chos Malal, ever occupied in their Mission of salvation.

"Later on at Viedma and in this vast region of the Rio Negro, where they have erected this School and this monumental Church, the pride of the natives and of foreigners, I have seen them, ever pursuing the loftiest ideals, continuing their mission, which is that of doing the greatest amount of good to their fellow-creatures."

It is not long since Doctor Isidore Ruiz Mo-

reno, Director of the National Territories manifested his admiration when visiting our Hospital, the Dispensary, the New Church, our Trade Schools and the Colleges of S. Francis of Sales and of Mary Help of Christians at Viedma; similar sentiments were expressed by the Inspector of Railways and Telegraphs, Sig. Lopez, at the College of S. José di Patagones, he was filled with astonishment when visiting the classes of our Technical Commercial School, of which the object is not only to train good clerks and book-keepers, but also to prepare pupils for other posts, such as that of skilful telegraphists. Signor Lopez was much pleased with the work of the boys in the telegraphic department, after conversing with them by wire.

This flourishing Institute, recently gave a public entertainment for the end of the Scholastic year, which was greatly appreciated by the President of the Scholastic Council and his Secretary, by the Sub-Prefect, by the Captain and by other Officers of the *Libertad*, as well as by many of the principal families who had accepted the invitation to be present. It is the general opinion that the education is up to a high standard of efficiency.

In short the Work of Don Bosco in Patagonia is multiplying its consoling fruits and what increases the sympathy of all classes is the good reputation of its former pupils and the enthusiastic affection they bear to it. At Junin de los Andes, on the 4th of August last, the Feast of S. Dominic, in honour of the former Director and Parish Priest, the Missionary Don Dominic Milanesio, there was founded a new Centre of more than thirty members, who organized a festival in the parish, a musical and literary academy in the College and a friendly banquet.

At Viedma the Association of Former Pupils is daily increasing its activity, following the example of the Associations in Italy and the Argentine, with their various sections for Mutual Help, for Social culture, for Sports and dramatic representations. The dramatic section inaugurated on the 8th of September with a special entertainment was attended by all the important people of Viedma.

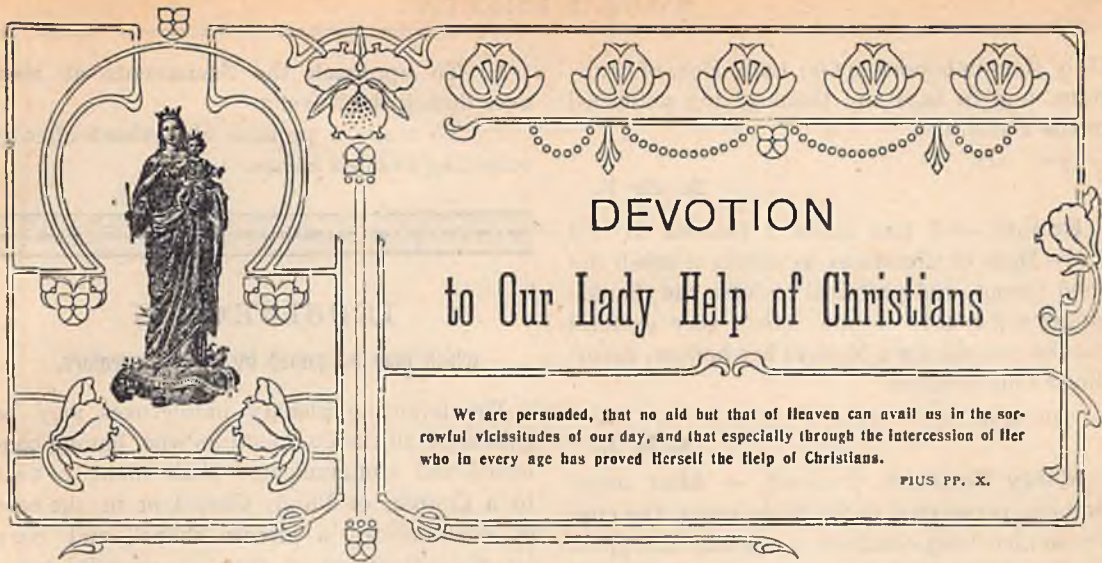
From another point of view also the Work of Don Bosco has aroused additional sympathy; I speak of the attention given in the past by the Salesians to the children of all classes and of the interest manifested in these days towards them by our indefatigable Pro-

vincial Fr. Pedemonte. On the 10th of this month he sent an important note to Dr. José R. A. Mujica, protector of the children of the Territory, pointing out the necessity of giving them an education which should produce good fruit and Dr. Mujica replying that he was in perfect agreement with him, acknowledged that only "by means of education could the masses attain the perfection of their country's institutions according to the words of one of the most distinguished members of the Government: *Education is the secret of the greatness and of the prosperity of nations*," and made known his desire and "his reliance on the efficacious co-operation of the Salesian Society for the successful accomplishment of this work of civilization."

These countries are advancing along the path of civilization with valiant and rapid steps; and our duty as well as our ardent desire is to guide them to an end still more sublime, but our numbers and means are unequal to the work. Many years must elapse before the Salesians of Patagonia can be self-supporting, therefore we need your help. The example, of self-sacrifice and virtue given by many of our brethren have not been wasted on barren land. The Committee formed to erect a marble monument to Fr. Garrone, the co-founder with Mgr. Cagliero of our Hospital and the adjoining Dispensary at Viedma, is prosecuting its object with vigour, and has already begun the work; and now another Committee is wonderfully active in preparing to celebrate the *Golden Jubilee* of Fr. Valinotti, Parish Priest of Patagones. By such proofs of affectionate gratitude we are touched and cannot help regretting the great good we might do, but which is impossible from want of means. If a hundred zealous priests arrived to-day in Patagonia, they would all find at once a vast field in which to exercise the sacred ministry.

In another letter, I will point out by the eloquence of facts, the most urgent needs of Patagonia, where, early in September, there was opened a new railway to Fortin Mercedes, and other important works are being pushed forward energetically. May Our Lord grant us the consolation of seeing moral and religious progress ever on the increase amongst these populations, the only secure basis for their industry and trade!

Your devoted Son in J. C.  
JOSEPH BRENTANA, Priest.



## DEVOTION

### to Our Lady Help of Christians

We are persuaded, that no aid but that of Heaven can avail us in the sorrowful vicissitudes of our day, and that especially through the intercession of Her who in every age has proved Herself the Help of Christians.

PIUS PP. X.

We would remind our Readers that the month of May is fast approaching, and that all during the month there are special devotions in the Sanctuary, at Turin, in which, in virtue of their association, they are able to participate. Moreover it is more particularly the time for special devotions and Novenas, and the month scarcely ever goes by without some striking favours being received by the clients of Our Lady Help of Christians. These special supplications are begun on the 24<sup>th</sup> of April, so as to make a complete month by the arrival of the great feast day on May 24<sup>th</sup>, when celebrations of unrivalled magnificence and devotion are carried out.

## GRACES and FAVOURS (1)

**Buenos Aires.** — During the month of November 1911 my father was at death's door with a very acute form of pneumonia, and various doctors of high rank had declared that his case was hopeless, so that my mother at once had the last rites administered. In the midst of this anxiety, my brother, who had just finished his military service, was summoned to join his regiment and embark for the war in Tripoli. The grief of his mother can be easily realised. In the deepest sorrow she turned to the Help of Christians for consolation, and after her prayer she placed a medal on the pillow of the sick man's bed and gave one to her son as he left for the front.

Her faith was rewarded. Her husband seemed to return from the shadow of death to his former good health, and her son, after many severe engagements in which his companions fell all around him, returned safe and sound after eight month's absence. The whole family quite regarded it as due to the protection of Our Lady Help of Christians, to whom they offer combined homage of most grateful thanks.

Jan. 1913.

Sister M. Z.

**Co. Meath.** — During a recent dangerous illness I promised to have a Mass of thanksgiving offered in honour of Our Lady Help of Christians, and to publish the favour, if my cure were obtained. Thanks to her intercession I am much better, and on the road to a complete recovery. I accordingly beg you to publish the favour in the *Bulletin* and to have the Holy Mass offered as promised.

*A Client of Our Lady.*

**Georgetown. Br. Guiana.** — In thanksgiving for favours received, I desire to have a

(1) In regard to these favours it is not intended to attribute to them any higher authority than that arising from certified human testimony.

Holy Mass in honour of Our Lady Help of Christians, and to have my thanksgiving published in the *Bulletin*.

Feb. 1913.

A. de P.

**Be'fast.** — I had made a Novena to Our Lady Help of Christians to obtain a much desired favour, and promised to have the thanksgiving published. I now return very grateful thanks and ask for a Mass in her honour, according to my promise.

Jan. 1913.

C. M. L.

**Mercy Convent.** (Ireland). — After many prayers, persevered in for three years, the conversion has been obtained of one who had given up the Faith. I had promised publication of the favour, and do so in the hope that others may be encouraged in their prayers, although there may seem to be little result at first. I also desire to ask the prayers of Readers and Co-operators for other much needed favours.

*A child of Erin.*

*Thanksgivings have also been received from:*

1. Ballinamallard, Co. Fermanagh. Feb. 1913.
2. Inistloge. Ireland. Feb. 1913.
3. Georgetown, British Guiana. Jan. 1913.
4. Belfast (M. D.) Feb. 1913.
5. Garsland (Co. Clare). Feb. 1913.
6. St. George, Canada (E. H.).
7. Milwaukee U. S. A. (M. Z.)
9. San Antonio M. S. A. (A. G.).
10. Chicago (G. P.).
11. F. J. M. begs prayers for spiritual and temporal favours, for which thanksgiving is promised.

In view of the approaching month of May we give here the Novena suggested by Don Bosco:

1. To recite for nine days the *Our Father*, *Hail Mary*, and *Glory be to the Father*, three times each, in honour of Our Lord in the Most Holy Sacrament, adding each time the invocation *O Sacred Heart of Jesus, Have mercy on us*; and also three times the *Hail Holy Queen*, with the invocation: *Mary Help of Christians, pray for us*.

2. To approach the Sacraments at least once during the Novena.

2. To make a promise of a thank-offering according to one's means.

## INDULGENCES

which may be gained by the Co-operators.

The following plenary indulgences may be gained by all the Co-operators who, having confessed and communicated shall make a visit to a Church, or Public Chapel, or in the case of communities a private chapel, and pray for the intentions of the Sovereign Pontiff.

Every month.

1. On any one particular day at the choice of the Associate.

2. On the day when members shall make the exercise for a happy death.

3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary* and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions of the Holy Father, they may gain the Indulgences of the Stations in Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella; these indulgences, moreover, are all applicable to the Holy Souls in Purgatory, and can be gained by the Co-operators as often as the prayers are said.

From April 15th to May 15th.

1. Ascension Day. May 1st.
2. The Finding of the Holy Cross. May 3rd.
3. Whit Sunday. May 11th.

It must be borne in mind that the present Holy Father has re-enjoined the daily recital of the *Our Father*, *Hail Mary*, and *Glory be to the Father* for the intentions of the Sovereign Pontiff, and also the invocation *St. Francis of Sales, pray for us*. These prayers are the only ones enjoined on the Salesian Co-operators at the time of their enrolment in the Third Order.

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