



# Salesian Bulletin

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♣ Vol. X ♣

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

*Sanctus*

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**

Editio post criticas novissima una cum concordantia evangelica elaboratissima. Vol. pp. 414  
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# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

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## Motives for Co-operation.

**T**HE circumstances of the hour have brought to all minds and hearts the conviction that it is a time of greater effort on the part of every individual. Whether willingly or from pressure, there arises a somewhat inarticulate sense of uneasiness, that it will not do to let things run in their former course, whether it were even or uneven. When some are called upon to do so much, to sacrifice so greatly, others are thereby drawn, imperceptibly perhaps, but none the less really, to emulate their example.

It is in this spirit that our Co-operators should respond to the annual address, which the Head of their Association makes through our columns, in the first issue of the New Year. In fact this publication is always sent direct from him, and speaks for him and in his name, though the actual presentation of its matter and form is

naturally delegated to others. In previous numbers we have set forth in various articles, how very widely an organisation such as ours is affected by the upheaval of a war, were it only in a restricted area. The co-operation of large numbers is essential to the highly developed social activity, which is characteristic of Salesian Institutes and their off-shoots. The work of the Oratories, both in Sundays and week-days, depends very largely on the assistance of Co-operators; if they are called away, or engaged in new walks of life, or have to devote their energies to national service, their places will be empty and if others cannot be found, their work must cease.

Again in nearly all the centres where the war has been most destructive, there were large numbers of Co-operators, guided by well-organised Committees, and supporting flourishing establishments. Belgium, France, Italy, Poland, the Central Empires, the Holy

Land — all these places had large numbers of zealous Co-operators, and their generosity was responsible for the support of innumerable forms of charitable activity. Local enterprise, particularly, depended on their efforts and their ever-ready assistance.

In all of these countries the war has absorbed nearly every form of energy, and has diverted the offerings of the generous, in reply to more insistent and imperative demands. Whole centres of co-operation are now desolate, and sources of supply have been destroyed, root and branch. Those who were the support of charitable undertakings are themselves hard pressed to supply their own wants, and the wants of those immediately dependent on them. What aid could be imagined or forthcoming from places like Belgium, Poland or invaded France? The Salesian Institutes that manage to exist still in those countries are themselves devoted to some form of charitable assistance, in the endeavour to relieve the acute distress.

In other countries, where the fighting is within the frontiers, the male population is drawn in very great part to the army, and its sub-departments; the ladies' committees of Co-operators, which have always been in a flourishing state, have necessarily become absorbed into relief committees or hospital workers, so that three fourths of their activity and generosity have to be expended on these indispensable affairs.

Moreover, in all countries taking part in the war, the cost of living is an ever-pressing burden, and the national funds make demands on all superfluous money. From all these causes, and from others not so obvious, the question of co-operation has become a very anxious consideration to those responsible for the continuance of our many charitable undertakings, and it says a great deal for the constant gen-

erosity of so many members of the Association, that in spite of enormous sacrifices, they have been able to keep these good works in existence, as well as supplying a hundred other needs.

But not all the belligerent peoples are so hard hit by the war. There are some persons who may not have felt it to a very appreciable extent, and it is among these that we expect co-operation to be maintained and even to be increased. To compensate for so many losses, a much more generous response would be required from those, whose sacrifice in other ways has not been so extreme. It is particularly to this class that our many necessities must look for their supply. They have ample opportunities to make up for any indifference or for any not over generous dispositions in the past. Now that others have done their share, and are in the impossibility to do more, it is time for those who have hitherto being content with hearing to be up and acting.

The members of the Association of Co-operators have three chief ways of exercising their membership; they are personal co-operation in Salesian Work, prayer and offerings towards the support and extension of our various works of charity. In the case of the majority of our Readers, the first form of co-operation is not yet possible, as no form of our work is yet established near to them. Therefore they should make up for this lack of opportunity by devoting their attention and endeavours to the two other means. Much will be gained if all the members unite their prayers to those offered in the Sanctuary of Our Lady for the general intentions; this would be especially effective if they would adopt the 24th of each month as a day of particular devotion to Our Lady Help of Christians; for on that day, according to a proposal adopted by the Co-operators themselves, and approved and blessed by the Holy

Father, there are special devotions before the altar of Our Lady both morning and evening, and the combined intentions of the Salesians and their Co-operators are prayed for, as well as the special needs of the Holy Father, the Pope.

Our Superior General gives many reasons for this increase of prayer just at the present time. The needs of home and country, peace and prosperity to the Church and State, the necessities of the work of Don Bosco throughout the world; then he adds: "I must ask you to pray for the speedy success of the Cause of the Venerable Don Bosco. In the last public Consistory, the Sovereign Pontiff sanctioned the third reading required for the Beatification. The Apostolic Process concerning his heroic virtue and miracles has been completed at Turin, with the greatest possible alacrity, and will next be reported on by the Congregation of Rites. Prayers are said daily for this intention, and we recommend it particularly to the Co-operators, who ever formed a loyal body of workers around Don Bosco during his life, and between whom and himself there was ever close affection."

The third means is the exercise of generous charity towards the many works which we have in hand, in the fulfilment of Don Bosco's programme. The above considerations will make it plain that increased assistance is only possible in those states, which are spared the horrors of actual warfare, and where, in consequence, there is something left over and above at the disposition of the generous. "Our needs are known to you," the letter continues, "particularly our financial needs, which become ever more and more pressing. I am confident that Divine Providence will not allow your charity to grow less."

Without, perhaps, adverting to the fact, Our Superior General is here following out the method of Don Bosco in regard to almsgiving. He said that his own plan was to make his needs known, and then to leave the remainder to the generous sentiments of those to whom the appeal was made. Divine Providence was desired to inspire them with the generosity to suit the occasion. The reminder given by his Successor must not fall on less responsive hearts.

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## TO THE SALESIAN CO-OPERATORS in the United States

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*Following out the course proposed in our last issue we return to the consideration of the affairs of the Salesians and their Co-operators in the United States. Our preliminary remarks dealt with the general review of the undertakings in progress, and with the good hopes placed upon them by the Holy Father, who has received a full account of what is being attempted from the Provincial, the Very Rev. Don Coppo.*

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His Eminence Cardinal McCloskey, the first American Cardinal, and Archbishop of New York from May 1864 to October 1886, was the

first to apply to the Ven. Don Bosco for the aid of his sons, the Salesians. He very much wished to entrust to them the care of the Italians in New York City. But at that time Don Bosco had so many applications for priests, and the need of them for his first institutions was so pressing that he had to be content with promising to comply with the Cardinal's desire as soon as possible. In the meantime both Cardinal McCloskey and Don Bosco went to their heavenly reward.

It was to San Francisco that the honour fell of welcoming the first Salesians to the United States. The late lamented Archbishop Riordan

had applied to Don Rua, the Successor of Don Bosco, for priests to assist him with the immigrants in San Francisco, and on March 11th 1897, the first Salesians, headed by Fr. Piperni arrived in the City of the Golden Gate, and took charge of the Church of SS. Peter and Paul.

In the following year Father Redahan was sent to join the little band. It was soon realised that the needs of the emigrants could not be supplied without a separate church in the southern quarter of the city, and therefore the Corpus Christi Church was built and opened by Archbishop Riordan. Fr. Cassini was in charge of the Salesians appointed to it.

In 1902 the Successor of Don Bosco was again applied to, this time on behalf of the Portuguese who lived in considerable numbers at Oakland. Don Rua was able to comply with this request. Fr. Bergeretti with his assistants went to Oakland and took charge of St. Joseph's Church. Their good work bore great fruits and has since been considerably developed by the successors of those pioneers.

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In the meantime, Archbishop Corrigan, who had followed Cardinal McCloskey in New York, succeeded in obtaining some Salesians for his diocese. In November, 1898, Fr. Coppo, who is now their Provincial in the United States, arrived in New York with two others and took charge of the Italians settled in and around the parish of St. Brigid. Later on Archbishop Corrigan entrusted to the Salesians the Church and School of the Transfiguration, one of the oldest Catholic Churches in New York, to which, at one time, more than 20,000 Irish-Americans belonged.

In 1903, through the kindness of the Most Rev. Archbishop of New York, now His Eminence Cardinal Farley, the Salesians opened their first College in the United States, with the principal aim of fostering vocations to the priesthood. They were temporarily established in the old Provincial Seminary at Troy, and later on permanently settled at Hawthorne, near New York City. At the present time there are about thirty priests in different parts of the United States, who went through their studies either at Troy or Hawthorne, with the Sons of Don Bosco.

In 1900 the Salesians opened a new parish church in the city of Paterson, New Jersey. In 1912 another church was entrusted to them. This was at Port Chester, N. Y., and on August 16th at the request of His Grace the Archbishop of Philadelphia, the Salesians opened the Don

Bosco Institute in that city, and a short time ago a second Don Bosco Institute was inaugurated at Ramsey, New Jersey.

Bishops of many dioceses in the United States have applied to the Salesians to open Schools and Institutes, but want of personnel has made it impossible to comply with these requests. It is here that our friends and Co-operators in the United States are asked to come forward and help to provide for the training of new members of the Society, and for the development of the works already undertaken. The Very Rev. Fr. Coppo, 29 Mott St., New York City, will tell you how you can best help him with the number of works that have fast multiplying in the U.S.A.

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One of the most recent developments at Port Chester has been the opening of that very important department, the Festive Oratory for the children. It has been in working order since Columbus Day, Oct. 12th 1916, and is now complete with adequate playground, properly enclosed, and provided with various forms of amusement to attract the children. The Provincial has had to draw upon the assistance of neighbouring Salesians to provide the necessary staff, but it is hoped that willing Co-operators will be forthcoming to assist in this field of labour, wherein an abundant harvest is already beginning to show itself.

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Among the publications issued from the Salesian Printing School, Philadelphia, is a lecture given by the Very Rev. John Chidwich, D. D., President of St. Joseph's Seminary, Dunwoodie, New York. The reverend lecturer dealt most eloquently with the life and work of the Ven. Don Bosco, and showed how the spirit of the Church alone can raise up men of that sublime charity, which overcomes tremendous difficulties, by its disinterested sacrifice.

At the close he appeals to the citizens of New York, and of Philadelphia, in each of which the lecture was delivered. "And in this city is there work for the Fathers of Don Bosco? Is there work for them in every great city of our country? Who doubts it?... Is there one who does not unhesitatingly give his assent to the statement that not only one but many Institutes of Don Bosco should be in operation here?"

It is in order to realise these aspirations that all Catholics are asked to co-operate. The need is great; the labour is vast; the workers and the means must be forthcoming.



# News from the Missions.

## Report on the Salesian Missions in Patagonia.

The *Nacion*, a Buenos Aires newspaper, contained a lengthy account of the Salesian Missions in Patagonia. Among other important points are the following :

"In the immense wilderness of the Southern Territories, the severity of the winter keeps even the voracious seekers of wealth at a respectful distance. Yet, in those vast, monotonous regions, where even civilisation seems to dread making a definite abode, the Salesian Society has established its outposts, by sending out a band of courageous missionaries; there they are, the heralds of future progress; they take care of the humble consciences of the scattered inhabitants, thus tiding over the transition period by a noble self-devotion, and preparing for a future full of promise.

"One of the chief factors in the transformation which the Government desires to see accomplished must be an increase of population—and this is manifesting itself but slowly. But evidences of the riches of the regions is forthcoming and is drawing attention; the capital as yet invested is not great, but it is a contribution towards development and general progress. Strangely enough, these efforts are opposed or discouraged by the older inhabitants, but the tide cannot be withstood. In any case the moral welfare and improvement of the inhabitants of the Territories is due to the Salesian Missionaries who have undertaken their religious apostolate in these as yet despised regions.

"Father Pedemonte, the Provincial, is also the Vicar Forane, and, in his report to the Archbishop of Buenos Aires, he directs attention to several general problems confronting the efforts of missionary and colonist alike."

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As the hidden treasures of the far South become known to outsiders of all nations, there is a gradual influx of prospectors and fortune-

hunters, who have more capital at their disposal than the older inhabitants. Thus the long-established colonists, to whom the Nation owes the opening up of the country, and the consolidation of its Government, find themselves at a drawback and working under increased difficulties.

The Capital of the old Patagonian territory is Viedma, and the city spent much anxious time a few months ago, from the grave risk of inundations. Abnormal floods occasionally arise on the Rio Negro, and should they go beyond a certain limit, havoc will be the result, as it was in 1899. This emergency has not yet been provided against, although the Minister of Public Work is devoting his attention to the problem of canalisation in the basin of the Rio Negro. Increased revenue from the land thus benefitted would soon reimburse the Exchequer for any amount it is disposed to expend. The area liable to inundation contains approximately 200,000 acres.

The upper valley of the river derives great advantages from the vast irrigation works, now being completed; but the products of this privileged soil have to bear the burden of very high freights, and the complete system of the irrigation work is not yet in operation. Thus there are as yet various hindrances to the complete satisfaction of the colonists, who are desirous of making permanent dwellings, and are prepared to expend their labour and means on the improvement and tillage of the soil.

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Although the missionary cannot close his eyes to urgent economical needs, his first care is to provide for the spiritual welfare of the natives and of the settlers. To this end extensions have been made to the Parish Church of Viedma, and also to the central Mission House attached to it. In this church the functions of the Liturgy are regularly performed and sermons frequently given; during Lent there are daily instructions,

and these have produced many conversions to a good Christian life, while they have abundantly produced the immediate fruit — that of securing the fulfilment of the Easter precept. Sixty thousand Holy Communion were made in the Church during the year, and this reception of the Sacraments has had a marked effect upon the various religious observances, which had previously been sadly neglected. Both in the city of Viedma, and in the scattered townships and settlements, the Missionaries have devoted special care to the children and to the young generations, over 2000 being in regular attendance at the catechetical instructions. As yet, there is not complete freedom in the teaching of religion in the Government schools, but we hope that saner opinions will prevail; for this hostility, however slight, reacts, upon the population, in certain sections of which religious services are belittled. The people are beginning to awaken to the injustice of a system which allows teachers, paid from the public money, to instil whatever opinions they please, as far as religion goes. The more enlightened are beginning to demand that the schools they support shall be open to religious teaching on a just basis.

The Missionary is fully aware that the spread of education will be most useful to that complete religious instruction of young and old, which he desires to realise, and this is the main reason for his endeavours to raise the intellectual state of the Territories. The Council of Education examines in the Schools and Colleges directed by the Salesians, and issues certificates of competency; moreover, the Governor of the Rio Negro territory has made strenuous efforts to promote education and to second our efforts, and if his example were followed by other administrators, there would be very satisfactory results.

To the Seminary, still in its infancy, is due the honour of having aroused a noble emulation in those of the young who are studiously inclined. A course of secondary education has been inaugurated, to be followed by higher studies; headway is here being made by young Patagonian students, whose success would never have been imagined by one who knew these barbarous lands a few years ago. The Seminary already contains twenty in the first year of humanities, eight in the second, four in the third, six are studying philosophy and eight theology. Four others have already been ordained by the Archbishop and

are at the work of the ministry in various centres. This is one of the special items for which generous offerings are desired.

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The territory of *Chubut* will soon possess a central establishment for general education at Puerto Madryn, while the schools at Rawson have been greatly extended. An observatory, in course of erection, will contribute to the fund of scientific knowledge, and be a further adornment to what is already a picturesque capital. The Salesian College at Viedma is bringing out a survey map of Northern Patagonia; it is based upon the most reliable information and statistics gathered by travellers and by the Missionaries in their frequent expeditions. These indefatigable labourers have also contributed to the philological studies concerned with the relative dialects, particularly Father Beauvoir, who, with the assistance of his confrères at Santa Cruz, has issued a valuable work, of much esteem in the learned world. He has directed attention, to and preserved the *Shelkenam* dialect which has now almost disappeared. Another Salesian Missionary, Father Milanesio, has published important studies on the dialect spoken by the natives who yet remain in the Cordilleras of the Patagonian Andes.

On the shores of Lake San Carlos, which will one day be an emporium for commerce, a new Missionary Residence has recently been built. This will enable the Salesians to re-open the work of evangelising these districts, which was begun some centuries ago by the valiant Sons of St. Ignatius, but to which an end was put by the murder of the missionaries by the fierce Araucanian Indians. These districts are now being developed as fast as railways and motorlorries can bring them into touch with the nearest centres of civilised life.

In places already developed the Post Office has established its system of savings banks—a measure which has proved quite providential—and which the missionaries urge upon the native folk as productive of moral and economic advantages. It has also been established among the children attending all the schools.

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The work of evangelisation accomplished by the missionaries, who traversed these territories in all directions, has not decreased; on the



contrary, the opening up of new centres calls for further administration. Notwithstanding the rigours of the climate, the difficulties of the country and the deficient means of transport, the figures we quote are a complete testimony. The eleven priests engaged in this work travelled during the year 9,300 miles, to which should be added isolated expeditions amounting to another thousand miles. There were administered 2409 Baptisms; 3113 Confirmations; 6866 Communions, and 310 marriages were blessed. To the Baptisms should be added those administered by other missionaries at the various residences, and the grand total is nearly two-thirds of the children registered as being born during the year.

The Conferences of St. Vincent de Paul have been of invaluable aid in furthering the efforts of the Missionaries, but naturally enough they are not yet established in every centre of population. At Viedma the Conferences will soon celebrate the silver jubilee of their inauguration in that town, and for that event the members are endeavouring to complete the extension of the new Hospital. This Hospital of ours at Viedma, dedicated to St. Joseph, dealt with 3730 cases during the year; 352 of these were nursed in the wards; the remainder were treated at the dispensary, and this is done almost entirely gratuitously. The upkeep is dependent upon the contributions of the people, assisted by a subsidy from the Government.

A special school has been opened for boys and youths who have fallen into the hands of Justice. They receive a general education, are taught some trade, and soon become proficient upon a musical instrument, which accounts for the playing at many of the public functions in Viedma and other towns. The care devoted to their religious training and practices has had remarkable results upon their character and after life.

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The financial outlook needs a more detailed presentation. It is a delicate point to raise, but my responsibilities do not allow me to be backward in its regard. In preparing a statement or budget for 1916, the Secretary of the Financial Commission wrote as follows to the Director General of the National Territories: "This Commission is of opinion that it would not be just to allot considerable sums to the so-called

*civil reductions*, without allotting a certain sum to the Missionary work. The Missionaries have ever been the heralds of civilisation amongst the tribes, and have laboured with admirable constancy and self-sacrifice. Mistakes may have been made, but their merits are undeniable, and therefore their labours should be appreciated in a liberal and patriotic spirit.

"With these allotted sums for the Missions, the priests undertake the maintenance of a College which is the only one in the Territories, not considering for the moment that at Ushuaia. In this College or secondary school there is instruction in religious knowledge, but the whole government course of secular instruction is given, and every requirement of the State is fulfilled. Therefore the public money allotted to it is amply justified and is by no means extravagant, so the Commissioners hope that the Director General will be in agreement with them on this subject."

However, the Director General proved to be of a different mind, and advocated the suppression of a grant to the Missions of Tierra del Fuego, alleging that there were not enough pupils to justify it. But the figures produced by the Missionaries in their excursions were found to be more reliable than those sent by Government officials. Moreover, it must be pointed out that the Missions undertake many charitable works, which are all of indirect benefit to the government, and that in all the districts where they have settlements or Houses, none of the land was given by the State, but purchased with the offerings of the Co-operators to the Missionary Work.

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One great consolation is the public testimony of gratitude and attachment on the part of the people. All the towns of the Missions held great celebrations to commemorate the centenary of the Ven. Don Bosco; at Rawson, in the principal square of the town, a fine monument was raised to his memory — an eloquent and unmistakable witness to public sentiment.

Two other towns united in a combined demonstration of affection and gratitude to our lamented confrère, who was both Missionary and Doctor, and whose name is indented with St. Joseph's Hospital. By means of public subscriptions, a marble mausoleum was erected to his memory, and a bust in the operating theatre

of the Hospital will ever commemorate the devotion and self-sacrifice of Evasio Garrone.

The populations of all these regions were naturally very enthusiastic when they heard that their Apostle was raised to the Cardinalate. Mgr. Cagliero's name had been almost a household word, and the people felt that they shared in the honour, which radiated from the new Cardinal upon his Society and upon all his former flock.

In other ways the public is ever ready to manifest its good will, particularly in the two Catholic Newspapers which are in a very flourishing condition, and which owe a great deal to the co-operation of our Schools in Buenos Aires. Pamphlets on religious and social matters are distributed from our printing-presses.

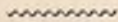
In a word of final summing up, the Provincial urges the Archbishop to take what means he may deem necessary to prevent, if possible, the withdrawal of contributions from public funds, and recommends the ever-growing needs of the Missions to his pastoral solicitude.



Having received the report, the Archbishop replied to the Provincial as follows:

"With the greatest satisfaction we have read your account, which clearly shows what great sacrifices are being made by the Salesian Missionaries, in the distant regions of Patagonia and Tierra del Fuego. They have been of inestimable value in the Christian civilisation of these lands. We beg of God to take under His protecting guidance so many efforts and labours for His greater glory and for the salvation of souls; and we shall make it our duty to recommend, when opportunity comes, the important considerations to which you refer. With much affection we send our blessing to you, your fellow-labourers and the Christian families settled in the Territories."

✠ MARIANO ANTONIO  
*Archbishop of Buenos Aires.*



## A Patagonian Prince.

As a commentary on the foregoing report, it is both opportune and consoling to refer to our missionary memoirs, concerning these Southern Patagonian lands. Among their records, special

notice is given to a young native boy, who was one of the earliest and most promising productions of the missionary harvest.

He was the son of the famous Indian cacique or ruler, Namuncura, and was born in the Rio Negro Territory (above referred to at some length) on August 20th, 1888. Father Milanese, the Salesian Missionary, was in the neighbourhood, and baptized the boy four days later, an event which seemed to have been the opening of a life of remarkable spiritual development. From the very dawn of reason, an attractive gentleness was his chief characteristic, and it was an abiding quality throughout his career, whether on his native pampas, or in the vicissitudes of his educational courses.

His parents maintained that he was miraculously preserved from drowning. Playing one day on the bank of the Rio Negro, he fell into the water and was carried rapidly down stream by the treacherous current. His parents soon saw that rescue was impossible; they at once turned in their consternation to God, whom they had learned to know and love, and begged for their son's safety. Their petition was at once granted, for the current carried the little boy further down the stream and left him on a sandy shore, whence he was brought home.

He now besought his parents to send him to our School at Buenos Aires, where he might be trained for the work of Christianising his own race. The President of the Argentine Republic was interested in the cacique's son, and by his influence the boy was sent to our College of Pius the Ninth in the year 1897. There is unanimous evidence that he made exceptionally rapid strides in learning and piety from the day of his entrance into the school; and there was ample opportunity for observation, for he made his First Confession and First Communion in the College Chapel. His frequent and holy reception of the Sacraments gave him remarkable graces, so that his progress in virtue was abundantly manifested, and he began to excel all the others in piety, diligence and exemplary conduct. He had, moreover, implicit confidence in those who directed him.

On Nov. 2nd 1901, the golden jubilee of Mgr. Cagliero's entrance into the Oratory of Turin was celebrated. The boy took part in the academia, and after making reference to Mgr. Cagliero's early work in the Missions, he went on to declare that he and his family plainly

owed their Baptism and the graces necessary for their salvation to the zeal of the Missionaries whom, under God, the Bishop had led to the Pampas.

In this spirit was fostered the idea and longing to take part in the work of evangelising the native tribes. His conversation and letters both express this in a nobility of soul, which was scarcely credible. In 1903 it was found advisable to send him to Viedma, which was nearer his native place, as his health gave signs of the increasing frailty of his constitution. From there he wrote to one of the Missionaries who had returned for a short time to Europe. He asks for special prayers at the Altar of Our Lady Help of Christians, particularly as he was removed for a time from the School, and feared his own unaided powers of dealing with the wiles of Satan. His consolation was, that he had been appointed to take care of the sacristy, since that gave him ample opportunity of satisfying his devotion to the Blessed Sacrament and a source of consolation and strength.

He was not destined to remain long at Viedma. In the following year, 1904, Mgr. Cagliero was raised to the archiepiscopal dignity, and as he was about to return to Europe, it was decided that young Namuncura should accompany him, in order to continue his studies in one of our Colleges, and go to Rome for his theological course. This naturally depended upon his health.

For a few months he stayed at the Oratory acquainting himself with the reality of all that he had heard at home, attaching himself to Don Rua, and spending much time in the Basilica of Our Lady Help of Christians, where he liked to contemplate the Sanctuary from which the Ven. Don Bosco had said adieu to his first band of Missionaries — the apostles of his native Patagonia.

In September he went to Rome and was presented to the Holy Father, Pius X, who received him as the first-fruits of his race. The young lad again pleaded the cause of his native country, so much so that the Holy Pontiff was moved to tears. However, he was not destined by God to share the actual labours of the Apostolate, but had to content his ardent soul with being an intercessor in its behalf.

At the beginning of the new scholastic year, the newspapers of Rome were speaking with admiration of the young Patagonian Prince,

who was going to Frascati to continue his studies. But while his eagerness and desires grew more ardent, his health was a cause of increasing anxiety. At last he had to be taken to Hospital in Rome, and there he passed away on May 11th, 1905, with indubitable signs of great sanctity. He was in his 18th year and was buried in the Campo Verano, whence it is hoped his remains may be some day removed to his native land. The Missionaries rightly claim that a tomb for him in Patagonia would be an incentive to the well-disposed of all ages, to emulate the virtue of the saintly son of the last cacique — Namuncura.

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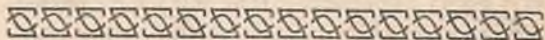


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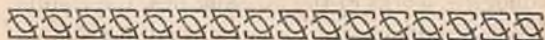
## Book Notices.

The *Catholic Truth Annual*, published by the Catholic Truth Society of Ireland, has recently been issued. It is as excellent as its predecessors. Every article deals with topics of vital interest at the present moment, and deals with them authoritatively and decisively. Industrialism very naturally receives a large share of attention from those who read the papers; they include: *The condition of the working-man*, by His Lordship the Bishop of Cork; *Economics and Catholicism*, by T. A. Smiddy, M. A.; *Education and Citizenship*, by A. J. Rahilly, M. A. There are two articles devoted to the industrial question in regard to women, and other conferences on topics of importance and interest.

To all those who are concerned with the settlement of industrial problems, and the peaceful development of communities, the Catholic Truth Annual supplies a fund of precise, well-ordered information. (Price six-pence: 24, Upper O'Connell St., Dublin).



*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.*





# Salesian Notes and News.

**Jan 29th.** The Feast of our Patron, Saint

Francis de Sales, is celebrated at the end of January in Salesian Homes the wide world over. It serves a useful purpose in coming when the year is young, for it is not to be separated from the opening of the new programme, which, at that time of the year, the Superior General sets before the Co-operator.

When the Ven. Don Bosco's work was in its early stages, it was possible for him to gather together on that day practically the whole body of his Co-operators; and, while observing some celebration for the Feast of St. Francis, he very suitably lay before them certain proposals for their coming activities. For those who could not be present, he prepared an account of the proceedings, and the post enabled them to be kept in close touch with what their fellow-Cooperators proposed to do. This is still the method followed, only it has developed itself beyond all proportions. For the one conference in 1850, a the number to-day would be nearly a thousand, reaching thus to a hundred thousand and more Co-operators, and to many others who take a less direct interest in the good works, which the ideal of Don Bosco inspires, and his spirit calls into being.

At the annual conferences the members are inevitably reminded of the need for new members, if only from the fact that many have passed away to their reward during the preceding year. Their places must be taken by others. The desire to accomplish good works, to be friend to the young, who more than ever need special attention during these critical years, to help in providing for the many whom the war will leave orphaned, and who are among the innocent victims of the upheaval; or to co-operate in the wonderful works of the missionaries, the results of whose labours are a source of admiration —

the desire of generous hearts to accomplish all these things does not grow less. This time of more generous sentiments and more open handed liberality is the most suitable also for prompt action. The zeal of our Patron St. Francis gives a noble lead, which should be nobly followed.



**London.** At the Sacred Heart Church, St. Francis' day provides one of the great festivals of the year. All that outward display and adornment can add to the dignity of ceremonial is pressed into the service on that occasion, and where the ritual and liturgy are always performed with elaborate observance, it would be difficult to add further distinction or greater solemnity.

The evening discourse is invariably in the nature of a Conference, dealing either with the life and lessons of St. Francis of Sales, or with the various phases of the work of the Society. This was given by the Ven. Rev. C. B. Macey, whose treatment of the subject was worthy of the great occasion, and of the high importance with which tradition has now invested the festival.



In the Salesian School, the festivities began with the Students' Mass and general Communion, as a culmination to the novena of preparation. The Rector, Fr. Macey, said the Mass and gave Communion to the two hundred and forty students, who constitute the ever-increasing roll, for this the Easter Term. There was solemn High Mass at ten o'clock followed by Benediction, the remainder of the day being devoted to the customary games and festivities of this general holiday.

**Wandsworth.** On the following Sunday, the Conference in connection with the Feast was given at the Salesian Church at Wandsworth. A crowded congregation listened to Fr. Noonan's exposition of the meaning and importance of the Feast, and to some of the points in the life of our Venerable Founder, which, while exciting admiration, are also calculated to increase the piety of the faithful and the zeal of his Co-operators. After the Benediction, Fr. O'Connor gave the blessing of St. Blasius to all the people.

During the preceding week, the children attending the Sunday Oratory attached to the Church, gave an entertainment which was so favourably received, that even its repetition on the second night did not satisfy the demands of those who wished to show their appreciation. Great praise is due to the zealous and talented ladies, who devoted so much time and endeavour to the production of the entertainment. They had one reward in the unstinted appreciation of the audience.



**Farnborough.** We have had no opportunity of chronicling the festivities celebrated at Farnborough in honour of the visit of His Lordship, the Bishop of Portsmouth. The Right Rev. Dr. Cotter is an admirable representative of that large number of Bishops, who, in their sound judgment of the character and wonderful apostolate of the Venerable Don Bosco, show their admiration in their constant support of the work of his Society. We are sure that his pastoral zeal in this regard is prompted by the highest motives, but he may be assured that the Ven. Servant of God, who was noted during life for his exquisite sense of gratitude, will not allow the Bishop's fatherly solicitude to pass without an abundant reward.

A large number of clergy and laity had gathered at the Salesian School to welcome the Bishop, including the Right Rev. Abbot Cabrol, and the principal members of the local municipal body. After the luncheon the students gave an entertainment, consisting of musical and literary numbers, all of which were much applauded, and some evoked special commendation. At its

close Fr. Sutherland, the Rector, proposed a vote of thanks to His Lordship, and went on to review the scholastic work of the year, for which the prizes were then distributed.

The Bishop, on rising to reply, was received with cheers. He said it afforded him great pleasure to hear the splendid results the School had obtained in the public examinations; the many distinctions carried off were a credit to the boys, to the Order, and to the whole Catholic body. He thanked the boys especially for the excellent programme they had provided, and urged them to turn the spiritual and intellectual advantages they now had to the best purpose for their future lives.

Father Sutherland then announced that their old pupil Lieutenant Michael Brennan, R. E. son of Louis Brennan Esq. C. B. had gained the Military Cross for one of the bravest deeds of the war. The announcement raised tremendous applause.

On the Sunday morning His Lordship sang Pontifical High Mass and during it conferred Minor Orders on four of the Salesian clerics, members of the School Staff.



More recent events include the celebration of our Patronal Feast, which was kept on the Sunday following the occurrence. The Very Rev. C. B. Macey went down from London to preach the sermon in the evening, for which a large congregation had gathered. The Community and boys celebrated the occasion on the Monday, which was kept as a general holiday.



**Cape Town.** The School of Arts and Trades which the Salesians direct at Cape Town, is feeling the effects of the war, as must all those Institutes which look for their main support to the generous co-operation of the public. In spite, however, of the exceptional financial difficulties of the present time, its work of training the boys proceeds with little interruption, and only those who have the responsibility know anything of the anxiety which such a burden entails.

The *Cape Argus* recently inserted an interesting article dealing with the work of the School, and placing its needs clearly before its wide circle of readers. It rightly insisted that the teaching of the trades is in every way a costly undertaking, since throughout every course the boy and his training are being considered, and not the value of anything that may be produced by his labours. At times like these when the train on skilled citizens is so large, the *Argus* very appositely claims that every support should be given to the Salesian School of Arts and Trades which is turning out skilled workmen, who will make excellent citizens and be a credit to their country.

The Salesian Institute at Cape Town is grateful to the *Argus* for thus championing its cause, and hopes that its appeal will meet with a ready response.



**An Apostolic Nuntio.** In recent issues of the *Bulletin* we have had frequent occasion to congratulate several members of the Order, whom the Holy Father has appointed to Bishoprics or other high honours. To these we have now to add the choice of Mgr. Marengo to be Apostolic Nuntio to the Republics of Central America. This distinguished confrère of ours has great qualification for such a position. He was for many years our Procurator General at Rome, and thus became acquainted with the methods of ecclesiastical government, and familiar with the problems to be dealt with in connection with Church and State. Subsequently he was made Bishop of Massa Carrara in central Italy. The choice of the Holy See was amply justified, for Mgr. Marengo's administration has been quite successful, particularly in regard to the Seminary and the religious care of the young, in which he has been able to obtain the assistance of some of his confrères, experienced in the direction of Sunday Oratories.

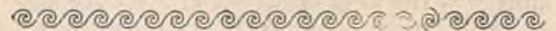
His new promotion is a delicate compliment to the Salesian Society, for it will be remembered that the vacancy in the nunciature was caused by the promotion of Mgr. Cagliero, also of the society, to the Cardinalate. Mgr. Marengo will have to live up to the high standard of ambas-

sadorial capability set him by his predecessor, and to that end he has the best wishes and prayers of his confrères throughout the world.



**Don Albera with the soldiers.**

The Nuns of Our Lady Help of Christians in Turin have given their assistance in the work of the hospital *Regina Margherita*, and recently invited all the convalescent soldiers to an entertainment in their Institute. The theatre was crowded with soldiers, for whom the girls provided a programme which was appreciated to the full and applauded to the echo. Refreshments and cigarettes were to be had in abundance, provided by friends. The chair was taken by our Superior General, the Very Rev. Don Albera. He was supported by a group of officers and by some of the members of the Torinese committees for the wounded. Don Albera made a brief speech in the interval, encouraging the soldiers in the arduous undertakings and their sufferings, and reminding them that their Faith would be their chief support and consolation, in every trial and difficulty. One of the wounded soldiers, a young professor, returned thanks on behalf of the men, and they afterwards repaired to the School Chapel and assisted at the Benediction. Don Albera is recognised as one of the chief promoters of relief work, and of assistance of various kinds in connection with the war; he never appeals in vain to his Co-operators in Turin to second his efforts in so worthy a cause.



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



## 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.

In these times no recommendation is needed to urge our Readers to increased devotion to Our Lady Help of Christians; their own anxieties and necessities will lead them to have recourse to her intercession, and the Sovereign Pontiff desires all to offer special prayers to obtain her patronage and protection in these critical times for the interests of the Church.

St. Bernard is the great exhorter to confidence in Our Lady. "Let us consider carefully," he says, "with what special regard God desires that we should honour the Blessed Virgin. The fulness of all good He has placed in her, so that we may know that all our hope and grace may come to us through her. She is compared to a garden of delights, whence the zephyrs of heavenly perfumes arise, bearing graces in abundance throughout the world. If this star should be removed from the world, there would be no light, and darkness would reign over the sea, the shadow of death and thick gloom would encompass us about. We should, therefore, offer to the Mother of God all the devotion of our hearts, for such is the will of Him Who desires that all graces should come to us through her.

"This is entirely to our advantage, for she is the solace of the unfortunate, the strength of our weakness, the bulwark of our faith, the inspiration of our hope. Perhaps you hesitate to approach the Father; His sublimity may inspire fear; He has given you Jesus for a mediator — and He will obtain all things from His Father. His intercession will be heard. Have you any hesitation in having recourse to Him? He was given to us by Our Lady as a brother, and He has passed through all our trials, except sin. Yet although he has assumed our human nature and become man, He has not thereby put aside his divine Majesty, or ceased to be God. Do you therefore desire an advocate with Him? You have one in Our Lady. She is human like us; in

the sense that she has none other than her human nature. Nor is there any doubt that she will be heard — for a Son must hear His Mother's petition, and the Father will hear His Son. Herein then — concludes St. Bernard — I find my supreme hope and the source of all my confidence."

### Favours and Graces. <sup>(1)</sup>

LONDON. — The undersigned desires to publish her thanksgiving to Our Lady Help of Christians. She made a Novena to obtain a special favour, and before the close of it, she obtained a favourable reply.

Jan. 1917.

Mrs. H.

DUBLIN. — I desire to have published my most grateful thanks to Our Lady Help of Christians, for favours received through her intercession, and according to a promise made.

M.

MONFERRATO. — After long and anxious waiting for news of our brother in the army, and dreading to hear that he had been killed in the recent battle, we turned to Our Lady Help of Christians for some consoling news. And soon it came. A telegram announced that he was a prisoner, and in quite good health. We recommend him still to the protection of Our Lady Help of Christians, and in the meantime fulfil our promise, by sending an offering for the Basilica of Our Lady Help of Christians.

Nov. 1916.

M. C. F.

(1) In these accounts no claim is made to any authority, beyond that given to authentic human testimony.

# The Life of the Venerable Don Bosco

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

Influential friends secured his entrance into the Seminary. This event was preceded by his reception of the clerical habit, but for that as well, it was necessary to have the concourse of generous people, for his clerical outfit required money which his mother could not afford. Friends were forthcoming to supply his needs, and thus at the very outset of his clerical life, he finds himself surrounded by generous supporters, who foreshadow the great Association he would afterwards found to support his world-wide undertakings.

## CHAPTER VIII.

### The Seminarist.

The period of John Bosco's life which was taken up his Seminary course may be regarded as initiated by his reception of the clerical habit. He was ever one of those profoundly judicious persons, who are rightly persuaded that everlasting happiness or eternal misery depends upon a correct choice of a state of life; one may easily judge, therefore, of the thoughtfulness and earnestness with which he went through the ceremony of being invested with the clerical garb. He made a Novena to usher in the memorable day, October 25th 1835, and the investiture took place before the Solemn High Mass. His own account in the memoirs shows that each step of the ceremony had a deep meaning for him, for he determined to lay aside all that he thought unbecoming or blameworthy in his former manner of life, and to adopt means to correspond with his new position; this was suggested by the words used by the priest in the ceremony, which refer to the putting off of the old man, and assuming the new.

The following remarks in his memoirs are characteristic: "When the function in the church was concluded, the parish-priest desired me to participate in one of quite another kind. It was a festival day in the neighbouring village and he was invited. He therefore asked me to accompany him, and would listen to no objections. I felt that I should be quite out of place in my ecclesiastical garb, and that I should be a sort of show; but my motives and proposals were alike overruled, so that, however unwillingly, I went in order not to displease the

parish-priest, who had indeed been most considerate to me.

"I took part in the various proceedings, but the parish-priest could see that my mind and heart were elsewhere, and on the way home he inquired the reason of my lack of geniality. I replied that I was still convinced that the function in the Church in the morning seemed to me quite incompatible with that of the evening. He pointed out that we must take the world as we find it, but though I listened in silence, I was not convinced of the suitability of the clergy's participation in the public enjoyments.

"When left to myself I made several resolutions which were to guide me in my new life, and these I read before the statue of Our Blessed Lady, making a solemn promise to be faithful to them."

These resolutions, it should be noted, covered the main points in his seminary life; they included abstinence from public feasts and amusements; the abandonment of his acrobatic performances and his conjuring tricks; the practice of retirement, of temperance in eating, drinking and sleeping; the reading of spiritual books in place of profane readings; the combat of every inclination against chastity and the strict avoidance of every source of temptation; the exact fulfilment of the practices of piety, and to speak of something of an edifying character every day with his companions.

The day for entering the Seminary was October 30th. He had his few belongings prepared, and the evening before his departure was spent with his mother. It was then she spoke the solemn words which he always remembered; "My son, you have now received the ecclesiastical habit; all a mother's consolation in the good fortune of her son is mine; remember, however, that it is not the habit that gives honour to your state, but the practice of virtue. If you ever have doubts about your vocation, do not at any cost dishonour your habit. Put it off at once. I would prefer to see my son a poor peasant, than that he should be a negligent priest. When you were born I consecrated you to the Blessed Virgin; when your school course began I recommended you to practise devotion to her; now I recommend you to devote yourself entirely to her." John was much moved by his



mother's words and by her admirable maternal care. He replied that her counsel would be a treasure to him all his life.

On the following day John entered the Seminary. He needed no admonition from superiors or professors to urge him to put forward all his endeavours to advance in learning and piety. He adopted every means and invented others. "The exact performance of every duty" — that was an ideal set before him by one of the superiors, whom he had consulted with regard to his mode of life; and it was an ideal which he attained. We have seen that he was constantly exhorting his friends to go often to the Sacraments, and that in this particular point he was both a model and a pioneer. Strangely enough he had to have recourse to an out of the way practice, in order to maintain in the Seminary his habit of frequent Communion. The practices of piety were maintained at a high level, but in those times it was customary to fix days for going to Holy Communion, and to approach more frequently to be an exception. "Holy Communion," we are told in his memoirs, "was given only on Sundays and Festivals. In order to receive Holy Communion during the week, one went during the time for breakfast, to the Church of St. Philip, which adjoined the Seminary. This practice was against the rules, but there was a tacit permission in its favour for the Superiors never took any steps to prevent students from having recourse to it. By this means I was able to go frequently to Holy Communion, which I do not hesitate to describe as the most efficacious means for worthily carrying out my vocation. This defect in the spiritual direction of the Seminary was remedied a few years later by Archbishop Gastaldi."

Another point in John's method was his sedulous employment of every moment of time. He managed to find half-hours, where another would scarcely observe them, and turned to the advantage of his studies many short intervals, which to others seemed too insignificant to turn to account. During long recreations there was held a "scholastic circle," a gathering arranged by a certain number of more studious clerics. There they discussed the matter of their lectures, or kindred topics, propounded difficulties and suggested solutions. Needless to say John was chosen the President of this circle. He suggests that his few years of seniority, and the tolerant good-will of his companions forced him to accept this position; but it may be safely stated that his fellow-students were quite capable of recognising and utilising his superior intellectual attainments. He added many extra authors to those set for class-work, and in late years he avowed, that by a careful use and man-

agement of his time during the six years of seminary life, he accumulated untold treasures of learning. We shall see later on how he put all these acquisitions to good purposes.

Temperance in eating and drinking were carefully cultivated and went hand in hand with his love of mortification and love of study. He knew just how to restrain his fellow-students, when they displayed an inclination to grumble at the food, and his pleasant way of doing this, as in making suggestions or giving advice secured him the confidence and affection of all the students. He was able to help them in many useful ways, for he had not gone through his experiences with the tailor and shoemaker, merely for the sake of occupying his time; and his accomplishment in these directions were willingly at the service of those in need. Thus in doubts, in moments of sadness or discontent, as well as in scholastic difficulties, he was much sought after as a counsellor and friend. In all his duties he was strengthened by the recollection that his own adviser, Fr. Cafasso (now Venerable), had passed several years at the seminary, engaged in the very same course as he was now pursuing. The good influence of his virtues still remained in that sacred enclosure, and his example had made it saying that Cafasso had escaped the influence of original sin.

John's pleasant companionship was but the effect of the unalterable tranquillity of his mind. In recreation, and times of relaxation he was a centre of attraction — and as Fr. Cafasso had not approved of his resolution to abstain from his feats of dexterity — he occasionally used his skill for the amusement of the students.

Nor was his ultimate vocation ever absent from his calculations. It so happened that he had opportunities for influencing the young, as he was chosen with others to teach the children catechism in the Cathedral at Chieri. Moreover his "dreams" continued. "During my first year of philosophy," he afterwards related, "I saw myself already a priest, vested in surplice and stole, but somewhat incongruously placed in a tailor's shop. I was not making new clothes but repairing old ones, and piecing together various cuttings. I could not quite make out the meaning of this dream, and only spoke of it to my adviser, Fr. Cafasso, when I was already ordained." The dream or vision was interpreted to mean that he was called not only to gather in the well-disposed in order to protect them and bring them to perfection, but also to seek out those who were astray, or corrupted by the evils of the world, to make them good Christians, and thus to help in the reformation of society at large.

His influence over his former companions at the School was strikingly manifested. Thursday

was the visiting day — and it was then a regular occurrence for the lodge to be crowded with young students, waiting for John to come into their midst. Their demands were of all kinds, but he was invariably equal to every question and need. His former intimate friend, Aloysius Comollo, was often a visitor. This youth of great piety and of many sterling qualities was still making strides along the path of sanctity, and he and John often had conferences together. Other students, who had left the public school, kept up their friendship with our seminarian by a regular correspondence.

In the meantime, studies were being pursued. In the memoirs which, it must be always remembered, Don Bosco wrote at the command of the Pope, he refers to the reward of his industry. A prize in money, given at each half-yearly examination, was carried off by John every time, during his six years of residence. His proficiency in Greek was such, that Fr. Cafasso recommended him as an assistant to teach that language to the students of the Jesuit Fathers, when they were sent from Naples to Montaldo. The latter place had a country house belonging to the Fathers of the Society of Jesus, and when the cholera broke out in Naples they sent their students from that town, and also from Turin, to Montaldo. This necessitated an increase of staff, and the Jesuit Father who taught Greek took John as his assistant. He remained there about three months, including the period of the vacation. It may be remarked that John's proficiency in Greek improved greatly by this exercise, and he knew the New Testament by heart in both Latin and Greek.

Even in this incident we may see the guiding hand of Providence, for several of the youths, whom John thus met, became much attached to him, and in after life were among his Co-operators. He also seems to have been somehow convinced by the experiences of those three months, that his vocation would not lead him to labour among that class of youths. In after years, when a suggestion was made to him that he should open a college for the upper classes, he refused to entertain the idea for a moment, and alleged that others were already devoted to that work. It is true that in 1871 he undertook to reorganise and direct a college of this class at Valsalice, but it was only a temporary arrangement, and accepted at the urgent and repeated requests of its governing body and of the Archbishop. His work was beneficial, but it cost him untold sacrifices.

John's second year at the Seminary opened

even more auspiciously, for among the new students was Aloysius Comollo, his intimate and saintly friend during his school course. Their companionship had never been severed, for Comollo had been a frequent visitor to the Seminary; but now it became more intimate than ever. It has been already shown that John was greatly attracted by the gentle character of his friend, for it revealed qualities which did not stand out so conspicuously in his own more ardent temperament. Comollo devoted his whole soul to the preparation for the priesthood which he desired to embrace. This increased yet more his ardent devotion, and his scrupulous avoidance of any shadow of wrong. In all spiritual exercises, particularly in the reception of the Sacraments, the two friends were most assiduous, one learning from the other and insensibly influenced by the sanctity of each. Comollo was so ardently devout to the Blessed Sacrament, that in his thanksgiving after Communion he was always much moved, and revealed his intimate and loving association with Our Lord in his manner and audible ejaculations. John frequently discussed this point with him, urging that others were distracted by it, but Comollo avowed that he was so overjoyed on those occasions, that it was impossible for him to restrain the wonderful emotions which were beyond description. The two friends often had opportunities of making private visits to the Blessed Sacrament, and to the Altar of Our Lady, and thus their devotion and piety were immensely increased and strengthened. (*To be continued*).

## OBITUARY.

The prayers of the Co-operators are asked for Mr. Patrick Ruddy, who was a prominent and zealous member of the Association of Co-operators. He has recently passed away at his home in Ballina, Mayo, where his many activities had brought him the highest esteem and regard. A local paper devotes a long and well-merited encomium to his memory. He was — it says — one of the pillars of the Conference of St. Vincent de Paul, and in its counsels and activities will be sorely missed. He has passed away in the fulness of years and after a most useful career; his loss will be felt by all classes, but by none more than the poor, to whom he was a warm and devoted friend. — R. I. P.

Prayers are also asked for Anne Walsh, and Miles Redmond, both lately deceased Co-operators.

## 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

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