

Correspondents are earnestly requested to repeat their Postal Address in every letter.



# SALESIAN BULLETIN

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# Salesian Society

Founded by Don Bosco.

This Order is composed of Priests and Lay Brothers, who have consecrated their lives to Foreign Missions, and the rescue and education of destitute boys all over the world. The Mother House is situated in Via Cottolengo, N° 32, Turin.

## Sisters of Our Lady, Help of Christians.

An Order of Nuns founded by Don Bosco, and dedicated to Foreign Missions and the care of destitute little girls. The Society is directed by the Superior Chapter of the Salesian Order.

## Co-operators or Third Order of Salesians.

This Association was also founded by Don Bosco and affiliated to the other two,—the men to the Salesian Order, the women to the Sisters of Mary Help of Christians.

Pius IX. not only approved the Institution but became one of its members, and accorded to it all indulgences granted to the most favoured Tertiaries, particularly those of St. Francis of Assisi.

All Catholics (over sixteen years of age), even Religious of other Orders, may become members of this Association, for its obligations are so few and so light that

nothing is thereby added to the pious practices of a good Christian.

### CONDITIONS OF MEMBERSHIP.

- (a) To be inscribed as a Member in the Register of the Association kept at the Salesian Oratory, Valdocco, Turin.
- (b) Recite daily a *Pater* and *Ave* in honour of St. Francis of Sales, for the intention of the Sovereign Pontiff; approach the Sacraments frequently, and lead the life of a good, upright Christian.
- (c) Members are expected to help destitute children according to their ability, and befriend the Salesian works, by alms, or in whatever way their charity may suggest.

(SEE COVER, page III.)

### SPIRITUAL ADVANTAGES.

1. — BY A DECREE, OF JULY 30TH, 1875, OUR HOLY FATHER, POPE PIUS IX., EXTENDED TO THE BENEFACTORS AND CO-OPERATORS OF THE SALESIAN CONGREGATION, ALL THE FAVOURS, SPIRITUAL GRACES, AND INDULGENCES, GRANTED TO THE SALESIAN RELIGIOUS THEMSELVES, SAVE THOSE THAT HAVE EXCLUSIVE RELATION TO THE COMMUNITY LIFE.
- \*
2. — **Benefactors and Co-operators** also share in the fruits of all the Masses, Novenas, Triduums, Prayers, Spiritual Exercises, Sermons, Instructions, and works of charity whatsoever, that the Salesian Religious shall perform in the exercise of their sacred ministry all over the world.
- \*
3. — They enjoy a *special memento* in the Masses and Community Prayers offered up daily, in the Church of Mary Help of Christians, at Turin, for our benefactors and their families, especially for those who have in any way contributed to the moral or material advancement of the Salesian Congregation.
- \*
4. — Every year, on the day succeeding the Feast of St. Francis of Sales, all Salesian Priests celebrate Holy Mass in suffrage of the souls of their departed Brothers and Benefactors. All Ecclesiastics, who belong to the Association of Co-operators, should do the same; and Lay Associates are exhorted to receive Holy Communion and recite the Rosary with the same pious intention.
- \*
5. — Should any of the Associates fall seriously ill, notice should be given to the Superior, who will order special prayers for their recovery.—In the case of death, no time should be lost in notifying it, so that the suffrages prescribed by the Rules be immediately offered for the soul's eternal repose.

# THE SALESIAN BULLETIN

I have no greater joy than to hear that my children walk in truth... We ought therefore to help *brethren and pilgrims* that we may be co-operators to the truth.

(III St. JOHN, 4 and 8.)

Till I come, attend unto reading, to exhorting and to instructing.

(I TIMOTHY, IV, 13.)

Of works divine the divinest is to co-operate with God in the saving of souls.

(St. DENYS.)

A tender love of our fellow-creatures is one of the great and excellent gifts that Divine Goodness grants to man.

(St. FRANCIS DE SALES.)



Whosoever shall receive one such little child in my name receiveth me.

(MATT. XVIII, 5.)

To your care I commend infancy and youth; zealously attend to their Christian education; place in their hands such books as may teach them to fly from vice and steadily walk in the path of virtue.

(PIUS IX.)

Redouble your energies and talents in the rescue of infancy and youth from the snares of corruption and infidelity, and thus prepare a new generation.

(LEO XIII.)

Nos. 3—4.

*January & February, 1893.*

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## NOTICE.

Many circumstances have combined to interrupt temporarily the publication of the English edition of our BULLETIN. We are happy, however, to be able to assure our Co-operators and all those who have kindly taken an interest in our little periodical, that we have succeeded in removing the chief obstacles from our path, and can now fairly promise that the ENGLISH EDITION will henceforth be regularly issued and forwarded to them. In making this announcement it is our duty to present our grateful thanks to a large number of Salesian Co-operators and friends—also to the Catholic Press of Great Britain and North America—for the kind and generous patronage shown to our sample Numbers, and especially, for the encouragement we now receive from them by the assurance of their continued exertions on behalf of our BULLETIN. May their charitable hearts be largely rewarded out of the inexhaustible treasures of our Divine Saviour, to Whose honour, and glory, and kingdom we have consecrated our actions and our lives.

## THE EPISCOPAL JUBILEE

OF

HIS HOLINESS LEO XIII.

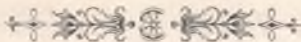
WITH ineffable transport of joy we swell the chorus of acclamation which spontaneously springs from every Catholic heart on this most auspicious occasion of the Episcopal Jubilee of the Sovereign Pontiff, solemnly protesting our attachment and unalterable devotion to the See of St. Peter and to the venerated person of LEO XIII. who occupies it at the present day amidst the universal applause of faithful sons and admiring nations.

The 19th of February, 1893, ushers in this thrice happy event,



and will henceforth be pointed to by the finger of History as a day of triumph and rejoicing for the Catholic Church, and a certain pledge of the visible protection of Heaven accorded to the Vicar of Jesus Christ.

May this most providential day be likewise the fore-runner of other triumphs and glories, for the consummation of which we most earnestly pray that the Lord may be graciously pleased to prolong the precious existence of Our Holy Father till he may witness the full triumph of that peace, and justice, and liberty, which he has so strenuously advocated during the fifteen years of his glorious Pontificate.



## LETTER OF DON RUA

TO THE

### SALESIAN CO-OPERATORS



Worthy and dear Co-operators,

**A**LL of you who have known our deeply regretted Don Bosco, can doubtless recall some of those charming traits of his grateful acknowledgment to them who assisted him in his charitable enterprises. In his private records, the names of his Benefactors were written by his own hand, and more indelibly still were they impressed in his heart: willingly he embraced every occasion that presented itself for conveying to them, by word or pen, the sentiments of his obligation and thankfulness. It was also his custom to invite the whole of his numerous community—especially at the beginning of the New Year and on the grand Solemnities—to receive holy Communion and offer up special prayers for such persons as had been the instruments of Divine Providence in coming

to his aid. With the most scrupulous care he used to pass over, name by name, the Co-operators whom it had pleased God to call to eternity in the fore-going year, and order special pious practices for the eternal repose of their souls.

Be assured, worthy and dear Co-operators, that all Salesians, though scattered even to the remotest extremes of the earth, continue, in this point at least, to follow Don Bosco's example and put his holy teachings in practice. And, for my own part, I must acknowledge that it is for me the most pleasing of duties, in sending you this annual report, to thank you most cordially in the name of the entire Salesian family, for all you have done and continue to do for our humble Society through your alms and charitable prayers.

It is also a source of great consolation to me, in the midst of the innumerable cares and anxieties incumbent on the office I hold, to see that up to the present, in the five years already elapsed since the death of Don Bosco, our Co-operators have not abated in their attachment to, and veneration for him, nor in their charity towards his poor sons. For this also I beg you to accept my most heart-felt thanks, and the assurance of my prayers to God for your happiness and reward.

At the close of 1892, as I look back my heart overflows with gratitude, and, seeing all that has been done with your generous concurrence, I feel called upon to give you a brief outline of the principal items, and thus place under your eyes some of the fruits of your charity.

#### A retrospect glance at 1892.

I choose to begin with that House which our beloved Father Don Bosco prized so much—the Hospice of the Sacred Heart in Rome. You all remember, worthy and dear Co-operators, how our dear Father, after the most strenuous efforts in bringing to a happy consummation the Church of the Sacred Heart, the erection of which had been entrusted to him by Leo XIII.,—you all remember, I repeat, how he conceived the idea of founding beside the new church in the metropolis of the Catholic world, a vast establishment for poor and abandoned boys. Well, I feel the greatest pleasure in





THE SUPREME PONTIFF, POPE LEO XIII.



announcing to you that the construction of this Hospice of the Sacred Heart has been almost completely finished last year; and a large number of boys have already been drawn from the perils of the way, and are being sheltered and cared for under its roof. We await, however, the happy occasion of the opening of the Episcopal Jubilee of the Holy Father, to make the solemn inauguration of the new establishment, persuaded as we are, that nothing could be more pleasing to his paternal heart, than to see a Home opened to so many of his forlorn children, where they are sure to receive convenient instruction and a thorough Christian education. There still remain, it is true, liabilities for many thousand francs; but I firmly trust that the great charity of our Co-operators will come to our aid in removing them.

Before quitting Rome, I may add that the six Masses are daily celebrated (as promised) for all those who are inscribed in the *Pious Association of the Sacred Heart*. Considering the great spiritual advantages that are attached to this Association, I am sure that our zealous Co-operators will not content themselves with giving their own names for enrolment therein, but will, moreover, exercise themselves in a veritable apostolate, persuading other pious persons—their families, their friends and relations—to become members of the same. And you, especially, who weep over the departure of some beloved soul, hasten to its aid—if through any human frailty it be in Purgatory—by procuring for it the spiritual advantages which the Pious Association of the Sacred Heart extends also to the souls of the Faithful departed.\*

During last year we have received a most numerous crop of applications for new foundations; but with our unspeakable grief we were obliged to reply negatively to many of the charitable proposals. Yielding, however, to the pressing solicitations of the Right Rev. Bishop of Ivrea, a House of Studies has been opened in that city, for the training of young men destined one day to take their places in our Houses and on our Missions as teachers and priests of our Institution.

In Orvieto a Salesian Father has assumed the direction of the Seminary,

pending the erection there of a Home for poor boys at the express desire, and through the generosity of the Holy Father Leo XIII.

At Mascali, in Sicily, we have been enabled to open a House of Studies for boys who desire to become Salesians, and consecrate themselves to the education of youth.

At Catania (also in Sicily), with the help of some charitable Co-operators, our House of St. Francis of Sales has been enlarged and the number of inmates increased from 20 to 140.

In the beginning of last year—as our good Co-operators will probably remember—when visiting our Sicilian Houses, I pledged myself to several gentlemen of Marsala to accept the *Casa della Divina Provvidenza*, which they had prepared for us with a zealous disinterestedness superior to every encomium. My promise is already fulfilled: since October last the Salesians are at Marsala, taking care of those poor children whom Divine Providence has there confided to our charge.

The extraordinary number of postulants for admission to the Institute of St. Paul in Spezia induced us to undertake a new construction there. During the year 1892 these buildings were terminated, and the new premises are already occupied.

In Macerata, likewise, a new edifice is being finished, which completes the original design of that House by doubling the already existing fabric of the Institute as it formerly stood.

Now, turning our eyes from Italy to France, we find a new foundation in one of the most crowded districts of Marseilles—the Schools of St. Antony of Padua, which have been opened by the Salesians in October last, yielding to the solicitations of the Right Rev. Bishop. Here, in addition to the subjects prescribed by the Board of Education, the pupils are taught plain chant and music, and the ceremonies proper to all sacred functions in the magnificent New Cathedral of that city. At the Oratory of St. Leo (also in Marseilles), the new laboratories and workshops were blessed and solemnly inaugurated, in the presence of four Bishops, on the occasion of the grand solemnities (November 21) celebrated in commemoration of the fiftieth anniversary

\* For particulars see page 63.

of Don Bosco's Works. This Oratory has special claims to assistance lying as it does under heavy liabilities for the recent constructions, and being, moreover, the seat of the Inspector of all the Salesian Houses in France.

Last March, in the Orphanotrophy of St. Joseph at La Navarre, near Toulon, I assisted at the inauguration of a new wing which completes the fine design of that House. On the same occasion I had the consolation of blessing a new bridge, almost 100ft. in length, whereby easy access is procured from the Orphanotrophy to our *Agricultural Colony*.

As the readers of the *Salesian Bulletin* will probably remember, we have already expressed our regret at being obliged to reply negatively to innumerable applications presented to us in the French metropolis on behalf of boys absolutely in want of a refuge. This state of things induced us to put our hands to another vast structure, whereby we might be enabled to double the number of our *alumni* in Paris. This edifice is now almost finished and, for the most part, occupied since the beginning of last October. But, worthy Co-operators, here also allow me to observe that the above-mentioned costly works have left a heavy debt hanging over the Oratory of Ménilmontant, which up to the present we have not been able to clear away.

The Hospice of *Jésus-Ouvrier* at Dinan in Catholic Britany has also undergone many useful and indispensable transformations, whereby we have been enabled to increase considerably the number of its inmates.

To the bounty of our French Co-operators we particularly recommend our House at Salon (Bouches-du-Rhône). To our Society this establishment is of the first importance, having for its particular end the training of priests, masters, and mechanics for our Houses in France, and also for our Missions in Asia, Africa, and America. With the same object in view, many of the boys of this institute are also taught the art of tillage. And you, O worthy Co-operators, who feel the want of helping hands in the cultivation of the soil and know the evil arising from the unwholesome desire, by which so many are affected, of abandoning the rural home for the atmosphere of the large city,—contribute according to your

means to combat this evil and the ruin of so many souls; help us in bringing up devoted tillers of the soil and able gardeners, and at the same time good Christians. The financial condition of this establishment is very straitened at present, and it must fall short of its object if it be not efficiently succoured.

From our Houses in France my thoughts carry me to the shores of Africa, where not long ago we have sent a group of Salesians. They tell us that the harvest is growing profusely around them, but the amount of good to be reaped there depends in a great measure on the amount of help they receive from us. Suitable recreation grounds, especially for the Festive Oratory, are badly needed for the boys of Oran (Algeria), and also a new Home for the reception of the more indigent. With the assistance of Divine Providence, we hope to see the one and the other provided for in that quarter of the city called Eckmühl.

In Barcelona (Spain) a new Chapel has been erected and dedicated to Our Lady Help of Christians with a grand Solemnity commemorative of the foundation of our Works.—In this city also the *alumni* of the *Colegio de S. José* have become so numerous that accommodation for them all was no longer possible in their little chapel. Some generous Co-operators there came to our aid in erecting a much larger one, which the Right Rev. Bishop of Barcelona blessed and opened to public worship on the Feast of the Immaculate Conception.

At Santander also, both the day schools and the hospice have increased so rapidly, that the Salesians who have gone there a few months ago, are already soliciting me for reinforcements to their number.

But while enumerating the works accomplished in 1892, I must particularly notice one thing that has been to me the source of the sweetest consolation, and, doubtless, has made Don Bosco's soul rejoice in Heaven: I allude to the opening of various Festive Oratories. From this seedling, as you are aware, our good Father's Mission sprung, and while cultivating other branches of charity, he was always solicitous to see that these Oratories should not be neglected. It is



here that the priest is brought in contact with numberless boys who, perhaps, have never heard a word about the healing powers of the Gospel, nay more, are made the objects of the corrupting influence of a godless instruction, adverse to, or, at least, severed from, all religious tenets, while to their awakening passions Vice presents itself in all the borrowed halo of its seductive fascinations. To the Festive Oratories, on the other hand, children are attracted by a great variety of innocent games, and gradually instructed in the truths of our holy faith; assistance at the sacred functions is secured, and every facility given for frequenting the holy Sacraments: in a word, the advantages these "holiday reunions" present are simply immense. Let us therefore praise the Lord, who has granted us the wherewithal to open Festive Oratories, in the course of last year, at Vignale, Treviglio, Lugo, Savona, and Alí in Italy; at Catania and Nizza in Sicily; at Nice and Lille in France; at Utrera, Seville, and Gerona in Spain. The importance of these unpretentious Oratories has not escaped the observation of the intelligent and zealous members of the Catholic Congress of Seville, from whose *Acts* it pleases me to transcribe the following passage:—*To obtain the observance of the Sabbath we particularly recommend; (1) That all exert themselves to extend as much as possible (todo lo mas posible) the pious Salesian Society, which, with its Festive Oratories, its Homes and Laboratories, by word and example, teaches in the most excellent manner and habituates the working classes to sanctify the Lord's day.* (Sec. 3rd. Art. IV.)

As regards America, I know with what lively interest our good Co-operators read the relations which our Missionaries send us from those remote parts; hence I shall dispense with many particulars.—From 1890, Mexico has been anxiously awaiting the arrival of the Salesians, but only in November last have we been able to send five Missioners to that vast Republic. We are informed that they arrived safely and were enthusiastically received,—and are now working with zeal in the vineyard of the Lord.

Our worthy Co-operators, who have so much at heart the welfare of our Missions, will be glad to hear that the

Holy See, in harmony with the Government of the Republic of Ecuador, has entrusted to the Salesian Society a new Vicariate Apostolic in the province of the Jivaros of Mendez and Gualaquiza, who are the most savage tribes in all that country. On the 9th of December last, the little town of St. Nazaire (in the west of France) saw five Salesians bid adieu to Europe on their way to those regions. Two of these, a priest and a catechist, have been charged with the special mission of exploring the bearings of the new Vicariate; and as soon as they have decided on a place of residence, other *confrères* will set out to join them.—Besides the House of Quito in the same Republic, another Hospice, with schools and workshops, has been founded in Riobamba.

On the 9th of December likewise, another numerous group of Missionaries sailed for Columbia. Among these are a priest and a catechist going out to join Father Michael Unia in his labours,—the missionary who, with a spirit of abnegation truly heroic, has consecrated himself to the service of the lepers of Agua de Dios. These unhappy creatures prove a great consolation in finding themselves confided to charitable hands, whose first care is to administer to them the comforts of our holy religion.—In the same "expedition" were also nine Salesians, who accompanied by the missionary, Father Beauvoir, and the four Fuegians whom he brought with him to Europe, sailed from Bordeaux for Terra del Fuego: while from the Port of Genoa, on the same day, eight other Salesians set out for Brazil.—Twelve nuns of Mary Help of Christians have also gone out to join their Sisters on the Missions: six are directed to Chili, and six to Brazil. Helping hands are so much and so urgently needed in the last-mentioned vast Republic, that I was obliged to send out this reinforcement, regretting only that I have not been able to do more.

The foundations of new mechanical schools have been laid at Monte Video, in Uruguay. At Mercedes, in the same Republic, our *confrères* have established a flourishing Festive Oratory with corresponding Schools.—A new Hospice for mechanics and students has been erected in the town of Mendoza, in the Argentine



Republic; while at Bernal near Buenos Ayres, a House of Studies has been established where several native boys are being trained with a view to becoming, one day, collaborators in our missionary labours.—Santiago also (the capital of Chili) after much “watching and waiting” rejoices at last in the possession of a Salesian House, since the Sons of Don Bosco have taken charge of the *Asilo de la Patria*, an Institute originally destined to receive the orphans made by the ravages of war.

To our good Co-operators something is already known of the toil and trouble it has cost our missionaries to reduce to a fixed residence some nomadic tribes of South Patagonia. To this end a village has been founded in Dawson Island, with its chapel, schools, and multifarious belongings. Nevertheless much more would have been done for the progress of religion and civilisation in those parts, were it not for the terrible conflagration that broke out last year at South Punt’Arenas, devouring almost completely the resources of the poor missionaries stationed there. As things are, however, we have abundant reasons to be thankful to the Lord for his goodness to us. The captain of the vessel in which Monsignor Cagliero sailed to Dawson Island, having accompanied His Lordship to visit the children’s Schools there, reported with great satisfaction that “One would say we were visiting the rural Schools of our European countries.” The men are gradually acquiring the habits of industry, and the women are being initiated in the mysteries of housewifery.

Thus, O worthy Co-operators, I have tried to set before you a short outline of the fruits of your charity.

### Projects for the year 1893.

Our good Father Don Bosco, talking one day with one of his most zealous Co-operators about some new foundations he had in view, was exhorted by his friend to content himself with maintaining on a firm footing the works he had already established, without giving himself any further trouble about new enterprises. “Yes, I am willing to desist,” Don Bosco replied, “but on one condition.”—“And pray, what may that be?” rejoined the

other.—“*On condition that the devil, also, desist from his work! But since he never ceases in striving for the ruin of souls, neither shall I, in working for their salvation.*”—I, also, would fain snatch poor souls from the claws of the Fiend, and hence it is that, relying on your charity, I turn all my thoughts and energies to the accomplishment of some undertakings, of which you will easily understand the importance.

In the first place I earnestly beg you to come to my aid in giving a fresh impulse to the missions directed with such great zeal and self-abnegation by our dearly beloved Monsignor Cagliero. He has expressly come to Europe to appeal to the generosity of all who rejoice in the extension of the Kingdom of Jesus Christ, the propagation of our holy Faith, the development of civilisation. The needs of these missions are simply enormous. Our Missioners do not turn aside when called upon to sacrifice all that makes life dear—even life itself, if necessary; but when they find themselves in the wilderness with no means to provide for divine Service, for travelling, for food, for the urgent necessities of their poor neophytes, then it is that their exertions become clogged, and, to their unspeakable grief, they behold the fruit of their unheard-of self-sacrifices vanishing into nothingness. May God grant that his Lordship, returning to America, may be the bearer of timely succour to the residences most extremely in need of our alms.

In the name of the Missioners of South Patagonia and Tierra del Fuego, their Prefect Apostolic, Monsignor Fagnano, is also earnestly soliciting help. At Punt’Arenas the Church is being rebuilt in masonry, the wooden structure formerly existing there, having been completely destroyed by the great fire to which I have already alluded. On Dawson Island the Missionary must provide even the habitations for the various families of savages. These missions, moreover, being far removed from every centre, receive no help from any quarter except what comes to them from the Salesian Co-operators. At the Columbian Exhibition in Genoa, many of these poor savages were to be seen, to whom our missionaries have, for some years past, consecrated



all their faculties. These poor creatures correspond most commendably to the missionary's care; and although they present an uncouth exterior, beneath, we must remember, are souls that have been redeemed by the Precious Blood of Our Divine Saviour. With your charitable donations you contribute to render them less wretched on earth and eternally happy in Heaven. Even from the bosom of your families your liberality places you by the side of the Missionary in continuing the work of Columbus by expanding the confines of Christianity and Civilisation.

In order to facilitate the preaching of the Gospel to the Jivaros tribes, we must found a House in Cuenca, a town of Ecuador on the immediate confines of the new Vicariate of Mendez and Guaquiza, where those savages live.

There is another undertaking which I ardently desire to see brought to a happy consummation with all possible despatch and assiduity—I allude to the Church of the Sacred Heart, in London. The *Salesian Bulletin* of last September has given you an account of the blessing of the Cornerstone. Since then the works have been continued with considerable animation; nevertheless our Missionaries are anxiously longing for the day on which they can open the new church to public worship, as they are now obliged to hold the parochial Services in a school-room, with the greatest inconvenience to the Faithful. If for want of funds this work where now allowed to flag in its progress, this delay would, perhaps, be prejudicial to the salvation of many souls. Dear Co-operators, do all that lies in your power to hasten it forward!

In the town of Messina we shall continue the buildings we were obliged to suspend last year.

Our House at Macerata has no public church as yet; but seeing the great need felt for it in that quarter, we are about to build one immediately, full of confidence that Divine Providence will send us the necessary means.

Another of the many engagements assumed for 1893, which I cannot pass over in silence, is the founding of a Home with mechanical laboratories in the city of Montpellier in France. Besides the pressing solicitations of the venerated

Bishop and many of our Co-operators, we have been induced to accept this new burden in homage to the memory of our beloved Father Don Bosco and the enthusiasm he excited in that town in 1886, when paying what proved to be his last visit to his Houses in France. On that occasion he gave hopes to some zealous Co-operators that, sooner or later, Montpellier should have its Salesian Oratory. And now, the time established by Divine Providence seems to have arrived: through the generosity of a pious lady and excellent Co-operator, a suitable site has already been offered; others will provide us, I am quite certain, with the means of erecting, in St. Roch's native town, the Hospice itself, destined to receive hundreds of poor boys who already clamour for letters of admittance.

Not wishing to be unnecessarily long, I shall leave unmentioned many other projects to which, if God preserves us in life, we intend to turn our hand in the course of the new year. I finish by warmly recommending to your charity the Houses and Missions we have already opened, which badly experience the effects of the difficult times through which we are passing.

In closing this letter, I feel called upon to apologize to you, my worthy Co-operators, if through my continual appeals for help I abuse of your generosity and your patience. On the one hand, I am compelled to do so by the pressing needs of our institutes, while on the other, I feel encouraged by certain words, so courteous yet so full of christian sentiment, that signal Benefactors sometimes addressed to Don Bosco. When expressing his gratitude to them for their charitable support of our works, he was often interrupted with: "No thanks for me, pray,—it is I who should thank your Reverence. You must know that whatever I have given for your boys or your missions has been returned to me with usury by Mary Help of Christians. It is I who am the debtor in this case."

This would be nothing beyond the fulfilment of the promise of Jesus Christ, Who asseverated that whatever we do in pro of our neighbour will be rewarded *nunc in tempore hoc*—"even during this our mortal life." And who knows that it is not owing to your charity that you



have been preserved from certain visitations that cut down so many victims in every country? Who will say that to it you are not indebted if you have passed unscathed through numberless perils—if your affairs have been blessed with a prosperous issue? Every day we implore from God, through the intercession of Mary Help of Christians, all these graces for our Benefactors. And even though it were not the will of God to bless you with those temporal favours, it is nevertheless certain, *that (as Don Bosco loved to repeat) on the last day we shall reap the reward of the good we have done during life.*

For my own part, I assure you of my prayers united with those of the entire Salesian family, that you may have the supreme consolation, after a long and happy life to find yourselves laden with merit at the hour of death.

Pray also for me, and believe me, with the most profound respect and the liveliest gratitude,

Worthy and dear Co-operators,

Your much obliged Servant,

MICHAEL RUA, *Priest.*

Turin, January 1893.

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## ROME AND PATAGONIA

### MISSIONERS AND FUEGIANS

#### AT THE FEET OF HIS HOLINESS.

VERY REV. AND DEAR FATHER,

**M**y heart overflows with pleasure as I hasten to give you a relation of the special audience graciously accorded to us by the Holy Father Leo XIII. at 11.45 this morning.

We were marshalled to His Holiness's presence by Monsignor Cagiani. Our party was composed of Monsignor Cagliero, Don Caesar Cagliero (our Procurator General), Don Celestino Pirola (Secretary to His Lordship), the Missionary Fathers — Don D. Milanese, Don J. M. Beauvoir, and your humble servant—the four Indians from Terra del Fuego, Brother Paul, the young Patagonian, Santiago Malapan, three Sisters

of Mary Help of Christians, and two Patagonian girls.

As we knelt around the Sovereign Pontiff, advancing one after another to kiss the foot and ring, His Holiness graciously remarked that he considered this audience as part and parcel of that accorded on the 11th inst. to the Dames of the Sacred Heart and, therefore, as the inauguration of his Episcopal Jubilee.

Monsignor Cagliero acted as sponsor to all, pronouncing the name and office of each as we approached in our turn to the feet of His Holiness; and the Venerable Pontiff had a kind word and a bright smile for each, showing himself especially well pleased and interested in seeing around him the first fruits of the Salesian Missions of Patagonia. When all had been admitted to the sacred kiss, Monsignor Cagliero asked permission to have an address presented on the part of the Indians, whereat His Holiness desired us all to stand up. Then the boy Santiago, producing a sheet of paper, read with a good Italian pronunciation, though somewhat moved and nervous at the presence of the Venerable Pontiff, the following address:—

MOST HOLY FATHER,

Permit that I, one of your dutiful children coming from the most remote lands of the South, and kneeling at Your feet, attest in the name of my fellow-countrymen the sentiments of devotion, of gratitude, and of filial attachment, which we cherish in our hearts for Your Holiness.

Only a short time ago we were savages, wandering tribes, and children of death. We did not know God, our Creator, nor Jesus Christ, our Redeemer, nor Your Holiness, His Vicar on Earth. Now we are sons of God and of His Church, heirs to Heaven, and members of the great Christian family,—we are also the reclaimed children of civilisation.

To You, Most Holy Father, we are indebted for these immense blessings; to You who have sent us the Salesian Missioners to teach us the truths of the Faith, to administer to us the life of the spirit, to liberate us from the death of error and sin.

Thanks be to God and to You, Most Holy Father, for this most signal blessing. Vouchsafe now to bless us all: bless us who are here in Your presence and bless our brothers *far away*, and our country and our miserable homes. Bless those who already possess the happiness of knowing You, and those also who still live in ignorance of Your Holiness, that they too may be illumined by the Faith, and work out their eternal salvation.

And, now, we offer to Your Holiness the expression of our best wishes for Your sacred person in these Jubilee Celebrations; and we earnestly pray God that He may be graciously pleased to lighten the burden of Your afflictions and prolong for many years Your precious life for the good of Holy Church and the social redemption of nations.

The Holy Father listened with great attention to these words as they fell from the lips of the young Patagonian, and evincing



considerable emotion, he took the simple address from the boy's hands, saying that he wished to preserve it as a *souvenir* of his Jubilee. Then with words that flowed easy and spontaneous from his fatherly heart, his eyes resting earnestly on the group of Indians, the Holy Father commenced to speak to them about the great gift the Lord had bestowed on them in opening their eyes to the light of the Catholic Religion.—

"When you said that, at one time, you were savages and deprived of the blessings of Faith, you announced a great truth. Great indeed is the blessing of your being called to the Faith of Jesus Christ, which forms the fundamental basis of our Holy Religion. In this call to the Faith, We see a sign of special protection of Divine Goodness towards you, and, therefore, the Lord will demand great fidelity on your part, united to a corresponding sentiment of gratitude. You should therefore, by your good example and by your zeal, become so many Apostles towards your companions, who are still in the shade of the valley of death, so that these also may come to the possession of the immense blessing of the true

faith, and enjoy, as you have expressed it, *the life of the spirit.*" His Holiness then called their attention to the missionaries, asserting that these, after God Almighty, merited their attachment and gratitude, for they did not spare fatigues, nor self-sacrifices, nor privations, to secure the eternal salvation of their neophytes. Hence they should look on the missionary as their second father. "Nay, more," he added, "these good Missionaries have been to you so many

Angels, sent by God, and the Church, and the Pope, to bring you the light of faith, admit you to a part in the Christian commonwealth, and, therefore, to the Kingdom of Jesus Christ. We warmly recommend you to be faithful to the voice of the Lord as manifested to you by His messengers; persevere to the end in the observance of His Holy Law, and exert yourselves till your native land (which

derives its name from fire) shall be transformed into a true fire of the Love of God, always united to the holy Church of Jesus Christ and to His Vicar, the Pope."

He then addressed himself to the missionaries, paternally encouraging them to continue with the same zeal in working for the salvation of souls—"For (His Holiness continued) if the saving of one soul is almost a pledge of eternal salvation, what will the Lord do for you who save so many on the Missions? Here before Us is your Superior, Monsignor Cagliero, full of zeal for the salvation of souls. He precedes you in a great work, follow his example and gain many souls to God, for many still await the news of their salvation."

At this point His Holiness ad-

ded that he intended to extend these sentiments also to the Sisters of Mary "Yes, my good daughters (subjoined the Venerable Pontiff) your mission is indeed a holy one, for you are called upon to educate and form the hearts of young women to be one day the conservatories of Religion in the bosom of the family. Be, however, faithful and constant in your religious vocation, and may these words of mine be to you an incitement to persevere in the great good you are doing.



THE FUEGIANS RECEIVED IN SPECIAL AUDIENCE BY HIS HOLINESS.



Do not grow faint in your toiling, for if your self-sacrifice is great, greater still is the reward which God prepares for you; even now Our Lord in His infinite goodness, is interweaving for you, Missioners, and for you, my dear Daughters, the crown of eternal glory."

The Holy Father, again turning to the Indians, felicitated them on their good fortune in being awarded this opportunity of seeing the Pope. Hearing that they had not yet been to St. Peter's, with affability he recommended them to visit it, adding with a significant smile that *they should keep their eyes well fixed on its majestic cupola.*

Addressing himself to all present His Holiness continued:

"We desire that Our words be of encouragement and animation to all the Salesian Missioners and the Sisters of Mary Help of Christians; and as a sign of the consolation We derive from you and the particular affection We cherish for you all, We give and send Our Apostolic Benediction to you here present and to all your missions." And rising from his chair, with a voice ineffably earnest and tender he pronounced the solemn words: *Benedictio Dei omnipotentis*, etc.

Monsignor Cagliari then implored the Apostolic Benediction for the Associations of St. Vincent de Paul, of the Sacred Heart, of the Children of Mary, of the Catholic Workmen's Club, which have been established in our various missions; to whom His Holiness graciously replied: "*Bene, bene*, when you return there, you will give them in Our name the Apostolic Benediction, saying, 'The Holy Father blesses you.'"

The devotional articles we presented were then blessed and touched by His Holiness; and (our audience being now terminated) we were again permitted to kiss the sacred foot and hand. And here I can only regret my inability to describe the ineffably pathetic and consoling scene that followed, when we all pressed around the Supreme Pontiff quite closely, just as children gather around a well-beloved father,—and inspired words of balm and encouragement were not wanting on his lips as he successively placed his sacred hand on the head of each. When he came to little Marcos (a Fuegian little boy five years old), who contrary to his usual vivacity had remained very quiet all this time, His Holiness tenderly pressed the child to his heart, and placing his right hand on his head exclaimed:

"Oh, this child shall one day become the greatest Catholic of the Fuegian race!"

The undersigned also ventured to ask a special blessing for the College of St. Joachim in Lorena and the other Salesian Houses of Brazil. The Holy Father placing his hand on my head, asked me when the College of

St. Joachim was founded. On the 3rd of March 1890, I replied, the anniversary of the Coronation of Your Holiness. Lifting up his hand; "Oh, yes, willingly, We bless and with all Our heart the College of St. Joachim and all the Salesian Houses of Brazil.

His Holiness again imparted his blessing to all present, and for the third time we were permitted to kiss the sacred ring. Thus terminated this most precious audience which lasted at least three quarters of an hour; and which, forming as it does an epoch in the annals of our Society, fills us with overwhelming joy and gratitude for the numberless proofs of great paternal affection, which the Vicar of Jesus Christ has given us on this most memorable day.

After the audience of the Holy Father, Monsignor Cagliari conducted us all to the presence of His Eminence, Cardinal Rampolla. He, too, was profuse in giving us proofs of his cordial and great benevolence. Here is a sample from the lips of the Eminent *Porporato*: I do not think it is necessary to repeat that I really wish the Salesians well, and that whatever lies in my power I am always ready to do for them. Have, therefore, recourse to me with the greatest confidence and liberty, for I am always at your orders: have no fear of disturbing me.

Not wishing to further protract this already long letter, I conclude by assuring you, dear Father Rua, that I shall now return to Brazil perfectly happy and content, not because I have seen Rome and all its magnificence, but because I have lived to see and enjoy this charming day and those precious moments in the audience of His Holiness, Pope Leo XIII.

Bless, dearly beloved Father,

Your humble son in J. C.

CARLO PERETTO

Rector of the College of Lorena.

Rome, Nov. 15, 1892.

The Rev. Don Beauvoir and his Fuegian friends are already on their way back to the sorrows and joys of Terra del Fuego, carrying with them many sweet records of their visit to Europe and the marvellous things that everywhere presented themselves to their astonished eyes. But no record will be sweeter, no memory more treasured, than the impressions they received in the awe-inspiring presence of the Vicar of Jesus Christ.



## TURIN

## THE MISSIONERS' ADIEU:

## DEPARTURE FOR SOUTH AMERICA.

In the Church of Mary Help of Christians the (to us) familiar, but always solemn and impressive "Departure Ceremony" was again renewed on the 6th of December last. On this occasion no less than forty-one Missionaries—Priests, Catechists and Nuns—bade a touching farewell to kindred and country, and obedient to the voice of the Lord, set out for the far-off lands of South America and the dreary shores of Terra del Fuego, carrying the light of the Gospel and the rays of holy Faith to them that still sit "in darkness and in the shade of the valley of Death."

Only the day before the sad hour of separation they assisted with us at the splendid Academy we had prepared in honour of the Immaculate Virgin and Christopher Columbus, wishing to partake once more of "those pleasures pure" they often divided with us in boyhood. For many years we have lived together under the broad mantle of Don Bosco's Madonna and united by the sweet ties of brotherly affection. And, Oh! how we felt these brotherly ties when assembled in the room where Don Bosco breathed his last, we listened while Don Rua bade his children adieu.

His Grace the Archbishop of Turin officiated at the impressive "Departure" Service, assisted by a large number of the neighbouring clergy and the Superiors of the Salesian Oratory. Monsignor Cagliari was also present, and the church was crowded to excess by the Salesian Co-operators and the friends of the Missioners. Close around the altar of Mary were grouped the young Patagonians and Fuegians, by no means downcast, in their appearance at least, at the prospect of bidding adieu to Europe and returning to their native plains and forests.

The ceremonies proper to the occasion were preceded this time by one of great importance and most absorbing interest, viz.:

## The Baptising of an Adult Indian.

All eyes were turned in eager expectancy towards the entrance of the sanctuary as the Archbishop advanced to the catechumen, Daniel Acaluf, and solemnly administered, in the prescribed form for adults, the regenerating Sacrament of Baptism.—Daniel, a man of about 25 years of age, is a native

of Terra del Fuego, being one of the reclaimed savages who accompanied Father Beauvoir to the Catholic-Missions Exhibition at Genoa a few months ago. With the greatest patience and diligence he studied the principal truths of our holy Religion, and words would fail to express adequately the joy that swelled in his bosom as the happy day drew near.

At the close of the baptismal solemnities the boys of the Oratory rendered an appropriate motet to the accompaniment of the organ; after which Monsignor Cagliari, Vicar Apostolic of Patagonia, ascended the pulpit and delivered a pathetic and highly interesting address.

In the course of his discourse His Lordship paid a high tribute of praise to the piety not less than the genius of the great Italian navigator who discovered America, eloquently demonstrating that to Columbus appertains the glory of being the first missionary who announced the religion of Redemption to the sons of the New World. He also spoke with enthusiasm of the indefatigable Apostolic labours sustained there for centuries, especially by the sons of St. Francis, St. Dominic, and St. Ignatius of Loyola.—The last precept our Divine Master gave to His disciples before returning to His Father—"Go ye into the whole world and preach the Gospel to every creature"—still resounds on the lips of His Vicar, and, in their turn, Don Bosco and his sons have heard the voice and obeyed the calling. Four hundred years ago Columbus planted on the shores of the New Continent the Sign of Salvation: to-day the Salesian Missioner preaches the mystery of the Cross to the numberless tribes of South America, and by unceasing exertions, unfolds the blessings of Redemption to the poor savage sons of the desert.

His Lordship went on to say that great enterprises were still before them in those vast regions. There are yet millions of Indians to be converted from the most stupid forms of idolatry to our Catholic religion, and regenerated from the condition of barbarous savages to that of Christians. The Indian Territory in Brazil alone were sufficient to engross the activity of whole armies of Missionaries. But, he added, we are not dismayed at the prospect of the struggle. In the name of the Lord, and under the patronage of Mary Help of Christians, five-hundred of our Missioners have already landed in America. There, in a few years we have erected sixty Salesian Houses, comprising colleges, hospices, oratories, schools, workshops, and churches and chapels great and small. From these centres or permanent Stations some missionaries go forth to sow the good seed in every surrounding village or hamlet where an European has settled down; while others scatter them-



selves among the numerous savage tribes that roam over those dreary plains, and, at the risk of their lives, preach to them the Gospel of Peace and the glad tidings of their Redemption.

Great emotion was evinced in the vast congregation when the right rev. gentleman briefly alluded to the sacrifices and trials which the poor missionaries are daily subjected to in those barbarous and desert

to tell the truth, innocently unconscious of their heroic courage. His Lordship concluded an eloquent sermon by admirably developing the words of the Beloved Disciple, St. John: "and we too ought to lay down our lives for our brethren," *et nos debemus animas nostras ponere pro fratribus nostris.*

The discourse of Monsignor Cagliero was followed by Benediction of the most Blessed



FATHER JOSEPH M. BEAUVOIR SURROUNDED BY HIS DEAR PATAGONIAN AND FUEGIAN NEOPHYTES.

regions. But when he came to speak of the supreme misery and sufferings of the poor lepers of Agua de Dios, and pointed out the Missioners before the Altar of Mary, who were about to abandon everything and bury themselves, for the love of God, among the living dead—the breathing carcasses—of the Leper Village, then it was that tears flowed freely and sobs were heard throughout the aisles of the sacred edifice, while all eyes were fixed in wondering admiration on the group of youthful Missioners, who looked,

Sacrament given by our venerable Archbishop, after which he addressed an affectionate adieu to the Missioners.

His Grace's concluding words were:—"Go forth, O sons of Don Bosco, may the Angel of the Lord be your guide. I comprehend the great self-sacrifice you are called upon to accomplish, yet I envy your privilege and calling . . . Turin should treasure the cradle of the Grand Salesian Institution which works so much good in the Church: the Turinese should glory in it and do all in



their power to sustain its activity. Italy, Europe has greivous sins to atone for: it might be that an outraged God would permit them to fall away from the Faith; but seeing this spectacle of faith and Christian heroism, which Turin presents to the world, He will be induced to save Italy and Europe from so terrible a chastisement. Sons of Don Bosco, going amongst the savages, do not forget your cradle in Turin, and tell those brothers so far away that here are many hearts that beat in unison with theirs. Remember Don Rua, who, in spirit, will be your daily companion,—remember us all who are filled with admiration of you. Dear children, adieu! Mary Help of Christians be your protection, Don Bosco propitiously smile on you from Heaven, and the blessing of the Almighty descend upon you as I now bless you with an overflowing heart!

Then the Missionary priests and catechists, one by one, ascended the daïs to the Archbishop's throne, where standing His Grace embraced them giving to each a farewell salute. In the same way they presented themselves successively to our Superior General, Don Rua, to his Lordship, Monsignor Cagliariero, and the other Superiors and confrères present, and the same touching ceremony was renewed again and again with ineffable tenderness.

And now they are gone! And with them the poor savages of Terra del Fuego have also bid us adieu.—God be with you, dear Fuegians, and a pleasant voyage! To you, dearest Brothers, we wish an abundant harvest of souls. May we all, through the protection of Our Lady Help of Christians, meet again in the hour of triumph before the Throne of Him for Whose love we have been separated on earth!



LONDON

THE NEW CHURCH

OF THE SACRED HEART.

In a preceding number we gave a prominent place to a fête of much importance in itself and of special interest to the Salesian Fathers in England; we allude to the laying of the Corner-stone of the new CHURCH OF THE SACRED HEART at West Battersea, London. This ceremony took place with imposing solemnity and becoming eclat on the 3rd of

August last. Since that date the masons and contractors have been vigorously at work, and the new church has grown apace under their united exertions. The winter too, being exceptionally mild, was remarkably favourable for builders, so that even the weather contributed to the satisfactory progress of the rising edifice. Father Macey, the Superior of the Mission—to whose untiring zeal the Catholics of Battersea shall one of these days be indebted for a Church—expresses himself content with the rapid growth of the building, though he is weighed down under the burden he has taken upon himself, and naturally longs for the day when this truly gigantic enterprise shall be brought to a happy issue. Already the walls are erected, and the men are putting on the roof as we write. But how much still remains to be done!—And what about contributions and funds? Alas! they resemble the good-building-weather of last winter—they are, Father Macey tells us, *very mild indeed*.

We have before us a price list of various matters to be provided for the new Church, or (which comes to the same thing) if provided, *are yet to be paid for*. The list which we give below, is very suggestive of individual gifts; and charitable persons wishing to know precisely in what they shall have concurred towards the erection of the Church of the Sacred Heart, have only to select one or more of the articles herein set forth, and send them or their relative import to Father Macey, conveying to him at the same time the particular wishes and instructions of the donor:—

- 1.—Six stone columns for the nave, costing £20 each . . . total £120 0 0
- 2.—Four sesponds or three-quarter columns, at about £15 each . . . ,, 60 0 0
- 3.—Two tall columns supporting the Sanctuary Arch, each costing £25 ,, 50 0 0
- 4.—Eight stained-glass windows in the upper portion of the nave, about £30 each . . . . . ,, 240 0 0
- 5.—Eight stained-glass windows to the aisles, at £25 each . . . . . ,, 200 0 0
- 6.—Two large rose windows to the eastern transepts, at £100 each ,, 200 0 0
- 7.—Three stained-glass windows to Baptistery, at £38 each . . . ,, 114 0 0
- 8.—Three stained-glass windows over Organ gallery, costing £38 each ,, 114 0 0
- 9.—A Pulpit which may be set down at ,, 100 0 0
- 10.—Two side Altars, which will cost at least £200 each . . . . . ,, 400 0 0
- 11.—Stations of the Cross at the aggregate price of about . . . ,, 200 0 0



12.—Benches for the entire Church, tot. £300 0 0

13.—Spire of Church, let us say in  
round numbers . . . . . „ 1300 0 0

Without speaking of the main drainage on our resources—the building expenditure—we must add to this list many minor articles for the decoration of the church and the decorum of Divine worship, confident as we are that the simple enumeration of them will not fail to excite a charitable emulation among our friends and Co-operators. Well, then, amongst the necessary requirements of the future Church of the Sacred Heart are also to be set down: an **Organ, Bells, Candelabra, and Sanctuary Lamps**. The niches also await their respective statues: of the **Sacred Heart of Jesus, of Mary Help of Christians, of St. Joseph, St. Francis of Sales, and St. Aloysius de Gonzaga**.

To our lady Co-operators, moreover, we make a special appeal for those things that more nearly concern the Sacred Person of Our Divine Saviour. **Vestments, Altar Cloths and Coverings, Sacred Vessels, etc.**, are required: we hope that our pious Co-operators will be grateful to us for this hint, as they will thus have time to provide these things, and conveniently prepare for the reception of our Heavenly Guest, giving at the same time to the Protestant population of London a proper idea of our devotion towards the Most Blessed Sacrament.

All communications relating to the above may be addressed to the **REV. C. B. MACEY, Superior**, 64 Orbel Street, West Battersea, London S.W.



## THE TOMB OF THE FATHER

**J**UST five years ago his soul returned to its God. His last moments, his agony, his departure, all are fresh in our memory as the day we assisted, in speechless grief, at that soul-stirring scene. We were many in that little room, crowding around the bed on which our beloved Don Bosco lay. Oh! what mental anguish, what anxious throbbing of the heart in all who surrounded the dying Father!

And when they placed him in the tomb, we felt as if our hearts would break, and the breath of life seemed snatched away. But no! That cold marble was not destined to remain for us a mute and arid thing. For, from out his resting place the father's eloquent voice is borne to our ears, and new life and strength is instilled in our hearts.

That tomb we will never cease to cherish. There, how sweet to collect our thoughts and emotions! There, we carry our successes and our reverses, our joys and our sorrows; and while we pray peace and glory to his de-

parted soul, we feel ineffable consolation in calling ourselves his sons.

May that flame of charity which illumined your soul be ever enkindled in our bosoms, and direct us in perpetuating and extending to the utmost extremes of the earth the beneficent influence of your holy emprises.

The words that were always on your lips—*Give me the souls and take the rest*—have instilled themselves into our hearts; and now, in the friendly shade of your tomb, we repeat them with all the ardour of our faith and love, desiring only to gain souls to Jesus, and extend His sweet Reign to the ends of the earth.

In the Church of Mary Help of Christians on the 31st of January last, occurring the fifth anniversary of the death of Don Bosco, a Solemn High Mass of *Requiem* was sung by the Bishop of Magida, at which a large concourse of the Faithful, especially of the Salesian Co-operators, assisted with the most touching and edifying piety and devotion.

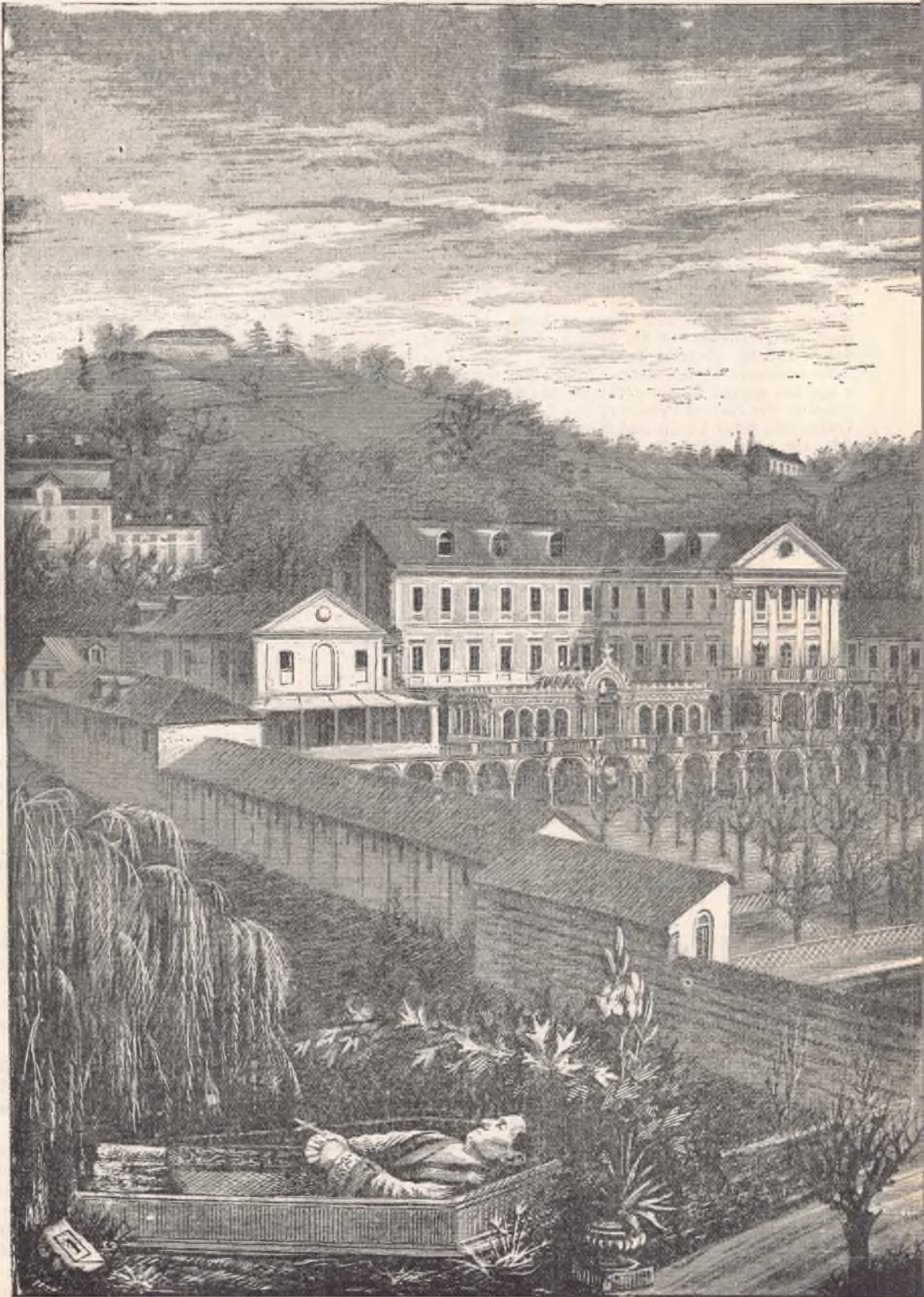
The sombre hangings that veiled the walls and arches of the sacred edifice, relieved only by alternate streaks of gold and silver tissues; the music—a selection from Monsignor Cagliari's compositions—majestically tender, as befits the dirge of a son on the death of his father; the solemn exequies and the sacred rites,—all forcibly appealed for prayers and suffrage to the vast congregation. But these had come, not as advocates for the liberation of an imprisoned soul, but as pilgrims to the shrine of a departed saint, with petitions and prayers to lay at his feet; and no funereal surroundings could induce them—as not a few expressed themselves—to dissociate for a moment the pious memory of the saintly Don Bosco from the blissful abode of the Just.

During the day the concourse to his tomb at Valsalice swelled into the proportions of a continued pilgrimage. In the evening, the boys of the Oratory of Valdocco, and those of the Hospice of St. John the Evangelist were kneeling there together.—It was the tenderest and most touching manifestation of all! An immense multitude of children were come to shed a tear and sigh a prayer on the tomb of their Father.

In many other towns and villages, Masses were offered up and special services held to commemorate the recurrence of this eventful day, and pay a fresh tribute of homage to the memory of him who lives for ever in the blessings of the poor and the perpetuation of his marvellous works.

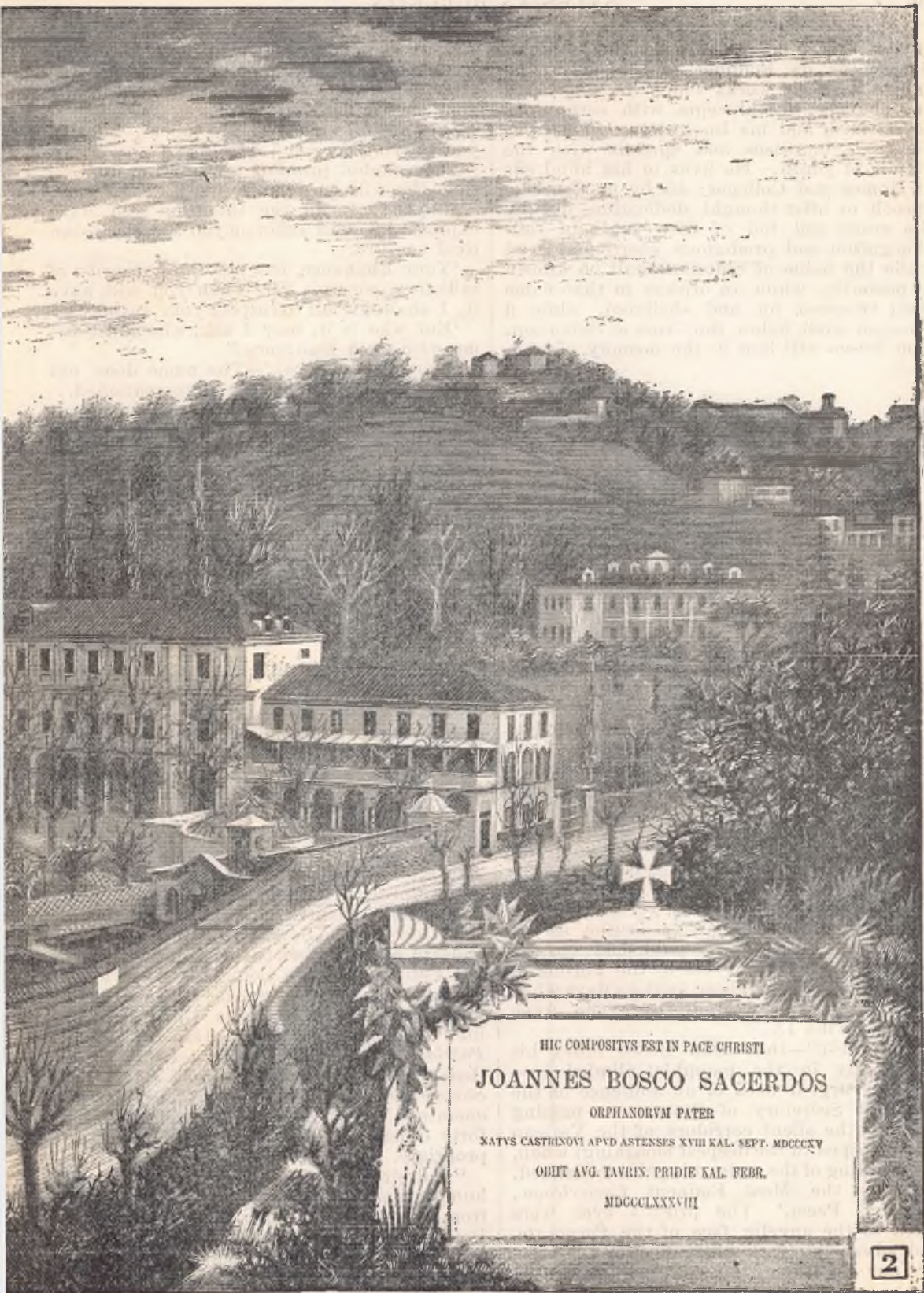
Yes, Don Bosco *lives for ever*; for, besides the eternal existence of the soul, there is a sort of immortality here on earth, which death has no power to scathe. Don Bosco





THE SALESIAN SEMINARY FOR FOREIGN MISSIONS.





HIC COMPOSITVS EST IN PACE CHRISTI  
**JOANNES BOSCO SACERDOS**  
ORPHANORVM PATER  
NATUS CASTRONVI APVD ASTENSES XVIII KAL. SEPT. MDCCCXV  
OBIIT AVG. TAVRIN. PRIDIE KAL. FEBR.  
MDCCCLXXXVIII

2

WHERE THE MORTAL REMAINS OF DON BOSCO REPOSE.



enjoys this immortal life in the Salesian Society as its Founder and inspirer; he enjoys it in his works which his sons carry on, obeying his precepts with scrupulous observance, and his Institution, *animated by his spirit*, increases and spreads with the vigour of youth. He lives in his hundreds of Homes and Colleges: *his* by no figure of speech or after-thought dedication, but by the sweat and toil of fifty years of self-abnegation and prodigious exertions. And while the name of Salesian shall be known to posterity, while an orphan in that name shall be cared for and sheltered, while a Fuegian shall follow the Cross of Salvation, Don Bosco will live in the memory of man.



## JUBILEE REFLECTIONS.

### LEO XIII. AND DON BOSCO.

**D**EEP and earnest was Don Bosco's veneration for the Holy Father. Even on his death bed his thoughts were ever turning to Leo XIII., of whom he loved to speak in terms of the tenderest and most reverential affection. A few days before his death he confided to Cardinal Alimonda (who at that time was going to Rome) the most cordial protestations and good wishes for the sacred person of the Supreme Pontiff.

Don Bosco himself has furnished us with an anecdote relating to his first meeting with the present Pope when yet a Cardinal. The incident—which we transcribe as we find it in a little work published on the election of Cardinal Pecci to the Throne of Peter—took place in those anxious days when the Church was weeping over the fresh grave of Pius IX.

"A priest"—thus Don Bosco hides his personality in the pamphlet alluded to—"having urgent need of an audience of the Cardinal Secretary of State, was passing through the silent corridors of the Vatican (then steeped in the deepest mourning) when, on a landing of the stairs, his guide exclaimed, 'This is the Most Eminent *Camertengo*, Cardinal Pecci.' The priest's eyes were lifted to the angelic face of the *Porporato*, and advancing with filial affection:

'Your Eminence,' he said, 'will permit me to kiss your hand.'

'And who are you that present yourself with such assuring freedom?'

'I am a poor priest, who now kiss Your Eminence's hand, hopefully praying that after a few days I shall be permitted to kiss your sacred foot.'

'Beware of what you are about, I forbid you praying for such a thing.'

'You cannot prohibit my praying to God that His will be done.'

'If you pray for the intention you have expressed, I shall inflict on you the Ecclesiastical censure.'

'Your Eminence has not the authority of inflicting censures yet, when you will have it, I shall not fail to respect your authority.'

'But who is it, may I ask, who addresses me with such assurance?'

'I am [Don Bosco].—The name does not appear in the publication aforementioned.'

'For charity's sake', the Cardinal rejoined, 'keep your lips sealed on this subject. We must think of working now, and not of jesting.'

Before Don Bosco's audience was terminated his heart was overflowing with filial affection for the future Pontiff; and this affection coupled to the most profound veneration, often afterwards drew him to Rome to see the Pope, hear the Pope, and place himself entirely in the hands of the Pope.

On the eve of the Sacerdotal Jubilee of Leo XIII., now six years ago, Don Bosco (who was then declining to the tomb), being asked to insert his autograph in an Album to be presented to His Holiness on that felicitous occasion, transcribed his thoughts in the following terms:—"One thing, at least, my feebleness still allows me to do: I can profess, and I do solemnly profess, that mine also are the sentiments of faith and esteem, and respect, and veneration, and unalterable attachment, expressed by St. Francis of Sales towards the Sovereign Pontiff: I gladly endorse all the glorious titles gathered from the Fathers and the Councils, with which the holy Bishop of Geneva begemmed the front of the Vicar of Jesus Christ, calling him *Abel for his Primacy, Abraham for his Patriarchate, Melchisedech for his Holy Order, Aaron for his dignity, Moses for his authority, Samuel for his jurisdiction, Christ for his anointment, Pastor of Pastors*, and more than forty others not less resplendent and appropriate.

"I desire also that the members of the humble Salesian Society shall never secede from the sentiments cherished by our great Patron Saint towards the Apostolic See; so that they shall always embrace promptly, and respectfully, and with simplicity of heart, the decisions of the Pope, not only in all matters referring to dogma and discipline but also in things open to discussion, con-



stantly preferring His appreciation to that of any other Theologian or Doctor on earth.

"I hold, moreover, that this deportment, should be maintained towards the Holy Father, not alone by the Salesians and their Co-operators, but by all the Faithful, and, especially, by Ecclesiastics. For besides the duty incumbent on children to respect their Father, and the duty of every Christian to venerate the Vicar of Christ, the Pope merits the greatest deference for this too, that he is chosen among men, illustrious for doctrine and prudence, and conspicuous for his sanctity, and is, moreover, in a special manner assisted by the Holy Ghost in the government of the Church."

### LEO XIII. AND THE SALESIANS.

For us, sons of Don Bosco, it is our glory and our pride to follow in the footsteps of our beloved Founder and Father; hence, as heirs of his spirit and his heart, we feel and profess towards the Pope the same sentiments that, for Him, Don Bosco felt and professed during life, and so strongly inculcated in his children.

The Salesians, accordingly, and their worthy Co-operators, for their attachment to, and veneration of, the sacred person of the Pope, place themselves in the foremost ranks of the immense multitude of admiring children who surround the incomparable Leo XIII., the Great Pontiff who happily governs the Church of God.

Schools and workshops, colleges and hospices, oratories and missions, our word and our pen, whatever we possess, nay, our very lives,—all we willingly offer in homage to the Holy Father.

That our little artisans work with love and zeal for the Pope, the late Exhibitions held in Rome, London, Barcelona, Cologne, and Edinburgh, eloquently declare, for at each of these our Typography of Turin has been awarded a Prize for an exquisitely finished volume on His Holiness. As for our Colleges, our principal House at Marseilles is dedicated to St. Leo; that of Lorena (in Brazil) to St. Joachim; while in the capital of Columbia, the Salesian College rejoices in the glorious name of Leo XIII.

And in this auspicious occasion of his Episcopal Jubilee, at whose approach the Christian world bestirs itself to an unusual display of attachment and fidelity to the Supreme Head of the Church, and Nations vie with one another in signaling the happy event,—in this auspicious occasion, we repeat, what new proof of devotion to the Sovereign Pontiff will be given by the sons of Don Bosco?

The Salesian Monument which shall record

to posterity the happy event of Leo the Thirteenth's Episcopal Jubilee, is already prepared, and will be inaugurated in the month of February. This monument was begun by Don Bosco shortly before he was called away to his eternal reward: it has been erected by the contributions of the Salesian Co-operators all over the world, and is destined to recover orphans without distinction of country or race.

This international Monument, which the Salesians and their Co-operators offer to the Holy Father, is the vast Hospice which rises in the shade of the Church of the Sacred Heart, in Rome. What monument more befitting for us to present to the Pope? It presents in itself a synopsis of all our works—a reflex of whatever Divine Providence inspired Don Bosco to do in the service of the Church and of her Supreme Head.

The Hospice of the Sacred Heart will include under its comprehensive name, a Festive Oratory, Day Schools, Night Schools, a Home and College for poor students, and a Home with Workshops and Technical Schools for artisans. Here, while good Christians and upright citizens are being formed for religion and fatherland, zealous priests shall also be trained for our home missions, and for lands still remote from the blessings of civilisation.

From out these walls will daily swell the joyous peals of youthful voices, recalling to the present generation and to future ones, in the dulcet tones of affection and gratitude, the splendid celebration of the Episcopal Jubilee of Leo XIII., and the many triumphs of his glorious Pontificate.

### JUBILEE YEAR AND JUBILEE INDULGENCES.

AT an audience accorded to the Members of the Central Committee of the JUBILEE CELEBRATIONS (on the 16th of December last) His Holiness granted the Jubilee Indulgences in the form in which they were requested.

1. A Plenary Indulgence to all pilgrims to the Tombs of SS. Peter and Paul at any time during the Jubilee year, provided they shall, during a novena, daily recite a third part of the holy Rosary, and after going to confession and receiving Holy Communion, shall pray for the intentions of the Sovereign Pontiff.

2. A Plenary Indulgence also during the whole year to all who unite themselves in spirit with the pilgrims to Rome, provided that during a novena they daily recite the third part of the holy Rosary, go to confession and receive Communion on the 19th of February (or on any other day during the year that their respective Ordinaries may



choose as more convenient) and pray for the intentions of the Sovereign Pontiff.

3. A Plenary Indulgence to the faithful who take part in the Spiritual Exercises or Missions that may be given in the several dioceses during the year 1893, provided that they shall, on such occasion, go to confession and receive Communion, and following the course of said exercises, shall be present at the sacred functions at least five times.

4. An Indulgence of 300 days for each day of such Novena, Exercises, or Missions.

5. These Indulgences shall be applicable to the souls in Purgatory.



## NOTES FROM OUR MISSIONERS



### ANNUAL REPORT OF THE MISSIONS OF PATAGONIA AND TERRA DEL FUEGO.

VERY REV. FATHER RUA,

**W**HILE fulfilling the pleasant duty of writing to you, I desire also to give you some information about the condition of the Missions of South Patagonia and Terra del Fuego, confided to the care and zeal of our Society.

At present I have with me here in Patagonia twenty Priests (nine in Terra del Fuego, and one in Falkland), six Clerics, thirty Catechists, and sixty-eight Sisters of Mary Help of Christians in connection with the colleges, schools, hospices and hospital of the Missions.

During last year our Missionaries have traversed for thousands of miles the Districts or Provinces bordering on the rivers Colorado, Negro, Limay, Chubut, Neuquen and Malbarco, even to the very source of the latter in the remote Cordillaries, instructing, catechising and baptizing in those apostolic excursions many hundreds of pagans, and strengthening in the faith already received the numerous neophytes that are scattered over these regions.

Accompanied by some of our priests I have paid a visit to the Missions in the extreme south of Patagonia and Terra del Fuego; and with the greatest satisfaction I have seen for myself the extraordinary progress the Tehuelch, Ona and Acaluf tribes are making on the road to Christian civilization, to which up to the present they seemed so refractory. Their knowledge of

our Doctrine, of music and the Spanish language is simply amazing. The mysteries of reading, writing and arithmetical calculations have become familiar to them! The bow and arrow are giving way to the book and the pen; the rude dialect and savage articulation is being gradually changed into the sweet and melodious accents of the Spanish tongue; to the wild beast's den has succeeded a neat little cabin; the savage attire of unsightly guanaco skins has been replaced by decent habiliments though of coarse and ordinary texture. Wild roots and indigestible mollusca (once the chief objects of the poor wandering Indian's existence) are now superseded as a staple of life by wholesome bread supplied by our missionaries, and the meat and milk of herds of cattle and sheep imported by them to the missionary colony of Dawson Island.

I may add that the Authorities of the Argentine Republic and those also of Chili have taken official cognizance of the transformations we have wrought on both sides of the Straits of Magellan.

Some of our missionaries have just traversed the Presidency of the Rio Gallegos and Santa Cruz; others are voyaging up and down the immense channels of the Magellan Archipelago seeking the nomadic savages and inducing them to come to the Settlement at St. Raphael, where a Salesian residence and church already exist, also two colleges—one for boys, the other for girls—and several houses which go to form a little village for the Fuegian Indians.

As I write, one of our priests is accompanying a Scientific Expedition to the centre of Patagonia, wishing to study the needs of the Chubut Missions and attempt the conversion of the Tehuelch Indians—the giants of Patagonia,

These numerous missions, Apostolic excursions, and Settlements for Indians have cost immense sums and unheard-of toiling, privations and self-sacrifices of every description; but these sacrifices and privations were generously recompensed by Divine Goodness and Mercy, for great numbers of the savages have been converted to our holy Religion and many neophytes confirmed in the Faith. The Sacraments administered and the number of souls reclaimed from the death of sin, from infidelity and error, have surpassed our calculation and our hopes. In the flying missions of the Cordillaries alone, about 600 miles west of my residence in Viedma, we baptized upwards of a thousand (the greater part being grown-up heathens), and the Communion distributed in that season of grace rose considerably beyond three thousand!

In this region of the Cordillaries the population is about 20,000, living in scattered

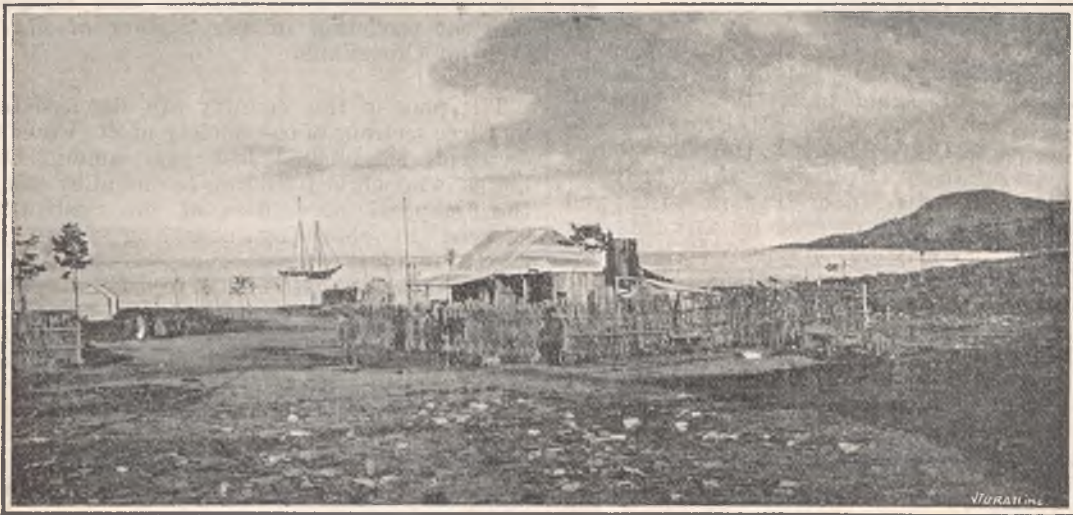


and insulated groups in the numberless mountain gorges for which the Andes are remarkable. We have now established a missionary residence in this vicinity at a place called Chosmalal, the capital and seat of the government of Neuquen.

At the three residences of Roca, Conesa and Pringles, counting a population of about 5,000 souls, *one thousand nine hundred* were instructed and approached holy Communion in the course of the year. At our permanent Stations of Bahia Blanca, Viedma and Patagones in a population of upwards of 30,000, more than twelve thousand Communions have been given in the last twelve months. Add to these the abundant harvests reaped by

population, the colonies, towns and villages. But these churches, for the most part, are simply constructed in wood, or perhaps in unbaked bricks, or with stakes plastered over with mud: in some cases it is a mere cabin converted into a temporary chapel. Nevertheless, adapting ourselves to the necessity of our present condition, they serve for the worship due to Almighty God, Who receives and repays with sovereign bounty, alike the homage of His adorer in the humblest little chapel of the way-side, as that arising from within the sumptuous walls of the Cathedrals of the great cities of the earth.

At Viedma, the little town which has



DAWSON ISLAND—INDIAN HUTS AT ST. RAPHAEL.

our Missioners in their numerous apostolic excursions to the several little colonies and budding villages of this immense region, and then you will have a fair idea of what Divine Grace is doing for your children in Patagonia.

Our Schools are also a source of great consolation to us. They are now established wherever we have a residence, and are frequented by upwards of 1,500 children.

I may remark *en passant* that we are unceasingly struggling against the atheistic tendencies of the Government schools. And, thanks be to God, we have at last succeeded in obtaining from the local Authorities permission to give weekly at least an hour's Religious instruction in the Schools of the State.

We now multiply our churches, chapels and schools in proportion to the rising

swelled into the capital of the Rio Negro Territory, we have built a fine Industrial Establishment just beside my own residence. Workshops for carpenters, tailors, shoemakers, blacksmiths and tinsmiths have already been opened to give employment and instruction to about fifty boys, mostly orphans and sons of Indians. All the technical masters are Salesian Brothers and are also excellent catechists.

After some trouble and difficulty we have acquired a few acres of land and established an Agricultural Colony for other boys, who have already planted the vine, from which we hope to produce pure altar wine for all our missionary churches and stations.

While these poor orphans learn their trade they are also taught vocal and instrumental music, and their voices and their fine brass band enhance the beauty of our Sacred Functions; they also join in celebrating the



National Fêtes to the intense satisfaction of all parties, often meriting for themselves the grateful appreciation of the ruling Authorities of the Republic.

And speaking of national fêtes I may add that, obtemperating to the invitation of the late lamented Archbishop of Genoa, our missions will take a part in the Italo-American Columbian Exhibition. Besides the various productions of the ingenuity and skill of the Indian, and a representative collection of the natural resources, fauna, etc., of the New World, our Missioners will be accompanied to the exhibition by some Fuegians and Patagonians, and the manners, customs, dress and ingenious productions of a long-standing barbarity will form a nice contrast to the polish, industry and products of Christian civilization.

The Sisters of Mary Help of Christians have opened schools at the permanent Stations of Roca, Conesa, Pringles, Patagones and Bahia Blanca. Here in Viedma they maintain an Orphanage which provides a home for fifty poor Indian girls and orphans, and is frequented by upwards of a hundred and fifty day pupils.

In the recent examinations the State Inspectors greatly admired the intellectual, moral and scientific progress of these poor children. But the proficiency of the Indians in every sort of needle-work, and the easy and perfect knowledge of vocal music displayed by the *white skins*, were declared by these gentlemen **superior to every encomium**.

Of course we receive with preference the daughters of poor Indians, as being the most exposed to dangers and the most in need of a home. Only a few days ago we succeeded in rescuing a little Indian girl of 12 years who had been sold to a man of her own race for eight horses. This savage trafficker in human flesh was moved, however, by our remonstrances and (touched with remorse for his most unworthy action) he consigned the poor girl and one of his own daughters to the Sisters of Mary to be instructed, baptized and brought up in our Holy Religion.

The great want felt here of an hospital and pharmacy whereby to provide for the needs of the poor in the time of sickness, induced us to assume a very heavy burden as the only remedy capable of removing a long-standing evil. For the past the sick Indian was left to die abandoned and neglected in his native forest without medical aid and (worse than all) without the soothing comforts of our Holy Religion. Now, on the contrary, the ailing—Indians, Creoles, and foreigners—are sought out and admitted *gratis* to a new Salesian Hospital, not a very magnificent

structure, certainly, but as clean and as comfortable as one could desire.

It is under the direction of the Sisters of Mary, who (with their peace be it said) perform marvels of charity by the bed of the poor sufferers. And these are generally so attracted by the beauty of a religion that teaches and fosters such a spirit of abnegation and self-sacrifice, that they become Christians if they recover, and if they die it is in the peace of the Lord.

Here many Indians have been baptized at the hour of death, many Christians recalled to the grace of God, and a few heretics—filled with admiration for the charitable solicitude by which they were surrounded—abjured their errors and embraced our Faith. Among others a Danish girl aged 23, has abandoned Protestantism and entered into the noviciate of the Sisters of Mary Help of Christians.

The poor of this country are also assisted by three sections of the Society of St. Vincent de Paul, established last year among the ladies, who while attending to and alleviating the temporal necessities of the destitute, succeed in obtaining consoling fruits of Christian piety.

We have also established in different parts of our missions, six branches of the "Association of the Sacred Heart," seven of the "Sodality of the Children of Mary," Guilds of St. Aloysius and St. Joseph (for boys) in all our residences, and one Club for Catholic workmen.

The spirit of Religion is spreading in ever-increasing circles over these vast regions, which only yesterday were the theatre of the hostile incursions of savages, who, little by little are entering on the road to civilization, and opening their hearts to the preaching of grace and the heavenly rays of the Gospel of Peace.

In concluding this relation of the missions I beg you, Dear Rev. Father, to continue your benevolence towards us, and to recommend us to the fervent prayers of our worthy Co-operators, so that, working with zeal, ardour and charity, we may succeed in saving those poor children of the desert and soon bring to a happy issue the total conversion of Patagonia.

With sentiments of affection, gratitude, and veneration, I am, *etc.*

✠ GIOVANNI, BISHOP OF MAGIDA,  
V. A. of Patagonia.





## FATHER ANGELO SAVIO

A despatch from Guayaquil (Ecuador) is the bearer of very sad news to us. It is dated on January 18, is excessively laconic, but grievously expressive:

### Savio is dead.

CALCAGNO.

Father Angelo Savio was among the first boys Don Bosco admitted to the Oratory, where he was educated and passed the greater part of his laborious life. In 1885 he went out on the American Missions, and with Apostolic zeal he traversed, in the course of seven years, the immense regions of Patagonia and the forests of Paraguay, sowing everywhere the seeds of the Gospel, and seeking with never-flagging ardour to spread the Kingdom of God. In the beginning of last year he returned to Turin to treat with the Superiors on several important matters regarding the Missions. His robust health, his untiring zeal, and the great familiarity acquired with the language and customs of the Indians, gave fair promise of future exertions in those parts on behalf of religion and civilisation; and determined the Superiors in confiding to his special care the establishing of a new Station among the Jivaros savages of Mendez and Gualaquiza. But the Lord had otherwise disposed for His faithful servant. Only a few weeks ago he bade us a touching farewell with his Brother Missionaries in the Church of Mary Help of Christians, and now, with our unspeakable grief, we are called upon to chronicle his death. Most earnestly we recommend him to the prayers of our Co-operators; while we await further particulars which we will not fail to publish.—R. I. P.

## ON THE RIO PARAGUAY

### AMONG THE INDIANS OF THE BRAZILIAN FOREST.

*As a tribute to the memory of our deeply lamented Missionary Father, Don Angelo Savio, —a tribute which shall not be the last—we give the preference of our space to the two following letters, which are among the last this veteran pioneer of the Catholic faith penned from the frontier of his Apostolic operations:—*

BAHIA NEGRA, or Pacheco Port.

DEAR FATHER COSTAMAGNA,

I am a week among the Chamacoco Indians in the territory lying to the north of Paraguay, 515 miles from Asuncion, and 195 miles above the river Apen (or Apa), a tributary of the Rio Paraguay, forming the boundary between the last-mentioned Republic and the Province or State of Matto Grosso. As far as religion is concerned these countries are in a state of the most complete abandonment, and their very existence is almost left out of consideration by the civil Authorities. From Villa Real de Concepcion to Coimbra, that is to say over the insignificant span of 380 miles, there is neither priest nor friar of any colour or species, and the poor Indians, who are very numerous in these parts, have never seen the face of a missionary. Towards the east in Brazil and the west in Bolivia the same state of things prevails with the additional difficulty of immense tracts of overgrown virgin forest, where the axe is necessary to open the way. I visited and catechised two encampments of Chamacocos, about 300 counting children and all. In this vicinity on the left of the Rio Paraguay there are eight other encampments, each governed by a chief or *cacique*. The principal of these came to visit me, and seeing him almost naked I presented him with a shirt, a pair of drawers and a handkerchief; also some tobacco, mandioca, and a few petty baubles. He was delighted with these things, and invited me to return again with similar articles for his dependents—who, to tell the truth, are very scant of clothing, wearing only a strip of linen around their waist, and many doing without it!

On the other side of the river, in Brazilian territory, I paid a visit to some forty Indians, who were in search of mandioca, and hunting tigers, panthers, wild boars, etc. They told me that their encampments are a long way off, so I have given up the idea of visiting them, but I hope that some of our missionaries will soon go there and instruct and make good Christians of them all. These huntsmen told me that still further away in the Brazilian forest are other Indians who cultivate their camps, keep horned cattle and horses, and are well armed not only with bows and arrows but also with rifles.

The Chamacocos also are armed with rifles and are excellent marksmen, but, judging from what I have seen, they do not roam far from their homes, and I believe they are rather afraid of tigers.

Now that I am so far advanced in the torrid zone I should be tempted to go still further if I had the means and permission. For instance I should like to go to Curomba and Cuiaba, and then to Villa Bella or Matto Grosso town, and following the course of the



river Madeira descend on the other slope down to the Amazon. I could then sail from Para on my homeward journey; but for the present it is only a dream unworthy of serious consideration.

In waking earnest I am awaiting the steamboat *Santa Fé* from Curomba, destined to take me to Speranza Colony where I am awaited, and where they desire to build a chapel if there is any probability of sending them a priest.

I have run a great many perils and dangers but my head is still on my old shoulders, so I have nothing very bad to complain of. Nevertheless, when I shall get back to San Carlos I have some startling adventures to relate about the reception given to me by these savage tribes.

Up to the present I have succeeded in doing very little. I baptized two little Indians and three boys of Paraguay, married one couple, confessed six persons and gave holy Communion to two! In order to do any good here much time and trouble must be expended.—

I recommend myself to your prayers from which I expect much assistance. Believe me always,

Yours affectionately in J. C.

ANGELO SAVIO.

VERY REV. FATHER RUA,

I am returning from Upper Paraguay, where I have held a rather fatiguing Mission, with the most ample Ecclesiastical faculties and to the unfeigned satisfaction

of the Authorities both civil and military. I have traversed the greater part of the Gran Chaco, Paraguay, and the vast zone of Brazilian territory which forms the State of Matto Grosso. As this province was up in rebellion, it was not possible for me to go to Cuiaba or to Curomba, for the river—the only means of transit—was blockaded.

The places whereat I have given missions are: Bahía Negra (a barren tract between Bolivia and Paraguay), Porto Speranza, Olympo, Apen, Porto Casado, Risso Colony, San Giuseppe, San Salvador, and several other intermediate spots in places of minor importance. Part of my journey I made in a steamboat, part in a sailing vessel, also in a simple boat propelled by oars, and in a *cachineo* or Indian canoe, *i.e.*, in a single trunk of a tree hollowed out to make room for a couple of persons. The Indians are good propellers though they do not use oars, but in their stead long poles specially prepared by them for the purpose.

I have visited several

tribes of savage Indians differing widely in language, customs and manners: Chamacocos Caineos, Sanapanes, Angaités, Senguas, Tobas, etc.\* A few of these make some attempt at covering their nakedness, but for



A SKETCH OF DON SAVIO IN "HIS FAVOURITE HOME:"  
THE WILDS OF SOUTH AMERICA.

\* The region inhabited by these Indians lies between 14° and 22° S. lat. and between 55° and 61° W. from Greenwich. It is drained by the river Paraguay and its tributaries, the Cuiaba, Taquary, Aquidahouana, and Blanco. On the right of the river it extends into Bolivia and the north of the Argentine Republic, stretching on the left into the Brazilian territory and the northern portions of Paraguay.—ED.S.B.



the most part are "simply clad in nature's garb." Some of them have an idea of God, *Taita Dios*—Father of All.

It is impossible to form an approximate idea of the number of Indians that inhabit those regions. There exists very little communication between the different tribes, yet all agree in saying that there are thousands of encampments both in the Gran Chaco and on the opposite side of the Rio Paraguay. As far as the memory of the present inhabitants extends no priest has ever been seen in those parts except at Apen, where four years ago a missionary passed a few days instructing the people. How important it would be for religion and civilization if a permanent Mission were established in this territory! Great difficulties are to be overcome, it is true: the climate, the mosquitoes, the serpents, the tigers, and such like... but *charity beareth all things, endureth all things*, and will overcome these and greater difficulties. Were I younger and capable of directing such a mission I should gladly offer myself, saying: "Here am I, send me." What a pity that I was born too soon, or rather that I did not come out here long ago! May the Lord inspire other labourers to come here soon for the harvest is abundant indeed.

I am now on my way to Asuncion, the capital of the Paraguayan Republic, to register Baptisms and Marriages, and give an account of the other sacraments I have been able to administer. I shall then proceed to Buenos Ayres.

The steamboat, *Humaitá*, is about getting under way, and for this time it brings my letter to a close.

Begging the benediction of my good Superior General and recommending myself to the prayers of my confrères, I remain,

Your humble and affectionate son in J. C.

ANGELO SAVIO.

VILLA REAL de Concepcion.

## MENDOZA

### HOSPITALITY IN THE FAR WEST.

At the foot of the Andes in the Argentine Republic, at about 30° S. latitude, lies the town of Mendoza, for nothing more famous than for its frequent earthquakes. From this place Father Botta of the Salesian Missioners sends a very edifying account of the reception he received at the hands of this most generous population.

VERY REV. FATHER RUA,

One of your poor sons of America, who has been sent from Buenos Ayres to establish a Salesian House in Mendoza, begs to send you a few lines about this new foundation.—

On the feast of our Patron, St. Francis of Sales, I bade adieu to Buenos Ayres, and on the 31st of January I found myself safely landed in Mendoza. Here I was received with exquisite courtesy by the Jesuit Fathers, with whom I remained while taking the necessary steps to prepare the locality destined to become the new "*Colegio de Don Bosco*."

The workmen were still busy, and everything in disorder, when—on the 18th inst.—four other Salesians arrived from Chili, all destined for this House. These too, became the guests of the good Fathers who had received me so hospitably, and with whom we all have contracted an everlasting debt of gratitude.—Four days afterwards we took possession of our new habitation, though (to tell the truth) the works were hurriedly brought to a close rather than finished.

In the morning the walls were bare, and the house empty; in the evening almost every apartment was furnished!—Cupboards, presses, covers, plates, pots, pans, chairs, beds and bedding, fruit, eggs,—in a word, things seemed to be raining from Heaven, and so abundantly too, that we were confused, scarcely knowing how to acknowledge such a generous outburst of charity. Some persons have distinguished themselves beyond every encomium. No praise could do full justice to the disinterested generosity of the noble Ladies Felicity and Delfina Rodriguenz, whom we have taken the liberty of calling "The Mamma Margarets" of our little Community.—May God's choicest blessings enrich those charitable hearts!

Next week we intend to open the schools, commencing with the first three classes. \*

We have no chapel at present, and no church furniture. In a month or two we hope to see the largest of the school-rooms converted into a nice little chapel; for the rest, we put our trust in Providence. As soon as we shall have the chapel, we intend to open a Festive Oratory for the boys. One of our professors is coming from Buenos Ayres to teach music and play the harmonium . . . . when we shall have one.

And now, dear Father, in concluding, I ask you to bless this new Mission, and each of my companions, and especially my poor self who feel great need of spiritual help.

Your dutiful and much obliged son,

LUIGI BOTTA.

MENDOZA, Colegio de Don Bosco.

\* More recent news informs us that the schools have been regularly opened and already give fair promise of bearing abundant fruit.—ED. S. B.



THE LIFE OF CHRISTOPHER COLUMBUS  
AND  
TWO PRECIOUS AUTOGRAPHS.

*The Rev. G. B. Lemoine of the Salesian Fathers recently dedicated to His Eminence Cardinal Parocchi a biography of Christopher Columbus—Vita di Cristoforo Colombo—of which he also presented a copy to His Holiness Leo XIII. as a token of homage and unalterable devotion to His August Person. In reply Father Lemoine received two precious letters which we take the liberty of reproducing here.*

FROM THE HOLY FATHER.

N° 8562.

*Illustrious Signore,*

The Holy Father graciously acknowledges the homage paid to his August Person by your presenting to him a copy of your recent work on Christopher Columbus. Hence in requesting me to express his thanks to you, he has deigned to add that he blesses you with the same benevolence he always cherished for your late lamented Superior. And while I feel the greatest pleasure in conveying to you these sentiments of His Holiness, I wish, also, to thank you particularly for the copy of your work with which you have courteously favoured me. With sentiments of special esteem I profess myself,

Dear Sir,

Your most affectionate servant,

✠ M. Cardinal RAMPOLLA.

*Signor Don Gio. Batt. Lemoine,  
Salesian, Turin.*

FROM CARDINAL PAROCCHI.

Vicar of His Holiness.

VERY REV. DON LEMOINE,

In my opinion your "*Life of Christopher Columbus*" admirably covers the scope you had evidently set before yourself, viz.: the instructing of the masses without disgusting the learned. These will find nothing to criticise in it, those will understand their hero and rouse themselves to follow his example.

Diligence and nice discrimination are shown in the collection of facts; the exposition never lacks of clearness—a quality so rare in historic books; the style is purely Italian, without affectation, easily understood at first sight even by persons of limited instruction.

But the great intrinsic worth of your work resides in the spirit which pervades its every page. The famous motto of Leo XIII.—"COLUMBUS IS OURS"—finds here from cover to cover the most complete demonstration; here Catholics are taught to be faithful to their calling by shaking off their lethargic inertia\*; here it is proved to the most dissenting how we can work for the benefit of mankind, not alone by not abandoning the banner of the Pope, but by rallying closely round it.

To you my heartiest congratulations! Accept also the expression of my thanks for dedicating your work to me though undeserving of such a preference; I wish it a wide and popular circulation.

May the Lord preserve you to work with equal and even greater vigour for His glory and the lustre of the Salesians, these indefatigable labourers of the eleventh hour who bid fair to merit for themselves the retribution of the labourers that entered the vineyard early in the morning.

Your very affectionate and devoted servant,

✠ LUCIDO M. Cardinal PAROCCHI

Protector of the Salesian Order.

According to the *Catholic Directory* for 1893 the Catholic population of the United States is set down at 8,806,095, to whom spiritual guidance is given by one cardinal, 14 archbishops, 75 bishops and 9,397 priests, of whom 6,954 are secular and 2,443 regular priests. There are 8,477 churches, 3,485 stations, and 1,763 chapels. The students for the secular priesthood (numbering 1,845) are educated in 36 seminaries. There are 127 colleges, 657 academies and 3,587 parochial schools—the latter attended by 728,209 children: 245 orphan asylums give shelter to 26,583 orphans; and there are 463 other charitable institutions.

\* Of course His Eminence's allusion is especially applicable to, and intended for, the present condition of Catholics in Italy.—ED.S.B.



## FAVOURS AND GRACES

OBTAINED BY INVOKING

## MARY HELP OF CHRISTIANS.

[Owing to the great number of communications we are continually receiving for insertion in this column, we are obliged to limit ourselves to the publication of a few extracts (as the expression, more or less, of the others) and the names of all those who desire to make public thanksgiving to their Celestial Benefactress. All manuscripts, however, are carefully deposited in the archives of the Sanctuary; and, perhaps, we shall one day be able to publish them in a separate volume in honour of our Heavenly Queen.—ED.]

**Health of the weak.**—With sentiments of the most profound gratitude I forward the following relation of a grace obtained through Mary Help of Christians, begging to have it published in the *Salesian Bulletin*:—

For fifteen days my brother lay writhing under repeated attacks of miliaria, and whole nights were passed in a lethargic trance so profound and death-like that all the exertions of the infirmarians could scarcely arouse him for a few minutes. On the night between the 18th and 19th inst. he looked like a "piece of wood" without motion or feeling; the doctor declared that death was at hand. Seeing that all human aid was past I had recourse to Mary Help of Christians. . . . Oh bounty of the Virgin! Shortly after the telegram sent to you recommending special prayers, my brother underwent a great change for the better, and steadily advanced to perfect recovery.

[Abridged extract from letter of]

REV. G. FEDERLE

*St. Ulderico di Fretto.*

\* \*

**Thanksgiving.**—The undersigned, having obtained through the intercession of Mary Help of Christians the miraculous recovery of his consort (who for a long time had been suffering from atrocious and incurable cronic pains) sends an "ex-voto" offering to Our Lady's Sanctuary in Valdocco, Turin.

—Count P. CAPELLO DE S. FRANCO,  
*Salesian Co-operator.*

\* \*

**Mother of Grace.**—A certain person living here had unhappily fallen away from his religious duties. Becoming seriously ill he would not hear of confessing himself or receiving the last Sacraments. Seeing the great danger of eternal perdition which men-

aced him, we managed to place around his neck a medal of Mary Help of Christians, which had been blessed by Don Bosco. And now the marvel comes. No sooner was the medal placed on his person than he exclaimed: "Saturday I will confess myself!" . . . . Saturday has come, and with it this poor strayed sheep returned to its Master's fold. Evviva Maria!

SISTER MARIA COROLINA.

Mascali, Sicily.

The following have also sent us relations of special favours they have received, and desire to render public thanksgiving to their Celestial Benefactress, Mary Help of Christians:—

Joseph Panizza, *Orsara Bormida*; Rev. Bernard Tarditi, *Bricco di Cherasco*; Rev. John Maria Trio, *Putignano*; Rev. John Panizzi, *Palmanova*; Angelus Cozzio, *Mortaso*; M. Bergonzo, *Tortona*; Caroline Raggazzini, *Gussola*; L. Lutterotto, *Caldaro*; The Sisters Gillardi, *Lecco* · E. T., *St. Angelo Lodigiano*; Rev. Thomas Vico, *Castellinaldo*; E. Pischedda L.L.D., *Oristano*; Joseph Gavirelli, *Bellinzago*; The Sisters Croce, *Pinerolo*; N. N., *Pianezza*; G. E., *Turin*; Lima Rossella, *Turin*; Caroline Ferrante, *Turin*; Maria Racca, *Volvera*; Elisa Montoglio, *Turin*; Maryanne Plano, *Giaveno*; Francis Rastello, *Prarollo*; Joseph Rebuffo, *Cuneo*; Peter Ardito, *Turin*; Catherine Costamagna Dompè, *Benevagienna*; Josephine Gazza, *Turin*; Bartholomew Olivetti, *Cisterna d'Asti*; Ernesta Silva, *Gassino*; Louisa Boero, *Susa*; John Gilardi; Joseph Quirico, *Piea d'Asti*; Theresa Usello, *Turin*; Maria Falco, *Cuneo*; Ann Gastaldo; Sebastian Bavasino; Valfenera; Camille Chialpotti, *Torre Pellice*; Josephine Favera; Lawrence Vico, *Venice*; Catherine Grosso, *S. Martino Canavese*; Margaret Beltramino; Theresa Paretto, *Castelnovo d'Asti*; Theresa Cariazzo, *Ozagna*; Magdalen Donna, *Vercelli*; Andrew Magrinelli; Emilia Sesto, *Veres*; Augustine Ghiatone; Paul Sufieto, *Anere*; Andrew Dagnele; Fiorenzo Fassio, *Castelrosso*; Nicholas Avanzato; Caroline Cargerino, *Castelrosso*; John Chiavarino, *Castelrosso*; Dominica Marnetti, *Frava al Campo*; John Rolone, *Germano*; Angelica Quilico, *Casinette di Chiaverano*; Catherine Bardo; Benedict Carena, *Druent*; Philomena Mal-fatto; Joseph Zucchi, *Migliano Alpi*; Albertina Giuliani, *Pinerolo*; Margaret Fachis; Nancy Racca, *Marone*; Lady Clara Vivalda; Vincent Cariasso, *Ireca*; Matilda Cheraviglio, *Briccherasio*; Michael Bonaudo, *Oglianico*; Ursula Fusta, *Caraglio*; Clara Savi, *Caraglio*; Hyacinthia Maestra, *Roburent-Mondovì*; Margaret Giordano, *Feletto Canavese*; Angelus Demichelis, *Turin*; Antony Delbosco, *Racconigi*; Thomas Gambino, *Buttigiera d'Asti*; Catherine Bosco; Martha Trogolo, *Cuceglio*; Peter Gibelli, *Castelrosso*; Baptist Gregorio, *Carmagnola*; Antony Griffa, *Cariignano*; James Pastore, *Piussasco*; James Rizzo, *Diano d'Alba*; Anne Rizzo, *Diano d'Alba*; Josephine Rizzo, *Diano d'Alba*; Antonina Cappa, *Turin*; Mary Baio, *S. Germano*; Mary Fenoglio, *Villanova Mondovì*; William Ambrogio; Jane Serra; Lucy Dellaferreira; John Golzio; Maurice Massa, *Cuneo*; Joseph Givogli, *Fogliizzo*; Costantina Marelli, *Casalmaggiore*; Joseph Fassio, *Castelrosso*; Joseph Rivetti, *Cavallermaggiore*; Rev. Cesar Pinaroli; Rev. G. B. Pastorino; Josephine Banterle, *Negrar (Verona)*; Matthias Cavalleri; Rev. Dominic Patrignani, *P. della Commenda (Faenza)*; G. Comoglio, *Montanaro*; The Sisters Pungo, *Saluzzo*; D. Vincent Cavicchi, *Costacciaro (Perugia)*; Mary Ferrero, *Vigevano*; Sarah Corsi, *Martinengo*; Cesar Zampi, *Viterbo*; Marcellina Carbone, *Bra*; Joseph Fassio, *Castelrosso*; Theresa Davi; Pelagia Marchiaro; Rev. Joseph Peretti; Diduo Scotti; Victoria Data, *San*



Giorgio; Peter Bagnasco, Turin; Louis Molino; Theresa Marescotti, S. Martino Tanaro; Mary Benotti; Ida Berutti; Rev. John Ramella; Joseph Calliano, Cornigliano d'Alba; John Lubbia, Turin; Theresa Berta; Bergadano, Vezza d'Alba; Rosina Boot, Armento; Blaze Tesio; Mary Canelli, Fara Novarese; Xavier Leoni, Portoferrato; Rev. Peter Bartolini; Ausilia Gardano; Theresa Bruera, Burgaro; Dominica Genre, Barge; Mary Acusato, Fenero d'Asti; Rev. Benedict Malaspina, Gremiasco; Bartolo Ghiotto, Longa; Josephine Banterle, Negrar; Anne Zinglianda; Per Daprà, Castelletto Po; Louis Bettina, S. Vito al Tagliamento; Catherine Galeazzo, Castellamonte; Rev. B. Busa P.P., Campodarasco; Adela Cenci, Palanzano; Frances Failla Guarino, Vizzini; Raymond Zorsi, Udine; Rev. Michael Merlo, Brierhasio; A Salesian Co-operator, Gabiano; Marietta Usellini, Arona; Joseph Fiorini, Montecchio; Anne D'Amico, Catania; Rev. Francis Riccardi, Castelceriolo; Mariano Tozzi, Pava presso Montecale; V. Rev. Canon Luciani, Valmontone; Raphael Gori, Paperino (Prato); Theresa Rota, Chiari (Brescia); A. I., Cornuda; Elisabeth Pasero, Scarnafigi; Anthony Cappa; Rosaline Ossola; Mary Eusedio, S. Giorgio Canavese; Peter Paul Paoluzzi, S. Stefano; Magdalene Braga, Fornaci (Brescia); Rev. Aloysius Saggiorato, Salesian Missionary, Paysandú; C. Barbieri F., Genoa; Countess Angelica Salvi, Turin.



## SCATTERED NOTES.

### WHAT GOOD BOOKS DO.

In a Lenten Pastoral the Cardinal Archbishop of Westminster ably sets forth and exemplifies the great advantages to be derived from the reading of good books. We take the liberty of transcribing the following extract given by His Eminence as a summary of the advantages of Spiritual Reading:—

It keeps the Gospel standard constantly before our mind.

It discovers to us the lying pretensions of the world.

It strengthens the principles of faith, which worldly literature and worldly society undermine and destroy.

It peoples the mind with the society of the Saints. It plants the desert of the soul with the delicious fruit trees of Paradise.

It places us in direct communication with Jesus Christ and God, whose voice sometimes leaps out of the page into our heart.

It is to meditation what the can of oil is to the lamp.

For multitudes it is the proper substitute for formal meditation.

It is, as St. Hugh of Lincoln used to teach, "a remedy in time of sickness;" *i.e.*, an unction in our pains, helping us to be patient, lifting us to a calmer and higher region, and opening God's mouth to speak to us words of comfort in our weariness.

It affords us extraordinary help in times of severe temptation, dispelling bad thoughts,

and bringing strength and light out of hidden places.

In all kinds of losses and disappointments it offers marvellous consolation, turning our temporal losses into eternal gains.

In doubt and perplexity it becomes "a lamp to our feet and a light to our paths." It leads wanderers into the Church.

It inspires a desire to do great things for God, and infuses an extraordinary courage and ardour, by holding up to view the lives of the only heroes worthy of imitation—the servants of the Great King. "As I meditated on the examples of Thy servants," says St. Augustine, "they burnt into my mind, consumed my tepidity and torpor, and set me on fire with Thy love." (*Conf.*, c. 1).

As a beautiful illustration of the above we take from the SACRED HEART REVIEW (Boston) a charming little anecdote:

### THE PEDDLER'S VISIT.

About fifty years ago, on a cold and snowy night, far away in the little village of Pompey Hill, N. Y., the Dodge family heard a knock at their door. On opening it, a peddler stood without and asked for a night's lodging. It was readily granted by this truly good family. In the course of the evening they discovered they were entertaining a Catholic.

For a moment Mrs. Dodge felt as if she wished him to leave, but kindness prevailed over the horror of having such a guest. In the morning the good man left, and as a souvenir gave them a book, "Milner's End of Controversy." Mrs. Dodge read it, and for the first time in her life heard the true statement of Catholic doctrine. Faithful to grace she sent all the way to Utica for books, and read, and prepared herself to enter the Church. *The first Catholic priest she ever met was when she presented herself for baptism!*

Her husband was a deacon in the Presbyterian Church, and a man of fine intellect. He read two years before he made up his mind. When the church meeting was called to hear his reasons, or accept his resignation, it met about 10 o'clock A.M. and did not close until near midnight. All day the doctrines of the Church were discussed, and this one day's controversy resulted in about twenty conversions.

And the peddler? In vain they sought for any trace of the one who called that night. In a little village like Pompey Hill fifty years ago, surely some one would have noted the passage of a peddler, but no possible clue as to who he was or where he went could they discover, and more than once it has been suggested that they entertained on that winter's night "an angel unawares."



## HOW OTHERS SEE US.

### A PROTESTANT TRIBUTE TO CATHOLIC MISSIONS.

In a recent number of the *Daily Telegraph*, one of the leading Protestant organs of London, we find a passing notice—which we reprint below—on the visit of our missionaries to His Holiness, the Pope. The sketch, we are sorry to say, is more graphic than true in its description of the Indians whom Monsignor Cagliero presented to the Holy Father, and an allusion is made to our theology that reminds us rather of Protestantism in Uganda than of anything we have ever heard about Catholic propagandism—it is, to say the least of it, uncourteous and misleading. But when the Editor descends to figures, he washes off his poetic garnish and becomes a very sensible and business-like person, dealing with facts as facts should be dealt with, and making reflections that deserve to be committed to memory.—

In one of the finest Passages of Shelley's "Prometheus Unbound," the poet talks of a future time "when the Celt knows the Indian." We are getting a long way past such a geographical millennium by the news which comes from Rome, where, we learn, the Pope received on Tuesday evening "several converted cannibals from Patagonia and Tierra del Fuego." Imagination would fail in the effort to conceive people much more widely apart from each other by birth, education, habits, and residence than his Holiness, surrounded by his Cardinals and Bishops, and this party of gigantic anthropophagi from the wild shores of the Straits of Magellan. We are told that their lives and habits were explained, and that the Pope was greatly interested in Monsignor Cagliero's account of the natives. If the Vicar-Apostolic of South Patagonia were truthful in his description, as from his character and sacred position we may be sure he was, the Holy Father must have listened to some strange details of the previous "manners and customs" of his interesting visitors. And they, in their turn, with the flavour of the last missionary still lingering upon their palate, and but newly habituated to the soap, and clothes, and washing bills which come with Christianity—how strange must have been the meditation of their still half savage brains! It is when we reflect on the really heroic work performed by missionaries of all Churches for the reclamation of such outcasts of humanity as the Patagonians, that it becomes impossible to find fault with the simple faith which continues to pour enormous funds into the treasure chests of the various societies. We read for example that Canon Scott Robertson has just completed his twenty-first annual summary of British contributions to missionary societies for propagating the Gospel in foreign parts, and that the total for the year 1891 is £1,421,509 which is larger than that of 1890 by £120,203. The Channels

of contributions selected by the donors were as follows: Church of England societies £539,510; joint societies of Churchmen and Nonconformists in England and Wales £456,348; Scotch and Irish Presbyterian societies £210,306; Roman Catholic societies £9,015. All of these do good in their way, but we should not wonder if the last comparatively small item in the above list went as far in proportion as some of the larger ones. These "fishers of men" who bring cannibals to Rome—whatever may be said of the theology which they thrust upon the bewildered heathen—are of the type that

make francs do the work of pounds

in their ceaseless devotion to the task of regenerating the dark places of the earth.

### AN INDIAN GIRL WHO BECOMES A MISSIONER.

PAULINE PEILEMAR is a young Indian girl who has been educated in the House of the Sisters of Mary Help of Christians, in Pringles (Patagonia). She often wrote to Don Rua to give him, as she used to say, a "proof of her proficiency," and to thank him for having sent Don Bosco's nuns to Pringles. Having completed her course of studies, Pauline returned to her native home, and full of gratitude to God for the special marks of Divine favour so lavishly bestowed upon her, she resolved to emulate her teachers by imparting to others the "good things" she had learned from the Sisters.

Accordingly she gathers the poor Indians around her, teaches them how to pray to the one true God, explains to them the principal truths of the Catholic faith, and prepares them for the sacrament of Baptism. She also teaches the elements of the Spanish tongue and the general ethics of Christian education. In a word, Miss Peilemar is a true missionary among her brother Indians, and her example (if generously taken up and followed in due time by the Indian pupils now in our various Patagonian institutions), will act an important part in the conversion of their poor savage brothers to the Gospel of Christ, and in the social and moral amelioration of their unhappy condition. May the Lord pour down abundant blessings on this excellent and devoted young woman and increase a hundred-fold the fruits of her apostolic exertions!

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### FEAST OF ST. FRANCIS AT WEST BATTERSEA.

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Though the Salesian Fathers of West Battersea are obliged to cripple the sacred functions into the narrow—we had almost said, *unsightly*—limits of a school-room, pending the erection of the new Church of the Sacred Heart, it pleases us to see in the papers that they have kept with becoming solemn-



nity the feast of our Glorious Patron, St. Francis of Sales. On this occasion the Rev. Father Tomkins, O.S.M., delivered an eloquent sermon in aid of their schools, taking for his text:

Suffer little children to come to me, for the kingdom of heaven is of such.

To the *Universe*—that excellent Catholic journal—we owe the following extract of the rev. gentleman's discourse:—

If we open the book of nature, whether in the contemplation of the mighty ocean, or standing at the foot of a lofty mountain towering above us, or again in surveying the busy press of men in their restless pursuits, everywhere the lesson is impressed upon us of the love of God for us. His memory of us each individually had existed through all the ages of eternity, and it seemed incomprehensible how such love could exist on the part of Almighty God for such a handful of dust as we each of us are. But this love was culminated when our Lord came to us on earth. How He loved the poor and suffering—the leper whom He cleansed, the deaf and dumb whom He restored, and St. Mary Magdalene, whom He raised up from sin. But above all was His great love manifested towards children. When engaged in teaching divine truths, and His Disciples, fearing that the noise and prattle of the children would disturb their Master, rebuked them, He paused to smile upon them, and wished them to be brought to Him that He might bless them. The Church imitated her Lord in her love for children. When a child is born the Church stands beside the cradle, watching patiently for the first dawn of reason, in order to guide the soul of the child in the right path through this world towards its destination, teaching it that everything here is to be used and directed to that end. The world also stands by the cradle of the child to teach it the reverse—that riches, prosperity, and enjoyment are the chief objects of life. The cradle is the battle-field of the Church and the world. The education of the children is the greatest anxiety of the priest and the most important duty of the people. The rev. gentleman earnestly appealed to them to help to their utmost the Salesian Fathers in the support of their schools. Their work in this respect would be abundantly rewarded and would prove a great consolation to them at the close of life, and when the gates of death opened on their silent hinges, they would find a crown awaiting them beyond as the reward of their work here on behalf of the children.

Monsignor CAGLIERO is giving a series of lectures on the condition of the Missions of South America and diverse social questions in several towns of Italy. He has bright hopes for the future of Patagonia by the complete conversion of the Indian tribes to the Catholic religion. Everywhere he awakens the liveliest sympathy in favour of the poor savages of South America.

## THE STORY OF THE ORATORY

OR

### DON BOSCO'S OPENING APOSTOLATE.

CHAPTER III.—*Continued.*

"What is your name, my young friend?"

"Bartholomew Garelli."

"Where do you come from?"

"From Asti."

"Are your parents alive?"

"No, both father and mother are dead."

"How old are you?"

"Sixteen years."

"Have you learned to read and write?"

"I have learned nothing."

"Have you made your first Communion?"

"Not yet."

"Were you ever to confession?"

"Yes, sir, some years ago."

"Do you attend Catechism?"

"No, for I am too big. The little chaps know the Christian doctrine already, and I am ashamed to stand among them and have my ignorance laughed at."

"Were I to teach you Catechism by yourself, would you come to learn it?"

"Yes, willingly."

"Would you be willing to come to this little room?"

"O, yes—that is, if nobody will give me blows."

"Be persuaded that you shall receive no more ill-treatment, as I have already assured you: nay, henceforth we shall be great friends, and you will have nothing to do with anybody here except myself. Now, when shall we begin?"

"Whenever you like."

"What if we were to commence this evening?"

"Very well."

"Would you like to begin immediately?"

"O yes, I am quite willing."

Don Bosco began by crossing himself, but his pupil only stared, being entirely ignorant of the formula used in making this primary act of Catholic devotion! The first lesson, therefore, consisted in teaching the manner of making the Sign of the Cross; and giving a general idea of God, Creator of all things, and the end for which He made us. After half an hour our young master dismissed his pupil with every token of benevolence, making him promise to return on the following Sunday. Though dissipation and entire want of culture had made the poor boy almost a numskull void of memory, nevertheless, by attention and assiduity he learned in a few weeks the principal truths of our Holy Religion, and was thus enabled to make a good Confession and, shortly afterwards, a holy First Communion.

Following Don Bosco's instructions, Garelli (whom we may look upon as the foundation-stone of the Oratory) soon drew many comrades to the Catechism class in the vestibule of St. Francis of Assisi's. These, for the most part, were Milanese and Biellese, who had flocked to Turin in great numbers to earn a livelihood by becoming hod-bearers to the bricklayers.—Far from their parents (if any they had) and abandoned to themselves



in the turmoil of a large city, what wonder if their life was a reckless and an erring one?

As the number of his pupils increased, Don Bosco varied his programme, and instead of half an hour's lecture on Christian doctrine, he soon found the means of passing Sundays and holidays almost entirely in their company. Part of the day was given to pious exercises and religious teaching; and part was spent in a variety of amusements—in gymnastics, singing, instrumental music, and elementary instruction.

Such was the origin of the Salesian Oratories which, with the blessing of God and protection of the Immaculate Virgin, have spread and prospered beyond all expectation.

#### CHAPTER IV.

#### New "Cases of Conscience" and new Theologians—Don Bosco's family increases.

Though the object Don Bosco had in view was to look after and instruct in the Christian doctrine poor and abandoned youths, nevertheless, in order to preserve discipline and morality among all, he invited and drew to the budding Oratory some educated and well-conducted boys also. These, taught by his word and example, helped to maintain good order among their ruder companions, presided over reading lessons, and imparted instruction in vocal music, all of which served to give animation to the festive reunions, and enhance, at the same time, their practical utility and unmistakable attractiveness. In less than two months from the date of Garelli's first lesson in Christian doctrine, the vestibule of St. Francis's Church resounded with a score of fine voices singing their first hymn of praise to the Virgin on the feast of the Purification in 1842.

In those primitive days the Oratory was conducted in the following manner:—On all Sunday and holiday mornings every commodity was given to the boys to approach the Sacraments of Confession and Communion; but every month a Sunday was selected for a General Communion. In the evening at an hour established they used to meet in one of the chapels of St. Francis' (the vestibule was no longer capable of containing them all), where a little spiritual reading was listened to and a hymn sung, then Catechism followed, and an edifying example or anecdote delivered in the form of a sermon took the place of a more elaborate style of preaching. When Church was over a little present of some sort was generally distributed among the lads; sometimes given to all indiscriminately, sometimes determined by drawing, and not seldom bestowed as a premium for good behaviour.

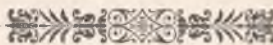
Don Guala and Don Cafasso were delighted with these boyish reunions, which steadily grew in numbers every successive festival. From time to time they used to buy images, pamphlets, books, medals, and crosses for Don Bosco to distribute among his boys. Sometimes they gave him the wherewithal to purchase clothes for the exceptionally needy, and often their generosity was called upon to support for weeks together the destitute little wanderers whom Don Bosco used to pick up on the streets.

Though many of the simpler handicrafts were fairly represented by the lads then frequenting Don Bosco's Oratory, by far the greatest contingent was in the employment (in one capacity or

another) of brick-layers. It was this circumstance, no doubt, that determined Don Guala—or, as he was commonly called, "Theologian Guala" (being a Doctor in Theology)—to select the feast of St. Ann, the Patron Saint of masons, to give a special treat to Don Bosco's young friends.

Accordingly on that day, after the General Communion, holy Mass, and the usual round of devotions, the boys of the Oratory—numbering then about a hundred—were conducted by this excellent priest to the great "Conference Hall," where, more to their surprise than annoyance, they were plentifully served with coffee, milk and chocolate, bread, biscuits, sweetmeats, and such like disgusting things for children. "Oh! how many 'cases of conscience' said one of the survivors to me, did we resolve on that occasion! In fact, the *difficulties* (i.e. the biscuits) vanished as soon as they were set before us in a most marvellous way."

(To be continued).



## THE CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS.

### ADVANTAGES OF MEMBERSHIP.

- 1.—During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above named church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.
- 2.—Two of these daily Masses will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.
- 3.—Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to :
  - (a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;
  - (b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;



(c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;

(d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.

- 4.—Participation in the holy Masses will commence on the day after the alms have come to hand, all the other spiritual advantages are enjoyed from the moment of inscription.
- 5.—The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention *in every circumstance* according to his particular wants or desires.
- 6.—Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.
- 7.—Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.
- 8.—The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.
- 9.—The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.
- 10.—There are two centres for enrolment, one in Rome, the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Porta S. Lorenzo, 42, Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

#### Approbation.

Pium Opus adprobamus, eidemque largissimam fideium opem ominamur.

Ex Aed. Vic., die 27 Junii 1888.

✠ L. M. PAROCCHI, Card. Vic.

*We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.*

Given at Rome, etc.

#### The Papal Blessing.

The Holy Father has deigned to accord the blessing asked for the Charitable Association of the Sacred Heart.

Given from the Vatican, June 30th, 1888.

ANGELO RINALDI, Chaplain, Sec.

N.B.—A chromo-lithographic reduction of the classic painting, placed above the High Altar in the Church of the Sacred Heart (Rome), will be sent as a "Certificate of Inscription" to the Pious Association for every offering received.

On application full particulars will be given at either centre of enrolment.—(See above N<sup>o</sup>. 10).

### Mrs. BODENHAM.

With the feelings of children bereaved of a parent we record the death of M<sup>me</sup> de la Barre Bodenham, which took place after a prolonged illness, at Palace Gate Mansions, Kensington (London), on the 10th December last.

Irene Marie, widow of Charles de la Barre Bodenham, was a Polish Countess in her own right, being daughter of Joseph, Count Dzierzy Kraj Morawski. Her life was passed in works of Charity and benevolence to the poor, whose tears have accompanied her to the grave, when it pleased the Lord to call her to her eternal reward. R.I.P.

### NOTES TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, or Spanish) and if you desire to have it suspended henceforth, or not.

Communications and offerings may be addressed to our Superior General:

The Very Rev. MICHAEL RUA,  
(Italy) Oratorio Salesiano,—Valdocco, Turin.

**International Postal Orders** to be made payable at the P. O. Turin. — **Cheques** on the National, or other Banks, Turin. — **Letters** containing money or objects of value should be registered.

Contributions and alms in favour of the New Church of the Sacred Heart, West Battersea, may also be addressed to the Superior: **The Rev. Charles Macey,**

64, Orbel Street, London, S. W.

Father Macey is also authorised to inscribe new members in the Association of Salesian Co-operators.

## The Salesian Bulletin

EDITORIAL OFFICE—PUBLISHING OFFICE:  
Oratorio Salesiano, Valdocco, TURIN

This Magazine is sent *gratis* to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.

Gerente, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1893.



EXTRACTS FROM THE DIPLOMA OF THE ASSOCIATION OF  
SALESIAN CO-OPERATORS.

CONSTITUTION AND GOVERNMENT  
of the Association.

1. — All who have reached 16 years of age may become CO-OPERATORS if they so desire, and seriously intend to act according to the spirit of the Association.
2. — The Association is humbly commended to the protection and benevolence of the Sovereign Pontiff, and of all Bishops and Priests in their respective dioceses and parishes, on whom it shall depend without reserve in everything relating to our holy religion.
- \*
3. — The Superior General of the Salesian Congregation shall also be the Superior of the Association of Co-operators.
- \*
4. — The Directors of the several Houses of the Salesian Congregation are authorized to enroll new Members, whose names and addresses they shall immediately forward to the Superior General, so that they may be regularly enrolled in the Register of the Association.
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5. — In districts wherein there is no Salesian House, when the number of the Co-operators amounts to at least ten, one of them should be selected as President—preferably an ecclesiastic—who will assume the title of Decurion, and take upon himself the correspondence with the Superior, or with the Director of any of the Salesian Houses.
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6. — All Members may freely communicate with the Superior, and lay before him any matter whatever they may deem worthy of consideration.
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7. — At least every three months, the Associates will receive a printed Report of the works that have been accomplished; the proposals that have come to hand, bearing on the purposes of the Association; and finally, the new enterprises to be undertaken for the glory of God and the good of our fellow-creatures. In the Annual Report this latter point will be treated more diffusely, so that Members may have a clear general idea of the Works to be accomplished in the ensuing year.

The names of the Associates who have passed to eternity during the year, shall also be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their brethren.

[The "Salesian Bulletin" has long since taken the place of the *printed Report* spoken of above.—Ed.]

8. — Every year, on the Feasts of St. Francis of Sales and of Our Lady Help of Christians (January, 29, and May, 24) the Decurions should organize assemblies of all the members in their respective districts, so that the whole Association may unite in spirit and prayer with their brethren of the Salesian Congregation, invoking for one another the continued protection of these our Glorious Patrons, and the grace of perseverance and zeal in the arduous undertaking that our charity and the love of God have imposed upon us in conformity with the spirit of our Congregation.

RELIGIOUS PRACTICES.

1. — There is no exterior practice prescribed for the Salesian Co-operators. In order, however, that their life may in some points approach to the life of Professed Religious, we recommend to them the following; that is to say, modesty in their apparel; frugality in their meals; simplicity in their furniture; reserve in their speech; and exactness in the duties of their state: they should also be careful to have the repose and sanctification prescribed on all Feasts of Obligation exactly observed by those over whom their authority extends.
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2. — They are advised to make a Spiritual Retreat of some days in the course of every year; and, on the last day of every month, or on such other as may suit their convenience better, to make the exercise of a holy Death, going to Confession and Communion, as though it were really to be their last. For the annual Retreat, and also on the day upon which they make the Exercise for a Holy Death, they can gain a Plenary Indulgence.
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3. — All the Associates should say one "Pater," and one "Ave," daily, in honour of St. Francis of Sales for the intentions of the Sovereign Pontiff. Priests, and those who recite the Canonical Hours, are dispensed from this Prayer. For them, it will suffice to add their intention to the recitation of the Office.
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4. — They are recommended, furthermore, frequently to approach to the Sacraments of Penance and of the Holy Eucharist; the Associates being able, every time they do this, to gain a Plenary Indulgence.
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5. — All these Indulgences, both Plenary and Partial, can be applied, by way of Suffrage, to the souls in Purgatory, with the exception of that for the hour of death, which is exclusively personal, and can be gained only when the soul is about to enter into eternity.





## THE GLORIOUS PIUS IX. ENCOURAGES THE SALESIAN MISSIONERS.

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“The Argentine Republic is a fine country. But you will go farther... perhaps evangelise the Patagonian Savages, who in bygone days devoured their Missionaries. Courage and confidence, my sons. You are vessels full of good seed. Sow it with self-sacrifice and energy, the harvest will be plentiful, and console the last years of my stormy Pontificate.”

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## OUR HOLY FATHER POPE LEO XIII. AND DON BOSCO.

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“My glorious Predecessor, Pius IX., has been your friend, I wish to be so, too: he was inscribed among the number of your CO-OPERATORS, I claim the honour of being the first on the list.”

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## His Eminence Cardinal MANNING on Foreign Missions.

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“It is quite true, that we have need of men and means at home; and it is BECAUSE WE HAVE NEED OF MEN AND MEANS AT HOME, and of more men and of more means by a great deal than we yet possess, that I am convinced that WE OUGHT TO SEND BOTH MEN AND MEANS ABROAD.”

[ST JOSEPH'S ADVOCATE]

