



# Salesian Bulletin

N. 11 - May and June - 1916

Vol. IX.

*Beatus qui intelligit super egenum et pauperem:  
in die mala liberabit eum Dominus. [Po. XL.4]*

*L. M. S. S. S. S. S.*

DA MIHI

ANIMAS CAETERA TOLLE

We have the pleasure of announcing to our esteemed  
Clients the publication of a new

# ROMAN MISSAL

containing the modifications prescribed by the S. R. C. Jan 23<sup>rd</sup> 1912.

*Edition de luxe printed in red and black with line-border  
on hand-made paper, in clear-faced roman type.*

**Superior Royal quarto (14 × 10).**

This edition of the Missal *is the first on sale with all the modifications and recent prescripts.*

The paper, made by the celebrated house of Fabriano, renders the missal all that can be desired. Many pages are most artistically displayed from the works of the most celebrated artists of the Renaissance, Fra. Angelico, Mantegna Perugino, Gaudenzio Ferrari.

The frontispiece is artistically printed in colours with a magnificent border.

We have studied with the greatest care the beautiful palaeographic publications of Montecassino which faithfully reproduce the rich scroll-work of that abbey and in which may be seen the first forms of the latin initials which we have adopted.

We have endeavoured to bring out this edition in accordance with the decrees of the Apostolic See, and we have added the recent canonized Saints.

It has been our intention to offer a Missal, which is everything that can be desired from an artistic and economic point of view.

We therefore express the hope that our labours and the great expense incurred will be rewarded by the Clergy who are always the first to encourage the progress of sacred art.

Price of Missal unbound £ 1-0-0.

We have the Missal in various bindings, but it is inadvisable to send them abroad on account of the heavy tax on bound books.

The various Salesian schools of arts and trades can supply bindings at a very cheap rate.

Price of each copy sent to the British Isles plus carriage £ 1-2-3.

Do to the U. S. A. £ 1-5-0.

We do not print the Propers for each Diocese.

(Samples of paper and printing sent on application).

*Letters and Postal Orders to be addressed to*

**Libreria Editrice Internazionale S.A.I.D. "Buona Stampa"**

**Corso Regina Margherita, 176 - TORINO.**



# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

## CONTENTS.

The two devotions . . . . .	249	News from the Missions . . . . .	258
The Angel of Peace . . . . .	250	Indulgences . . . . .	262
Translation of the Relics of Dominic Savio . . . . .	252	Devotion to Our Lady Help of Christians . . . . .	263
Salesian Notes and News . . . . .	255	The Life of the Ven. Don Bosco: Part I. Chapter IV.	
		A novel apostolate - Trials and difficulties . . . . .	265

## The two devotions.

The months of May and June bring their own message to every Catholic heart, and they are most intimately connected with the works to which our Co-operators and Readers are devoting their endeavour. The 24th of May evokes deep religious sentiments in all those, who have come into touch with the devotion to Our Lady Help of Christians, as fostered by our Venerable Founder, and as awaking in our own days something of the ancient love and devotion to the Mother of God. Countries far and near have learnt the beauty and efficacy of this devotion; let it therefore be more and more assimilated in the life of our individual catholic practice, particularly during the month and on the Feast dedicated to the Help of Christians. Yet the first month is but a prelude to the second, and the sentiments awakened by the love of Mary will lead to, and find their satisfaction and completion in, the love of her Divine Son, which radiates more abundantly in the month of the devotion to His Sacred Heart.

# THE ANGEL OF PEACE

Some endeavours of the Holy Father towards concord among the Nations

**F**ROM the moment when he ascended the Pontifical throne, His Holiness Benedict XV. has looked with sorrow and anguish over the stricken fields of Europe. When he had reigned only four days, he addressed in paternal but solemn words those who control the destinies of nations. He besought them to consider their immense responsibilities, and he urged all to join with him in an earnest prayer for peace.

On every propitious occasion he renewed his recommendations. He spoke of it when he wrote to the Cardinal Archbishop of Rheims to condole with him on his desolate cathedral, and with the sufferings of France; again when he wrote to the Bishops of Colonia and Antivari to thank them for their work on behalf of the prisoners; it is the one topic of his word, the one subject of his pen.

His word was spoken more authoritatively when he issued his first Encyclical on the Feast of all Saints 1914. He then conjured Princes and governments to listen to his voice, to give back to their peoples the blessings of peace, to have recourse to other means for the adjusting of rights and settling of disputes, and exhorted both rulers and peoples to observe the rules and customs of christian wisdom. At the sad anniversary of the outbreak of war July 28th 1915, he again conjured the belligerent peoples in the name of their eternal Father and Lord, of the Most Precious Blood shed for the redemption

of mankind.... to terminate the dreadful carnage which has dishonoured Europe for a year, and to remember that it was the blood of brethren that was being shed on land and sea.

This cry for peace has been wrongly interpreted in various quarters, but nothing can discourage the Vicar of Christ, and he makes his voice heard wherever there is comfort to be given, tears to be wiped away and encouragement to be proffered to any of his children. Such for example were his letters to Cardinal Mercier, to the Archbishop of the desolated lands of Poland, to the Minister Scholbert of Belgium offering to co-operate with him in the restoration of the library of Louvain, to the Archbishop of Rheims and to Cardinal Amette referred to above, to the Bishops of Cracow, and of East Prussia and Luxemburg.

Nothing came of his proposal for a truce on Christmas Day, on account of the mistrust existing among the governments, but he was more successful very soon afterwards in his efforts to secure an interchange of prisoners who were no longer fit to bear arms. The king of England, the Emperor of Germany, the Emperor of Austria, the Czar, the President of the French Republic, the King of the Belgians, the Sultan, the Mikado, the King of Serbia, the King of Montenegro telegraphed to His Holiness congratulating him on his proposal and declared themselves ready to accept it most willingly: His efforts have also been directed to the

improvement of conditions in the concentration camps, to the exchange of information concerning prisoners, and to the care of the disabled.

\* \* \*

The following announcements from the authoritative pages of the *Osservatore Romano* will illustrate the beneficent action of the Sovereign Pontiff.

*On Oct. 14th.*

The Holy Father has charged His Grace the titular Archbishop of Gerasopolis, and Apostolic Delegate to Constantinople to keep him informed of the condition of the Armenian people, and to do his utmost with the Turkish Government on their behalf. This was not without its salutary effects. The Holy Father moreover despatched to the Sultan an autograph letter, which on account of the war conditions has received no reply, but which is believed to have had good results.

*On Oct. 20th.*

It came to the knowledge of the Holy Father that the Countess de Belleville with other Belgian and French ladies and gentlemen had been condemned to death by order of martial law, for being concerned in the escape of prisoners. From various parts, but especially from the Legations of England and Belgium representations were made to the Holy See that it should influence the Emperor of Germany on their behalf. The Cardinal Secretary of State telegraphed in the name of the Holy Father to Cardinal Hartmann, asking him to transmit this request to the Emperor without delay as the executions were imminent. A reply came at once that the Emperor had deferred the execution for further investigation. The result was that the three of the sentences were commuted.

*On Oct. 25th.*

In his paternal solicitude for the welfare of his sons, the Holy Father has directed to all the belligerent governments an earnest appeal that the Sunday observance may be allowed in all the cantonments of the prisoners of war. All the governments concerned replied that they concurred in this solicitude of the Holy Father, and those that had not previously done so arranged that Sunday should be kept as a day of rest and religious observance.

The Holy Father has also promised to use his influence in obtaining notice of missing and wounded men, but recommends all to remember the innumerable difficulties that beset the work of obtaining such information.

\* \* \*

On behalf of Poland, whose sufferings have evoked world-wide sympathy, the Holy Father sent twenty-five thousand crowns, through the Secretary of State, to the Prince Bishop of Cracow, and inviting the Bishops of Austrian, German and Russian Poland to interest themselves in the Catholics of that stricken country. In co-operation with this, the Polish Episcopate sent out an appeal to all the Bishops of the world, an appeal which found a ready response. This appeal is well worthy of record. After referring to the suggestion made by the Holy Father it says:

Poland, a great catholic country, is undergoing terrible sufferings, and is for the most part so completely devastated and immersed in misery, that the world can never have witnessed such scenes of distress. Not only are millions of soldiers fighting on her soil, not only are her cities, villages, churches and buildings completely ruined by the inexorable necessities of modern warfare, not only are provisions exhausted over an immense territory, but

the unfortunate Poles are constrained to fight against each other in opposing armies, so that brothers run the risk of killing brothers, and fathers are in arms against their sons. The Holy Father points to this exceptional position of the Polish nation, saying that Poland more than any other country has had to suffer and still suffers the painful and distressing consequences of war...

The Bishops then refer to the unalterable fidelity of Poland to the Holy Catholic Church, throughout its centuries of trial, and beg the Catholics of other states to cast a glance of pity

on a sister country in her hour of distress, and to add something to the generous offering of the Holy Father, whose resources have been sadly lessened during these distressful times.

\*  
\*\*

It will be seen from the above that the Holy Father has not for a moment relaxed his efforts on behalf of his flock, and that his heart is as deeply moved for the distress of his children as was that of Pius X., when he found his grief too heavy for his failing years.



## Translation of the Relics of Dominic Savio

In our last issue we had occasion to refer to the publication of a Life of the young Servant of God, Dominic Savio. It is an English version of the work written by the Ven. Don Bosco himself, and though it may not be as complete as some would desire, it will never lose the special value of having come direct from the hands of the Servant of God. In recent years there has been a remarkable development in the cultus of this young boy, whose *cause* has now been introduced for some two years or more, and in the following account of the translation of his remains, readers will find some explanation of it.

It may be re-stated that Dominic Savio was one of a number of Don Bosco's boys, noted for the sanctity of their lives. His mental qualities bordered upon the brilliant; his masters, all agreed that he could achieve undoubted success in his studies. His disposition combined all that was attractive and that is held in high repute, while the virtues he practised added to all this the lustre of sanctity. Don Bosco took a special interest in him, for he could perceive that grace had worked wonders in a character that could be generous enough to correspond with it.

However, there was one draw-back to all this, one source of dread. The boy's health began to betray signs of weakness, and after various treatments by experienced physicians, it was deemed advisable that he should leave

the Oratory at Turin and return to his native air at Mondonio. None was more averse from this than Dominic Savio himself. He seemed to have a presentiment that his days were numbered and he preferred to end them at the Oratory in the midst of his companions and with Don Bosco at his side. The latter had therefore to exert pressure on his pupil and, it was as an act of obedience and sacrifice that he went. Dominic left on March 1st, and on the 9th as, he had foretold, he passed away. He went with the desire, as he had confided to Don Bosco, of being able to come often from his place in Heaven, to visit his companions in the Oratory.

\*  
\*\*

The history of the removal of his remains from their original resting-place reads like a romance, or the story of some medieval saint. Don Bosco had written a biography of the boy, and all during his life, he extolled his virtue, kept his memory green and even said on several occasions that the young pupil of the Oratory would be raised to the highest honour of the Church.

It followed as a matter of course that his remains should be particularly respected, and his grave become a hallowed spot. In fact through the efforts of Don Bosco the coffin was removed from its first grave and placed in a

suitable tomb near the chapel of the cemetery. It was his desire to have it removed to the graveyard at Castelnuovo d'Asti. His object in doing this was that it might be brought nearer to *Becchi* where the boys of the Oratory went in the holiday-time, and whence they might go over to see the grave and be inspired by the boy's example and memory.

Perhaps it was his real desire to bring the remains straightway to Turin, well knowing what a source of good they would become; and if he did not accomplish it, it may be ascribed with little fear of error to his own humility, which dreaded that the honour done to the pupil would reflect upon himself; and this is generally regarded as the sole reason why he did not promote the cause of his Canonisation. The same fears made him hesitate even about writing the above-mentioned biography.

But what Don Bosco did not care to carry out, his sons have now succeeded in accomplishing. The Cause for the Beatification of the boy was introduced on Feb 11th 1916; on Oct. 27th his mortal remains were removed to the Oratory in Turin. Authorisation was given by the Sacred Congregation of Rites, and the local powers were obtained by the sister of the Servant of God from the competent civil authorities; but when the Delegates of the Archiepiscopal Curia at Turin, and of the Episcopal Curia of Asti went to Mondonio to put the decrees into execution, they were met with blank refusal. As soon as the inhabitants of the township of Mondonio and neighbourhood heard what was in contemplation they determined to oppose it with all their might, and flocked to the cemetery on Oct. 19th in such numbers that nothing could be done in the face of their opposition.

Dominic Savio was born at Riva di Chieri, had lived some years at Murialdo and at Castelnuovo and had only lived a short time at Mondonio. Still his grave and mortal remains had become the treasure of the townfolk. The Provost of the town informed our fathers that when he first went to Mondonio in 1869, the boy's tomb was already held in veneration, and the fame of his sanctity was a well established fact. This was more than amply proved on that morning of Oct. 19th, for during five hours, efforts were made to carry out the orders for the removal. The Delegates were surrounded by guards, others watched at the chapel doors; candles were lit around the tomb, prayers and Litanies were recited and sung. The bells rang without ceasing.

Persuasion, promises were to no purpose.

We shall not part with the remains of our *Saint*.

— What would Mondonio be without Dominic Savio?

— Who will bring a blessing to our fields and prevent disasters to the crops?

— Who will be the instructor of our boys? Where shall we go to pray when there is any trouble? Whenever any need arose we went to Dominic Savio for consolation.

To these exclamations it was replied that such language was contrary to the wish of the Church and of the Supreme Pontiffs, who were the sole judges of the virtues, and the favours obtained by the intercession of the Servants of God.

— No, the people answered, — We have not styled Dominic Savio a saint, but the fact remains that gratitude is shown to one who obtains a favour, and we could not do less towards Dominic Savio, for he answers all our petitions.

Having regard to the state of excitement, for they even threatened to steal the body away, it was decided to suspend the proceedings, particularly as the Instructions of the Sacred Congregation of Rites prescribed the official recognition of the remains to be made in the church of Mondonio, which would have been plainly imprudent under the circumstances.

Permission was first obtained to hold the recognition at Turin, and all the necessary precautions were now taken for a secret removal. It was successfully accomplished on the night of Oct. 27th 1914. There were few present and it was a sad sight; the few inhabitants that were acquainted with the proceedings were overcome with grief, but their sacrifice will be rewarded. Our gratitude is due to them, to the civil and ecclesiastical authorities, and to the two gentlemen of Turin who lent their motor-cars for the occasion.

The transportation was done very privately, but as soon as the coffin arrived at the Oratory the boys were allowed to pass round it. It was not opened till Oct. 29th in the presence of the members of the Ecclesiastical Commission appointed by the Cardinal Archbishop of Turin, of Don Albera and other superiors, among whom was Don Francesca, the former teacher of the young Servant of God. The few other persons included the sister of Dominic Savio. The Cardinal Archbishop came to see the remains, while the Doctors Colombo and Rocca, assisted by some Nuns of Mary Help of Christians, and some Salesians had them most carefully removed to a new coffin. This was enclosed in another lined with zinc, and the interior was again lined with green satin presented by the students of the Oratory; on the satin covering were the words: *Corpus Servi Dei Dominici Savio*,

and to these were afterwards added: *To their dear friend from the pupils of the Oratory 1914-1915.*

A parchment was enclosed, signed by His Eminence Card. Richelmy, and by all those present, and attesting the enclosed to be the body of the Servant of God Dominic Savio, whose skeleton was declared by the two doctors to be authentic and integral, with the exception

Here lies in the peace of Christ, and under the protecting regard of Our Lady Help of Christians, the body of the gentle pupil of the Ven. Don Bosco, the Servant of God, Dominic Savio, duly authenticated, transferred from Mondonio where the pious boy died on March 9th 1857.

Prayers are asked for the successful termina-



**The Missionary Don John Balzola and two of his converts.  
Joseph Canuto and John Siro Bosco Alves de Albuquerque.**

of some small particles of the extremities of the feet and hands, evidently lost in the first translation. The coffin was borne on the shoulders of four priests to the Church of Our Lady Help of Christians, where it was buried at the foot of one of the columns which support the cupola, at the right-hand side of the chapel of St. Peter. To ensure its safety a wall was immediately erected over it, until a suitable monument is built. On this wall was the following Latin inscription.

tion of the Process of this young Servant of God, which was begun in the Archiepiscopal Curia of Turin, thanks to the zeal of the Vice-Postulator of the Cause, Fr. Trione of the Salesian Society. Our Superior General would also be pleased to receive offerings for the erection of the tomb in the Sanctuary, over the remains, and for that at Mondonio, the place of the boy's death.







# Salesian Notes and News.

**MAY AND JUNE**

This issue of the double number comprises our two most important months, for they are more intimately associated than any others with the chief devotions promoted by Don Bosco. *Ad Jesum per Mariam* was never more truly applied than to his work, which in every part of its ramifications was somehow made to lead to the promotion of Christ's kingdom and glory; and he regarded the love of Our Lady and devotion to her as the easiest and most attractive method of approaching Our Divine Lord.

\* \* \*

When the Ven. Don Bosco had completed the main outlines of his programme on behalf of youth, and had gathered around him schools and workshops and Festive Oratories, and a whole host of departments connected with them, he determined to surmount the whole by building close by the great Sanctuary of Our Lady Help of Christians, that they might all be protected by it and live in its shadow, and might the more effectively grow in the devotion to her. And this is a type of his work in general. No matter what busy hives of industry or noisy recreation places his Schools and Institutes might be, there was running throughout an undercurrent of devotion in which Our Lady had the chief part, and there was over all and about all the atmosphere of her protection and patronage.

\* \* \*

But that was not by any means the sum total. The little acts of devotion were to lead to more spotless lives, to preparation for the receiving the Sacraments frequently, and thus to a closer union with Our Lord, and advancement in the perfect way of life. The most Holy Sacrament was thus the ultimate object of all the devotional practices, and as it had been to Don Bosco from his childhood the centre and absorbing influence of his life, so he made it to be the same in the lives of those who formed his innumerable family. The most saintly of his boys were so only in virtue of their love of their Sacramental Lord.

This instinct made him willingly undertake the immense labour involved in the erection of the Sacred Heart Church in Rome at the request of His Holiness Leo XIII., and when it was completed he rejoiced at having been instrumental in raising a monument, which spoke of his devotion to the Most Sacred Heart, and to which he thus consecrated the work of a life now drawing to its close, and wholly spent in the service of Our Lord.



**DON ALBERA'S PATRIOTIC ACT.**

In a previous issue some few remarks were made by the Very Rev. Don Albera concerning the immense sacrifices that he had been called upon to make by the state of war in so many countries. Yet they were sacrifices willingly made; no exception was claimed or expected in regard to military service, though it entailed wholesale loss of staff, and great temporary derangement. The nation's need must come first. It was one of the points made at the time of the founding of the Salesian Society that the Government, which had recently passed anti-religious laws, saw no reason against sanctioning Don Bosco's; for in it every member would retain his civil rights and obligations, and the State could call upon him for the usual services.

But more than this, Don Bosco always used the organisation in his hands to assist the public, whenever occasion presented itself. During the cholera he and his priests and boys went out to assist in the nursing, and attended to both the spiritual and temporal necessities. During the war of Independence and in the struggle with Austria, the schools of Don Bosco were always at the convenience of the soldiers, and they were regular gathering places for attendance at mass and the Sacraments. Following on these lines, the Very Rev. Don Rua took a prominent part in the relief work established after the earthquakes in the south of Italy and at Messina, and many an orphan boy found a home in the Salesian Schools. It is to this public-spirited action that Don Albera refers

in the following letter addressed by him to the Prime Minister at Rome:

"Whenever some misfortune has come upon our native land, the Ven. Don Bosco, and after him his Successor, the Very Rev. Don Rua have readily come forward to offer the assistance of their society for the relief of any public need.

Following such examples I have done my utmost since the outbreak of the war to succour the needs of the people, as far as our circumstances permit, and there are already in our various Institutes many pupils who have been the victims of public calamities. I have urged those under me, in charge of Salesian Houses, to use all the means at their disposal for the assistance of refugees from the war area, and for the children who have been made orphans by the war.

But as the number of these latter cases has increased so much, I have thought it opportune to offer to the country a more definite scheme for the provision of these children. Notwithstanding the fact that twenty-five per cent of the masters and assistants of our Houses in Italy have been called to the colours, and also that the demands upon public generosity have been so many and urgent, yet, relying on the Providence of God and the co-operation of the public I have decided to open an Institute wholly for boys between the ages of eight and twelve who have become homeless through the war.

The building chosen for this is of ample size, and situated on the pleasant hill-side of Monte-Oliveto, near Pinerolo: all those who are willing to co-operate in the scheme should write to the Director of the Institute. In laying this scheme before you, I do so with the confidence that you will lend it the weight of your authority, since it has no other aim than to serve the best interests of the state in the present crisis, and to many a boy the opportunity of becoming an upright, capable citizen."

This letter was communicated to the Press by the Government, who urged the public to co-operate in the working of this practical and generous proposition.



**PATAGONIA AND  
CARDINAL CAGLIERO**

The news of the honour bestowed upon Cardinal Cagliero was received with acclamation on all sides, but nowhere so enthusiastically as in Patagonia, which regarded it as coming to some one intimately belonging to them. A correspondent from Viedma says: "The news of the elevation to the purple of Mgr. Cagliero was received with the greatest joy throughout Patagonia, to which His Eminence belonged particularly from 1885 to 1904.

The telegram merely announced: "Cardinal Cagliero", and the bells of the Churches rang out, the band of the *Collegio S. Francesco de Sales* sent forth its message, a salvo of cannon was fired so that the news was immediately spread throughout the capital of Rio Negro, where His Eminence is remembered with the utmost admiration and unbounded affection.

The Salesian College was soon filled to overflowing. Persons of all ranks hastened to congratulate the Director and to learn if any details were forthcoming. One expression was in every one's mouth: "Mgr. Cagliero well deserves the Cardinalate, he has worked so long and effected so much good".

At a great meeting of the townspeople, the Provincial announced that in honour of the event a new school for higher education would be given to the town, for which Card. Cagliero had done so much, and which would serve to consolidate his work. The journal *Flores del Campo* dedicated a whole issue to the new dignity, illustrating his life and work and merits in a most appreciative manner. The past-pupils organised a general popular demonstration, and as so many came from the neighbouring places it had to be held in the great courtyard of the College. One of the speakers very aptly said:

"To-day the means of communication are relatively easy, but we are all aware of the inconvenience of the long journey to the South. But go back some thirty years; consider the vast solitude presented by these regions, the horse and mule the only means of transport, the total want of provisions and of water, the burning rays of the sun, and the hurricanes of the deserts; then we may form an idea of the man who confronted and overcame these and many other trials, and did so with unflinching courage, confidence and joy in the fulfilment of his Apostolic mission."

The priests of the mission held a general meeting at the Collegio Don Bosco at Bahía Blanca. They sent a letter to the Pope to thank him for the honour bestowed upon their former leader and guide, in which they renewed their loyalty to the Holy Father, by recalling the words of Don Bosco spoken on his death-bed: "Wherever they go let the Salesians always secure the maintenance of the authority of the Supreme Pontiff, and inculcate respect, obedience and affection to the Church and to its supreme head."



At San José in Costa Rica, one of the many commemorations was the placing of a memorial tablet in the church of St. Francis de Paola

bearing this inscription: *An imperishable record of Cardinal John Cagliero of the Salesian Society — the first Apostolic Delegate to Central America — a distinguished benefactor of this church, in which he exercised his sacred ministry for three years — placed by the executive Committee and the neighbouring congregation — with grateful rejoicing — in the year of the Lord 1915.*

His Eminence the Cardinal had often preached in the Church, and heard confessions there whenever he was in residence. At the ceremony of placing the stone described above the chief speaker said that the church had become a sanctuary, to which the faithful came from all parts as though on pilgrimage, to listen to the counsels and the eloquent sermons of the former Missionary of Patagonia.

\*  
\*\*

His Eminence the Cardinal was the first Director General of the Nuns of Mary Help of Christians, an office to which he was appointed by Don Bosco himself. The Sisters were not slow to mark their appreciation of his new honours, and this was expressed by their Mother General at a great gathering of Co-operators and students at the House in Via Marghera in Rome.

The celebrations in the Holy City were made representative of the whole Order and were held at the Institute of the Holy Family as well as at the Trastevere. At all of these there were many distinguished ecclesiastics and members of the laity, not to mention several hundreds of young people.



#### THE CENTENARY CELEBRATIONS.

The double centenary of May and August 1915 could not be celebrated in the places most intimately associated with the events, but this only served to inspire greater enthusiasm into the celebrations held in other lands. As Don Albera has had occasion to remark, these festivities were held with unexpected magnificence, and with the co-operation of the highest authorities in the land. Those at Bogotà, the capital of Colombia, may be regarded as typical of the others. The celebrations were of a religious as well as of a general nature, and the numbers communicating at the Salesian Church in that capital were unprecedented, the Associations being led by the noble wife of the President of the Republic. The meeting of the Co-operators and friends was held on August 16th in the great courtyard of the Jesuit College, placed at the disposal of the

Salesians by the Provincial of the Jesuits, Padre Leza. This meeting was presided over by the Archbishop, and attended by the members of the Ministry and of the Senate and by all the people of note in the capital and suburbs. The speakers were the chief orators of the country, The Minister for Foreign Affairs was to give the principal discourse, but on account of his illness his speech was read by the Rev. Dr. Rosas, who had given the conference in the Church *del Carmine*. He was followed by such eminent speakers as the Rector of the University, and by the Minister of Education.

At Agua de Dios, Ibaguè, Barranquilla, Medellin, Contratacion and Mosquera, all in the same Republic, commemorations were held on similar lines to the above, but of a more local character; but one cannot help being struck by the fact that the sentiment was universal and unmistakable, and is in itself a striking witness to the efficacy of the work whose Founder was thus honoured.

\*  
\*\*

In an account of the day's celebration at Rawson in Patagonia the Director laments that the monument to Don Bosco could not be completed on account of the vigilance of the British Fleet. Even on their far away coasts its ubiquity and effectiveness is unconsciously extolled, for says the writer: "We live in the *utmost parts of the earth*, it is true and even these are rendered more isolated and solitary by the war. A squadron of the British Navy watches over these seas, and one of its vessels pounces unexpectedly upon steamers flying a hostile flag, and thus makes communication perilous. A month ago a cruiser captured a vessel belonging to German capitalists, in which were two marble slabs bearing the inscription for our new monument to Don Bosco. We do not know when, or if, we shall get them: they are still in the hands of the English..."

Apart from this mishap, the monument to the Ven. Don Bosco was completed and unveiled by the Governor of Patagonia assisted by all his officials, and accompanied by a vast concourse, who joined in the act of homage. But this was only one item in a great programme of celebrations; they will form a noteworthy historical event in the life of a country, which owes a debt to Don Bosco that no ages will ever forget, and no public testimony could be adequate to repay.





# News from the Missions.

## THE ARGENTINA REPUBLIC

### The great opportunity for Missionaries.

Very Rev. Don Albera,

I am putting aside for the present any account of my recent missionary journey, in order to refer to the important and urgent question of the need of vocations. As far back as 1885 our Venerable Founder had written to Cardinal Cagliero, urging him to make special endeavours to secure vocations in the new countries which he was evangelising; and I have found in an autograph of Don Bosco's these words: *Do your utmost to foster vocations... see what you can do to assist us in this matter*; I hope we have not been neglectful of that advice as far as individual example is concerned.

The confrères who preceded us in these districts did a great deal in preparing the way for the training of vocations; and to their efforts is very largely due the fact that several members have been added to the congregation drawn from the families long established in these regions, and who are now exercising a fruitful ministry in their native land. The studies in our Colleges are adapted to the needs of those who may desire to enter our Society or the Seminaries; the study of Latin is fostered in all our schools; ceremonies and the Gregorian Chant reach a high standard of perfection.

We are often impressed by the fulfilment of Don Bosco's mysterious dreams, and these were just as wonderful in regard to the distant missionary lands, as to his own immediate surroundings in Turin. One evening in 1883 he said to his religious brethren! *By practising the sweetness of St. Francis de Sales the Salesians will draw to Our Blessed Lord many nations in America. It will be difficult to give any religious character to the original savages, but their children will prove docile subjects, and through them colonies will be founded, and civilisation will spread throughout the land.*

Such also were the aspirations of our zealous masters and predecessors. They have not li-

ved to see the fruits of their labours, but they must surely rejoice to witness the gradual overcoming of the difficulties they encountered, and our entrance into the promised land. Perhaps we have at last come to the fulfilment foretold on another occasion by Don Bosco. A manuscript tells us that one evening in 1885 he said to some who were about to depart on their missionary work: *"I perceive the Salesians now sowing the seed, but those who come after them will gather in the harvest; men and women will be strengthened in the faith and will become preachers in their turn. Their children, how difficult so ever it seems to gain them to Jesus Christ, shall become the means for the evangelisation of their parents and friends.* And further on he said: *All that I have seen was in reference to the Salesians, to their regular establishment in those distant lands, to the wonderful development of their work to the conversion of the natives and the religious amelioration of the Europeans living there. The results in Europe will be rivalled in America.*

Here then is the opportunity for courageous and apostolic hearts! Don Bosco points out the glorious achievements awaiting those who will venture forth, not in search of earthly treasure, but to plant and reap the fruits of abundant harvest-time, and to be partakers in one of the greatest historic phases in the preaching and realisation of the Gospel of Christ.

## ECUADOR

### Among the Jivaros.

Our zealous missionary Bishop, Mgr. Costamagna, sends the following notes of his recent work among the Indians:

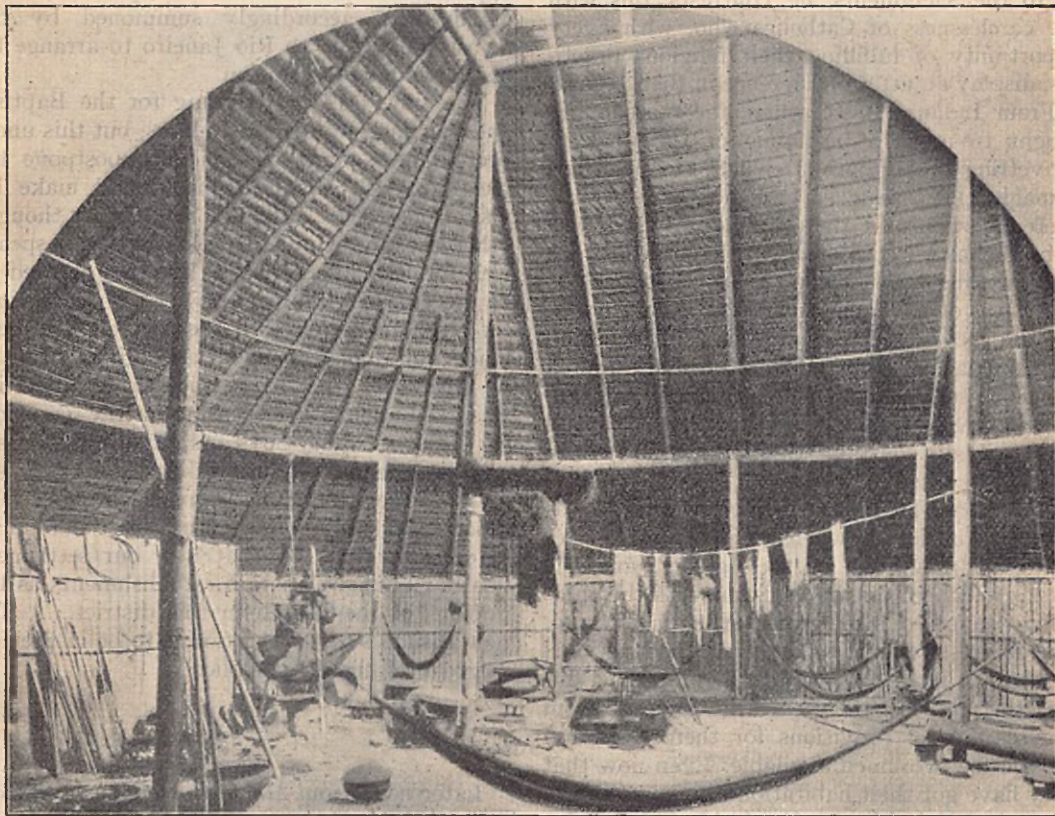
This city of Cuenca (Ecuador) was recently very much interested in the progress of the Indians, since on the feast of St. James the people witnessed the First Communion of two little Jivaros. Some personal interest, too, attaches to the boys themselves, for they were rescued from a sanguinary encounter in which their

parents were killed. They have since learned to read and write and can serve Mass, but they are afflicted with a skin disease which we are at present striving to cure. They have been of great service to us in practising the *Jivaros* language, and may be able to render us great assistance in our future work. We have recently established the new Mission at Indanza, and two Fathers are engaged in the perilous work. They have very courageously, and very

qualities and he has its whole-hearted support in the missionary labours entrusted to him by the Holy See.

\* \* \*

The news from the recently opened mission at Indanza which Mgr. Costamagna promised was soon forthcoming, and it bears out his own statements and fears as to the hardships to be



Along the Rio Unaupes (Rio Negro - Brazil) — The interior of a "Maloca" (Cabin).

patiently overcome the initial difficulties, which were even worse than others that previous or similar endeavours have had to overcome, and we are still in doubt as to how it will answer. It practically came to opening a mission in the midst of the forest without any pecuniary resources. We are expecting an account very shortly from one of the missionaries.

Mgr. Costamagna himself had many difficulties to overcome in initiating the Mission confided to him; but the success of his previous efforts has had great consequences, and when he made his journey through the diocese on his way to Indanza, it was like a triumphal progress. The whole state has recognised his great apostolic

met by the missionaries. The regions inhabited by the Indians are far away from the civilised world, although in these days one would believe that there was no spot not thrown open by the investigations of travellers and the settlements of pioneers. Mgr. Costamagna reports that he and a few other leading missionaries had debated for a long time as to the feasibility of laying down a road to the vicinity of the forests. There was much contention as to the most convenient direction, some were for following the course of the river *Paute*, others for passing over the hills — but these plans had to be laid aside owing to the lack of materials, and the impossibility of getting them during the war. Thus laments the good bishop, even

in the forests of Indanza the war in Europe hinders civilisation, and he regards it as a bad example for the peoples in the Republic of Ecuador, who are already too prone to settle differences with an appeal to force.

However he is also able to show the reverse side of the picture, for on some of his journeys he meets peasants traversing many miles through forests, and fording rivers in order to meet the missionary, and to assist at Mass and go to the Sacraments; he contrasts this with the carelessness of Catholics who, with every opportunity of fulfilling their religious practices, display an utter indifference in their regard.

From Indanza itself, where the missionaries sought to make a beginning of the work of converting the Indians, Don Del Curto writes: "Imagine us passing several months amid the profound silence of these tangled forests, with only a shaky hut roofed with palm-leaves for our dwelling. We seem to have returned to the status of the ancient hermits." But indeed the life they sought was anything but peaceful, for they had left the haunts of ordinary human beings to seek out the company of the savages, and to devote themselves to a life which of all others entails constant watchfulness and entire self-devoteness.

By the aid of some woodmen a clearing was made in the forest, where trees of untold ages felt the first stroke of the hatchet, and the woods re-echoed for the first time with the unfamiliar sound of the voices of civilised man. The greatest sufferings came from the long journey to the forest which was accomplished during the period of the great heat, and also from the scarcity of provisions for themselves and for the few workmen available. Even now that they have got their habitation into some shape, it consists of nothing more suitable or attractive than tree-trunks roofed with leaves and straw, and at night they wrap themselves in the poncho, and sleep upon a piece of water-proof cloth. Some of the Jivaros who have become accustomed to the missionaries from former journeys are now settled around the permanent dwelling, and will assist in the task of evangelising their war-like brethren.

The missionaries are relying on material assistance, so that dwellings may be erected, and provision made for the Indians until a colony can be established on the lines of those already nearly self-supporting in Matto Grosso. The straits to which this infant colony is reduced ought to make a ready appeal to our Readers.

## MATTO GROSSO

(Central Brazil)

The Missionary, Don Balzola, has long been associated with the labours of the Vicariate which has now been entrusted to the Provincial Don Anthony Malan, as Bishop of that extensive region. A visitation of the Indian Colonies had just been arranged when the news of the appointment came from Europe, and Don Malan was, accordingly summoned by the Apostolic Nuncio to Rio Janeiro to arrange for his episcopal consecration.

The time was approaching for the Baptism and marriages of several Indians, but this unexpected news made us decide to postpone the receptions till His Lordship should make his visitation. The Indians, however, thought otherwise, and it must be allowed that it speaks well for their dispositions that they desired to be received without delay. The conditions for their reception into the Church had been made quite clear to them, and all promised to be faithful to the requirements. Whitsuntide was fixed upon as the occasion for the reception. On the eve, twenty boys and girls were baptised and on the Sunday the adults were baptised and fourteen marriages were celebrated. The village could only boast of four Christian families before this time, so that now our settlement boasts eighteen Christian establishments as the nucleus of the Church in this district..... The new Bishop's first Visitation is to be in the Rio Negro Prefecture Apostolic.

\*  
\* \* \*

Later news from *Matto Grosso* gives a few details of the interesting ceremony above referred to, at which there was a general reception of Indian children and adults into the Church. The little Indian children were fully alive to the solemnity of the event; they saw in it the realisation of all the missionaries had taught them, and anticipated the happiness of being freed from the devil and made children of God. Several of them described the eagerness with which they had awaited the dawn, and how they had been disappointed at finding it so long in coming. One little fellow naively told the missionary: "Three times when I heard the cock crow I thought it was time to rise; so I put on the new trousers you had given me, and hurried to the church... then seeing that all was still dark and no one there, I knew I had been foolish and returned to my hut."

Another who was to make his First Communion declared that he had passed the night ma-

king the sign of the cross, for fear the devil should tempt him, or come near him.

The old cacique, styled the Major, came up to the missionary after the Baptism and said: "Now, Father, are you satisfied?" "Yes," I replied, "but why do you ask me that?"

— "Because as we are now Christians, the Lord is in us all, and the whole Colony belongs to God. I assure you, Father, this is the grandest day of my life."

We were indeed satisfied with the day's proceedings, but perhaps more gratified still by the perseverance of all of them in their good resolutions.

Not long after this event there came the time for the annual exodus to the forests. In previous years they had gone on this roving expedition alone, but now that so many were Christians I and two confrères accompanied them to attend to their religious welfare, as well as to enable them to overcome their fear of the *River of the dead*, and to be of assistance if they should encounter hostile tribes in the woods.

Prayers were said together every night and morning, either in the forest, or on the banks of the river. Mass was said under the trees and large numbers went to Holy Communion.

One of the chief events was the great social gathering of the tribe. In a clearing of the forest they had erected a circle of improvised huts, and had gathered together whatever the chase or fruit picking had furnished. The women brought water in pots of baked clay, and they undertook the cooking. When the viands were prepared, palm-leaves were strewn about in lieu of a carpet, and then a young man began to call out the name of each person, giving him a solemn invitation to the banquet. In answer to the invitation each one gave a shrill whistle, and then came forward with something for the banquet. This being deposited upon the palm-leaves where the speaker stood, each went back to his place in the great circle of spectators. I was invited and my contribution consisted of some sugar and tobacco.

When all had been named and had given their contribution, the young man retired and was succeeded by another who began to give each one his place according to his rank. — I was the first to be called out. When I had responded I was taken by the hand and given a seat in the middle; the cacique or leader of the tribe was placed next to me, with the same ceremony, and then all were called and took their proper places. The cacique distributed the food to the principal personages, and then proposed that all should make the sign of the cross, adding that they could no longer eat in the fashion of pagans. This done, the banquet be-

gan. My thoughts during this scene can easily be imagined by one who has any knowledge of the development of this mission, and how we dreaded this occasional relapse to savage life, since it was invariably accompanied by a return to the savage rites of superstition. The wild dances in honour of their deities were now gone for ever. Singing there still was, but it was mere hilarity, and no objection could be taken to it.

The hunting expedition had lasted about a month when we reached the great *Waterfall of Pius X*, discovered last year. And just about this date a baby died. It was consigned to the earth not far from the waterfall and a cross was erected over the spot. The waterfall marked the limit of the expedition and the return journey began, bringing us soon back to the colony. The Indians had had their fit of roving, and were quite prepared to settle down to the cultivation of the soil and other pastoral duties on which the support of the colony depends. We depend upon the prayers of our confrères, that these newly baptised Christians may persevere, in spite of the attacks of Satan who is ever up in arms when driven from his strongholds.

## CHINA

### The School of the Immaculate Conception at Macao.

Father Versiglia, who has given so many interesting accounts of his missionary travels in the still mysterious land of China, now returns to the topic of the School-work for which the Salesian missionaries originally went to Macao. Writing to Don Albera he says:

Having given you so much news of our missionary endeavours, you will begin to wonder what has become of our original work at Macao. Well, its vicissitudes have been many, but they seem to have only been the period of underground development before the blossoming of the flower and the coming of the fruit. After nearly two years of misfortune, it has been restaffed, the original teachers being all scattered on the work of the missions of *Heung-Shan*. It has larger premises, given by His Lordship the Bishop, and consequently more workshops have been added, and small commercial classes opened.

These new premises seemed to us to be ample for our numbers but in a very short time we found them quite insufficient for our needs. We had good accommodation for fifty boarders, but in the first year we had been compelled to receive eighty, and now they have reached a hundred and twenty. And demands for admission still flow in, coming from Christians

and Pagans alike, from Macao and from other provinces. We give the preference to those recommended by our missionaries, for this is often the means of bringing whole families to the knowledge of the faith and to Baptism. Several catechumens are being instructed who have been brought to us in this way, and during this year we hope to secure more. — It is easy to see what good might be done, both among the children and the adults, if we could get larger premises and more missionaries.

Even the Chinese authorities, usually so reserved with strangers, not to say suspicious, have quite altered their bearing as far as we are concerned. At *Seak-Kei* the capital of our missionary district of Heung-Shan, the chief officials were not at all friendly at first. It took them some time to be convinced of the honesty of our purposes, and to be assured of the nature of the education which we professed to give to the young. But once the effects of our work had begun to make their appearance, and it was a case of: *by their fruits you shall know them*, the mandarins adopted quite a different attitude. In fact during a recent excursion made by the school the chief people became quite enthusiastic; they provided the boys with a sumptuous repast, and invited us to sit down with themselves to dinner. Our greatest asset is undoubtedly the band, and it must be acknowledged that we have found the Chinese boys to be very apt musicians. Whenever we go on an expedition the band has its share to do, and it never fails to accomplish it. If it is invited to play at any public function it invariably proves superior to all others. This was the case at a recent festivity arranged by some of the best known people many of whom had been to Europe, and knew how these things were done. They declared that our band had reached a remarkably high degree of excellence; while in another department, that of gymnastic drill, our boys won such applause, that none were afterwards bold enough to enter the lists against them.

It is well-known that new ideas are now being rapidly assimilated in China, and old prejudices are being laid aside. In this advancement towards a more enlightened civilisation our small department is taking its place, as well as co-operating with some success in the spread of the Christian Faith. If Divine Providence would furnish the means to open Institutes in many other districts, there is no end to the vistas that are opened up before our work. One sometimes hears that the Chinese are heartless and ungrateful, unappreciative of the benefits bestowed. This may appear so on the surface, but it must always be borne in mind, in any

such denunciation, that people of another race, with different dispositions and outlook on life, do not always regard what strangers offer to do, as benefits, or as unmixed blessings. Therefore they cannot be immediately induced to accept every new proposition, and their natural inclinations must always be considered. If they are educated to these ideas while still living in their own towns, and with only indispensable changes in the manner of living, and are gradually led to view things from a different standpoint they not only correspond readily, but become attached to their Christian teachers. For the little we have been able to accomplish we have no cause of complaint.

Of the pupils we had in the first period of our institution, many are already well placed in good situations, and are frequent visitors to the School, where they are of great service, and where on the other hand they can be advised and controlled. One personal example of gratitude consists in the fact that at the last occurrence of the Director's Feast-day, the bigger boys came forward with a programme of festivities to be prepared entirely by themselves, and a small committee waited upon the Prefect of the House to get his sanction for the proposals. With a little direction they prepared an entertainment to which the public were admitted, and which testified most eloquently that gratitude is by no means a monopoly of the western world."

Thus far the good missionary. He concludes by reiterating his conviction that with more ample means a great advance could be made, particularly in regard to the young generations, through whom large numbers of adults would be brought into the fold of Christ. We commend his suggestion to our Co-operators.

## 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:

From May 15th to July 15th.

1. May 24th Our Lady Help of Christians.
2. June 1st The Ascension.
3. June 22rd Feast of Corpus Christi.
4. June 24th The Nativity of St. John the Bapt.
5. June 29th SS. Peter and Paul,
6. June 30th Feast of the Sacred Heart of Jesus.
7. July 1th Feast of the Most Precious Blood.
8. July 2rd The Visitation of Our Blessed Lady.





## DEVOTION TO OUR LADY HELP OF CHRISTIANS

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

PIUS P.P. X.

May the Blessed Virgin deign to help us.... and may she take under her maternal protection the Church and all the Souls redeemed by the Precious Blood of her divine Son.

BENEDICT P.P. XV.

The Sanctuary at Turin has been a famous home of prayer from its very opening. The many favours therein obtained have caused it to become the centre for pilgrims, and those who are far away have learned the same devotion, and become accustomed to regard it as a source of solace, comfort, and assistance. This was the origin of the solemnities that attended the celebration of May 24th in every succeeding year, that made of the Feast of Our Lady Help of Christians a day of triumphal thanksgiving. The conditions obtaining in the city of Turin are those of war. The celebration of her Feast day is held as of yore, but there is not the tone of triumph about it, it is entirely one of supplication, and who shall say that it is any the less effective, or less impressive. No one can know the consoling graces, the gifts of healing therein conferred, and they must be constant and innumerable, for the men are away but they have left others to pray for them. The Ven. Don Bosco was surprised at the number of temporal favours reported to him, and obtained through the intercession of Our Lady Help of Christians, but, he said, the numbers of spiritual and therefore hidden favours was far greater. And it is of this nature we must regard all those consolations, that constancy under heavy loss, that resignation which comes to the suppliant who in this day of sorrow has a grievous load to bear.

Our Superior General has made arrangements for suitable services all during the war, and, on the 24th of every month he invites all readers to join in spirit in the acts of devotion and supplication which are being made for public and private needs. The two chief objects of the public prayers are the intentions of the Sovereign Pontiff, and the restoration of peace

among the nations; it has how been a long established custom to have special prayers at these monthly meetings for the particular intentions of the Co-operators, and all members of the Association are to regard themselves as possessing the right to participate in them.

During the time in which this periodical was prevented by the state of war from publication a large number of graces and favours were forwarded as thanksgivings, and were not immediately published for the above reason. These have however been, duly published in the issues of this year. Among those published in the Italian edition of April are some from English correspondents, and from both London and New York.

Many descriptions have been published of apparently miraculous preservations from harm through wearing medals and other religious objects, and we are informed that this has been the case in thousands of instances in connection with this devotion, which will possibly be published after the war. The picture of Our Lady Help of Christians has got into the barrack-rooms, the hospitals, the tents, and on the field of battle, and has been the means of sustaining the faith and courage of the men. A Salesian cleric on active service writes:

We have frequent experience of the protection of Our Lady Help of Christians and in my own case a remarkable incident has happened. The inclemency of the weather at the front gave me a bronchial attack. I made little of the illness for two days, but then pneumonia set in and soon became acute. For seven days the fever remained at its height. I was intermittently unconscious, and the doctor himself declared that he could not understand how I had remained alive during the last few days.

I felt almost suffocated, and my body appeared to be losing all sensibility.

The last Sacraments had been administered and I had heard the priest say: *Depart Christian soul*, so I awaited the end. But in those moments between life and death I called upon Our Lady Help of Christians, and in a sort of dream I seemed to see the Sanctuary at Turin which I knew so well, and many people praying before her altar for me. I seemed then to have

times each in honour of the Most Holy Sacrament, adding each time the invocation *O Sacred Heart of Jesus, Have mercy on us*; and also three times the *Hail Holy Queen* with the invocation, *Mary Help of Christians pray for us*.

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

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



Indians of the Rio Uaupes (Rio Negro - Brazil) -- At the door of a "Maloca" (cabin).

a conviction that I should not die. In fact when the infirmarians were looking for funeral shrouds, the agony was followed by a sleep and the fever subsided. In a short time I was quite recovered and am now on active service, and with the conviction that Our Lady will protect me through the war till I return to carry out my vocation.

E. G. (Lieutenant).

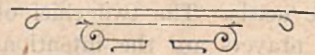
\*  
\*\*

The Novena suggested by Don Bosco is as follows:

1. To recite for nine days the *Our Father*, *Hail Mary*, and *Glory be to the Father*, three

✿

In view of the increasing interest in the Life of Dominic Savio, Don Bosco's pupil, whose Cause has been introduced, we would remind Readers that an English Edition of the Life by our Venerable Founder is published by the Salesian Press, Battersea London. Price One Shilling and Sixpence.



# The Life of the Venerable Don Bosco

By G. B. LEMOYNE, of the Salesian Society.

## CHAPTER IV.

### A novel apostolate - Trials and difficulties.

No account of Don Bosco's early life would be considered adequate did it not dwell at least briefly upon the novel methods of the budding apostle. We can hardly be mistaken if we regard this phase of his life as unique in the annals of the Lives of the Servants of God. He is still a boy, yet he feels the weight of a heavenly command upon him, which bids him be up and doing in the spiritual assistance of his companions and of his neighbour generally. What form can his youthful endeavour take? The answer to this question was expressed both in word and deed.

John had the gift of a marvellous memory. To learn Catechism meant to him merely to read or hear the answer once, and every story that came in his way and the Lives of the Saints were full of them — was immediately assimilated as a part of his stock, to yield the matter for his discourses. His gifts soon attracted his companions, as was only natural, for these gifts were both physical and intellectual. At first in two and threes, and gradually in larger numbers, the boys would gather to hear his stories and explanations. The shade of a tree was his platform and pulpit, and here in easy talk he would retail to his companions the matter of their religious instruction, the Sermon given in the Church, stories from the lives of the martyrs and of the Saints. Interest spread from the boys to their elders and John soon acquired the reputation and title of the little apostle.

But he was fully alive to the need of some effective means for retaining youthful attention; and one feels that the methods adopted were but another form of his subsequent system, which combined all sorts of ingenious attractions with the instructive and religious part of his programme. His lively imaginative at once passed to the crowds he had seen at the fairs

and markets, where jugglers entertained the people for hours at a time with their magical effects. These latter should be pressed into his service. His mother's permission obtained, he attended all the fairs and shows in the neighbouring villages and towns. His quick wit enabled him to unravel every juggling mystery and his stock of tricks was soon as extensive and varied as any professional.

The performance of these was announced as an attraction, and on Sunday afternoons and the summer evenings he would draw practically all the inhabitants of the village. But the most difficult, because the most delicate part remained to be done. His intention was not merely to amuse. Amusement might be had elsewhere. His business was to combine the part of an apostle with that of a showman. He therefore adroitly arranged the proceedings so that his tricks should draw the crowd, and then he announced the public recital of the rosary, or the singing of the Litany. If any murmured he invited them to go away, but they should not return to the field or farm-yard for the conjuring display. The singing of the younger folk would draw the elders and the service was soon in full swing. This done, John began his entertainment which was usually inaugurated by walking the tight-rope, and contained a variety of the usual style of conjuring tricks, which made him a regular magician in the eyes of the onlookers. Before his final items. John announced more prayers or singing, or the discourse which repeated the sermon of the priest and urged all to approach the Sacraments and the like.

Margaret Bosco assisted at these entertainments given by her little son, not yet ten years old. After the example of a greater mother, she pondered over these things in her heart, and had a sort of intuition that it was part of the development of his vocation. Yet she could not help joining others in their wonderment. It is not common to see a boy of ten commanding crowds of children older than he is,

speaking in public with complete self-control, himself a professional entertainer for religious purposes; in fact it was a new departure. But: "The Spirit breatheth where He will," and "to them that love God all things work together unto good."

It would hardly be believed that the young theologian and preacher had not yet made his First Communion. Yet so it was. He had reached the age of ten, but that age, in those

given, and devoted all her attention to his preparation. She accompanied him to the Church, made a preparation with him, went to the Holy Table and made the thanksgiving which the children recited together. That day was given up to pious reading and prayer, and she gave her boy some simple advice before he retired that night.

John's influence now became greater still and his entertainments were more successful



On the Rio Uaupes (Rio Negro - Brazil) — How the Indians ascend the River.

times, was considered to be several years below the requirements. The young lad Joseph Cafasso, who belonged to the same neighbourhood, and is now the Ven. Joseph Cafasso, was thirteen years of age, but had not yet been allowed to make his First Communion, notwithstanding his angelic life and his advanced religious knowledge.

But Margaret knew her boy's capabilities, and that he was not in need of the lengthy instruction then considered necessary. So she obtained permission for him to attend the instructions given during Lent to the First Communicants, and John was passed as fit and competent on many grounds. She was as much overjoyed as John when the decision was

as his knowledge increased. On several occasions he appears as the saviour of public morals and of religious observance. On one of these, a showman had attracted a large crowd at the time for the service in the Church. John stepped into the middle and challenged the conjurer to a test of skill, on the condition that he went off if beaten. The man accepted with a contemptuous sneer, but he lost and was pleased to be gone to hide his chagrin, and the people went to Church. This or a similar method John used fairly often to hinder the neglect of prayer and church-going, or to cut short any amusement, that did not appear to be in keeping with the honourable reputation of the village.

Trials of a personal nature were now in store.

His vocation had been foreshadowed, but the means for attaining it were still hidden under an impenetrable veil. The priesthood is not reached till after long study and preparation, and the seminary is usually preceded by preparatory courses. At the age of ten John had not been to any school, though he had learnt to read. The future was full of promise, only to be realised through a gradual maturing. The first step onwards came from Fr. Calosso who had been drawn to interest himself in John, by hearing him recite from memory a whole sermon heard at the mission (1). The boy's talent was apparent and the priest arranged to give him lessons at his house. But a difficulty arose. John's half-brother Anthony had strong but mistaken ideas about learning; he could not be made to see the reasons why John should adopt a different life from his, and his influence in the family was strong enough to prevent the arrangement with the priest from being put into effect. He would not hear of it till the Autumn and Winter, and it was during those seasons that John went every day to Fr. Calosso's house and began his studies in Latin and Italian literature. He was soon a devoted assistant to the priest, who promoted his spiritual and temporal welfare by every means in his power. John learned to draw much fruit from his Confession and Communion, and began to make a regular meditation and spiritual reading.

But the coming of the Spring meant the abandonment of lessons, John tried to keep them at home, in the evenings and in the intervals from farm work, but the very sight of books seem to affect the nerves of his step-brother, and there was no peace as long as the idea of John's ultimate adoption of school-life was maintained. In the Autumn of this year, John became acquainted with one who was to have a constant and far-reaching influence on his career. This was the young cleric Joseph Cafasso, who already displayed much of that saintly wisdom that afterwards characterised his priesthood. He came from Castelnuovo to which township Don Bosco's village belonged (2).

(1) In after years Don Bosco remembered this sermon perfectly, and could repeat it correctly till the end of his life.

(2) The author of Don Bosco's Life very reasonably considers it worthy of record that several remarkable men have come from this district in recent times. Among them were the Venerable Don Bosco; the Venerable Joseph Cafasso; Mgr. Bertagna the distinguished theologian and canonist; His Eminence Cardinal Cagliero (of the Salesian Society) and Mgr. Filippello, Bishop of Ivrea.

John's meeting with young Cafasso occurred on the feast of the Maternity of the Blessed Virgin, and their brief conversation turned on the topic of the priesthood, which they both aspired to enter. On his return home, Margaret saw at once that John had had some out of the way experience and they were soon discussing the virtues of the young cleric, who in after years was Don Bosco's spiritual director and the benefactor of his work. Studies were again commenced with Fr. Calosso, but they had to be abandoned on account of further strife at home. If the vision seemed to be long in fulfilment in one way, it was not so in another, for John was evidently undergoing the trials which were to exercise him in the virtues of humility, charity and fortitude.

This last outburst of Anthony's made John's position untenable. Margaret decided to send him out to earn his own living, and though only twelve he went forth with a small bundle and applied at the farm to which he was directed. But it was the wrong time of the year for farm-work and several refusals met the boy's application. It was out of pity that a family acquainted with his mother took him in at Moncucco, and John began the usual work of the farm. The employer had taken him in reluctantly, but he was soon glad that he had done so, for he quickly learned to admire his exact obedience, his carefulness and diligence, his modesty and spirit of prayer, and congratulated himself on having so excellent a little workman.

The proprietor's wife soon perceived that there was something remarkable about the boy. She noticed his times for recollection and prayer and charged him to conduct the evening devotions of the family, which were made before a statue of Our Lady, a statue still religiously preserved by the household. He walked a long distance every Sunday to go to the Sacraments and his spirit of prayer increased. All the moments free from work were devoted to it. On one occasion he was found by the brother of the proprietor kneeling on the ground absorbed in prayer, and oblivious to all else. He gradually drew about him all the boys in the neighbourhood, pursuing the same tactics that he had followed before, and forming what looks very like the nucleus of the Festive Oratories founded later by him in Turin.

There was no shadow or suspicion of anything

blameworthy in his conduct. Parents entrusted their boys to him with the utmost confidence and the parish-priest supported John in his instructions and devotions. It was no uncommon thing for him to get all his young followers to join him in making the Stations of the Cross and sometimes the older members of the flock would join in as well. The details of his life at this time show him to have practised ever virtue compatible with his age, and even far in advance of it. His labour was constant and fatiguing. One day in 1828 the brother of the owner of the farm took John with him to plant some rows of new vines. The bending down was fatiguing, and John remarked that his knees and back were aching. The man told him not to give way, or else his back would always ache when there was work of that nature to be done. John then continued and after a few minutes exclaimed: "These vines which I am tying will have better grapes, will make better wine, in greater quantity and will live longer than the others." This was a prophecy: that row produced every year double the fruit of other vines in the district; these latter died out in time, but John's prospered from 1828 to 1890, and were the object of general admiration (1).

All the time at his own disposal and not devoted to prayer was given to study, for John had taken care not to be deprived of his small library. Although he was not aware of it, the time was approaching when he would have better opportunities at least for a while, for soon after this he met one of his relations who deter-

(1) Even in his last years Don Bosco was pleased to remember this phenomenon, and some of the grapes were regularly brought to him at the Oratory.

mined to see what he could do to smooth out the difficulties with Anthony. The result of much negotiation was that John returned to his old teacher Fr. Calosso first for the day only, and then to stay entirely. He took up his studies again and things seemed to be very prosperous. It proved to be but a lull. Fr. Calosso did all that he could to promote the boy's welfare and prospects; he would be his protector during his life, and would leave him provided for when he should die. It seemed that Anthony's difficulties would thus cease to exist, but as he still maintained his unreasonable attitude Margaret Bosco arranged for a division of the small family property and peace was finally secured. In November of that year Fr. Calosso was taken suddenly ill with paralysis. He could only show John by signs that he gave him his keys and all that his desk contained. After two days lingering he passed away at the age of seventy-five years.

Those who attended him, together with John, declared that he evidently meant the boy to be his heir, and had given him the key of all his money. They said that the acts of the dying man were as good as a will, but John would not hear of taking the money. When the priest's relatives arrived and heard what had passed, the heir opened the desk and turning to John said: "I desire to respect my uncle's wishes; this money is yours, take all you want."

John considered the situation for a moment and then declined to take anything. He was left with his sorrow and his grievous loss. The memory of the generous benefactor always remained with him and he offered prayers for him till the end of his life.



## THEOLOGIA MORALIS ET DOGMATICA.

BONACINA ALOYSIUS Sacerdos

<i>Theologiae moralis universae manuale. Editio tertia aucta et recognita</i> (1908)	Libellae	3 50
A missionis pretio solutum	»	4 —

MORINO JOANNES Sacerdos

<i>Enchiridion Theologiae moralis ad mentem S. Alphonsi M. de Liguorio</i> episcop. et doct. addita constitutione « Apostolicae fidei ».		
Editio novissima	Libellae	3 50
A missionis pretio solutum	»	4 —

MUNERATI DANTIS Sacerdos

<i>Theologiae Sacramentariae elementa.</i>		
1) <i>De Sacramentis in genere, de Baptismo et de Confirmatione.</i>	Libellae	0 40
A missionis pretio solutum	»	0 50
2) <i>De Eucharistia</i>	»	0 40
A missionis pretio solutum	»	0 50
3) <i>De Poenitentia</i>	»	0 60
A missionis pretio solutum	»	0 70
4) <i>De Extrema Unctione, de Ordine et de Matrimonio</i>	»	0 70
A missionis pretio solutum	»	0 80
<i>Elementa theologiae sacramentariae dogmatico canonico-moralis</i>	»	3 —
A missionis pretio solutum	»	3 50
<i>De jure Missionariorum</i>	»	0 90
A missionis pretio solutum	»	1 —
<i>Addenda et mutanda in tractatu de Matrimonio</i>	»	0 30
A missionis pretio solutum	»	0 40

PISCETTA ALOYSIUS Sacerdos

<i>De jejunii et abstinentiae lege juxta decretum 5 septembris 1906.</i>		
Decretum cum commentario	Libellae	0 10
A missionis pretio solutum	»	0 15

*Theologiae moralis elementa.*

Vol. 1 <sup>um</sup> <i>De actibus humanis, de conscientia, de legibus, de peccatis et</i> <i>de censuris</i>	»	2 50
A missionis pretio solutum	»	2 75
Vol. 2 <sup>um</sup> <i>De virtutibus theologicis et de virtute religionis, de prudentia,</i> <i>temperantia ac fortitudine</i>	»	2 50
A missionis pretio solutum	»	2 75
Vol. 3 <sup>um</sup> <i>De justitia et jure, de iniuriis et de restitutione, de contractibus,</i> <i>de obligationibus peculiaribus</i>	»	2 50
A missionis pretio solutum	»	2 75

PAGLIA FRANCISCUS Sacerdos*Brevis theologiae speculativae cursus.*

Tomus primus: De vera religione, quatuor tractatus complectens:

- |                                     |  |
|-------------------------------------|--|
| a) <i>De religione naturali.</i>    | } Volumen unicum . . . . . Libellae 2 50 |
| b) <i>De revelatione in genere.</i> |  |
| c) <i>De revelatione mosaica.</i>   |  |
| d) <i>De revelatione christiana</i> |  |

Tomus secundus: De locis theologicis, quatuor tractatus complectens:

- |                                 |                                 |
|---------------------------------|---------------------------------|
| a) <i>De vera ecclesia.</i>     | } Volumen unicum . . . . . 2 50 |
| b) <i>De sacra scriptura.</i>   |                                 |
| c) <i>De divina traditione.</i> |                                 |
| d) <i>De ratione humana.</i>    |                                 |

Tomus tertius: De Deo uno, trino et creatore, tres tractatus complectens:

- |                           |                                 |
|---------------------------|---------------------------------|
| a) <i>De Deo uno.</i>     | } Volumen unicum . . . . . 2 50 |
| b) <i>De Deo trino.</i>   |                                 |
| c) <i>De Deo creante.</i> |                                 |

Tomus quartus: De Deo redemptore, quatuor tractatus complectens:

- |                                   |  |
|-----------------------------------|--|
| a) <i>De divina incarnatione.</i> | } Volumen unicum . . . . . Libellae 2 50 |
| b) <i>De gratia Christi.</i>      |  |
| c) <i>De vita aeterna.</i>        |  |
| d) <i>De gloria Sanctorum.</i>    |  |

## PHILOSOPHIA ET JUS ECCLESIASTICUM.

CONNELLI ARTHURUS Sacerdos

- |  |   |      |
|--|---|------|
| <b>Compendium philosophiae generalis seu fundamentalis</b> . . . . . | » | 2 —  |
| A missionis pretio solutum . . . . .                                 | » | 2 25 |

VARVELLO FRANCISCUS Sacerdos

**Institutiones philosophiae.**

Pars I tractabit de Logica et Ontologia.

Pars II: Metaphysica specialis, seu cosmologia, pneumatologia et Theodicea (*sub prelo.*)

Pars III: Ethica et jus naturae.

- |  |   |      |
|--|---|------|
| Vol. I: <i>Complectens Ethicam</i> . . . . . | » | 2 50 |
| A missionis pretio solutum . . . . .         | » | 2 75 |
| Vol. II: <i>Jus naturae</i> . . . . .        | » | 6 —  |
| A missionis pretio solutum . . . . .         | » | 6 75 |

## HISTORIA SACRA ET ECCLESIASTICA.

BOSCO Ven. JOANNES Sacerdos

**Epitome historiae ecclesiasticae.** In latinum sermonem convertit J. B.

- |                                      |   |      |
|--------------------------------------|---|------|
| Francesia Sacerdos . . . . .         | » | 1 50 |
| A missionis pretio solutum . . . . . | » | 1 75 |

SULPICIOUS SEVERUS

- |  |   |      |
|--|---|------|
| <b>Historiae Sacrae.</b> Libri II cum adnotationibus J. Tamietti . . . . . | » | 0 40 |
| A missionis pretio solutum . . . . .                                       | » | 0 50 |

**ADVERTENTIAE.** — *Omnes hae editiones prostant tantum apud Societá Editrice Internazionale per la diffusione della Buona Stampa in Corso Regina Margherita 174-176 a TORINO (Italia) ad quam epistulae et pretia mittenda sunt. — Pretia missionis aucta sunt tantum pro singulis exemplaribus. — Fit deductio tantum pro magnis emptionibus: tum publici cursoris impensae emptoribus imputantur separatim. — Deductio fit pretii librorum non autem publici cursoris impensarum. — Instituta, Collegia, Seminaria deductione fruuntur.*