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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, 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. 11—12.

September, & October 1893.

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PRECIOUS DOCUMENT.

Our heart exults with sacred joy and pardonable pride as we present to our readers the precious LETTER which the HOLY FATHER, LEO XIII., recently deigned to address to our Superior-General, DON RUA. It is a fresh proof of His Holiness's great benevolence towards our humble Society; and brings with it a special Apostolic Benediction to all Salesians and their Co-operators. The Document is rendered more precious by being autographically signed by the Supreme Pontiff himself.

Thanks, O HOLY FATHER, for your sovereign bounty! May your gracious commendation and encouragement enkindle our Co-operators' zeal and our own to exert ourselves with ever-increasing fervour in the Work we have inherited from DON BOSCO and from GOD.

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* *

THE CHURCH OF THE SACRED HEART, West Battersea, is, we are glad to say, rapidly approaching completion. All arrangements are now made for the Solemn Consecration Ceremony, which will take place, D.V., on the 14th of the current October, as announced in our last issue. Don Rua and the Right Rev. Monsignor Cagliari will assist at the solemn functions, of which we hope to give a full account in the BULLETIN for November and December.

Dilecto Filio

MICHAËLI RUA SACERDOTI

RECTORI MAJORI PIAE SOCIETATIS S. FRANCISCI SALESII

AUGUSTAM TAURINORUM

LEO PP. XIII.

Dilecte Fili, Salutem et Apostolicam Benedictionem.

SOCIETATI Vestrae, cujus tu, recenti epistolâ, et gratulantis pietatem exhibuisti et Deo laborantis renuntiasti progressus, perlibenter Nos paterni animi significationem tribuimus. Magna quidem Deo habenda est laus, quo excitante et ducente, insignis ille Sacerdos, vestrae auctor Familiae, tam multa tamque utilia in ejus nominis gloriam, in commoda juventutis, in salutem animarum molitus est feliciterque totâ vitâ perfecit. Id vero majore in dies cum gratiâ praestari decet, eo quod ejusdem viri spiritus, in te atque in Societate universâ integer vicens, ad nova semper properet benefacta, quibus res sacra et civilis optime adjuventur. Nosmetipsi, quantum vestro in hanc Apostolicam Sedem obsequio delectemur et quantum operae vestrae confidamus, saepius patefecimus, maxime quum alias vobis provincias inter exteras gentes pro auctoritate credidimus, ad christianam fidem itemque ad humanum cultum, ut instituistis alacres, adducendas.

De ceteris autem vestrorum officiorum partibus, praecipue Nos recreant uberes ii fructus, quos late habetis in juventute excolendâ; dum quotidie pericula ingravescent, quibus aetas credula et mollis miserrime cingitur et conflictatur. Quapropter illud etiam gratissimum est, amplam vos domum in hâc ipsâ urbe, continentem aedi Sacro Cordi Jesu a vobis ipsis dicatae, nuperrime absolvisse, in quâ liceat multos litteris et artificiis, et, quod caput est, religione et moribus recte probeque instruere. Huic igitur coepto et ceteris consiliis laboribusque Societatis, omnis auspex et effector boni, adsit Deus et faveat: a quo Nos tibi in primis, dilecte fili, atque sodalibus universis, sacrisque Virginibus ejusdem Societatis, eisque cunctis qui vobiscum quoquo modo conferunt operam, Apostolicam benedictionem magnâ caritate impertimus.

Datum Romae, apud S. Petrum, die XVIII Septembris anno MDCCCXCHII, pontificatus Nostri sextodecimo.

LEO PP. XIII.

THE POPE AND THE SALESIAN SOCIETY.

LETTER OF HIS HOLINESS TO OUR SUPERIOR-GENERAL
FATHER MICHAEL RUA.

Beloved Son, Greeting and Apostolic Benediction.

WITH much pleasure We give expression to the sentiments of Our paternal affection towards your Society, the homage of whose congratulations and the progress made in your labour for God you have recently participated to Us by letter. Great, indeed, is the praise due to God, by Whose inspiration and guidance that excellent Priest, the Founder of your Religious Family, was enabled to undertake and through life sustain so many and so useful enterprises to the glory of the Divine Name, on behalf of youth, and for the salvation of souls. And verily it behoves that this, his work, be carried on with daily increasing fervour, so that the spirit of this remarkable man, perfectly abiding in yourself and in the whole Society, may always continue with alacrity its beneficent exertions to the immense advantage of society both religious and civil. For Our own part, how gratifying to Us is your attachment to this Apostolic See, and how much We confide in your labours, We have repeatedly manifested, especially when We entrusted to you by Our Authority some provinces among foreign peoples to be guided by you—as you have already zealously undertaken—to the knowledge of the Christian faith and the benefits of civilisation.

But foremost among the various undertakings of your institution We most particularly rejoice in the exuberant fruit which far and wide rewards your exertions in the education and instruction of youth, in these times, especially, when the perils daily increase by which their tender and credulous years are encompassed and assailed. Wherefore also it is to Us a source of great consolation that, in this very city, your vast institute (annexed to the church by yourselves likewise consecrated to the Sacred Heart of Jesus) has been recently finished; wherein multitudes of children can be properly and diligently trained in letters and in various professions, and—most important of all—in religious and moral probity. May this new foundation, therefore, and all whatsoever deliberations and undertakings of your Society be favoured and cherished by God, the inspirer and author of every good: from Whom, with great effusion of heart, We implore upon you, beloved son, in the first place, upon all the members of your Order, upon the virgins consecrated to God in this same Society, and upon all those who co-operate with you in any way whatsoever, the Apostolic Benediction.

Given in Rome, by St. Peter's, on the 18th of September, 1893, in the sixteenth year of Our Pontificate.

LEO PP. XIII.

JOURNEYING ACROSS TIERRA DEL FUEGO.

—o:~:~:~:—
AN EXPLORING EXPEDITION.

DON GIUSEPPE FAGNANO Prefect Apostolic of South Patagonia, writing in March last, from Punta Arenas to Don Rua, gives the following account of a journey across the island of Tierra del Fuego :

In the beginning of February Don Beauvoir and I held a retreat for the Sisters of St. Raphael's Missionary Station; after which we made the necessary arrangements for a journey of exploration, and boarding our little vessel, sailed round the coast to the western side of Tierra del Fuego. With me were Don Beauvoir, Brothers Giovanni Ferrando and Emilio Ibañez, a young man named Cesario Villabos, and two Indians—Louis, already baptised, and Octavio, still a catechumen. Louis is familiar with Spanish and Yagan, and also understands and expresses himself fairly in the Ona tongue. Octavio understands Spanish, but makes a poor attempt at speaking it. We took him with us in order to facilitate our approach to the Ona tribes inhabiting the central regions of Tierra del Fuego, of which he is a native.

On the 15th of February we landed on the main island with all our equipage, provisions, and horses, pitching our tents under a spur of the Nosepic, or Nose Peak, as it is more generally written. This peak is the beginning of a chain of elevated hills, that runs along the western coast of Tierra del Fuego from north to south, turning eastward on arriving at Beagle Channel, where the Darwin and Sarmiento mountains lie.

I spoke of provisions just now, and you will naturally be curious to know what we took with us to this inhospitable region. We were provided like princes with two sacks of galletta (sea-biscuits), a little rice, some coffee and sugar, and even some flesh-meat and fish; also an old sheet of canvas under which to take shelter during the night and when it rained. For the Indians we brought with us three big bales of blankets, medals of Our Lady Help of Christians, and a few

Rosary beads. Needless to say that we had also our portable altar whereon to celebrate the Holy Sacrifice.

*DIFFICULTIES WHICH TIME ALONE
CAN CONQUER.*

On the day after our landing we were up at five o'clock as usual. After Meditation Don Beauvoir said Mass while we recited our prayers, then I celebrated and the others recited the Rosary. We then gathered up our belongings and prepared to depart. The endeavour of this first day's journey was to find a pass through the underwood whereby we might establish a line of communication between the western coast of the island and the source of Rio Grande that enters the ocean to the north of Cape Peñas, as you often urged me to attempt. But we were eventually obliged to recognise the impossibility of proceeding in that direction, as the ground is covered with dense virgin forests, intermixed with large quagmires and formidable sloughs. It is, therefore, useless to think of effecting this passage for many years to come. I say for many years, because it will be necessary to cut the trees for a considerable extension, so that the sun and wind may somewhat dry up this region before man or beast can venture across it.

Being obliged to abandon our favourite project, we followed the southern shore of Baia Inutile (Useless Bay), still keeping an easterly direction, till we got clear of the thick underwood. On the march each of us carried a portion of our baggage, and our friend Octavio took the meat into his custody. But at the close of the first day when we came to a halt he became painfully aware that he had lost his burden, and was very downcast about the matter. We tried to make him forget the incident, assuring him that it did not matter in the least, and that the Lord would send us all that was necessary. The night was passed beside a rivulet, just where, five years ago, I found two Indian families. Our little party was rather fatigued: all the day long we were ill-treated by the rain and the terrible south-wester that prevails in these parts. We reposed peacefully, however, tranquillised by the thought that the native tribes were then far away in the centre of the island

hunting the guanaco. Our little Indians, of course, slept by the fire which they kept burning till near morning—it is a custom that they are very loth to abandon, especially the Yagans, who have been brought up in the midst of a great abundance of fuel, as they inhabit the most thickly wooded islands of the Archipelago.

UNEXPECTED SUPPLIES.

Next day's march passed off without any incident worth relating. We pushed steadily on towards the Rio Grande, over a country of ups and downs, infested by innumerable hordes of jerboas or jumping-mice. These creatures, though they ruin the land, are a real blessing from Providence for the poor Indians. They grow to about the size of a large water-rat, are easily unearthed, and require very little cooking, especially if they *are eaten raw*. In the woods on either side of us we observed from time to time the smoke of a hidden fire rising above the trees, so we knew that we were surrounded by the Indians. But our programme was to hurry on to Rio Grande, explore it, and select a site for the new Missionary Station, hence we did not seek to approach any of the encampments of the savages. In the evening we arrived on the shore of a little lake, where we kindled a fire and put up for the night. Our larder was examined, but promised a very poor supper. Thereupon our little Indians held a private consultation which resulted in their setting out at full speed around the lake. After a moment one of them entered the water and began beating about, screeching and clapping his hands; the other continuing a regular course around the shore. We understood that they had sighted game, so Brother Ibañez and Villabos, with three dogs that we had along with us, joined Octavio and Louis, and caught eleven young wild ducks in a few minutes. Poor Octavio was radiant with joy on seeing this abundant provision, and we all were thankful to Providence for coming thus unexpectedly to our aid. I went to sleep before the others, telling them to awaken me after a couple of hours, as I intended to keep guard during the night.

I say *to keep guard*, because no precautions are superfluous against a surprise from the

Fuegians, who if they would not kill us with their arrows for trespassing on their hunting-grounds, might carry off our horses and devour them. In this sense these savages have an idea of the rights of possession and property. They hunt the birds, the guanaco, and the agouara over a certain region more or less extended, and generally limited or bounded by some mountain-ridge or river. Should any stranger to the tribe trespass within these limits, the inevitable result is a war, which always finishes with the killing of a few men on either side, and the carrying off of some women and children from the vanquished tribe.

A FRIENDLY TRIBE.

After six days of painful toiling through woods, and over hills, and valleys, and rivers, across an immense region literally undermined by jerboas, we arrived on the banks of the Rio Grande of Southland, about 25 miles from where it flows into the Atlantic. The last day of our journey was over the hunting-grounds of the Onas. We crossed the river and pitched our tent, on the 22nd of February, at 3 P.M., on a little island abounding in pasturage and with a few oaks growing here and there—the last of this species of trees that we saw in this region.

Seeing an encampment of Indians in our vicinity, Octavio and Louis put on their guanaco skins and set out for it, with instructions from me to say that we were friends come here with the object of seeking a suitable place to build a house, wherein they would be taught the means of providing themselves with food and clothing, and their children would find a nice place to dwell in. Octavio warned them also that they must not come near us by night, as our dogs and other animals would be sure to do them harm: they might come in the morning, however, and they would see many strange and beautiful things.

It was almost night when our two Indian companions returned, accompanied by the chief of the tribe, who wore a skin on his shoulders, but his legs were bare and covered with clotted blood. Two days before our arrival he had had a skirmish with another tribe, in which he lost two men and received

many wounds. On seeing our fire, he had conjectured that the enemy had returned and was planting himself beside his rival encampment. But when Octavio told him that we were friends, and that we would defend him and his tribe against anybody who sought to injure them, full of joy he came to pay us a visit. We offered him soup and biscuit which he refused, but when he was presented with a piece of flesh, he devoured it like a wolf. I gave him two blankets and hung a medal of Our Lady Help of Christians around his neck; then I bade him good evening, promising to return his visit next day. Notwithstanding these good relations we kept on the alert during the night.

VISITS OF COURTESY.

Early next morning as we were making our Meditation our neighbours began to arrive. I invited them to sit around our fire; and when the first Mass was over, and I began making preparations to celebrate, they placed themselves in good order before our tent. As Mass commenced the women also began to arrive and group themselves together behind the men.

Here Louis became the absolute head and centre of Authority. He ordered silence to be observed, and making the Sign of the Cross, commenced to recite the morning prayers and afterwards the holy Rosary, looking from time to time along the dusky faces of the Onas, with an air of importance as if to say, "Behold, I have learned all these things."

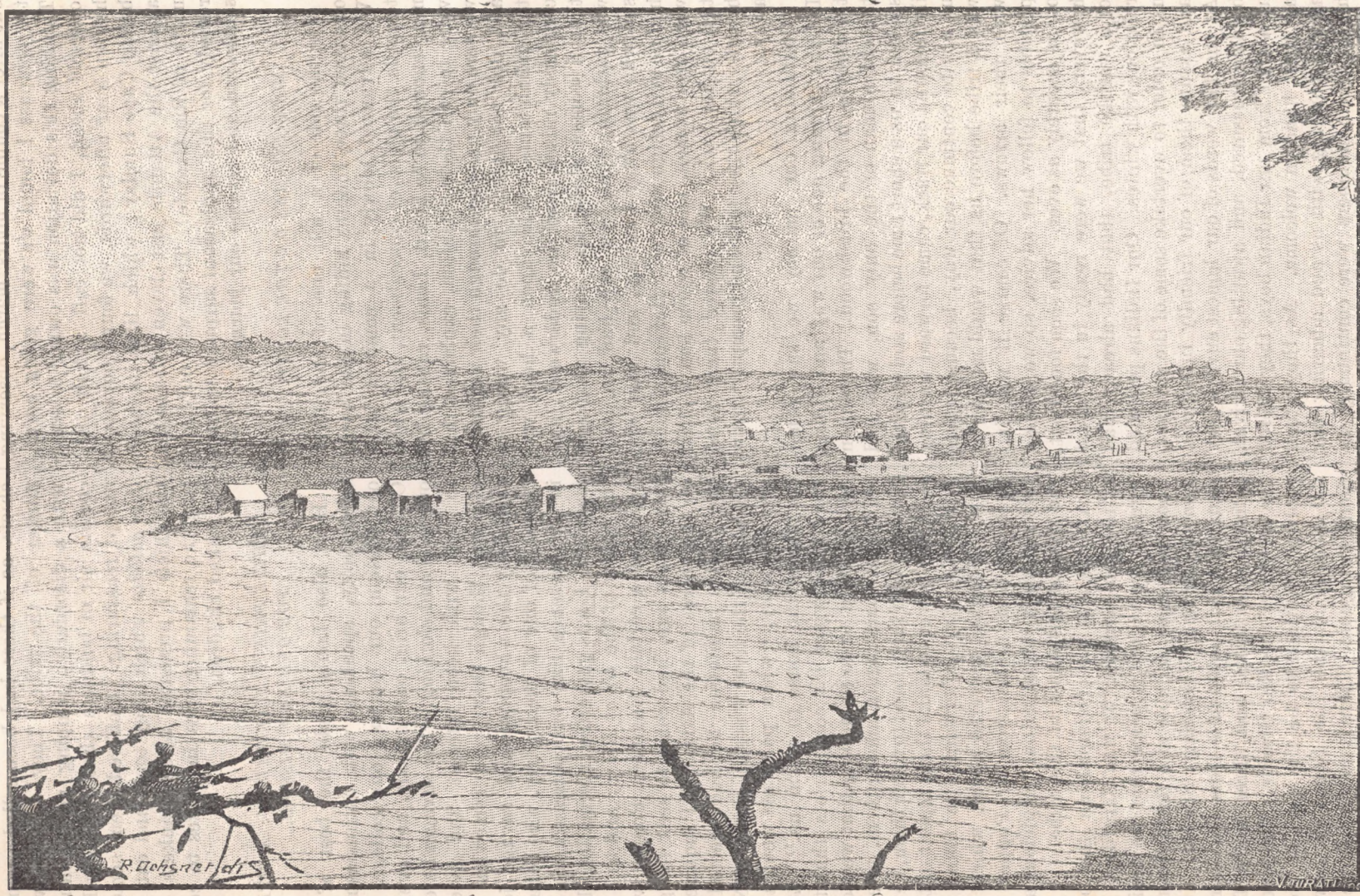
After Mass the chief came into the tent and presented me with a guanaco skin, which, of course, I accepted. Then renewing my promise to defend his people against the stronger tribes, I invited the men and afterwards the women to approach close to the tent, and gave a blanket and a blessed medal to each, speaking kindly to them and inquiring after their old people and their children. These they had left at the encampment which is hidden from view in the midst of a thick clump of bushes. We intimated our intention of paying them a visit, and began, accordingly, to saddle our horses and gather up our chattels. At our movements and our horses the Indians gazed

in mute amazement. In order to gain their confidence, I placed one of their boys in the saddle, and holding him on, led the horse about among them. They were delighted with this experiment; and when all was ready for starting, they set out at a run before us to announce our coming to the people they had left at home.

After three quarters of an hour we were again in the midst of our new friends, who were clustered together awaiting our arrival in the bush. They mustered only fifty-two in all. We gave a blanket and a medal to those that had not already received them. I promised that we would soon return to them, and teach them to know and love the Creator of the universe—that after *two moons* they might expect to see us again. There was a poor fellow among them with a dead leg, who dragged himself about very awkwardly. Approaching him, I made him understand that with the use of crutches he would be able to walk much better, and promised to bring him a pair by our return.

Seeing these people so peaceable and friendly, I proposed that one of them should accompany us to S. Raphael, to see our *big houses* and the way the Indians are cared for and treated among us. A lad of about 14 years of age accepted my proposal, taking with him his bow and a quiver of arrows. As we were about to make our departure, the poor savages studied by every means in their power to manifest their joy at having found people so kindly disposed towards them and (as they believe) so powerful to defend them. They presented us with plenty of bows and arrows, and some of the women took off their bracelets of sea shells and offered them to us.

We parted from their little encampment with high hopes for the future of these poor Indians, to whom the treasures of our Holy Religion shall soon be laid open. They accompanied us to the passage of the river, where we took formal leave of them. As it was the 23rd of February, I called our new Indian boy *Benizio* in honour of the saint of the day. Our march lay now eastward with the course of the Rio Grande. We were obliged to pass the night in an open valley without the shelter of a single tree. Next morning Benizio undertook to be our guide,



A Scene in Dawson Island: Huts for the Fuegians erected by the Salesian Missioners.

but after a couple of hours' march, observing the compass I found we were going north. Thinking this deviation was owing to some obstacle ahead, I did not call a halt till, half-an-hour afterwards, we found ourselves before Cape Sunday, which lifts its head against the Atlantic just eleven miles to the north of Rio Grande! There was only one remedy for this unpleasant surprise: to turn southward and resume our journey.

MORE INDIANS ON THE ROUTE.

On the side of a hill one of our party observed three Indians hiding in the bush. We advanced slowly in a compact body towards the place of concealment, and when near enough to be heard, Louis, raising his voice to call their attention, explained that we were only passing through their territory, and did not intend to do any wrong to the inhabitants. Whereupon a head was cautiously raised from the underwood, and then a woman stood up, saying that she was gathering fuel, that she had an only son who was away hunting, and that she had no evil design upon us. Her companions were also women, one of whom had a child tied on her back. We offered them some biscuits which they took and promptly threw away.

Continuing our journey we saw other Indians running out of our way and hiding themselves in the brushwood. Thereupon the old woman of the only son, who had spoken to us a short time before and stealthily followed our track, came forward warning us not to continue our way, because there was a tribe before us that would murder us with their arrows. Of course it was impossible to follow her advice, so we pushed on as securely as ever. We soon found out, however, that we were really in the midst of a warlike tribe, that had already had relations with whites. Our Indians preceded us in order to overtake some of the savages, and assure them of our friendly intentions. At the fair words of our honest envoys they became reassured, and awaiting our arrival, at a sign from our Indian boys, they offered me their hand in welcome. As they stood around chatting with us and admiring our horses, their numbers were continually increasing by the arrival of fresh men and

chiefs, as if there had been called a general muster of the tribe. They came forward with a disorderly, jumping motion and a certain air of boldness that was anything except reassuring. I offered them some of our *galletta* which they took and eat. To the chiefs I presented a few blankets, cutting the remaining ones in halves to cover the naked children.

"WHITE SKIN'S" HABITATION: A SITE FOR OUR NEW MISSION.

Here also Louis made the best of his opportunity, speaking with enthusiasm of our Mission, our houses, our college, our Chapel, our brig, our animals, and even of our food and clothing. The savages listened to him with keen interest and evident pleasure, though they were somewhat disturbed by the whooping and savage jesticulation of one of their party, who behaved in our presence like *one possessed*. In the meantime I was gathering information about the banks of the *Great River*; and as I had heard of a certain Engineer Popper who, some years ago, had come to seek for gold on the shores of the Atlantic, I inquired if the wooden habitation he had erected on the bank of the river was still there. "No," was the reply, "when pale-face went away we burned the house to warm us." Louis tried to convince his compatriots that they had no right to do so, adding that we would shortly be back again among them, to erect houses, but if they dared to touch them, he had it in his power to make them repent of their folly. Two days afterwards we found the bones of horses scattered about, which had probably been robbed from Mr. Popper, and this naturally added to our suspicions as to the untrustworthiness of this tribe.

At 5:30 P.M. we encamped on the bank of the Rio Grande. It was Saturday. On Sunday we visited a place that we decided upon as a most suitable site for the foundation of our new Missionary Station. It is situated about half-a-mile from the shore of a fresh-water lake, and three miles from the mouth of the Rio Grande. The place is probably destined to be the port of Tierra del Fuego, as the Rio Negro is now of South Patagonia. There is no wood, however, and therefore, no fuel to speak of for 8, or

9 miles to the south, and 25 miles to the west of this point. But going to the wood for fuel a couple of days every month would not be a bad employment for our Indians. In my opinion, therefore, the new Missionary Station should be erected here, both for the abundance of fresh water, and for the facility of communication by sea.

On Monday we explored the Rio Grande (thus called because it is the largest river

SHEPHERDS OR WOLVES?

The object of our journey was accomplished; but instead of retracing our steps I wished to pass by S. Sebastian's Bay, and learn for myself the particulars of a systematic butchery of Indians said to be carried on in those parts by Europeans. Here are some of the facts:

The Chilian Government made over some 250 thousand acres of pasturage to two English



FUEGIAN TYPES. Woman and child in front of the family habitation. (The old lady has condescended to dress with special care while "sitting" for our artist.)

in Tierra del Fuego). It flows across the whole island from west to east, turning north some five miles before mingling its waters with the Atlantic. Its mouth lies between Cape Sunday, and Cape Pañas, about 15 miles from the former and 5 or 6 from the latter. At ebb its bar plumbs little over a fathom and a half, but at full tide, it reaches to five fathoms, which is deep enough for a numerous class of vessels. The tidal flux extends about three miles up the river.

Societies who imported sheep thereto. The Indians who on the slopes of these hills lived on fish, sea-fruits and guanaco, were driven inland towards the south, where guanacos are not abundant, and fishing, not at all. Thus by hunger and desperation they were driven to make raids on the shepherds, robbing their sheep and their horses, and breaking their wire fences. Hence a ruthless war to the extermination of the Indian on the one hand, and the decimation of the flocks of the settlers on the other.

Certainly no one should assume the ungracious theme of palliating the crime of the Indians (though rendered desperate by hunger and wholesale expropriation) when they steal into the unguarded folds of their European spoilers, and carry off or kill some hundreds of sheep. But who, on the other hand, will justify the action of civilised men that pursue and butcher every Fuegian—man, woman, or child—that happens to fall into their way, or comes within range of their muskets? Nor is this the only grievance that excites the dusky race against the white. As some gold had been discovered in the streams on the north side of the island, people from all parts were attracted to this region, whose morals, to say the least of them, were not the most correct in the world. These coming in contact with the rude savages, committed nameless horrors that soon roused the implacable hatred of the injured Indian against the white man and his pretensions to civilisation.

*

The Onas are shapely, well developed, and capable of the most refined culture. But before we can do anything for them we must erect the new Mission, for it would be an unpardonable error to bring them to S. Raphael, where they would be in contact with the Yagans, as this unfortunate tribe is infected by certain plagues which they owe to the Europeans, and which, alas, are transmitted from generation to generation.

May the Lord send us the means to come soon to the succour of all the different tribes of this perishing race. Oh, if we could but make them Christians, how different their lives would be!



THE SALESIANS IN MEXICO.

LAYING THE FOUNDATION-STONE OF A NEW INSTITUTE.

Don Piccono, Rector of the *Talleres Salesianos* in Mexico, writing to our Superior-General, some months ago, furnished us with many details which, though they have become rather ancient, are too interesting not to find a place in our BULLETIN. It should be

borne in mind that Don Piccono, at the head of a few of our confrères, arrived in Mexico only a few months before the date of the correspondence given below, to take charge of a Home for poor children in that city. This Home proved inadequate to the requirements of the situation, whereupon steps were taken for the erection of an edifice capable of giving accommodation to, at least, some five hundred boys. To this end his Grace the Archbishop of Mexico sent a Pastoral Letter to the priests of the Archdiocese, commending the Work of the Salesian Fathers, and asking for it the support of the Faithful. This by way of preface to some of the allusions which follow.

Thanks be to God, writes Don Piccono, I have good news for you.—On the feast of our Patron, St. Francis de Sales, the Most Rev. Dr. Alarcon, Archbishop of Mexico, solemnly blessed the foundation-stone of a new Salesian House in the colony of St. Julia at a short distance from the city. His Grace arrived at the Colony at 7.30 A.M., where a brass band was in attendance, and a salute of several petards was fired in his honour. The proprietor of the Colony had prepared a hall for the reception of the Archbishop, and while he rested a few minutes, our orphans chanted an ode of welcome composed for the occasion.

His Grace then proceeded to the new Chapel of the Colony, where he put on his Pontifical vestments, and after blessing the little edifice, celebrated Mass for the first time therein, at which our children received Holy Communion.

His Grace having finished Mass and partaken of a little lunch, a procession was formed and all proceeded to the site of the new building—a tract of land covering upwards of five acres: the munificent gift of Señora Julia Gomez de Escalante and her brother Señor Eduardo Zozaya. Here a field-tent had been erected beneath which the Archbishop, taking the place prepared for him, blessed the corner-stone of the first Salesian Foundation in Mexico. Then the parchment relating the act of consecration, being signed successively by his Grace, by the donors of the site, and by the witnesses—or sponsors of the ceremony, as they are

called here—was placed, with a blessed medal of Our Lady Help of Christians and a lock of Don Bosco's hair, in a glass tube which was fixed in the cavity prepared for it in the corner-stone. The Archbishop then taking a trowel, placed the first portion of cement on the stone amidst the cheering and applause of the multitude which had gathered to witness the ceremony.

When the first outburst of enthusiasm had subsided, I read a short discourse of thanksgiving; and his Grace Monsignor Alarcon gave us his benediction prior to his quitting the site. Subsequently we assembled in the new Chapel, where High Mass was sung by Don Piperni, who also delivered an address appropriated to the circumstances. The musical part of the functions was presided over by Maestro Trillo, assisted by a considerable number of his friends, all freely lending their services.

How can we thank his Grace the Archbishop for his benevolence towards us! Not content with addressing to his flock a touching Pastoral on our behalf, he deigns to come in person to bless the foundation-stone of our new House, facing the chill air of the early morning and the burning sun that rapidly succeeds it—indeed he never loses an occasion of coming to our aid.

Since in this country it is the custom to have *godfathers* and *godmothers* at every religious ceremony, we elected for this office, in concert with Señor Lascurain, the following gentlemen and ladies: Doctor Rafael Lavista and his lady, Señora Concepción Solares; Señor Antonio Friani, and Señorita Guadalupe Caballero de los Olivos; Señor Ricardo Sainz and his lady, Señora Guadalupe Cordero; and Señor Pablo Escandón and his lady, Señora Catalina Cuevas.

As I had been introduced by Señor Lascurain to the worthy consort of the President of the Republic, Lady Carmela Romero Rubio—who for piety and charity, is called the Angel of Mexico—I made bold to invite her to be one of the Sponsors of our little Feast; but she declined the invitation as she was in mourning for a family affliction. The good lady promised, however, that she intended to accept this office when we shall bless the foundation-stone of our future church.

But you, Rev. Father, will ask me, "And the means to carry out these projects, where are they coming from?" Here they are, I reply:—A *Pater, Ave* and *Gloria* to Divine Providence, which I have caused to be added to our prayers, morning and evening, and which our poor children recite with 'enthusiastic fervour;' then there is the Medal of Our Lady Help of Christians, which we placed in the corner-stone; some offerings we received from Señor Lascurain, Señor Zozaya, and the Sponsors, with promise of further contributions; the alms for holy Intentions; the manual labour volunteered by the inhabitants of the Colony; the multiplication of Salesian Co-operators; and the numerous collections in the Mexican Churches, where Don Piperni and I are allowed to plead the cause of abandoned children, and, literally, go round with the plate.

* * * * *

Yesterday Don Piperni and your humble servant had the honour of a special audience with His Excellency, General Porfirio Diaz, President of the Republic. We owe this favour to the exquisite courtesy of the Minister of Foreign Affairs, Señor Ignacio Mariscal, LL.D., to whom we had been introduced by a friend of Don Piperni's. His Excellency received us very courteously, and being by us informed that the chief object of our Society is to provide Homes and education for poor and abandoned children, he expressed his pleasure thereat, adding that while we do not trespass against the laws of the country, no one shall be allowed to molest our Institute. I also spoke of our Foreign Missions, and my remarks were listened to with gracious attention. Before permitting us to withdraw His Excellency deigned to show us some magnificent scholastic and military maps of the Mexican Republic.

* * * * *

Don Piperni, Don Osella, and a few of our boys, have established themselves, for the time being, at the Colony of S. Julia, in some rooms lent to us by Señor Zozaya. By this arrangement they can superintend the works, have regular services in the little Chapel, open a Festive Oratory, and a day-school for quite a multitude of boys that now spend the whole of their time in idle

amusements all over the place. Don Visintainer, good Brother Tagliaferri and I continue in the little Home that we found on our arrival in the Almada de Santa Maria, biding our time and seeking help to carry on the new construction.

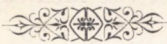
There are many difficulties to be encountered here in the establishing of Salesian Conferences for our Co-operators: the great extension of the city, for instance, the multifarious and varied calling of the citizens, from which arises the impossibility of "timing" any fairly representative meeting. I have already tried to bring them together, but only a few responded to my invitation. Wherefore his Grace the Archbishop is of opinion that it were much better to lay our projects and our needs before our Co-operators, by means of circular letters.

Before concluding I must say that we owe a deep debt of gratitude to the Mexican Press, which most generously lends us its support, especially the excellent Catholic papers, *La Voz de México*, and *El Tiempo*. Señor Gutierrez printed our circulars and notices *gratis*, our own suckling little establishment not having as yet the necessary type for similar productions. In a word, all those who know us, vie with one another in coming to our aid.

May the Lord bless them every one, and reward them with all graces both spiritual and temporal.

I warmly commend these and all our Mexican Co-operators to your prayers, on condition, however, that you will not forget ourselves, your poor and affectionate children, who kiss your hand and implore your paternal benediction.

DON ANGELO PICCONO.



AT LIEGE there are now upwards of 150 poor boys in the Salesian House opened there only a few years ago. In connection with the institute there is a vast church in course of construction, which it is hoped will be ready for consecration before the end of the coming year.

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.]

Our Lady's Blessing.—SIGNORA M. BARAVALLE of Caramagna begs to have the following statement published in honour of the Blessed Virgin:

"A child of mine was so weak and sickly that at 22 months it could not make the slightest attempt to stand erect. The Doctors prescribed for it, and we tried every remedy suggested, but all to no purpose. It happened that one day another of my sons, being on business to Turin, paid a visit to the Sanctuary of Mary Help of Christians and asked to be presented to the Superior of the Salesians. On his return home he told us that Don Rua had invoked the blessing of Our Lady Help of Christians for our little invalid. Whereupon we tried as usual to induce it to stand up, but this time, to our unspeakable delight and surprise, it remained steady on its feet; and from that day forth its progress towards perfect health and strength was simply marvellous."

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Comfortress of the Afflicted.—A RELIGIOUS writes: "Greatly concerned for the extreme misery to which my brother was reduced through want of employment, I turned with faith to Mary Help of Christians, offering a Novena on his behalf and promising to have the grace published if my prayer were heard. Oh, goodness of Mary! On the last day of the novena my brother, after sixteen months of forced idleness, obtained a most desirable situation

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

Rev. Francis Corradi, P.P., Arzeno d' Oneglia; Rev. Andrew Rolle, Provost, Givoletto; Rev. Leopold Tosi, C.C., Tabella Ligure; Mary Rizzardi, Bovezzo; Angelo Zennarro, Pellestrina Veneto; Frances Marchiaro, Turin; Michael Pochintesta, Varzi; Jerome Riolfi, Pedemonte; Eleonora Ruffo, Cagna; Margaret Stardero, Vinovo; Rev. John Conti, Catania; V. Rev. Canon Joseph Cuneo, Taggia; Catherine Zugnoni; Mathilda Navasso, Turin; Theresa Davi, Sandidero; Isabel D., Sandidero; Anna R., Turin; John Baptist Bimbi, Valbana; Antico Zopito, Loretto Aprutino; Salvatore Cali, Testona (Turin); Josephine Badatta, Sartirana; Amalia Morandini, Rizzoli; Mauro Mazzanti, Turin; Rev. Anthony Ruffo, C.C., Cannaro; F. L., Vigevano; Hyacinth Daghero, Vico Canavese; Delfina Ghione, Turin; Adele Dazzoni, Faido (Canton Ticino); John Baptist Nava, Magliano; N. M., Poirino; Angelina De Giusti, Ponte Ronca; Honoria Soldini, Bellinzona; Magdalen Baravalle, Caramagna.

(Continued on page 148.)

THE ROSARY ENCYCICAL.

LEO XIII. has addressed the following Encyclical Letter to the Catholic world:—

To our Venerable Brethren, the Patriarchs, Primates, Archbishops, and other Ordinaries having peace and communion with the Apostolic See

LEO PP. XIII.

VENERABLE BRETHREN,
Greeting and Apostolic Benediction.

THE BLESSED VIRGIN AND THE
EPISCOPAL JUBILEE.

The sacred joy caused in our heart by the happy completion of the fiftieth anniversary of our Episcopal consecration was greatly and sweetly multiplied by the sight of the participation of Catholics of all parts of the world in our happiness, as that of children in their father's pleasure—a brilliant witness to their faith and love. In that event, with an ever renewed sense of gratitude, we admire and magnify the counsels of Provi-

dence, towards ourself immeasurably gracious, and infinitely fruitful for the Church. At the same time we feel our soul stimulated to give thanks and glory for this good gift to the august Mother of God, most powerful mediatrix at the throne of God. Inasmuch as the immense loving-kindness of Mary—which, during a long and varied course of years and in many ways, we have ever proved to be prompt and effectual—appears more clearly and more helpfully every day, it fills our soul with happiness, and encourages us to a superhuman confidence. We seem to hear the very voice of that heavenly Queen leading us lovingly amongst the difficult ways which the Church must follow, directing us in the fulfilment of our duty in the cause of the salvation of mankind, admonishing us that we should exhort the Faithful still further to piety and to the exercise of virtue. With her wishes it has many and many a time been sweet to us to correspond. And among the fruits which, with her blessing, we gathered after these exhortations, must be specially recorded the increase of devotion to her most holy Rosary, the multiplication and new institution of Confraternities bearing this title, the diffusion of valuable writings upon the same subject, and, finally, the glory rendered to the same devotion by the Fine Arts. Thus, as though the voice of the Blessed Mother were calling still more clearly at our ear, "Cry aloud and cease not," we rejoice once more, Venerable Brethren, to speak to you of the Rosary, now at the approach of October, the month which we, bestowing the favours of holy indulgences, have made sacred to this most sweet devotion. But our subject will be chiefly neither the giving of new praises to this excellent manner of prayer, nor the urging of Christian people to use it with greater assiduity; we shall speak of the precious gifts which the use of it will bring, gifts more than ever needful in the condition of the times. We believe that where the devotion of the Rosary is practised, great advantage may be gained by a thorough explanation of its fruits and consequences as regards not individuals merely, but the whole human race.

THREE FATAL TENDENCIES.

No man is there who can now be ignorant how much we, exercising the obligation of the supreme Apostolate, have laboured for the civil prosperity of the world, or how strongly we are resolved, with the help of

God, to persevere to the same end. We have warned the legislators of nations that they should not make nor approve laws that were out of harmony with the equitable rule of the Divine intention. And we have admonished those who, by genius, merit, rank, or riches, are in positions of advantage amongst their fellows that they should conjoin force and opinion to promote and protect the chief and highest interests of human society. In that society, as it is in our day, too many causes have produced a relaxation of the bonds of public order, and the people are distracted from due attention to purity of moral conduct. Among such causes three are most influential in working towards the ruin of the Commonwealth: dislike of obscure and laborious living; repugnance to suffering; disregard of the happiness to come.

*DOMESTIC VIRTUES AND THE JOYFUL
MYSTERIES.*

We deplore—and those, indeed, also confess and deplore who acknowledge no rule except the light of reason, no restraint except that of utility—that a deep wound has been inflicted upon mankind by the neglect of those duties and virtues which may be termed private and which are ornaments of ordinary life. From this temper result the rebellion of children against the natural duty of obedience, and their restiveness against any kind of bringing up that is not indulgent and effeminate. From this, too, result the dislike and weariness of labourers at their daily task, their avoidance of hard work, and the discontent with which they raise their eyes to other courses, desiring we know not what impracticable equalisation of fortune. Hence, too, the general tendency of men to forsake their native places and their rush to the turmoil and evil concourse of cities. Hence the destruction of equilibrium amongst the various classes of citizens; their recklessness, the agitation of minds moved by hatred and envy; the open attack upon established rights; the disturbance of public peace, and the hostility against authority, of those who, deluded in their vain hopes, assume the part of agitators. Against these evils let a remedy be sought for in the holy Rosary, which comprises both a determined order of prayer and a meditation upon the Mysteries of Christ and of His Blessed Mother. If we but present to the mind the Mysteries that are called Joyful, we produce images and pictures of virtue, and make

them familiar to children from their earliest years. Each may see for himself how full and how rich are the examples of righteousness that may be found therein, as an inspiration to right conduct; and by the contemplation of these the soul will be attracted with indescribable sweetness. Behold, we are before the House of Nazareth, the habitation of earthly and Divine sanctity. What a model of domestic association! There abide simplicity of manners, perpetual concord, an order never disturbed, a mutual respect and honour, not false or capricious, but proved by the assiduity of service. There lacks no industry for the gaining of all that is needful for life; but all is got by the sweat of the brow, and—so much contentment is there with little—rather with the aim of lessening poverty, than with that of increasing riches. As a crown to all this, tranquillity of soul keeps rule, and joy of spirit, which never wholly forsake him who does righteously. Now, these examples of humility and modesty, of patience under burdens and of neighbourly kindness, of faithful fulfilment of the small duties that belong to daily life, and of other like virtues, entering the soul and impressing themselves upon it, will certainly produce within it in time the wished for change and growth in good. Then will those private virtues, which so many despise, be once more pleasant and attractive, and wearisome no longer; and conscience, made joyful and sweet in her effect, will also be made strong to persuade and constrain. Manners will grow gentler, family life more dear, daily intercourse more loving. And this effect upon the individual will become an effect upon the family, next an effect upon cities, upon nations, for these are ruled and formed by the unit. So wide and so great are the blessings that the society of mankind may gain!

*FLIGHT FROM PAIN AND THE
SORROWFUL MYSTERIES.*

The second great and fatal evil which we deplore, and which we can never deplore sufficiently, inasmuch as it gains way daily to the ruin of men, is the growing desire to fly from pain, the resolve to avoid and escape all that brings with it a touch of suffering. No longer is calm and liberty of the soul desired as the noble reward of those who meet and overcome peril and labour with unconquerable will. Men have made to themselves another ideal; the greater number of them aspire after a chimeric perfection and

an illusory progress of civil society, to be rewarded and crowned with none but earthly triumphs, none but natural delights. That wild and desperate longing for happiness holds sway in too many hearts, which, even if they do not suffer the loss of all, are inevitably enervated, and too often sink miserably under the pain of life. In this peril, too, we must find hope and safety in the Rosary. Men must learn to have spiritual hopes and generous desires. And this shall come to pass if from their boyhood they sweetly and tranquilly pore upon the Mysteries of Sorrow. In these we behold how Christ, the author and finisher of our Faith, worked in such wise that we might find in His life, reduced to practice, all that has been taught us of the necessity of bearing pain. Nay, we see Him lay hold of all that is hardest to be borne. We contemplate Him as He grows exceeding sorrowful, even unto death, so that He sweats blood. We see Him bound like a thief, subjected to the judgment of iniquity, cursed, outraged, calumniated. We see Him struck with scourges, crowned with thorns, fastened to the Cross, judged unworthy to live, judged worthy of death, amid the clamours of a people. And with the pains of the Son we recall to mind the sorrows of Mary most holy, whose soul was not wounded only, but pierced through by the sword of anguish, inasmuch that she gained, and bears for ever, the name of the Mother of Sorrows. Truly he who shall not merely look, but shall meditate, upon such a splendour of suffering virtue shall be constrained to imitation. Even though this world, under the general malediction, should bring forth for him her thorns and thistles; even though his soul should be oppressed with distresses, and his body with disease; yet there shall happen to him no evil from the hatred of men or the anger of devils, there shall happen to him no calamity, public or private, that he shall not be strong enough to bear with patience. Most just is the saying "to do and to suffer is a Christian's business." For whoever is worthy of that name cannot but imitate the suffering Christ. Under the name of patience, however, we do not include the vain ostentation of a soul hardened in endurance, after the manner of certain philosophers of antiquity. We intend to describe the patience that is learnt of Christ, Who rejected enjoyment and, overcoming humiliation, became obedient to the death of the Cross; the patience that looks to him for comfort and for grace, that

refuses not to suffer but rejoices in the face of sorrow, and counts the greatest distress for gain. The Catholic Church has had, and has ever, signal disciples of that doctrine. She has in every place, and in multitudes, men and women of every condition, who, following Christ, endure every kind of insult and of bitterness for virtue's sake and faith's, repeating, by their life rather than their lips, the word of Thomas; "We too will go and die with Him." May such noble



examples of constancy be yet multiplied, may they grow still more splendid, and may they gain Divine protection for civil society, virtue and glory for the Church!

HEAVENLY IDEALS IN THE GLORIOUS MYSTERIES.

And the third evil that so sorely needs healing chiefly affects mankind in this our day. Although men in ages past may have greedily amassed the wealth of this world, they yet did not despise the things of the world to come. The wiser among the Gentiles recognised this life as a place of pilgrimage and not of abiding, as a wayside station and not as a terminus. But our contemporaries, although they are taught by the science of Christianity, for the most part lose their way in following after transitory things; they do not merely lose the remembrance of a better country and a blessed eternity; they deliberately intend to abolish and efface that hope. And yet the Apostle

has said that we have here no abiding city, but are in search of a home in the future. If we shall seek for the origin of such a disorder we shall find it chiefly in the common delusion that thought of things to come quenches love of country and acts contrary to the prosperity of the community. There is no more foolish calumny than this. For that which we hope for in the life to come does not so absorb the thoughts of man as to withdraw them altogether from visible things; and Christ Himself intends that we should seek first of all the kingdom of God, yet not in such a manner as to cause our neglect of all else. In fact, the use of present things and of the innocent pleasures that belong to them are the increase and the reward of virtue. The splendour and the beauty of earthly cities, which is augmented by the concourse of mankind, may inspire a thought of the magnificence of the city which is above. There is absolutely nothing lawful that contradicts human reason, nothing that opposes the counsels of religion. God is the author of nature as of grace. He wills not that the one should be hostile to the other. He would have them united in close alliance, not in collision, not apart, but leading by a friendly path to that immortal felicity to which the mortal is predestined. But men, given over to pleasure and loving themselves only, wilfully degrade all their hopes to earth and so can mount no higher. So far are they from using visible delights as incentives to hope for the eternal, that they lose all sight of eternity. Ignoble is the state of those men. God can hardly inflict greater punishment than is his who abandons himself to life-long self-pleasing without a thought of felicities that are to have no end. From such peril and evil shall he be free who uses the devotion of the Rosary with devotion and contemplates the Glorious Mysteries which it presents to him. From these the Christian receives great light for the discovery of those treasures which, albeit remote from corporeal sight, are yet, as we know by undoubting faith, laid up by God for those that love Him. From them we learn that death is not a force of disruption and destruction, but a mere passing and changing of life. We learn that the way of Heaven is open to all men; and, watching Christ as He returns thither, we call to mind the blessed promise He made at His departure: "I go to prepare a place for you." We learn that a time will come in which God shall wipe away all tears

from our eyes, and when sorrow shall be no more, neither mourning nor weeping; but when we shall dwell for ever together with our God, made like to Him, for we shall see Him as He is, when we shall drink of the torrents of His delight; shall be fellow-citizens with the Saints, in the most happy companionship of our Queen and Mother, Mary. A soul nourished upon such thoughts must needs be kindled by them, and go repeating the words of the Saint: "Oh, how vile seems the earth to me when I look into Heaven!" He will comfort himself, then, with the word of the Apostle, who describes our tribulation here as a light thing when compared with the eternal weight of glory. Indeed, this is the one sole way to unite time with eternity, the earthly with the heavenly city. By this means alone shall noble and generous characters be shaped. And where these abound, there shall the dignity and the splendour of society be increased. All that is good will flourish, all that is true, all that is beautiful under the supernal law that is the head and front, the principle and the source, of beauty, righteousness, and truth.

CONFRATERNITIES OF THE ROSARY.

Thus is the truth manifest of all that we have affirmed respecting the precious things wherewith the holy Rosary is fruitful, and respecting its efficacy against the wounds and woes of human society in our day. All, however, will easily perceive that these blessings will be more directly and more largely enjoyed by those who shall enrol themselves as members of the holy Confraternities of the Rosary, who, therefore, claim them by a special title, and who unite together in bonds of special charity in the service of the Holy Virgin. Such Associations, authoritatively approved by the Roman Pontiffs, and favoured by them with privileges and indulgences, possess a proper form of corporation and discipline, hold meetings at stated times, and are furnished with the best means for fostering piety and for rendering true service to civil society. They are, as it were, the armies of Christ, fighting His battles in the strength of His holy Mysteries, guided in their way by the Queen of Heaven, to whom are paid their vows, their prayers, in whose honour are held their solemnities, their processions, highly favoured in all ages, and especially on the day of Lepanto. Most right and salutary, therefore,

is it that the instruction, multiplication, and direction of such Confraternities should be undertaken, not by the sons of St. Dominic alone, although the matter belongs particularly to them and to their Institute, but by all who have the care of souls, especially the pastors of churches where the Confraternities have been canonically erected. It is a wish we have also much at heart that those who are at work upon missions for carrying the doctrine of Christ to barbarous nations or for spreading it among the civilised should give special heed to this matter. In answer to their exhortations, we doubt not that many of the Faithful will give in their names to such Associations, and will more than ever seek to gather thence the interior blessings whereof we have spoken, for in these reside the reason and the essence of the Rosary. The example of members of Confraternities, moreover, will inspire the rest of the Faithful with more esteem and devotion towards the Rosary, so that all may incline, according to our earnest wish, to seek the blessings that will so greatly avail them.

These are the hopes that encourage us, that sustain us, and—in the midst of so much public calamity—rejoice us. Their fulfilment is in her hands who inspired and who taught the Rosary, the Mother of God and our Mother, Mary, who hears our united prayers. We trust, Venerable Brethren, that, by means of your own labours, our teaching and our desires may produce prosperity in families, tranquillity in nations, and every kind of blessing. Nor shall there be wanting, as a pledge of the Divine assistance and a testimony of our affection, the Apostolic Benediction, which we impart to you, your clergy, and your people, with all charity in the Lord.

Given in Rome, by St. Peter's, on the eighth of September, in the sixteenth year of our Pontificate.

LEO PP. XIII.

THE CATHOLIC Total Abstinence Archdiocesan Union of Philadelphia has adopted a resolution asking Catholic papers to exclude liquor advertisements.

DR. WILLIAM REID, D.D., defines alcohol, a poison—a brain poison—a soul poison—a poison of virtue, of morals and religion—the cause of sin more than all other causes combined.

THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER VII. — *Continued.*

The children, with the improvidence proper to their age, thought that their pleasure trips around Turin would last for ever. But when the month of November arrived, even the most thoughtless became aware that excursions in the country were no longer possible. After much searching, Don Bosco, in concert with Theologian Borel, rented three rooms from a certain D. Moretta, in Via Cottolengo, where at present is the Convent Chapel of the Sisters of Mary Help of Christians. Here four months were passed, and though the accomodation was limited, they learned to be content with it, as it afforded room for night schools and religious instruction, where they might also go to Confession and enjoy Don Bosco's charming society. For Mass they were obliged to go to some of the public churches, for there was no room adapted for a chapel in Moretta's shanty. Nor were these material difficulties the only disquieting elements that pressed upon the Founder of the Salesian Society in that winter of 1845. Rumours were maliciously set afloat that Don Bosco was a revolutionary, a lunatic, nay, even a heretic. These detractors, it may be presumed, were bent upon suffocating the Oratory by discrediting its author, and thereby destroying the unique influence which he exercised over his strange and motley disciples. But the result, as on former occasions, was quite the contrary: the scorching breath of calumny which would have consumed its victim, seemed only to fan the affection of his juvenile admirers and add new warmth to their praises and devotion.

Even the clergy of Turin complained that the young priest's imprudent zeal attracted the children away from attendance at the Parish Church. Don Bosco should, therefore, cease his Oratories and send the children to their respective parishes.

"The children in whom I am interested," Don Bosco replied to the deputation that waited on him with the above proposal, "do not in any way interfere with the attendance at the parish churches, because they are

principally strangers: Savoyards, Swiss, Valdostans, Biellese, Novarese, and Lombards, forming, in fact, the great majority of the boys frequenting the Oratory. These were formally recognised in no parish, and used to spend their Sundays in roaming from one idle spectacle to another all over the town. As for the few Turinese boys whom I have succeeded in attracting to the Oratory, many of them are fifteen, eighteen, and even twenty years of age, and yet, quite ignorant of the Christian religion, never having frequented any church in their lives. This being so, who will now induce them to go to church and place themselves in a class with boys of eight or ten years for the necessary instruction in the Christian Doctrine?"

The conclusion was that if the Oratory were closed, the class of boys frequenting it, instead of attending the service in the city churches, would probably soon fall back into the slough from which Don Bosco was endeavouring to rescue them. Whereupon the parish priests held a conference to examine the matter in all its bearings, and after a full discussion a resolution favourable to the work of the Oratory was formulated and presented to Don Bosco. This document was couched in the following terms:

"The Clergy of the city of Turin, assembled in Conference, have held a discussion on the convenience of Festive Oratories. After balancing the hopes and fears excited by this Institution, they have resolved that, since each incumbent cannot provide an Oratory for his respective parish, the Rev. Don Bosco be encouraged to continue in his work so long as no deliberation is taken to the contrary."

The benevolence of Monsignor Franzoni towards Don Bosco and his ragged children was constant and well known, and his Grace's favour probably swayed his priests in their changed views about the "over-zealous innovator."

But Don Bosco's troubles were not at an end. While his ecclesiastical brethren encouraged him, Moretta, the landlord of his three rooms, served him with notice to quit, so the Oratory was again on the "move on" plan. This new vexation was brought about by a few lodgers, and not through any ill-will of the landlord, who showed every deference to Don Bosco, and expressed his displeasure at being obliged to disturb the meetings of the poor boys.

CHAPTER VIII.

The Oratory in a Field—A Starving Boy—Tete-a-tete with the Marquis di Cavour.

Dismissed from Moretta's, Don Bosco did not become disheartened, but energetically set about seeking for another house. And not succeeding in finding one, he rented a field from two brothers named Defilippi, situated in the Valdocco quarter, and now the site of a foundry. To this field therefore, surrounded by a broken hedge, the Oratory was transferred in the month of March, 1846. Scarcely separated from the public by this primitive fence, with nothing but the broad vault of heaven above them, their joyous notes, their varied games and merry singing, drew the attention of other boys, and their number augmented to 400. Thus while the malice of man kept hunting Don Bosco from place to place, God continued to multiply his followers, thus increasing his means to do good.

But we may ask ourselves, "A field does very well for recreation, but what about the practice of Religion?" The duties our holy Religion imposes were not neglected, nay, they were carried out almost romantically, or more correctly speaking, after the manner of the Apostles and the primitive Christians.

On Sundays and holidays Don Bosco might be seen from earliest morning in the field of his labours, sitting on an old board beside a grassy hillock and hearing the Confessions of the boys who had come for that purpose. Others preparing themselves stood or knelt motionless in recollection and prayer at one side, those making their thanksgiving at the other side of the hillock. In another part of the field their comrades played quietly at their usual games, or grouping together, listened to some edifying episode read or recited by one of their companions. At a fixed hour Don Bosco rose from his primitive confessional. Then a boy whose office it was, beat on an old patched drum, a cracked trumpet hoarsely ordered silence, and Don Bosco addressing a few words to his children, would indicate the church where they should go to hear Mass and receive Holy Communion. Thereupon the boys quietly fell into line, and marched to the church with an air of modesty that testified their progress in virtue as well as in discipline.

After Mass, each sought his lodgings for breakfast: then they returned to the famous

Valdoceo field to continue their games and amusement, and listen to Don Bosco and Theologian Borel's instructions. When the appointed time arrived, the drummer-boy beat his usual roll on the old drum, the children formed in classes, and sitting on the green sward, attended to the Catechism and the other pious practices in use. As Benediction of the Blessed Sacrament could not be given, the functions invariably terminated with the singing of a hymn to the Immaculate Virgin, imploring from heaven

received the startling answer, "I am starving!"

Bread was immediately forthcoming, and when the poor boy had satisfied his appetite, Don Bosco chatting with him, took occasion to inquire:

"Have you no relatives?"

"Yes, but they are far away."

"What trade do you follow?"

"The saddler, but being of limited ability my master dismissed me."

"Why not seek another?"



"Don Bosco might be seen in the field of his labours. . . . hearing the Confessions of the boys. In another part of the field their comrades played quietly at their usual games."

her protection and her Divine Son's blessing. Recreation was then resumed and continued until night-fall. When all had left the field, Don Bosco returned to the Rifugio, and sometimes so extreme was the poor man's exhaustion that he would sink on the way and have to be carried to his rooms.

One Sunday evening while the Oratory was in the Valdoceo field, a boy of 15 years of age was observed peeping through the hedge as if he desired to enter the playground, but feared doing so. Don Bosco's attention being called to the fact, he approached the boy and kindly asking him for his name, his home, and his occupation,

"I have been trying all yesterday, but being a stranger in this town I have not succeeded in obtaining employment."

"Where have you passed the night, my little man?"

"On the steps before St. John's."

"Have you heard Mass this morning?"

"Yes, I have been to Mass, but I have heard it badly, because I was distracted with hunger."

"Where were you going when you chanced to come here?"

"For some hours past I had been tempted to steal."

"Have you not asked alms from anybody?"

"Yes, I have, but I was continually re-proved, everybody saying that a healthy and robust lad should go to work instead of becoming a vagabond; and no one heeded my prayer."

"If you were going to steal, you would get yourself thrown into prison."

"It was just that thought that prevented me on more than one occasion from trying my hand; but God in His mercy has saved me by sending you across my path."

"Are you willing to come henceforth to this field on Sundays and holidays?"

"With your permission, I should be glad to do so."

"Then, be sure to come, for you shall be always welcome. Do not be uneasy about your supper and lodgings—for this evening you will be provided for. To-morrow I shall take you to a good master, where you will have a home, and work, and bread."

Needless to say that this boy assiduously frequented the Oratory, until, he was called away to serve in the military conscription of 1852. These are the facts of a single case, but with slight variations they represent the opening relations between Don Bosco and hundreds upon hundreds of the boys who crowded to the Festive Oratory in these, and in after years.

(To be continued.)

FAVOURS AND GRACES.

(Continued from page 141.)

The Rev. Father Giuliano, Bordighera; Mary Savio, Turin; Thomas Cerrato, Villa Stellone; Antony Ramello, Usasia; Domenica Banchio, Moretta; Margaret Petiti, Moretta; John Baptist Chiavarino, Castelrosso; Amalia Corrado, Castelrosso; Sophia Careggio, Castelrosso; Clare Ferocellino, Bargnone; Mary Pereno, Orbassano; Spiritino Garrone, Chieri; Mary Marocco, Poirino; Joseph Marchisio, Caramagna; Stephen Ferrero, Orbassano; Domenica Martinetto, San Sebastiano; Delfina Cravetta, Turin; Charlotte Tarelli, Bandissè; Anthony Saliotti, Piubes; Charles Vittone, S. Sebastiano; Joseph Rufino, Genoa; Frances Suino, Caramagna; Peter Musso, Foglizzo; John Marchisio, Mondovì Carazzone; Adele Ferrero, Turin; Annette Marocco Zatti; John Cortese, Valfranca; Mary Benevello, Cuneo; John & Baptist Seanavino; The Family Scagliotti, Lù; The Family Borghino, Lù; Margaret Farinazzo, Magliana d'Alba; Massimo Mongini; Theresa Ghirardo, Ormea; Margaret Dossetto, Envie (Saluzzo); Catherine Giavotti, Vinovo; Joseph Pilota, Saluggia; Peter Gibello, Castelrosso; Paola Lusso, Castelrosso; Lucy Turco, Partandone; Vincent Viestri, Antignone; Francis Pezzuto, Vezza

d'Alba; James Bogetto, Castelrosso; Francis Marzero, Cornegliano d'Alba; Irene Montabone, Susa; Eleonora Molinero, Scalenghe; Joseph Givogri, Foglizzo; Caroline Jaggi, Turin; Angela Molinero, Scalenghe; Joseph Gilardino, Canelli; Francis Stardero, Vinovo; Rev. Louis Angelini, Venice; Theresa Quarleri, Voghera; Rev. John Baptist Molini, D.D., Toirani; Louisa Catelino, Viù; Louis Mangini; Louis Cantoni, Villafranca (Piedmont); Caesar Augustus Gallo, Turin; Erminia Gilardini; Vincent Dell'Argo, Rossasco; Francis Del-Bosco, Racconigi; Mary Mosso, Cambiano; Josephine Sguazzini, Biandrate; Theresa Delconte, Rossasco (Pavia); Agostina Chiattonne, Carmagnola.

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,
Oratorio Salesiano,—Turin, Italy.

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:
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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.

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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.

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3. — The Superior General of the Salesian Congregation shall also be the Superior of the Association of Co-operators.

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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.

*

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.

*

6. — All Members may freely communicate with the Superior, and lay before him any matter whatever they may deem worthy of consideration.

*

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.

*

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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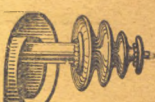
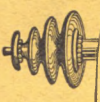
3. — All the Associates should say one "Pater," and one "Ave," daily, in honour of St. Francis of Sales for the intentions of the Sovereign Pontiff, Priests, and those who recite the Canonical Hours, are dispensed from this Prayer. For them, it will suffice to add their intention to the recitation of the Office.

*

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.

*

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.

“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.”



OUR HOLY FATHER POPE LEO XIII. AND DON BOSCO.

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



His Eminence Cardinal MANNING on Foreign Missions.

“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]

