

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



# SALESIAN BULLETIN

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

### CONSTITUTION AND GOVERNMENT of the Association.

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.

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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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- 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.

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- 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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- At least every three months, the Associate 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 Wks 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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- 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 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.)

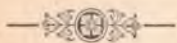
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## LETTER OF DON RUA TO THE SALESIAN CO-OPERATORS.



Dear Friends and Co-operators,

**T**HE REPORT of the works accomplished by your charity in 1894, which in the opening of the new year I am about to lay before you, is a hymn of praise to God, and at the same time, a splendid eulogium of your unflinching charity.

As I revolve in my mind the amount of good we have been enabled to do during the last twelve months, the words of the Psalmist spontaneously rise to my lips: *This is the Lord's doing; and it is wonderful in our eyes.* And truly, whatever we have

succeeded in accomplishing is the work of God, and we have been only the useless instruments whereof He deigned to serve Himself for the good of souls. To Him, therefore, be all the honour and glory, to Him the liveliest actions of thanks and grace.

But after God—allow me to repeat it—we are indebted to you, dear Friends and Co-operators, if we have been enabled to carry out certain designs, inspired by zeal for the salvation of souls, and undertaken with, perhaps, too much self-confidence. *A propos* of which, what highly edifying anecdotes could I relate of many of you, had not your modesty prohibited me to lift the veil that covers the exquisite traits of your industrious charity! It may be permitted me, at least, to tender you a public testimonial of my heartfelt thanks, by here transcribing a brief *résumé* of what we have been enabled to accomplish through your charitable aid.

## SALESIAN HOUSES FOUNDED IN 1894.

Divine Providence has shown in manifold ways the particular care with which It watches over the Charitable Society founded by Don Bosco. Amongst the admirable effects of this special protection must certainly be annoverated the great number of vocations to the Salesian rule. It were not so much a matter of surprise that such should be the case in Italy and the neighbouring States, where Don Bosco's name has become a household word and is held in veneration by all. But what particularly fills us with admiration is to see so many boys flocking to us from far-distant Poland, who feel themselves called to the Salesian Congregation, and spare no pains in corresponding to the Divine summons. After conveniently testing their firmness of purpose and rectitude of intention, it seemed to us not only convenient, but necessary, to found an institute for those dear Poles, where the curriculum of studies could be adapted to their peculiar circumstances, and they might have professors capable of understanding them and imparting instruction in their native tongue. This need has been provided for by opening a Salesian House at Lombriasco (Piedmont), which we dedicated to St. Joachim, the Patron Saint of His Holiness LEO XIII., on whose feast-day (August 19) the new Institute was solemnly inaugurated. Even now I cannot recall without emotion the charitable and enthusiastic reception which the good Lombriaschese accorded to the Salesians and their *alumni*.

The desire to prepare Apostolic labourers to go forth where the harvest is ripe, induced us to yield to the continued solicitations of some of our friends and accept the *Scuole Apostoliche*, a large college situated in the Martinetto quarter of Turin. These "Apostolic Schools"—originally founded in another part of the city by the indefatigable zeal of Canon Ortalda—were eventually transferred to their present site, and sustained, with immense self-sacrifice, by a few pious and worthy Turinese priests. I ardently hope that, under the direction of the sons of Don Bosco, they may continue to give abundant fruit as they did for the past.

Our Sicilian disciples, who by study and piety are preparing themselves for the noble mission of educating poor youths according to the spirit of Don Bosco,—have at length found a fixed home in S. Gregorio near Catania. Being obliged to abandon the House of Mascali Nunziata in the beginning of last year—the accomodation there becoming totally insufficient for their increased numbers—they would be at a loss to know where to go, had not the Administrative Council of the Diocese of Catania graciously ceded in their favour the Seminary of S. Giovanni la Punta, where they have passed the whole scholastic year. Words are insufficient to adequately express the gratitude I feel towards those who treated us with such signal charity; nor can I sufficiently thank that venerable and most charitable ecclesiastic who with exquisite bounty made us a present of his house at S. Gregorio.

His Lordship the Bishop of Catanzaro, in Calabria, has entrusted to the Salesian fathers the direction of his Seminary, in connection with which are also the schools of Elementary and Secondary instruction.

During the year just ended, the works, for some time past in the course of construction for an institute at Castellamare (Stabia), have been brought to a happy consummation. The Orphanage, charitably founded in one of the neighbouring suburbs by the Rev. Raffaele Starace, has recently been transplanted to the new edifice, and in November last—after years of expectation—that good population had the happiness of welcoming the sons of Don Bosco to the new Institute.

I am glad to say that the Salesian Schools, so solemnly inaugurated at Cavaglià in October last, have from the beginning obtained a large attendance, and the pupils so far correspond exceedingly well to the care of their teachers.

By the Lakes of Avigliana, at a short distance from Turin, is situated the graceful Sanctuary of the "Madonna dei Laghi," flanked by an old Monastery which for a long succession of years was occupied by the Rev. Cappuchin Fathers. These good Religious were obliged, through scarcity of

subjects, to abandon both sanctuary and monastery, which we have been enabled to acquire, thanks to the generous concurrence of several charitable persons, and especially of a family whose members have all been untiring Co-operators of Don Bosco's from the very beginning of his Apostolate. We now ask from Divine Providence, represented by our benefactors, the means to carry out the restorations most urgently necessary before this new acquisition can be utilised as a home for poor boys.

In the early part of last year the buildings for a Sunday Oratory and College at Tre-cate (Lombardy) were terminated, and, shortly afterwards, opened under the direction of a few of our *confrères*.

For several years past our zealous Milanese Co-operators have been warmly urging the Salesians to open a Sunday Oratory and an Industrial Institute for children of the poor in the capital of Lombardy. For our own part, we were not unwilling to comply with their desire, but were attending God's good time to reduce the project to practice. At length a Special Committee of Milanese Co-operators, which had been formed with the precise object of preparing this desirable institute, has, in the course of 1894, overcome every difficulty in the way thereof. A site for the Sunday Oratory has been provided, and was opened by us on the feast of the Immaculate Conception—a date for many motives memorable in the annals of our Society. At Milan, not otherwise than elsewhere, the Salesian Institute shows a very humble beginning; but this has become for us a sure countersign of God's special protection, and of a growth proportionate to the requirements of a large number of poor orphans and destitute urchins. We are all the more confident in this hope, because this particular Oratory has commenced with the special blessing of the Vicar of Christ upon earth.

In Switzerland, besides the two Salesian Houses founded there in recent years, we have assumed the direction of the Pontifical College of Ascona, in compliance with the desire of his Lordship the Bishop of Ticino.

By the generous charity of our friends of

Trent (Austria) we have been enabled to open in that city a second Industrial Institute for poor artisans.

Not unmindful of the solicitude with which our beloved father Don Bosco sought to promote Agricultural Industries as a stay upon the unwholesome migration of youth to the large centres of population, where their inexperience and innocence are systematically exposed to great dangers,—I have received with pleasure several proposals for the foundation of Agricultural Colonies in various parts of France; and thanks to the opportune aid of generous benefactors, we have been enabled to found one at Courcelles, outside of Paris; another at Nizas, near Montpellier; and a third at Mordeaux, not far from Dinan.

Numerous demands for new Salesian Houses have come to us from Spain, but the *personnel* at our disposal being already almost exhausted, we did not find ourselves in a position to undertake more than two new foundations there: one at Vigo, the other at Malaga.

Our Co-operators will be glad to learn that during the year 1894 our Institution has also been extended to Portugal, where it has been ardently desired for many years past. Some time ago an industrial establishment for poor boys was founded in the city of Braga, under the direction of a zealous ecclesiastic, the Rev. Francisco da Cruz. Worn out by fatigue and failing health, the good priest and his supporters were desirous of entrusting their charitable foundation to the sons of Don Bosco; and in November last, we had the pleasure of seconding their desire by assuming the direction of this charitable Institute.

In Poland, for some years past a Salesian priest has attended to the spiritual needs of a parish in the town of Miejsce in Galicia. Imbued with the spirit of Don Bosco our *confrère* began to admit to the parochial house some boys needy of instruction and destitute of bread. This modest hospice developed little by little. Other Salesians have gone to help the rector, who by himself was no longer able to sustain his self-

imposed burden; and as we write, no less than fifty poor boys have found a home in this primitive Salesian Oratory.

*THE SISTERS OF OUR LADY HELP OF CHRISTIANS  
IN 1894.*

The field of action opened to the Sisters of Our Lady Help of Christians has also been considerably enlarged during the year just ended; so I trust it may be interesting to our Co-operators to learn a few particulars touching the development of the Houses already existing, and the new foundations effected in 1894.

At Nizza Monferrat suitable buildings with extensive porticos have been constructed for a Girls' Sunday Oratory and Day Schools for domestic economy and needlework. The want of a Chapel capable of affording accomodation to some 500 children is still sorely felt; but as soon as means come to hand, the construction of one will be undertaken.

At Torrione near Bordighera, at Casal Monferrat, and at Ali Marina (Sicily) new branches have been added to the institutes already existing in those places, whereby the Sisters have been enabled to receive a considerably increased number both of boarders and day-pupils who were clamouring for admittance.

Great need was felt in these latter times of an appropriate site whereon to establish a Sunday Oratory for the girls of our parish of the Sacred Heart in Rome. Some years ago the Sisters took up their abode in a little house there; and ever since a few old stables and an ancient stud-yard have been used by them as catechism hall and recreation grounds for a numerous class of girls in need of instruction and of shelter from the dangers of the street! At last, we have found a site more adapted to our purpose, both for its extension and its position. The Sisters have already transferred their Oratory to it; and we hope Divine Providence will come to our aid in paying for it.

The new foundations effected by the Sisters of Our Lady Help of Christians in 1894, reach the consoling total of seventeen. For

the sake of brevity I shall allude only to a few of the more important ones.

Near Nizza Monferrat, the new Convent of St. Joseph has been terminated. It is a Novitiate and a House of Studies combined, where by prayer, study, and household economy, the young Sisters may thoroughly prepare themselves for the exercise of the various works of charity imposed upon them by their special vocation, either at home or on the foreign Missions.

In the course of the year these Religious have opened Orphanages at Busca, Sparone, and Cassolnovo, with, in each place, a Sunday Oratory for girls. At Vizzini, besides an Orphanage and a Sunday Oratory, the Sisters have succeeded in founding schools and workrooms for more advanced pupils. Also at Marsala a new House and a Sunday Oratory have been established through the urgent solicitations of the zealous Co-operators of that district.

At Valverde, in the province of Seville (Spain), they have been enabled to found an Academy in connection with which they have also opened day-schools and workrooms. Quite recently, moreover, they have assumed the direction of an Orphanage in the city of Seville, being called there by the Cardinal Archbishop of the diocese.

In the town of Mers-el-Kebir, near Oran (Africa), an institute has been founded for the daughters of the numerous European emigrants residing there. Another band of Sisters left Turin in December last *en route* for Tunis, where they will undertake the direction of an Orphanage for destitute girls, founded by a heroine of Christian charity, Sister Giuseppina Civalleri, who, being now somewhat advanced in age, was desirous of placing in trustworthy hands the work which had cost her a lifetime of labour and solicitude.

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In America, among the principal foundations effected by Don Bosco's Nuns, may be mentioned the Uribellarrear Colony in the Argentine Republic; the Institute in Mexico; that of S. Paolo in Brazil; the House of Talca in Chili; and a second institute in

Santiago of the same republic; the House of Chubut in Central Patagonia; and, last not least, the Settlement of the Candelara in Tierra del Fuego.

*PROGRESS OF OUR MISSIONS DURING 1894.*

While trying to meet the needs of our European Houses and occupying ourselves in new foundations, I always kept uppermost in my mind the duty of coming to the aid of our Missionaries, who, we may say, are now scattered all over the globe. And, indeed, it was only natural I should do so, for is it not true that the thoughts of the family circle most frequently revert to the "dear ones far away"?

By attentively studying the state of our Missions I have seen more obviously than ever the necessity of increasing in those inhospitable regions the number of our institutes for instructing and educating the Indian children, so that the little savage may be gradually taught to appreciate and take upon its shoulders the gentle yoke of the Cross. Without such a provision it was to be feared that 'all the toiling and self-sacrifice of the missionary might turn out of no avail. This explains why we have founded no fewer than sixteen Houses in the Missions in a single year.

In the extreme west of the Vicariate-Apostolic of Patagonia, along the Cordilleras, a new missionary residence has been established by Monsignor Cagliari after his return from Europe, with the view of bringing the benefits of religion within reach of several important centres of population in that immense region.

We have been literally besieged with requests for new foundations in Chili and Tierra del Fuego. Yielding at last to the pressing solicitations of our Co-operators of Valparaiso, where we have been awaited for years, a few Missioners headed by Don Scavini, landed there in May last, and immediately commenced the foundation of a Salesian Oratory to the unspeakable joy of the Christian portion of the population.

In Santiago the capital of Chili, besides the *Asilo de la Patria* for artisans, we have been obliged to assume the direction of the

new *Patrocinio de S. José* in deference to the wishes of a person whose name we are not at liberty to publish, but to whose kindness we feel ourselves eternally indebted. The Patronage of St. Joseph is an important institute capable of affording accommodation to some 200 *alumni*. At Maçul, likewise—a place in the environs of Santiago—we have opened a Sunday Oratory, day-schools, and an agricultural colony,—the latter destined especially for young men desirous of disciplining themselves in the various occupations and fatigues of the Salesian rule of life.

In the city of Lima (Peru) our Missionary father Don Antonio Riccardi, Spiritual Director of the Sevilla College, founded in the past year an Industrial Institute—for the poor and abandoned boys of that district—a foundation which is already giving abundant and consoling fruit.

From Our Prefect Apostolic Mgr. Fagnano we have received the gladsome tidings that he has at last overcome all difficulties and succeeded in exploring the "Great Island," St. Charles' Southland (Tierra del Fuego), and founding thereon a Salesian institute and also a residence for the Sisters of Our Lady Help of Christians. At the same time he begged me to come to his aid with men and means for the urgent needs of this new Mission, whose beginning, it would appear, has been wonderfully blessed by God. I hastened to send him a reinforcement of Missionaries; and I fervently hope that Mary Help of Christians will obtain for him the material aid he so pressingly needs.

The insular position of Tierra del Fuego and the consequent difficulty of communication between the several Missionary residences on the different islands has ever proved a great drawback to the evangelisation of the poor Fuegian savages. It was therefore incumbent on Mgr. Fagnano to try every means in his power to cope with the difficulties of his surroundings. To this end a small steamer has been procured for the exclusive use of the Fuegian Missions, and has already proved a God-send on more than one occasion. Monsignore is delighted with this valuable adjunct to the working power of his missionary organisation; and

though it is still to be paid for, he is full of confidence that Divine Providence will not fail to come to his aid in a matter of such absolute necessity.

The House opened in Mexico some two years ago has developed remarkably well; and a second foundation has been effected at the important city of Puebla de los Angeles. Four Missionaries of the last band which left Turin were destined for this new foundation.

In 1891, the Bishop of Caracas (Venezuela) came to Turin with the object of obtaining a few Salesians to found an Oratory in his diocese. We promised to second his Lordship's desire as soon as we possibly could. Three years have since elapsed, but only quite recently have we been enabled to fulfil our promise, by founding an institute at Caracas, the capital of the Republic, and another at Valencia, one of Venezuela's most important cities.

In the Republic of Ecuador, where a new Vicariate-Apostolic has been entrusted to our Society we have set to work with the object of bringing the grace of redemption to the Jivaro Indians of Mendez and Gualaquiza. After establishing a Missionary station at Cuenca in the vicinity of the new Vicariate, our Missionaries have succeeded in founding another at Gualaquiza, almost in the centre of our field of action. Of all our Missions this is the most difficult, and the most in need of assistance. Let us hope that it may also become the most fruitful.

During the year just ended Monsignor Lasagna has courageously advanced into the immense wilderness of Matto Grosso in Brazil, and founded a Residence for the sons of the savages in the territory of Cuyaba. This House is already under the direction of a few of our Missionary fathers and catechists, who make frequent excursions through the surrounding country, seeking out and instructing numerous tribes that live in the most complete ignorance of their Maker.

At Pernambuco, also in Brazil, the Salesians have inaugurated, in December last, an Oratory and Workshops for poor

and abandoned youths. At Uribellarrea, near Buenos Ayres, an Agricultural Colony was solemnly inaugurated some months ago, as was reported at the time in the SALESIAN BULLETIN. Also at Bernal, situated likewise in the vicinity of Buenos Ayres, we have finished an edifice destined for a House of Studies for the training of new members of our Society in that country.

In fine, I must also mention the recent foundation of an Industrial Institute for poor boys at Tunis. On various occasions, when visiting our beloved Founder Don Bosco, the great-souled Cardinal Lavigerie used to press him to turn his eyes to Algeria. Our good Father was very willing to do so, but went to his reward before this design could be accomplished. We, however, have not forgotten his desire, and the year just ended has witnessed a few Missionaries and Sisters of Our Lady Help of Christians leaving Turin *en route* for Tunis. May St. Vincent de Paul who has sanctified that land with the sufferings of cruel bondage, help us to do a little good there!

#### PROJECTS FOR THE YEAR 1895.

In closing this categorical *exposé* I cannot hide a feeling of surprise almost bordering on amazement, at the sight of the multitude of works which we have been persuaded to undertake through the love of souls and in compliance with the charitable solicitations of our dear Benefactors and Co-operators. We have proceeded, it is true, with the greatest circumspection in accepting proposals of new undertakings; and in executing them we have always tried to keep strictly within the limits of our resources; and yet, notwithstanding these facts, I am obliged to confess, that we uncomfortably feel the weight of the burden we have assumed.

As you are aware, dear Friends and Co-operators, our institutes have no fixed revenues, but depend entirely for their maintenance on the charity of our benefactors. Hence it naturally follows that each new foundation brings with it an endless series of outlays and anxieties which must be faced if we wish to see it attain the object for which it was founded. Besides finding the wherewithal for the daily maintenance of the children, we must provide



the necessary material for the furnishing of schools and workshops, not to speak of repairs and *extraordinary developments*, which latter often render it incumbent on us to make important modifications on, and additions to, the original plans and edifices. Duly weighing in my mind all these considerations, I have tried to formulate a few projects, which I beg to lay before you as a sort of outline for our guidance during the present year.

1. In view of the great number of Houses opened during 1894, I think it is time to pause awhile, and for this year, at least, refrain from opening any more, except those for which we have already formally pledged ourselves. I am aware that this announcement will not be very welcome to some of our good Co-operators, who are actually stipulating with us for new foundations; nevertheless, I flatter myself that even these will approve of our decision when they reflect that such a measure is absolutely required for the general good of our Society.

2. Many, I should say a great many, of our Institutes are at present in grave financial straits owing to a considerable outlay on new grounds and buildings, acquired with the object of admitting a still greater number of destitute children. To such Institutes I intend turning my attention in an especial manner this year; and not being entrammelled by so many new undertakings as in the past, I hope to be able to come to their aid more effectively than for many years gone by.

3. Again, the Superiors of some of our Houses, urged on by their zeal and charity, and especially moved to compassion by the sight of the total abandonment or extreme indigence of multitudes of miserable children, have gone on receiving new "cases" day after day, until as a natural result they have augmented beyond measure the number of their *protégés*, with little or no corresponding increase in the prospects of their income. But—even without taking into account the difficult times through which we are passing—such a strain on our resources must naturally make itself felt; and in many of our Institutes the Superiors were compelled to run considerably into debt to provide their hungry household with meat

and clothing. Here, again, I must appeal to your charity to help me in satisfying their creditors, whose patience we have no interest to put to the test!

4. The highly interesting reports we receive from our Missionaries of Patagonia and Tierra del Fuego, show the prosperous state of those Missions, and justify us in forming the brightest hopes for the future. Most consoling also is the result of the first attempts made by our Missioners to establish themselves among the Jivaros and in the savage country of Matto Grosso. It is my earnest desire to see this progress continue with unabated vigour; hence part of my programme for 1895 is to turn my attention with especial solicitude to our foreign Missions, confidently hoping that I shall not lack your charitable concourse, nay, that herein I shall receive your encouragement and generous support.

5. Another motive by which I have been influenced in my determination to limit myself in the opening of new Houses, is the desire to reserve all the *personnel* we may be able to train during the year for the Institutes already founded, for the advancement of which such a measure is becoming absolutely necessary. With such an abundant harvest awaiting us, especially in the Missions, the labourers were already too few, and death has still further thinned their scanty ranks. Wherefore my concluding appeal to your charity is on behalf of the various Novitiates and Houses of Studies, wherein Priests, Professors, and Technical-Masters are being prepared to meet the several needs of our humble Society.

#### CONGRESS OF THE SALESIAN CO-OPERATORS.

There is another important project for 1895, to which I particularly desire to call your attention.—Some of our zealous Co-operators of Bologna have recently sought my approbation for the holding of a Salesian Congress in that ancient city. His Eminence Cardinal Svampa, Archbishop of Bologna, not only seconded the project when it was brought under his notice, but, with singular bounty, has deigned to assume the honorary presidency of the proceedings.

A committee of Bologna's most distinguished citizens has been formed for the purpose of

organising all matters bearing on the future Congress, which already gives fair promise of a successful issue. For my own part, not only does this movement meet my hearty approval, but my heartiest thanks are due to those who have promoted it; and while I invite you to assemble in Bologna on that occasion in the greatest possible numbers, I exhort you to address fervent prayers to God that this First Salesian Congress may be fruitful of good results to the honour of our holy Religion and the benefit of society at large.

#### CONCLUSION.

Before closing this Report I feel called upon to apologise if, through its great length, I have encroached too far upon your time and patience. I have had such a multitude of items to lay before you! Besides, I know that I am addressing friends, *confrères*, generous benefactors, who are particularly interested in the field of charity wherein the sons of Don Bosco are especially engaged. Your ambition and happiness you found in the exercise of your charity, not in the accumulation of riches—*O blessed are you that understand concerning the needy and the poor!*

The Curate of Ars—with whom, it has been observed, our beloved Don Bosco had many traits in common—used to say: "It is well that the poor come to us and seek our aid! If they did not do so we should have to go in search of them." And why so? Because the poor are God's dearest friends; because Our Divine Judge will consider as given unto Himself whatever we give to them; because, in a word, the poor draw down blessings upon their benefactors, and open for them the gates of the Kingdom of Heaven. By such reflections as these I hope for, and make assignment on, your benign indulgence if I sometimes render myself importune by my frequent appeals to your charity.

While, in concluding, I beg to present my most cordial thanks to you for all you have done on our behalf, I feel pleasure in assuring you that the children of all our Homes, the savages converted by our Missionaries, the Sisters of Our Lady Help of Christians, and all the members of the

Salesian Society will daily implore upon you and yours the choicest of heavenly blessings. May the Lord vouchsafe to graciously hear our prayers, and after a long and happy life here below, grant you the reward of your charity in the Kingdom of Eternal Glory.

With the most profound respect and the liveliest gratitude, I remain,

Dear Friends and Co-operators,

Your humble and ever grateful servant,

MICHAEL RUA.

Turin, January 1, 1895.

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### CHRISTMAS WITH THE SALESIAN FATHERS AT BATTERSEA.

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At the Sacred Heart Church—writes one of our Co-operators—Christmas was celebrated as usual with much solemnity. In preparation for the grand Feast a Novena of special services was held, during which we all enjoyed the excellent singing of the choir, accompanied, this year, by the majestic notes of the new Organ. This fine instrument, which was inaugurated on the feast of St. Charles Borromeo, the Patron of the Superior, Rev. Fr. Macey, is a very important and attractive adjunct to the beautiful services which one is now always sure to find at West Battersea. It has two manuals, a powerful swell, twenty seven stops, pneumatic action, and an extremely sweet and pleasing tone.

I think I have never heard the beautiful words of the "Regem Venturum Dominum" under more favourable circumstances. The sweet strains swelled forth from choir and Organ until the whole church resounded to a floating mass of harmony. And as the notes changed, and our thoughts were carried back to the Crib of Bethlehem, how many of the congregation must have recalled the humble commencement of the Salesians in Battersea only a few years ago, and, adoring the Divine Infant, have gratefully thanked Him for His loving care in providing for themselves and their children a suitable place for the exercise of their religious duties.

The Church was very prettily decorated for the occasion. From pillar to pillar hung

tasteful garlands of holly, whilst capital and base were clad in a variety of evergreens. The High Altar—a graceful gem in itself, and one that seems to lend itself to decoration—looked particularly beautiful. Near to it, in St. Joseph's chapel, was erected a pretty little crib—a special feature in the decorations. Its walls were of artificial rock, and in the back-ground could be seen the "Star of the East," so arranged that its rays came from the electric light. In the foreground was represented the Infant Jesus in the Manger, with Mary and Joseph kneeling close by. The shepherds, too, were there, and in front of all a long row of lamps were burning with a "dim religious light."

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Midnight High Mass was celebrated by the Superior, and afterwards Holy Communion was given to the Community. The music was Turner's Mass in B flat which was well rendered by the choir, conducted by the Rev. Fr. Rabagliati.

On Christmas Day, at eleven o'clock, there was Solemn High Mass, sung by the Rev. Fr. Barni. The choir assisted by an orchestra, performed in a most brilliant manner, Haydn's 1st Mass in B flat. The effect of the singing was charming, and reflected much credit on the able conductor, Fr. Rabagliati, for his efforts to make the whole of the music what it really was—a great success.

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On Boxing day, the 26th of December, a grand Bazaar was held in aid of the Organ fund. A transformation was effected in the schools: fairy-like stalls took the place of the benches, the electric light was laid on, a stage was put up, decorations were not spared, and the *tout ensemble* was indeed very brilliant and effective. The Bazaar, I understand, was to have been opened by Madame Henry Whiting, but owing to the death of her husband, this was found impossible. Mrs. Henry Paul Whiting kindly consented to take her place, and performed most gracefully the opening ceremony. The Stalls were presided over by Mrs. Macquillgan, Mrs. Cassidy, Mrs. Biroth, Miss Newman, Miss Taylor, Miss Hickey, the Children of Mary and the Dames de la Retraite (Balham). Among the many attractions, the first place must be given to the *tableaux vivants* which were really superb.

They had been prepared under the especial supervision of the Rev. Fr. Macey, and well did they deserve the enthusiastic reception which they met with. The Fine-Art Gallery, too, must not be forgotten, nor the "Wild Man from Borneo", whose charms were loudly proclaimed by his admirers—at a safe distance. A good string band was in attendance, and played selections from Operas, Waltzes, etc. Altogether the Bazaar was a great success, and was well patronised and warmly appreciated by the Catholics of Battersea.

### THE CHILDREN'S TEA-PARTY.

The echoes of the Christmas festivities were awakened with renewed vigour on the 2nd of January. On that day Madame Henry Whiting generously gave the school-children their annual tea-party. Proceedings commenced in the afternoon with a miscellaneous entertainment in the girls' schoolroom. Various songs and recitations were charmingly rendered, the girls especially meriting praise both for their singing and their clear pronunciation when reciting. The boys, too, carried out their part of the programme very creditably, and two solo's by one of them were particularly appreciated. Graceful addresses were delivered by several of the children, in which complimentary allusions were made to the Patroness of the Feast, Madame Whiting. Father Macey returning thanks in the name of all, in a few well chosen words brought the first part of the programme to a close. The Children then adjourned to the lower Schools, where they were regaled with tea, buns, cake, and other good things that rejoice the hearts of the young. As the entertainment proceeded, loud acclamations from the children announced the arrival of the bon-bons, and the Rev. Fr. Macey, Madame Whiting, and the good Sisters were soon busily engaged in distributing the coveted treasures to the delighted little ones. By this time the school-rooms presented a most gay and animated spectacle. Five hundred children, seated at the long rows of tables in the brilliantly lighted rooms, and wearing the paper caps taken from the bon-bons, with their merry little faces beaming with joy, presented a charming scene which must have given great pleasure to the generous donor of the treat, and to all who rejoice in the happiness of our little men and women.

## NOTES FROM OUR MISSIONERS

### THE CANDELARA MISSION IN TIERRA DEL FUEGO.

In our edition for July-August we briefly reported the fact that Father Giuseppe Beauvoir under the direction of Mgr. Fagnano, Prefect-Apostolic of Southern Patagonia, succeeded in establishing a Missionary Residence among the Onas on King Charles' South Land, the largest island of the Fuegian Archipelago. The new mission will be known under the name of the "Candelara," because it was on the feast of the Purification, or *Candlemas* (Candelara) as it is commonly called, that Mgr. Fagnano set out on the journey of exploration which has eventually resulted in its foundation.

Father Beauvoir was accompanied on this adventurous expedition by Fr. Bernabé, three lay brothers, three artisans from the Salesian House at Punt Arenas, and four hired workmen—twelve persons in all. Their voyage was attended by almost incredible hardships and perils, and only after seven months battling against wind and wave did they succeed in gaining the site for which they had started, a place situated on the Rio Grande to the south of Cape Peña, which had been visited by Mgr. Fagnano a year before. No sooner were our missionaries observed by the savages than great fires began to blaze up on every side, kindled by the latter probably with the hope of frightening away their unwelcome visitors, or, perhaps, to apprise distant tribes of the unlooked-for presence of strangers. None of the Fuegians, however, ventured near the little group, who, seeing that they were not molested, immediately set to work to erect some huts for themselves and their future neophytes.

Since then very interesting particulars of the new Mission have been received by our Superior, Don Rua, a first instalment of which we are glad to place before our readers:—

#### Mgr. Fagnano's Appeal on behalf of the Onas.

Punt Arenas.

DEAR FATHER RUA,

**T**HANKED and praised be the Lord in His mercy, and blest be the memory of Don Bosco who foresaw all that was to come to pass in this Mission, to which nobody

seemed to turn a thought!—You remember, beloved Father, that in June of last year, we prepared a most costly expedition for the centre of Tierra del Fuego; and that great hardships and difficulties had to be overcome from the nature of the situation and the prevalence of unfavourable weather. Well, the Lord has vouchsafed to crown our efforts with a most consoling issue. I enclose herewith a letter from Don Beauvoir, in which he informs me of the arrival at the new mission of a hundred and seventy Indians, who will undoubtedly go on increasing day by day, when they see that they are cordially welcomed and well treated, that their needs are attended to and their children educated; and that they have in us defenders against the barbarous cruelty of the gold diggers and ruthless shepherds, who chase and kill those poor savages as if they were wild beasts, not to speak of other shameful and degrading atrocities.

As you will see from Don Beauvoir's letter, the needs are great and urgent, so it follows that you must come to our aid both with missionaries and money. It is truly the work of God, and the Salesian Congregation having undertaken it, must try and sustain it. Hence I beg you, dear Father, to particularly commend this Mission to the charity of our worthy Co-operators, both in conferences, in the *Bulletin*, and in your circular letters. Allow me also to beg you to speak of it in your communications to the Rectors of our various Houses and Novitiates, so that—some with alms, others with prayers, and others in person,—all may concur in forwarding this holy enterprise.

Bless me, dear Father; and with the dutiful respects of all the Salesians, *alumni*, and Indians of this Prefecture-Apostolic, accept also those of yours, etc.

GIUSEPPE FAGNANO,  
Prefect Apostolic.

#### Letter from Don Beauvoir—What Good Friday brought the Missioners.

Rio Grande of Tierra del Fuego.

DEAR MONSIGNORE,

**S**INCE our first landing at Bahia S. Sebastiano, and afterwards on this barren shore, the great desire which occupied all our thoughts was to receive at our new residence at least one of the numerous Indians who roam over this vast island.

For some months, however, our longing was in vain. Meanwhile we could leisurely attend to the erection of a large hut, which should serve as a chapel, storehouse, offices, and dormitory. But it is the unexpected that always happens, as the French say, and just as we were anxiously awaiting provisions from Punt Arenas, instead of an Indian or two dropping in to see us, there came upon us upwards of a hundred all in batch.

the Rio Grande, they had banded together to come and pay us a visit,—their people were only waiting for the ebb of the tide to wade over likewise to our side of the river.

Those Indians of Bahia Tetis all know a little Spanish, and one of them particularly—Copello by name—who some years ago was conducted to Buenos Ayres by the Argentine soldiery, expresses himself glibly in not very bad Castilian. He was the



Don Beauvoir and some Fuegians of the Mission of the Candelara.

When we arose on Good Friday morning, 23rd of March last, we observed a group of nine Indians, with a number of women and children, surrounded by a multitude of dogs, all squatting on the opposite bank of the river, just before our house. The sight gladdened my heart; and I immediately sent three of our people to cross over to them in our little boat. After exchanging a few words with the men, they return bringing with them three men dressed like Christians. They said they were from the Bahia Tetis (in the extreme south of Tierra del Fuego), and that having heard of our residence at

spokesman of the party, and was not slow to show us that they were all excellent people; that they had come to us in peace as the presence of their families attested; that their wives and children would visit us next day, because they have been told that we had come amongst them to work for their good, and that we have a special predilection for their children.

Of course we did not let the occasion slip without practically showing them that they had been correctly informed as to our good intentions towards themselves and their children. We regaled them with sea-biscuits

and gave to each a blanket; and when they were about to leave, we told them that we would be delighted to welcome them all next day, and that we had shirts, clothing, and several pretty things to give them.

**Grand Reception Day—"Woman's Rights" among the Savages.**

Early next morning a long column of Indians might be seen moving towards us along the right bank of the Rio Grande. They were covered with guanaco skins and followed by a countless number of dogs. As soon as the tide had ebbed they cleverly forded the mouth of the river. In doing this the full-grown men lent a helping hand to the little mites; but the women, besides carrying the children, were laden with fagots of wood, skins, leathern cords, pouches of the rind of trees, baskets full of sharp stones for arrow-heads, flints and tinder for striking fire, and a world of curiosities of less importance.

At 2 p.m. they were all on our side of the river, and we conducted them towards our residence. Many had their faces painted red or black, and all were so dirty, so "crusted over with filth as to make one sick even without smelling them."

We commenced to distribute blankets, giving one each to the full-grown Indians and a half each to their children. Then we divided among them some sea-biscuits and the few eatables our poor larder afforded, which they received and devoured with the liveliest expressions of pleasure and thankfulness.

Having received their presents, the women went to erect their tents at some two hundred yards from our residence, while the men wandered about alone or in small groups, often returning to observe us through the doors or windows of our hut, to put us all sorts of questions, and ask for more biscuits, meat, and so forth. We allowed them to enter our residence and examine everything for themselves, but gave them to understand that they must not touch anything; and I am glad to say that they observed our orders with as much docility as children.

I must not forget to mention in honour of those poor savages that, while the men generally speaking wear only a guanaco skin fastened round their waist, the women and little girls are covered from neck to ankles with an accuracy that might afford a good object-lesson to some slaves of certain modern fashions.

On the same evening we were startled about 5 o'clock by a cry of alarm proceeding from the tents, where the women had already kindled their fires. All the men mustered in a moment and seized their arms.—What was the matter?—I turned to the Indian, Copello, for an explanation of this sudden commotion, and he informed me that a tribe of Indians had been sighted on march coming southward from Cape Sunday some eleven miles away; and that it was therefore prudent to be on the alert, and, if necessary, to be ready to defend themselves. And, in fact, they were already armed with bows and arrows, and making in the direction of the supposed enemy. At a short distance from the tents, however, the main body (about forty men) halted, and only a dozen picked warriors pushed forward towards the north. They were soon face to face with the advance-guard of the strangers, and after the usual etiquette of war-signals and peace-signals was gone through, they agreed to hold a parley, which fortunately resulted in a declaration of friendship between the two tribes. So the Indians from Cape Sunday were allowed to approach our residence without any further demonstration of hostility. On they came in small groups, followed by others and still others, bringing with them their families, utensils, and (of course) their dogs. On their arrival we treated them as we did the others, with gifts of clothing and food, after which they pitched their tents some fifty yards from the other tribe.

What a memorable day that was for us! In the evening we boiled two large pots of meat and beans for our guests, which they partook of with the greatest relish.

On the morrow the members of each family presented themselves for their portion of meat and beans, and we took occasion to show them something of our method of cooking which seemed to greatly excite their wonder.

**Wanted: St Gregory Thaumaturgus.**

On the third day after their arrival we began to give them some religious instructions; and I cannot but look upon it as a happy augury for this Mission, that on the very days on which we are called upon to commemorate the Mystery of our Redemption, we have been enabled in such a wonderful manner to commence the christianisation of so many Indians.

Don Delturco and Brothers Ferrando and Ronchi have counted the Indians who have arrived up to the present: they are just *a hundred and seventy*. Where shall we find food for such a multitude? I really think that we should beg of God the faith of St. Gregory Thaumaturgus to multiply what little still remains. And to think that these Indians belong to none of the tribes we met with last year in our exploring excursion! What shall we do when those also arrive? Moreover allow me to observe that our present staff is absolutely insufficient to attend properly to the civilisation of all these Indians, great and small, men and women. I am aware, dear Monsignore, that you are doing all in your power for this important mission; but now I think it is absolutely necessary to turn to the Superiors at Turin, and beg them to make every effort to come to our aid without delay.

With the first vessel that passes here for Punt Arenas I shall send Brother Bergese to you, with a list of our most urgent needs.

We all join in sending you our best respects, and begging you to bless us and our Indian friends. Yours, &c.

GIUSEPPE BEAUVOIR,  
Salesian Missioner.

## FAVOURS AND GRACES

OBTAINED BY INVOKING

## MARY HELP OF CHRISTIANS.

**Saved from Darkness.**—After suffering a long time from acute pains in one of her eyes which the doctors declared would become sightless, my dear mother had recourse to Mary Help of Christians, offering in her honour a Novena of prayers. And just on the ninth day the pain ceased all at once, and in a few days afterwards her eye was as well as if it never had been sore. Due thanks be given to the most powerful Help of Christians.

—ANGELO BONAITI, *Udine*.

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**From Death's Door.**—Last October, our small town was visited by typhus fever to which not a few succumbed, and among others who felt its dire effects was my poor wife, who at the end of three weeks, notwithstanding our constant care, was brought to death's door. It was then that I turned

with lively faith to Mary Help of Christians in a special manner, and promised, at the same time, a thank-offering. Mine was certainly a heavenly inspiration, for soon afterwards the dreadful malady left its victim, who seemed to receive a new lease of life. And now, in perfect health, she unites with me in thanking Our Blessed Lady.

—BIAGIO ZANOTTO, *Cegni*.

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:—

The Rev. Louis Colavioti, Chions del Friuli, for several favours obtained by his parishioners; The Sisters Grosso, Cuorné; Joseph Visconti, S. Rocco Montà d'Alba; G. D. P., Spezzia; Lawrence Cattani, Marradi (Florence); Mathilda Mogna, Turin; Rev. Louis Noberrini, Fiorenzuola; Paula Marchisio, Turin; Several pious persons, Fiorenzuola; Alexander Manacorda, Turin.

## APOSTOLIC LETTER

OF

## POPE LEO XIII.

### ON THE PRESERVATION AND PROTECTION OF THE DISCIPLINE OF THE EASTERN CHURCHES.

Leo, Bishop, Servant of the Servants of God.

The dignity of the Eastern Churches, shown forth by ancient and distinguished monuments, is in great veneration and glory through the whole Christian world. For the origin of man's redemption, according to the most merciful plan of God, having taken place among them, they have quickly hastened on to such increase as to attain the praise of apostleship and martyrdom, of doctrine and holiness, in the first degree, and have brought forth the earliest joys of most useful fruit. And from them the amplest and most beneficial power has flowed widely and wonderfully to other peoples, while the most blessed Peter, Prince of the Apostles, striking down the multi-form depravity of error and of vice, brought, under Heavenly guidance, the light of God's truth, the good tidings of peace, and the "liberty with which Christ has made us free," into that city which was the mistress of nations. But the Roman Church, the head of all Churches, has from Apostolic memory been accustomed to show the greatest honour and charity to the Churches of the East, and to mutually rejoice in their faithful obedience. And she, through varied and bitter trials, has never ceased to provide for and benefit them, to lift them from their perils,

to bind them to her when they were friendly, to recall them when they fell away. Nor was it the last office of her vigilance to guard perpetually and defend in their entirety those particular customs and methods of worship of each Eastern people which, in accordance with her authority and wisdom, she declared lawful; in proof whereof are the many acts which Our predecessors—pre-eminently Pius IX., of happy memory—either themselves by their own decrees, or by the Sacred Council for the spreading of the Christian name, considered to be most prudent.

We, also, moved and led on by not less zeal, at the very beginning of Our Pontificate turned Our eyes in love on the Christian nations of the East. Indeed, We hastened to show Our anxiety for the alleviation of their necessities, and, since then, We have seized other opportunities of showing them Our hearty goodwill. But assuredly nothing was, nor is, more in accordance with antiquity and piety, than so to excite in hearts bound to the Holy See, the warmth and fruitfulness of the faith, that they may mount to the excellence and praiseworthiness of their ancestors, by the renewal of their example.

We have already been able to give certain help to these Churches. We have founded a college in this city itself for the education of the Armenian and Maronite clergy, and also at Philippopolis and Adrianople for the Bulgarians; We have decreed to found, at Athens, a college to be called the Leonine; also, We give every favour to the Seminary of St. Anne, which has been begun at Jerusalem to educate the Melchite clergy. We are also engaged in increasing the number of Syrians among the students of the Urbanian College, and in restoring the Athanasian College of the Greeks to its original purpose. This Gregory XIII., a munificent benefactor, wisely longed for. Most distinguished men have there been trained. Many other things also of a similar nature We now most vehemently wish to attempt and to effect, since, God inspiring Us, We have adopted a plan, long thought on, of calling by special letter princes and peoples to the happiness of unity in Divine Faith.

Now, among the Christian nations so lamentably torn from Us We hasten to call, to exhort, to beseech, the Orientals, first of all, with the greatest Apostolic and Paternal charity. It has happened to Us, fortunately, to daily more and more foster the hope We entertained, and it is certain that so salutary a work has special claims upon Us, so that We may thoroughly fulfil the expectations men may form of the foresight of the Apostolic See, as well by removing all cause of ill-feeling or suspicion, as by applying the best remedies for reconciliation. We think the fittest course to take is to apply Our mind and Our care to safeguard the discipline peculiar to the Oriental Churches, as We have ever done.

Indeed, We have always worked on this plan in the Clerical Institutes founded for Eastern peoples, and we shall follow the same plan in those to be founded, viz.: that the students should worship in, and observe with the greatest veneration, their own rites, and should learn and practise them. Indeed, there is more importance, than may be thought, in the preservation of Eastern Rites. For that august antiquity, by which the various classes of those rites are ennobled, is a distinguished ornament to the whole Church, and a proof of the Divine Unity of the

Catholic Faith. For, thence, in truth, while their own Apostolic origin shows more clearly in the principal Churches of the East, there appears simultaneously and shines forth their closest unity with the Roman Church from the very beginning. Nor perhaps is there anything more admirable to illustrate the note of Catholicity in God's Church than the singular evidence which is shown it by the different ceremonial forms and the noble tongues of antiquity, made more noble from the use of them by the Apostles and the Fathers, as if almost imitation of what occurred to Christ, the Divine Author of the Church, at His birth, when the Wise Men from different quarters of the East came "to adore Him" (Matt. ii., 1, 2). And here it is in point to remark that the Sacred Rites, although in themselves not instituted to prove the truth of the Catholic doctrines, do nevertheless show them forth in a lively manner, and splendidly portray them.

Wherefore the true Church of Christ, as she greatly desires to preserve inviolate those things which, as being Divine, are unchangeable; so, in using their forms she has sometimes allowed or conceded novelty where it would be in accord with due veneration to antiquity. In this way there appears the power of her vitality, which grows not old, and she shines forth more magnificently as Christ's spouse, whom the wisdom of the Holy Fathers saw shadowed forth in the words of David: "The Queen stood on thy right hand, in gilded clothing, surrounded with variety . . . in golden borders, clothed round with varieties" (Ps. xlv., 9, 14).

Therefore, since this diversity of Oriental liturgy, proved by facts, besides its other worth, is turned into so much honour and use to the Church, surely it is no less a part of our duty that care should be taken lest damage through imprudence should arise from those ministers of the Gospel whom the charity of Christ leads out of the West to those Eastern nations. Valid, indeed, remain those things which on this matter Benedict XIV., Our illustrious predecessor, wisely and with forethought, decreed by the constitution *Demandatum* in the form of a letter given on the 24th day of December, 1743 to the Antiochene Patriarch of the Melchite Greeks and to all the Bishops of that Rite, subject to the great Patriarch. But as a long space of time has elapsed, and conditions of things in those places have been changed, and the Latin missionaries and institutes have been multiplied there, it has come to pass that the peculiar care of the Apostolic See is required; and, that this will be opportune, We Ourselves, in these latter years have learnt by many signs, and We are confirmed in this by the most just desires of Our Venerable Brethren, Patriarchs in the East, whose communications have come to Us, time and again. But in order that the fulness of the whole of this matter might be more openly displayed, and more fitting methods of dealing with it might be secured, We decided to summon the said patriarchs lately to Our city, to enter into discussion with them. Along with several of Our beloved sons, Cardinals of the Holy Roman Church, we held frequent deliberations. Now having fully pondered upon all those things which we mutually proposed and discussed, we determined to unfold and amplify such regulations of the Benedictine Constitution as might be profitable to the altered circumstances



of those peoples. In securing this, We took this principle from the said Constitution, namely, that the Latin priests should be sent by the Apostolic See into those regions for this intention only, that they might be a help and assistance to the Patriarchs and Bishops; carefully guarding lest in the use of faculties granted to them they should act in prejudice of the jurisdiction of the said Patriarchs and Bishops, and decrease the number of their subjects (Const. "Demandatam," N. 13). From which it is clear by what laws the duties of these Latin priests, relative to the Eastern Hierarchy, should be governed.

Therefore it seemed good to Us in the Lord, relying as We do on the authority of the apostles, to prescribe and sanction the following regulations declaring by these presents Our wish and resolve that the said Benedictine decrees, which were originally given concerning the Melchite Greeks, shall regard all the faithful universally of every Oriental rite.

No. I.—Every Latin missionary, whether secular or regular, who by counsel or help shall win over any Oriental to the Latin rite, besides *suspensio a divinis*, which he will incur *ipso facto*, and the other penalties inflicted by the said Constitution, 'Demandatam' shall be deprived of and excluded from his office; and in order that this regulation shall stand clear and firm, We order that a copy of it shall be declared and published among the Latin Churches.

No. II.—Where a priest of their own rite is wanting, to whom the Oriental Patriarch may give the spiritual administration of his people, there, the parish priest of another rite may undertake charge of them, using the same species as they, fermented or unfermented, for consecration; and let him be preferred who uses them according to the Oriental rite. Let the faithful have the power to communicate in either rite, not merely in those places where there is no church or priest of their own rite, as was decreed on the 18th day of August in the year 1893 by the Sacred Council for the propagation of the Christian name, but even where on account of distance from their church they cannot reach it except with great difficulty; and of this the Ordinaries are to be judges. And let this be clearly understood, that he who has communicated, even for a long time according to a rite not his own, is not therefore to be considered to have changed his rite; but in all other matters he must continue submitted to his parish priest.

No. III.—The Latin sodalities of religious who labour for the education of youth in the East, if they have in any college a rather large number of students of the Oriental rite, must, after consultation with the Patriarch, have in their institution, for the use of the students, a priest of their own rite to say Mass, to give Communion, to teach catechism in their mother tongue, and to explain their rites; or at least on Sundays and holidays of obligation they must summon such a priest for these duties. Wherefore We decree that whatever privileges, even specially mentioned, the said sodalities may enjoy, in accordance with which students of the Oriental rite, as long as they stay in their colleges, may follow the Latin rite, are all abolished. But let presidents, with religious equity, see to the observance of the ritual abstinences; likewise let care be taken for the students who live outside; these must be sent, or taken, to their own

churches or religious edifices, unless it seems fitting that they should be admitted to the sacred Offices along with the students of the same rite, who live in.

No. IV.—The same regulations must be carried out, as far as can be, in sodalities of religious women who are employed in the education of girls in convents and schools, and if, owing to times and circumstances, any change should seem befitting, it must not be made before the consent of the Patriarch and the permission of the Apostolic See has been obtained.

No. V.—New colleges for the education of youth, or houses of religious of either sex, according to the Latin rite, must not be opened in future until the consent of the Apostolic See has been asked and obtained.

No. VI.—Priests, whether Latins or Orientals, must not, whether in their own churches or in those of another rite, absolve anyone in cases which are reserved to their own ordinaries, unless faculties are conceded by the said Ordinaries. On this point every privilege, even specially mentioned, We absolutely revoke.

No. VII.—Orientals who, even with the Bishop's permission, may have adopted the Latin rite, may be allowed, with the consent of the Apostolic See, to return to their former rite.

No. VIII.—A woman of the Latin rite who has married a man of an Oriental rite, as also a woman of an Oriental rite who has married a man of the Latin rite, may on entering, or during, married life, go over to the rite of her husband; but on the dissolution of her marriage she shall be free to resume her own rite.

No. IX.—Any Oriental, dwelling outside the Patriarchal territory, shall be under the rule of the Latin clergy, but shall remain ascribed to his own rite; still, so that, in spite of lapse of time, or any other cause whatever, he falls under the jurisdiction of the Patriarch as soon as he returns into his territory.

No. X.—It shall be unlawful for any religious Order, or institute of either sex, of the Latin rite, to receive any Oriental among its community who has not first exhibited testimonial letters from his own Ordinary.

No. XI.—If any community or family or person, now separated from the Church, shall return to Catholic unity, a condition having been laid down as necessary that the Latin rite should be embraced, such must remain attached to that rite for the time, but they must be free, when they choose, to return to their native Catholic rite; however, if no such condition shall have been laid down, but the said community, family, or person are therefore ministered to by Latin clergy because there are no Oriental priests, they must return to their own rite as soon as there shall be a supply of Oriental clergy.

No. XII.—Matrimonial and ecclesiastical questions, whatever they be, concerning which appeal is made to the Apostolic See, must on no account be submitted for decision to the Apostolic delegates, unless the Holy See clearly orders it, but they must be altogether laid before the Sacred Council for the Propagation of the Christian Name.

No. XIII.—We give jurisdiction to the Melchite Greek Patriarch over those of the faithful also who live within the territories of the Turkish Empire.

Over and above these particular precautions and regulations *ex jure*, we are particularly anxious, as We touched upon before, that in the more favourable spots in the East, seminaries, colleges, and institutions of all kinds should be founded for the especial purpose of instructing the native youth in their ancestral rite for their own advantage. We have concluded zealously to enter upon this design, in which we can scarcely say how great hope there is of advantage to religion, and to help it on to the utmost of our power, hoping, too, for assistance from the Catholics at large. The advantage of native priests, who will labour under more favourable circumstances and whose ministrations will be more willingly received and bear more fruit than if they were foreigners, has been set forth more at length by Us in the Encyclical letters which We issued last year on founding clerical colleges in the East Indies. So, assuredly, having once arranged for the religious education for their youth, honour will accrue to the Orientals in their Theological and Biblical studies; there will increase a knowledge of the ancient tongues, equally with a greater ability in the modern; the wealth of doctrine and literature in which their Fathers and writers are so rich, to the common good, will more largely abound; with that wished for result, that the doctrine of the Catholic priesthood rising forth, and the praise of unsullied example shining bright, their separated brethren will more eagerly beg the embraces of that Holy Mother. And then indeed, if the ranks of the clergy shall associate mind, zeal, and acts with a truly fraternal charity, surely with the favour, and under the leading of God, that most happy day will dawn, when all, meeting in the "unity of faith, and of the knowledge of the Son of God," in fulness and perfection, "the whole body, compacted and fitly joined together by whatever joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity" (Eph. iv. 13, 16). For that Church alone can boast to be the true Church of Christ, in which most perfectly unite "one body and one spirit" (Eph. iv. 4). These things, one and all, which have been decreed by Us, will doubtless be received by Our Venerable Brethren, the Catholic Patriarchs, Archbishops and Bishops of every Oriental rite, not only in accordance with that love in which they excel towards the Apostolic Chair, and towards Us, but also in accordance with their solicitude for their churches; and they will sedulously strive that the observance of them shall be fully secured from those concerned. But the fulness of the fruits which we may augur and justifiably expect therefrom, will especially arise through the energy of those who represent Our Person in the Christian East.

We wish especially to impress upon the Apostolic Delegates that they should revere, with fitting honour, the traditions of those people handed down to them from their forefathers; that they should anxiously respect the authority of the Patriarchs, with that becoming reverence which they show now; and in the interchange of offices with them, they should fulfil the counsel of the Apostle, "in honour preventing one another" (Rom. xii., 10). Let them display to Bishops, clergy and people a spirit of zeal and good will, bearing in themselves exactly the same spirit which was borne by John the Apostle when he

gave the Apocalypse "to the Seven Churches which are in Asia," under the salutation "Grace be unto you, and peace, from Him who is, and who was, and who is to come" [Apoc. i., 4]. In every action let them show themselves as men who really are considered worthy messengers and conciliators of holy unity between the Oriental Churches and that of Rome, which is the centre of unity and charity. Let similar sentiments and similar actions, at Our exhortation and command, distinguish the Latin priests, who in those same regions, perform noble labours for the eternal salvation of souls. To whom if they labour religiously, in obedience to the Roman Pontiff, then, indeed, will God give ample increase.

Therefore, whatsoever things in these letters We decree, declare, and command, We wish and order to be inviolably kept by all concerned; and upon no cause, however privileged, upon no pretence, upon no presumption, must they be branded, called into controversy, or infringed. But they shall have their full and entire effects, without regard to Apostolic Constitutions, issued, whether in general or provincial councils, or to statutes, customs, or prescriptions, confirmed by Apostolic or other decisions. All which, equally as if they were word for word set down in this letter, in so far as they affect aught aforementioned We particularly, and expressly derogate and will to be derogated; all things to the contrary notwithstanding. And We will that copies of this letter printed and subscribed under the hand of a notary, and fortified with the seal of one constituted in ecclesiastical dignity, the same faith should be given, as would be given to this identical letter, were it shown.

Given at Rome, by St. Peter's, in the year of Our Lord's Incarnation 1894, on the 30th of November, the Seventeenth year of Our Pontificate.

✠ A. CARD. BIANCHI, Pro-Datarius.  
✠ C. CARD. DE RUGGIERO.

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## TO OUR READERS.

With the year 1895 we present to our Co-operators the first MONTHLY ISSUE of the "English Salesian Bulletin," which, we are sorry to add, will reach them considerably after date, in consequence of the serious illness of the Editor.

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## The Salesian Bulletin

EDITORIAL OFFICE.—PUBLISHING OFFICE:  
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*Its Missionary Priests are to be found preaching the Gospel in all those countries, especially in Patagonia, Tierra del Fuego, and the unreclaimed portions of the American Republics.*

*The whole Institution depends for its support upon the Alms of the Charitable.*

*In connection with the Salesian Congregation is the*

### *ASSOCIATION OF SALESIAN CO-OPERATORS,*

*a canonically-erected Society, also founded by Don Bosco to help in maintaining and furthering the Salesian Institutes and Missions.*

*It is copiously enriched with spiritual favours and Indulgences, including all the graces and privileges granted by the Holy See to the Franciscan Tertiaries. Members, moreover, participate: (1) In the merits of the Missionaries in all their good works, labours, and sufferings; (2) In the fruits of the Masses offered for Co-operators; (3) In the prayers for Benefactors—living and dead—which are daily recited by hundreds of thousands of children in all the Houses of the Salesian Congregation—for “The lips of many shall bless him that is liberal of his bread” (Eccl. xxxi, 28).*

*The conditions of Membership are very simple:*

- (a) To profess the Catholic Religion, and be, at least, 16 years of age.*
- (b) Be inscribed on the Register of the Association, kept at the Salesian Oratory, Turin.*
- (c) Recite daily a Pater and Ave in honour of St. Francis of Sales, for the intention of the Sovereign Pontiff; and lead a practical Christian life.*

*Persons desiring to become Members of our Association are respectfully solicited to send their name and address to the Very Rev. M. Rua, Salesian Oratory, Turin, who will attend to their request with great pleasure.*