

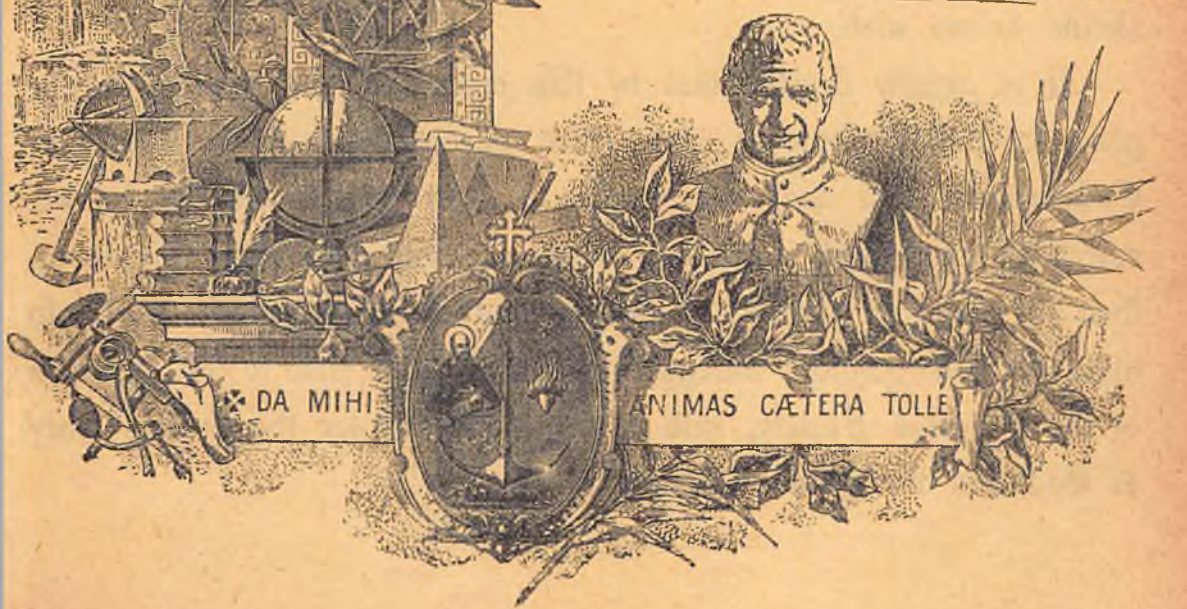
Salesian Bulletin

No. 8 - August - 1915

Vol. IX.

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


Sancti Augustini



DA MIHI

ANIMAS CAETERA TOLLE

Important Notice to Readers.


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

Via Cottolengo 32, Turin, Italy.

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A Centenary Number



THIS issue of the **Bulletin** makes its appearance after just a year of being in abeyance. The last Number was that for July 1914, when, for reasons explained in our Notes, the publication was suspended. But the occurrence of the Centenary of Don Bosco's birth in this month of August 1915, made it imperative that an issue should be published dealing with that event, though shorn of the splendour that, in the ordinary course of affairs, would have made it striking and memorable.

It is proposed to continue the issue of the **Bulletin** every two months until normal times return, or until conditions are more favourable. Co-operators in various parts of the world have made enquiries as to the non appearance of their copy. It is hoped that by this arrangement all Co-operators will be enabled to keep up their connection and continue their valuable assistance as heretofore.

THE CENTENARY



THE approach of an important event in the development of the Salesian Society and its manifold apostolate had been regarded with attention and interest of quite an exceptional kind. The Ven. Don Bosco, dying on Jan. 31st 1888, bade his chosen Successor and immediately followers not only to look forward to the future with confidence and hope, but to prepare for far greater things, than even the remarkable achievements which had made his own life so eventful. At that time, some twenty-seven years ago, the Salesian Society was established and in a vigorous youth. Under the inspired direction of its Founder it had proved a means of surprising fertility in its chosen vineyard among the young, and among the general masses of the people. But this was only a revelation of its inherent vitality; its possibilities were not fully realised, even by those who were shaping its destinies, and the passing of the Founder which seemed an irreparable loss, was but the signal for an onward march of rapid progress. His life undoubtedly touched upon the supernatural wherever his cherished work was concerned, but his influence as a patron, a protector, an intercessor, was evidently enhanced beyond measure when he was called upon to leave his labours to others, and to receive the reward of the faithful servant.

The Ven. Don Bosco was born in a year which present events have brought into even greater prominence than its own signal importance sheds around it. The year 1815 was one of those with which the history of nations became

associated; a year as prominent in the nineteenth century, as its centenary in the twentieth; the growth and expansion in all departments of life since that time is represented in the magnitude of the struggle, which now dominates Europe and parts of neighbouring continents, and which dwarfs what was in the nineteenth century the corresponding war of the nations.

By the month of August 1815 the smoke of battle had cleared away and an era of comparative peace had entered on its path. But the effects of so many campaigns were not easily counteracted. Apart from material losses, the injury to true progress and to the religious life of the nations had caused a wound that only long years would heal. This applied particularly to the country in which John Bosco was born on August 16th 1815. The influence of foreign occupation, and the persecution of the Church had resulted in a lowering of religious ideals, the absence of religious practice, the decay of Faith, the growth of indifference, and this process was at work for many years. There was evidently room for one who should cope with these evils, and in the young boy from Castelnovo, the future Apostle was plainly foreshadowed.

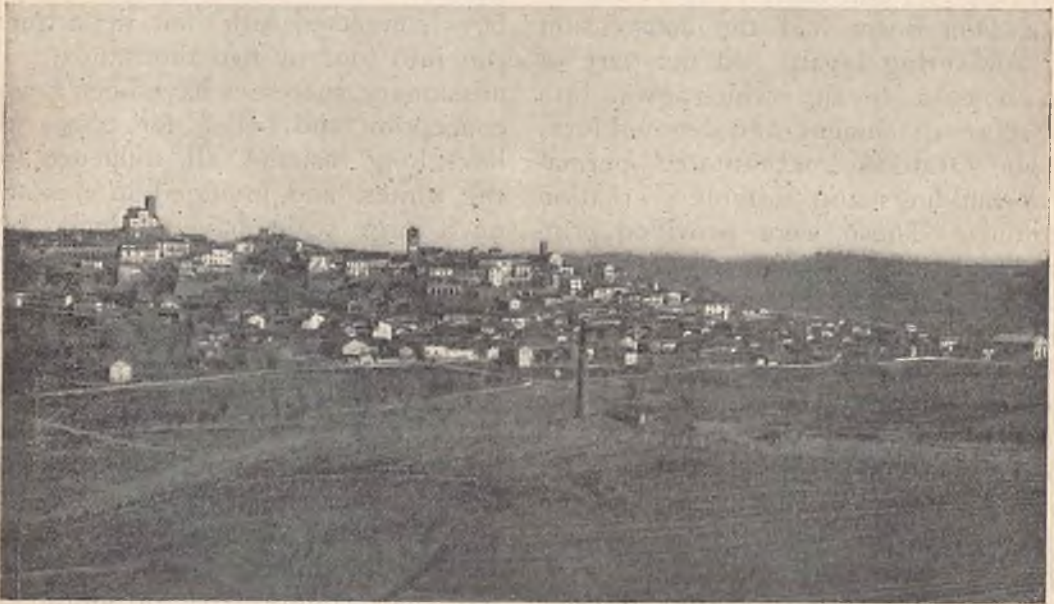
The various authentic accounts of the work of Don Bosco have usually been regarded as displaying an overabundance of detail; but this is almost inevitable where so many details were plainly of an unusual character, and provided that cumulative evidence which revealed the Apostle in the boy of eight, and which depicted the development of the character, as it gradually

displayed endowments so full of promise. There is no need to enter into those details here. Suffice it to say that at a time when the education of the people as understood nowadays was practically non-existent, and with the factors above referred to at work, the ignorance among the young was the most fruitful source of religious indifference, and the practice of the Faith was in a state of rapid decline.

It was this need that first of all im-

harbinger of a long succession of wonderful events, which have given to that day a special importance in the development of the Salesian Congregation, and have made it second only to the patronal Feast of Our Lady Help of Christians.

Only the merest summary can be given of succeeding events. Don Bosco put forward all his superhuman effort in the work of his Sunday Oratories. Their success was nothing short of



CASTELNUOVO D'ASTI — Don Bosco's Village.

pressed itself on the heart of Don Bosco, which bled at the sight of ruin which neglect of instruction had brought upon many youths, with whom his priestly work brought him into contact. His early visions again passed before his mind. Their meaning was now unmistakable; his mission was pointed out; the call became insistent. His hesitation was swept away by the advent of his first boy on Dec. 8th 1841, and by his first oratory or catechism meetings on the Sundays immediately following. That Feast-day of the Immaculate Conception proved to be the

phenomenal, and boys in hundreds were soon flocking around him. His natural genius for organisation succeeded beyond measure in the arrangement of classes, games, the Sunday Services, excursions, music and all the adjuncts of the Oratory. Other centres were established and the work placed on a firm basis. But the results mentioned in these brief words represent gigantic labours, heroic struggles, a martyr's fortitude. The story of the opposition overcome and the trials endured makes sad but instructive reading; none but Satan himself could

have raised up such insistent and unprovoked opposition, often in the very quarters from which should have come assistance and consolation. However once his vocation was clear, nothing could daunt the young priest; his life might be in jeopardy, as it in fact was on several occasions, when his rescue was clearly miraculous; but it would be sacrificed without hesitation should the need arise. Besides his firm hope in God, and the evident protection of his first inspirer, Our Lady Help of Christians, Don Bosco had the consolation of unwavering loyalty on the part of his boys, a loyalty which grew into constant attachment, and devoted love.

The Oratories necessitated permanent buildings and suitable recreation grounds. These were provided principally by the assistance of a few staunch friends, the nucleus of that great body of Salesian Co-operators, who now in all parts of the world combine to carry on and develop the work of the Ven. Servant of God. In some cases he contracted debts for large sums, and the strange occurrences in connection with the payment of these, form some of the most striking examples of Providential interference. Once these centres were in being, it needed but a trivial circumstance to bring about the transition to permanent homes and schools, so that it was seldom that a Festive Oratory was begun, without scholastic work in some of its many forms soon following in its train, or indeed without the whole organisation of parochial life, which in many places was either entirely absent, or very feeble in its manifestations. Thus there grew up the fabric of the whole Salesian edifice, including the Festive Oratories, the Schools for Trades, the Colleges, the Parochial work, the agricultural departments and colonies, a widely diffused system for bringing good read-

ing to every home; and all this not only in one country or continent, but in Europe, America (North and South), Africa and Asia.

Striking results have been achieved in the South American Republics, and it was a bold stroke of high policy on the part of Don Bosco to select that field of labour for the first missionary enterprises of his sons. The immense work of the Oratories and Schools may be faintly judged by the fact that in Buenos Aires alone the numbers of boys connected with their departments run into four or five thousands. The missionary successes have been beyond conception and belief, for tribes that have long resisted all influence from the whites, and indulged in massacres on a large scale, have gradually been evangelised by the Salesian Missionaries, whose intrepidity and apostolic zeal are announced in no uncertain fashion by the convincing proofs of established results. Many great names are associated with the immense strides in all departments of our work in these regions, for all have been alike eminently successful. The great congresses of Salesian Co-operators held in Turin have had their counter-parts in South America, and their celebration of the centenary is not being postponed by the European war, though it will not be possible to carry out the programme as originally proposed. The importance of the event may be judged by the issue of a special pastoral by His Grace the Archbishop of Buenos Ayres, given on another page of this issue.

Both in India and China the Oratories, and the Schools of Trades are doing very good work among the native children, while in the latter country many conversions have been made among the adults by instruction and missionary tours.

This brief sketch will suffice to show that the Ven. Don Bosco's words have

been verified, for since 1888 till this the Centenary year of his birth, his work has increased several times over, and its special protection and guidance by its Patroness, Our Lady Help of Christians, have been abundantly proved.

. * *

About three years ago, when the war was to all appearances quite undreamt of, the Superiors of the Congregation, in union with the chief members of the Association of Co-operators, and the executive of the Past Students International Federation, considered the question of the Centenary Festivities, which were to have seen their realisation in the month of August of this year. The event demanded a corresponding celebration, for it was not to be thought of that he whom nations had delighted to honour, should be fêted in any secondary degree by his own followers. A very elaborate programme was decided upon. Its main features consisted in the holding of an international Congress of Co-operators, as well as a congress of the Past Pupils, an exhibition of the work of our Schools and the erection of a monument in the square or piazza facing the Basilica of Our Lady Help of Christians at the Oratory in Turin. Moreover the centenary of the Feast of Our Lady Help of Christians, which fell in May of this same year, was also to have been the occasion of celebrations on a vast scale, but the shadow of the war deprived them of much of their splendour. In regard to the proposed celebrations the whole scheme was reluctantly abandoned, for it was felt that, even if the festivities had been feasible, they would have been entirely out of keeping with the spirit of the nations, whose whole efforts are bent towards the successful termination of the great conflict. It is

however only a postponement, though it may be doubted whether, when realised, they will be accompanied by the enthusiasm and display that other times would have rendered both possible and becoming.

The Salesian Work will be undoubtedly deeply affected by the war. In Belgium the very large majority of the priests and clerics are with the armies on various fronts, and though the Schools are not reported as destroyed, they will be none the better for their occupation by troops, even though it be for the necessary accommodation of the wounded. In Italy large numbers of the priests and clerics and lay-brothers are engaged in military service, so that Institutes will lose their staffs, and the work will be at a standstill. In Egypt, Palestine and Turkey the war conditions are by no means favourable to the educational work, especially where so much depends on charitable co-operation. From Austria not much news has been forthcoming, but war-conditions are at their acutest stage. It may be however that after the war, the conditions in educational circles will make renewed demands upon the personnel of Our Houses, and Our Superior General, following the large-hearted policy of his predecessor in the times of public need, has placed the Schools, as far as means will allow, at the disposal of those boys who are made homeless by the war.

* * *

The Centenary feasts therefore are quite in the back-ground for the present. It was hoped that the stirring events in that connection would be accompanied by a whole-hearted response by the Co-operators in all parts of the world; but if the occasion has been removed, the need is still with us, and in a much more imperative form.

It is perhaps superfluous to point out that the far-reaching distress in so many countries must vitally affect the works to which attention has been drawn. The means at the disposal of the generous are smaller, the demands upon their charity more numerous and nearer to their own doors; the immediate cry for relief in so many directions must make the call from other quarters lost amid the confusion of so many voices. But all these circumstances do not alter the fact that those good works which the Salesian Co-operators have so long and so generously supported, are still in need today of that support and that generosity, for the demand they make is always insistent and always important.

The help that has been given in the past may have entailed some sacrifice, but is not some extra sacrifice called for now? the works accomplished up to this centenary year have about them a certain grandeur and magnificence; *something accomplished, something done* is certainly true of them; let not therefore their glory be diminished; nay, the opening of another century since the birth of the Ven. Don Bosco, a century which will, as far as human foresight goes, witness his elevation to the altars, should stir all to resolution and generosity of heart. His characteristic words could never be more appropriately urged than now: **At the end of life we shall gather the fruit of our good works.**

For the Centenary of the birth of Don Bosco

Discourse of His Grace Mgr. George Gusmini Archbishop of Bologna
to the Salesian Co-operators, February 12, 1915.

The programme of the Salesian Co-operators.

FOR the celebration of the Feast of their patron Saint it is usual for the Salesian Co-operators to hold a general meeting to discuss the progress of their Institute and at the same time to hear an exhortation showing them how to correspond ever more faithfully, if not to their vocation, at least to the office assumed with a certain solemnity before God and men. It is a pleasure for me to make this exhortation because truly splendid as is the banner under which they are arrayed, more splendid still are the words engraved thereon, which form as it were the programme and device of the association to which they belong: *To be good in themselves and to do good to others.*

This motto is excellent, for *to be good* accor-

ding to the spirit of the Salesian Co-operators is to be good according to the spirit of the Gospel the spirit which attains its highest point in that great precept of Christ: "*Be ye perfect as your Heavenly Father is perfect;*" and then *to do good to others*, embraces a mission in some sense apostolic. In fact, if the institution of the Co-operators is not in itself a religious institute it is a supplement, and to be so truly it must live in the same spirit. Now the spirit of any religious institute and particularly that of the Salesian Institute which is an apostolic association, is a spirit of greater perfection.

Marvellous is that idea which places the Salesian Co-operators in the first rank in that work of Christian restoration, individual and social, which for so long has been the aspiration of all good souls, the centre of the movement both of the clergy and the Catholic laity over

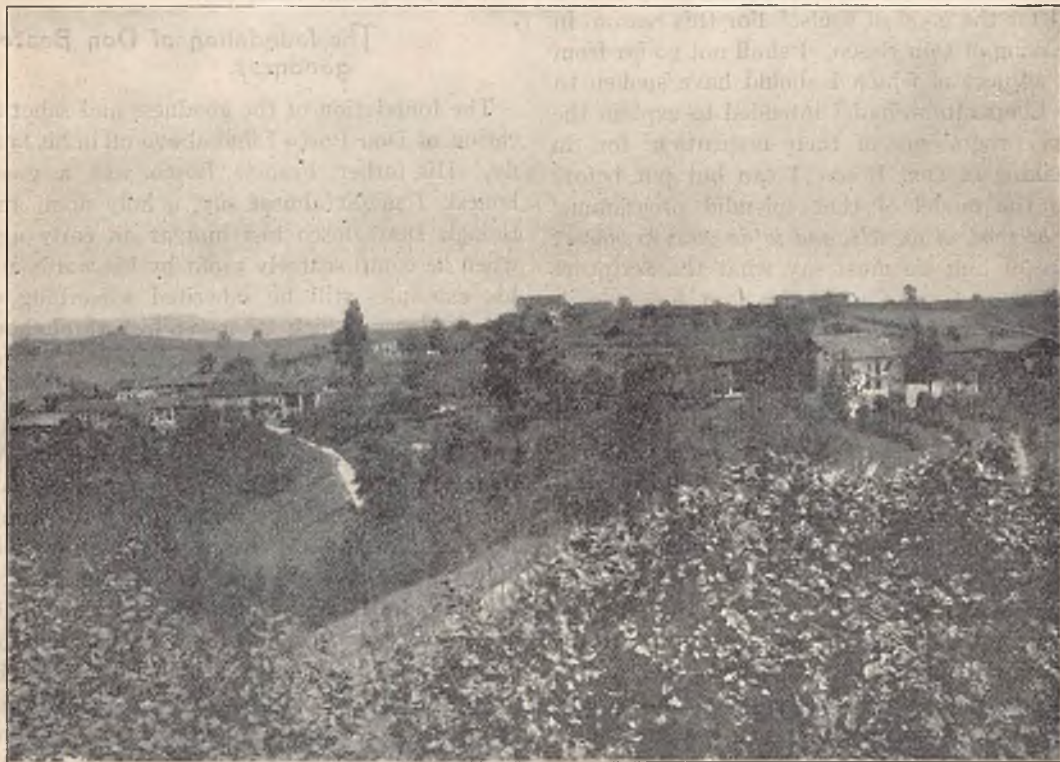
the whole world. So that the first portion of the programme of *being good* is also the source of the other *to do good to others*.

Therefore if the Salesian Co-operators exclude no work which concerns the material and moral good, particularly of the working classes, and of the young, from the sphere of their activity; if, indeed, they seem to have for these a special impulse, the chief object must ever be the spiritual and moral elevation of the people, particularly of the most neglected, to make of

ders, and you would thus become ever more diligent Cooperators with me and with my zealous Clergy.

The centenary of the birth of Don Bosco.

But a special occasion claims my attention, calling your own to interest itself in another important object. In this year we keep the first Centenary of the birth of that great man who lives and works in the great Salesian Institutions, I mean, the Venerable John Bosco,



BECCIII of Castelnuovo d'Asti — Hamlet where Don Bosco was born.

them truly, the people of God, to form of them the *gens sancta*, the *populus acquisitionis*, of whom the Holy Spirit speaks.

I desire to put this twofold object before you with great earnestness so as to enkindle anew the zeal of all; that with greater generosity you may set yourselves to the completion of this undertaking, and all the more as with the grace of God on the one hand, I might hope for some great results from my words; and on the other, because the good effected in you would redound also to the honour of this City and of the whole Diocese, the spiritual and moral welfare of which weighs now on my own shoul-

who was born near Castelnuovo d'Asti on the 16th of August 1815. Now it would be impossible to speak to the Salesian Cooperators at the beginning of this year without speaking of him whom they recognize as their father and founder.

How beautiful and marvellous are the ways of God in dealing with his Church and the Religious Institutes which form its brightest crown!

The other day I accepted an invitation by the Reverend Barnabite Fathers to speak of Blessed Francis Xavier Bianchi, precisely on the occasion of the First Centenary of his death; and today I am here by the invitation of the Reverend Salesian Fathers, to speak of the Ven.

John Bosco for the Centenary of his birth. Thus whilst in the kingdom of Naples a great Saint was closing his eyes to the light of day, a great apostle in Upper Italy was opening his own to the same light, both saints and apostles, the former exercising his holy apostolate in the sanctification of others amidst the tumult of the French Revolution; the second built up the edifice of his own perfection and exercised his apostolate in the Sanctification of others amidst the turmoil of the Italian Revolution; both of them with admirable results for the glory of God and for the good of souls. For this reason, in speaking of Don Bosco, I shall not go far from the subject of which I should have spoken to the Cooperators, had I intended to explain the lofty programme of their institution; for, in speaking of Don Bosco, I can but put before you the model of that splendid programme: *To be good in oneself, and to do good to others*; since of him we must say what the Scripture affirms of Jesus Christ who first *began to do and then to teach: Coepit Jesus facere et docere* (Acts I. I.).

The first part of the programme.

To be good in oneself is therefore the first and fundamental part of the great programme which Don Bosco inscribed on the standard he raised aloft, when he called around him his first Co-operators. But before inscribing it there, he, under the influence of the grace of God, wrote it with his admirable life in the immortal pages of the history of the saints. For Don Bosco was indeed good, he was always good, he was ever increasing in goodness, until he became perfectly good.

Could I but unfold to you that sublime mystery of ever increasing goodness which was the life of Don Bosco, I might then be able to make you understand that more sublime and marvellous mystery of the participation in His own goodness which the Creator grants to the creature, when He chooses to raise a man to the heights of perfection, to lead him to the lofty peaks of sanctity.

Consequently it is impossible to speak of true goodness, if it does not begin from God, of whom it is written that He alone, even exclusively, is good. *Unus est bonus, Deus* (Matth. XIX, 17). Therefore if in creatures there is so to say, some spark of goodness, it comes from an intimate participation of God's abundance.

The goodness of God is in itself, with regard to man, of a supernatural character; and it is the participation in this goodness alone that makes men truly perfect. Still in the natural order also, God imparts to man something of His perfection, preparing in this order the foundation of that goodness and perfection which He will give to those favoured souls who in the supernatural order He has destined to be saints: for *diligentibus Deum omnia cooperantur in bonum, iis qui secundum propositum vocati sunt sancti* (Rom. VIII, 28).

The foundation of Don Bosco's goodness.

The foundation of the goodness and sanctification of Don Bosco I find above all in his family. His father, Francis Bosco was a good, honest, I might almost say, a holy man, and though Don Bosco lost him at an early age, when he could scarcely profit by his words and his example, still he inherited something of his goodness, which he never lost throughout his life, because it was a fundamental part of his character. For, my dear brethren, it is not only evil which is inherited, but good also, and the good qualities of parents descend to their children, so that it is the duty of parents not to allow their own nature to be corrupted by vice, but to keep it unspotted, to perfect it by the practice of virtue so that not only by their example but in their blood it may pass on to successive generations. Would that all children could say with a holy pride and the pulsation of a pure heart: "We are the children of Saints and we will never abase ourselves to unworthy and wicked actions". *Fili sanctorum sumus*.

But what shall I say of the mother? Margaret Occhiena was not only a good but a holy mother, who with her nutriment, and by her word and example transfused her whole self into the life of her son. Hence if Don Bosco was good and became perfectly good, after God, one may say without fear of being mistaken, he owed much of it to his mother, so that Margaret was for him more than a mother, as one who combined in herself the solicitude also of a father, uniting in a marvellous way sweetness with strength, authority with persuasiveness. She thus made Don Bosco one who in his life and apostolate combined in a wonderful manner paternal and maternal qualities with such perfection and continuity as few saints

have shown. Of this admirable woman we might frame a splendid panegyric because not only had she a principal share in the individual life, but also in the social life of Don Bosco, so that to speak in praise of her would only be praising her son, as in the same way all would redound to her honour that is spoken of her son. And do not take it ill if I have delayed somewhat on this point, for I wish all to understand the importance of good mothers and of their education in our families; for truly in the turmoil of external life, through being occupied in keeping up appearances, it would seem that the ideal has been lost.

Natural gifts.

Moreover, we might almost say that first in the natural order and then in the supernatural order God had made Don Bosco truly and profoundly good. He gave him more than usual intelligence so that his mind was eager, from the first glimmer of reason, for all kinds of knowledge, He endowed him with a prodigious memory by which, when quite a little boy, he remembered the sermons of his parish priest and was able to repeat them almost word for word; above all He gave him a sensitive and generous heart, guided by a character based on a resolute will, ever active and persevering. From his earliest years those who saw him might have asked with the people who marvelled at the prodigies in reference to John the Baptist: — "What, think you, shall this child be? *Quis putas puer iste erit?*" And the answer of one versed in the wonderful ways of God could only have been: "He will be a great Saint, and a great apostle!" Don Cafasso, who for a long time followed him with the scrutiny of a Saint, not only in his external life, but also, in that intimate life of the soul, when interrogated regarding him, answered as it were hiding through reverence the great work of God in him: "*Don Bosco is a mystery;*" but, that no one might interfere in this work, even in moments of difficulty, he added: "*He must be left free; leave him free to work!*"

A fact which is often found in the lives of the Saints.

Here I must state an important fact which, though resplendent in Don Bosco, is not isolated, but may be found one may say in all the Saints, more especially those destined to attain perfection by the work of the apostolate; and

the fact is this, that the saints are not only not foolish in mind or weak in character, but have generally striking natural gifts and qualities, which form, an adequate basis corresponding to the sublime operations which grace will produce in them; and this is to render them fitting instruments to continue and extend on earth the great mission of redemption of His Divine Son. Thus it was with Peter and Paul, James and John, Augustine and Gregory, Francis and Dominic, Ignatius and Charles Borromeo and hundreds and hundreds of others scattered over the whole earth and appearing successively through the ages. They were not only saints and great Saints, but they were also men of great talent and character, they were in short extraordinary men. And as if to prove that the rule has but few exceptions, the same thing has happened and still happens amongst women, especially those who, either alone, or at the side of some great saint, have been the restorers of Christian life in the world. Thus Scholastica and Clare, Catharine and Teresa, Jane de Chantal and Madame Barat and a hundred others including Margaret Bosco, were wonderful women, truly worthy even from their natural talents that God should have chosen them for the great mission He entrusted to them on earth.

Supernatural gifts.

If God did so much in the natural order for Don Bosco, what must be said of what He did supernaturally for him from the early days of his existence? The works of God are not only always harmonious in themselves, but display a wonderful progress; so we do not err in thinking that, when He has poured out on these chosen souls the treasures of His grace, He will do so with extraordinary abundance; and it is under this aspect that he, from boyhood, and even from childhood, appears extraordinary. In fact the love of purity, the fervour of piety, the zeal for the salvation of souls which formed the special character of the work of his own sanctification in his after life, manifested themselves in him from his earliest years with the impetuosity of a saint. His mother brought him up, as Tobias brought up his son, to fear God and keep from all sin; and he was truly like that holy youth who not only fled from sin as from the face of a serpent, but was on the watch to avoid even the most remote occasion, especially in regard to the virtue of

purity. A great lesson for all, especially for the Co-operators, because the real foundation of all goodness, of all sanctity, for ourselves and to a great extent of doing good to others is in purity of life, animated by a profound and efficacious fear of sin. This seems to be only the negative part of sanctity and indeed it is so; but you may be sure that, almost without our perceiving it, it becomes an eminently positive part, since in always avoiding whatever is unclean we become chaste, by keeping ourselves from acts of pride, humility takes root in us, and so of the rest.

Naturally this love of angelical purity increased on the one hand, and was nourished on the other, by that profound spirit of piety which showed itself at an early date in Don Bosco. For from his earliest years, praying, serving at the altar, listening to the Word of God had the greatest attraction for him. An attraction which increased until it became a real hunger when he had tasted in Holy Communion, which he received with the transports of an Angel, *how sweet is the Lord to the souls that seek Him.*

And it was in these transports in God and for God that his zeal was so soon enkindled for the salvation of souls; for, what was his object in all this, but to make all, especially boys of his own age, taste the sweetness which he experienced when he drew nigh to God. Hence his little sermons to them when he was still a shepherd boy, hence the undertaking of games, of all those fascinating arts, which were so characteristic of him, to lead souls to God, or if you like, to bring God to souls.

The rule of perfection.

It was in this internal and external activity of piety and of zeal, perfectly guarded by purity of life, that his priestly vocation was matured. He felt a powerful attraction towards God and for the souls so dear to God; it seemed to him that God wished him to leave the world to seek, in his own sanctification, the power to sanctify others. On the other hand to be in contact with the world, though it might increase the difficulties of his own sanctification, would give him greater facilities for doing good to souls, for leading them to God and to salvation. And this, through prayer and advice, soon appeared to him the Will of God in his regard, and he devoted himself to it with all the strength of his soul. But how great was the cost in the

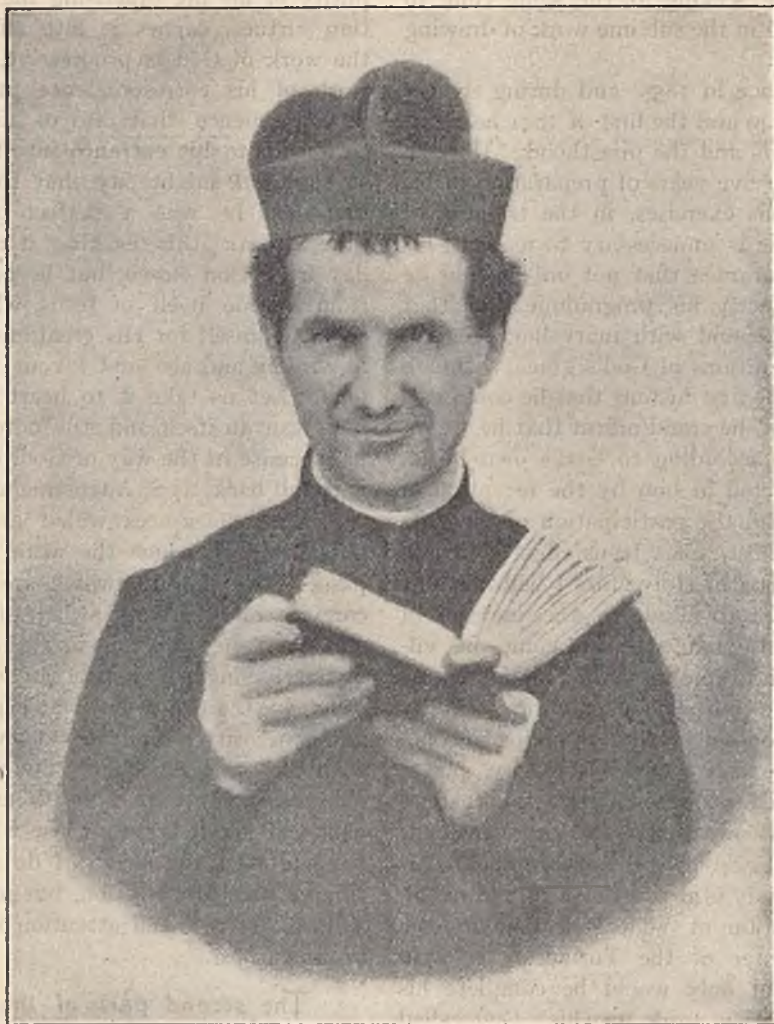
opposition of relatives, in external labours, becoming as it were a pilgrim or an exile from his own home, in detachment from what was dearest to him in this world, his own mother. But he never gave up, and at the age of sixteen he was able to begin his Latin studies and at twenty received the clerical tonsure. But throughout all this he was happy as a child who at the dawn of life could say: "*Dominus, pars haereditatis meae... tu es qui restitues haereditatem meam mihi*" (Ps. 15. 5). *The Lord is the portion of my inheritance.*

But here is precisely the mark of that lofty perfection to which he, at that age and in the midst of so many uncertainties and changes, under the guidance of God, had already attained. In this there is a great lesson too easily forgotten, bringing ruin on our spiritual life, whilst we think we are labouring to make progress therein.

The rule and measure of our perfection is and can be no other than the Will of God; for Jesus Christ Himself proclaimed not only that He had come into the world for no other end than to fulfil His Father's Will, but also that to do the Will of His Father was the principle of His life, His meat and drink. Nor did He will this for Himself only, He willed it for all those who after Him would walk in the way of perfection by imitating the perfection of the Father who is in heaven; thus when at Capharnaum he was asked to go outside to salute His dearest Mother, without moving He said, looking with kindly eyes on His disciples "Whosoever shall do the will of my Father, he is my brother, my sister, even my mother." *Quicumque enim fecerit voluntatem Patris mei... ipse meus frater, et soror, et mater est.* (S. Matth. VII, 50).

On the way to the priesthood.

To understand the height of perfection to which Don Bosco had attained in those few years and amidst so many hindrances, it suffices to look at the rule of life he made for himself on entering the seminary; a rule in which whilst placing before himself what, for the future, he would have to do or to avoid as favourable or contrary to the ecclesiastical spirit which, in reality, is no other than the spirit of Jesus, he shows clearly how he was not only illuminated, but completely penetrated by it. It is, in fact, simply a method for a more profound detachment from the world to give himself more com-



A painting done in 1861, by a pupil of the Oratory, from an early photograph of Don Bosco.

FROM THE BAPTISMAL REGISTER, RECORDING THE BAPTISM OF DON BOSCO.

August 17th 1815. — John Melchior Bosco, son of Francis Bosco and Margaret Ochiena, born yesterday evening, and baptised this evening with solemn rites by the Very Rev. Don Joseph Festa, Assistant Priest. The god-parents were Melchior Ochiena, and Madeleine Bosco.

Die Decimaseptima Augusti 1815
 Bosco Joannes Melchior, filius Francisci collypii, ac Margaretae Ochiena, jura-
 tum Bosco huius vespere natus, et hoc vespere solemniter baptizatus ab S. R. P. D.
 Josepho Festa V. L. Patris fuisse Melchior Ochiena et Margaretae Bosco viduae
 quondam Ochiena, huius loci S. Mariæ Comitis. *S. Bosco*
 Josepho Antonio Parroco Vicario.

pletely to God, seeking at the same time to exercise himself in the sublime work of drawing others to God.

This took place in 1835; and during the second half of 1840 and the first of 1841 he received Holy Orders and the priesthood. How he employed these five years of preparation in his studies, in pious exercises, in the training of his own soul, it is unnecessary to recount; his past was a guarantee that not only would he carry out perfectly his programme, but that he would correspond with marvellous generosity to the operations of God's grace, so much so that from the first instant that he could call himself a priest, he could affirm that he was a priest entirely according to God's own heart. What was effected in him by the reception of Holy Orders and the participation of the gifts of the Holy Ghost, what Jesus effected in him in the celebration of Holy Mass I will not now speak of, except to allude to the increase of kindly affection extended to his home, his village and all who came in contact with him, as well as in the purpose of his life. Many places were proposed to him as giving an opening for the exercise of his ministry, places which presented no special attraction except that of being his own master; he chose, instead, to enter an Ecclesiastical establishment because in the study of moral theology and in the spiritual direction of Ven. Don Cafasso, the venerated Master of the Turinese clergy in those days, not only would he complete his preparation for the work to which God called him, but without searching too far he would find himself on the spot where that mission would begin, never to leave it till his death.

Recapitulation.

From this moment the work of his own sanctification, to be good and perfect, admirably prepared him for the other, to do good to others. But before we follow him in this field of labour which he traversed as a giant, unweariedly, performing real miracles in apostolical work, let us in a retrospective glance, gather up what we have been saying about the work of his personal sanctification. In this we have admired on the one side the work of God, who makes the plan and gives the strength to carry it out, and on the other the work of Don Bosco who examines the plan and at the cost of privations, mortifications and numberless labours, a little at a time, on the foundation of the profound

purity of his life practising the highest Christian virtues, carries it into effect. Thus, as the work of God is progressive, so also is the work of his correspondence progressive; and in consequence that also of his own sanctification up to his entrance into the priesthood, so that one might say that from those very first days he was a perfect priest. Let us take to heart, this teaching; it comes to us today from Don Bosco, but he only gathered it from the life itself of Jesus, who, whilst preparing Himself for His great mission advanced in wisdom and age and favour with God and men. Let us take it to heart for it is most important in itself and still more important for us, because in the way of God, not to progress is to fall back, as S. Augustine and St. Bernard say; since the graces which are God's work, pass; time, in which the work is to be done, passes; our powers, which are the means of carrying out the work on our side, pass away; and one thing only remains, the responsibility of not having performed our duty. On the other side there are many who begin with energy and generosity, there are but few who continue with the same generosity, there are still fewer who continue not for a short time but until the end; and yet it is only those who persevere to the end who are saved. I do not wish today to give you a meditation, but remark that this subject deserves full attention from souls who are in earnest.

The second part of the programme:
To do good to others.

Now let us follow Don Bosco who is about to begin his mission. From the beginning when asked what he thought was his vocation, he replied: "To study in order to be a priest and become the teacher of so many who, like my own companions, know little of God and of religion." This idea was confirmed by the dream he had when ten years old at Murialdo, in which it seemed to him that a lady entrusted to him a large flock of sheep to tend, and who, when he manifested his fear of being unable to do this, rejoined that she herself would give him the strength and the means. Such an opportunity of doing good to the young, especially to the more neglected, seems to have been not only a plan, but a firm purpose; and as it happened, in the very first years of his priesthood, in the exercise of his ministry he had to enter the prison; there he saw youths who, whilst

they paid the penalty of crimes committed usually through ignorance, were preparing themselves almost inevitably to commit greater and more numerous ones through malice; a vocation which ripened in his mind, guided indeed by the superior light of grace, so as to sketch not only the whole plan, but the full organization which in the midst of contradictions of all kinds, made him say: "As I cannot hire a room I will build one with the help of Our Lady. We shall have extensive buildings to accommodate as many boys as present themselves, we shall have work-shops of all kinds so that the boys may learn the trade they select, we shall have a fine court-yard and a spacious vestibule for recreation, a magnificent Church, clerics, catechists, assistants, teachers of trades, professors and finally priests who will take special care of those showing a vocation to the priesthood." These words which from the circumstances of the time may be called a true prophecy, contain in embryo the whole work of Don Bosco, that work which from the Saint whose meekness was to be its characteristic he named Salesian, a work which in its grandeur and in the way it burst forth and grew to perfection showed that its true author was not Don Bosco, but God Himself, of whom Don Bosco was a skilful and a faithful instrument. This close and intimate relation, seems to bring out the point that, if God had in view the making of a saint, He had still more in view the making of an apostle; but this comes out yet more clearly in the development of the work itself, for in that process the direct intervention of God by means of miracles and prophecies was not only evident, but we may say continuous, and I forbear even to glance at these, because it is a part of Don Bosco's life which being so extraordinary, is better known and is fortunately so clear that it is not even disputed; and this for the simple reason, that the things occurred, not in the so-called darkness of the middle ages, but in the full light of the criticism of the nineteenth century. Nor will you expect me to describe the marvellous development of the Salesian Work; I will try rather to enter into its spirit, that spirit which should animate you all, who, as Cooperators, have consecrated yourselves to it, at least if you are anxious to carry out not only the first part of the programme inscribed on your banner, but also the other *To do good to others*.

Beginning and development of the Salesian Work.

In 1841 on the 8th of December, dedicated to the Immaculate Conception of Mary, Don Bosco welcoming lovingly in the Church of St. Francis the boy Garelli who had been ill treated by the Sacristan, laid the first stone, of the Salesian Oratory; this happened only six months after he had received priestly orders. On the same date, the Feast of Our Lady's conception in 1844, in the Institute of the Marchesa di Barolo, he blessed and dedicated the Chapel to St. Francis of Sales, choosing him solemnly as protector and model of the work he was founding.

After many disappointments, after contradictions of all kinds, ecclesiastical and political, on April 12th 1846, the Oratory took up its permanent abode in Valdocco and began that ordinary and natural development which was to become so great and conspicuous.

It was then that the devil attempted to strike a final blow, the elimination of Don Bosco by a terrible malady which brought him to the point of death; but this was overcome chiefly by the prayers of his boys; and he, accompanied by the good Margaret, removed his abode to Valdocco, uniting permanently his life and that of his mother with the Oratory, never to be separated except by death. In three years following, three other Oratories were opened and he enriched the educational world by a new institution, entirely his own, the Sunday and evening schools. In 1850 he established the *Students' Division* and in 1851 four of them put on the cassock, verifying to the letter his prediction, *we shall have clerics*; soon after he dedicated his first Church to his patron St. Francis of Sales. Meanwhile the Institute increased, and he, amidst the labours of the ministry and numerous publications of all kinds, was giving the final touch to his great work the *Society of S. Francis of Sales*, welcomed by Pius IX who definitely approved the Rules in 1874.

Meanwhile, in 1872, the Institute was enlarged on the corresponding side by the founding of the Congregation of the *Daughters of Mary Help of Christians*, which was to be for the Salesians in a certain sense what his excellent Mother had been for Don Bosco.

Thus it seemed as if the Institutions were complete, because there were priests and religious

women who could devote themselves to the salvation of both sexes, wherever the need was greatest. But on the one side means were wanted, and on the other it was necessary that the work, extending also amongst the people throughout the world, should arouse enthusiasm for their own perfection and for the sanctification of others, for this had been the grand object of the whole life and activity of Don Bosco. Thus in 1876 he obtained the approbation of the *Union of the Salesian Cooperators*, which, we may say, is the object of our Feast today.

Meanwhile the Oratories were multiplied and to them were added Colleges and both of these by similar institutions perfected themselves for the good of all, to the increase of piety and at the same time of Christian civilization. But the Old World seemed too narrow for the zeal of Don Bosco and his companions, and it was not sufficient to cure the corruption of the decadent civilization of nations grown old in effeminacy, but it was necessary to hasten to the New World and to carry thither Christian civilization or to renovate it among the new nations of the South. Thus in 1878 began the despatch of missionaries to Patagonia, and little by little the whole of Tierra del Fuego and the adjacent islands were evangelized, erected into a Vicariate and Prefecture Apostolic, at the head of which were Salesian Bishops, as Don Bosco had foretold. Meanwhile the work continues to spread in the Old and New World; its increase did not stop with the death of Don Bosco, in 1888, but rather from that date, perhaps owing to his heavenly patronage it has acquired fresh vigour, so that today we may say the work has spread throughout the world, reckoning 250 Institutes in Italy, 520 in other countries in which are gathered for instruction in religion and a complete training more than 300,000 of the young generations.

In presence of these facts which are indeed extraordinary, because it appears impossible without an intervention from above, to do so much in so short a time with such inadequate means, we feel constrained to exalt that Divine Providence which in such disastrous times raised up so great an apostle, of whom in 1907 the cause of Beatification was introduced with the concession of the title of Venerable. But our surprise and at the same time our gratitude to Divine Providence will increase still more, if we penetrate beneath the surface and exam-

ine the intimate essence of this marvellous work.

The Salesian Work is the outward manifestation of the goodness of Don Bosco for the benefit of others.

The Salesian Work, in the whole of its admirable organization, is an eminently spiritual work, and may be termed the fruit or the extension of the goodness and personal Sanctity of Don Bosco to the sanctification of others; so that they who pride themselves on having such a father, to carry on his mission must take the same road, to attain the same end: *to be saints in order to sanctify.*

His Eminence Cardinal Svampa, my predecessor, in his funeral oration for the tenth anniversary of the death of Don Bosco, having designated him, after S. Paul, as *the just man who lives by faith*, that faith, which according to S. Paul himself, is active and works by charity, applies to him the prophecy spoken by Samuel: *And I will raise one up a faithful priest, who shall do according to my heart and my soul*, nor do I think a more suitable application has ever been made. That Don Bosco in his private life was a faithful priest animated by the sacerdotal spirit, we have fully recognised. So in his public life, in the development of his great plan of the Salesian Work, he was animated and guided by the same spirit which he followed with the same fidelity, the same constancy, the same generosity. He considered himself, as we said, an instrument in the hands of God, so that he added nothing, he omitted nothing, he would not anticipate or postpone an action; he did what he felt he should do in accordance with the will of God. For this reason he was not unduly elated by success, which he attributed always and entirely to God: he was not cast down by difficulties, nor disturbed by contradictions, even when they came from those in power, even when they seemed to be the result of good intentions. His whole activity was directed to one end, and to one end only, that which was in conformity with the Will of God, and to His divine spirit. Now what could this be but the diffusion through the world of the knowledge of God and with that knowledge the promotion of His holy service? This is the true characteristic of the Work of Don Bosco; it is, even on the material side, a work of moral redemption, of religious recovery, especially of those whose cure is

more easily effected, but who also are more easily ruined, and through whom society will receive a good or bad impulse, according as they are well or ill directed, as is the case with the young. His work then is also one of civilization, but an eminently Christian civilization, because in the holiness of his spirit he felt deeply, as he had learnt from his knowledge of history and experience of life, that there is no true civilization but that which is based upon religion

teaching; the teachers must also be religious, if not by actual bonds, at least in their spirit and conduct, because example will strengthen their words, and the pupils whilst learning grammar, history, or a trade, will learn also to be good men and true Christians.

Hence also correction should not have for its basis punishment or even reproof, but should have a persuasive force, the infusion of a new spirit, using the same means that are employed

for instruction and education, since as they have a preventive power over the passions, they have also a restorative strength over those passions which have been vitiated, giving back their pristine health, and moral vigour.

And that this wave of Christian piety might be more effectual he would have it illuminated by devotion to Our Lady who long ago had told him she would confide her flock to him, promising him her help.

In his great plan were included also labour and recreation, each in their various forms and it could not be otherwise; for if the work of instruction and education gives intellectual and moral power for life, labour gives the means of honourably supporting life itself, and recreation regulates the material and moral powers so that prolonged toil should not, weaken them, but add to their moral strength and energetic

action. As these things are practical for all, they are still more necessary for the young, who have to prepare their own future by means of labour. Thus a life passed in the practice of piety, in labour and recreation becomes not a burden that oppresses, not a diversion that is tedious, but a tranquil field of work, in which the individual earns his daily bread in this life, and an eternal recompense for the future, and for society ensures order and tranquillity, well-being and progress.

The Christian idea of life.

This is another of those points which is of very great importance in the Salesian Institute and in which the educational genius of Don



The farm-house in which Don Bosco was born.

and the religion of Christ which is the foundation, without which none other can be laid.

Don Bosco's method of education.

Hence, in his programme, education must have for base the Catechism and religious instruction; practical life must gain strength from prayer, its food must be the holy Sacraments, which should sanctify both study and labour, be the source of activity and of rest and even pervade the recreation, which cannot be healthful, cannot indeed be a true relief if it is not humane and at the same time Christian.

Hence the directors must be priests or religious in the true sense of the word, because they have to infuse the spirit of Christ with their

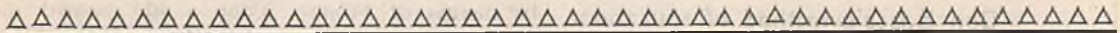
Bosco is more clearly manifested. All, wrote Montalembert fifty years ago, all are asking in wonder and fear whence come these swarms of men, lawless and without faith, who make their appearance in days of social disorder and who, like the barbaric hordes fifteen centuries ago, threaten to sweep away all civilization? And we may well be alarmed but not surprised. They come forth from those depths to which the masses have descended, since they were forced to work on Sunday, and are deprived of all that religion had designed for their instruction and consolation; an insatiable avarice having taken its place. These are crowds perishing with hunger, because their moral sustenance has been taken from them; they are without faith because rich and learned men have striven for a century to root out this treasure from their hearts; they are lawless because too often their masters and leaders have taught them to respect no law... Terrible result of irreligion and avarice which conjointly are ever undermining the foundations of civil society. Don Bosco recognised the evil by which, for more than a century, society was being undermined through irreligion and licence, resulting in an insatiable avidity and profound insubordination amongst the most neglected and yet the most vital class of the population; and with the Institute that has for its object the Christianizing of the masses, particularly of the young, whilst giving them an employment to earn their living, he had in view the healing of this deep wound. It is certain that where there are pupils of Don Bosco and of his institutions, neither socialism, nor anarchy, nor that enervating demoralization can take root and the reason is quite simple. All these systems are derived from the materialistic idea

of life; so, being its own end, it revolves upon itself seeking by individualistic egoism to draw all to itself for its present happiness; whilst the idea of Don Bosco's life and of his institutions, that idea which they have sought to instil into the rising generations, is the Christian idea, in which life issues from God full of strength, to return to Him abounding in merit, to have its reward not in time but in eternity to which it looks in the future.

One word to the Co-operators.

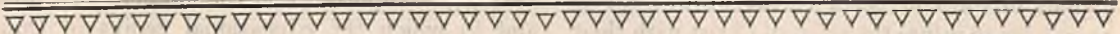
Therefore, you who are Cooperators must not be satisfied with only supplying the Salesian Work with material means for its existence and for the carrying out of its great individual and Social programme; but you must also be its defenders, and carry out the same programme because you belong to the Institute and form a branch of the tree so spiritually fruitful.

Remember, however, that in your life you will not effectually carry out the second part of the great programme inscribed on the banner Don Bosco displays before you, unless you exert yourselves to realize in your own life the first part of the same programme. Even if you did little for the second part and devoted yourselves seriously to the first, your example would have a wonderful efficacy. Thus Don Bosco, as I said in the beginning, taking as his model the Divine Master, began by doing first and teaching afterwards. Thus may it be with you, and I shall be happy to number you not only amongst the Salesian Co-operators, but also amongst the Co-operators in my own Mission in this illustrious city and diocese.



In the subsequent issue which is to do duty for September, and October, there will be begun a new Life of the Venerable Servant of God Don Bosco. It is based upon the authentic life written by one of the earliest members of Our Society, who was in the most intimate relation with Don Bosco throughout nearly the whole period of his Apostolate.

By inserting a fairly large instalment in each issue, it is hoped to bring before the Reader without undue delay the portions dealing with the later years of his life and work, which are not so well known to the public, and which contain matters of special interest.



The Archbishop of Buenos Ayres

and the Centenary Feast.

As practically the whole of Europe is drawn into the conflict, the Centenary could only be celebrated in those countries which lie right away from the war

various functions in honour of Our Lady Help of Christians, the Patroness of Don Bosco's work.

In June shall be convened the customary Assembly of the Past Pupils' Association.



The hill-side on the road to Murialdo, where John attended the cattle at pasture.

zone; and this applies particularly to the flourishing Schools and Institutes in the Republics of the South American continent.

The Argentine, the first American State to which Don Bosco sent his missionaries, is leading the way in regard to the celebrations for the centenary of the Feast of Our Lady Help of Christians and the birth of our Venerable Founder. In April 1914, the National Council of the Past Pupils Association drew up the following proposed outline of the festivities.

The commemorations shall be inaugurated in the month of May and shall terminate with the pilgrimage to Lujan in October.

The month of May 1915 shall be kept with

In July and August meetings shall be held in connection with the various societies and clubs which are under the organisation of the Salesians; a new Festive Oratory shall be established, and the great Academy given by the Present Pupils.

In September shall be held the combined gymnastic and drill display by all the pupils, and the public procession and demonstration.

On October 7th, 8th and 9th shall be held the Congress of the Past-Pupils, followed by the pilgrimage to Lujan on the 10th.



In connection with these proposed festivities several Bishops addressed pastoral letters to

their dioceses, urging the faithful to take part in the public celebrations. His Grace, the Archbishop of Buenos Ayres sent the following to his Archdiocese:

To the Dean and Metropolitan Chapter, to the Clergy, Secular and Regular, to the Faithful of our Archdiocese, Peace and Blessing in Jesus Christ: Venerable Brethren and Beloved Children:

After having paid our homage at the sanctuary of Lujan, to commemorate the coronation of Our Lady of Mercy at Savona by His Holiness Pius VII, another memorable date is fast approaching, viz the Centenary of the Feast of Our Lady Help of Christians. This was instituted by the same Pontiff in 1815, to celebrate his return to the Apostolic See, after his imprisonment under the Napoleonic domination.

The feast of Our Lady Help of Christians.

In 1541, St. Pius V had added the invocation *Auxilium Christianorum, ora pro nobis* to the Litany, after the great Christian victory; so this other Pius confirmed it by establishing the Feast, which recalls to our minds all the victories obtained by the Queen of Heaven on behalf of the Church and the Christian people.

The *Oremus* composed for the Mass, lays before the Help of Christians the public and private needs, and asks for constancy and fortitude against the enemies of the Faith and of our souls; while the hymn *Saepe dum Christi* records the victories and triumphs of her power and begs her continual protection.

The Christian world has never been in greater need of the assistance of Our Lady than in the actual circumstances, when so many nations are involved in an almost universal conflagration. The countries which only yesterday were objects of envy for their wonderful progress and the advance of their civilisation, are now engaged in a titanic struggle; their sons are falling by thousands on the field of battle, and there is no authority or moral force which can mediate for a cessation of such calamities.

The sight of so many victims of the war, of the lines of young men in the best years of their life marching away to battle, and exposed to cruel suffering and death cannot but force us to imitate the prophet and intercede with God, and to beg the intercession of her, who for the

very reason of her intervention in times of distress is called the Help of Christians.

Doubtless the christian nations have at times been untrue to their name, and their example... has brought upon them a heavy responsibility before heaven and earth. But we must be the more persuaded that all classes must combine to counteract the evil tendencies of modern life, and that without this reaction, particularly in safeguarding the faith and morals of the young, there will be no true reconciliation with God, nor lasting peace among men.

The work of Don Bosco.

Our Lady Help of Christians herself, in this year of the Centenary of her Feast, offers us a simple yet successful method of action and co-operation in the work of social well-being. The mother of Our Redeemer and of men, true to her name and her work in olden times, desires to put before us the means required to counteract the evils and dangers which are the outcome of the efforts of the enemies of religion. For this purpose she made use of her great servant and client, whom she made the Apostle and Father of the young, the Ven. Don Bosco, of whose birth, by a happy co-incidence, we are also about to celebrate the centenary in the August of this year. In his vast and multi-form work there is the solution of many of the social problems which agitate the world today.

The Salesian Society.

His work began by a Festive Oratory — which afterwards developed into the Oratory of St. Francis of Sales, with its immense schools, and the far-famed Basilica of Our Lady Help of Christians.

Our venerated predecessor besought Don Bosco to send his Sons to this Our Republic and in 1876 the Salesians came to the mission of *Mater Misericordiae*, and *St. Nicholas*; later on they were entrusted with the parishes of St. John the Baptist at *Boca* (1878), of St. Charles at *Almagro* (1878) this latter becoming the Central House of the Order in the Argentine, and a rival to its mother-house in Turin.

We are glad to remember that it fell to our lot to establish the first Salesian Missionaries in Patagonia, where, by their intrepid zeal and conspicuous ability, they reaped an immense

harvest of souls, and laid the foundations of a flourishing christian civilisation.

Our Capital and the Provincial centres have been witnesses of the continual progress of that work, as it rapidly multiplied before our eyes. Its Festive Oratories gather together and instruct immense numbers of our boys, preserving them at the same time from innumerable dangers; the schools of Arts and Trades, or Technical Schools, have provided large numbers of skilled and trusty workers for the rising

self-sacrifice; a spirit which makes them so powerful in all those works which deal with the training of young girls, and in rendering assistance in all corporal or spiritual infirmities; it is the spirit which commends them to all hearts to the bad as well as to the good, to christians and infidels alike.

Consoling results.

In our own Province, these two Institutes



The farm-yard where John Bosco held his first gatherings of boys, he himself being about ten years of age.

industries; while the agricultural schools and vine-production centres are a great asset for the general welfare; the Colleges and Schools form a world of their own, where every branch of education is in a flourishing condition of constant progress.

The Nuns of Mary Help of Christians.

But the work of Don Bosco is not confined to the Salesians. He understood the important part played by the woman in this materialistic age, and founded the Daughters of Our Lady Help of Christians, an order whose distinctive mark is the spirit of charity, selfdenial and

educate in their seventy-five Houses some 25,000 boys and girls; and this is all carried on in the method of enterprising charity, at once active and patient, which the Founder initiated for his followers. The consoling results of this work in various quarters of the Capital, the numerous ecclesiastical vocations obtained, the clubs and social work among the Past-Pupils of both sexes, which extend into all classes of society, plainly demonstrate that the work of Don Bosco is providential in its mission, and a new manifestation of the power and goodness of the Help of Christians in the salvation of the world.

The Co-operators.

The Ven. Don Bosco incorporated another and very vital element into his work, and one which corresponded admirably with the demands of the time. He formed the Union or Association of Salesian Co-operators, not only for the support of his Institute but also to promote among the well-to-do the exercise of charity, and that spirit of benevolent activity which was his own characteristic. These Co-operators are the Tertiaries of the Order, in keeping with the idea of the Ancient Religious Orders, but with the proviso that their object is a religious and social endeavour by means of action and almsgiving, and as such approved and indulged by the Sovereign Pontiffs. Every House and branch of the Work of Don Bosco should have its nucleus of Co-operators and by this means, either directly or indirectly, every branch of society is brought into connection with others, and with a centre from which christian life flows. Action and co-operation should be inseparable in this Association, and it is in fact only by this means that there has been such rapid and vast development in so many lands.

Every one should therefore be enrolled under this banner which has the standard of Our Lady Help of Christians waving over it, and is commanded by her servant Don Bosco. This would be the fulfilment of his prophetic words, that a day would come when the name Salesian Co-operator would be synonymous with good christian. It must not be thought therefore that Don Bosco established the Third Order only, or especially for the rich, for his words and writings appeal to all catholics alike.

The interoention of Our Lady Help of Christians.

Don Bosco's own spirit of charity was indeed wonderful, and he disseminated it by his conferences in the large towns of Italy, France and Spain. But in order to move such large numbers to follow his generosity it was necessary that Our Lady Help of Christians should

visibly intervene by the wonderful cures and favours, which at once made her devotion famous. It was through this intervention that Don Bosco obtained as it were the sanction of heaven for his mission, and in it he had undoubtedly an infallible argument for the conviction of the hesitating and sceptic; and it was through it, that such large numbers of Catholics joined his Association, since it opened to them a means for obtaining both spiritual and temporal favours.

Would that the "Madonna of Don Bosco," as she was soon popularly called, may renew these prodigies in our midst today, so that all classes may combine in the promotion of good works particularly among the young, and that the spirit of Don Bosco's early Co-operators, with their remarkable zeal and generosity may be re-awakened in our own time. This can only be accomplished by the intercession and co-operation of the faithful; by which means the spiritual and temporal necessities of our country will be remedied and bright hopes awakened for the days in store.

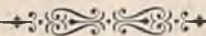
The Celebrations.

To obtain these favours we invite all the devout clients of Our Lady Help of Christians to assist at the solemn functions which will take place at the Sanctuary of *Abmagro*, particularly during the eight days of the mission and the procession at its close. We hope to pontificate on that day, and to intone the *Te Deum* in thanksgiving for past benefits, and to obtain the special blessing of God during the present times of distress.

We direct this letter to be read in all the Churches and chapels of our Archdiocese, on the first Sunday after it is received.

✠ MARIANO ANTONIO.
Archbishop of Buenos Ayres.

One of the earliest items of the above-mentioned festivities was the opening of the new *Collegio Maria Ausiliatrice*, as an act of homage and commemoration, in a suburb of the capital of the Argentine.



The Very Rev. Don Albera's Message to the Co-operators.



Although it has been impossible to issue Bulletins to the various countries at war, the late participation of Italy in the conflict has so far made it possible for the chief edition to be published. In his annual letter our Superior General explains these reasons to the Co-operators, and points out the disastrous results to all such works as those in which he is engaged, if assistance should fail, or should complete isolation render communication precarious. Naturally enough whole sections of the Co-operators in the various European countries are altogether unable to continue their former assistance, and Don Albera takes refuge in the protection of our Ven. Founder, in the well-tryed generosity of the Help of Christians, and in the christian hope that all should try to foster even amid calamity.

The year 1914 was not a propitious one for new undertakings, yet a certain number were inaugurated, principally because they had been promised long before. Far reaching effects are expected from those in the missionary lands such as that at Comodoro in Patagonia, and at Indanza among the Jivaros Indians in the state of Ecuador, at Heung-Shan in China, where the missionaries seem to have met with wonderful results, and where a vast apostolate is opening. Moreover in spite of our already immense missionary labours, we have acceded to the express desire of the Holy See, in accepting the Prefecture Apostolic of Rio Negro in Brazil, a most laborious and difficult field, which has already worn out the robust health of other zealous missionaries. Immense graces and heroic sacrifices will be necessary to accomplish the objects of this mission.

The revered name of Pius X will always be associated with these missionary enterprises, which seemed to appeal directly to his heart, as the Vicar of Christ and the Supreme Shepherd of souls. The vast districts of Matto Grosso in central Brazil particularly attracted his care, and he always expressed admiration for the great work accomplished by our confrères, accomplishments which have indeed only to be known to arouse admiration, and which have cost super-human efforts and

great ability. For this reason, doubtless, he chose from among them the auxiliary Bishop to His Grace the Archbishop of Cuyabá, and also the first Bishop of the newly erected Prelatura, which embraces the whole mission of Matto Grosso. This latter choice fell upon a missionary whose name has been conspicuous in our columns for many years, Mgr. Antonio Malan, who is the recognised apostle of those regions.

This record of the interest displayed in our missionary labours by Pius X recalls the encouragement shown by the present supreme Pontiff at the audience given to our Superior General. Don Albera was particularly impressed by the kindness of the Holy Father, who treated with him of the many works in hand, and the means to secure even greater results than hitherto. Since then His Holiness has raised another of our confrères to the Episcopate, and made him Apostolic Administrator of the Archiepiscopal See of Santiago in Cuba.

Other sources of consolation during the past year were the many pilgrimages to the Sanctuary of Our Lady Help of Christians at Turin, some, coming from even so far as Colombia and Mexico accompanied in each case by the Bishops of the Diocese. These were a foreshadowing of what would have occurred on the occasion of the double centenary, had the times been normal. These considerations lead our Superior General to point out, that during this year all should strive to increase their devotion to Our Lady Help of Christians, and to take part in the local commemorations of the Centenary, which will form a public act of homage to the Queen of Heaven, such as of old drew down signal benefits on the Christian people.

Moreover, how could the centenary of Don Bosco's birth be more fittingly kept than by endeavouring to realise the ideals for which his name and work stands? We refer again to the authoritative words of Pius X, who from an intimate experience of the needs of the times, and a first-hand knowledge of parochial administration, saw deep down into the radical changes that would result from an adoption of Don Bosco's methods.

"I most fervently hope," he wrote to Don Rua, "that this Association of Salesian Co-operators will spread its organisation every day, so that it may exert its influence in every village and town, and that through the zeal of the Bishops the spirit of the Founder of the Salesians may live and flourish, and the numbers of his followers continually increase." It is particularly at this time that these words of His Holiness should be remembered, for the appropriateness of the occasion has a great deal to do with the achievement of a purpose, and the memory of Don Bosco and his apostolate will make a special appeal when the commemorations are being held.



Don Albera goes on to point out the means for securing this desirable end. They are means which have been formerly pointed out in the Bulletin, but which in countries such as ours are particularly difficult to realise. He says:

1st Each one in his own sphere should strive to copy the spirit and methods of Don Bosco. Parents, for example, should devote particular attention to the christian education of their children, adopting the diligence and constant activity which prevents evil, as Don Bosco did in the case of his adopted children. A master should not only have in view the instruction of his pupils, but their training in good christian ways, so that a complete character may be formed in them. A priest has vast opportunities of zealous endeavour among the sections of his flock, and it is this activity in good, that is one of the principal marks of Don Bosco's work and spirit.

2nd. To this individual effort should be added some form of co-operation in good works, which will assist the clergy of the parish in their heavy tasks, and those suggested are assistance at the Sunday catechism for the young, the spread of good, Catholic literature, the promotion of associations, clubs, confraternities etc. It was this assistance that Don Bosco said would chiefly repay the Bishops and clergy for the promotion of the work of the Co-operators.

3rd. While some Co-operators are able to give some form of active work and personal service, others are prevented from so doing by many circumstances.

There is another means left for them. It includes those to whom God has given large possessions to administrate for Him, and those who are in a

position to promote the establishment of a Festive Oratory or Church or similar good work. This is particularly in accordance with the spirit of Don Bosco, and no better means could be undertaken to mark the double centenary of this year.



In conclusion Don Albera recommends all the Co-operators to redouble their prayers and supplications, both for the welfare of our own association, and for the great public necessities of these times. At the time of writing his annual letter, the participation of Italy in the war was not yet certain, or he would have dwelt on further means of active charity. Since the opening of its campaign, he has promoted various works of assistance, and promised that, as in other times of national necessity, the doors of our Institutes shall be opened to the young who are in need, and that every thought be given to the soldiers, who may be able to take advantage of our many schools, both for their spiritual exercises and material assistance.



BOOK NOTICES.

The Catholic Truth Society of Ireland has published the following among their series of penny books.

1. Benedict XV. and the unrest pervading human society. R. I. Kelly, K. C.
2. Belgium (illustrated), by R. L. P.
3. Property: Its distribution, by M. Christie B. A.
4. The three companions of Christ etc. by the Rev. G. O'Neill S. T.
5. Confessions of Louis Veillot, by John Hannon.
6. Popular and Patriotic poetry, Part IX. Compiled by R. J. Kelly. K. C.
7. Tales of the Night Shelter.
8. The Emerald Library of short stories, by E. F. Kelly, Numbers 12 and 13.

24 Upper O'Connell St. Dublin.





News from the Missions.

FLOWERS AND FRUITS.

(From the record of our Missionaries).

VII.

The Angels of Tierra del Fuego.

The Lord gave them to us, the Lord hath taken them away: *Sit nomen Domini benedictum!*... God gave to this Mission of *Candelaria* three charming little boys and one little girl, the best and most intelligent one can imagine, true Angels in the flesh, and whilst we regarded them with the brightest hopes the cruel scythe of death cut them down almost unexpectedly, one after the other.

Gifted with unusual intelligence, of gentle disposition, they were loved and esteemed by all who knew them. They quickly learnt the language of the country and the Catechism, so that they were allowed to make their First Communion at an early age.

It was most consoling to witness the devotion and recollection with which they approached the Holy Table almost daily! Innocence was depicted on their countenances and each of the four made a most holy death!

The first to take his flight to heaven was called *Gulio Ciaciar*, son of Matthias, an Ona Indian, and about ten years of age. The day before he died, I heard his Confession and gave him Extreme Unction, and promised to take him Holy Communion the following day; but to my astonishment early in the morning I saw him in the Church in his mother's arms; for being Sunday, he wished also to hear Holy Mass!

During the whole time of Mass the mother had him sitting on her knee, because the poor child was almost in his agony; and the mother and son received Communion most devoutly to the edi-

fication of all present. Returning home Gulio grew worse and worse, until about four o'clock in the afternoon when, conscious to the last, he went to Heaven, on the Feast of the Most Pure Heart of Mary August 24th 1913, during the Church service.

The first to follow him was named *Antonino Speranza*, son of José, an Alacaluffo Indian. He also was ten years of age.

As his illness lasted about a month, his mother carried him several times to the Church, receiving Holy Communion with her son, a touching spectacle to all present. But Antonino, seeing death approaching rapidly, wished always to have the Priest by his side to give him his blessing and pray with him, and himself prayed devoutly and unweariedly up to his death. He expired peacefully, without any agony, like a lamp when the oil fails. All the Saints wished him to join them to keep their Feast on November 1st 1913.

Sofia Lamén went to join her contemporaries in heaven on the beautiful feast of the Presentation of the Blessed Virgin, the 21st of November in the same year. Nature had shown herself a harsh stepmother to this child in her outward appearance, but grace had given abundant compensation in heavenly gifts. Of dark complexion, with thick and prominent lips, thick frizzled hair growing over her forehead almost to her eyes, at first sight one would have thought her scarcely human; certainly she bore no resemblance to the Ona race or to that of the Alacaluffo, but rather to the African.

But the greater was her exterior ugliness, the more beautiful was her character which made her a veritable jewel. In intelligence, in goodness of heart, and in piety she surpassed all her companions. When some one despised her or expressed surprise at her ugliness (and this happened several times) instead of being angry or taking it to heart, she smiled and seemed to rejoice in being despised. She was about

thirteen year's old and communicated every day with such devotion and recollection as to excite the wonder of those who beheld her. Each time she was able to obtain from the Priest the blessing of Mary Help of Christians she seemed transported with joy, and took every opportunity of asking for it. She was also a perfect model of obedience and never refused any work ordered, however lowly and humiliating it might be.

So virtuous a child was not to be spared, and Our Lady wished to have her in Paradise on her own Feast of the Presentation in the Temple, soon after she had received with great devotion all the consolations of religion, without agony of any kind. Her memory is still in benediction. It may be mentioned, with all due reserve, that her mistresses, companions and friends believe in her power with God and relate wonderful incidents ascribed to her intercession.

The last of those souls who took his flight to heaven that year was a fine little boy, about twelve years old, the son of Onas Indians. If those mentioned above were good, he was the best; if the others were innocent and pious, he was most innocent and most pious. He had natural talent, simple manners, a pleasant disposition, an energetic will and a loving heart. When told to do anything, his obedience was perfect. No one ever saw him sad, and thus he was dear to all! How well he served Mass and the other Church functions, in the costume of a little cleric! One might have taken him for another S. Aloysius.

The Lord hastened to gather, from the desert of this world, this beautiful flower also, before the heat of passion could wither it, and so the angels transplanted it into the garden of Paradise on December 10th, 1913, the second day in the Octave of the Immaculate Conception and the Feast of the Translation of the Holy House of Loreto, after receiving fervently the Holy Viaticum and Extreme Unction, assisted to the end by the Priest and several Brothers.

He also had no agony. A few hours before he expired, probably realizing the nearness of death he prayed continually and begged earnestly the others to pray, saying to those around him: — "Let us pray, let us pray!"

He kept the Crucifix clasped in his hand, and frequently put it to his lips, until, saying the ejaculation: "Jesus, Joseph and Mary, may I breathe forth my soul to you in peace!" he

gave up his beautiful soul to his Creator. He made a holy death, as his short life had been a holy one. His death was one to be envied!

Thus die the children of the desert, the sons of the savages of Tierra del Fuego!... And these four are not the only ones who lived and died in so holy a manner; one may reckon already a hundred of them!...

Doubtless it is sad to see so many little children leaving us for another life, when it is such a comfort to see them, and fix our hopes on them; but on the other hand it is a motive for rejoicing to know that they are happy with God blessed for all eternity. I recall the words of the wise Pontiff Leo XIII, of happy memory when I told him that the Fueigians died early: — "That does not matter," he replied. "So long as they save their souls!"

If God thus ordains let us be resigned to His Holy Will and carry on our Mission all the same; these beloved souls, now rejoicing around the Throne of God will intercede for us.

Allow me to point out their example to the children of Europe and of all civilized countries and say to them: — "Imitate them! *Laudate pueri Dominum, laudate nomen Domini!*"

Mission of Candelaria, Rio Grande,
(Tierra del Fuego)

MAGGIORINO BORGATELLO.

Salesian Missionary.

INDULGENCES

which may be gained by the Co-operators.

The Association of Salesian Co-operators is endowed with many spiritual privileges, and plenary indulgences have been granted on many days throughout the year.

Approaching dates are:

1. Sept. 8th. The Nativity of our Blessed Lady.
2. Sept. 14th. The exaltation of the Cross.
3. Sept. 15th. The Seven Dolours of Our Lady.
4. Sept. 29th. St. Michael the Archangel.
5. Oct. 7th. The feast of the Holy Rosary.

These indulgences can be gained by the Salesian Co-operators by fulfilling the usual conditions.



Salesian Notes and News.

SCHOLASTIC NEWS. It is just over a year since we addressed our Readers, for with the outbreak of the war in July 1914, there was a cessation of the issue of the *Bulletin* in the countries actually engaged, namely Belgium, England, France, Germany and Austria. The Polish edition naturally ceased as well, for the Catholic Poles, many of whom have joined the Association of Co-operators, were soon in the midst of devastation and ruin. In most of these countries the reason for cessation is evident, for matters of life and death absorb every energy and every resource; but in regard to all, the inevitable delays of international postal service, and the very obvious doubt as to the *Bulletin* arriving at its destination (since in some instances that destination has ceased to exist) decided the Superiors of the Congregation to withhold publication.

These reasons apply in a somewhat lesser degree to English-speaking countries, so that as a means of partial commemoration of Don Bosco's centenary, a temporary re-appearance of our issue is made for the month of August.

In regard to our local news, the Schools have not been greatly interfered with by the war; in fact the normal course has been almost entirely maintained. The numbers stand at about the same, whereas previously there has almost invariably been an increase from year to year; but this growth will doubtless re-assert itself, when the conditions of peace time are once more established. The Oxford Local examinations and those held by the College of Preceptors, have been conducted at the School during the past month, and it is expected that their results will prove even better than former successful years. A full list of successful candidates, and all matters relating to these affairs, are given in the School magazine which is issued twice yearly, and deals with all such items of scholastic interest.

But although the present pupils and the staff have not felt the ruder shocks of war, the call to arms had an immediate and sweeping

effect upon the past-pupils, who joined the newly formed armies in great numbers, for practically the whole of the Association of the Past, as far as can be reckoned, have put aside their avocations and their visions of business enterprise, to play their part in the war, where their youthful vigour is assisting in the achievements of the great issues at stake. A few names are already among those who have given their lives, and others are among the list of wounded.

At Farnboro, too, there has been another year of successful work, continuing the progress which has marked its rapid advance. The two chief events in the scholastic life of the House were the great gathering for the prize-giving in December last, and the recent celebration of the Rector's feast. At the former event, His Lordship the Bishop of Portsmouth presided, and in his speech at the end, after congratulating the boys on their successful year, he again attested his admiration for the Salesian work, and his attachment to the Farnboro School, where several of his candidates for the priesthood are pursuing the preliminary courses.

Referring to the religious education His Lordship said. "All Catholics know that Religion is the First principle of education; it is the first plank that we lay as a basis and foundation for an education, from an elementary school up to a university. I hope therefore that you will all remain loyal to your Faith, that Faith which is today the admiration of the whole world, and which is ever opposed to the doctrine that might alone is right, a doctrine which would make every one a slave, and which stands condemned by practically all nations of the world..."

The second event referred to occurred towards the end of the scholastic year when the Rector's feast was kept on June 21st, the feast of St. Aloysius. The main item consisted of a most enjoyable outing to Farnham Park. At these festivities the always popular Khaki was well represented by several of the past students and other officers, friends of the School.

OUR SCHOOLS AND THE WAR. In an interview with a representative of the *Italia*, the Very Rev. Don Albera gave a brief review of the position of our Houses in the war area. He pointed out that those in Austria felt the stress of the times very severely, but had managed to remain open with the exception of those at Przemysl, Lubiana, Leopoli, and Cracow all of which had been transformed into Hospitals.

Those in Belgium had naturally been exposed to the greatest danger from the severe character of the fighting, and the scarcity prevailing.

rest and correspondence, and if necessary, some instruction in useful subjects.

In view of the centenaries that should have been kept this year, but are to be celebrated after the war, many papers and reviews in all parts of the world have already published articles dealing with the events and their significance. Although it is a hundred years since the birth of Don Bosco, it must be remembered that his work did not begin till 1841, and that it was not until the sixties and seventies of the last century, that the advancement then made began to widen out into the development that



One of the groups on the new monument to Don Bosco.
It represents Humanity, being brought to recognise its indebtedness to the cross and to religion,

Almost all the boys had gone to their parents or relations, and the army had made great demands upon the staffs. At Liège a part of the School was occupied by the German officers, but the remainder was used by the boys left behind and the remaining staff.

The paper in question also dealt with Don Albera's visit to Spain and the flourishing condition of the Schools there. The state of war had not yet developed sufficiently in Italy to foresee any great change in the working of the many Houses in that country; but as noted elsewhere, some of them have already given facilities for the soldiers' accommodation in their free time, for the purpose of recreation,

attracted so much notice. It is that growth that is still in progress, though it is more than likely that our Superior General will have a very short list of new foundations in his next annual letter. That will however be no criterion; institutes as well as states may pass through a life-and-death crisis in such abnormal times as these, but inherent vitality may be relied upon to re-assert itself in due course.



EARTHQUAKE LOSSES. Although now some months ago, and a matter of past history, we had no opportunity of chronicling

the serious loss sustained by our confrères and the Nuns of Mary Help of Christians by the earthquake in Southern Italy in January last. When the catastrophe occurred one of the Salesian priests, in charge of the parish, was at the altar, and was precipitated together with all that part of the church into the space below. By some unaccountable protection he was preserved unhurt. His assistant-priest was buried in the debris of the House which was partially destroyed, but when rescued he, too, was found to have escaped injury.

Not far off the Nuns of Mary Help of Christians had a Festive Oratory and Schools for girls, and their buildings were reduced to a heap of ruins, under which the Nuns were found dead. This sad loss was a cause of great grief to their relatives and to their Congregation, but hardly less to the people of the district who were much attached to the Nuns, and grateful for the good work they had accomplished among the children.

The destruction of the buildings of our confrères and of the Nuns, means a set-back in the good which had begun to flourish in these districts, for it is only in recent years, and through the zeal of the late Holy Father, that these southern portions of the peninsula have been enabled to provide schools and accommodation for the Festive Oratory. The relief committee however, which is always established after these catastrophes, will probably take the steps necessary to secure the upkeep of a work, whose assistance will be more than ever needed in the midst of this destruction.

Over a thousand children were brought to Rome and placed in the various Institutes of the city, including our Schools of Castro Pretorio and Testaccio, and the Houses of the Nuns; these combined efforts providing accommodation for two hundred and ninety five children.



THE CONFERENCES. The commemorations which usually accompany the Feast of St. Francis of Sales were inspired this year by association with the approaching Centenary. In the Sanctuary of Our Lady Help of Christians the discourse was given by His Lordship the Auxiliary to the Cardinal Archbishop of Turin. He dealt with the features in Don Bosco's life, which seem to make him a faithful copy of the Patron whom he took for the name of his Society; and showed how the untiring zeal of St. Francis of Sales inspired the well-known activity of Don Bosco in so many fields of religious enterprise.

An event of great importance was the ce-

lebration of the Feast at Bologna where His Grace the Archbishop gave the Conference which is reproduced at length elsewhere in this issue. His Grace united all the elements of the programme of the Co-operators, and the significance of the Centenary, to give a great impetus to the various forms of charity and religious activity which the Co-operators have undertaken under the banner of Don Bosco.

All the other large centres of Salesian work had their conferences, and some had taken



Mgr. Anthony Malan. The new Salesian Bishop.

advantage of that occasion to inaugurate new schemes, which were to be the lasting records of the centenary year. On the other hand many have found it wiser to follow the example of the celebrations at Turin, and postpone their undertakings to more propitious times.



EPISCOPAL HONOURS. We have had no opportunity of recording the two most recent promotions of members of the Society to the Episcopate. The earlier of the two was that of Fr. Antony Malan, now His Lordship Mgr. Malan,

to whom has been entrusted a vast territory taken from the Archdiocese of Cuyabà and the diocese of Corumbà in South America. For this immense Missionary undertaking the new Bishop is eminently fitted, for he has been in that field of labour since January 1889.

It is remarkable that Mgr. Malan is now completing the great task undertaken by the lamented Mgr. Lasagna in 1895. This last-mentioned confrère of ours, and great missionary organiser, was killed in a railway collision in this district, and the design thus thwarted was taken up by three other priests, one of whom was Fr. Malan. The region of Matto Grosso which was the object of their adventures, and which is now confided to the new Bishop has an area about fifteen times that of England and Wales. For the exploration of this country fourteen expeditions had been sent out by the Government and by traders previous to 1906. None of them met with any success; most were signal failures.

There is a tradition that the early Jesuit Fathers, the civilisers of Paraguay, came some distance down the Araguaya river. The new Bishop with another missionary explored the course of this river. Their voyage of exploration through the forests east of Cuyabà lasted four months, covering a distance of a hundred and fifty six miles, accomplished partly on horseback, partly by canoe. This missionary journey resulted in the choice of a site, which became ultimately the centre of the Colony of the Sacred Heart, and a hundred and forty Indians arrived there in June 1903. These Indians, the Bororos, inhabit the central portions of the forests and were always greatly feared by explorers.

To these tribes the Salesian Missionaries devoted their labours. The results were not only consoling, but surprising, for five colonies have now been established, and their organisation and results are the admiration of subsequent travellers.

Fr. Malan had been to Europe several times to collect funds, and procure machinery and the implements for cultivation and home industries; but nowadays the chief mission is fully equipped, and its assets include an astronomical and meteorological observatory, dynamos, machinery etc.; instrumental music is taught with

great success; the printing press has enabled the priests to bring out dictionaries of the native dialects, and the books, both for instruction and for religious purposes, are an immense gain in the path of education and civilisation.

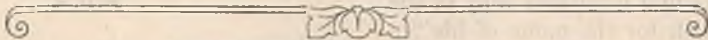
In October 1913 Mgr. Malan gave a lecture in Paris on the Bororos and the work of their christian civilisation, and the results described are an eloquent proof of the wise policy which has secured such progress. In his more authoritative position we may expect still further advances towards the complete conversion and civilisation of the native tribes.

More recently there has been announced the choice by the Holy See of Fr. Felix Guerra, who has been raised to the Episcopate and is to administer the Archiepiscopal See of Santiago in Cuba. At the time of his election he was Secretary to His Grace Archbishop Cagliero, of our Society, who is the papal representative to the Republics of Central America. The new bishop is forty-seven years of age and was a pupil at our College at Lanzo, and at the Oratory at Turin. He has been Director in several important Houses in South America, is a fluent speaker and a writer of repute. His eminent success in many important undertakings induced Mgr. Cagliero to ask for him to be his Secretary when he himself was appointed Nuncio; and in that position he has even improved his former high reputation. Our confrères in America have thus seen three of their number promoted to the Episcopate in the space of a year; we unite our congratulations with theirs, and wish the new Prelates a continuation of their previous fruitful apostolate.



THE PROPHECY RUMOUR.

In the April Number of the Italian edition of the *Bulletin*, reference was made to the many inquiries sent to our Superior General concerning the supposed prophecy by Don Bosco in regard to the present war. *The reply given was that no such prophecy by the Ven. Don Bosco is known to the Society*; the interpretations given by some to a letter written by him to Pius IX, are quite imaginary and devoid of any foundation.



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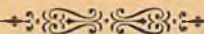
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