



Salesian Bulletin

N. 4 - July - August - 1917

Vol. X

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

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 —

A missionis pretio solutum » 14 —
Volumina contexta semipelle, fortiter et eleganter, sectione rubra » 18 —
A missionis pretio solutum » 21 —

NOVUM TESTAMENTUM

Editio post criticas novissima una cum concordantia evangelica elaboratissima. Vol. pp. 414
Volumina contexta linteo Libellae 2 —
A missionis pretio solutum » 250

INDEX:

Lectori studioso — **Novum Testamentum**: Secundum Matthaeum (*Iudaeis palaestinensibus ad fidem Christi conversis destinatum, probab. Hierusalem scriptum, anno 40-42*) — Secundum Marcum (*ethnicis ad Christum conversis, Romae, a. 42-44*) — Secundum Lucam (*Theophilo, sive ecclesiis a Paulo fundatis, Romae, a. 63 vel ineunte 64*) — Secundum Ioannem (*finis polemicus, ad demonstrandam Iesu messianitatem et divinitatem inter Gentes, exeunte saeculo I*) — Actus Apostolorum (*Lucas scripsit Ecclesiae historiam 35 annorum, ab a. 29 ad 64, triaque Pauli itinera inter annos 44-59*) — Epistolae Beati Pauli Apostoli: ad Romanos (Corinthi, a. 58 vel 59) — ad Corinthios I (Ephesi, a. 57) — ad Corinthios II (Ephesi a. 57) — ad Galatas (Ephesi, a. 55-56) — ad Ephesios (Romae, a. 63) — ad Philippenses (Romae, a. 63) — ad Colossenses (Romae, a. 63 vel 64) — ad Thessalonicenses I (Corinthi, a. 53) — ad Thessalonicenses II (Corinthi, a. 53) — ad Timotheum I (ex Macedonia vel Laodicia, a. 64 vel 65) — ad Timotheum II (Romae, in ipso vitae fine) — ad Titum (ex Macedonia, a. 64 vel 65) — ad Philemonem (missa per Onesimum) — ad Hebraeos (Romae, a. 63 vel 64) — Epistolae Catholicae: Beati Iacobi Apostoli (Hierusalem, a. 62) — Beati Petri Apostoli (Romae, a. 64 vel 65) — Beati Apostoli II (Romae, a. 67) — Beati Ioannis Apostoli I (exeunte saeculo I) — Beati Ioannis Apostoli II (exeunte saeculo I) — Beati Ioannis Apostoli III (exeunte saeculo I) — Beati Iudae Apostoli (finis fideles praecavere ab erroribus antinomisticis) — **Apocalypsis** Beati Ioannis Apostoli (in insula Patmos, a. circ. 95) — **Concordantia Evangeliorum.**

The Salesian Bulletin

Organ of the Association of Salesian Co-operators

Via Cottolengo 32, Turin, Italy.

CONTENTS.

Triumphs of Our Lady Help of Christians	53
To the Co-operators of the United States	55
News from the Missions	57
Salesian Notes and News	61

Devotion to Our Lady Help of Christians	64
Favours and Graces	65
Through the Intercession of the Ven. Don Bosco	65
The Life of the Ven. D. Bosco: Part I. Chapters IX-X	66
Obituary	72

Triumphs of Our Lady Help of Christians

— Past, Present and Future. —

OUR history has now entered upon one of its more memorable years, and one which would doubtless, in normal times, occasion festive celebrations on a vast scale — for, on June 9th of next year 1917, the Basilica of Our Lady, our Patroness, will have completed the fiftieth year of its wonderful existence. We have not forgotten that preliminary arrangements for great commemorations had been prepared just before the war. They were to celebrate the centenary of our Venerable Founder's birth, and of the establishment of the festival kept on May 24th. The war put all such things under a cloud — but that cloud will one day lift, and these overdue honours will be fittingly paid.

Next year, then will, be a jubilee year in regard to this Devotion, for it is so intimately associated with the Sanctuary at Turin, that no one would think of separating them. And what a fifty years' wonder it has been for

that Sanctuary! Much of that time was passed under the administration of Don Bosco himself. No sooner were the excavations made than he performed the ceremony of blessing and laying the foundations stone. This was in 1864. During the course of the following year the foundations were laid and when they had progressed to a certain extent, he began to consider the arrangements for the blessing of the corner stone. This was to be by no means a private ceremony. On the contrary. Foreseeing, from his visions, that the Sanctuary now sketched out, would have a glorious and beneficent future, and that its fame would reach to the ends of the world, he rightly judged that its earliest beginnings should be surrounded with befitting ceremony, and should be made before the eyes of the multitude.

His Grace Archbishop Fransoni had passed away. The Archiepiscopal See of Turin was still vacant and the Bishop of Susa therefore performed the religious

part of the function. The placing and fixing of the stone, which is a customary part of these ceremonies, was done by His Royal Highness Prince Amedeus of Savoy, Duke of Aosta, so that Don Bosco had the sanction, support and co-operation of all classes of society.

Within three years the vast edifice was brought to completion. It was consecrated by His Grace the Archbishop on June 9th 1968, and Don Bosco said Mass at that altar which has since become the well-known Altar of Our Lady Help of Christians. With evident emotion and fervour he prayed for the benefactors who had made the work possible; he offered the general thanksgiving of those who had received the wonderful favours of Our Lady Help of Christians, and besought her maternal patronage for all those who should henceforth appeal to her under that title. On Dec. 8th 1841, just before he began that simple, yet significant, catechism lesson, which proved to be the inception of his work, he had knelt to recite an *Ave Maria*. What blessings and fruitfulness were held therein. He saw them becoming daily more abundant all around him. What then must have been the efficacy of that first Mass in the Sanctuary, which was itself in many ways the effect of Our Lady's intervention. Perhaps the subsequent growth was its outward manifestation.

To assist at that first Mass celebrated by the Venerable Servant of God in the Sanctuary, the whole Salesian Family was gathered together. It consisted of three sections, the Salesians and the pupils from Turin, Mirabello and Lanzo. They were the first fruits, the foreshadowing of a world-wide harvest, prepared on that very day. The blessing of Our Lady Help of Christians was the dew from Heaven, which produced its fertility in the coming seasons. But as yet there were many obstacles to overcome and many enemies to defeat,

but with such protection from Heaven, victory was assured; one triumph came on March 1st of the following year 1869, when Pope Pius IX. issued a decree canonically approving the newly-established Salesian Society.

**

From that day forth the growth of Don Bosco's work was like the unfolding of his succession of visions; and in every case it was inseparable from the Devotion to Our Lady Help of Christians. The two went hand in hand. As often as not, this devotion practised in a certain place created the demand for a House of Don Bosco's work; at other times the establishment of his work gave rise to the practice of the devotion, not unfrequently attended by notable favours and graces.

Thus, after the opening of the Sanctuary, which, as an event, is regarded as the completion of the initial era in Don Bosco's work, Our Lady seems to have spread her cloak, in folds ever more and more ample, over the Venerable Servant of God. Serene and ever indefatigable, he laboured in a long series of marvellous undertakings, some of which were so bitterly opposed in many ways, that if mere human endeavour had been in question, they seemed destined to fail utterly; but with his heavenly patroness ever ready with her aid, he proved too strong for his opposers.

To those who can recall many of those wonderful years, the history of the Basilica seems one continued marvel. It is a great picture which presents a succession of memorable events. There are the great crowds of pilgrims praying at the Altar of Our Lady Help of Christians, and pressing about the Servant of God, in order to obtain that blessing which always meant some unexpected consolation; there are the immense crowds of youths who, year

by year, have come to lay before Our Lady the homage of their young lives, with its purity and promise, and have been nourished daily with the Eucharistic Food.

There is again that striking scene, when the remains of the Servant of God lay before the altar on Feb. 2nd 1888. The undertakings which were the works of his hands seemed ready to vanish when his presence was gone; but it proved that his power was mightily increased when he could advocate his cause in Heaven, and could behold the great things accomplished by his saintly successor. Amongst those scenes are the striking event of the three days celebration in 1891, the jubilee of the foundation of our work; again in 1903 for the Pontifical coronation of the picture, and again in 1910 when the *Requiem* for Don Rua was sung, and the scenes accompanying the funeral of the Venerable Servant of God were repeated.

Can anyone calculate the number of graces bestowed therein upon the crowds of petitioners since that day in June 1868, or the wonderful favours obtained by the Salesians alone from their Patroness? Then we should conjure up those equally

striking scenes, when the missionaries have gathered in the Sanctuary, for the ceremony before embarking on their missions. Each of those ceremonies has meant the vast developments and undertakings, which have grown up in the hundreds of Salesian works abroad; they have meant a special development of the Devotion to the Help of Christians, in whose honour churches and chapels have everywhere arisen. How should all these things be celebrated next June, when the fiftieth year of the Basilica's wonderful history is completed? If peace has returned, befitting commemorations shall not be wanting; but if it is the Will of God that the conflict be still with us, that occasion will best be kept as a great day of general intercession, which may bring the advent of peace nearer.

As to the future, none can draw aside the veil. The triumphs of Our Lady Help of Christians do not grow less, and the words of Don Bosco are constantly being fulfilled. It was his conviction that new and signal favours from the powerful Queen of Heaven would bring all peoples to her altar, to raise their voices on high in a hymn of joyful thanksgiving.

To the Co-operators of the United States.

Several important events have occurred since we prepared our matter for the May and June issue, and although that is already some time ago, they must not go unrecorded. In fact our notice of them now will serve to re-awaken the enthusiasm that accompanied them.

In the Church of Our Lady Help of Christians in New York City a most imposing ceremony was performed. In this, the first parish church to be served by the Salesians in New York, a day was set apart for the First Communion and Confirmation of the children, and over three hundred little ones received both Sacraments. His Lordship Bishop Hayes adminis-

tered the Sacrament of Confirmation. Great preparations had been made by those in charge of the Sunday Oratory, including the devoted Nuns, the Helpers of the Sacred Heart, who are also in charge of the Day Nursery. The arrangements for so many children were carefully made and all were most successfully carried out. The day was quite a triumph for the parish, and particularly for the departments in charge of the young.

Reports from New York tell us that the Upper Church, or Church proper of Our Lady Help of Christians is to be begun at once — and will therefore be in progress when these lines

are in print. It was to this undertaking that we drew special notice in our last issue, when we urged all to co-operate in the efforts being made to secure the large funds which will be needed. That recommendation we here repeat with renewed emphasis. It is proposed to hold the opening ceremony on Dec. 8th, the Immaculate Conception.

* * *

The official report states: "The new Church will be 135 feet long, 53 feet wide and 46 feet high without the towers. It will be in the Gothic style of architecture, and is estimated to cost more than 40,000 dollars. We rely on the ready assistance of all our Co-operators, to help in the erection of this, one of the first Churches of Our Lady Help of Christians, in the United States. The wonderful generosity of Our Lady towards those who helped to build her famous Basilica at Turin, will be experienced by those who endeavour to raise this Sanctuary in her honour, and to spread the power and glory of her name."

The Fathers in charge are at 436 East 12th St., New York City.

* * *

The Very Rev. Fr. Piperni S. C. of San Francisco has recently kept the golden jubilee of his priesthood, and during the month of March last, there occurred the twentieth anniversary of the coming of the Salesian Fathers to the United States. It was to the city of San Francisco that the honour fell of welcoming the newcomers. The late lamented Archbishop Riordan had applied for some Salesian Priests to help him in that city. The request was made to the Very Rev. Don Rua, Don Bosco's first Successor, and in 1897 the first Salesians, led by Father 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, an Irish Salesian, was sent to join his confrères, and after a short time it was realised that another church must be opened in the southern portion of the city. The Church of Corpus Christi was then built and Archbishop Riordan dedicated it and placed the Salesians in charge. From this beginning in San Francisco the work has spread to many other places. Oakland, not far away from San Francisco, soon had the Fathers settled there, and Archbishop Corrigan next succeeded in prevailing on Don Rua to send some priests to New York. Thus the Very Rev. Father Coppo, now the Provincial, went to the parish of St. Brigid, and soon afterwards took charge of the Church of the Transfiguration as

well. Since then a College has been opened at Hawthorne, a new parish Church at Paterson, and a church made over to them at Port Chester. In 1914 Philadelphia was added to the list with the Don Bosco Institute, and 1915 Ramsey established a similar work. Demands for extensions and new formations are continual, but the labourers in the vineyard are few. Pray to the Lord of the harvest that he send labourers into his vineyard.

* * *

The Very Rev. Fr. Piperni, whose golden jubilee has just been kept, has had a varied and very fruitful career in the sacred ministry. After his ordination in 1867 he was appointed to a professorship in his native city, an appointment which he held for ten years. He then undertook missionary work in many countries, gaining wide experience in the Holy Land, France, Belgium, England, Canada, the United States and Mexico. On Oct. 2nd, 1892 he entered the Salesian Society, and subsequently went to Mexico to open Salesian Houses in Mexico City and Puebla, holding for a time the position of Director in each. In 1897 when the work at San Francisco was to be begun, he went there to organise it, and has since carried it on with his accustomed zeal and success. The *Salesian Bulletin* tenders him hearty congratulations on the occasion of his Golden Jubilee and hopes to be able to record still further achievements in a fruitful apostolate.

* * *

On May 24th. (The feast of our Patroness), the Very Rev. Fr. Coppo gave a conference to the Salesian Co-operators in the Church of SS. Peter and Paul at San Francisco. A vast congregation listened to his important announcements, which dealt with the work of the Co-operators, and with the prospects before them in many parts of the U. S. A.

Another conference was given by him to the Co-operators at the Church of Corpus Christi in the same city, on which occasion he performed the ceremony of blessing and erecting a magnificent statue of Our Lady Help of Christians. An appeal was made for the orphans of the war and was responded to with great generosity.

The progress of the Salesian Work in the State of California and particularly at San Francisco has suggested the issue of a special edition of the *Don Bosco Messenger*, which will deal more fully with local news and other affairs of general interest. It is hoped by this means to bring many more into contact with the work of the Fathers of Don Bosco throughout the United States.



News from the Missions.

A review of the Salesian Missions by a Jesuit Father.

In a previous article we were able to give in extenso the impressions of a Father of the Society of Jesus, concerning the Missions. This account he now continues: "The longest established

and most important of the Salesian Missions are in the States of South America where the strong position obtained by the many Houses of the Society was most favourable to further extensions of evangelical enterprise. The Houses or Scholastic Institutes formed the fixed bases, from which the missionary parties could obtain reinforcements and speedy assistance in any emergency, while they could also count upon the support of the settlers who formed a permanent though scattered population. Again, when representations were made to the Governments, these Authorities nearly always favoured and seconded the missionary expeditions, for they could not but perceive that such enterprises, apart from the religious influence, meant the pacifying of native tribes and the settlement of dangerous localities.

"In this way the Chilian Government conceded Dawson Island in the Straits of Magellan to the Salesian Society for a lengthy term of years, so that the Alacaluf Indians might be brought into a regular settlement, and have lands to continue their nomadic life within reasonable bounds. The State of Brazil has sent occasional supplies of food and clothing for the use of the tribes in Matto Grosso. In this way the public authorities were brought into contact with the missionary enterprises; and there were, moreover, other methods of gaining sympathy and support, such as the sending of accounts to the newspapers, as well as to the Government departments specially concerned; then, again, the principal cities of Brazil witness the somewhat novel spectacle of a band of musicians composed entirely of boys of the Bororo tribe of Indians, while in the farthest South at Punta Arenas, similar displays were given by the Fuegian boys."

*
*
*

The more Southern regions of South America constitute one portion of the Salesian Missions.

They are of vast extent. The field of labour includes the Falkland Islands, which belong to Britain, the Archipelago to the south of the Magellan Straits, the eastern part of which belongs to the Argentine, the western to Chile; the main portion then lies in Patagonia and the Central Pampas, which from north to south extends for nearly 1300 miles. This has only been fully explored within recent years, for the native tribes were long determined to allow no whites to penetrate into their strongholds.

The district of the pampas, which is more than 30,000 square miles in area, is a vast plain which tends to rise in elevation towards the west. It is slightly diversified by hill and valley, and a view over its wide area reveals lakes and verdant groves which relieve the monotony. It is generally in the valleys, which are more likely to be well-watered, that the settlers have their *estancias*, or farms on a vast scale, for where a good water-supply is available the soil is found to be very productive.

The Colorado River, flowing westwards from the Andes, is the dividing line between the Pampas and Patagonia. The Pampas district is as large as England and France put together, and, with the exception of the extreme portions on the sea-coast, belongs entirely to the Argentine Republic. The districts drained by the four principal rivers have been constituted into provinces, viz. Neuquen, Rio Negro, Chubut, and Santa Cruz.

The nature of the land varies according to its position. The Atlantic regions are sandy and bare, and rise towards the interior. The prevalent, rough weather raises sand-storms, whose influence is often felt far inland. The maritime districts end in high ridges and plateaux, whose rocky character makes them dangerous for travellers, while the water in the depressions is often brackish. But quite a different prospect presents itself in the large, sloping valleys of the great rivers; and, in the distant west, amid the lower ranges of the Cordilleras, the scenery is picturesque and beautiful. The slopes contain both forest and pasture-land. The mountains send down numerous streams which produce verdant prairies, abounding in brilliant flowers and aromatic

plants. Towards the west again, on the Chilian border, the scenery is wilder and reaches the sublime, and may be well compared to many of the fine scenes in European mountain districts. In fact it has inspired the pen of more than one writer. "From the melancholy and monotonous plain" — we quote one of the missionaries — "an enchanted region is suddenly reached. There are lakes reflecting the bluest of skies, and on their borders rugged heights whose dark brown tints provide a striking contrast to the azure of the waters; there is the dark green of the vegetation among the deeper shadows of ancient oaks. Flocks of sheep, and herds of horses and guanacos pasture on the slopes, which lead finally to the sea, where aquatic birds skim the waters in every direction, especially graceful swans of the purest white, except for their heads which are of velvety black. Large blocks of ice are seldom absent from these waters and they serve to add to the diversity of a scene, whose enchanting aspect never wearies the gaze of the spectator."

Scenes of equal beauty, though more striking in character, are to be found among the islands off the south of Patagonia, particularly in Tierra del Fuego. Explorers compare this region to Norway for its magnificent forests and waterfalls, though this would only apply to the southern parts of the district; the northern shares the bleaker aspect of the Patagonian coasts. Until recent years the Patagonian Indian tribes were scattered over all these pampas and forest lands. The Archipelago had the fiercest of all, the Draucanians and the Teuelies. All of these have dwindled rapidly within the last thirty years to some few thousands, and several tribes are nearing extinction.

Those living on the cold islands of the Magellan Straits seem to have always been in a state of great poverty. The most fortunate of them were the Onas, a nation of hunters, confined solely to Tierra del Fuego. These are of good stature and robust build. The lesser tribes, the crafty Alacalufs and the Yaghans, are some of the most poverty-stricken people on the earth. The innumerable creeks and channels of the Archipelago are their home; the small caves their houses; their food is provided by the stormy waters around them. Their continual struggles with the tempests and the waves of the ocean, and their extreme poverty have weakened their powers; they are small and feeble and by no means attractive in appearance.

* * *

The Fathers of the Society of Jesus had penetrated into Patagonia in the 17th Century,

but their expulsion from the Spanish colonies in 1767 caused them to abandon their work, and for over a hundred years no missionaries ventured forth into these territories. The end of the dominion of Spain in South America and the constant civil wars in Argentina left the Indians sole masters of Patagonia, with the exception of a small district on the sea-board. By a series of sudden attacks and terrible violence they opposed the establishment of colonies, and it was not till 1879-1880 that General Roca finally subdued them. The greater number fled away to the Andes so that after the fighting only about 30,000 natives were found in Argentine Territory. From that time the colonist has become the settler and proprietor in Patagonia and on the Pampas, and so well has the soil responded to the improved methods of agriculture, that immigration has gone up by leaps and bounds during recent years. By 1912 the population of the Pampas alone had risen to 90,000; the rest of Patagonia has 100,000 and the Chilian territories have about 20,000.

The missionaries of Don Bosco went out with the Argentine troops into the interior of Patagonia with a message of peace and goodwill. The scanty history of the country is sufficient to indicate the difficulties they had to overcome in their missionary work. There was an immense country without road or track, wild and deserted, without shelter from the stormy elements. Everything had to be begun from the beginning. The native tribes, now entrusted to the missionaries, were scattered in groups over the whole territory; they were both humbled and exasperated, smarting under their recent subjugation, with all their savage customs and uncouth ways to grate upon the habits of civilised life. To all this was added the prospect of a vast immigration; it was impossible to foresee where the new-comers would settle, while it was tolerably certain that many of the immigrants would be of the adventurer type.

However, the Salesians chose for their base of operations the small town of Patagones on the left bank of the Rio Negro, some six hours journey from its entrance into the Atlantic. A small number had settled there even before the defeat of the Indians, where they had been engaged in looking after the colonists and planning for the conversion of the tribes. In 1881 the Salesians began to explore the interior of Patagonia. Their excursions took from six to eight months, and yet they restricted themselves at first to the neighbourhood of the Rio Negro and the Neuquen, that is, to the northern parts of the territory. The hardships of these pioneers are almost in-

credible, for it meant exposing oneself to great privations, living entirely in the open country, abandoning all the conveniences of civilisation, and encountering the scattered tribes, to get into touch with them by signs and a few words of their uncouth dialect. Even within recent years it is a formidable undertaking. Don Vacchina gives some idea of it. "Several horses and mules constitute the train of the expedition. On these are packed the necessaries of life and the portable altar, so that Holy Mass may be said wherever possible. The missionary sleeps on the ground wrapped in a cloak or blanket. His meat is cooked upon the embers of a fire made in the dust, and this, with the brackish water of the district, is his general food. In the Andes he has to climb rugged heights, where the only appearance of a track is often upon the edge of yawning abysses, and many a time it is just the peculiar sure-footedness of the mule that prevents a catastrophe. Maps even now are far from complete, and he may be suddenly confronted with an unmarked water-course, with no means of getting over to the other side. In the plains he meets with hitherto unknown and unsuspected swamps, lying treacherously beneath grass and plants, and the horses and mules suddenly find themselves struggling for their lives. The escapes from some of these have been nothing short of miraculous.»

It required no little courage to venture forth upon these expeditions, searching after the lost sheep. The missionary had to summon up all his boldness when advancing unarmed into the Indian camps, or into the huts of the chiefs or caciques, who were usually the most formidable of their tribe; but there he remained until he had prepared some for Baptism, and had put others on the way of entering upon the Christian life. Don Milanesio, who was amongst these pioneers, and who ranks among the greatest of these missionaries, has baptised 5000 Indians, and in addition some 2000 children of the colonists.

The results obtained on all sides were far beyond the modest expectations of the Salesians, so that the Sovereign Pontiff soon erected a Vicariate Apostolic in northern Patagonia, and a Prefecture Apostolic in the south. The name of the first Vicar Apostolic has since become famous, for he is now His Eminence Cardinal Cagliero, and he was identified with the evangelisation of these territories, and for their organisation into a flourishing Catholic country. He has since won laurels in other spheres of labour for religion and for the Apostolic See, but his most lasting honour and his most cherished remembrances will be ever associated with the Pampas and the Cordilleras of

Patagonia, which received its Christianity and its civilisation under his leadership, and largely through his own unwearied zeal.

* * *

ECUADOR.

His Lordship the Bishop of Cuenca, in a pastoral letter, fixed a day for an annual collection on behalf of our Missions. He referred to the work already done among the Indians of Indanza, to the labours and hardships of the missionaries, and to the general duty of contributing towards the prosecution of the undertakings. "On the further side of the Cordilleras" he said, "are known to be many savage tribes, belonging to the extensive race of the Jivaros. The young and zealous Congregation of the Venerable Don Bosco has already penetrated these dominions of Satan; it has opened against him a ceaseless offensive, and has begun to break down the fortifications of ignorance, superstition, polygamy, revenge, and sanguinary cruelty which characterise the vilest and most infamous idolatry. Their trials and hardships during the past twenty years are known to God alone." The Bishop then goes on to urge his subjects to become Co-operators, so that the further undertakings of Mgr. Costamagna and his assistants may be lightened and rendered more fruitful.

A bridge over the Indanza.

One of the missionaries, Fr. del Curto, gives an account in his despatches of the extraordinary difficulty which attended the construction of a bridge over the Indanza. He says quite frankly: "So much work has fallen to my lot during the past month that I have never spent a more trying time. The most fatiguing work of all was the transport of the beams required for the bridge—apart from the difficulties which the nature of the place presented to the undertaking. Fifty men at least were required but where could they be obtained in so desolate a country? However, with the aid of ten friendly savages and some men drawn from various *estancias*, we managed to muster forty, and by combined efforts the timber was eventually conveyed to the river bank. Torrents of rain managed to come, evidently with the idea of depressing us; but in spite of everything, we would have completed the bridge during the month, had we succeeded in getting another ten men. I then decided to make use of the men who come from a distance on Sunday to hear Mass. They could bring up various necessary accessories, and other preparations could be made in the meantime.

"The bridge was as yet but dream, and sometimes I myself succumbed to the notion that the proposal was utopian, for previous attempts had ended in failure, and thus there had arisen a sort of superstition in the Azuay district that the Indanza could not be bridged over. One of our friendly Jivaros was an old man reputed to have completed his hundredth year. Seeing my perplexity, he consoled me by explaining that, though the idea had been entertained and then abandoned by many white men, yet there was a certain spot not generally known where the plan might be successful. It was undoubtedly a dangerous position, for when the Jivaros themselves in former times had constructed a rough bridge across it, a good many had lost their lives in the process.

"When I heard that the Indians had actually managed to bridge the stream, I at once decided that it should be bridged again, and we set off to inspect the position. The old man led me by a sheltered path, which none but the natives knew to be in existence; the torrent roared along beside it, and I treaded its narrow space with some misgiving. Now and then the old Jivaro turned round to make sure that I was following. I called out to him to say that I was fairly safe, as long as the branches to which I clung did not give way; he assured me that all was well, for he was the best swimmer in the tribe. This was small consolation, if I should once find myself in the rushing waters. However we pushed on. Presently we reached a spot where the river entered a narrow passage. The bank on the left hand was about three hundred feet high, but it did not appear impossible to make a path upon it, and the river was not more than twenty-two yards across. We decided to make the trial. The material was gradually accumulated and a path was made. The Salesian House at Cuenca furnished us with ropes, and between April and June with the help of some labourers from Gualaces, the timber was transported to the bank, as I remarked above.

"As we approached the ledge by the water-side, a huge beam began to strain more heavily on the ropes, and presently broke them, and fell into the water below. It would have been foolish to risk losing any more beams; the only thing to do was to send to an *estancia* at some distance, where we knew that the owner had some wire ropes. He at once agreed to lend them and they proved of immense value. It was of the greatest importance to complete the work before the torrential winter rains came on, for the inclement weather already prevailing had begun to swell the stream, and made it more dangerous to cross.

"The men were alive to the risk, and some of them openly declared they would not cross over; they had put up with enough hardships as it was. Moreover a foolish but damaging report was spread around. It was said that ten men were to die during the undertaking, and that this had been revealed to a holy man in prayer. Another declared that a white spectre had been seen rising out of the river in the early morning. These superstitions took a strange hold upon the men, and a good deal of argument and persuasion was necessary to keep them to their work. As it was, of course, essential that some should cross the river, I went over first and escorted others, and though the men then took courage and the work was accomplished more speedily than we expected. The prayers offered to Our Lady Help of Christians were undoubtedly efficacious, for notwithstanding all these fears and dangers, not a single life was lost. Over the dark and frowning abyss through which the Indanza flows, the Indians can now pass in safety in order to come to the mission, and the missionaries can go into the forest to seek out the tribes in the interior. In fact it is becoming a recognised highway and will bring many whites in this direction and to the neighbourhood, so that it will constitute one of the most beneficent results of Mgr. Costamagna's administration. In fact it will henceforth be recognised as one of the great factors in the conversion of the Jivaros, and in opening up the country to civilisation and prosperity."

In the districts referred to in the above narrative, the Bishop and his missionary assistants have been busily engaged in erecting missionary Houses at convenient sites, with a chapel at each place. This includes both the forest land where the Indians are being gradually brought to some degree of civilisation in place of their ferocious conflicts, and also the scattered settlements of the whites, where religion falls into decay when it is out of touch with religious practices for long intervals. One of the missionaries is assisting Mgr. Costamagna to compile a simple grammar of the Jivaro dialect and also a dictionary. Prayers and some simple catechetical instructions have already been translated. The Bishop has recently sent out a pastoral, appealing for funds to construct the chapels necessary for these various localities, and also to provide a residence for the Nuns of Our Lady Help of Christians whom he desires to take charge of the Indian women and girls. The Captain of the Jivaros already has a picture of the Sacred Heart in his hut, and great hopes are placed upon the successful beginnings which have now been made.



Salesian Notes and News.

THE PATRONAL FEAST CELEBRATIONS.

From descriptions appearing elsewhere in this issue, it is clear that the wonderful manifestations of faith and piety, which have long been associated with the Feast of Our Lady Help of Christians, our Patroness, do not tend to diminish in splendour. In fact they manifestly increase, particularly in the outward signs of devotion. In the great Basilica of Mary Help of Christians at the centre of Don Bosco's work in Turin, over 20,000 Holy Communions were received in the Triduum for the Feast. A small effort of the imagination will easily place that scene of devotion before the mind's eye, and the immense numbers of the faithful assisting at the various services may be deduced. One wonders what a different scene this part of Turin would present today, had the Ven. Don Bosco not been entrusted with his apostolate, or had he not corresponded with the generosity and self-sacrifice that he did. On such occasions the hearts of those participating are deeply moved; it would be surprising if they were not. The reading of the account given in its place in this issue should suffice to strengthen our faith and our devotion to her who has wrought such wonders in our midst.

LONDON.

We have already chronicled our own celebration of this Feast, but one event, closely associated with it in character, remains to be recorded. This was the great out-door procession in honour of Our Lady, which constituted an historic occasion in the Catholic life of this important neighbourhood, for it was a public manifestation of faith and devotion in a form which this district had never before witnessed. The principal motive was to obtain the intercession of the Help of Christians, in favour of those urgent needs for which the Sovereign Pontiff has called upon all Christendom to pray—namely, to secure a just and lasting Peace, and to offer intercession for those who have fallen in the Cause of Humanity.

The Procession was an unqualified success. It was attended by large numbers of the faithful

from all the neighbouring parishes, and conducted with that demeanour which arises from, and inspires in others, both faith and devotion. The Guards of the League of the Cross, the Guild of Our Lady of Ransom, the Children of Mary and the Guild of St. Agnes, the Altar Servers, the Guild of the Blessed Sacrament, special Guards of honour and various musical bands were some of the principal features. The Reverend Fathers and other organisers had the satisfaction of knowing that their endeavours to promote this great act of devotion were blessed by Heaven, and rewarded with complete success.

* * *

SALESIAN CHURCH WANDSWORTH.

Another outdoor ceremony on a large scale was that organised by the Salesian Fathers at St. Mary Magdalene's Wandsworth. It took place a few weeks before the event above described, and was on the occasion of the erection of a war-shrine in front of the Church. The local weekly paper gives a full account of the proceedings, an account which is well worthy of a place in our columns. « On Sunday last, an interesting and imposing ceremony was carried out at the Salesian Church, East Hill, Wandsworth, in connection with the unveiling of a handsome « Calvary », erected to the memory of Wandsworth's heroes who have fallen in the war, and to the memory of those who, having come from the Colonies to serve the Mother Country, have also made the great sacrifice, and have died in the Third London General Hospital at Wandsworth.

Long before the time announced for the ceremony a large and representative gathering had collected both inside and outside the Church. The space in front of the shrine was lined by some fifty wounded soldiers — men from every colony of the British Empire. At the appointed time the Church doors were opened and a stately procession issued, singing the well-known hymn to St. George.

At 7 o'clock Colonel Bruce Porter, who is in command at the 3rd London Hospital ascended the rostrum. To him, he said, had been given

a great honour, that of unveiling a beautiful Calvary which had been erected to the memory of those dear ones, who had laid down their lives for each one of us; but he would remind the people of Wandsworth that, in erecting that shrine, they had not done all that duty demands. That shrine should recall to them a great and sacred duty. Many of the brave lads who had laid down their lives for us had in many cases left dependants, and it was the general duty to see that they were treated generously. "As I unveil this beautiful Crucifix, I salute our fallen heroes ».

Colonel Bruce Porter then proceeded to unveil the shrine which consists of a fine Calvary Cross 15 ft. high, the figure being 4½ ft., carved in oak by a Carmelite Nun.

Father Bernard Vaughan, of the Society of Jesus, then blessed the shrine, and ascending the platform delivered a discourse which moved all present. The Reverend Preacher began his sermon by showing that God the Creator of Heaven and earth was a real and true God. A well-known writer in his latest book had given us an idea of God which was of his own making. "As Christians," he continued, "we must believe in God; not a God made by us, but a God who made us; a God Who is our first beginning and our last end. If He is not that, He is not good enough for us. My brethren we want not what the author of: «God, the Invisible King» requires; his God I cannot adore; his King I will not serve. I am here upon the old foundation of 2000 years ago — and the doctrine of St. Paul is good enough for me. I preach Christ, and Him crucified. He is my library, He is my friend; He is my Redeemer and my God. Service, if it is to reach its highest expression, must be lifted up on the altar of sacrifice; our bluejackets and our boys in khaki (we are proud of them) have all taught us the great lesson of love. They have translated their love of God into service for King and country — they have expressed that service by laying down their lives on the altar of duty. You and I are proud of them, you and I honour them, you and I believe that they have gone forth from this third-rate planet to dwell with God. What a mission they preach to us! And their names, enshrined beneath their Captain and King Christ Jesus, shall stand out in this district of Wandsworth—so that all passing by may do them honour, may touch their caps to them, may salute them, the heroes of the greatest Empire that the sun has ever seen. God save our Empire!"

The Last Post was then sounded and this brought to an end the ceremony outside the Church.

Near the crucifix has been placed a tablet bearing the following inscription:

R. I. P.

Dulce et decorum est pro patria mori

Erected

In loving memory of our brave boys, who have fallen in the War 1914.

"I am the Resurrection and the Life; he that believeth in Me, though he be dead, shall live. (John XI, 26)."

* * *

The Salesian Fathers at Wandsworth have been serving as Chaplains the Third General Hospital since its opening at the beginning of the War, and have thus been able to do a great deal towards the spiritual welfare and comfort of the large numbers of Catholic soldiers who have passed through the Hospital. This Calvary-shrine is a slight tribute to the memory of the brave who have fought the good fight, and when peaceful days return will recall their noble sacrifice.

* * *

A BISHOP'S JUBILEE
AT FARNBOROUGH.

Two happy events came during the last term at the Salesian School, Farnborough. One was the silver jubilee of the Bishop of the Diocese. His Lordship spent Saturday afternoon and Sunday at the School and was the recipient of many congratulations and good wishes, both from the School and from the people of Farnborough. A special entertainment was organised by the Royal Flying Corps concert party, while the band of the Royal Aircraft Factory provided a fine series of musical selections. Among the guests were the members of the Farnborough Council, whose chairman, George Collins Esq. J. P., welcomed His Lordship, and presented congratulations in the name of all sections of the community. Father Sutherland, the Rector of the School, asked His Lordship to accept a gold chalice as a mark of their affection and esteem, and as a souvenir of that memorable day. The Bishop responded in an eloquent manner, and granted an extension of the school holidays in honour of his visit.

The second event was celebrated a few days later. The feast of St. Aloysius is not only one of the School's special days, but is also the name-day of the Principal, so that a double occasion is celebrated with double honour. Several visitors from other Salesian Schools went to participate in the festivity, which, though shorn of some of its splendour by unfavourable weather, was passed most pleasantly by all. This event.

was followed almost immediately by the public examinations which bring the school-year to a close.

* * *

**EPISCOPAL
CONSECRATION
OF A SALESIAN
MISSIONARY.** A few months ago we had to report with great regret the passing away of one of the chief characters in the history of our missions.

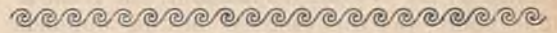
Mgr. Fagnano had been for over a quarter of a century the outstanding figure in the far southern American States, and as the Vicar Apostolic of Patagonia had been the chief factor in the civilising, as well as the evangelising of the far South. The Salesian Missions with their circle of organised centres and schools were established by him, and great success attended his indefatigable labours, and his many gifts which were far above the average. Now that his labours have made of Patagonia a flourishing Catholic province, the southern portion of Magellan has been constituted a separate Vicariate, and another member of our Society, Don Aguilera, becomes the new Vicar Apostolic and titular Bishop of Isso. He was consecrated at Santiago (Chile), and as yet the only news that has come through is the cablegram announcing the carrying out of the rite. In a letter written by the new prelate some time before, he ascribes his appointment entirely to the credit of the Congregation, whose work in those parts he hopes to maintain at the efficient state obtained for it by Mgr. Fagnano, his predecessor.

* * *

**"HARBOUR THE
HARBOURLESS."** Some time ago our Superior General at Turin made an appeal to the public for funds to establish a school for boys who were made orphans through the war. He had obtained an excellent site and a very commodious building, and soon after his appeal, sufficient money was forthcoming to begin the work. The boys now number fifty, and the Institute has gradually been equipped with all the necessaries for a School of Arts and Trades.

The Mother General of the Nuns of Our Lady Help of Christians has now succeeded in opening a house for very young boys who are in the same forlorn circumstances. Many subscribers to it have been found among the past-pupils of the Central House of the Nuns at Nizza Monferrato, who have sent offerings from every part of Italy, and aroused interest in it among others. Both patriotism and charity have been stirred by the appeal of the Mother General, who hopes

to be able to provide for many little boys whose homes have been lost or broken up by the various ravages of war, and who are too young to find a home in the schools for bigger boys. The new Institute has been established in Turin itself, and its first twenty little boys went every day during the month of Our Lady, to the Sanctuary at Valdocco, to pray for the soldiers and for peace. Salesian Co-operators, both ladies and gentlemen, are interesting themselves in the success of this work, which seems to have made a special appeal to Turin. The House which has been adapted for the school was a villa, which has been made over for that purpose by a prominent Turin gentleman. The Co-operators are indeed in this good work true to their great object, which is to provide both spiritually and temporally for those little ones, to whom the world has not brought the blessings of a Christian home.



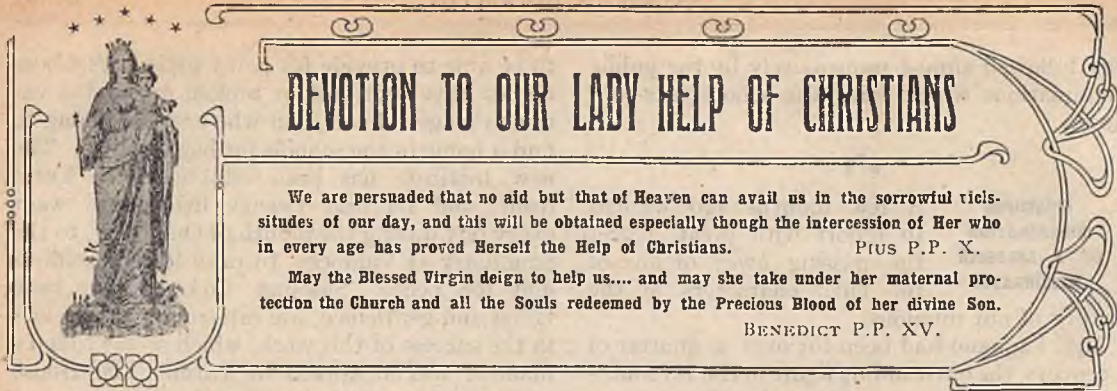
During the period of the war, our periodical can only make its appearance every two months: but in normal times it will be published every month as heretofore.



Those who wish to be enrolled in the Association of Salesian Co-operators, to receive the Salesian Bulletin, to have explanations of, or to assist any of the various works of Don Bosco, should apply to the Superior 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 Co-operators 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.



DEVOTION TO OUR LADY HELP OF CHRISTIANS

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

PIUS P.P. X.

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

BENEDICT P.P. XV.

The triumph of her feast-day.

Where there is much to admire, there is usually a salient feature which commands attention by its striking character. At the Basilica of Our Lady Help of Christians, where the celebration of her feast day was accompanied by all its wonted splendour, the remarkable point was the vastness of the numbers which again participated in it. On that day it is obviously true of Turin and its neighbourhood that all roads lead to Valdocco over which the Basilica presides. One might suppose that the absence of so many of the men at the front or with the army, and the consequent disturbance of families and homes, there would scarcely be such crowds to wend their way to the famous shrine.

Nothing of the kind however. On the contrary, the spiritual and temporal necessities drew the people more surely than before to the feet of their Patroness, and all during the month of preparation crowds were offering up their petitions, and attending the special devotions with an insistence almost without precedent. There was never a more striking tribute to the goodness and power of the Help of Christians or to the constancy and attachment of the people. Besides the month's usual devotions, there was held the *Quarant Ore* as a triduum before the 24th. There could not have been a more appropriate introduction. The Church was crowded both day and night; those who desired to spend some time in adoration could scarcely be accommodated. Whole families from the neighbouring districts or suburbs, the members or scholars of various religious Institutes, large numbers of soldiers of all regiments and ranks were amongst the constant worshippers. On the first night, the Rev. Father Cesarini, a past-student of the Oratory, directed the circle which held itself responsible for the prayers and devotions.

On the vigil of the feast a special gathering of mothers and their children was held in the

Sanctuary, and the Successor of Don Bosco was called upon to give the Blessing of Our Lady Help of Christians to more than a thousand little ones. In fact so constant was the attendance particularly during the masses from dawn till noon, that more than 20,000 people received Holy Communion during the three days from the 22nd. to the 24th of May. His Eminence the Cardinal Archbishop and two bishops pontificated at the various services of the feast day. A solemn Mass was offered for peace and the last act on the festival was the public recitation of the Rosary by the vast congregation, for the soldiers whether at the front, or wounded or prisoners. It was almost like a nation on its knees, and shows clearly that the instincts of the people are with the poet when he declares that *more things are wrought by prayer than this world dreams of; wherefore, let thy voice rise like a fountain night and day.* Those words seem to have been translated into act on the occasion to which we have referred, and whose triumph cannot but rejoice the hearts of those who are in sympathy with, or participating in, Don Bosco's work. Nor did the crowds begin to grow less, until the Feast of Pentecost had come and gone, and even now the echoes have by no means died away.

A distinguished writer has interpreted the event in the columns of a prominent journal. "Statesmen and warriors, governments and peoples seem to strive in vain for some human force, which will deliver them from the strife and bring them a future of harmony and justice, —in which the brute force of arms will give way to mutual respect, to liberty and loyalty as the basis of life. But in the meantime immense numbers are gathered together in the Sanctuary dedicated to her, who has shown herself in previous crises the sure defence of Christian peoples, and beseech her to crown the arms of their country with victory once more. This vast multitude—not composed mainly of women and children, but of soldiers and men and all sorts and conditions of people—

has been untiring in its vigil in supplication before her altar, because there they feel arise in their hearts a steadfast hope and unwavering certitude. What sorrows, griefs, fears and sufferings were united within the walls of that Church. Yet for every heart, no matter how deep its anguish, Our Lady had some consolation, some word of encouragement, some message with a lasting impression.

Never has there been witnessed a scene, in which the hopes and fears of mothers, wives, soldiers and citizens were so closely united, and so intimately associated in the bond of intercession, nor, as I think, were prayers ever offered with greater confidence for the welfare of a native country. It was not the strains from musical instruments, nor popular hymn-singing, but a people's prayers arising to Our Lady Help of Christians."

Favours and Graces. ⁽¹⁾

ESSEX. — A favour which had been long desired, was prayed for by a Novena to Our Lady Help of Christians with a promise of publication. At the end of the Novena there was every hope of the favour being obtained, and this hope was soon afterwards fully realised.

May 1917.

A client of Our Lady.

DUBLIN. — I wish to have my thanksgiving for favours received through the intercession of Our Lady Help of Christians published in the *Salesian Bulletin*, and to ask her for a special favour desired.

S. M.

Two other thanksgivings are sent for publication. In each case the favours were received after a Novena to Our Lady, and promise of publishing the favour.

June 1917.

A. R. and A. M.

CHICAGO. — I beg to have published in the *Bulletin* my most grateful thanks to Our Lady Help of Christians for favours received through her intercession, and in order to fulfil a promise made.

April 1917.

N. B.

INDIA. — A Salesian Co-operator sends an offering to the work of Don Bosco, in thanksgiving for favours received through the intercession of Our Lady Help of Christians, and

desires to have the favours published according to her promise.

R. P.

TURIN. — I beg to return thanks to Our Lady Help of Christians for the wonderful cure of my daughter from severe nephritis, which had tormented her for three years, and which doctors had despaired of curing, even after a very serious operation. Through the intercession of Our Lady Help of Christians she was most rapidly restored to perfect health. Thus did Our Lady again prove herself the health of the sick, and in her honour this favour is published and thanksgiving made.

Oct. 1916.

A. V.

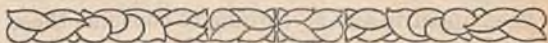
* * *

The Novena suggested by the Ven. Don Bosco is as follows:

1. To recite for nine days the *Our Father*, *Hail Mary* and *Glory be to the Father* three times each, in honour of the Most Holy Sacrament, adding each time: *Most Sacred Heart of Jesus, Have mercy on us*; and also three times the *Hail Holy Queen* with the invocation: *Mary Help of Christians, pray for us.*

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

(3) To make a promise of a thank-offering, if one is in a position to do so. It is suggested that this may take the form of an offering for a Mass in thanksgiving. In accordance with the recommendation of the Ven. Don Bosco, a promise to publish the favour in Our Lady's honour should also be made.



Through the Intercession of the Ven. Don Bosco.

WARRAGUL (AUSTRALIA). — Some time ago a great misfortune was threatening my family, and I had recourse to the intercession of the Venerable Don Bosco. My request was completely granted. I beg to send an offering for the promotion of his work, and desire to have the favour published in honour of the Venerable Servant of God.

A Co-operator.

(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.

CHAPTER IX.

The completion of his Seminary Course — His Ordination.

God is omnipotent and all-merciful. As a general rule He does not permit the keeping of such compacts; but occasionally He allows it, in accordance with His Providence, as in the case here described. In regard to others I should advise them strongly against making any such agreement. In attempting to bring the natural into relation with the supernatural, weak humanity must suffer severely, particularly when the matter does not concern our eternal salvation." (1)

John's health, as he has stated in the foregoing narrative was very unsatisfactory for some time, and in the next scholastic year, 1839-40, he was so ill as to be confined to his bed for a whole month. His mother was not informed of his serious illness, and one day when she came to visit him, she brought him some little refreshments as she was wont to do on those occasions. This time it consisted of a special bottle of wine and a loaf made by herself. Perceiving that John was very ill, she declared that the loaf would be entirely unsuitable to his state, and wished to take it back with her; but John would not hear of it. As soon as she was gone he felt a keen appetite and a yearning to consume these refreshments, so he began by taking a mouthful or two, and then took larger pieces till he had eaten the whole loaf and drunk all the wine. As soon as he had finished, he fell into a deep sleep which lasted two days and a night. The Superiors began to think that this stupor was a forerunner of death, but, on the contrary, when he awoke he was quite well. Some traces, however, still remained and he did not finally recover till 1846 after various indispositions and one grave relapse.

In spite of these misgivings in regard to his health, he received Minor Orders on March 25th 1840, in the private chapel of the Archbishop

of Turin. Shortly afterwards one of those little incidents occurred, which form the innumerable links in the chain of wonders that compose Don Bosco's life. He was asked to be god-father for the little son of one of his friends; he agreed to this, and the boy was named John accordingly. Before living the village to go back to Chieri, he went to offer his congratulations to the mother who spoke to him of her feeble health and declared she would never be strong again. John replied: "Keep up your courage and your good spirits; you will live to be ninety years old." She got quite better and always had great confidence in the prophecy. None of the passing illnesses, which flesh is heir to, could make her have recourse to medicines, for she would say: "Don Bosco has said that I should live to be ninety." Finally she survived him; she used to recommend herself daily to his protection, convinced that he answered her prayers, and always had a picture of the Servant of God upon her. She died at the age of ninety-one.

Study now occupied John's attention almost entirely, and during the vacation he took extra treatises. On July 26th he preached for the Feast of St. Anne in the church of that name at Aramengo; we possess the much-prized manuscript of the sermon. He was requested, at very short notice, to preach at Castelnuovo for the Feast of St. Bartholomew, August 24th. In September he received the Subdiaconate. Concerning this he says: "Now that I know what virtue is required for that important step, I am convinced that I was not sufficiently prepared. As no one was directly responsible for my vocation, I consulted Don Cafasso, who told me to rely upon his counsel and to go forward without misgiving. There was a ten days' retreat during which I made a general Confession, so that my Confessor might have a complete and clear idea of the state of my soul. I wished to go on with my studies yet I feared to take the irrevocable step; my Confessor's advice was therefore final."

Towards the end of the holidays, the new Subdeacon went to preach for the feast of the Rosary at Avigliana. Before setting out, he went to visit his parish-priest at Castelnuovo, Don Cinzano. This priest was by now familiar with John's capabilities, with his general attitude

(1) It should be remembered that Don Bosco wrote the above in 1884, for the reprint of the biography of Aloysius Comollo, and that several witnesses of the apparition were still alive. The proofs of the first edition, in which mention is made of it, were read and revised by the superiors of the Seminary, and by the fellow-students of the Venerable Don Bosco.

towards the sacred ministry, and his indefatigable zeal; but the words with which he dismissed him seem prophetic under the circumstances: *In omnem terram exivit sonus eorum et in fines orbis terrae verba eorum!* (1) From Avigliana he visited the Sanctuary of St. Michael, one of the most famous in Piedmont, and there he first made the acquaintance of the Fathers of Charity founded by Rosmini. The details of this journey were frequently referred to by Don Bosco, but it was left for the friend who accompanied him to put on second the impression John gave at this time. The two priests with whom they stayed were much struck by his learning and the wisdom of his conversation and declared that he was evidently destined for great things.

On returning to the Seminary he entered upon his final course, and was made prefect of the students. His examinations were invariably excellent, the final one before his ordination to the priesthood being exceptionally so. The Diaconate was conferred upon him on the Saturday before Passion Sunday in 1841. We have thought it well to record at this stage the opinions of his chief fellow-students. Fr. Giacomelli, a close friend says: "From my first acquaintance with him in the Seminary I almost regarded him as a priest already, because of his good sense and becoming demeanour." Fr. Allora, D. D., says: "He gave splendid examples of piety and obedience. The clerics held him in such high esteem, that they regarded him as more than a companion, and rather as a Superior. Even from those days we looked upon him as a saint." Fr. Odde-nino says: "The cleric John Bosco made the utmost of his time: he was an assiduous reader; the students would go to consult him on disputed points, his erudition being of a surprising depth; all regarded his piety and virtue as of a high order." Fr. Massa, D. D., says: "In the seminary he was the model for all the students." Fr. Sosso, says: "We used to call him the *Father* because of his solid character, self-possession and regularity of conduct." Fr. Grassini: "Don Bosco was the general peace-maker." Don Bosio says: "I was with him for five years at the Seminary, and for five years subsequently. I never discovered the slightest defect in him: he practised every virtue to perfection." Mgr. Appendini, his professor of Theology, says: "John Bosco, as a cleric, made rapid strides both in piety and knowledge; his genial manner, so characteristic of his whole life, tended somewhat to obscure that fact."

John left the Seminary with a sad heart. He had been regarded with affectionate esteem by

both Superiors and companions. But other considerations now took up his attention. On May 26th, the feast of St. Philip Neri, he went to Turin to begin the Retreat before his ordination; this he performed with an intimate sense of the gravity of the step and at the close of the retreat, he wrote: "The following are the results of my preparation for my First Mass. A priest does not enter alone into the reward of his labours, nor, if he should be lost, is he lost alone. If he goes to heaven, he is accompanied by the souls he has saved; if he gives scandal he will be lost with those led away by his scandal. Hence I will strive my utmost to observe the following resolutions:

1. Never to go out for walks except in some case of necessity.
2. To be strict in using well every moment of my time.
3. Where the salvation of souls is concerned, to bear all labours and humiliations.
4. The charity and meekness of St. Francis of Sales shall always be my guide.
5. I shall be satisfied with whatever food is set before me, provided it is not injurious to health.
6. My wine shall always be mixed with water, and even then I shall only take it as a remedy for indisposition, or when health requires it.
7. Work is a powerful weapon against the enemies of the soul; I shall not allow myself more than five hours of repose at night; during the day and particularly after dinner I shall not take any rest. Illness only shall make an exception.
8. Every day some time shall be allotted to meditation and to spiritual reading, and I shall make a visit to the Blessed Sacrament. Before and after Mass, at least a quarter of an hour shall be spent in prayer.
9. I shall not engage in conversation with women, except when the confessional or some spiritual necessity requires it.

His Memoirs give the details of his ordination. "I was ordained on the vigil of Trinity Sunday, June 5th, by Mgr. Fransoni, the Archbishop, in his private chapel. My first Mass was offered in the Church of St Francis of Assisi, where Fr. Cafasso, my benefactor and director, was in charge. I was much desired in my native place, where many years had passed since a First Mass had been celebrated there; but I preferred to celebrate it in retirement at Turin, and I regard that day as the happiest of my life. At the *Memento* there were many intentions for me to remember. It is a pious belief that God invariably grants the petition offered by a priest at his First Mass. I fervently prayed for *efficacy* in

(1) Ps. 18, 5. Their sound hath gone forth into all the earth: and their works unto the ends of the world.

word, in order to be able to do good to souls." The Reader will be able to judge for himself how far this request was granted.

His second Mass was offered in the *Consolata*, Our Lady's Sanctuary, in order to thank her for the innumerable favours she had obtained for him. On Tuesday he went to Chieri and said Mass in the Church of St. Dominic. He was assisted by his former professor, who was moved to tears. They spent the day in each other's company. On Wednesday he said Mass in the Cathedral of Chieri. Don Bosco continues:

"The following day was the Feast of Corpus Christi, and I said Mass at my native place, Castelnuovo, and carried the Blessed Sacrament in procession. The Rector made a regular festive gathering of it, and everyone seemed to rejoice in my good fortune. In the evening I went to my home. As I approached it, and saw the scene of my dream when I was nine years old, I could not restrain my emotion and said: 'How wonderful are the ways of divine Providence! Truly God has raised up a poor boy to place him among the princes of his people.'

"That evening when I was alone with my mother she said these ever memorable words: 'Now you are a priest and you say Mass; you are now nearer to Jesus Christ. But remember that suffering comes with your responsibility as a priest; you may not perceive it at once, but you will soon experience the truth of my words. I am sure that you will pray for me every day; I ask nothing more. Henceforth think only of the salvation of souls and take no thought of my interests.'"

Saintly and generous-hearted mother, who had made untold sacrifices for her son's vocation. She was well-rewarded for safeguarding that sacred deposit, and will be yet more highly rewarded by the great results that her son's future will reveal.

CHAPTER X.

His vocation realised — December 8th 1841.

John had at last attained the object of his desires and the goal so much labour and sacrifice. The priesthood, with its graces and responsibilities, had been conferred upon him, and he had definite ideas as to the method in which he should exercise his office. In the early years of his apostolate the Venerable Servant of God put into writing his views in this regard. Quoting the words of St. John's Gospel: *Ut filios Dei, qui erant dispersi, congregaret in unum, that he might gather together the children of God who were dispersed*, he adds:

"These words may be applied in quite a literal manner to the youth of our day. This most sensitive, and most precious part of society, in which our hopes for a happy future are placed, is by no means naturally perverse. If we eliminate such factors as neglect on the part of parents, idleness, and the influence of undesirable companions, it becomes an easy matter to instil into their hearts and minds the beginnings of good habits, of order, of respect and religious practices; because, if in the years of youth some are found to be already on the downward path, it is the result of waywardness rather than of malice. These are the very ones that need a friend or a guiding hand, someone who can draw them away from vicious habits and lead them to virtue. The difficulty generally lies in finding the means for gathering them together, in order to instruct and direct them. This was the mission undertaken by the Son of God, and it can only be accomplished successfully by His holy religion—a religion which, though founded long ago and unchangeable in itself, which has ever been the teacher of men yet contains so perfect a doctrine, that it is adapted to all periods of time and to all the varied characters of humanity. Among the means best adapted to diffuse the spirit of religion in wayward and untrained characters are the Festive Oratories..."

He tells us himself what his object was in establishing the Oratories. "When I undertook this part of the sacred ministry I meant to consecrate all my endeavours to the greater glory of God and the welfare of souls; I meant to aim at the formation of good citizens here on earth, so that they would afterwards be worthy to attain their heavenly home." So noble an undertaking could not but win the sympathy of men and the blessings of God.

During the first few months after his ordination Don Bosco stayed at Castelnuovo. The position of assistant priest was vacant, so John undertook to supply the place until his future was settled. In his memoirs he says: "The work gave me immense satisfaction. I preached every Sunday and visited the sick and did other parochial work. But my favourite occupation was to be in the midst of the young and to teach them their catechism. They often came from Murialdo to see me and when I went home they accompanied me. They became my regular friends. Directly I came out of the presbytery they would run up and go with me on my journeys." It has been noticed, by reference to the male children baptised by him had the name of Aloysius, either as a first or second Christian name. The Servant of God evidently meant to do his utmost to place

them under the protection of the model of purity, so that they might be defended against the dangers that beset them. Some members of the congregation who attended the church of Castelnuovo in those days, record the deep impression made upon them by the fervour and devotion of the Servant of God whilst he offered the Holy Sacrifice.

An interesting occurrence, and what Don Bosco declared to be a reproof and a lesson from God, are connected with this parochial work. He had been invited, he tells us, to preach for the patronal feast of a neighbouring parish. "I accepted the invitation willingly because a friend and colleague of my own lived there. Naturally I desired to rise to the occasion, so I prepared and wrote out my discourse in language that I thought to be both clear and polished; I gave it a good deal of attention and thought it would do me credit. But God intended to bring about the down-fall of my vain-glory. I had to go to my destination on horseback, and as there was not much time to spare, I made the horse trot at a good speed. At one point of the road, a flock of sparrows rose up from a newly sown field. The suddenness of their appearance frightened the horse and he bolted. Away he went over road, field and meadow. For some time I sat securely enough in the saddle, but the violent motion gradually displaced it, and as I was trying to set it to rights—a manoeuvre which demanded great skill in horsemanship—I was tossed off and fell head foremost upon a heap of flint stones. From a hill some distance off, a man had witnessed my difficulties and fall. He came at once to my aid with one of his farm-servants, and carried me in an unconscious state to his house where every attention was paid to me.

After about an hour I came to myself and perceived that I was in the house of a stranger.

"Do not disturb yourself," said the man, "I have sent for the doctor and you shall have every care. This is just an ordinary farm-house but it is provided with all the necessaries of life. Are you in much pain?"

I thanked the man for his care and generosity and said that I thought my shoulder was broken as I could not move it. I then asked whereabouts I was.

The man told me his name and the neighbourhood of the place. "But" he added, "I am pleased to be of service to you, for I have had experience of the world and know what it is to need the assistance of others. On one occasion, as I was returning from market with a heavily laden donkey, I passed along the low-lying country near Murialdo. In a muddy

part, the beast sunk down and was fixed in the mire. No amount of pulling could move the animal. It was late at night, dark and rainy. When all my efforts were in vain I began to shout for help, and after a few minutes a reply came from a house not far away. Then there appeared on the scene a cleric with his brother and two men bearing torches. They helped me to unloose the beast, pulled him out of the mire, took me to their house and insisted on my taking a large supper and staying there for the night. On the following day before leaving, I desired them to accept something for their hospitality, but the cleric refused to take anything, saying: "It may happen that we shall stand in need of your help tomorrow."

At these words of the man I was somewhat moved, which made my host again enquire as to my pains. But I explained that it was his story that had affected me, and asked him the name of the family to which he had referred.

"Their name was Bosco" he replied: "But why should you be so interested. Perhaps you know the family? How is that cleric that assisted me?"

"That cleric" I explained, "is the priest whom you are now compensating a thousand times over. It is he whom you have brought into your house and placed in your bed. Providence wishes us to learn from this, that he who does good to others, may expect a return in due course."

There was surprise and gladness on both sides at this discovery. I need scarcely add that I received the utmost kindness at the hands of the household, and when the doctor had put me right, and my horse was recovered, I was able to return after a few days to my home, my host accompanied me to Castelnuovo, and we remained great friends as long as he lived.

After such a lesson as that — concludes the Servant of God — I resolved to prepare my sermons henceforth solely with a view to the greater glory of God and not for reputation's sake.

At the end of the summer vacation Don Bosco was given the choice of three openings for the exercise of his ministry. The first was a tutorship in the house of a Genoese gentleman who desired him to take charge of his sons. It was an eminently desirable position from a general stand-point. We are not told what views Don Bosco expressed about this offer, but it sufficed that his mother, whose interests some desired to consider, was absolutely against it, for she knew what dangers would be met with in the exercise of such duties.

The second offer was the position of assistant-priest at Murialdo, where the people were most desirous that he should take charge of their

boys. The third was that he should stay at his native-place of Castelnovo, where he was the object of such affection, both from the people and from the parish-priest, Don Cinzano.

In order to obtain guidance in making his choice Don Bosco went to Turin to consult the Venerable Don Cafasso. This learned and saintly priest listened to the propositions and to all the arguments for and against each. Then without seeming to hesitate a moment, he replied: "You should take up a further course of moral theology and sacred eloquence; give up all idea of accepting an appointment for the present, and come here for a course of study."

The Institute to which Fr. Cafasso referred, and of which he was the spiritual director as well as a lecturer, was a building attached to the Church of St. Francis of Assisi. There, young priests passed some time after their ordination in order to pursue higher courses of study, and to prepare for the ministry. It was to this Institute that Don Bosco was invited; he accepted the invitation at once, putting aside every other consideration, even the prospect of being able to realise some of his cherished projects on behalf of the young.

After Mass on Nov. 3rd. 1841, he set out on his journey to Turin. Some play of fancy, subsequently put into words by him, gives us an insight as to his feelings and aspirations during that journey. He once preached at Alba the discourse for the feast of St. Philip Neri, and during the discourse he allowed himself some flight of the imagination. He invited his hearers to suppose that they saw a young man standing on one of the hills of Rome, gazing at the eternal city stretched out before his eyes. Then he added: "Let us approach and question him:

— Who are you, and what are you considering so earnestly?

— I am a poor stranger: I am gazing at the vast city and there is one thought that seems to fill and dominate my mind; but I fear it is both rash and foolish.

— What is that thought?

— That I should consecrate my life to the welfare of so many souls, to so many of the young, who walk in the paths of perdition because they are not instructed in their religion.

— But have you sufficient knowledge?

— I have received some education, but I am by no means learned.

— Have you any means at your disposal?

— None; I have not even a piece of bread, beyond what my master provides for me.

— Have you houses or churches?

— I have only a low narrow room lent me

out of charity. My wardrobe is a string tied from one wall to the other.

— Then without reputation, without knowledge, without means how do you intend to undertake such a gigantic task?

— The lack of means and worthiness are certainly a difficulty, but God who has given me the idea, Who from stones can raise up children to Abraham, that same God Who...

— Have you devotion to Our Lady?

At this point Don Bosco broke off the conversation and described the appearance of the young man, and his emotion at the consideration of such things. Then he asked the supposed youth:

— What is your name?

— Philip Neri, was the reply.

Then Don Bosco went on to develop his theme, and to show the wonders worked in Rome by St. Philip. When the young man of his imagination had told his name, many of his hearers substituted the name of John Bosco — and indeed very similar must have been his thoughts when he looked down upon the city of Turin from the heights of Soperga.

When he entered the Institute of St. Francis his old longings to devote himself to the welfare of the young came back with renewed insistence, and became even more imperative when he had a little closer acquaintance with the undesirable side of life in a large city. He was particularly struck with the large number of boys and youths who apparently had nothing else to do but idle away their time in the streets, and who all gradually sunk to the same level of depravity. The Director of St. Francis' gave his priests a training in the practical side of their vocation, by sending them out to visit the hospitals and prisons and particularly the Reformatory School. Don Cafasso was among those who went to the prisons, and desiring to put his new disciple in the way of assisting the young, he took Don Bosco with him.

Pity, emotion, dismay — these were the sentiments of the Servant of God when he came face to face with his problem. To meet there in the Reformatory or Prison, youths between twelve and eighteen, healthy, robust, vivacious, wasting the most precious years of their life, deprived of spiritual or temporal care; the sight of mere boys expiating the faults of an early depravity which they should never have known and the remorse that many of them displayed, made him positively shudder. "But what was my amazement," he writes, "when many of them went out with the best resolutions in the world, but after a very brief interval were back again for another term of punishment! It was then that it came finally home to me that their

fall and their relapse were due to their being without care or guardian. If they had a friend or guide, some means of instruction and of religious influence, would they ever have been consigned to such a place of correction? I discussed this with Don Cafasso, and he advised me to think out some means of carrying out the suggestion, placing the affair in the hands of God without Whom the hopes of men are vain."

But the Director of St. Francis' had another outlet for the zeal of his young priests. He sent them to the homes of the poor to assist and console them, and in this work also Don Bosco took part. There he had another scene of misery displayed to view, and the conditions under which he found so many families leading their cramped, unhappy existence, all tended strengthen his former convictions and to intensify his longing to do something to ameliorate the condition of the young, who were being brought up in such surroundings.

But, in the designs of God, he was to meet with yet sadder things. During those first months in Turin he made the acquaintance of the Venerable Cottolengo, who looked fixedly at him and said:

— "Your looks betray a generous and willing heart; come and work in the Little House of Divine Providence, for there is plenty to be done."

Don Bosco promised to go to see it, and a few days later he made his way to the Valdocco quarter. Even at that time the work of the Venerable Cottolengo was already colossal. It arose from the smallest beginnings in 1827. It had no fixed income or endowment and relied entirely upon the assistance of the charitable who were moved by Divine Providence — yet at that time, 1841, it already numbered 1800 inmates of both sexes; orphans, the homeless, those unable to work, cripples, paralytics, the infirm, epileptics and those suffering from every disease, those rejected by the hospitals or who could not be received on account of necessary regulations; all these and others are freely received there, are attended to both materially and spiritually, and their lives are made as happy as their condition will admit.

Passing over the border of this kingdom of sorrow and Christian heroism, Don Bosco read the motto which was the source and explanation of so many wonders: *Charitas Christi urget nos!* and as he knelt for a moment before the statue of Our Lady in the porch where he read the words — *I was sick and you visited me* — he was deeply moved. Then he asked to be taken to the Venerable founder of the Institute.

Canon Cottolengo received him as a father and took him round the whole place. Every corner of it would inspire charity and fervour, but besides receiving consolation at the thought of so much sorrow being relieved, Don Bosco came away with a sad heart, for he had seen in the departments for the young, many a youthful career cut short by disease, which should have been prevented, or which pointed to wrong-doing in various forms. He had spoken to them in accents of sympathy and encouragement, and his old desires again arose: "How great need there is to forewarn and save these youthful lives!"

The visit had been a lengthy one, and as he left, Canon Cottolengo caught hold of the edge of the young priest's cassock and said:

— "Your cassock is made of a material far too light and thin. Get another one of more durable stuff so that the boys may pull it without tearing it; a time will come when hundreds will surround you." (1)

Don Bosco's interest in the young could evidently not be concealed for a moment; the boys perceived it and responded to it with ardour and enthusiasm. "I had scarcely come to Turin" he writes in his Memoirs, "than I found myself followed by numbers of boys. They came around me in the streets and piazzas and even in the Sacristy at St. Francis'. But having no place at my disposal I could not take direct care of them." However he managed to instruct them somewhat in one of the adjacent rooms though to the great inconvenience of the Sacristan. But it was not exactly a new departure, for Don Cafasso had long made use of one of these rooms to instruct some of his backward boys. However his increasing occupations had made him interrupt these lessons. Don Bosco resumed them towards the end of 1841.

He had now decided to begin some definite work on behalf of the poor, neglected boys with whom we have seen him become acquainted; he only awaited the moment appointed by God, resolved to seize it in the spirit of eager generosity. In fact having long considered the step, and made it the subject of much prayer, he had recourse to the Archbishop, so as to act in keeping with his wishes, and to be safeguarded in case of subsequent difficulties.

(1) The Venerable Canon Cottolengo died in 1842. His Cause was introduced in 1877. Once when he was at the Royal Palace, King Charles Albert asked him what would happen to his Institute when he died. The Canon pointed down to the courtyard where the the sentries were just being changed. "See," he said, "one sentry goes and another comes; so will it be in my case. Divine Providence will call upon another to follow me." His confidence was justified. His Institute constantly increasing, now contains more than 7,000 persons.

When Mgr. Fransoni had the project of the Sunday Oratories put before him, he gave it at once his most ample approbation and his heartiest blessing.

But Don Bosco was still in suspense as to how to take the first step, when an unexpected occurrence opened the way for him.

It was December 8th. 1841, Feast of the Immaculate Conception of Our Blessed Lady. The Venerable Servant of God was more than ever filled with the desire and the project of beginning his cherished work, of forming a sort of family of all these needy and neglected boys and such a family would naturally need a mother. This mother and protectress was to be none other than Our Lady herself, and it was therefore precisely on that great feast of hers that she desired the work of the Oratories to begin. Don Bosco therefore relates this occurrence in detail.

At the time fixed for his Mass he was vesting in the sacristy. In the ordinary way the Sacristan looked round for the server, and seeing a boy in the corner he asked him to come and serve the Mass. Somewhat taken aback, the boy said he did not know how to serve, and although the Sacristan waived his objections aside, he still persisted that he had never served and knew nothing at all about it. The Sacristan grew somewhat cross at being thwarted in this manner, and demanded the reason of his presence in the Sacristy if he had not come to serve, and, seizing the handle of his long duster, he laid it about the head and shoulders of the boy, who turned and fled.

Don Bosco immediately asked the reason of this ill-treatment, and in spite of some rudeness on the part of the Sacristan, he made him go and bring the boy back. It was only on assuring the boy of more kindly treatment that he prevailed upon to return, and even then he did so with fear and trembling. But Don Bosco's manner soon reassured him. He asked him if he had already heard Mass, and finding that he had not, he told him to assist at the one he was going to say and that afterwards he had something to speak about that he would like to hear. "He promised to do as I suggested," adds Don Bosco, "and I was particularly

anxious to console him, and to remove the bad impression that he would otherwise retain of those connected with the Sacristy."

After the Mass Don Bosco spoke to the boy and discovered that he was without home or parents. He was now sixteen, but could neither read nor write. He had made his First Confession years ago, but not his First Communion, and he attended no instructions because he was ashamed to be with the small boys. On making the suggestion that he (Don Bosco) would instruct him privately, he agreed most willingly, but needed some assurance that the rough treatment by the Sacristan would not be repeated. Don Bosco promised that all would be well, and eventually some instruction was given there and then. Before commencing, Don Bosco knelt down to say an *Ave Maria*, and that prayer and generous intention were productive of great things. After about half an hour's lesson the two parted. Don Bosco gave him a medal of Our Lady and invited him to come on the following Sunday.

This proved to be the beginning of the Oratories of Don Bosco. He refers to it as such in his memoirs; and, in the official account sent to Rome in 1864 for the approbation of his Society, he wrote: "The work of the Oratories began in 1841, with a simple catechism lesson in the Church of St. Francis of Assisi."

(To be continued).



The prayers of the Association are asked for the repose of the soul of A. Pillai of Tanjore, India, one of the earliest Co-operators of that place.

R. I. P.

LITURGIA.

ADDENDA IN BREVIARIO ROMANO. — Editio 1913. Parvus fasci-
 culus Libellae 0 30
 A missionis pretio solutus » 0 40

Continens:

Ia 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. Pau-**
lini episcopi confessoris — Prima die libera infra octavam S. Joannis Baptistae.

ORATIONES IN BENEDICTIONE SS. SACRAMENTI, pro opportunitate tem-
 porum, cum Litanis, 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 Sacra-
 mentorum administratione et in Sacro Ministerio exercendo saepe occur-
 runt cum variis benedictionibus et instructionibus praesertim super indul-
 gentiis, 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, sec-
 tione 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 *chagrin* 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 Congre-
 gationis.

Accedunt: Observanda in Missa solemnī, pro defunctis, coram SS. Sacramento, coram Episcopo, in
 Missa SS. Cordis Jesu aliisque votivis unxiū suis tabellis, Rubricae perpetuae, denique praepa-
 ratio et gratiarum actiones ad Missam.

Editio 1907, vol. in-32 rubr. et nig. linteo contectum » 1 30

A missionis pretio solutum » 1 50

Philosophia et jus ecclesiasticum.

MUNERATI DANTIS Sacerdos. — Elementa juris ecclesiastici, publici et privati Libellae 3 —
A missionis pretio solutum » 3 50
PISCETTA ALOYSIUS Sacerdos. — De Christo religiosae societatis disputatio » 0 30
A missionis pretio solutum » 0 40
VERMEERSCH ARTURUS Sacerdos. — De religionis institutis et personis . — 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.

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

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