

# THE SALESIAN BULLETIN

ILLUSTRATED REVIEW.

ORGAN OF THE  
ASSOCIATION OF  
SALESIAN CO-OPERATORS



«DA MIHI ANIMAS, CAETERA TOLLE»

MAY-JUNE 1927

## OPERA APUD NOS.

**DE CENSURIS LATAE SENTENTIAE** quae in Codice Juris Canonici continentur commentariolum digessit JOANNES CAVIGLIOLI. — Vol. in-16 pp. 170: L. 3,75. — Apud exteros: L. 4,50.

**ELEMENTA GRAMMATICAE HEBRAICAE** cum chrestomathia et glossario scripsit ITALUS PIZZI Doctor Philol. linguarum Orient. professor in R. Univers. Taurin. — Vol. in-16 pp. XII-323 L. 8. — Apud exteros: L. 9,60.

**FLORILEGIUM HIERONYMIANUM**, anno MD a Maximi Doctoris obitu recensuit adnotationibus auxit Angelus Ficarra, praefatus est Felix Ramorinus, curavit Pia Societas a S. Hieronymo nuncupata evangelii italice pervulgandis. — In-16 pp. XII-236: L. 10. — Apud exteros: L. 12.

*Continens:* Scripta paraenetica - Epitaphia - Scripta historica - Scripta theologica et polemica - Scripta exegetica.

**GRAMMATICA HEBRAICA** a punctis massorethicis libera qui accedit chrestomathia et glossarium scripsit FERRUTIUS VALENTE M. J. — Vol. in-16 pp. XVI-144: L. 10. — Apud exteros: L. 12.

**LIBER PSALMORUM HEBRAICE** edidit signisque modernis auxit FERRUTIUS VALENTE M. J. — Vol. in-32 pp. VIII-248 L. 15. — Apud exteros: L. 18.

Editio est elegantissima novissimaque psalmorum, hebraica lingua concinnata.

**MANUALE CHRISTIANUM** in quo continentur:

- 1) **Novum Jesu Christi Testamentum** juxta exemplar Vaticanum (pagg. xxvi-670).
- 2) **Vademecum clericorum** continens: Officium parvum B. Mariae V.; Officium defunctorum, Ordinem totius Missae juxta typicas Missalis ac Breviarii editiones pluribus selectis precibus additis (Pagg. 225).

- 3) **De Imitatione Christi** libri quatuor (Pagg. 222).

Linteo anglico contextum, sectione foliorum rubra: Libellae 15. — Apud exteros: Lib. 18.

**NOVUM JESU CHRISTI TESTAMENTUM** juxta vulgatae editionis textum Clementis VII auctoritate cum indice locupletissimo editum divisionibus logicis cum summariis et locis parallelis munitum. Pagg. xxvi-670. Linteo anglico contextum, sectione foliorum rubra: Libellae 11,50. — Apud exteros: Libellae 13,80.

**OFFICIUM MAJORIS HEBDOMADAE ED OCTAVAE PASCHAE** a Dominica in Palmis usque ad Sabbatum in Albis juxta ordinem Breviarii, Missalis et Pontificalis cum cantu juxta editionem Vaticanam. — Vol. in-16 pp. 630 (altum 17, latum 11). Carta indica, cum lineis rubris in quadrum ductis ad omnes paginas.

Linteo anglico contextum, sectione foliorum rubra: L. 22,50. — Apud exteros: L. 25.

**OFFICIUM PARVUM BEATAE MARIAE VIRGINIS ET OFFICIUM DEFUNCTORUM** addita commemoratione omnium fidelium defunctorum juxta editionem typicam Breviarii Romani. Pagg. 124 — Linteo anglico contextum, sectionem foliorum rubra: Libellae 5,25. — Apud exteros: Lib. 6,30.

**PSALMORUM LIBER I** edidit signisque modernis auxit FERRUTIUS VALENTE M. J. — Vol. in-16 pp. VIII-72; L. 3,50. — Apud exteros: L. 4,20.

# The SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION  
OF SALESIAN CO-OPERATORS

SUMMARY: "Da mihi animas cetera tolle... — "Hacc Dies... — Promoters' Meeting at Battersea. — Mariana. — The Salesian World. — The Co-operators at Pallaskenry. — Lest we forget. — Fifty years of Salesian activity in Uruguay. — S. O. B. A. F. — Our Lady Help of Christians. — Devotion to Our Lady Help of Christians. — "Ave Maria... — Graces and Favours — Obituary. — Life of Don Bosco.

## "DA MIHI ANIMAS CAETERA TOLLE"

"*Da mihi animas, cetera tolle tibi*". Abram having returned victorious over Chodorlahomor was greeted thus by the King of Sodom. The "animas" or men were the quondam inhabitants of Sodom who had been rescued by Abram. Consequently the King of Sodom had more at heart the possession "of the men" than of the "cetera", or the booty which Abram had retaken. The men were more important as constituting the real wealth of the Kingdom, "the other things" could be obtained by energetic labour but the men once lost could not be restored by any amount of labour, however arduous.

"*Da mihi animas,.....*" Don Bosco adopted these words as the motto of his Society. It was his answer to that counsel of the Son of God "Seek ye *first* the Kingdom of God and His justice and all these things will be added unto you". "Give me O Lord" the grace to influence the souls of men, the kingdom of God on this earth. Let me never cease to labour for their salvation. In no wise let them be lost by any lack of zeal on my behalf. The rest O Lord" take unto Thy beneficent care. Thou who clothest the lilies of the field and the birds of the air, wilt not allow me to lack raiment or nourishment if only I cooperate with thy grace and seek *first* the salvation of my own soul and, in that, work out the salvation of the souls of others".

"*Da mihi animas,.....*" Man's sojourn here below is but of short duration. Consequently the plea was made to God to give "the men" to Don Bosco. Men of apostolic fervour, men of sacrifice, men of God who would continue the work of "seeking *first* the kingdom of God". The answer was the Salesian Congregation.

"....., *cetera tolle*" God is not wanting. The Salesian Congregation was founded to seek the justice of God. He, faithful to His promise of helping all those who trust in Him, took to Himself the "cetera". He took the onus of supplying the ever increasing necessities of the Salesian Society. Pious benefactors came forward. These were inspired by Providence to bestow their alms on the Salesian Congregation. These benefactors were so numerous that they formed a third order of Salesians—the Co-operators. You, my dear co-operators, are the spiritual successors of these men. To you has been confided the privilege of furthering the kingdom of God on this earth by the means of co-operation whether spiritual or temporal. May God give you the grace to correspond to this charge so that when at last you come to die you may be received into the eternal mansions of Him who considers anything, however small, which is done to even the least of His little ones as done to Himself.

## “*Haec Dies... exultemus et laetemur in ea*”

DECREE CONCERNING  
THE BEATIFICATION AND CANONIZATION  
OF VEN. SERVANT OF GOD

**JOHN BOSCO**

TURINESE PRIEST,

FOUNDER OF THE PIOUS SALESIAN SOCIETY  
AND OF THE INSTITUTE OF THE DAUGHTERS  
OF MARY HELP OF CHRISTIANS.

QUESTION. — *Is it certain that the theological virtues of Faith, Hope and Charity, towards God and his neighbour, together with the cardinal virtues of Prud-*



His Holiness Pope Pius XI.

*ence, Justice, Fortitude and Temperance, with the related virtues, were practised by John Bosco in an heroic degree?*

It is no easy task for any one to describe and embrace in a few words, how much the Ven. Servant of God, John Bosco,

did for religion, how highly he benefited humanity, what great splendour he obtained for the Church catholic, what a great and shining example he left to posterity, what great and splendid examples of virtue he handed down for the benefit of his successors. It is no easy task, I say, to describe the merits of this man who showed himself a worthy minister and imitator of Him, who said of Himself “*I am come to cast fire on the earth. And what will I, but that it be kindled?*” (LUKE, XII, 49). Indeed if the lack of resources which continually oppressed the Servant of God, the contradictions which he likewise suffered, are compared with the vastness of the undertakings carried out by him, and with the benefits which he conferred on the human race, admiration will be claimed, not only for the priest burning with apostolic zeal, but more particularly for the envoy of the most High, sent to attend to the necessities of youth; and those words once pronounced by the mouth of the Divine Teacher will instinctively leap into the mind “*The Kingdom of Heaven is like to a grain of mustard seed which a man took and sowed in his field. Which is indeed the least of all seeds: but when it is grown up, it is greater than all the herbs, and becometh a tree so that the birds of the air come and dwell in the branches thereof*”. (MATH. XIII, 31, 32).

John Bosco was born in the hamlet of Murialdo in Castelnuovo D’Asti. His parents, it is true, were not endowed with this world’s goods, but were remarkable by reason of the excellence of the moral qualities which they possessed. When John was but a child he was bereft of his father, and the work of instructing him in the rudiments of christian belief was sedulously carried out by his mother. Even at this tender age he seemed destined by nature for great and wonderful achievements. He appeared endowed with

such singular gifts, both of mind and body, that it was clear to all, that to whatever walk of life he devoted his talents, he would come forth a brilliant success, the creator, as it were, of some great work. While still in his teens he began to feel the desire of consecrating the flower of his youth wholly to the attainment of the Divine Vocation. Unfortunately, however, the means with which to prosecute the necessary studies were wholly lacking. However his natural talents here supplied what fortune had denied. His keen intellect and readily retentive memory enabled him to obtain the good-will of some beneficent men who readily helped him through the years of his preparation.

Having successfully passed through his preparatory studies, John Bosco entered the episcopal seminary at Chieri, where he devoted his energies to the study of philosophy and theology. He was considered a worthy subject for the priesthood, and scarcely was he ordained, but he was drafted as assistant to a parish in Turin. In this duty, so great was his activity, so great was the ardour of his zeal, that in a short time he reaped abundant fruits of his ministry.

However his mind was all this time occupied with another object. Continually his thoughts were fixed on the negligence, which was prevalent in those times, with regard to the christian education of youth. Anxious to remedy this evil, he turned his efforts and assiduous labours primarily to that class of youth which was altogether destitute of any kind of teacher whatsoever. He made it his chief objective to assist them, to instruct them, to protect them by every means in his power. Finally, so that this beneficent support should never be wanting to this class of youth, he judged it wise to found a religious family which would consecrate itself to this work.

Unhesitatingly and with scrupulous care he applied himself to bring into being the plan which he had purposed. All

the talents which Heaven had bestowed upon him were employed in the prosecution of this sublime end, for the glory of God and the salvation of souls. Truly a singular work of faith and piety, which alone suffices to give an idea of the intelligence and sanctity of this remarkable priest! This work demanded immense labours, contradictions, journeys and, in a word, a laborious and arduous life. Although human means were totally lacking, although the young Society was oppressed with want, although difficulties and contradictions rose up from all sides, nevertheless, with the aid which he solicited from generous benefactors, the Venerable Servant of God was able to supply all needs. Never did his soul become discouraged, no matter how great were



The Venerable John Bosco.

the cares which oppressed it. Deprived of all resources his congregation could not exist, much less develope! The necessities of life were often lacking! What then was the course of action pursued by the man of God? With all simplicity he displayed the needs, the necessities

of his children to those endowed with this world's goods and solicited their support, without however rendering their charity less spontaneous by unseasonable or importunate demands.

All the qualities, (whether natural or acquired), of heart and intellect which go to make the great educator, were admirably harmonised in the character of the Servant of God. The gentleness of his speech attracted the young: his paternal care brought them to him at all times; and his speech, always aimable, fostered their light-heartedness or directed them along the path of virtue and piety. As a tender father his immense love embraced all his children: of each of them he took particular care: he captivated the affection of all to such an extent, that they seemed bound to their master by a chain of love. Everything about him was sweetness itself and human passions seemed never to have taken root in his soul.

From his conversation there flowed an unknown and divine force which swept away the darkness oppressing the mind, moved hearts, and inclined them to the observance of the precepts of the Gospel. From his pen there flowed a great number of pamphlets, which have been spread abroad in the whole world, to instruct youth and to kindle in their souls the flame of christian piety. In this manner did the Ven. Servant of God show himself a worthy priest of that God whose lips guard wisdom to teach it to the illiterate and to excite the lukewarm to devotion.

He spent his whole life in pursuance of the work which he had proposed to himself, namely, the perfecting and developing of his Society. To this Society he soon added another, that of the Daughters of Mary, Help of Christians, which was to do for girls that work, which the Salesian Society was doing for boys. Both foundations he placed under the protection of a Saint, to whom he had always displayed a lively devotion, St Francis of Sales.

In the work of maintenance and development of both these families he endured not only many fatigues, but above all he faced with a resolute heart, unheard-of obstacles, and bore with a patient spirit, the contradictions and opposition which came to him from these very people, from whom, by right, he expected aid and support. Before finishing his career he gave his attention and energies to another work, namely, to the diffusion of the light of the Gospel and of the benefits of the faith, among the savage tribes situated in the most distant and inhospitable regions of the earth.

All these works were undertaken, not for a desire for wealth, not for a desire for fame, but solely for the glory of God and for the salvation of souls, and in that spirit of wisdom "*which reacheth from end to end mightily and ordereth all things sweetly*". (*Wisdom VIII. 1*). He saw his undertakings develop under his guidance, to the surprise and wonder of all, even of those very people who tried to cast aspersions on, or to deny, the sanctity of the founder.

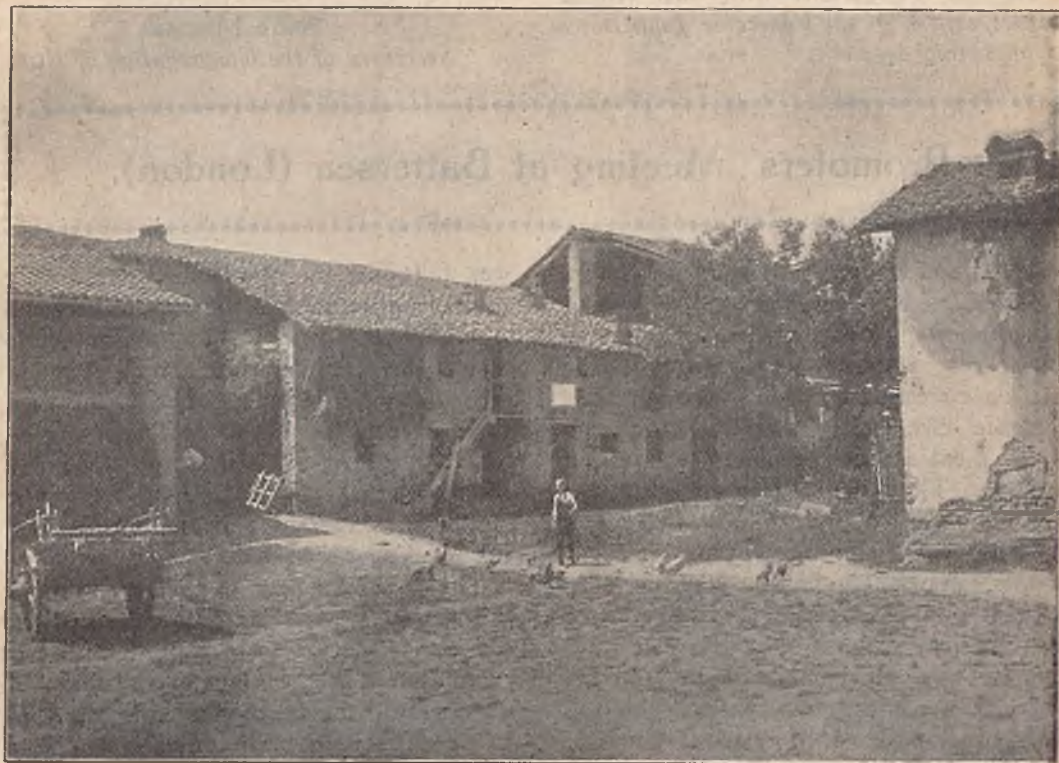
It is thus that the name of John Bosco, priest of God, became famous among men and at the present time there is no part of the earth where his name and memory are unknown or not venerated.

After his death which occurred on the 31st of January 1888, in the seventy-third year of his age, the fame of his sanctity shone forth more brilliantly than ever and won the admiration of the christian peoples. Thus four years after this event there was already being discussed the raising of this man to the honours of the altars. In accordance with this end, the archiepiscopal Curia of Turin formally instituted a searching process, in keeping with the prescriptions of Canon Law, on the life and works of the Servant of God. Following the completion of the several judgments which our laws strictly require before proceeding further with the cause, the formal examination of his virtues was undertaken. This

necessitated four sittings, at which were exercised such care and laudable severity that the decisions there passed are worthy of strong credence and rejoice in secure authority.

The "ante-preparatory" sitting took place at the residence of His Eminence

*their related virtues, were practised by John Bosco in an heroic degree?"* The members of the Congregation of Rites, the Cardinals and consulters replied unanimously in the affirmative. The Holy Father accepted this return with satisfaction. He adjourned the meeting and



Becchi. The birthplace of Ven. John Bosco.

Cardinal Vico on the 31st of July 1925. Two preparatory sittings followed, in the course of which the opinions and votes of each of the judges were taken with scrupulous exactitude. Finally, on the 8th of February, the whole of the Congregation of Rites assembled in the presence of His Holiness, Pope Pius XI, and the relator of the cause Cardinal Vico proposed for discussion the following doubt "*Is it certain that the theological virtues of Faith, Hope, and Charity, towards God and his neighbour, together with the cardinal virtues of Prudence, Justice, Fortitude and Temperance, with*

deferred the proclamation of the decree. He exhorted the members assembled to join their prayers with his in order to obtain from heaven special light in an affair of such great moment.

Finally having resolved to publish his opinion, the Holy Father chose Sunday of Sexagesima, 30th of February for this purpose. Having celebrated the Holy Sacrifice of the Mass, he summoned to his presence His Eminence, Cardinal Vico, Bishop of Porto and St. Rufina, Prefect of the Congregation of Rites and relator of the cause, as also R. P. Charles Salotti, promoter of the Faith and myself

secretary of the said Congregation of Rites. In our presence, seated on the pontifical throne, His Holiness solemnly declared that "*the practice of the theological virtues of Faith, Hope and Charity towards God and his neighbour, together with the cardinal virtues of Prudence, Justice, Fortitude and Temperance, with their related virtues, existed in the Venerable John Bosco in an heroic degree*".

He further ordained that this decree be published and inserted in the Acts of the Congregation of Rites under date the 30th of February 1927.

A. Cardinal VICO  
Bishop of Porto and St. Rufina  
Prefect of the Congregation of Rites.

ANGE MARIANI  
Secretary of the Congregation of Rites.

## Promoters' Meeting at Battersea (London).

The Feast of St. Francis of Sales was the occasion of a meeting at the Salesian School Battersea of the Promoters of the Union of Salesian Co-operators. The attendance was quite good although unavoidable circumstances prevented some of the most ardent Promoters from being present. The Sacred Heart Parish was well represented by zealous Promoters of many years standing. The President of this important gathering was the Very Rev. M. H. McCarthy S.C. Rector of the Salesian School. The Secretary Mr Grundy was unavoidably absent and his place at the meeting was taken by the Rev. S. Reddy, of St Mary's, Chelsea, who has for many years been connected with Salesian activities, first as a boy at Farnborough, and then as an active Promoter of the Union of Co-operators.

The Rev. President in declaring the meeting open took the opportunity of referring to the death of the Provincial the Very Rev. F. Scaloni S.C. which took place in April 1926. That the deceased had presided at the General Re-union of January 1926, at which he had announced his approaching departure for South Africa and the Belgian Congo. That the late Provincial had always displayed the liveliest interest in the Co-operators and was always very much rejoiced at the progress which the Union was making. The Rev. M. H. McCarthy

was followed by Mr Kenny, who put it to the meeting that, as the present occasion was the first opportunity presented to them, the Co-operators should put on record in the minutes of the meeting, their deep feelings of respect and sorrow, for the loss of so hearty and sincere a friend, as the late F. Scaloni S.C. The motion was carried and the business of the meeting proceeded.

The announcement of the appointment of the Very Rev. A. Tozzi S.C. as Provincial was the occasion of a motion by Mr G. Bleach that the General Re-union of Co-operators be postponed until the said Fr. Tozzi should be in England, and able to receive, in person the good-wishes of the Salesian Co-operators. A resumé of his life in Cape Town, and of the splendid work he has there achieved was given, and inspired the Promoters with feelings of hope, that the Union would continue to progress, even more rapidly under his able guidance.

The progress of the Cause of Don Bosco was discussed. (*As the official announcement is contained in the present issue I refrain from quoting the interesting discussion—Ed.*)

Reference was made to the Introduction of the Cause of Father Augustus Czartoriski, S. C., a member of a princely Polish family and a priest of the Salesian Congregation. He was a generous con-



tributor to the expenses of the building of our parish church of the Sacred Heart, Battersea, he being a friend of the former Rector, the Very Rev. C. B. Macey.

Fr. S. Reddy in addressing the meeting, dealt with a point which deserves great meditation. He urged the Promoters to widen their circles of Co-operators and thus, incidentally, widen their fields of activity in spreading the Kingdom of God. That when the circles became too wide for one Promoter other Co-operators should be induced to take up the good work, and carry on the great ideal of universal co-operation. So much could be done by the Salesian Co-operators in the service of the church. So much good was possible to their energetic endeavour. So much progress would accrue to the Church from the enlightened and enlightening efforts of the Promoters. The Catholic Relief Bill had recognised that catholics were as good citizens as any other members of the community. Let the efforts of the Co-operators testify to the truth, not only of this fact, but also to the truth of another and more important fact, namely, that Catholics, that Salesian Co-operators, that Salesian Promoters, were also members of the Church of Him who said "*Do good to them that hate you*". Let the Co-operators by their Charity towards non-catholics, by their love for their co-religionists, by their zeal in promoting their own Union, be worthy of the ancient eulogy "*See how these Christians love one another.*"

The work is not strenuous. It is hard indubitably but the reward will far outweigh the labour. Religion and morality are in dire need of firm, courageous and unselfish advocates. Who are better fitted than catholics to take up this position? And foremost among these advocates there should stand the Salesian Co-operators. The co-operators should provide the anti-dote to the irreligious poison that is seeking by so many means to insinuate itself into the youth

of the present day. An immoral, not to say irreligious press, a decadent theatre, a wave of immodest films, immodest dictates of fashion, a cataract of undesirable literature, are some of the means being employed for the subversion of the faith of catholics, and for the "blinding-to-the-light" of the non-catholics. Against each and all of these things our co-operators have to take a stand, primarily, by example, by abstaining from patronising them, and secondly by counsel to the unwary, or indifferent as to the imminent danger of perversion. The Catholic Church has always stood forth as the teacher *par excellence*. "*Go ye and teach all nations*". The Divine command has been, and is being carried out, to the best of the Church's ability but She cannot be expected to devote her attention to *individuals*: here then is the work of catholics in general and of Co-operators in particular. Let the Co-operators be "a voice from the minaret" sifting truth from error, restraining the vagaries of the human mind, keeping intact the faith, while passing on the torch of knowledge. Let the Co-operators be a bulwark against irreligion and secularism, a broadcasting station for Christian morality and an agency, of the Church, which was divinely constituted the teacher of all ages "*even to the consummation of the world*".

A very successful meeting was concluded by the recitation of the *De profundis* for the soul of the late Francis Scaloni. SC. D. D.

We urge our Co-operators to make the general meeting as successful as possible "by turning up in their thousands", or at least in their hundreds. Notification of the date will be forwarded to each Co-operator by the Rev. President, Very Rev. M. H. McCarthy SC.

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*God does not send us trials to lose our souls, but to save them; if we do not know how to profit by them it is our own fault.*

## Mariana.

The month of Mary! Instinctively almost the month of May is associated with the name of the Virgin Mother. Universally throughout this month are her altars decked with flowers. The flowers of the field, gathered by the children of the poor, deck her lowly shrines in the homes of the poor of this earth. More costly flowers bedeck her altars in the numerous catholic schools throughout the catholic world. The church exhorts her children throughout the month to visit the church to pay their homage to God and His holy mother and thus to come to Jesus through Mary.

The hymns to Mary are numerous and sufficiently well known to need no quotation. Catholic writers have ever tried to voice their love for the Mother of God in verse worthy of the theme. But other writers outside the catholic church have from time to time been so influenced by the beauty of this incomparable Queen that they too have written of her in no unmistakable accents. Thus we find *Lord Byron* addressing the Queen of Heaven

*"Ave Maria! 'tis the hour of prayer:  
Ave Maria! 'tis the hour of love:  
Ave Maria! May my spirit dare  
Look up to thine and thy Son's above?  
Ave Maria! oh, that face so fair,  
Those down cast eyes beneath the Almighty  
[Dove]"*

Prayer and love! Synonymous terms! Those who love their mother always pray to her to protect them through the long hours of conflict which life always brings. Those who truly love, they truly dare to lift up their eyes to the Mother of God in reliance on her aid, for it is to be expected that they, whose mother Christ appointed her to be from the cross, will receive her loving attentions if only they themselves vouchsafe some small signs of love for this mother. Ano-

ther Poet voices his admiration of her universal sympathy in the following lines

*"Virgin and Mother of our Redeemer!  
All hearts are touched and softened at her  
[name;  
Alike the bandit with the bloody hand,  
The priest, the prince, the scholar and the  
[peasant,  
The man of deeds, the visionary dreamer,  
Pay homage to her as one ever present"*

Thus does *Longfellow* express himself and goes on to say that if the catholic church gave us nothing else than this example of all womanhood, then that fact alone would more than suffice to prove that faith

*" . . . . . higher and truer  
Than all the creeds the world has known  
[before]"*

Truly the modern age might well turn to Mary and learn some salutary lessons. The true model of womanhood would certainly prove an antidote to the abuses which, under the tyranny of fashion, modern woman has suffered herself to adopt. The true dignity of woman, the restoration of true chivalry, would really follow if only women would turn to Mary and take example from one "*so mild, so good, so patient, so loyal, so loving, so pure*". It only needs a little courage. The blase' sense of the modern age would soon give way to a little determined resistance to its vulgar decrees, and who are more qualified to give this resistance than the catholic women of the world, than the children of Mary, than the devotees of Mary, Help of Christians? None! and hence we expect that every catholic woman, every child of Mary, every Salesian Co-operator will take her stand in opposition to those immodest fashions which the Pope has proscribed in his public utterances.

"Consoler of the afflicted". This is one of the most heartening of the Litany's invocations and a great writer has thus sung this invocation—

*"Ave Maria! Maiden mild—  
Listen to a maiden's prayer:  
Thou canst hear though from the wild,  
Thou canst save amid despair.  
Safe may we sleep beneath thy care,  
Though banished outcast and reviled.—  
Ave Maria! stainless styled  
Foul demons of the earth and air  
From this their wonted haunt exiled,  
Shall flee before thy presence fair,  
We bow us to our lot of care,  
Beneath thy guidance reconciled—  
Hear for a maid a maiden's prayer;  
And for a father hear a child"*.

Thus *Sir Walter Scott*.

The honour given to Mary is a stumbling block for many a well-meaning protestant. Little do they dream of their error being gross and unspiritual. We honour God in honouring His mother and this truth was grasped well by *Keble*, who in "the Christian Year" thus writes of the honour and glory of Mary—

*"Ave Maria! thou whose name  
All but adoring love can claim,  
Yet may we reach thy shrine;  
For He, thy Son and Saviour, vows,  
To crown all lowly lofty brows,  
With love and joy like thine"*.

Again a favourite theme for protestant controversy has always been the Immaculate Conception. Illogical and bigoted they have failed to see the irrational attitude they adopted. Given, as most of them do give, the Divinity of Christ the natural consequence is the Immaculate Conception. No diminution of the power of Christ is here betrayed but rather the fulness of His Redemption is here portrayed. *Wordsworth* in his "Ecclesiastical Sonnets" in which he is by no means partial to the catholic church and her creed, yet speaks in the following glowing terms of Mary's Immaculate Conception.—

*Mother, whose virgin bosom was uncrust  
With the least thought to sin allied:  
Woman above all women glorified  
Our tainted nature's solitary boast:  
Purer than foam on central ocean tost"*.

In his immortal "Rime of the Ancient Mariner", *S. T. Coleridge* puts into the mouth of the mariner words of thanksgiving for the rain which brought salvation to him. The effect of the rain was to induce a healing sleep upon the weary and stricken man and the words of joy and gratitude are addressed to Mary Queen of Heaven—

*O sleep it is a gentle thing,  
Beloved from pole to pole!  
To Mary Queen the praise be given!  
She sent the gentle sleep from heaven  
That slid into my soul"*.

Beneficence and gratitude it is said are strangers to one another. The Queen of Angels is ready, aye eager, to dispense the blessings of her Son to those who ask: but it ought to be remembered that it is, at least, good manners to say "Thank you" for benefits received. Mary will always show herself as the Help of Christians but we on our part must never allow our thanks-givings to be unrecorded. A raising of the heart and mind to God! and yet how many of us forget, not through malice, but through carelessness the little word of thanks, which means so much to Mary, who with joy presents these tokens of gratitude to her beloved Son, who is only thus rendered more ready to grant favours.

*"Hail, full of grace! Thy touch of mystic  
[healing  
Laid on our hearts when pain and woe assail,  
Is like the tidal wave of heavenly feeling  
Flooding thy soul when Gabriel whispered  
["Hail"  
O Mary, reaching through the hovering  
[shadows,  
Find us and bind us on the road we fare,  
Till out of sleep we waken in God's meadows,  
And thou, O Help of Christians, greet us  
[there!"*

# THE SALESIAN WORLD

## The Salesian College Bolton.

### *A Bishop's tribute.*

Another step in the progress of the Salesian work in 'Catholic Lancashire' was achieved, when His Lordship the Right Rev. Dr. Henshaw, Bishop of Salford, blessed the new extension of the Salesian College, Bolton. He was attended by the parish priests of the deanery.

At the close of the religious function the Bishop was given a short entertainment by the pupils and received an address of welcome.

His Lordship, replying, said Bolton was a great Catholic town, and in no part of Lancashire were the Catholics more loyal to their clergy, to their Bishop, and to their religion. Consequently, he was especially pleased to see a secondary school provided for the Catholic boys of Bolton.

### *The Bishop's Schooldays.*

His Lordship went on to say that that was a great day for the boys, and he knew they would always remember it as one of the great days of their lives. They were more fortunate than their parents, for the latter had not had the same opportunities. Seeing the fine classrooms and hall made him think of the less fortunate circumstances in which he and some of the priests around him were placed when they were boys. He had to walk four miles to school every morning, and if they wanted to play football they had to walk another two miles to get to the field.

At Thornleigh they had beautiful grounds and plenty of room for their games. They had every facility for developing

all their faculties, and by the only organisation that knew how to train children in the right way—the Catholic Church.

### *The Weapon of Knowledge.*

A teacher, said His Lordship, was born, not made. Teaching was a vocation, and they were especially privileged in having the Salesian Fathers in charge of their education. The Ven. Don Bosco, the founder of the Salesians, was one of the greatest educators of his age, and he recalled a quotation from his works: "*Knowledge is a weapon that could be used for good or for evil. In itself it was indifferent, but it could be wielded for great good or for great evil*". In a school of that kind they would be taught how to use the knowledge they acquired for their own good and for the good of others.

Last year, on his way to Rome, he stopped at Turin for a short time, and he spent that time in visiting the school in which Don Bosco began his work. On his arrival at the Salesian Oratory he was shown the schools, and he was very impressed by all that he saw.

### *A Feeling of Satisfaction.*

What interested him most was to see the boys in the technical school engaged in their work with the air of "little" men, and the seriousness, the silence, and the sense of responsibility, with which they carried out their work. Whilst admiring these schools and all that he saw, he could not help feeling great satisfaction in the thought that the Salesian Fathers had now come into his diocese.

The Bishop then thanked the boys for their prayers and their good wishes, and he asked the Rector to allow them to have the following day as a holiday, so that they might have a long week-end in

honour of his first official visit to the school.

The boys and their parents then went to the college chapel, where the Bishop gave Benediction.



### PALLASKENRY (Ireland).

Our kind Irish Co-operators and well-wishers are earnestly requested to direct their united efforts to make Ven. D. Bosco's first foundation in Pallaskenry, Co. Limerick. a great success.

Here two essential Salesian activities are being carried on:

- 1) Training youths to become practical and successful farmers.
- 2) Training young boys and young men for the Priesthood and Lay Brotherhood.

As a sum of over twenty thousand pounds has been sunk in this great undertaking, our Co-operators can easily realise how much the Salesians stand in need of their constant and generous support.

A Million Shillings Fund, under Our Lady Help of Christians' patronage, has already been started with a view of clearing off our present and future liabilities.

Offerings for Masses will also be of immense help, as also will Burses for necessitous vocations to the priesthood. Prayers, morning and evening, are said for our Co-operators by our priests, brothers and boys. Every Saturday a special Mass is offered up for Subscribers to our Million Shillings Fund. Those Subscribers who contribute ten shillings per annum towards this fund will be regarded as Special Benefactors and shall have a special Mass and Prayers offered up for their intentions on the 24th of every month.

All Communications to be addressed:—  
Very Rev. Father P. B. McCONVILLE, S.C.,  
Salesian Agricultural College,  
PALLASKENRY, Co. Limerick. Ireland.

### MONTEVIDEO (South America).

On February 8th last 410 ex-pupils of Don Bosco (Salesian Old Boys), and 160 Don Bosco Boy Scouts, with the Band of the Pius IX College, Buenos Aires, chartered a steamer at a cost of 10,000 dollars, and went to Montevideo to take part in the celebration of the fiftieth anniversary of the foundation of the Pius IX College in Villa Colón, Montevideo. In connection with this Golden Jubilee a monument to the discoverer of America, Christopher Columbus, was unveiled.

The monument is situated in front of the Pius IX College. Amongst those present at the inauguration were President Serrato and several high government officials.

When they landed at Montevideo the excursionists placed a wreath of natural flowers on the monument of Artigas, with the following inscription: "The Salesian Old Boys' Association of Argentine, on the occasion of the fiftieth anniversary of the foundation of the College of Pius IX, of Villa Colon, pays its respects to the native land of Artigas, January 30th 1927".

After this interesting little ceremony the visitors "commandeered" twelve special trams and proceeded to Villa Colón where they heard Mass and received Holy Communion, and subsequently they assisted at the inauguration of the monument to Columbus in the "Plaza Don Bosco".

At midday there was a big lunch in the Pius IX College where eight hundred guests were entertained, and the travellers from this side of Admiral Brown's River raised a quaint flagstaff from which streamed the Argentine, Uruguayan and Papal flags.

In the afternoon there were trips around the city, and after dinner in the Salesian College the excursionists took the boat at 10 p. m. on the return journey to Buenos Aires.



The buildings involved in the disastrous fire of Feb. 7th 1927.

### WATSONVILLE (U. S. A.).

On the 7th. of February of the present year there occurred at the Salesian Orphanage of St Francis a disastrous fire. The damage occasioned by the conflagration is estimated at some 60,000 dollars while the insurance policy covers a mere 39,000 dollars. The three structures involved in the disaster were the Church, the School, and the Convent of the Daughters of Mary Help of Christians. The outbreak was discovered at 12-30 a. m. on Sunday morning. The local fire brigade was summoned but the flames had gained too great a hold to be extinguished. The small pressure of water within the school area was a grave item in this instance. The flames lighted the country-side for miles around, being seen at Santa Cruz and Hollister. Naturally the concourse

of people was by no means small and many rendered such aid as was possible under the circumstances. Much bedding and other equipment taken from the laundry was saved as also were a number of agricultural instruments. A lamentable fact is that the machinery in the laundry had but lately been installed, and hence, was not covered by the insurance policy. By 2.30. a. m. the fire had consumed the Church, School and best part of the Convent.

The origin of the outbreak is uncertain. It is surmised that since it had its origin in the church the falling of the sanctuary lamp may have started the conflagration. Another theory is that of the fusing of the electric wire. The buildings are almost entirely built of wood, which fact goes far to explain the rapidity with which the flames spread. The larger church



Interior of church prior to the conflagration.

was built some twenty-five or thirty years ago and is situated close to the old structure which was also involved in the disaster. Valuable altar vestments and appurtenances were consumed before an attempt could be made to salvage them. A feature of the fire which attracted general attention was the fact that, long after the new church was a mass of ruins, the cross on the steeple still held its position. In fact the spire and front wall were the last parts of the building to crumble.

#### S. FRANCISCO. CALIFORNIA (U.S.A.)

Another attempt was made on the Salesian Church here. This constitutes the fifth attempt to blow up the church. The police have had the building under surveillance for some time but have been eluded on the present occasion when

success attended their efforts. Two individuals were surprised in the act of placing a bomb in the church and attempted to make good their escape. The police called upon them to stop, which order being ignored, the only course was to open fire. One of the dynamitards was killed and the other seriously wounded. Whether this dastardly work is merely the operation of some fanatics or due to the machinations of some secret society has not yet been discovered.

#### ST. PATRICK'S (Malta).

Prize-giving is perhaps, of all the days in the scholastic year, the one that is most eagerly awaited. Some look forward to this day as the final polish on the past year's work. Some as an augury for the future. Some, and this class is by far the most numerous, as an incentive

to greater efforts so that they too will be able to take a personal share in the great event on the next occasion. Parents arrive to see their children being awarded the fruits of industry. This day for them is really the only reward they obtain

Services and by the religious and civil authorities of the Island. The visitors were welcomed in a neat speech by the captain of the school, who pointed out the great work which the Salesians had done and were doing in the spiritual



The remains of the church at Watsonville.

The original building stands on the extreme right of the photo on p. 76.



The convent at Watsonville after the fire.

The convent is situated on the extreme left of the photo on p. 76.



for the many sacrifices they are obliged to make to give their children a good catholic education. To add splendour and solemnity to the occasion some important personage is usually invited to distribute the prizes, with the usual complimentary remarks, to the lucky prize-winners.

This interesting event took place at St Patrick's in the presence of Sir Thomas and Lady Helena Best supported by many distinguished members of staffs of the

and economic development of the Maltese and thus incidentally of members of the British Empire. The young orator went on to laud the educational advantages which were furnished by the School, and added the important fact that the boys were taught a trade, which made them ready to take their places in the battle of life, as soon as school days were over.

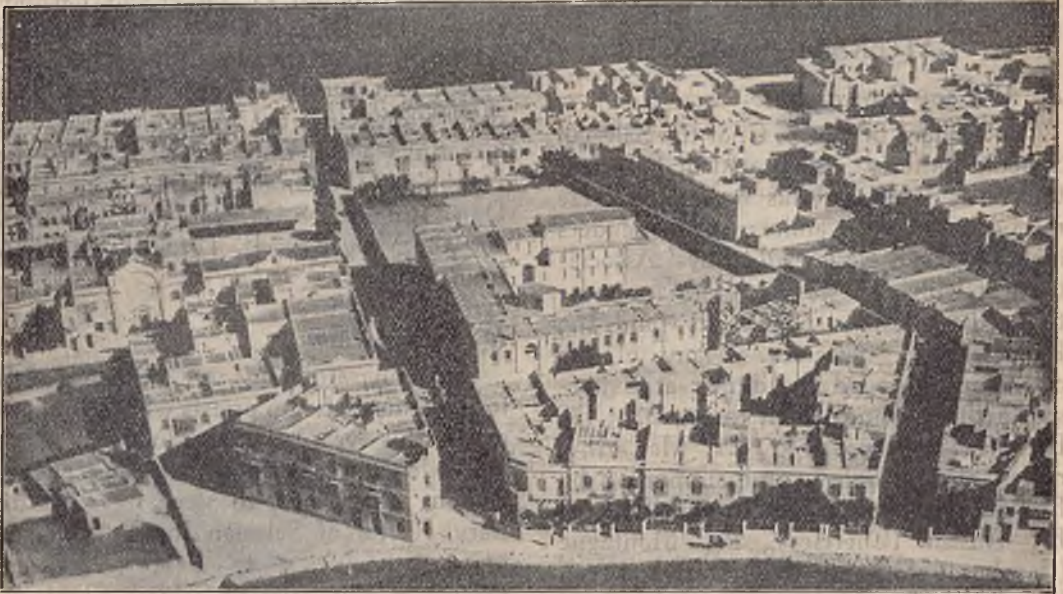
The Very Rev. M. J. Burke S.C. Rector of St Patrick's, after a brief interval, during which some musical items were ad-



mirably rendered, got up to address the assembled people. He pointed out the great number of boys who had issued from the Institute, and who were at present doing useful work for the social and economic progress of Malta. That the restriction of Salesian activity in Malta was due to the lack of room, which difficulty could be obviated by the attention of the Government being called effica-

credit both to masters and pupils alike. Particularly good was the Religious Examiner's Report which spoke in glowing terms of the high standard of instruction throughout the school.

Sir Thomas in rising to conclude the function expressed his delight at being privileged to be present at the prize-giving, and also Sir William Congreve's great regret at being too unwell to preside.



View of Siema from the air. The Salesian House is the centre building in the middle block of houses.

ciously to the need for more dormitories. The Rev. Speaker went on to remark on the difference in character which was noticeable in a few months after a boy had been under their charge. That the Ven. John Bosco must have had Malta in his early dreams, for it is no less than the truth that boys, who at home were incorrigible and disobedient, soon became models of good conduct. Fr. Burke thanked Sir Thomas and Lady Helena for their great kindness in presiding over the prizegiving and expressed the wish that they would favour the School with another visit in the near future.

The reports of the examiners were then read and suffice it to say gave great

He congratulated the Masters and boys on the magnificent reports which they had obtained. The speaker went on to remark on the splendid spirit which prevailed at St Patrick's, and congratulated the boys on their efforts to become good Christians, good workers and good citizens. That if they but acted up to the high standard which their masters demanded of them, they would be sure to be a credit not only to the school, not only to Malta, but to the British Empire.

The proceedings were brought to a close by the playing of the National Anthem. A word of praise is here due to the excellent manner in which the band rendered the pieces of music and this in

spite of the fact that the instruments are somewhat out of date.

Before departing Sir Thomas and Lady Helena again expressed their pleasure at being present and their intention of making the school a private visit in the near future.

## Silver Jubilees.

BATTERSEA (London).

*Fr. William Brown, S. C.*

Fr. William Brown S. C. of the Salesian School, Battersea, celebrated in February the silver jubilee of his ordination. He received numerous addresses, the senders including the Salesian Old Boys' Association, of which he was secretary for some time, the students of Cowley, and the Postulants at Battersea. Many of his colleagues attended the dinner at Battersea in the evening, when the toast of Fr. Brown was proposed by Fr. McCarthy, rector of the house, and supported by Fr. McCourt (Bolton), Fr. Franco (Oxford) Fr. Austin (Chertsey), Fr. Montague (Farnborough), and Bro. Patrick Breen (Cowley). All the speakers paid tribute to the good work and qualities of Fr. Brown, Fr. McCarthy describing him as the "father, philosopher, and friend to all". "That is why nearly every member of the Society in the Province has remembered him and sent congratulations", added Fr. McCarthy.

FARNBOROUGH (Hants).

*Fr. Philip Williams, S. C.*

Fr. Philip Williams, S. C., celebrated his silver jubilee in the priesthood in February at the Salesian School, Farnborough. The jubilarian was ordained by His Eminence Cardinal Bourne on February 22, 1902. Since then he has laboured at Battersea, Chertsey, Burwash, Fleet, Alton,

and Crookham, and he was among the first band of Salesians to go to Farnborough. An entertainment was organised in Fr. Williams's honour, and his many friends in the various missions he had served, assembled in the school hall to offer him their congratulations and to make presentations. One of the gifts was a beautiful old English chalice. Among the speakers on the occasion were Fr. McCourt (Bolton), Fr. Sutherland (Farnborough), Frs. Harrod (Chertsey), Brownrigg (Oxford), and Ramspott (Burwash). A telegram was received from Cardinal Gasparri conveying the Apostolic Blessing. Greetings were also received from the Bishop of Portsmouth, the Very Rev. Don Rinaldi, S.C. (Superior-General), and the Very Rev. E. Tozzi (Provincial), from Alassio.

### *In Anticipation.*

Our congratulations are tendered also to the other Salesian priests whose Jubilees occur this year, namely to Very Rev: J. F. McCourt, Rector of Salesian College, Bolton, Lancashire, to Very Rev: M. de Bary, Rector of Salesian Institute, Capetown, Sth Africa, to Rev. J. Flower, Prefect of the Salesian School, Chertsey, Surrey. To each and all our sincerest good wishes for many more fruitful years in the Salesian Society of which they have proved themselves such zealous members. *Ad plurimos annos.*

*Was there a generation extant in Catholic history when the Church was not despised and persecuted? In what generation has she drawn the sword? In what generation has she counseled her subjects to make war? We can judge the present by the past and so judging the Church does not wish war. No matter how grave the persecution may be; no matter how serious may be her sufferings; no matter how tyrannous may be the usurpation of the rights of her citizens, the Church stands for a just and honorable peace.—Catholic Union and Times.*

## The Co-operators at Pallaskenry (Ireland).

On Sunday, January 29th, the Salesian Co-operators held their annual re-union at Copswood Agricultural College, Pallaskenry. Despite the inclemency of the weather the College Hall was fairly well filled when the Rev. Father C. Mangan, P. P., Pallaskenry and Kildimo, took the chair.

### *The Cheerful Spirit.*

The Rev. Chairman, who was supported by the Rev. Father Rector, opened the meeting with a happy little speech in which he emphasised the necessity of cultivating always a cheerful spirit, such as one clearly sees indicated in Ven. Don Bosco's life. Gloominess at present seems to be the bane of modern life, and especially is this noticeable in agricultural districts. Such a pessimistic spirit kills enthusiasm, saps vital energy and prevents progress in any sphere of activity whatever. If, therefore, we are to succeed in our various avocations, and more especially in the farming industry, let us, like Don Bosco, put our confidence in God and be always cheerful, enthusiastic, persevering and energetic.

### *Splendid Achievements.*

Rev. Father Rector, who followed, gave a survey of Salesian achievements at home and abroad during 1926. Forty-four new houses in the Old and the New World, he said, had been opened by the Salesian Fathers and Sisters. Some of these, which are located in India, Poland, Spain, Italy, and United States, are important technical and agricultural schools, and these, no doubt, will become in time potent factors in Catholic, social and religious life. It is both consoling and encouraging to record that Salesian Novitiates were never fuller than last year. The actual number of novices exceeded 800. Re missionary activity, upwards of 150 professed Fathers and Brothers and Sisters left Turin for Japan,

India, S. America, and Africa. Recent official statistics show that the Salesian Society has 7,000 professed members, whilst their nuns are more than 5,500. Turin's great Salesian Missionary Exhibition, which was held from May until October, 1926, was a splendid success from every point of view. Over 300,000 persons, representing all classes of society, visited this unique attraction. Nor has the Limerick Salesian Foundation been wanting so far as encouraging results are concerned. In the agricultural examinations set by the Government Inspectors, the successes were 90 per cent. Whilst a few of these successful candidates are now at Cork and Dublin attending the higher courses in agriculture, the majority are now working on their own farms happily and successfully. At the Kilmallock and Newcastle-West Agricultural Shows 16 prizes were obtained for agricultural produce, cattle, poultry and pigs. The pedigree dairy bull calved in 1925, which secured a double first prize, was awarded the County Limerick Pitt Cup. Another double first prize was awarded to the young boar farrowed early in 1926. The coveted agricultural medal awarded for the best aggregate results was also secured by the College. In October last the members of the Agricultural Committee for Co. Limerick which visited the College expressed their entire satisfaction with the work carried out in the various departments. Re the Literary and Commercial sides of the College, twenty-nine boys were presented for public tests in which 26 passed, 2 securing honours. Our hearty thanks, went on the Rev. Father Rector, are due to our Co-operators and friends who in June last organised the Copswood Bazaar and Fete, which, both from a propaganda, as well as a financial point of view, proved to be a signal success.

The new wing to the College, which comprises a spacious dormitory for 60 boys, three large class rooms and a well-equipped science laboratory is now reach-

ing completion. Other necessary improvements have been effected in the College Chapel, Library, Ball Alley and Gardens.

### “*Christian Freemasonry.*”

Rev. Father Sutton, C.S.S.R., expressed his great pleasure at being present at that Salesian meeting, and regretted that his Superior, Very Rev. Father Kilbride, C.S.S.R., owing to circumstances, could not be with them. He encouraged the Co-operators to unite and organise more and more, so that their efforts for Church and Country might have the best possible results. To him the International Association of Salesian Co-operators appeared to be a kind of Christian Freemasonry, which is doing immense good everywhere, and is certain to be always a formidable barrier to Communism.

Mr. Joseph Duggan, a Salesian promoter of Limerick, suggested that wherever Co-operators are sufficiently numerous, centres of organisation ought to be established. He agreed with Father Mangan that there certainly was an attractive spirit of cheerfulness in Salesian life.

Mr. Patrick Sheahan, C.E., of Limerick, said that he considered it a great privilege to be a Salesian Co-operator. Ven. Don Bosco's Society powerfully appealed to him as a wonderful factor in the educational world, especially in the treatment of difficult or delicate cases. The Salesian system of education had a charm all its own which won not only a boy's respect and obedience, but also his heart.

Miss Wallace, N.T., Rathkeale, on behalf of the Lady Co-operators, assured the Salesians that they would do their utmost to increase the number of Co-operators during 1927.

The Rector then, in the name of the Salesians, cordially thanked the Rev. Chairman and Father Sutton, and the Co-operators for their coming to Copsewood that evening.

Solemn Benediction of the Blessed Sacrament followed—Father Mangan was celebrant, Father Sutton, C.S.S.R., and Father Grey, S.C., being assistant priests. The College choir rendered the “O Sautaris”, and “Tantum Ergo”, very devotionally.

## LEST WE FORGET

Salesian Co-operators who, after having been to confession and communion, visit *any* church or public chapel, as also those, who living in community, visit their private chapel, and pray for the intentions of the Holy Father, can gain—:

### *A Plenary Indulgence.*

*Every month—*

- 1) On any *one* day in the month at their choice.
- 2) On the day on which they make the Exercises for a Happy Death.
- 3) On the day on which they assist at a Salesian Co-operators' meeting.

*On each of the following days—*

May 24th	Mary, Help of Christians.
May 26th	The Ascension.
June 5th	Whit Sunday.
June 12th	Trinity Sunday.
June 16th	Corpus Christi.
June 24th	Nativity of St. John the Baptist.
June 25th	Sacred Heart of Jesus.
June 29th	Sts Peter and Paul.
June 30th	Commemoration of St Paul.

It is also worth remembrance.

That, *on the sole condition of being in the state of grace* the Co-operators, who, *in the midst of their daily work*, unite their hearts to God by a short ejaculation, can gain each day—:

1) For any *one* of these ejaculations a *plenary indulgence*. The choice of the particular ejaculation is left to each one's discretion.

2) For *each of the others* 400 days indulgence each time.

NB. Those Co-operators who, on account of sickness, cannot go to visit a church, can gain the above indulgences by reciting *at home*, Five Our Fathers, Five Hail Marys, and Five Glory be to the Fathers according to the intentions of the Holy Father.



Montevideo. Church of Mary Help of Christians.

## Fifty years of Salesian activity in Uruguay.

When the year shall be declining to its fall, when all the world shall be looking forward to a new year 1928, Uruguay will be preparing to celebrate the fiftieth anniversary of the arrival of the Salesians. Without unduly flattering the Uruguayans we can heartily congratulate them on the splendid progress attained, and join them in their *Te Deum* of thanksgiving, with hearts full of gratitude to God and to Mary Help of Christians, remembering nevertheless the old time axiom that "God helps these who help themselves" or in more solemn language "*Facientibus quod est in se Deus non denegat gratiam*".

\* \*

One fine morning in May 1876 John Cagliero, Salesian priest, departed from

Buenos Aires, where he had spent the five months since his arrival from the 'old world', and pushed on as far as Montevideo. It seemed to him that this was to be a scene of great Salesian activity. The future prospect for the Congregation in this place was distinctly rosy.—One thing alone was wanting, an important thing, the personnel with which to start the work. Fr. Cagliero sat down and wrote to Don Bosco stating the position.

The reinforcements were not long in forthcoming. On December 26th of the same year a band of missionaries, small doubtless, as was to be expected in those pioneering days, disembarked at the Uruguayan capital. The leader of the party was a young priest, above the average height, with close-cropped

sandy hair, and a face full of character expressive of energy and of vitality. No difficulty was experienced in reading in this face that decisive and progressive spirit, which caused Don Bosco, when watching this young priest playing in the playground of the Oratory at Turin, to exclaim "What a magnificent missionary that young man will make". The young priest was none other than Fr. Lasagna.



Statue to Mons. Lasagna at Villa Colon.

Don Bosco had occasion in 1862 to visit Montemagno d'Asti. Here among others he especially noticed the animated countenance of young Lasagna. Don Bosco had come with his boys from Castelnovo at the invitation of the Marquis Fassati who passed the summer at Montemagno. Naturally the band accompanied the expedition. The music, as is always the case, brought everybody to the door and particularly concentrated the young element near the band. In

the front rank of eager spectators, or rather listeners, was Louis Lasagna, a boy of some twelve years, a real boy full of mischief and fun.

Don Bosco took the boy by the hand and without any preamble said "Come along with me. We shall be good friends". The boy's mother was a witness of the scene and was on the point of expostulating with the good priest when he forestalled her with the remark "Have no fear, let him come with me. I assure you he will succeed in his vocation".

The words of Don Bosco were indeed fulfilled. The life of this young boy has been written, recounting his trials, his success, and his death in 1895 in a railway accident in Brasil, in the full vigour of his powers at the age of fifty-five.

He left behind him two new provinces of Salesian activity, one in Brasil, the other in Uruguay: he had started the Missions of Matto Grosso and had been for two years titular bishop of Tripoli. That this last mentioned honour would come to his beloved son Don Bosco also foresaw. When Don Lasagna, after a sojourn of some months in Europe in 1886, was leaving for America. Don Bosco quietly inserted in his luggage a small box which was not opened until Don Lasagna arrived at his destination. The box contained a magnificent gold chain with a piece of paper on which was written in the uncertain handwriting of the Venerable Servant of God the following words "To the second Salesian Bishop". The first, Mgr Cagliero Vicar Apostolic of Patagonia, had been consecrated in 1884 Bishop of Magida.

\* \*

Fr. Lasagna took up his abode at Villa Colon about six miles from Montevideo. On the 2nd of February 1877 the first college at Villa Colon was inaugurated. Without any delay, he there installed what did not seem of primary necessity but upon which he had set great store, namely, a vast and well-stocked library,

a museum of natural history and a meteorological observatory. Also at other posts in his district he established these observatories.

Thus even if he was not personally responsible for the marvellous collection of South American beetles, and the magnificent collection of butterflies, of every imaginable hue, which were so enthusiastically admired at the Vatican Exhibition

(Europe) were in place, he had the whole installation blessed by Mgr Mocceni who was later made a cardinal and then Papal Internuncio to Brasil.

The government did not hesitate to establish a line of communication of some six miles from the Central Post Office at Montevideo to the Salesian Observatory at Villa Colon, in order that the various readings and other meteorological



Montevideo. School of Arts and Trades dedicated to Jesus Adolescent.

in 1925, and still more recently in our own Exhibition at Turin in the past year, and which have been returned to Rome to remain permanently in the Lateran museum, nevertheless to him in great part is the credit for these collections due.

For these his observatories another fortune was in store. The one at Villa Colon was for a long time the national observatory. Expressly had Fr. Lasagna had built a very high tower and when all the instruments (which came from

events might be to hand at the soonest possible moment.

Thus from the loneliness of his tower, in virtue of his patience and knowledge, the observer, Fr. Louis Morandi, was successful in foretelling with certainty, the period of the four tempests which year by year, like demons let loose, ravage, the coasts of the country. Also did he succeed in foretelling the approach of cyclones and hurricanes and by reporting them to the port of Montevideo many

and many a shipping disaster was averted. The observatory at Paysandú has an history equally interesting but for the moment we will leave it aside and turn



Fr John Rodriguez. First South American Salesian.

to another field of activity of Fr. Lasagna.

Louis Lasagna was of the district of Asti, a son of generations of vine-growers. Vainly on his arrival in Uruguay did he seek the industry to which his forebears had been accustomed. It was a hot house production and only grown to furnish grapes for the tables of the fortunate few who could afford the prohibitive price demanded.

The lack of this industry was blamed on the climate and the soil. Indeed, in point of fact, Fr. Lasagna's first experiments were the reverse of successful. But these were by no means conclusive. They merely went to show that the South American specimen of vine would not grow anywhere in the country but only in cultivated gardens and hot-houses.

The young missionary then turned his

attention to European vines. From Italy and France he obtained some twenty different qualities of vine. He founded a great nursery and commenced experiments. Of the twenty qualities, some were absolute failures, others gave middling results, while four or five plants gave great satisfaction. These last mentioned were the ones to which attention was devoted. These new vines, cultivated in the famous Guiot system, gave on an average twenty-eight or thirty pounds of grapes to the crop, which produced some very excellent wine. To make the utmost of this success Fr. Lasagna brought to the work a certain number of Piedmontese whose knowledge of the art of cultivating the vine was of inestimable value. Today Uruguay drinks the wine of these vines. It must be well understood that the above are but two of the many fields of the activity of Fr. Lasagna. He found time also to found parishes, to build schools, to erect workshops, to conduct arguments in "*El bien publico*" of Montevideo. At his death seven Salesian Houses of various scope existed in Uruguay, six in Brasil and the Mission of Matto Grosso had been started.

Today in Uruguay alone there exist at—:

<i>Montevideo</i>	4 Elementary Schools with 900 day-boys.
	1 Professional School, with 300 boarders: this house will accomodate 500 on the completion of the new workshops.
	2 Parishes.
	3 Public Churches.
	10 Festive Oratories.
<i>Villa Colon</i>	1 Secondary School (150 boarders: 300 day-boys).
	1 Festive Oratory.
	2 Observatories—one meteorological one astronomical.
<i>Manga</i>	1 Agricultural School—The famous Jackson School at which last year were present the ministers of Agriculture and Labour,



the director of the national Institute of Agronomy at the yearly examinations.

- 1 Secondary School. (100 Boarders).
- 1 Parish.
- 1 Festive Oratory.

Then, further inland in Uruguay, at *Mercedes*

- 1 Elementary School (300 day-boys).
- 1 Public Church.
- 1 Festive Oratory.

*Paysandu*

- 1 Secondary School (50 boarders: 400 day-boys).
- 2 Elementary Schools.
- 2 Parishes.
- 2 Festive Oratories.

*Salto*

- 1 Observatory.
- 1 Elementary School.
- 1 Parish.
- 1 Festive Oratory.

*Las Piedras*

- 1 Elementary School.
- 1 Parish.
- 1 Festive Oratory.

*Sayago*

- 1 Elementary School.
- 1 Festive Oratory.

A brief examination of the above data will reveal the fact that there are but four colleges catering for boarders. This arises from the disposition of the South Americans. They do not take easily to the somewhat curtailed life of a boarding school. In point of fact the Salesians are the only congregation to attempt the boarding school at all. The Jesuits have no boarders either in Uruguay or in Brasil.

In short, in a country of some 8000 square miles, but of merely a million and a half of inhabitants, two-thirds of whom are concentrated in the cities, the Sons of Don Bosco, have succeeded in establishing:

- 3 Secondary Schools.
- 11 Elementary Schools.
- 1 Professional School.
- 1 Agricultural School.
- 8 Parishes.
- 4 Public Churches.
- 18 Festive Oratories.

The eight parishes attend to the spiritual needs of about 300,000 souls, and the

Festive Oratories average an attendance of 500 children. Moreover, the Salesians have built three churches in Montevideo namely, Our Lady Help of Christians, St. Michael and St. Francis of Sales.

To conclude, three encouraging signs.

1) The Old Boys' Association is both flourishing and progressive. It has its own review "Don Bosco", to which in eight branches there are 7,000 subscribers. Also the Salesian Old Boys are the leaders of the Catholic youth of the country.

2) *Seven new foundations* have been made within the last ten years.

3) Vocations to the Congregation are numerous. Of the 180 Salesians working in the Country between 130 and 140 are Uruguayans.

It was finally from Uruguay that the first South American Salesian priest hailed. This was Don Juan Rodriguez in 1883. It was also from this state that



Sister Laura Rodriguez. First recruit for the Daughters of Mary Help of Christians.

the Daughters of Mary, Help of Christians obtained their first recruit.

Truly we, together with our brethren in South America, have good reason to rejoice over the progress made and to thank God for all His manifold benefits. "As a grain of mustard seed..."

## Statistics of Salesian Missions at the end of 1926.

N.	MISSION	REGION	STATUS	Priests	Clerics	Con-nu-ors	TOTAL	Daughters of Mary Help of Christians
1	Northern Patagonia . . . . .	Argentine	Mission	59	52	65	176	100
2	Southern " . . . . .	"	"	21	3	10	34	20
3	Magellan . . . . .	Chile	Vicariate	21	6	11	38	50
4	Central Pampas . . . . .	Argentine	Mission	24	7	5	36	18
5	Grand Chaco . . . . .	Paraguay	"	8		3	11	
6	St Catherine . . . . .	Brazil	"	12		2	14	
7	Matto Grosso . . . . .	"	Prelature	41	12	34	87	52
8	Port Velo . . . . .	"	"	2		1	3	
9	Rio Negro . . . . .	"	"	9	1	10	20	8
10	Méndez and Gualaquiz . . . . .	Ecuador	Vicariate	20	10	18	48	12
11	Leper Islands . . . . .	America	Mission	14	2	6	22	13
12	Palestine . . . . .	Asia	"	34	41	25	100	
13	Asia Minore . . . . .	"	"	4			4	
14	Constantinople . . . . .	Turkey	"	5	2	1	8	
15	Southern India . . . . .	India	"	8	1	2	11	10
16	Calcutta . . . . .	"	"	2		1	3	
17	Assam . . . . .	"	Prefecture	20	46	15	81	6
18	Malacca . . . . .	"	Mission					
19	Macau, Heung-Sham . . . . .	China	"	21	35	8	64	
20	Shiu-Chew . . . . .	"	Vicariate	15	1	3	19	
21	Shanghai . . . . .	"	Mission	3	5	8	16	
22	Kiu-Sciú . . . . .	Japan	"	6		3	9	
23	Egypt . . . . .	Africa	"	20	5	8	33	16
24	Algiers and Tunis . . . . .	"	"	19	8	9	36	10
25	Higher Luapula . . . . .	B. Congo	Prefecture	16	4	11	31	
26	Cape of Good Hope . . . . .	Africa	Mission	8	9	7	24	
27	Kimberley . . . . .	Australia	Vicariate	4		1	5	
28	Melbourne . . . . .	"	Mission	1		1	2	
<i>Total</i>				417	250	268	935	315

N.B. — The above statistics regard only the members of the Salesian Society and the Daughters of Mary, Help of Christians at work in the regions specified.

Also these statistics are exclusively Missionary and do not take any account of the 145 Institutes founded in America, wherein are engaged some 1647 Salesians and 128 houses, wherein some 1669 Daughters of Mary, Help of Christians perform their self sacrificing labours.

**SALESIAN OLD BOYS' ASSOCIATION.** — *"Now is the acceptable time... So come apart and rest awhile". A spiritual retreat by Rev. Vincent McNabb, O. P. for Salesian Old Boys at Salesian School, Battersea, from Friday evening, July 29th to Monday morning, August 1st,*

NB. — A Char-a-banc trip to Chertsey-on-Thames will be arranged for Monday afternoon August 1st. For further particulars apply to The Secretary S.O.B.A. Salesian School, Surrey Lane Battersea, London. S. W. II.



## An Old Boy's Corner

### Salesian School Reunion.

#### *Bishop of Portsmouth's interest.*

"Let's praise our school with ringing cheers.

The School we'll love, throughout the years"

These words, forming part of the Farnborough Salesian School song, typify the attitude of ex-scholars to their old school and were sung lustily by over one hundred past scholars, who gathered at the Queen's Hotel, Farnborough, to celebrate the annual re-union of the Salesian Old Boys' Association. The re-union is always a keenly anticipated event and, this year, was an unqualified success.

The Bishop of Portsmouth (Rt. Rev. W. Cotter, D.D.) presided.

The first toast was that of "The Pope and the King", submitted by the Bishop without preface.

Father Sutherland then proposed the "Health" of the Bishop of Portsmouth", and in doing so said he might say that the numbers who had turned up that day had been a great surprise to the entire school. He thought he could give the reason, and that was the expectation past students had of meeting one of the dearest friends of the school—his Lordship the Bishop of Portsmouth (loud applause).

Upon rising to reply the Bishop drank the health of "My dear boys," and afterwards went on to say that Father Sutherland had told them how he (the Bishop) had come to their gathering with great difficulty. True it was that he had had to separate his journey and had made it partly by car and partly by train, but both had been very comfortable. If he had

had difficulty in coming he could comfort himself that evening with the words of Thomas Moore: "Doth not a meeting like this make amends".

#### *The Association.*

Afterwards his Lordship said he had been asked to propose the toast of the Association, the S.O.B.A.F.—which sounded something like sober. He did not know why he had been "pitched upon" to propose that toast, because that was his first visit to the Association of Old Boys, but if their gatherings in the past had come up to the sample they had had that evening, and if those in the future reached the same level, and the Association did all its work as thoroughly as it had that evening, he thought it would forge ahead. He was delighted to give them the toast of the Association, and hoped that it might flourish and continue to do the good work he was sure lay before it.

Father Noonan (Secretary to the Association) thanked his Lordship for proposing the toast.

In proposing "Alma Mater," Mr. Hugh O'Connor said their school should not be judged upon examination results (applause), although the Farnborough Salesian School had no reason to be ashamed of its examination results. But he thought a school—and especially a secondary school, should be judged by the finished product—the old boys. It ought to be judged by the service its old scholars had given to the Church and State. That was the *raison d'être* of a secondary school, and he need not plead for the justification of the Salesian Schools, because the Old

Boys' Association was the justification of the school (applause). He thought all knew what was the value of the Association. The Salesian School at Farnborough had given ten Priests to the Church, and some of them were serving in the diocese of his Lordship. Beside this, it had given four doctors. Priests and doctors were doing work of primary importance to the Church and State and to humanity in general. Outside these spheres the school had given 35 University students, who were preparing to take their share in important work. There were others who were doing work which, while not perhaps of primary importance, was of accessory or complimentary importance in other walks of life. They could claim that the school was serving the State in times of peace as well as in times of war, and they all knew how well they had served in the latter. It might be impertinence on his part to tell the old boys that they should recommend their school on all occasions. That was the least they could do for the school, and while speaking on this subject he would like to be permitted to couple with the toast the name of Father Sutherland. His name and that of the Salesian School of Farnborough were synonymous terms. The school had been lifted to its present high position by Father Sutherland, under the patronage of the Bishop of Portsmouth (applause). Finally, the speaker said that was his third dinner within three days (laughter) —he meant really "posh" dinner, and he must say that the third one, namely, the present, was the most pleasing of them all. The other two had been in the nature of duties, but the present was a pleasure.

The toast was given musical honours, the school song being sung with enthusiasm.

#### *A sad duty.*

Father Sutherland afterwards rose to perform "a rather sad duty," which, he said, was customary: that was to remember the dead. During the past year one very dear boy had passed away in Lieut. Charles Hall, whom they remembered as

"Charley Hall", who was wounded in the war and died from the effects of his wounds last month. Particularly sad was this fact since he had only recently been married. The old boys showed their sympathy by standing and the prayer for the departed was uttered.

In submitting the toast of "The Visitors" Father Sutherland said all were very pleased at the great honour conferred upon them by the presence of so many distinguished guests.

#### *A fine record.*

In responding on behalf of the Visitors, Dr. Bindloss, Chairman of the Farnborough Council, thanked the Old Boys' Association for inviting him to be present, and also thanked Father Sutherland for his kind words. It was always a great pleasure for him to get among Salesians, whether it was among his good friends, the staff, or the present pupils, or the old boys. He was beginning to think that the only opportunity he would have to meet Salesians would be to meet the old boys, because Father Sutherland was such a marvellous organiser that he had even organised sickness out of the school. He had had a very sad report to make at the prize-giving event when he had said there had not been a single occupant of the school hospital during the whole of the term. The Christmas holidays, however, had intervened, and the boys had been given a few extra days, and the result was that upon reopening there were several cases of sickness. He did not wish to be locked out by the absence of sickness, because there was something about the boys which gave him an intense interest in them. Whether it was the teaching of Don Bosco or whether it was their association with those happy folk who came from across the sea, he could not say, but in any case the boys were most interesting, and he always liked to be amongst them. A previous speaker had mentioned what the school had done for the church and also for medicine, and he had just heard of the success of some of the boys in his own profession. P. J. Bourne had just taken first place in medicine in the United States (applause).

R. Burke was now house surgeon at St. George's Hospital, and O'Mara was house surgeon at Guys. The only fault he could find was that his own hospital, St. Bartholomew's, was not represented so far.

Father Sutherland expressed the thanks of the Association to the artistes who had provided such thoroughly appreciated music during the dinner. They were also very grateful to the hotel proprietors for the excellent dinner, and he also thanked Father Williams for his splendid services.

### *A proposal.*

It was mooted at the Reunion that the committee had in view the possibility of forming a Sports' Club for the S.O.B.A. F. Whether this will materialise or not depends in great measure on the members of the Association. Combined effort is essential and the members are urged to do their utmost to make the plan possible.

There was also a whisper of a party being formed to visit Lourdes or Rome in the forthcoming vacation. The Secretary, the Rev. J. F. Noonan S.C. will be pleased to furnish particulars about the same. Also if any member would like to bring a friend, he would be welcome. The rates for travelling are to be at a reduction but any further information can be obtained from the source quoted. Any member, who can arrange the time and money for this expedition, is strongly advised to do so for "travelling is a liberal education", and education in things catholic can be obtained in no more effective and pleasurable manner than by visiting places redolent the past and present power of the church.

### **Three memorable maxims.**

*Over three doors of the Cathedral of Milan, Italy, are three inscriptions. The first, amid a wreath of sculptured roses, reads—"All which pleases us is but for a moment." Over another door, around a sculptured cross, we read—"All that which troubles us is but for a moment". On the central door we read—"That only is important which is eternal".*



### **Our Lady Help of Christians.**

*Our Lady, Help of Christians  
Help us give  
To Jesus Christ each moment  
That we live,—  
To others, such sweet service  
As they claim  
Aloud or without murmur  
In His Name.*

*Our Lady, Help of Christians,  
Help us place  
Our feet where Truth and Honour  
Start the race—  
To hold to both regardless  
Of the cost,  
Though shouts about us tell  
Our game is lost.*

*Our Lady, Help of Christians,  
Help us know  
That life may bigger with  
Our vision grow:  
The stars that in their courses  
Follow free  
Our Lady, Help of Christians,  
Help us see.*

MARY HALLINAN.



## DEVOTION TO OUR LADY HELP OF CHRISTIANS

*"Men say that loving thee I dim  
The glory of Thy Son Divine,  
But otherwise I learn of Him,  
And call thee His, and find thee mine."*

### Converted by the Madonna's Smile.

This charming incident is taken from the *Bulletin* of the Festive Oratory of St. Hippolytus at Drome.

"It happened that I was staying at Couterets at the time that the apparitions at Lourdes had set the whole world talking. I was no believer in the existence of God; I was a wanderer from the true fold of Christ and I might even go as far as to say, that, in so far as was practical, I was an atheist.

I took up the paper one morning, and scanning its contents came across the report on Lourdes. "The Virgin" so ran the report "had smiled at Bernardette". Actuated by an impulse to prove the child an ingenious liar, I took train for Lourdes. I went to the Soubirous' house and found the child occupied in mending some stockings. I spoke with her and suddenly propounded the following question. "Tell me, how does this good Lady smile?"

With great modesty the little girl replied that it was beyond the powers of mortal to reproduce the radiant vision of the smiling Madonna.

I insisted and asked her whether she could not at least try to reproduce the smile, adding that I was an unbeliever and had no faith in apparitions. Immediately the child's face became overcast, and she said.

"Since you are a sinner, I will attempt to reproduce the Virgin's smile".

Rising slowly, Bernardette joined her hands and smiled. The smile was heavenly and such that never before or since have I seen such on the lips of any mortal. For my own part I remained immovable before the child fully convinced that here I was privileged to see the smile of the Virgin on the face of her little client.

From that time forth I carry in the intimate depths of my soul the memory of that ravishing smile. I have lost my wife and my two children, but notwithstanding I do not seem alone in a bleak world. The smile of the Virgin is with me always".

These lines were signed by the Count of Bruissard who since this event is familiarly known as "the convert of the Madonna's smile".

\* \* \*

Children, do you wish to experience the smile of the Madonna? There is no difficulty.

If from her throne she presides over your games, if she sees you in "serried ranks" playing heartily the games which are adapted to your age: if she is the one in whose honour you do these things,

*then, will the Virgin smile.*

If from the little boy pushing a hoop or driving a top, to the "elders" at hand-

ball or football she sees all ready to refer their actions to her,

*then, will the Virgin smile.*

If from her altar in the School chapel or church she notices every Sunday, at least, at Holy Mass and communion, the child with its piercing treble, the boy with his breaking voice, the young man with his cavernous bass,

*then, will the Virgin smile*

If from her throne in the church she sees the readiness with which you delay your play a moment to come in and pay your respects to her in a short *Ave Maria*,

*then, will the Virgin smile.*

Finally if at the yearly Retreat she sees you assisting with all the earnestness of your young hearts; if she sees you attending to the needs of your souls with sincere desire for forgiveness and amendment: if she sees you storming the confessional so as to give the confessors little respite; if she sees you all, from the child to whom the sermons are hardly intelligible, to the upper sixth to whom no word is unintelligible attending with interest to the preachers,

*then, will the Virgin smile.*

\* \*

And you, oh grown-up men and women would you experience the Virgin's smile? It is just as easy as for the children.

If from her throne above she sees you fighting hard to be good catholics, to give good example, to be true to the principles inculcated in your childhood days,

*then, will the Virgin smile.*

If she sees you struggling to give your children a catholic education: if she sees you faithful to your duties in life: if she sees you earnest in the personal training of your children: if she sees you trying

as far as possible to model your home on the home of Nazareth,

*then, will the Virgin smile.*

If she sees you ready to give a helping hand to some less fortunate brother: if she sees you ready to give advice to the wayward soul: if she sees you ready to welcome the penitent sinner and help him along the path of virtue,

*then, will the Virgin smile.*

If she sees you ready to co-operate in any good work which may be at hand: if she sees you willing to advance the kingdom of God, at the cost of some sacrifice: if she observes your readiness to uphold your faith: if she sees you in the midst of your daily work offering up a short ejaculation,

*then, will the Virgin smile.*

Let us all then merit the Virgin's smile. Don Bosco will aid us to obtain the wonderful and inspiring smile of her, whom all poets have hymned, whom all saints have praised, but who is best know to us as,

*Help of Christians, cause of our joy,  
Pray for us.*

### The Great Promise.

*Our Lord told St. Margaret Mary that He was longing for the love of men. Souls whom He had redeemed by His blood were turning coldly away from Him. Love for Christ was shrivelling up in the heated passions of mankind.*

*His love for man was not returned and in His complaints to the saint He bade her establish the devotion to His Sacred Heart. He would win back man's love by showering on him still greater love and giving him as the object of his adoration Christ's burning love for us all.*

*Now, the special manifestation of this devotion was the Communion of Reparation, especially on the first Friday of every month. For anyone making a novena of First Fridays Our Lord made the most wonderful promise of all, the grace of final perseverance.*

## "Ave Maria"

*Fairer than the morn,  
Purer than the dawn,  
Maid with heart forlorn,  
Ave Maria.*

*Sweeter than the skies,  
Rose of paradise,  
Maid with sinless eyes,  
Ave Maria.*

*Loving as a flame,  
Endless be thy name,  
Burn away our blame,  
Ave Maria.*

*Wondrous as the sea,  
God's felicity,  
Maid who lovest me,  
Ave Maria.*

*Heaven's golden gate,  
Maid immaculate,  
Mother, for us wait,  
Ave Maria.*

## GRACES AND FAVOURS

CHERTSEY (England). — Kindly publish our heartiest thanksgiving for two special favours received through the intercession of Our Lady Help of Christians, after making a Novena as suggested in the Bulletin, and promising publication.

S. C.

ENGLAND. — All thanks to Our Lady and Dominic Savio for success in two important examinations.

E. de M.

PAS DE CALAIS (France). — My daughter was given up by many doctors as being a hopeless case. It was but a question of hours. In my distress I had recourse to Our Lady Help of Christians. Almost immediately my daughter fell into a calm sleep which preceded her convalescence

and complete cure. "Thy gifts are strewn upon my way like sands upon the great sea shore".

F. L.

TULLE (France). — Unemployment! I too was a sufferer of this somewhat ubiquitous malady. My son had no work and had no prospect of getting any. However since Don Bosco had, at various critical moments in the past, obtained several unexpected favours from Mary, Help of Christians, for us, I had recourse to him once more. I had not long to wait for an answer. Employment came from a most unexpected quarter and I am now in a position to show in some small way my sincere gratitude to the Help of Christians.

B.



Our Co-operators and Readers are asked to pray for the eternal repose of the souls of the following Salesian Brethren and Co-operators who have died recently.

Very Rev. J. I. Curran, D. D. New York (U.S.A.).

Rev. George Carton, Chester (England).

Rev. J. Kaladay, Travancore (India).

Sister Mary Alban, London (England).

Mr. Joseph Miesch, Mulhausen (Alsace).

Mr. James Fahilee, Michigan, (U.S.A.).

Mr. Charles Casey, Larne (Ireland).

Mrs. Honora Sullivan, Mass (U.S.A.)

Mrs. Sarah Mulvenna, Larne (Ireland).

Mrs. Julia Maloney, Mass (U.S.A.).

Mrs. Anne Fay Tubber, Wicklow (Ireland)

Hon. E. Bonavia, Sliema (Malta).

Lady M. Callif, Sliema (Malta).

†††



# THE LIFE OF THE VEN. DON BOSCO

By G. LEMOYNE of the Salesian Society.

## CHAPTER XXIX.

(CONTINUED).

*Don Bosco goes to Bergamo Seminary to preach a retreat—wonderful events. — A Commission is set up to keep account of all Don Bosco's Sayings and Doings.*

On the 4th. of February 1861 Don Bosco left Turin to go to the seminary at Bergamo where he was to preach a retreat. He had been to this place the previous year, and often visited it afterwards, for here he had started a great work of charity. "During these days" so runs the chronicle of the Oratory "there occurred some events which served to bring home to us more and more, that Don Bosco had the gift of being able to see events which were taking place in regions other than the ones in which he was staying. Upon a Wednesday about six o'clock in the evening, he wrote a letter to Don Alasonatti in which were the following lines—: "Yesterday, Tuesday, the devil worked great havoc among the boys of the Oratory and has gained many over to his standard, and I fear that he will make a great effort on the others today"—Whilst he was writing he saw at the Oratory two boys, Jarach and Parigi who were engaged in writing a letter to him. He also saw them proceed to the letter box to post their letter—Don Bosco concluded his own letter by sending his greetings to these two boys.

That evening at supper he was discussing various matters with the Superiors of the Seminary and by way of creating an amusing diversion he remarked "Today while I was writing in my room I saw two boys at the Oratory at Turin who were themselves engaged in writing to me". The superiors treated the matter as a joke and as being outside the bounds

of probability. Nevertheless Don Bosco said "Very well, we shall see tomorrow whether I am right or wrong". On the following day Don Alasonatti received Don Bosco's letter. The latter at the time was at dinner with the Seminarists at Bergamo. The post was brought in and sure enough there was the letter for Don Bosco from Turin. He opened the envelope and showed the two letters from the boys to the wondering superiors. The amazement which was plainly written on their faces was so ludicrous that in spite of himself Don Bosco was forced to smile at their confusion. That same evening Don Alasonatti read publicly to the boys the part of Don Bosco's letter which concerned them. They were struck with astonishment. Indeed Don Bosco's words were true.

Meanwhile at Bergamo the exercises were running their course. Don Bosco by the sweet gentleness of his manners drew all hearts to himself. He won the admiration of the clerics not only by the power of his preaching but also by the homeliness with which he presented the subjects under discussion. He was to be found in their midst during recreation time, amusing them by narrating entertaining episodes, while the clerics sat around him on the ground in the playground. The Rector of the Seminary was quite put out by what he considered Don Bosco's unseemly behaviour. It appeared to him that such actions and such hilarity were contrary to the gravity and dignity of the priesthood. He muttered to himself "I think I will keep away as a sign of protest... but these young men if only I would allow them, would go with him to the Oratory at Turin". Here was testimony to the charm and efficacy of Don Bosco's manner and the work which he so ardently loved.

Mons: Abbondio Cavadini, Bishop of Mangalore in India was at this time a pupil at the Seminary at Bergamo. In 1909 he bore striking testimony to the efficacy of the words of the Servant of God. He related that in one of his last sermons Don Bosco's feelings were so intense and his emotion so great that he could not proceed. In the following instruction he asked his hearers to excuse this involuntary interruption and expressed such sentiments as moved the hearts of all even more than his lecture of the preceding day had done.

Mons. Angelo Cattaneo—Vicar Apostolic of Honan, and also a student at the same seminary wrote in the same strain to Don Rua: "I was sixteen at the time and I presented myself before Don Bosco to make a general confession. To facilitate matters I had written my sins and shortcomings on a piece of paper. And a long list they made. I began to read them when suddenly Don Bosco took the paper from my hand and put it in the fire. At this unexpected act I was dumbfounded with astonishment. My confusion was so great that I could not utter another word. Don Bosco however comforted me by saying—: "Don't be upset, I have your sins"—and, in point of fact, to my great astonishment he went through the list one by one just as I had written them. My surprise and emotion can more easily be imagined than described. My sorrow and consolation were greater than I had ever before experienced and found vent in salutary tears".

"In the year 1861," so testifies in his turn Fr. Scaini of the Society of Jesus," the very Rev. Don Bosco gave the Spiritual Exercises in the Diocesan Seminary of Bergamo. I myself was among the clerics of that time. In one of his sermons he spoke, as far as I can remember, somewhat to this effect—: "I asked Our Lady on one occasion the grace of having some thousands of boys about me when I shall be in Heaven (I believe he stated the exact number of boys but I cannot

recall what it was) and the Blessed Virgin graciously conceded this favour. If any of you wish to be among this number I will gladly welcome you and to attain this end there is one condition, namely, that every day of your lives when you hear Mass, you say a Hail Mary.

I do not know what impression this offer made upon my companions. For my part I eagerly accepted it and I have let no day pass without saying the Hail Mary for the intention recommended by Don Bosco. However with the passage of years, doubts began to arise in my mind which were dispelled by Don Bosco himself. It happened in the following manner. On the evening of the 3rd of January 1882 finding myself at Turin (for I was on my way to Chieri to enter the Jesuit Novitiate), I sought to obtain an interview with Don Bosco. I obtained my request and was received by him with the utmost kindness and when I acquainted him with the fact that I was about to enter the Novitiate of the Jesuits he exclaimed "I am very glad, for whenever I know of anyone entering that Society it gives me as much pleasure as if they were enrolling themselves in my own Society" I then asked him to explain a matter which had given me much trouble of late. I recalled to his mind the retreat at Bergamo, the advice about the Hail Mary and the intention for which it was to be offered. He remembered these things quite well and asked me what the difficulty was. I then informed him that I had said the Hail Mary every day but I was dubious of being among the boys around him for already I was out of that category. Don Bosco however consoled me and with great confidence added "Continue to recite the Hail Mary and we shall doubtless be together in Paradise".

*(To be continued).*

Sac. Dott. ERNESTUS RUFFINI. — **INTRODUCTIO IN S. SCRIPTURAM. Praelectiones habitae Athenaeis Pont. Sem. Rom. et Prop. Fidei.**

PARS SECUNDA: **Introductio in novum Testamentum liber primus.** — Volumen in-8° pp. xxii-450. — Libellae 30. — Apud exteros: L. 36. — *Editio 1925.*

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FRANCISCUS VARVELLO, Sacerdos, Philosophiae Professor in Seminario Salesiano apud Taurinenses. — **INSTITUTIONES PHILOSOPHIAE.**

PARS I. **Complectens introductionem ad Philosophiam et Logicam.** L. 10. — Apud exteros: L. 12.

PARS II **Metaphysica.**

VOLUMEN I. **Complectens Metaphysicam generalem seu Ontologiam:** L. 6. — Apud exteros: L. 7,20.

VOLUMEN II. **Complectens Metaphysicam specialem seu Cosmologiam, Pneumatologiam et Teodicam:** L. 15. — Apud exteros: L. 18.

PARS III. **Ethica et Jus naturae.**

VOLUMEN I. **Complectens Ethicam:** L. 5. — Apud exteros: L. 6.

VOLUMEN II. **Complectens Jus naturae:** L. 15. — Apud exteros: L. 18.

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HORATIUS MAZZELLA, Archiepiscopus Tarentinus. — **PRAELECTIONES SCHOLASTICO-DOGMATICAE. Breviori Cursui accomodatae. Editio quinta recognita et aucta.**

VOLUMEN I. **Tractatus de vera Religione, de Scriptura, de Traditione et de Ecclesia Christi.** L. 15. — Apud exteros: L. 18.

VOLUMEN II. **Tractatus de Deo Uno ac Trino et de Deo Creante.** L. 15. — Apud exteros: L. 18.

VOLUMEN III. **Tractatus de Verbo incarnato, de Gratia Christi et de Virtutibus infusis.** L. 15. — Apud exteros: 18.

VOLUMEN IV. **Tractatus de Sacramentis et de Novissimis.** L. 15. — Apud exteros: L. 18.

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ALOYSIUS PISCETTA et ANDREA GENNARO, Sacerdotes Piae Societatis S. Francisci Salesii. — **THEOLOGIAE MORALIS ELEMENTA ad Codicem Juris Canonici exacta.**

*Jam edita sunt in lucem:*

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