



# Salesian Bulletin

N. 1 - January-February - 1917  
Vol. X.

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

*Leo XIII*

DA MIHI ANIMAS CAETERA TOLLE

SCRIPTURA SACRA

BECHIS MIC., Sacerdos

REPERTORIUM BIBLICUM

seu totius Sacrae Scripturae concordantiae iuxta vulgatae editionis exemplar Sixti V P. M. iussu recognitum et Clementis VIII auctoritate editum, praeter alphabeticum ordinem in grammaticalem redactae. — 2 volumina pp. 1150-1156 . . . . . Libellae 12 —

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NOVUM TESTAMENTUM

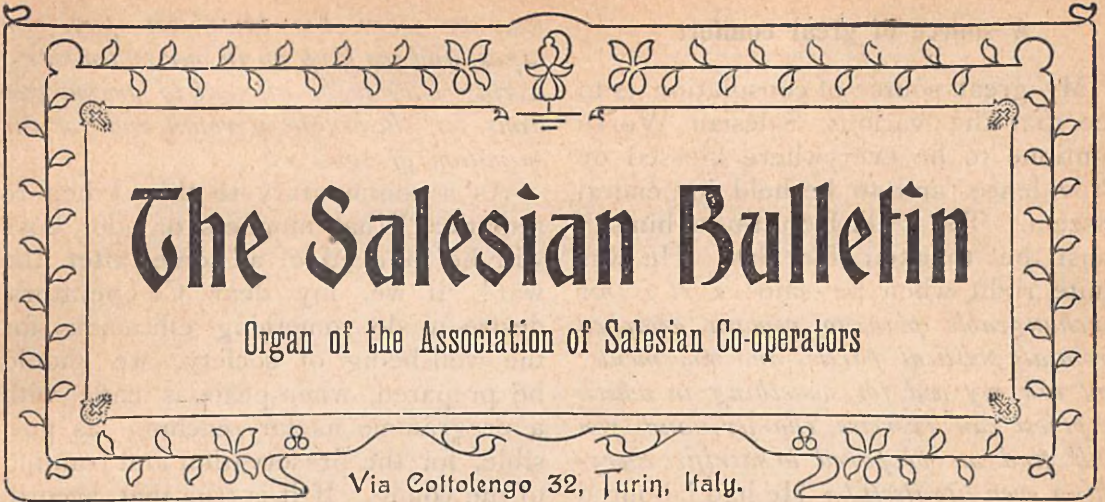
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# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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## Address to the Salesian Co-operators

by the Very Reverend Don Albera

Turin, Jan. 1st 1917.

**Dear Co-operators,**

**I**T would not be difficult for you to guess the nature of the thoughts that crowd into my mind today. Another whole year has passed away, which has been darkened by the anxieties and the vicissitudes of war. When it was first declared no one imagined that it would last so long, and yet it is impossible even now to foresee its termination.

In the existing state of affairs each one has particular obligations incumbent upon him. In our case, my dear Co-operators it is a duty to resolve to bear courageously and patiently the new and heavy anxieties which undoubtedly lie ahead. In the second place we must do all that lies in our power to prevent the slackening or

abandonment of any of the undertakings set on foot by the Ven. Don Bosco and by Don Rua, his first Successor. It is especially urgent that our work on behalf of youth should be prosecuted with redoubled energy.

Through the mercy of Divine Providence, our Institutions are everywhere carrying on their good work in spite of the great numbers of Salesians in the various nations that have been called to the army. Even in Palestine, although no assistance can be received from their many benefactors, the work is being carried on. The numbers have had to be somewhat diminished on account of the lack of means, but the number of children in the schools, who are absolutely dependent on the Salesians for everything, in the native land of Our Divine Saviour; is still very considerable.

### A source of great comfort.

My great source of consolation is to see that the various Salesian Works continue to be everywhere blessed by Providence, and to be held in general esteem. The Ven. Don Bosco himself must be thanked for this. He was quite right when he said: « *It is my unchangeable plan to remain detached from all political parties and movements; but ask my aid for something in which a priest can exercise charity, and you will find me prepared to sacrifice everything even life itself!* » He had laboured in stormy times, and yet he succeeded by this means to accomplish an immense good, with the approval, not only of ecclesiastical authorities, but with the very concurrence of the Governing Authorities; hence he constantly recommended this course of action to his followers.

« *You see* », he said to us in familiar conversation, « *how our Society has already accomplished many things deserving of consideration; well, I now assure you, that with the Help of God, and the protection of Our Lady Help of Christians, it will yet accomplish much greater things. But, besides the assistance of Divine Providence, progress is facilitated, and will be increased, by the very nature itself of the Salesian Work. Its scope commends itself to the goodwill of all, including those who do not, by any means, see eye to eye with us where religion is concerned. If anyone bears hostility towards us, it is because either he does not know us, or does not know what he is doing. Instruction in the arts of life, the moral training of the young, especially of those in need and danger, to protect them from idleness, sin, dishonour — this is the aim of our work. What man in his senses, or what civil authority would oppose such an undertaking? We do not meddle in politics; we respect all constituted author-*

*ity, we obey the laws, we pay our taxes, and we keep on in our endeavours, asking only to be allowed to pursue our aims for the benefit of youth and for the salvation of souls* ».

As a commentary to this I beg to remark: What numbers of poor boys will be in need of a home after the war! If we, my dear Co-operators, desire to do something efficacious for the well-being of society, we should be prepared, when peace is made, with a programme as far reaching as possible, for the preservation and training of the young. If it is true that, according to the character of the young generations of today, so will be the character of the nation tomorrow, we ought to do our utmost that the interests of Religion and of our native country may be served, by multiplying Houses of education, and Festive Oratories in particular; we should promote the work of Clubs and Associations, and those special works which the times now demand, and which the changes in the future will make more necessary still. If we can enrol under the banner of Don Bosco the majority of the young, what immense advantages would be gained. The numbers going forth from our various Institutes, or influenced by the associations attached to them would act like veins of Christian blood coursing through the body of civil society, and would inoculate it with strong, practical religious convictions, with the twofold habit of industry and Christian moderation, which were so conspicuous in the life of the Ven. Don Bosco, which he impressed upon those who sought to be his followers and associates, and which he desired us to instil in those who come to be trained by us.

I recently had the good fortune to be able to express these propositions to the Holy Father, in an audience granted me on November 5th. At the prospect of realising them, the counte-

nance of the Vicar of Christ was lit up with hope and expectation, and he said: « *Continue your endeavours to realise the programme which Don Bosco has traced out for you. I, as the Sovereign Pontiff, am pleased at the work being carried on by the Salesians* ». Those words should be to us a reward and an encouragement.

You, dear Co-operators, must persevere in the good work you have undertaken, and the Salesians, one and all, will make it a point of honour to attain the high and important aims of their Institute, at the cost of any sacrifice.

### A brief review of 1916.

In accordance with the object of our Society, we have maintained, as I remarked above, the various works already founded, whether they be directly for the education of the young, or for some other beneficial purpose, or directed towards the Christian civilisation of various savage tribes.

Moved by the pitiable state of so many who have been made orphans by the war, we have taken numbers of them into our Schools; and, in order to provide more particularly and more suitably for these cases, we have begun various appropriate undertakings. Under this head comes the *Don Bosco Institute for boys made orphans by the war*, opened at *Pinerolo* in the north of Italy. It has been at work for eight months, but was only solemnly inaugurated in October last. The high approval given to this foundation, the gratitude of the families that have been benefitted, and above all, the excellent results already obtained have made me resolve to extend the work; for this purpose I succeeded in establishing a second House just outside Rome; it will be devoted principally to training in agricultural pursuits and will be principally for boys from the country.

You are aware also of what the

Salesians and the Nuns of Our Lady Help of Christians are doing on behalf of the children of the men who are called to the colours, and this is a work which is needed even in neutral States. In order to keep open our many Houses and Institutes it has been necessary to make the greatest sacrifices. Some of them have been requisitioned by the military or civil authorities, and in those cases our work had to be carried on elsewhere. This was the case at *Alessandria*, at *Fossano* and *Mogliano*, etc.

On behalf the emigrants and their religious care, it has been necessary to develop largely the work at *Ramsey* in U. S. A., and a new Institute, mainly for this purpose has been opened at *Tucuman* in the Argentine. This house was opened in memory of the 1<sup>st</sup> Centenary of national independence of that Republic, and it has the heartiest support of all the influential citizens, beginning with the President himself.

At *Wursburg* in Bavaria a Professional School has been confided to us, and it has already two hundred boys at various trades. At *Camaguey*, near the port of Cuba we have opened an Institute, at the earnest request of a pious and generous Co-operator.

The Missions, which Don Bosco and Don Rua both had so much at heart, have also been developing during the past year. The zealous Vicar Apostolic of Mendez and Gualaquiza, Mgr. Costamagna, has succeeded in establishing a much needed Missionary Residence at *Santiago di Mendez*, on the extreme border of his Vicariate in Ecuador.

His Lordship, Mgr. Malan, Prelate of Araguaya in Brazil, which concerns our Missions among the *Bororos* has also established a new residence at the headquarters of his district at *Registro*. The development of our Patagonian Missions is known to all by means of the missionary letters. That immense region, divided into a Vicariate and a

Prefecture Apostolic by His Holiness Leo XIII, has undergone various changes in its ecclesiastical government, while still remaining entirely in the charge of our missionaries. The Argentine province was divided into four vicariates, under the jurisdiction of the Archbishop of Buenos Aires; that of *Patagones* was erected, depending on the Bishop of La Plata, and that of *Neuquen*, under the Bishop of Cuzco.

The Chilian section, which comprised the larger part of the original Prefecture Apostolic confided to Mgr. Fagnano, has now been erected into an Apostolic Vicariate, whose titular Prelate will be a Salesian, and who will be raised to the episcopal dignity, with his headquarters at *Puntarenas*. These new divisions have been made to facilitate the religious supervision of these rapidly developing districts, which are being constantly invaded by emigrants, and will probably become much more thickly populated after the war. For all these reasons it will be necessary to provide a large number of Missionaries.

The Prefecture Apostolic of *Rio Negro*, a district many times as large as the England and Wales, has obtained its first Salesian foundation during this year. The Prefect Apostolic is our confrère Don Lorenzo Giordano, and he with Don Balzola, the famous missionary, opened their establishment at *San Gabriel*, on the feast of the Assumption 1916. From that centre he has already written to me several times, begging for other missionaries to be sent out to assist him, and for pecuniary assistance. With your aid, Dear Co-operators, I hope to be able to comply with his request in some degree.

In China, as well, our Missionaries are able to report progress. In the district of *Heung-Shan*, when it was handed over to our confrères there were but three centres of Christianity and three

chapels, now there are fifteen of each, and our missionaries have baptised six hundred natives. For all this progress we must return thanks to God and to Our Lady Help of Christians.

### The New Year 1917.

During the past year we have been much consoled by the ever increasing number of those who have enrolled themselves among the clients of Our Lady Help of Christians. The number of letters received by us, either requesting prayers before her Altar, or making thanksgiving for favours, was greater than in any preceding year. In keeping with this spirit of faith and piety, I have been even more insistent that the intentions of the Co-operators should be prayed for in our Houses, and special prayers have been offered publicly in the Basilica at Turin.

Prayers have been particularly offered for your departed relatives. On the last day but one of November, a solemn Requiem Mass was offered for those that have fallen in the war. There was a general Communion by our hundreds of boys, and large numbers of the people also approached the Holy Table. The intention was particularly for those in whom our Co-operators are interested. But in order that there may be more general prayers for our common needs and for the restoration of peace I would ask you:

1. To unite your prayers to ours. You can do this in two ways:

a) By approaching the Sacraments on the First Friday, or First Sunday, or on the 24<sup>th</sup> of the month, and offering your Holy Communion for the two general intentions, viz. for those that have fallen in the war, and to hasten the return of peace.

b) To make a general practice of reciting, until peace is restored, the prayers suggested by the Ven. Don

Bosco, for those who desire to obtain favours from Our Lady Help of Christians. These prayers are: Three times the *Our Father, Hail Mary* and *Glory be to the Father* to Our Lord in the Blessed Sacrament, with the ejaculation each time: *Blessed and praised every moment be the Most Holy and most Divine Sacrament*; or: *Most Sacred Heart of Jesus, Have mercy on us*; then should be added three times the *Hail Holy Queen*, with the ejaculation *Mary Help of Christians, pray for us*.

If all would join in these prayers, I feel certain that many blessings would be bestowed upon us all, and upon your individual families and interests, and the day which we all hope for would be hastened. Even the most desperate cases and the most forlorn hopes Don Bosco would have us recommend to Jesus in the Blessed Sacrament, and to Our Blessed Lady, the Help of Christians: you are all aware of the marvellous results he obtained by this means. At this very moment, if there is one thing that appears hopeless it is that peace should be restored among the nations. Let us act upon Don Bosco's advice, and we shall not have to wait long before our thanksgiving is made.

2. I wish to remind you that a Church, dedicated to the Help of Christians, has been begun near the birth-place of the Ven. Servant of God, Don Bosco. Up to the present the building operations have gone on without interruption. If you will continue your support, by promoting this cause among your relatives and friends, I hope to be able to announce the opening of the new Church in August next. The intention suggested was that Our Lady should take under her special protection the little children, whose cause is all the more important, and more difficult in these days.

3. In order that our prayers may de-

serve to find favour in the sight of God, I would ask you to participate in the efforts made on behalf of the rights of the Church and the honour of God; according to each one's position he should endeavour to combat vice and error, and to promote virtue and the knowledge of religion.

For this purpose co-operate in the spread of the *Good Press*. Do not purchase or allow to enter your house any paper or book of a wicked or questionable nature: if occasion presents itself seek to bring this duty home to others without fear and without human respect. Promote good and healthy literature as much as you can. Support those periodicals which champion the right cause and good morals and bring them to the notice of others.

Be careful also to adhere faithfully to the true Catholic's loyalty to the Sovereign Pontiff. Don Bosco has said: « *A time will come when the name of Co-operator will be synonymous with good Christian. The Co-operators will be those who are faithful to, and strive to promote, the Catholic spirit. The more the Holy See is attacked, the more constantly will it be exalted by the Co-operators; the more far reaching are the snares and wiles of unbelief, the brighter will shine the torch of Faith held aloft by the Co-operators* ». After the war I believe there will arise greater opportunities for realising the truth of these words. For see what is taking place today. On the one hand insinuations of various kinds are made against the Pope, while nothing is said concerning the miracles of charity which he has worked, particularly on behalf of the belligerent nations, in order to relieve sorrow and tribulation. Therefore be armed against such calumnies, and never waver in unshaken loyalty to the Vicar of Jesus Christ.

Lastly I would ask you to aid as much as possible the work of the Fes-

tive Oratories, and those associations for the young, which are being promoted by the priests, or with their approval, in your neighbourhood. The ranks of the clergy are being thinned by the calling up of the different grades, and works that do not demand absolutely the presence of the pastor, should be undertaken by those who have the ability to do so. In this way you will be co-operating in the best sense, and gaining an immense reward for yourselves.

I shall not insist upon any other points in this letter, or appeal further to your generosity. Our needs are known to you, particularly our financial needs, which become ever more pressing as the war lengthens. I am confident that Divine Providence will not allow your charity to grow less. We return most hearty thanks to God and to you for your generosity in the past, and this we do in the name of those great numbers of the young who have been benefitted by you.

### The Cause of the Beatification of Don Bosco.

I will conclude this letter by asking you to pray for the success of the Cause of Don Bosco. In the last public Consistory held on Dec. 7<sup>th</sup>, the Sovereign Pontiff, Benedict XV, received the the third reading required for the beatification of our Ven. Founder, Don Bosco. The Apostolic Process concerning his heroic virtue and miracles has been completed at the Archbishop Curia of Turin, with great alacrity, and when the transcription of the Acts has been effected they will be sent to Rome for examination by the Congregation of Rites. Prayers are said daily in all Salesian Houses to obtain the enlightenment of the Holy Spirit in this important work; we recommend the Cause to you also, dear Co-opera-

tors, who have always displayed such affection towards him, so that we may soon hear of our common master receiving the honours of the Altars.

While reminding you, Dear Co-operators, that your intentions, and your spiritual and temporal welfare are prayed for daily in all our Houses, I desire to thank you again for your charity and generosity towards our work; Our Lady Help of Christians will give you an abundance of heavenly blessings, which will accompany to the end of your life, and will put you in possession of the reward which is prepared for you in Paradise.

Do you also pray for me, who am always

Your devoted servant,  
Don PAUL ALBERA



*Those who wish to be enrolled in the Association of Salesian Cooperators to receive the Salesian Bulletin, to have explanations of, or to assist any of the various works of Don Bosco, should apply to the Superiors of Salesian houses, or directly to the Superior General, Salesian Oratory, Via Cottolengo, 32 Turin, Italy.*



*The Salesian Bulletin is published every month, with illustrations, and is sent regularly to the Cooperators and to all friends and admirers of the Works of Don Bosco, leaving to each one's charity to contribute by a free offering, which may be annual, on behalf of the Salesian works. All offerings should be sent to the Superior General, Salesian Oratory, Via Cottolengo, 32, Turin, Italy.*





# To the Salesian Co-operators

## in the United States

*We desire to draw particular attention to the announcement in this column. It is of special importance to our Readers and Co-operators in the United States of America, but is of general concern to all who are interested in the development of our work.*

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It has been proposed to devote some of our columns in each issue to the affairs of our Co-operators in the United States. Although this proposal has come from those who direct our work in that country, it has often suggested itself to those responsible for the editing of the *Bulletin*, and is therefore gladly adopted by them. This periodical is widely distributed in the United States; from time to time it has chronicled events of special importance and interest; but it has not hitherto dealt with Salesian affairs there with any system or consistency, and thus has lost in effectiveness as a means for binding the Co-operators together, and in promoting their efforts towards progress and development. These drawbacks will be remedied, it is hoped, at least in great part, by the adoption of the present proposal, to deal with the affairs of the United States Co-operators in a section to themselves, where they will find accounts of what is being accomplished, and will see what they are asked to do towards the achievement of greater things.

\* \*

The Salesians have been engaged in the various undertaking of their apostolate, in the United States, since the year 1897. Their work began in the city of San Francisco, to which they were repeatedly invited by the late Archbishop Riordan. Since then several Salesian Houses have been opened in the archdioceses of New York, Philadelphia and San Francisco, and in the diocese of Newark. Moreover the Nuns of Our Lady Help of Christians have also

begun their work, and have already three establishments. In the dioceses above-mentioned, the Salesian Houses, with Churches, Schools and Institutes attached to them, have already reached the number thirteen, and many more would doubtless be opened were it not for the lack of personnel for this rapidly increasing work. A very important department of their labours is devoted to the religious care and education of the immigrants, a work which the Holy See has often declared to be of vital necessity in safeguarding the Faith of millions. With all this organisation in hand, and its constant tendency to develop, it was deemed high time that steps be taken to give it publicity and every encouragement.

We have complete confidence that this will meet with the hearty approval of all Co-operators. They are asked to assist in its promotion, by communicating with the Very Rev. Father Coppo, the Provincial, on all matters connected with the Salesian Work, and he will arrange for the publication of those accounts and proposals, which he considers to be conducive to the interest of the Co-operators and their work.

In this initial account, it is a pleasure for us to be able to record, that the Very Rev. Fr. Coppo was very recently received in private audience by His Holiness Pope Benedict XV. The Holy Father desired to have a detailed account of what is being done, and what is proposed to be done in the United States, and was pleased to show his gratification and complete approval of it. He discussed the future of the new Institute which is being opened in the Island of Cuba, and desired Father Coppo to give his heartiest blessing and encouragement to the Salesians and their Co-operators and friends in America.

This blessing and encouragement comes most befittingly in our first official announcement, and we do not doubt that they will make for the prosperity and success of a movement which is already full of promise.



# News from the Missions.

## Brief Accounts from various quarters.

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**The Argentine Republic.** In his account of missionary labours and journeys, Father Gavotto describes his recent visitation of many districts lying out on the broad Pampas, on the banks of the Upper Neuquen Rives and its tributaries. He usually began his annual excursion in the beginning of the year, but a sick call from a spot about fifty-six miles away, made him anticipate by some days. The stretch of fifty miles was covered in time to administer the last Sacraments to the dying man, but not a bit too soon, for by the following day he was dead, passing away in peace and happiness, since he had the last consolations.

I then passed on to various villages or settlements lying in the basin of the Neuquen and its affluents. Quite a lot of spiritual work had accumulated since the last visitation, baptisms, marriages, instructions and the like. There is no chapel; the people gather at one of the houses. But some day these settlements will all be populous centres with churches of their own. The one chapel, that ought to have served for the missionary, was unavailable on this occasion. A lake at the source of the river had overflowed; floods ensued, and the inundation carried away the chapel, which had only been used once, as well as many other buildings. Unfortunately several lives were lost also. Further down the river there were similar scenes of devastation, and our missionary houses were in a sorry plight after this visitation.

Many districts now claimed the attention of the visiting missionary. In all of them much good was effected, though there were occasional disappointments, and many dangers had to be faced. Nights were often passed in tiny huts, scarcely large enough to allow the spreading out of the saddles, which are used for mattresses; and the torrential rains not infrequently caught the missionary and his companion before they were able to escape. On this occasion there were record rains, even surpassing those of the notorious 1899, when rivers overflowed con-

tinuously between May and July, and whole villages were destroyed. This year my escape was quite wonderful, for when I awoke to the fact that an inundation had come, the water was already up to my waist, and a few minutes after I left the hut, it was carried down the flood.

Rivers had to be crossed several times in their swollen state, with the imminent risk of being washed away. More than fifty persons lost their lives during this one period of the floods, and it is no wonder therefore that we attribute our safety to prayer, since we had no special skill, in fact, not even the average experience in swimming rivers. In spite of all this, the missionary journey was by no means barren of results. It included no less than 413 Baptisms, which means that number of new Christians added to the true Fold; there were 1400 Communions, some of them being First Communions, and therefore including a period of instruction. Thirty-six couples were married. The number of sermons and instructions was more than 400, and several of the sick persons met with *en route* were prepared for a happy death. Thus the journey was concluded. Every year the number of Christian families increases, and it becomes more and more necessary to supply something permanent to cope with the demand for the ministry of the Sacraments and instruction. Don Gavotto expresses his earnest desire that these may be forthcoming, to supply a need which is already acute.



**Ecuador.** A weekly paper of *Cuenca* in Ecuador contains a long account of the work of our confrère Mgr. Costamagna at Gualaquiza. The Bishop's advancing years, and health which is far from robust, had made it very doubtful whether he ought even to attempt such a journey again; but in spite of bad roads and the inconveniences of riding, the Bishop overcame all obstacles in order to promote the work of the Missionaries in that difficult region. Mgr. Costamagna has also been engaged in writing a Catechism for the Jivaros in their native tongue, and this task alone requires much patient labour as a complete grasp of the dialect.

Another undertaking was the rebuilding of the Church, which had fallen into a lamentable state. Its first roof had been merely of thatch, like the other erections in the forest neighbourhood, but this time it can boast of a roof of corrugated iron, and has taken on quite an air of permanence, for Gualaquiza will undoubtedly be some day a centre of importance.

The Jivaros gather together daily for instruction when the missionary Bishop makes his visit, and some have a private chat so as to give them individual attention. The native women are perhaps more urgently in need of care and instruction than the men; the Nuns of Our Lady Help of Christians have been working for them for some time, and their residence was sadly inadequate for the purposes to which it had to be put. Mgr. Costamagna made all arrangements for the erection of a new building, from which the Nuns will be able to cope with the many arduous tasks which the care of the native women and girls implies.

His Lordship's most recent undertaking was a journey to *Sigsig*, giving missions as he went. This implied about six missions, and when a district so seldom receives the visit of a priest, it needs a great deal of instruction and preparation before the religious duties can be fulfilled. But it must be allowed that the people responded very readily to the invitation of their Pastor, and one can foresee an inhabited by savages only a few years ago.



**A Story of the Lazaretto.** Agua de Dios in Colombia (S. America) possesses a large colony of lepers. The Salesians have devoted themselves to the spiritual and temporal welfare of these unfortunate creatures during many years, and the present chaplain-in-chief has made himself universally beloved and respected. After long and strenuous labour he was in great danger of a breakdown and was therefore advised by his Superiors and by the medical attendants to go away for some weeks rest. But as soon as the lepers heard of the proposal they raised a great outcry against it. They would not hear of his leaving the lazaretto, where his administrations appeared to them to be absolutely indispensable. They were quite agreed that he needed a rest, but why should he not take a rest without abandoning them. They promised to leave him quite to himself for a stated period, if he would agree not to abandon them. There appeared to be no alternative but to satisfy them, though the doctors declared that the Father must go right away even if only for a short period.

However, the colonists placed sentinels at the

Church and near the priest's house and watched both places carefully for about two weeks. Father Crippa happened to come out very early one morning, thinking that he might thus get away, but when he had his foot on the threshold the blast of a trumpet sounded forth, to which a second and third answered in reply. In a moment a crowd both of the healthy and the stricken appeared on the square begging the priest not to go. He had to return to the house and peace was restored.

But it was decided that he must get away; Superiors and medical men would not give in to this popular clamour and so resort was made to strategy. Strolling around the lazaretto one afternoon he pretended to be making a visit to a very sick leper, but having reached a certain spot he mounted a mule which was in readiness and rode swiftly away. The sentinels hastily sounded their trumpets, but it was too late; the chaplain was soon outside the colony. His change proved beneficial, and with strength restored he returned to the lepers amid scenes of rejoicing.



**From the Missionaries' Works.**

In the year 1895, writes Fr. Bonacina, the Missionary, I had started out on my annual mission among the settlements in the plains of the Rio Colorado and the Rio Negro. The date of my arrival at the first stop had been communicated to the people, who were anxiously looking forward to this solitary visit; but various circumstances made me several days behind time. However I at last reached the first stages of my journey, and I had no cause to complain of the manner in which the people corresponded to my efforts. The work indeed was heavy and my only assistant was a young man whom I had baptised some years before, and named *Pacificus*, for his calmness seemed imperturbable. He managed most of my affairs and helped to catechise the youngsters. The second place was even more encouraging than the first, particularly when one remembers that civilisation had scarcely penetrated these regions in 1896. The life was almost entirely pastoral and the family life was of a patriarchal type. Going on further into the Pampas, and fording the Rio Salado, we reached a group of huts where several families and shepherds had their abode. It was March 17th., and that day and the 18th. were spent in instructions and exhortations, so as to prepare for the Feast of St. Joseph on the morrow. St. Joseph was quite a favourite Saint in those parts, but as for as this settlement was concerned, his feast was doomed to pass without celebration. On

the eve I had given an address, referring to the occasion, and the opportunity afforded by the missionary's visit, and a good number had promised to make their Easter Duties in the morning. Amid quiet and recollection I retired, and thought that all had done the same. But after a short time, a young man who had been drinking rather freely appeared on the scene, with a musical instrument. As soon as he began to play, there appeared a crowd of dancers and a riotous time commenced which convinced me that the good resolutions were quite forgotten.

I passed a miserable night, but my mind was made up. I said Mass early in the morning, and having reproved the master of the house for his want of courage in not stopping the unseemly display, I set off with Pacificus for our next place. My assistant disapproved of this course, and I myself felt that something more than mere displeasure, but something which I could not define, was hurrying me on. In a week's time I was due at a certain place many miles on the further side of the river. We had set out in a hurry, without breakfast, and ignorant of the way, and had only a vague notion of the direction towards the river. One thing alone seemed to me to matter, and that was to get away from that scene of dissipation as quickly as possible.

Midday should have found us at the river, according to my calculations, but now it was three in the afternoon and no water in sight. We had evidently lost our way. We were nearly exhausted, and our horses were fatigued, but there was nothing for it but to change our direction, and push on southwards. After an hour's ride the river was sighted, but there was no ford. The bank nearest to us was thickly overgrown and pathless, but as the horses would not take the river, for it was deep and turbulent, we had to push our way through the canes and scrub as best we could. Our clothes were soon torn, our bodies were all scratched, and night was looming on the horizon. The ford seemed to be lost. Even Pacificus was not entirely unruffled.

Daylight was becoming faint, when suddenly we caught the sound of the barking of a dog. That was enough to revive our hopes for it meant that some habitation was within reach. "Thank God," I said, "We shall now find an outlet to this labyrinth." We had not perceived that our direction led to an open clearing, in which we met two mastiffs, barking furiously; behind them coming forward was an old man who bade us welcome. He was particularly glad to find that his visitor was none other than the missionary, although in the ordinary

course of events we should have been far enough away.

His hut was surrounded by lofty bamboos; he led us to it, and we entered in silence. At the further end was a bed, on which lay a woman who appeared to be ill. She also welcomed us and said she had been expecting us for some days. I was surprised at this, but she went on to say that she had been praying to St. Joseph to send her a priest before her death. She had been confined to bed for six months, and in spite of increasing infirmity, she displayed great confidence that St. Joseph would send her a priest before her end came. And evidently he had done so. I had lost my way, and left the others to look after themselves, but it appeared that I was an instrument in the hands of the Patron of a happy death. The woman had not heard of my journey or of my giving missions in those parts, yet she had a firm conviction that I would arrive that day, and spend the Feast of St. Joseph at their cottage.

The night was spent in prayer and repose. One of the mastiffs, that had made friends with me, lay by my side all night. Next morning I said Mass in the hut and gave Holy Communion to both the inmates, who rejoiced to think that their anxious longings had been so completely fulfilled. I departed on the following day, with a curious feeling of satisfaction and a sense of the presence of the unseen. In one case at least my missionary journey was the means of saving a soul, for a few days later the woman passed happily and peacefully to her reward.



## 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) April 23rd Easter Sunday.
- 2) May 3rd The Finding of The Holy Cross.
- 3) May 8th The Apparition of St Michael The Archangel.



## Salesian Notes and News.

1917. During this year, it will be necessary to continue the practice adopted during the war of issuing our periodical every two months. The reasons for the restriction will be obvious. But as Don Albera points out in his address at the beginning of this issue, it is hoped that the Co-operators will endeavour to make up by their faithful support, for so many losses in various directions. At such periods as this, good works are in danger of being set aside, when it is a question of liberality, but it is precisely in such circumstances that these good works should be supported, for their scope increases, and large demands are made upon them. However, Don Albera speaks to the Co-operators for himself in the letter referred to, and their reply to it must be left to their generous consideration.

\* \* \*

The letter which Don Albera sends, through the medium of the January issue, to our Co-operators, is meant in part to do duty for the Conference which is given wherever possible at the time of the feast of our Patron, St. Francis of Sales. The Conference goes back to the early days of the Oratory, when our Venerable Founder addressed his growing Association of Co-operators, showed them the wonderful work springing up under their eyes, and drew them on, by his prophetic expectations, to form a picture of the gigantic undertakings in which they would have a share. The date of the Feast-day, Jan. 29th., was near enough to the beginning of the year, to make the Conference an opportunity for discussing the inauguration of new works, or provided the suggestions which were afterwards fruitful of great results.

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In connection with the feast of St. Francis of Sales, on which day a plenary indulgence may be gained by our Co-operators, it is not out of place to remind them, that, the few prayers attached to their membership are in honour of their Patron Saint. It was laid

down, and Pope Pius X renewed the recommendation that each associate should say daily an *Our Father*, *Hail Mary* and *Glory be to the Father* in honour of St. Francis of Sales, and according to the intentions of the Supreme Pontif. The recurrence of the Festival should remind the Associates of this little undertaking, and should also serve to renew their good resolutions in the performance of their charitable intentions, which are more than ever important in the present circumstances.



A brief reference was made in our previous issue to the death of the eminent Salesian Missionary, Mgr. Fagnano. He had been connected with our work from his boyhood, for he was a student at the Oratory under Don Bosco himself. Having entered the young Society he was ordained in 1868, and went as Prefect to the College of Lanzo. Don Albera himself writes:

« Don Fagnano had devoted all the energies of his vigorous character to the office of an educator of the young; but in the year 1848, Don Bosco, who had great confidence in his capabilities, chose him for a more difficult undertaking. He desired him to be among that first chosen band of missionaries to South America, upon whom the whole future of our work in that Continent would in a very large measure depend. He was one of that group led by Don Cagliero who was afterwards Bishop of Patagonia and now Cardinal of the Holy Roman Church.

\* \* \*

The young missionary begun his labours in the city of San Nicolas, where he soon won over the sympathetic co-operation of the inhabitants, especially those of his own nationality. He there founded the College which has continued ever since its educational successes and will always be a record of his zeal and ability.

The apostolate which he exercised in San Nicolas was already important, and ever-in-

creasing in effectiveness; but it was not the goal of his labours. In the year 1849, after incredible difficulties, the Salesians had made their entrance into the territory of Patagonia. Don Bosco was considering to whom he should confide those thousands of souls, still ignorant of the gift of the Redemption, and yet deprived of every advantage that civilisation could supply. There was need of a man combining endowments far above the average, for he must be a leader and at once courageous and prudent; this leader was Don Fagnano, who promptly obeyed the call of obedience, and fixed his base at Patagonia on the banks of the Rio Negro.

\* \* \*

Difficulties, innumerable and unheard of, beset his path; but he conquered them, and in that same Patagonia he saw a fine church arise, and several institutes attached to it, providing for the education of the young of all classes and ages and both sexes. Thus he paved the way for the erection of the Vicariate Apostolic which His Holiness Leo XIII confided to Mgr. Cagliero in 1883.

But the further portions of the South American Continent were still to be provided for; these regions the same Pontiff made into a Prefecture Apostolic, to include also Tierra del Fuego and the adjacent islands, and the Prefect Apostolic was there ready; it was Mgr. Fagnano.

It would be an endless task to recount the labours and missions, the undertakings, accomplishments and incidents of peril and excitement, which made up the subsequent life of the Prefect Apostolic. There were three distinct tribes which he converted and brought into the bosom of the Church: the *Onas* of Tierra del Fuego, and two others on the mainland.

He fixed his principal residence at Puntarenas on the Strait of Magellan and in the course of a few years he erected a whole series of fine Institutes directed by the Salesians and by the Nuns of Our Lady Help of Christians. His Church was the first building of brick put up in that region, for wooden huts had hitherto supplied for all necessities. From Puntarenas he made his excursions, discovering the abodes of the Indians, some of whom seemed scarcely to present the recognised form of human beings. At Dawson he established an agricultural and pastoral settlement which became a place of rescue and salvation for the *Alacalufes*, and especially for the boys and girls. A similar mission was established in Tierra del Fuego for the *Onas*, where many hundreds of them were cared for by the missionaries. Their good

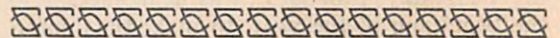
Christian lives were a source of consolation to our late Superior General Don Rua, and I had an opportunity of seeing the wonderful effects of his work, when I was sent as Visitor to the South American Houses and Missions. The zeal and remarkable success of the Prefect Apostolic, Mgr. Fagnano, called forth words of complete satisfaction and hearty encouragement on my part.

He continued for another fifteen years his multifarious labours on behalf of religion and society, refusing all suggestion of the relief to which his age and declining health had entitled him. Thus in recent years he had suffered from increasing infirmities, which at last brought him to the tomb. His declining health was already apparent in 1910, when he attended the General Chapter in Turin, but he would not hear of abandoning his missions and Indians. Later on he had perforce to allow himself some repose, for rheumatic trouble prevented him from getting about, and during the cold months he had to go to Santiago in Chile, where the winter is a little milder. It was there that his end came, exactly on the forty-eighth anniversary of his ordination.

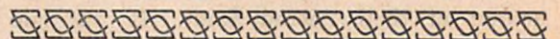
His vast Prefecture is not the only region that mourns his loss. To the sorrow of the peoples and tribes of that district, there is added that of the Argentine and Chile, to both of which Republics Mgr. Fagnano had rendered signal services, in their progress towards efficiency and true religious development. In practically every town solemn Requiem services were held.

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It is expected that the memoirs of Mgr. Fagnano will be published. They will be a unique record of missionary and civilising work, and would form the basis of an historical account of the beginnings of civilised life in the far South of the American Continent.



*During the period of the war, our periodical can only make its appearance every two months: but in normal times it will be published every month as heretofore.*





## 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. PIOUS 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 in his annual letter, makes some important remarks concerning the practice of our favourite devotion. He had been considering, first of all, some of the anxious problems which the state of war makes it incumbent upon those in responsible positions to face. His office necessarily brings him into close contact with the effects of war conditions, for he has to deal with those in the highest stations, as with those in the humblest ranks of life. And it is as an outcome of this experience, that he declares that larger and ever larger numbers of people are turning to Mary Help of Christians for help and consolation during this period of suffering.

It is useful to remember that the Ven. Don Bosco, through whom this devotion became such a vital force, and gained new life and meaning, received it under circumstances connected with suffering and necessity. He experienced its efficacy in his own case before he recommended it to others. He does not tell us definitely that this title was ever mentioned to him in one of his many visions; but the fact that he used this title out of many others, some of which were of local popularity, in his earliest recommendations and instructions to his boys, has been regarded as conclusive that it was part of his guidance from his Patroness.

\* \* \*

Moreover, it was a time of trial and tribulation for him, one of those agonising periods that chosen souls, such as he, are not unfrequently required to go through. To whom did he turn? To Our Lady Help of Christians. And did she respond? His *life* must be consulted to find a complete answer to that question. Suffice it to say that answers, prompt and wonderful, enabled him to overcome stupendous obstacles. As with himself, so with others. Their sufferings, trials, anxieties, sorrows, misfortunes, all alike were placed in the hands of Our Lady Help of Christians, and the extraordinary favours received seemed to have revived the age of miracles.

No wonder, therefore, that his present Successor suggests the practice of this devotion as befitting the necessities and sufferings of the present time; nor are we in the least surprised to read, that he has never received such numbers of accounts of favours granted as during these days; in fact he states that they far surpass all the records in the history of the devotion.

He invites all Co-operators to offer prayers every day to Our Lady Help of Christians for the restoration of peace, and on behalf of those who are passing through anxiety and tribulation, through pain and suffering. All the intentions of our Co-operators are being prayed for with greater frequency and earnestness in the Basilica at Turin, and all are urged to join in this general supplication.

### GRACES AND FAVOURS.

**Paisley.** — I wish to place on record in the *Salesian Bulletin* my gratitude to Our Lady Help of Christians, for many favours both spiritual and temporal, bestowed on my public work. I wish to offer my gratitude in particular for an important personal favour, which has enabled me to continue my duties. I should certainly have had to relinquish them had it not been for this welcome answer to prayer.

Dec. 1916.

W. D.

**Kilkenny.** — I desire to have published my thanksgiving for a favour received through prayers to Our Lady Help of Christians, and after promise of publication.

Nov. 1916.

B. M.

**London.** — I wish to publish my thanksgiving for a favour received after a novena to Our Lady Help of Christians.

Dec. 1916.

Anon.

## Through the Intercession of the Ven. Don Bosco.

*In regard to these publications, we beg to record our protestation that they do not contravene the pontifical decrees concerning such accounts. We do not desire to claim for them any authority beyond that which is due to authentic human testimony, nor to anticipate the decision of Holy Church of which we are, in accordance with our Founder's example most obedient sons.*

\* \* \*

I beg to put on record my gratitude to the Ven. Don Bosco. I had recourse to his intercession and experienced its wonderful efficacy. A very dangerous operation had become necessary. I underwent it, and it was pronounced a success, but it was found that the disease was quite different from that expected by the diagnosis. It must have been due to Don Bosco that the operation had been possible at all, for I was afterwards told that the doctor had practically decided to close up the incision without attempting anything. As it was, they could only *isolate* the service of the danger without removing it.

For some time after the operation death seemed inevitable. I was scarcely conscious, but I felt a great tranquillity, for I had placed myself entirely under the protection of Don Bosco. To the great astonishment of the doctors I began to improve and grew well; but the account of my state, which the Superiors of our community and the attendants afterwards gave me, only go to confirm the remarkable nature of the favour received.

As a mark of my gratitude I have resolved to pray every day for the speedy coming of the time, when the Ven. Servant of God will be raised to the Altars of the Church.

August 1916.

(Sister) M. N.

\* \* \*

A near relation of mine fell suddenly ill of a very dangerous disease. The doctor in attendance said the symptoms were grave in the extreme, and that there was great danger of death. The young woman lay for a whole month in extreme pain and hovering between life and death. The doctor was in constant attendance and finally declared the case desperate, unless some supernatural assistance was forthcoming. Then I exhorted the sick woman to place her confidence in Don Bosco, and to join us in asking

his intercession. I placed a relic of the Servant of God under the pillow and obtained prayers from many persons, besides promising to publish the favour and to make an offering to the Salesian Agricultural College near by.

The favour was granted and granted completely. From the threshold of the grave, and after so dangerous and desperate a state, the patient was restored to life, and came back to perfect health, to the wonder and joy of her family and friends.

The undersigned desires to bring before the Readers of the *Bulletin* this signal favour obtained by the powerful intercession of the Ven. Don Bosco.

May 1916.

F. M.

\* \* \*

I wish to offer my thanks to the Ven. Don Bosco. I had been seriously ill with an acute form of fever, and having apparently recovered, I was believed to be convalescent and progressing towards a complete restoration to health. Suddenly there was a dangerous relapse accompanied by more serious symptoms than before. Every care and attention, all the skill of the medical men was expended in vain. I sank rapidly and death seemed near. It was then that I recommenced my desperate case to the intercession of Don Bosco, and placed myself entirely in his hands, promising to have the favour published and an offering to his work.

His answer was manifest in my speedy recovery; I therefore hasten to fulfil my promise, full of deepest gratitude.

April 1916.

The Rev. B. G.  
(Salesian Co-operator).

\* \* \*

In November last I was very ill, and in great danger of death, when my relations had recourse to the Ven. Don Bosco by a Novena of prayers. At the end of the Novena the doctors declared that I was out of danger, and after a few days I was up and about again. I am now in perfect health and send a small thank offering for Don Bosco's work, and ask the publication of the favour.

August 1916.

E. S.



# The Life of the Venerable Don Bosco

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

## CHAPTER VII.

### Completion of his scholastic course His young friend.

The life of Don Bosco could scarcely be regarded as complete if mention were not made of the personal influence over him of a young student named Aloysius Comollo. John had returned to Chieri for his final year at school. An influential friend had provided him with a new lodging in the very house, where, during four years of his school course, the young priest Father Cafasso, above-mentioned, had lived. It was Signor Marchisio, the master of the house who first aroused John's interest in young Comollo, for in conversation he had announced that a boy was expected as the Colledge, who had a reputation for great sanctity.

Some days later John noticed among the students one, whose demeanour both at school and in the town, was conspicuous for its modesty and self-possession. He proved to be affable and kindly in the extreme, while the exactness with which he performed every task, as well as his spiritual duties, could not but distinguish him from his companions. The rough and tumble games, so much enjoyed by the majority of the young fellows, made no appeal to him, for he had not indulged in them at any time; but his aloofness from them was not to go unchallenged. It is was a circumstance in this connection that brought John into close companionship with him.

A burly student took offence at Comollo's aloofness from the games. He sought to intimidate him, and carried out his threats by inflicting several blows. Comollo merely replied: "If you are satisfied, now leave me in peace, for I have already forgiven you." "This heroic act," says Don Bosco in his memoirs, "brought immediately to my mind the words of Signor Marchisio, and from that time we became close friends. I began to learn from him what true holiness and piety meant. We were the complement of each other; I needed his spiritual help and guidance; he looked to me as a defender against the occasional bullies with whom we had deal." An example of this latter influence should be mentioned. Comollo and a friend of his were being ill-treated by a group of in-

terfering students. John approached and sought to persuade them to go away, but his interference was ignored. Then he boldly proclaimed that they would be sorry for themselves if they persisted, but as there was quite a group of the attacking party they were not inclined to listen. In fact one of them began to knock Comollo about, at which John felt all his latent energy and strength come suddenly into action. He seized one of the boys and used him as a weapon against the others. Four went sprawling to the ground, the others scattered and got away as best they could. A professor then arrived on the scene, and it would have been a serious matter, if he had not wisely listened to the explanation. On hearing what had happened, and seeing the results of John's exhibition of strength, he laughed aloud, and desired to witness some feat for himself. The students were all in amazement, and any suggestion of punishment vanished in the general wonder at young Bosco's energy.

When Comollo and John met after the class, the former expressed his gratitude for his deliverance from the unlucky crowd, but he tempered his thanks by remarking: "Your strength is remarkable, but I am sure God did not give it to you to massacre your companions with," and he went on to point out that meekness and charity were much more to the point. John solaced himself with the observation that anyone in a similar position would have done the same, even though his strength were only normal; the book of Ecclesiasticus says: "Deliver him that suffereth wrong out of the hand of proud, and be not fainthearted in thy soul."

John often conversed with his new companion on spiritual topics, for Comollo showed himself to be far advanced in the science of the Saints, and familiar with the sweet transports of love arising from the devotion to the Blessed Sacrament and to Our Blessed Lady. John himself was always radiant with enthusiasm over these two devotions, but his strong, energetic resourceful character needed perhaps the refining influence which Comollo typified.

The "Society of Mirth" continued to flourish under John's entertaining presidency, nor did he forget his old practices of sleight of hand. The master of the house where he lodged be-

come quite bewildered at some of John's tricks, particularly when they caused him such ridiculous inconveniences as losing money out of his pockets, and finding things in strange places. He gradually convinced himself that the devil must be a sort of partner with John, and acting upon this conviction he denounced the young man to a priest of the neighbourhood, who placed the facts before a certain distinguished Canon. John was sent for, and the subject of complaint was gradually and tactfully brought up for discussion. The Canon finally demanded an explanation of his methods and urged him to make a clean breast of the matter. John calmly asked for five minutes to consider the matter, and requested the Canon to consult his watch so as to give him just five minutes. The Canon felt in his pocket and found he had no watch, and on feeling for his purse, that too was missing. He very naturally protested at this practice of magic on his own person, but John assured him there was no magic, nothing but dexterity and foresight. "When I came in," he said, "you were giving an alms to a poor man, and placed your purse on the prie-dieu; your watch was on the table. I hid both things, and while you thought they were in your pockets, they were really under this lampshade." John raised the lampshade and there they were. The Canon saw that it was only trickery, and having laughed heartily, and dismissed all thoughts of a reprimand, he asked John to work a few tricks for his entertainment. John complied, and after a happy hour they parted with mutual good-wishes. His friends often called him the *magician*, as well as the dreamer.

Don Bosco's companions could never understand where he found the time to get through much work. In his memoirs he enlightens us on this point. "A distinction is commonly made between reading and studying, but as far as I was concerned no such distinction existed. The matter of any book I read, or I heard read, I always knew practically by heart. Moreover, my mother had accustomed to me not to be indulgent in the matter of sleep, so that I was able to spend two-thirds of the night at my books. By an arrangement with a Jewish bookseller I was enabled to borrow any volume of literature. During one year I read the Italian Classics, and during the next the Latin classics. I did not appreciate them in all their beauty or depth of meaning, but I acquired such a knowledge of them, that I remembered much of them by heart."

The wonderfully tenacious memory with which John was endowed, was no ordinary

gift, and his use of it made it all the more serviceable. Latin and Greek texts thus became quite familiar to him, as well as the Commentaries upon them. Nor does this faculty seem to have been impaired by advancing years. In his old age he was much occupied in giving audiences to his many visitors, but after them, or in between times, he would entertain his secretaries by reciting Dante or Tasso. Suddenly he would stop as though he had forgotten the next line, and would ask the listeners to proceed. Often they were unable to do so; he would suggest the next word, and if that was not sufficient he would continue the passage, as though he had the book open before him. This was a little relaxation for him. Sometimes the secretaries would begin something out of the Poets, but they never succeeded in hitting upon an unfamiliar passage.

Only two months before his death Don Bosco was out for a drive, accompanied by Don Rua and a secretary. They began to speak of certain passages of the Scripture which Metastasio had worked into some of his plays. That was quite enough. Don Bosco began to recite whole passages from that Author's works. Yet he had never heard any of his works since his days at Chieri.

His friend Comollo also influenced him in regard to that important subject—his vocation. John was still of a mind to enter the Franciscans and after debating the subject long, he resolved to talk the whole position over with Comollo. The latter advised him to make a novena to Our Lady, and said that he would write to his uncle, Father Comollo, about it. When they came back from Mass on the last day of the novena, there was a letter in reply awaiting them. It said: "I have carefully considered the matter you mention and I advise your companion not to enter a Religious Order. He should take the clerical cassock, and while he is proceeding with his studies he will come to understand more clearly what God wishes him to do. All obstacles will be gradually overcome." Don Cafasso also advised him to enter the seminary and to leave the question of a Religious Vocation for further development.

John took this wise counsel. He took the examination of his scholastic year, and also for the ecclesiastical habit, and distinguished himself in each. He left Chieri with golden opinions from the staff, and with the affection of his fellow-students. During the following vacation he busied himself as usual with the boys of the neighborhood, holding his Sunday gatherings and giving instruction and recreation.

(To be continued)

## Philosophia et jus ecclesiasticum.

MUNERATI DANTIS Sacerdos. — <b>Elementa juris ecclesiastici, publici et privati</b> . . . . .	Libellae	3 —
A missionis pretio solutum . . . . .	»	3 50
PISCETTA ALOYSIUS Sacerdos. — <b>De Christo religiosae societatis disputatio</b> . . . . .	»	0 30
A missionis pretio solutum . . . . .	»	0 40
VERMEERSCH ARTURUS Sacerdos. — <b>De religionis institutis et personis.</b> — Tractatus canonico-moralis ad recentissimas leges exactus.		
Tomus prior ad usum scholarum . . . . .	»	5 —
A missionis pretio solutum . . . . .	»	5 50
Tomus alter. — Supplementa et monumenta . . . . .	»	16 —
A missionis pretio solutum . . . . .	»	18 —

## Musica.

<b>Cantus liturgici</b> (Cantici, Hymni, Psalmi etc.) . . . . .	Libellae	0 30
<b>Cantus communes</b> in Missa et in Vesperis. Ex editione typica Vaticana.		
Extractus septimus . . . . .	»	0 40
<b>Missa de Angelis</b> in testis duplicibus 5. Ex editione typica Vaticana. Extractus primus . . . . .	»	0 15
<b>Missa in Dominicis infra annum.</b> Ex editione typica Vaticana. Extractus quintus . . . . .	»	0 10
<b>Missa in festis B. Mariae Virginis.</b> (Cum iubilo). Ex editione typica Vaticana. Extractus quartus . . . . .	»	0 15
<b>Missa in festis solemnibus</b> Ex editione typica Vaticana. Extractus tertius . . . . .	»	0 10
<b>Missa pro Defunctis</b> cum Absolutione et Exequiis Defunctis. Ex editione typica Vaticana. Extractus sextus . . . . .	»	0 30
<b>Missa tempore paschali.</b> Ex editione typica Vaticana. Extractus secundus . . . . .	»	0 20

**ADVERTENTIAE.** — *Omnes hae editiones prostant tantum apud Societatem Editricem 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.*

## LITURGIA.

<b>ADDENDA IN BREVIARIO ROMANO.</b> — Editio 1913.	Parvus fasci- culus . . . . .	Libellae	o 30
A missionis pretio solutus . . . . .		»	o 40

Continens:

In die octava S. Francisci Salesii — In festo Sanctarum Perpetuae et Felicitatis martyrum — Feria III infra octavam solemn. S. Joseph — Feria VI infra octavam solemn. S. Joseph — In festo S. Paulini episcopi confessoris — Prima die libera infra octavam S. Joannis Baptistae.

<b>ORATIONES IN BENEDICTIONE SS. SACRAMENTI</b> , pro opportunitate temporum, cum Litaniiis, Hymnis aliisque precibus ab Ecclesia approbatis. — Editio magnifica, charta manu et rubro-nigro colore. Solutae »	3 —
A missionis pretio solutum . . . . .	» 3 50
Volumen contectum linteo rubro, sectione aurata . . . . .	» 4 —
A missionis pretio solutum . . . . .	» 4 50
Volumen contectum pelle rubra, sectione aurata . . . . .	» 5 —
A missionis pretio solutum . . . . .	» 5 50

**PARVUM MANUALE AD USUM SACERDOTUM** complectens quae in Sacramentorum administratione et in Sacro Ministerio exercendo saepe occurrunt cum variis benedictionibus et instructionibus praesertim super indulgentiis, ex Rituali Romano aliisque authenticis documentis vel fide dignis excerptis et collectis.

Parvum volumen elegans, 500 paginis, rubro nigroque colore impressum, charta vere indica.

Volumen contectum linteo flexibili, indice aurato in plano, angulis retusis, sectione rubra, laevigata . . . . .	» 2 50
A missionis pretio solutum . . . . .	» 2 75
Volumen contectum optima pelle nigra flexibili, indice aurato in plano, angulis retusis, sectione rubra laevigata . . . . .	» 4 50
A missionis pretio solutum . . . . .	» 5 —
Volumen contectum <i>chagrin</i> nigro flexibili, indice aurato in plano, angulis retusis, sectione aurata, theca . . . . .	» 6 —
A missionis pretio solutum . . . . .	» 6 50

**RUBRICAE MISSALIS ROMANI** juxta novissima decreta S. Rituum Congregationis.

Accedunt: Observanda in Missa solemn, pro defunctis, coram SS. Sacramento, coram Episcopo, in Missa SS. Cordis Jesu aliisque votivis unxiim suis tabellis, Rubricae perpetuae, denique praeparatio et gratiarum actiones ad Missam.

Editio 1907, vol. in-32 rubr. et nig. linteo contectum . . . . .	» 1 30
A missionis pretio solutum . . . . .	» 1 50