

Salesian

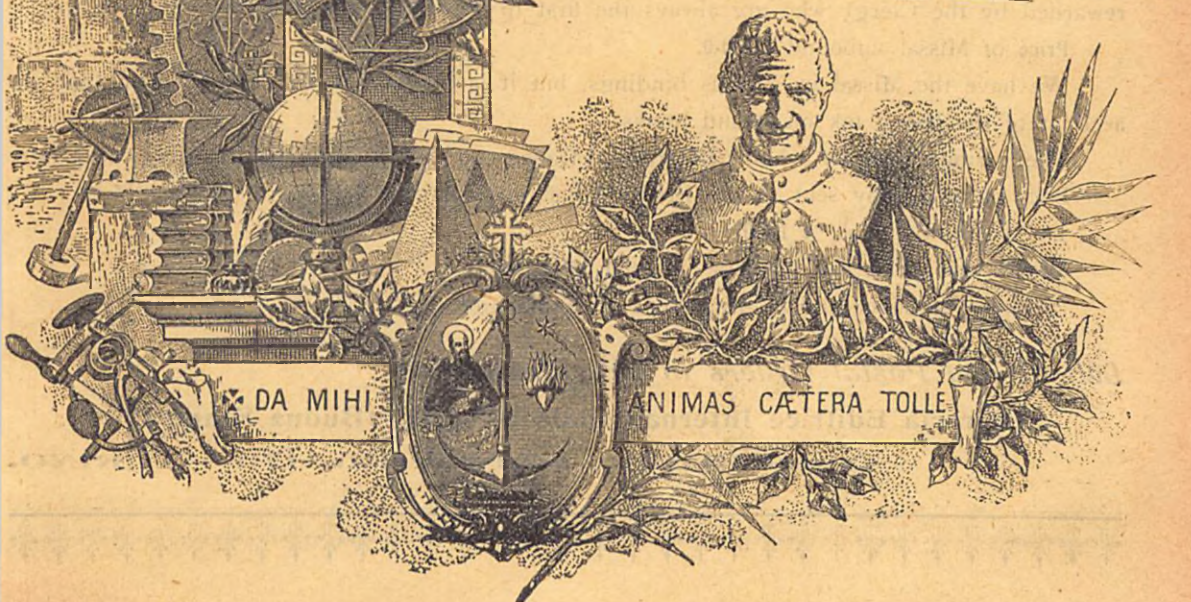
Bulletin

N. 9 - January and February - 1916

Vol. IX.

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

*L. G. G. G. G.*



DA MIHI

ANIMAS CAETERA TOLLE

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# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

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## Annual Letter from our Superior General

Turin, Jan. 1st 1916.

Dear Co-operators,

**I**T is well-known to you that the Venerable Don Bosco had the gift of being exceptionally efficacious and persuasive in speech, and he used this gift particularly in the few apt words which he addressed to his boys after prayers each night, just before they retired to rest. On the last day of the year it was always specially adapted, and formed a new year's wish and souvenir. It seemed to us who listened, that his kindly voice, always persuasive and attractive, took on something even more fatherly for that occasion, and his brief address illustrated most aptly the flight of time, the short-

ness of life, the obligation of spending it in God's service; and this exhortation, lasting but a few minutes, was as effective as a whole course of spiritual exercises. Our youth did not hinder us from recognising that he longed most earnestly to benefit our souls, and for that reason, those solemn moments and the counsels imparted by him remained indelibly fixed upon our hearts.

When he had organised the Association of the Co-operators, he desired to make use of the same means to encourage them in their undertakings, and therefore he not only sent them his messages of counsel from time to time, but at the beginning of the year he made it a special point to address them in words of consolation and in terms of hope and encouragement. He gave

them comfort by a straight forward statement of the good that had been done during the year through the help of God and their generous assistance; and confidence was inspired by pointing out the chief works which zeal for the glory of God, and the advantage of the young, led him to undertake with their co-operation.

His immediate Successor, Don Rua, pursued the same policy for twenty-two years, and hence it is that he, on whose shoulders Divine Providence has been pleased to lay the heavy weight of their mantle, follows in their footsteps in this regard. I am well aware, my dear Co-operators, that my words are by no means those of Don Bosco, nor are they as inspiring as those of his first Successor; but the object they desire to attain, and the earnestness with which they are uttered are identical in both cases; and therefore your generous hearts will continue to give them a ready welcome.

### **Our present circumstances.**

Indeed, if I could fully express my feelings, I would ask you to give my poor words a welcome even more hearty than usual. The reasons that urge me to make this request arise from the unique conditions in which the Salesian Work is placed, on account of the general lack of resources.

There is no need for me to point out the causes of these conditions. The outbreak of the European war, its spread into so many nations, and the fierce character of the fighting have been constantly in everyone's mind for more than a year, and all are in dread of the fearful consequences. From day to day the long lists of the dead are increasing, and while industry and international commerce are becoming paralysed, and perhaps nearing extinc-

tion, (which is a disastrous state of things), the sentiment of christian charity and brotherhood, which ought to unite the nations, is weakening more and more.

I need not dwell on the motives for grief and anguish which abound in so many families, where the fathers and sons are missing. My heart is profoundly moved at the sorrow of so many parents, widows and orphan children; but at the same time our own anxieties are heavy in the extreme.

The Salesian Work, was established in almost all the countries of the belligerent powers, was in a flourishing condition; and hither to its source there came many youths, drawn by the fame of the Venerable Don Bosco, to prepare themselves to embrace the work of the Apostolate; and hither there turned many hearts desirous of participating in the work of the salvation of souls.

On the outbreak of war, correspondence between many sections of these Co-operators became impossible, and on the other hand, large numbers of our own Society had to join the ranks of the army. Though of different nationalities, the work and spirit of Don Bosco had brought them together, and formed them into one society; now they said a hurried farewell, hastened to their respective countries to do their duty, and perhaps to find themselves on opposing fronts in the various fields of action. The greater number of Salesians called to arms were obliged to join their regiments by the entrance of Italy into the war. I do not intend to raise any cry of lament because some of them are already wounded or killed; on the contrary, one cannot but praise their noble sentiments and generous conduct; their letters to me are a source of great consolation. All of them are bearing the great discomforts in the

best of spirits, and are able to find scope for their apostolic work among the soldiers, or among their own companions; and they are doing this in the barracks and hospitals, in the camps at the front, and in the trenches, and on the field of battle.

But in the meantime, the many works on behalf of society, to which they had consecrated their lives in the Congregation founded by Don Bosco, must necessarily suffer; while some would be quite brought to a stand-still, if those that remained behind had not undertaken double burdens; and not only are they bearing this, but there is also a great strain upon the necessities of life, on account of being cut off from so many of our Co-operators, and from the usual sources of supply. May the sacrifices that are so generously made, whether by our Co-operators, or by those in the war hasten the return of peace. When that glad day arrives, we shall have no desire to alter our programme. Compliant to all Authority, Religious as well as Civil, to which even under the present trying conditions we have never failed to offer our humble allegiance, we shall continue our efforts to render more proficient and lasting the blessings of peace. Oh! that these aspirations might enkindle the hearts of all our Co-operators and encourage them earnestly to work more intensely for a more christian restoration in all things in harmony with the spirit of the Venerable Don Bosco.

### **The Centenary of Don Bosco and of Mary Help of Christians.**

Filled with anxieties has passed the year 1915 which should have been, but for this disastrous war, signalized by the happiest rejoicings for the centenary

of Don Bosco's birth and of the Feast of Mary Help of Christians. But in spite of these great drawbacks many countries have celebrated the Centenary with much of the splendour justly due to such an event.

I will not dwell on the manner in which they were carried out, or on the great enthusiasm they inspired, nor speak of the hearty interest taken in them by our friends, pupils, past-pupils and benefactors, but I am bound to declare that I have no words to express sufficiently the undying gratitude of the whole Salesian Family towards their Excellencies, the Presidents, the Honorable Houses of Parliament and other eminent ecclesiastic and Civil Authorities, for the hearty participation taken in the above mentioned commemoration.

The Bulletin has already given a description of the most solemn of them, and will next describe others which cannot be passed over in silence namely "The Argentine Republic Past-Pupils National Congress" held at Buenos Ayres; and the "Salesian Co-operators Seventh Congress" held at St. Paul's in Brazil at the end of October. These two events gathered such an unanimous assent of sympathy from all the State Authorities and from the numerous persons assembled, as perhaps no other previously held Congress ever attained — this will always be fondly remembered by us. — Even here in Turin we have commemorated both dates in the most suitable manner possible under the present conditions. I shall never forget the deep exultation manifested at the Sanctuary of Mary Help of Christians and by the tomb of Don Bosco at Valsalice and at Becchi di Castelnuovo d'Asti his birth-place. If the times had been more propitious, the festive display would certainly have been greater, but hearts' fervency could not have been deeper or more unanimous.

\* \* \*

To compensate us somewhat in these sad times we have now amongst the sons of Don Bosco a Cardinal in the person of His Eminence Cardinal Cagliero. When he first left the Sanctuary of Mary Help of Christians as leader of the first contingent of Salesian Missionaries bound for the Argentine, the Venerable Don Bosco accompanied him to Genoa and went on board the ship to bid him a last farewell.

I well remember Don Bosco could not restrain his tears, and they were not tears of joy at the prospect of his sons entering upon the Apostolate of Foreign Missions, but tears of grief at the separation from a beloved son, who was equally touched by the separation. With that example of loving thoughtfulness of Don Bosco before me, I also went to Genoa at the beginning of last December, to welcome this worthy son of Don Bosco, who after forty years of apostolic labours was returning to Italy to receive the Cardinal's hat from the hands of Benedict XV.

I cannot express the feelings of joy I experienced on seeing him once again. And when I kissed his ring, I felt that it was as an act of homage and congratulation on the part of Don Bosco and of countless others of both continents, whose sentiments I was conveying towards the new Cardinal and His Holiness Pope Benedict XV.

At Rome, I had the opportunity of expressing to the Vicar of Jesus Christ the profound gratitude of all the Salesian Family, for the honour bestowed upon him who is his most prominent son; and I was happy to repeat here in public to the Holy Father our expression of filial gratitude, together with our assurance of unalterable fidelity, according to the example and teaching of Don Bosco. To His Eminence

Cardinal Cagliero I renew our sincerest good wishes and congratulations, and our thanks for his hearty assurance of ever remaining one of our members, as being one of Don Bosco's sons.

I must also express our deep joy, when on December 9th, in the same consistory at which the new cardinals were created, the Holy Father received the second postulation, according to the rite, for the beatification and canonisation of the Venerable Don Bosco. I regarded that as the most acceptable conclusion to the centenary festivities, and I thought that the best means of showing our gratitude to Our Lady Help of Christians and to the Vicar of Christ was to be even more zealous in the future in spreading the devotion to our heavenly protectress, and in acting in accordance with the spirit of Don Bosco.

### Our Work in 1915.

The last recommendation which the lamented Don Rua, gave his Co-operators was this: *Support the works already established; complete those that are in course of erection; promote the development of the Missions; and let every endeavour be made to secure a wider and more effective religious instruction.*

Those recommendations have been kept steadily in view. As I have already pointed out, all our Houses, with the exception of those which have been put temporarily to war purposes, are continuing their various good works. And this applies particularly to the maintenance of our Schools where children are received gratis or for very small pensions. Among the boys at the Oratory at *Turin* over two hundred out of the eight hundred are received free, and thus depend upon us for everything; this state of things, more-

over, exists in many of our Institutes, both at home and abroad. This year has brought us extra demands, for on account of the war, so many homes have been deprived of the bread-winners, or resources have dwindled, so as to be quite inadequate to meet expenses.

And yet the works we have in hand have not altogether come to a standstill. Progress is being made with the important buildings, such as the Church of the Holy Family at *Florence*, the church of St. Augustine at *Milan*, the Sanctuary of Our Lady Help of Christians at *Nictheroy* in Brazil, etc. At *San Francisco* in California the crypt of a new church has been begun, the crypt alone being capable of accommodating a thousand persons. At *Arequipa* in Peru the great Sanctuary of Our Lady Help of Christians has been consecrated. At *Montevideo* a similar work has been begun as that above-mentioned at San Francisco, the superstructure being a fine church commemorating the centenary of Our Lady Help of Christians. At *Naples*, some important extensions have been completed, in connection with the Institute. At *Almagro* (Buenos Ayres), the new College and Festive Oratory, dedicated to St. Francis of Sales, has been completed. At the Oratory at *Turin* the new dormitories for the students have been completed, but they have been handed over to the military authorities for use during the war.

Besides these, and similar developments, there have been some further extensions in the Mission settlements. At *Tanjore* in Southern India we have accepted a large parish, which includes the spiritual care of about thirty villages. At *Viedma* in Patagonia, a commencement has been made of two important works promoted by His Eminence Cardinal Cagliero, when he was still the

Vicar Apostolic of those regions; they are a new wing to the *hospital of St. Joseph*, and the *Agricultural School of St. Isidore*, which is a very important extension of our work there on behalf of the boys sent us by the Government.

Two missionary residences for Patagonia have also been opened, one in the *Pampas*, and one in the Territory of *Neuquen*. The missionary settlement in Ecuador has also been enlarged through the energy of Mgr. Costamagna and it is hoped by this means to extend permanent missionary work among the remaining settlements of the *Jivaroos*, where it may be possible to establish a regular Indian Colony.

In the State of Colombia at *Medellin*, a new House has been opened to supply the elementary schools and Sunday Oratory, both of which seem to have a very promising future. In Venezuela a Committee of Co-operators has prevailed upon us to undertake a new Institute at *Tariba*.

At *Ramsey*, in the United States we have accepted a College for the boys of the emigrant Poles, thus supplying a long felt need, since the Poles, who number three millions in America, have hitherto had only one institution devoted to their interests.

The work of Catechism teaching, so much insisted upon by the Holy Father, and so much cherished by my predecessor, has also made progress in the Sunday Oratories, in many of which advanced classes have been initiated; new Oratories have also been opened, among which is an important one at *Philadelphia*, in memory of Don Bosco's Centenary.

### In 1916.

For the year just begun, I do not hesitate to lay certain proposals before the Co-operators. The first is:

*The building of the new church of Our Lady Help of Christians at Becchi, Don Bosco's birthplace.*

This will not only form a memorial Church for the double centenary, but is to be a lasting thanksgiving for a universal peace. For this reason it is appropriate that all the Co-operators should take part in it, and should endeavour to make or collect offerings for it. This object should be especially promoted amongst the young, for it is a memorial church in the very spot where the childhood and boyhood of their great apostle and friend were passed. If this were done it would be possible to open the new church during this year, and what a joy it would be if our first act there could be one of thanksgiving for the peace of the world!

The second work I propose is *the monthly retreat and conference for the Co-operators*. This has been successfully inaugurated at Turin, and should therefore not prove difficult elsewhere. In the midst of the unrest caused by a war which involves so many people, it is more than ever natural to think of death and to be prepared for this final step. The Ven. Don Bosco used to say: "Our whole life should be a preparation for death, and in order to secure this most important object there is no practice so useful as *the monthly exercise for a good death*, which consist, in choosing one day in each month for arranging all our spiritual and temporal affairs, as though we were that day to die."

Don Bosco's method for realising this proposal was to fix upon one day in the month; to make a brief meditation upon death, which may indeed be near, and come upon us suddenly; to reflect how the previous month was spent, and particularly whether there is anything that disturbs the peace of

conscience, or might prevent the soul from being ready to appear before God; this consideration should be made on the eve of the day chosen, and followed next day by confession and Communion.

Each Co-operator could choose a day to suit each one's particular case, but for the sake of good example and mutual encouragement it would be well to fix one day for all, such as the first Sunday or first Friday, which is dedicated to the Sacred Heart of Jesus, and on that day the Co-operators could gather together for a brief *conference*. All those who participate in it could gain a *plenary indulgence*.

We have all such great need of the blessing and grace of God, that I should fear to add any words to urge you to take up this pious practice. But I do urge you to endeavour at this monthly gathering to promote some of our many good works on behalf of the young, and particularly in these times when such works become ever more prominent in our programme.

### Conclusion.

I must conclude, Dear Co-operators, by thanking you from the bottom of my heart for the generous assistance you have given us; and in doing so I would remind you of a few words of Our Divine Lord.

He has declared that the good we do to our neighbour, He will regard as done to Himself, and that on the day of the last judgment He will say to the Elect: *Come, ye blessed of My Father, possess ye the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me. Amen I say to you, as*



*long as you did it to one of these My least brethren, you did it to me.*

Then all should take courage and comfort from these words; in our times there are many occasions for works of generous charity particularly towards the young who may be in need; and much more can be accomplished by working under the standard of Don

Bosco. Almighty God Himself will be your reward. We ask Him every day in the Holy Mass to bless you and your families and all your undertakings; do you also pray for him, who signs himself, Dear Co-operators,

Your very grateful servant

Fr. PAUL ALBERA.

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## The First Salesian Cardinal

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OUR Readers must have already learnt from various sources that His Holiness Pope Benedict XV, has raised His Grace Archbishop Cagliari to the Cardinalate. As he was the first of Don Bosco's sons to be raised to the Episcopate, so he has crowned his many distinctions by being the first and as yet the only one among them to be elected to the Sacred College.

At the time of his appointment, Cardinal Cagliari was the Nuncio of the Pope in Central America, but many years had passed and many things happened in his career, since he went to the Oratory in its earliest days. He was born in the same neighbourhood as Don Bosco himself, that of Castelnovo d'Asti, in Piedmont, Italy, and it was there that our Founder met him in November 1851, when he went to preach for the feast of All Souls. The Venerable Servant of God was a keen judge of character; in fact there have been few to equal him in this quality, so necessary to the founder of a society. He at once noticed the boy's frank and eager disposition, and promising capabilities, and learning that he wished to become a priest, he arranged to receive him at the Oratory, which the boy entered that same month.

Among the boys at the Oratory, young Cagliari always maintained a high place, and having completed his studies with success, he was ordained on June 14th 1862. He became a Doctor and Professor of Theology, was a musical teacher and composer and a gifted Orator; he held the office of Spiritual Director to the Salesian Society and to the Nuns of Mary Help of

Christians. In 1875 when Don Bosco desired him to be the leader of his first band of Salesian Missionaries, Don Cagliari was engaged in so many occupations, that it seemed he was indispensable, but when the proposal was made he accepted it at once, and took on himself the heavy responsibilities of this new and arduous undertaking. He was, in fact, entering upon the work of his life, and soon revealed the qualities of a missionary and organiser in an eminent degree.

He left for South America on Nov. 11th 1875. Within the space of two years he had organised the first stage of the work, had established five houses, and laid the foundations for the mission to the natives in Patagonia. Don Bosco then entrusted him with various important offices in Europe, and as his representative, he made lengthy visits to the Houses in France, Spain, Portugal and Sicily. In the Consistory of November 1884, Pope Leo XIII named him Titular Bishop of Magida, and appointed him Vicar Apostolic of Southern Patagonia. His episcopal consecration took place on December 7th in the Sanctuary of Our Lady Help of Christians in Turin, the ceremony being performed by His Eminence Card. Alimonda, assisted by Mgr. Bertagna, and Mgr. Manacorda.

Early in the next year he set out for his vast vicariate in South America, taking with him another band of Salesian missionaries and nuns of Mary Help of Christians. Just before leaving he wrote a memorable letter to the Salesian Co-operators, giving them some account of the work and the means required to accomplish it. Some words in it, are a stirring description

of what lay before him and what he actually accomplished. He said: "I am returning to those far away shores not a simple missionary, but as the Representative of His Holiness Pope Leo XIII. and as Vicar Apostolic of Southern and Central Patagonia; it is in the endeavour to safeguard the growing Christian populations, to strengthen in the faith the natives we have converted, to guard them against the snares of heresy, and to carry the Gospel of Christ to the

injuries. During his missionary journeys many a cacique (Indian chief) whom the threat of the conqueror's sword had made even more haughty and indomitable, bent the knee before him and received Baptism at his hands. He had been instrumental in the founding of churches and schools, agricultural colonies, settlements for the native tribes, two hospitals and a dispensary, five meteorological observatories, associations for working-men and re-



Villa Colon (Montevideo): Inauguration of the Monument to Monsignor Lasagna.

tribes wandering over the vast plains of Patagonia, and to the natives of the extreme islands of Tierra del Fuego."

This forecast of his mission was an accurate one; for a recent account tells us that he went forth to direct in person the coming expansion of the Salesian Work in the New Continent, and especially the arduous undertaking of christianising Patagonia, which became a reality in the space of twenty-five years. This is regarded as the most beneficent and most brilliant achievement of the new Cardinal. It included the apostolic journey completed in 1887 along the course of the Rio Negro as far as the Cordilleras, in traversing which he fell from his horse and broke two ribs and sustained other

religious associations of many kinds; he had written many accounts of his travels and of the customs and dialects of the aborigines, accounts which were at the disposal of Don Carbajal when he wrote his standard work on Patagonia.

In an historical work Father Grisar, of the Society of Jesus, says: "The Jesuits made the first attempts at preaching the Gospel in Patagonia in the 17th century, but their expulsion from the Spanish colonies in 1767 put an end to their labours. The termination of Spanish rule in Southern America and the continual civil wars in the Argentine made the Indians complete masters of Patagonia, except in some tracts along the shore. They withstood any

attempt at colonisation by ferocious assaults and terrible violence, but in 1879 and 1880 the Argentine commander General Roca crushed most of their opposition, and they fled before the regular troops to their wilds and to the mountains."

Under the leadership of Mgr. Cagliero, the Salesians succeeded in reconciling these apparently unreconcilable tribes, and they did so by carrying to them the consolations of our Holy Faith. The difficulties were enormous. Before their gaze there stretched away to the horizon a vast and unknown land, without roads or communications of any kind, with extensive desert wastes, violent rivers, and swept by tempestuous winds and storms. There was nothing there to work with, absolutely nothing; everything had to be created and organised.

The above mentioned historian writes: "Don Cagliero seems to have participated in the extraordinary organising talents of his venerable Master, as well as in his affability, his affectionate modesty, and especially in his indefatigable zeal for the salvation of souls. This Prelate journeyed on and on without resting, over his vast territory, giving instructions and missions to the people. In twenty-five years he had traversed 187,500 miles, crossed the Ocean nine times, and had travelled in the Andes where he had his accident. His work is a source of admiration to the world. But the noblest consolation to the venerable Prelate must be that in the territory confided to him thirty years ago in a savage state, nearly all the inhabitants are christians, all are provided with the means of practising their Faith, and in many places there are centres of exemplary catholicism".

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On April 18th 1904, His Eminence Cardinal Merry del Val sent the following message to Mgr. Sabatucci, the Internuncio at Buenos Aires:

*The Holy Father has deigned to raise Mgr. Cagliero to the Archiepiscopal See of Sebaste. You will announce to the distinguished Prelate this act of special regard for him on the part of His Holiness.*

This telegram was read by Mgr. Sabatucci at a banquet given in the Salesian College dedicated to Pius IX at Almagro. The principal guest was the new Archbishop and a thousand persons were present to do him honour. The terms in which he was eulogised on that occasion were a manifestation of the extraordinary effect his apostolate has had.

He was subsequently received by the President of the Republic and by the chief ministers of State.

Soon after this event Archbishop Cagliero returned to Europe, and was entrusted with various diocesan visitations as an Apostolic Vicar, and in June 1908 was appointed Nuncio to the Central Republics of America. The *Osservatore Romano* of June 12th 1908 said: "The Holy Father is desirous of providing more amply for the spiritual welfare of the Central Republics of America, which will probably develop rapidly when the new Canal is opened. He has therefore decided to send to Costa Rica an Apostolic Delegate, designating for this office Mgr. Cagliero, the Titular Archbishop of Sebaste, who has given proof in South America and elsewhere of great prudence and zeal.

"When this decision was communicated to the Government of Costa Rica, the Holy Father received in reply an expression of deep appreciation of his good will, and a request that the Delegate should also be empowered to act in a diplomatic capacity. Thus Mgr. Cagliero will go to Costa Rica as Apostolic Delegate and Envoy Extraordinary to that Republic; and there is no doubt that the favourable dispositions of that State, and the high qualifications of the new Representative will correspond most fruitfully with the Apostolic solicitude of the Holy Father."

His reception in Costa Rica was of the most cordial nature and an augury of his coming success. At the banquet given about that time the Foreign Minister said: "How few can say" as can with truth the venerable prelate we honour today. "My work will not die with me." But I will add, that neither will his name be forgotten, for it is already written in the album of the great benefactors of humanity". The reply of the new Delegate is well worthy of record. After referring to his work which had been eulogised by the Minister of Foreign Affairs, he said: "My age and experience, frequent contact with the most eminent statesmen in the Republics of South America, of the Argentine, Chile, Uruguay, Paraguay and Brazil authorise me to proclaim without any hesitation that the three fundamental factors in national prosperity are beyond doubt, Peace, Industry, and Religion. Peace is a gift from heaven; labour is a divine law, and Religion is the mother and mistress of human society. These are the words I bear on my standard, and they are a compendium of the programme that I propose for the greatness, the liberty and the social well-being of the sister Republics of Central America."



His Eminence, John Cardinal Cagliero  
of the Pious Salesian Society.

But it remained for His Holiness Pius X, to express in adequate and gracious words the best eulogy of the Cardinal. In the Brief dated Febry 23rd 1912, Pius X associated Himself with all those who were celebrating the golden jubilee of the priesthood of Mgr. Cagliari... "It is most consoling for Us to go over those very same things which will soon be so dear to your recollection; namely to have been one of the first pupils and disciples of the Venerable Don Bosco; to have laboured so long and so vigorously for the education of the young, especially the poor and friendless; to have laboured so assiduously to bring to the Faith and to civilisation the people of Patagonia; and in these latter years and up to this very day to have exercised with so much prudence and assiduity the office of Our Delegate among the nations of Central America."

While exercising this office, Archbishop Cagliari has accomplished a great deal. He was fully recognised in Honduras and Nicaragua as well as in Costa Rica. He created two new ecclesiastical provinces, one in Salvador, the other in Nicaragua. He visited the whole of Guatemala from the Capital to the remotest village, preceded by four preachers and numerous confessors, and awakening a complete revival to a good christian life in that country. For this reason Pius X said to our Superior General: "Mgr. Cagliari is working wonders in Central America. He seems to act not in his own per-

sonality but in that of the Pope's Representative. How pleased I am with my choice of him for that position.

Now he has laid aside these labours to take up others in the Holy City. He returned to Europe on his nomination to the Sacred College, and received his "biglietto" at the Salesian Institute of the Sacred Heart in Rome. On receiving this official notification he handed it to Don Albera, our Superior General, who read it aloud. He was accompanied by Mgr. Marengo, of our Society, Bishop of Massa Carrara, Mgr. Gordini, Baron Zuccari, Count Massella, the Marquis delle Rocchette, Count Mandosi, Cavaliere Poesio, Cavaliere Fornari, and some of the chief members of the Society. The new Cardinal gave a brief discourse in reference to the new dignity conferred upon him. There were also present the Holy Father's private chamberlain, the Spanish Ambassador, the Russian, Belgian, Argentine and Columbian ministers and many other of the notable citizens of Rome.

The *Salesian Bulletin* which has recorded so many of his labours and achievements, and been enriched with so many articles from his pen, gladly avails itself of the opportunity to voice the sentiments of thousands of Readers; they will themselves feel honoured in congratulating the first of Don Bosco sons to enter the privileged order of the Cardinals and Princes of the Church.

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## A famous discourse on the Venerable Don Bosco

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**O**N the solemn occasion of the centenary gathering, when thousands crowded around the tomb of our Venerable Founder, none had a better right to voice the general feelings and the public tribute than Signor Cavaliere Poesio, one of the most prominent among that immense number of the past-pupils of Don Bosco. His discourse was worthy of the inspiring circumstances, and comes as a welcome message to the vast body of Co-operators, who could not be present at what must be regarded as one of the landmarks in the history of the Society of St. Francis de Sales.

The distinguished orator said: If for a moment we turn our gaze away from this hallowed spot,

the last resting place of the remains of the Venerable Servant of God, towards that lowly cottage at Becchi his birthplace, where just a hundred years ago he first saw the light, we can trace his path through life, a path at once ample and luminous, and leading ever onwards to the highest peaks of sanctity and genius.

It is a path, which in spite of rough and difficult ways, sometimes beset with rocks and snares, and crossed by many an obstacle is yet direct and undeviating, and facing a goal which is secure and immutable. As we trace out his footsteps over this road, we are struck with wonder at the unexpected series of extraordinary events and scenes that are met with along the borders of the way.

The life of this humble priest, whom many amongst this audience knew, as I myself did, and remembers with emotion his cheering look, his simple and fatherly words, displays itself to the observer abounding in remarkable occurrences, in surprising episodes and wonderful changes, alternating in an uninterrupted succession, with the most vivid contrasts of light and shade. On the path of Don Bosco the roses and thorns are intertwined; there is poverty and grandeur: disappointment and exaltation; the bitterest outbreaks of hatred and calumny along with the glories and triumphs of devotion and love.

The figure of Don Bosco itself presents an incredible multiplicity of aspects and manifestations. Although still a child he is already an apostle, and abounding in the most ingenious initiative; he is a juggler as well as a preacher; a shepherd-boy and a teacher of catechism; a student and yet at same time assisting in the work at his lodgings; a musician, yet learning both carpentry and tailoring. When a priest, while he is a model of exactness in the usual duties of the ministry, he is initiating new forms of apostolate; he can draw together and govern in an incomparable manner great crowds of boys; he is the founder, organiser and promoter of many original and attractive institutions; an unwearying antagonist of sectarian protestantism; a champion and supporter of the Holy Father, and at the same time a counsellor of, a well as a negotiator with the government; a prolific writer on topics of the widest range; a seer in his exact prevision of the remedies for the modern evils; a distinguished educator and the creator of a new system of education, the legislator and director of two great religious orders.

This is a glance at the varied and complex figure presented by Don Bosco. However, just as the innumerable and many-coloured rays which dart forth from the facets of a diamond are produced by only one light centred in their common origin, so the many vicissitudes, the varied aspects and attitudes of the Ven. Don Bosco harmonise and concentrate in a wonderful unity, if we consider them in relation to that particular mission which was the one centre and converging point of all the manifestations of his complex activity.

History presents no example which can be called a parallel with Don Bosco in regard to the complete and continuous unity of his whole life, both in its ideals, and in the means to realise them. The majority of the greatest men, whether in science or art, and also amongst the saints themselves, have had the intuition and

perception of their genius and of their mission only in their adult years; and only in rare cases has this perception been followed by immediate and persevering action.

But in the case of the Venerable Don Bosco the clear vision of his apostolate was vouchsafed almost with the dawn of reason; and he at once began his work, prosecuted it without pause, consecrating to it with tenacity and unceasing self-denial all his faculties and all his fund of energy.

This unique example of a whole life-time spent in the realisation of an ideal assumes exceptional importance in the history of human endeavours after perfection, and merits for Don Bosco a place of high honour; for it gives him a right to the halo of glory and immortality, of which today's celebration of the first centenary of his birth is the prelude and foreshadowing.

The distance of a century is like a veil which darkens and obscures the remembrance of the majority of men, even of those who were illustrious among their contemporaries. The few figures, which remain visible through this veil of years, appear cold and pallid, and incapable of arousing any sentiment or enthusiasm in the heart. Yet in these same circumstances the figure of Don Bosco appears more attractive, more grand, more sublime, and awakens warm and hearty sentiments.

Hence it is that with deep emotion I set myself to the task of calling up before you the figure of Don Bosco; I tremble at the difficulty of the undertaking, but at the same time I am happy to have this occasion of proclaiming publicly my ardent and filial affection to him whom I regard as a most beloved spiritual father.

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It is surely not necessary to recall to you the nature of the mission confided to Don Bosco. The monuments already erected to him, and those in course of construction give it at a glance, by representing him surrounded by a group of poor children, regarding him with the attachment of pupils, or rather of sons around a father, who is lavish of his love, and who is loved abundantly in return.

Don Bosco himself often spoke of his vocation, stating that he was sent for the religious and civil education of the children of the people, and especially of the orphan and destitute, so as to make of them — in his own phrase — good citizens in this life, and worthy one day of their heavenly destiny.

This is a divine mission, worthy beyond every

other of the true priest, who desires to show that he has inherited the most cherished sentiments of his Divine Master; it is a mission, which by its beneficent results in the religious and civil order, acquires for him who fulfils it the highest title to merit in the sight of the church and of the state.

Almighty God, Himself, in a vision recorded by Don Bosco at the command of Pius IX, assigned to him before he was ten years of age his great apostolate, and at the same time endowed him with the qualities necessary for its exercise; thus are accounted for those remarkable physical and moral gifts, his power of attracting others, the strength and dexterity of his person, his enterprising character, his versatile genius, his prodigious memory, his graceful simplicity of language, his unbounded kindness of heart, the unsullied purity of his soul, and his unflinching zeal — in short all his gifts showed themselves most appropriately adapted to the task laid upon him.

The vicissitudes of his boyhood and of his youth also show themselves providentially ordained. He who was destined to accomplish the most extensive work in all history for the betterment of the young belonging to the humble classes of society, had to experience in his own case the inconveniences, the hardships, the dangers of a poor life.

Thus he was born of a family of small means, and passed his childhood and boyhood in the midst of toil and discomfort; at the early age of twelve had to earn his bread as a farm lad and began and carried on his studies amid much opposition, with the help of borrowed money, or by working for his board, when the classes were over. However Divine Providence compensated him for his many wants by bestowing on him a treasure beyond price in his saintly and gifted mother; though lacking worldly goods, she was adorned with that true wisdom which faith inspires, and abounded in excellent gifts of mind and heart.

The virtues which attained such complete development in Don Bosco, such as his assiduity in labour, his love of poverty, his purity, his piety, his constancy were a reflexion of the virtues of his mother, who instilled them into him and taught them to him first by example and then by word; at the same time she combined tenderness with authority and thus formed his spirit and heart, and moulded his imperious character and exuberant disposition.

In the hands of Divine Providence this humble mother was an effective instrument in the moral preparation of Don Bosco for his apostolate, just as, in the sequel, she was his

comfort and support in the uncertainties and difficulties that beset his path, and his first Co-operator in the early years of his hard sacrifice. We owe an act of reverence to this great christian mother, whose fame, so fresh in our memories after a hundred years since the day when she gave to the world the wonder-worker of Valdocco, we ought to carefully hand down to posterity associated with that of her son.

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If we take careful note of the singular events in the boyhood and youth of the Ven. Don Bosco, it is abundantly clear that their development was directed by the Divine Will in such a manner as to provide a constant and progressive novitiate; and this for the preparation of both mind and body for his future mission. This novitiate was not one of long study, of contemplation, or of meditation, but of activity and energetic endeavour.

As soon as he had received in his boyhood the intimation of his work in life, he applied himself without delay to the task. He did not propose to await favourable development, or a propitious opening, nor the arrival of great resources; he began at once, making circumstances bend to his need, providing occasions for the exercise of his apostolate, and making the most ingenious use of whatever means presented themselves.

Thus he is an example of the very useful lesson, that when God inspires us with the performance of some good work, we should at once set about it courageously, not waiting for the times to adapt themselves to the work, but adapting our work to the exigencies of the times. And again he is a living illustration of the fact that scarcity of means should not damp our ardour in enterprises for the glory of God, for in such cases He is the more generous with assistance from heaven, according as confidence in Him is the more abundant.

These maxims are in fact typical of the Salesian spirit, which has become synonymous with zeal in enterprise, in making the best use of circumstances, and in drawing largely upon the abundant resources of Divine Providence. It was precisely in this spirit that the Ven. Don Bosco, though still a boy, turned to profit the only means that were at his command, namely his skill in games, in gymnastic displays, in sleight of hand, his marvellous memory, in order to be of some spiritual service to his young companions; and thus he instituted regular catechism classes for the young lads

who worked with him on the farm; thus also when a student at Castelnuovo and at Chieri he exercised a regular religious propaganda among the boys and clerics, organised the society which he very fittingly called the *Society of cheerfulness or of mirth*, making special use of the recreations to work out his schemes for the spread of pious practices and good-feeling. In the seminary again he was the life and soul of the *scientific society*, which united scholastic topics as well as spiritual ones in its programme.

Every moment, every circumstance lent to his ingenious zeal a new method of exercising his beneficent influence among his young companions. This attitude of mind, or rather this facility of adapting his work to his surroundings was a prominent feature in Don Bosco's methods all through his career; however although graduation and development should be associated with the idea, it ought to be regarded as a special merit in his boyhood and youth, because it is an index of so profound a spirit of observation, of so tenacious a will, and so ardent a charity, that, having regard to his early years it must be recognised as unique and superhuman, revealing a soul already far advanced on the path of sanctity.

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The preparation of Don Bosco for his mission may be regarded as having terminated with his ordination to the priesthood, on June 5th 1841, but was perfected yet more during his three years residence at the Higher Seminary in Turin, where young priests received further training in the science of the pulpit and confessional.

There he not only had the exceptional advantage of the guidance and friendship of the Ven. Joseph Cafasso, but in visiting the various institutes of the town to give spiritual assistance to the inmates, he became more closely acquainted with the pitiable conditions under which large numbers of boys were brought up, and the dangers to which they were exposed.

These experiences were the very thing to strengthen his resolution to consecrate his life to the saving of those young and untaught lads, and added fresh ardour to his zeal. Only a spark was needed for the flame to burst out, and for it to spread forth its light and heat.

The spark fell... Don Bosco's interposition in the noisy scene between the sacristan and the boy is well known; it led to the latter's first lesson in religious instruction, and to the formation of his catechism classes. Other boys accompanied the first, drawn by his description

of the kindness of the priest, and the numbers soon made quite a crowd.

Now it was that Don Bosco's heart opened to the young souls: his gifts were for the first time used on a large scale and they drew the young irresistibly. Some, looking askance at outward appearances, understood nothing of the significance of this movement, and judged it to be, if any thing, inopportune and dangerous. Calumniated, threatened, persecuted, the new institution led a precarious and wandering life, passing from one locality to another, till at last a day came when there was no place in the sun for the work of Don Bosco.

It was his day of anguish... the hammer was beating the metal as it flowed from the crucible, cementing the parts more securely, perfecting its shapeliness, its strength and beauty.

On April 12th 1846, Easter Day, Don Bosco was able to hold his first gathering of boys in the house of Pinardi, that house which he was soon to transform into a veritable theatre of wonders. He had passed through five weary years of persecution and overwhelming difficulties, but his constancy showed that he had within him the invincible vitality, which is proper to the Institutions that Divine Providence has decreed to bring into being. From that day a new phase began, and it was to terminate in the complete triumph of the Oratory.

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The Festive or Sunday Oratory, as conceived by the master-mind of its founder, remains today the most typical and most providential of the Salesian works on behalf of the young generations.

At a superficial glance, it seems at first quite a simple institution, not unlike other gatherings for pleasure or recreation, which are not infrequently found. However on closer acquaintance, and penetrating into the idea that gave it birth, considering its entire machinery, its regulations as penned by the Founder, the Oratory appears as a complete organism, which contains and realises in practice the rules for a new method of imparting both secular and religious knowledge, and a training in character and the practice of religion. It has in germ all the many-sided forms of endeavour, both moral and intellectual, necessary for the christian formation of the young generations of our day, and provides unlimited scope for the zeal of those who engaged in work of this nature.

All Salesian work began by the Oratory, and by its means it pervades the whole body of society, preparing by degrees a christian rege-



neration. With what power of development it is endowed may be seen from the history of the First Oratory, which was the model and example of all the other. The little plant set by Don Bosco was no sooner firmly in its soil than it grew rapidly, became a solid trunk, threw out its branches, and bore flowers and fruits in great abundance. The House that Don Bosco had hired was now bought, buildings were begun, a church erected, evening classes commenced, day and boarding schools opened... in short the whole town of young inhabitants, vibrating with eager activity and holy joy; and as a monument of triumphs achieved, and a pledge of future success, there stands in its midst the great sanctuary, dominated by the figure of the Help of Christians, as a crowned and sceptred queen.

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With the building of the Basilica to his heavenly Patroness and Protectress, Don Bosco's mission enters on its last and most glorious period, that of the expansion and consolidation of his work.

It had shown itself so extraordinary and so efficacious, that it was no longer possible to ignore it, whereas to know it meant to appreciate and favour it. Then it was that the young priest was able to gather round him those special souls, chosen to inherit his spirit, and carry it into all parts wherever good was to be done; then, too, he began to see forming around his institutes that inexhaustible supply of generous assistance which the power of God called into being to be the support of His work; in short then it was that by degrees there arose that immense following of friends, admirers and benefactors, who under the honoured title of Salesian Co-operators have the glory and privilege of being the strong support of the Founder of the Oratory and of his Successors.

However, one result of this vigorous life at the Oratory was that its confines, though enlarged to the utmost, could not now provide room for its continual extension. Two other Sunday Oratories had already been opened in Turin, when in 1863, the first separate House was founded at Mirabello; then another at Lanzo, then others in rapid succession both in Italy, in the other countries of Europe, then in the various States of South America. Don Bosco's pupils grown up around him, had learnt his methods, had become filled with his enthusiasm, were enamoured of his ideals, and in his name they went forth to repeat his triumphs. The Salesian Society was in the first strength of its youth, and was joined soon afterwards

by that of the Daughters of Mary Help of Christians, a combination which was to complete the work of Don Bosco in the designs of Providence.

The institution of these societies forms the mature and most important result of the life and labours of the Ven. Servant of God, and is the crowning work of his mission; and this not only because it secures the perpetuity of that mission, but demonstrates the immense possibilities of it in the ever-widening field that opens before it, by means of the myriad works to which it has given life and being.

Surely no one can fail to see the hand of Divine Providence in all this. Don Bosco, a son of the people, had given his life for the children of the people, and now the children of the people give themselves to him in return, to hand down to future generations the gifts received from him, and, as it were, forging a chain binding heart to heart, and reaching back to him and forwards to the end of the earth.

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When the life of Don Bosco was setting towards its close, the fruits of his labours appeared in all their vastness. There were the churches, the festive oratories, the schools and colleges, the agricultural schools, the missions, all reaping their abundant harvests. He had opened innumerable educational establishments as a remedy for the schools of impiety and corruption; his presses had issued millions of books as a reply to the dissemination of evil doctrines; he had sent forth his sons to spread the true faith and civilisation among the savage tribes; he had begun a vast work on behalf of the emigrants from his country; he had organised his Salesian Co-operators; he had given to the Church two new Orders, equipped for needs of the times, and its members were carrying into execution his methods and commands, reaping rewards as abundant almost as his own.

Today, after one hundred years since his birth, the whole world has followed in the train of his admirers, and cities and countries of a hundred tongues resound in harmony with the song of his praise.

*(To be continued).*





# Salesian Notes and News.

**THE NEW YEAR.** During this year it is proposed to issue a *Bulletin* every two months. This is not occasioned by any immediate causes at home, where life and communications are almost normal; but because of the great depletion in the ranks of the workers at our central Houses in Turin, where young men have been called to the colours in large numbers, where materials are much scarcer and naturally much dearer than in pre-war days, and where the cost of printing and issuing the *Bulletin* and other publications has become a heavy strain.

It is confidently expected that these circumstances will bring with them their own appeal to our Readers. In spite of the enormous demands made upon public generosity, there is no hesitation in subscribing to the various funds, in fact the surprise is rather that so much generosity should be displayed. It is to these noble sentiments that our Superior General appeals, when he calls the attention of Co-operators to the obvious necessity of continuing their support to the many good works, begun and developed practically by the Co-operators themselves. There is not only the ordinary need for a support, but, as in many directions whole sources of supply are cut off, a greater demand must be made in those States which are happily, and by the mercy of God, wholly or partially free from the exhaustion and commercial paralysis consequent on the war.

The *Bulletin* is therefore launched in the new year with a greater expectation and firmer hope than ever. Its message has never as yet fallen on deaf ears. Where one is bored, another is interested, and where one feels that the implied appeal is beyond his present circumstances, another is a more willing instrument in the service of Divine Providence, who knows how to furnish sources of supply from unexpected quarters.

**THE CENTENARY.** The decision of the Superiors of the Society to postpone the centenary celebrations only applied strictly

to those countries engaged in the war. Yet it could not but affect all other sections of our work as well. However there were celebrations on a large scale in the various South American Republics, and particularly at San Paolo in Brazil, where in October last, according to the programme arranged many months ago, there was held the Seventh Congress of Salesian Co-operators. The chief object was that it should form a magnificent act of homage to Our Lady Help of Christians in the centenary year of the feast under that title, and from the scanty reports yet available, it is evident that the congress amply achieved its end. The Holy Father sent a telegram of participation, while letters were received from the President of the State and of the Senate. Eight Bishops took part in it. The details of the proceedings are not yet forthcoming.

In the Argentine, besides co-operating in the general Congress above referred to, there was a National Congress of the past-pupils, who held three general meetings and three sectional ones.

At Santiago in Chile there was a solemn commemoration for the centenary of the Venerable Don Bosco, at which the chief Co-operators were five Bishops of neighbouring dioceses, and the ministers of Italy, France and Spain.

In Mexico public affairs have long been, and are still very unsettled, and this applies particularly to the capital and the larger towns where our Schools are placed and most of our work is carried on. But this did not prevent the local Committee of Co-operators from fulfilling the greater part of the commemoration, and that there was a hearty response is proved by the fact that in the Church of St. Agnes, in the Capital, there were over two thousand Communion on the Feast of Our Lady Help of Christians, and at the principal Mass there was no room in the Church or Sacristy to accommodate the overflowing congregations. One of the most impressive events was the ceremony for the solemn inauguration of the Association of Our Lady Help of Christians. This had been established in Mexico during the previous year,

but its official opening had been reserved for this solemnity; and any doubt as to the catholic spirit of the place would be at once removed by the fact that seventy men, among them professional men of high repute and standing were that day enrolled in the Association of Our Lady Help of Christians, in the presence of a great concourse of their fellow-citizens. In Central America there were many celebrations, no doubt inspired with greater fervour by the presence in the Republic of His Eminence Cardinal Cagliero, who at that time had no intimation that his office of Apostolic Nuncio would soon expire.



**NATIONAL  
CELEBRATIONS.**

The Republic of Colombia in South America took steps to make its celebration a national one. On August 11th the House of Legislature, interpreting the sentiments of the entire nation passed a resolution associating the House with the Salesians and their Co-operators in celebrating the first Centenary of the birth of the Ven. Don Bosco.

The Provincial of our Houses in Colombia had sent to the Chamber of Representatives a programme of the proposed festivities. In reply to it he received the following letter:

Bogotá August 11th 1915.

*To the Rev. Superior of the Salesians,*

"I have the honour to transmit to your Reverence the orders approved by the Senate in today's debate.

"The Senate associates itself with the Salesian Fathers in the celebration of the 1st Centenary of the birth of Don Bosco, the great benefactor of the young, and commands that this resolution be communicated to the Superior of the Order in this city".

CARLO TAMAYO.

The enclosure with this communication runs as follows:

**From the President of the Chamber of Deputies.**

**To the Very Rev. Provincial of the Salesians.**

It is a pleasure and honour to transmit to you, Reverend Father, the orders passed by this House at today's meeting, when considering the communication received from you. The House debated your proposals, and considering:

1st that Monday, August 16th, being the first Centenary of the birth of Don Bosco, the Founder of the Salesian Society, and of so many works of beneficence; and

2nd that this Republic has contracted a debt of special gratitude towards the members of the Salesian Society for their long and outstanding services to the cause of the education of the young, especially among the classes most in need, and for their heroic and assiduous care of the lepers; decrees:

To associate itself to the homage which on the occasion of the first Centenary will be offered to the memory of Don Bosco, and by this act of the House of Representatives it is intended to express the sentiments of the whole Colombian people.

This resolution shall be sent to the Father Provincial of the Salesians in Colombia, and shall be published in the ordinary way. With sentiments of deep respect,

I am

*Your obedient Servant*

R. QUIJANO GOMEZ.

Only a general account has as yet been sent of the celebrations. In the capital there were several gatherings of past-pupils and co-operators the latter being held in the Institute of the Jesuit Fathers. The Minister of Foreign Affairs gave the opening discourse on the Centenary of Don Bosco, while the Minister of Public Instruction spoke on the first twenty-five years of the work of the Salesians in Colombia.

The gathering, it may be imagined, was more like a Congress than a commemoration, for all sections of the community were represented in large numbers. The whole of the civil authorities and the most distinguished members of the clergy took part. It was only fitting that a certain section of the festivities should be devoted to the unfortunate lepers who live in the districts and establishments allotted to them. A brave general, who has fallen a victim to the dread disease, has promoted two sections of boys brigades, and on this occasion he presented them with a fine banner, worked by one of the first ladies of Bogotá. In connection with this part it was gratifying to note the references to the former work of Father Evasius Rabagliati, who spent many years of his missionary life in finding a practical solution to the question of the amelioration of the condition of the lepers of the colony, and to the checking and gradual stamping out of the disease.

At Sucre in Bolivia, the festivities were also celebrated on a magnificent scale, presided over by His Grace the Archbishop, to whom His Holiness Benedict XV sent a special Apostolic Benediction. One of the chief ceremonies was the coronation of the picture of Our Lady Help of Christians, performed by

the Archbishop, and previous to which he gave a great discourse on the Help of Christians.

On May 30th the Archbishop again pontificated at the Mass and Vespers. The Superior of the Jesuit Fathers preached on the devotion to the Help of Christians, and the glorious record it has already established, a discourse which went far to arouse the enthusiasm shown in the public procession which brought the celebrations to a close.

At La Paz the commemorations were carried out on lines similar to the above. The Municipal Authorities decided to name a newly formed street, which leads from the Salesian College to the main high way of the town, the *Via Don Bosco*, as a perpetual record of the first centenary of his birth.



**TWO NOTES FROM THE VENERABLE DON BOSCO.**

In the Argentine Republic, the Provincial had the happy idea of printing and distributing to the twenty-thousand pupils, attending the Institutes of the Salesians and Nuns of Mary Help of Christians, two brief notes which he had received from Don Bosco many years ago. They are as follows:

I. My dear Don Vespignani,

Tell your boys and ecclesiastical students that I expect great things from them; excellent conduct, humility, and diligence in their studies; this must be their programme of work, and may God bless you all!

Nizza Monferrato, August 22nd 1880.

*Yours most affectionately*  
JOHN BOSCO.

II. My dear Don Vespignani.

Tell all your children that this friend of theirs in Europe sends them a method of leading happy lives: *Keep away from sin and go often to Holy Communion.* You must give them all necessary explanations.

Turin, Jan. 31st 1881.

*Your most affectionate friend*  
JOHN BOSCO.

These are just like two of the short counsels which Don Bosco used to give to his boys, and which often worked wonders. Don Vespignani hopes they will have like effect upon the thousands of boys and girls now at work or school under the standard of the Venerable Servant of God.

In Uruguay and Chile there were also great manifestations of loyalty and co-operation. At

Villa Colon, a city inseparably united with the great missionary Bishop, Mgr. Lasagna, there was unveiled a fine monument to his memory, the glory of the son being reflected upon the father, for Mgr. Lasagna was one of that early band of singularly gifted apostles, whom Don Bosco found ready to his hand, when the time came for his missionary expeditions to be sent forth.

The mention of this young missionary Bishop has suggested that we should put on record in this centenary year the names of those of our confrères who have received ecclesiastical honours. They are.

1st. *Mgr. John Cagliero*, Vicar Apostolic of Patagonia, who was consecrated titular Bishop of Magida, in the Sanctuary of Our Lady Help of Christians at Turin, on Dec. 7th 1884. On April 18th 1904 he was nominated titular Archbishop of Sebaste. Since 1908 he has been Apostolic Nuncio to Central America, and has just been raised to the Cardinalate by the present Holy Father.

2nd. *Mgr. Louis Lasagna*, (mentioned above), titular Bishop of Tripoli, consecrated in our Church of the Sacred Heart at Rome, March 12th 1893. He was the victim of a railway accident, while on one of his missionary journeys in South America, dying at Juiz de Fora, Brazil, Nov. 6th 1895.

The 3rd was *Mgr. James Costamagna*, titular Bishop of Colonia, Vicar Apostolic of Mendez and Gualaquiza, consecrated in the Sanctuary of Our Lady Help of Christians at Turin, May 23rd 1895.

4th. *Mgr. Joseph Fagnano*, Prefect Apostolic of Patagonia, 1884.

5th. *Mgr. John Marengo*, Bishop of Massa-Carrara (Italy). consecrated in our Church of Santa Maria Liberatrice, Rome, May 6th 1909.

6th. *Mgr. Antony Malan*, titular Bishop of Amiso, and Apostolic Administrator of Araguaya, Matto Grosso (Brazil), consecrated in the Church of the Sacred Heart at San Paolo, August 15th 1914.

7th. *Mgr. Francis D'Aquino Corrèa*, titular Bishop of Prussiede, and Auxiliary to the Archbishop of Cuyabà (Brazil), consecrated in the Cathedral there, Jan. 1st 1915.

8th. *Mgr. Felix Guerra*, nominated, in May 1915, titular Bishop of Amata, and administrator Apostolic of the Archiepiscopal See of Santiago, Cuba, Central America.



**THE BELGIAN CONGO.** A letter from the Rev. F. Gammon, who went out last year from our House at Battersea, as a missionary to the Belgian Congo, gives us an interest-

ing account of his early impressions. Among other things he says: "We are so far away that sometimes three weeks elapse before we receive any news whatever of the outside world, and consequently the war, which in the intervals seems so far away and unreal, is brought home with all the more force, when the news does come. It is difficult to realise that almost the whole of Christian Europe is in arms. I have now been nine months in the Congo. After a most interesting journey from the Cape I reached Elizabethville just in time for Christmas. It was raining in torrents and so hot that I went out into the forest and meditated on the difference in England and in the tropics. We had a midnight Mass at which about hundred whites managed to assist. There was hardly room for the natives who wished to be present.

There are wonderful things in the animal and vegetable kingdoms at Elizabethville, especially the number and variety of beautiful insects, which filled one with astonishment. On Christmas Eve I caught a beetle measuring four inches across the wings. The hills made by the white ants are marvellous, often more than twenty feet high and twice that in diameter, and yet the ants are very delicate little specimens. They eat almost everything, even penetrating the walls of houses. Lions are fairly frequent about Elizabethville, as many as six at a time being reported, and since I came up to Katanga I have heard that an unfortunate man was killed and partly eaten by one at Sakania further south.

One of our lay-brothers came within a few yards of an immense lion one day. It was a terrible experience, from which he escaped by climbing a tree. In this newer mission of Katanga the house has been erected and a space cleared. Such numbers of the natives come to the chapel that it augurs well for the future. The chief seems well disposed towards Christianity and says he is willing to put away three of his four wives when God speaks to his heart.

All the big African game is found here, or in the district, and we have killed two antelopes as big as mules; just now in the hot season, all the grass is parched. From the first I found the natives quite easy to get on with. They are not too fond of work, and are always

pestering for tobacco, which they are too lazy to cultivate for themselves. They have many fine qualities and are far more moral than many civilised nations. Strange to say the natives know more English than French and most of their tinned goods and all the clothing is English made. A generous government makes money fairly plentiful, but provisions are very dear, on account of the distance into the interior, to which they have to be transported.



The Cabin in which Don Bosco was born.



#### LONDON.

The first School term was brought to a close on Dec. 18th. It had passed amid the busy hum of active school work, and laid the foundations, we hope, of a successful year. A complete account of what has happened of interest in the School, or connected with it, has been given in the 9th issue of the *School Magazine*, which is rendered more valuable and more in keeping with the times by devoting a large portion to the Past Students engaged in the war. All the phases of school-life are however represented in it, from scholastic results to school sports, from the Lieutenant rightly proud of his commission to the youngster at the step of the ladder.



**FARNBOROUGH.** The *Catholic Times* of Dec. 24th contained a glowing account of the prize-day at the Salesian School, Farnborough, from which we quote the following: "On Saturday last a great crowd of parishioners and distinguished visitors assembled at the Salesian School Farnborough to participate in the celebration in honour of the centenary of the Venerable Don Bosco, the founder of the Salesian Congregation. The annual distribution of prizes



VILLA COLON — Monument to Monsignor Lasagna

to the students was arranged to coincide with this event, and the occasion was enhanced by the presence of His Lordship the Right Rev. W. T. Cotter, Bishop of Portsmouth. After luncheon an entertainment was given, at which the school choir beautifully rendered some part-songs. The programme also contained dramatic selections in English, Latin, French, and Greek.

The Prefect of Studies read the scholastic report, and announced the winners of the Bishop's prizes, together with the school prizes and certificates gained in the public examin-

ation. After the second item Father Sutherland greeted His Lordship in eloquent terms, and referred to the work of Don Bosco, whose centenary was being kept this year.

His Lordship rose immediately after the termination of the speech, and amid great cheering said: "I see that I am down on the programme to say a few words in conclusion, but I think it is just as well to anticipate it. I thank Father Sutherland and you all for the kind and hearty welcome which you have given me, and far from being a trouble to me, it is rather a rest and refreshment to come to Farnborough, because it is my desire to be where the boys are. I always feel rejuvenated when I come here, for the happiness of the young is contagious.

"I was afraid Fr. Sutherland was going to allow the year to pass without my seeing you as you perceive the term is already drawing to a close, but the pleasure has not been denied me. I greatly appreciate the work being done in this school, and it would be extremely foolish of me were I to be otherwise, and not to encourage the splendid work being done in this corner of our large diocese. I am glad to see the School is flourishing and assuming such large proportions. I hope it will continue to prosper and assume even greater proportions. In conclusion I wish to thank Fr. Sutherland once again, and to express my earnest desire that the sons of Don Bosco will meet with every success in this diocese."

On Sunday morning both students and parishioners made a General Communion, as a thanksgiving for the centenary. His Lordship assisted at the Solemn High Mass, and in the afternoon administered the Sacrament of Confirmation. He left the School on Monday afternoon, thus bringing to a close the three days' celebration of the Centenary of the Venerable Don Bosco.

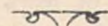
## INDULGENCES

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. March 25th Annunciation.
2. April 16th Palm Sunday.
3. April 20th Maunday Thursday.
4. April 23th Easter Sunday.





## 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. P IUS 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.

Our Superior General invites all the Co-operators to take part in the devotions in honour of Our Lady Help of Christians, which are held in her Sanctuary in Turin on the 24th of each month. We have explained in former issues how this practice has arisen and how profitable it has proved. The services performed in the Sanctuary just at this time are very naturally of an intercessory nature, for all the fervour of Italian devotion to the Mother of God is now centred on the one supreme object of securing her protection for the soldiers, and her assistance in obtaining victory. These intentions speak for themselves, and need no urging to recommend them. But the 24th of the month is a suitable day for offering special intentions, and all these are prayed for in her Sanctuary, and before her far-famed picture of the Help of Christians, on that day.

Australia's Patroness is Our Lady Help of Christians. This fact has inspired several writers to appeal to Her in verse, that she should again manifest her power in protecting those who have gone forth to fight in the just cause. We publish one here, written above the signature of *Marianus*..

### Our Lady Help of Christians

(Patroness of Australia).

O'er hill and dale of Erin's Isle  
O Virgin ever mild!  
They sweetly chant thy hymns of praise  
O maiden undefiled!  
The valiant sons of beauteous France  
Praise thee, O Glorious Queen!  
In peace or war, in weal or woe,  
To thee they've faithful been.

*Chorus.*

"O Help of Christians," Kindly come —  
Spurn not our humble prayer —  
Oh, aid thy brave young soldiers now.  
And they shall ne'er despair.  
Despite the combat fierce and wild,  
The peril of the fight,  
We'll conquer our relentless foe  
If aided by thy might.

—  
Italia's sons and daughters fair  
Their vows to thee still pay:  
From Peter's faith, from Mary's love,  
Time ne'er shall see them stray.  
And we on fair Australian shores,  
Nigh surging ocean's bounds.  
Shall we not raise our hearts to thee.  
In blissful, joyous sounds?  
O "Help of Christians," etc.

—  
Though scorned with pride and litter hate  
By lovers of this world,  
We'll nobly march, we'll bravely bear  
Thy banner bright unfurled  
Thy ensign fair on high we'll wave,  
We'll fight for God and thee.  
Thy foes we'll face with courage brave,  
We'll win if helped by thee.  
O "Help of Christians," etc.

—  
Our Austral Land shall loyal prove  
To Holy church and thee.  
Thy praises shall re-echo far  
O'er mountain, vale and sea.  
Young men and maids will then show forth  
Their love to thee and Rome,  
May they to both prove good and true  
For endless days to come.  
O "Help of Christians" etc.

MARIANUS.

# The Life of the Venerable Don Bosco

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

## CHAPTER II.

### A mother's devotion to, and wise training of, her children.

IT was only to be expected that the death of Francis Bosco would throw the household at Becchi into consternation. The mother found herself suddenly responsible for the support of five persons, for in addition to the three boys there were two farm-labourers, whose services could not be dispensed with. But Margaret would have undertaken this with equanimity, had it not been for the fact that the crops of that year had been very scanty, and the whole countryside was threatened with famine. Scarcity indeed was widespread, but Margaret had early learnt the art of economical management, and this it was that enabled her to tide over this most trying period. Suffering she could not escape. In spite of constant watchfulness and rigorous economy she and her household had to be satisfied with the bare necessities of life, and by degrees conditions righted themselves, and normal times flourished again in those parts.

Margaret then received an offer of a second marriage, but in spite of its obvious advantages and the eligibility of the suitor, she refused the offer. Since the death of her husband her whole thoughts had been centred in her sons, and their upbringing to as a high a standard of perfection as might be possible was her one desire; and in this she was in keeping with the words of Holy Writ: "*Hast thou children? Instruct them, and bow down their neck from their childhood. A horse not broken becometh stubborn, and a child left to himself will become headstrong. Give thy son his way and he shall make thee afraid, play with him and he shall make thee sorrowful. Give him not liberty in his youth, and wink not at his devices. A young man according to his way, even when he is old he will not depart from it* (1).

The mother had heard these sayings at the

parochial instructions; they became her constant guide; interpreted with a mother's love and made readily acceptable by the example of her virtues, they were unfailingly effective. John, in particular, proved very responsive to his mother's example and teaching. In him we see a strong faith, a spirit of prayer, firmness of will, the highest esteem for purity, zeal for souls, simplicity and attractive manners, devoted to work, prudence in the conduct of affairs, in watching over others, tranquillity amid reverses, confidence in God; all these were clear traits in the mother's character, and these points in John were fostered by her farseeing and skilful management. She never yielded to any love for self, but accustomed him to obedience and to the hardships entailed by their station in life.

The procedure of this worthy Christian mother in her boy's education is deserving of closer observation. If the young so often become quite out of hand, and even irreligious, it is chiefly because mothers do not teach them prayers and catechism. The eternal truths may be explained by zealous Pastors in the churches; or the teacher may make them learn the Catechism. But the instruction thus given is in the one case comparatively short, and in the other imparted amid the distractions of school-life and lessons, so that though the young may acquire knowledge, little impression is made on their hearts. On the other hand, religious instruction which a mother imparts by word, by example, and by comparing conduct with the precepts of the Catechism, makes the practice of Religion natural, and sin is abhorred by instinct, just as good is loved and comes to be regarded as the natural thing to be done; right conduct thus becomes a habit and the practice of virtue progresses without great effort. A child thus educated must do violence to himself to become wicked.

Margaret Bosco knew the effects of a christian education on these lines; she accordingly taught her children their prayers and catechism with regularity and loving care; John thus commenced his training in things spiritual, and although the youngest, as soon as he was able to learn, he became the most fervent, and was

(1) Ecclesiasticus VII, 25; XXX, 5. A. 11; Prov. XXV, 6.



always ready to remind the others when the time had come for these exercises. Every Sunday and Festival, the mother took her three boys to Mass at St. Peter's at Murialdo. After the usual service there was an instruction for the children, and upon this theme Margaret would give further instruction at home in the evening, or put questions as to what had been taught by the priest. John was always able and willing to repeat the whole instruction to his mother and grandmother and his two brothers; as soon therefore as he reached the age of reason his mother prepared him with special care for his first Confession.

Her great Faith made Margaret most familiar with the idea of God and the remembrance of His presence. She was very intelligent and also apt in speech, and she knew how to make use of every opportunity where the idea of God could be brought before the mind of her children. *God sees you*: this was the pithy saying, by which she reminded them they were ever in the presence of Him who was one day to be their Judge. It was their protection as she sent them to play in the fields about the farm; or, if she noticed one or other particularly moody, and thought some disagreement or rancour was at the bottom of it, she would say: *Remember that even your thoughts are known to God*. When she questioned them, if she suspected there were any chance of making untruthful excuses, she pre-faced her interrogation by her customary remark; *Remember that God sees you*. Without adverting to it she was repeating the words which God said to Abraham: *Walk before Me and be perfect*: and also the parting words of Tobias to his son: *All the days of thy life have God in thy mind: and take heed that thou never consent to sin, nor transgress the commandments of the Lord our God*.

Margaret also made use of the beauty of Nature, such as the sight of the star-lit heavens, or the loveliness of Spring, the mystery of the flowers or the sun-rise to raise the hearts of her children to their Creator and to his wondrous power and goodness. A hailstorm, and its ravages brought the lesson of resignation, while plentiful crops equally pointed to gratitude to God. She knew how to make her family

contented and thankful, by discreet comparisons with others less favoured, and thus instilled the heartfelt devotion of the words: *Our Father who art in Heaven!*

Besides direct or indirect religious instruction the mother also made judicious use of various kinds of work, and trained them while very young to be industrious and useful. It was



Don Bosco's Mother, Margaret.

only when appointed tasks were complete that play was indulged in. Once his mother objected to the character and speech of some boys with whom John played, and advised her boy to choose other companions. With a gravity beyond his years, but in all simplicity John replied that when he was with them, he was able to check any wrong doing; the mother at once agreed to his continuing to go with them. Such a state of mind in so young a boy may be surprising, but it is certain that John ever at that age began to manifest his subsequent apostolate: "To gather them together and teach them their catechism, was already in my mind," thus he has left written in one of his memoirs

"From the time when I was five years of age, that was my ardent wish; that seemed the only thing I had to do in the world,"

During this period Margaret gave much consideration to the question of the boy's studies, relying upon Providence to furnish the means and to smooth away the difficulties that lay ahead. The boy needed careful training. The superabundant, fatherly affection which was one of the outstanding qualities of his developed character, was present in germ in the boy, and might have become a danger unless wisely directed. Margaret never laid aside a mother's womanly dignity by thoughtless or abundant caresses, nor did she foolishly excuse what is clearly a defect; but this does not mean that she adopted a hasty or bitter tone, for this would have chilled all affection and exasperated such a character as John's.

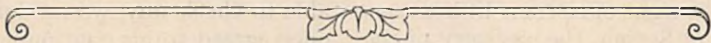
The boy was already displaying that security of manner and action, which usually distinguishes one born to rule, but which may easily develop into pride; Margaret accordingly repressed any seeming ostentation or caprice, even before he was capable of any responsibility in the matter; but when, a little later, she saw him exercising influence over his companions in order to do them good, she took note of what passed, but without comment, not only leaving him at liberty to follow his bent, but supplying what was necessary to the success of his little schemes. Thus she influenced him without seeming to do so, and always obtained a ready submission to her desires. She is a model of skilful management and training of the young. Too often this parental care and duty is relegated to others, or there is little or no co-operation with those who are engaged in this work, which abounds in responsibility. None can be as effective as the mother in developing good instincts, in fashioning the early character, in inducing the practice of virtue; in all this, Margaret Bosco showed herself a devoted example to all christian mothers.

Margaret also had at her command a knowledge of Sacred History, and its glories often formed the groundwork of her advice or admo-

nitions. The manner in which she had acquired this fund of scripture stories has an old time air about it. It was a custom for several families to gather together in the autumn and winter evenings, and one of the men would read from the Old or New Testament or from some book of ancient lore or the lives of the saints. The young generations thus acquired a practical knowledge of the commandments of God, and were enabled in their turn to utilise it for the benefit of others.

One incident must suffice to show what influence Margaret had over her youngest son. While his mother was out, John wished to get something down from a high shelf. He got on a chair to reach, but managed to upset a cruet full of oil. No amount of rubbing could remove the stains, so John reconciled himself to the chastisement which he considered to be inevitable. But in order to disarm her wrath, he took a stick and went down the country-road to meet her. After greeting her he held out the stick and said: "See what I have here, mother." Margaret knew immediately that there had been some trouble, and said: "So you have been up to mischief." "Yes," replied John, "and this time I really deserve to be punished." He then explained the circumstances, and was pleased to see a smile finally light up his mother's features, as she said: "Since it was an accident, I forgive you, but you should have been more careful, and considered a little beforehand. A thoughtless boy will become a careless, headstrong man, who will bring upon himself much unhappiness and very likely offend God."

Don Bosco's own methods in education were certainly built upon Margarets. He displayed in a heroic degree her spirit of faith and zeal and charity, her constant industry. His method of questioning the boys to make them reflect, and to think for themselves, his delight to be in their midst and his constant vigilance over their ways, all remind us of his mother's wise management, and her skilful trainings of her childrens' characters.



## THEOLOGIA MORALIS ET DOGMATICA.

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MORINO JOANNES Sacerdos

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Editio novissima		
A missionis pretio solutum	»	4 —

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**Vol. 3<sup>um</sup> De justitia et jure, de iniuriis et de restitutione, de contractibus, de obligationibus peculiaribus**

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| c) <i>De revelatione mosaica.</i>   |  |
| d) <i>De revelatione christiana</i> |  |

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| c) <i>De Deo creante.</i> |                                   |

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| b) <i>De gratia Christi.</i>      |  |
| c) <i>De vita aeterna.</i>        |  |
| d) <i>De gloria Sanctorum.</i>    |  |

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