

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.

1. — All who have reached 16 years of age may become CO-OPERATORS if they so desire, and seriously intend to act according to the spirit of the Association.
2. — The Association is humbly commended to the protection and benevolence of the Sovereign Pontiff, and of all Bishops and Priests in their respective dioceses and parishes, on whom it shall depend without reserve in everything relating to our holy religion.
3. — The Superior General of the Salesian Congregation shall also be the Superior of the Association of Co-operators.
4. — The Directors of the several Houses of the Salesian Congregation are authorized to enroll new Members, whose names and addresses they shall immediately forward to the Superior General, so that they may be regularly enrolled in the Register of the Association.
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 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 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.
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 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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THE SALESIAN CONGRESS AT BOLOGNA.

WE transcribe from one of our Catholic contemporaries—the *Unione* of Bologna—an article which we are sure will be read with pleasure by all our Co-operators. It treats of the First General Salesian Congress which will take place next April in that illustrious city, and, at the same time, eloquently portrays the great attachment of our Bolognese Co-operators to the name of Don Bosco and the Salesian Institution.

"We are glad," says the *Unione*, "to be able to impart to our readers the pleasing intelligence that on the 23rd, 24th and 25th of April next, the First Congress of the Co-operators of Don Bosco will be held in our city.

"The idea of the Congress originated with a few of our fellow-citizens belonging to the Association of Salesian Co-operators. They have already formed a very efficient working Committee under the honorary presidency of our Archbishop, his Eminence Cardinal Svampa; and, from the preparations going forward, we may confidently predict that the coming Congress will have a very successful issue.

"To this important piece of information we append a report of what may be called the preliminary meeting of the organising Committee, which took place in the Seminary on the 4th of December last.

"On that occasion the *Aula Maxima* of the diocesan Seminary was crowded with a select assembly, composed of distinguished ladies and gentlemen, young men of the Catholic Societies, the clergy of the city, and other ecclesiastical dignitaries. They had been invited to assist at a Concert sustained by some sixty little choristers,

alumni of the Salesian Oratory of Turin, who on their way to Loretto to take part in the VI. Centenary celebration of the translation of the Holy House, stayed a few hours in our city. His Eminence the Cardinal Archbishop graced the proceedings with his presence, and on entering the hall, was received by the young choristers with an appropriate motet, which they rendered with exquisite finish under the conductorship of their master, Professor Dogliani. The cultured audience was not slow to appreciate the musical talents of its juvenile entertainers who were rewarded with hearty and well-deserved applause. Then one of the boys presented himself before the Cardinal, and read with admirable grace and self-possession an address expressive of the reverence, homage and gratitude fostered by the Sons of Don Bosco for his Eminence, for the Benefactors of the Salesian Institute, and for the Committee formed to promote the Congress of the Salesian Co-operators. When the applause, which greeted the presenting of this address, had subsided, another boy came forward and read in Don Rua's name a few words prompted by his great attachment to our Cardinal-Archbishop and the Bolognese Co-operators; and terminating by offering to his Eminence a fine portrait of the immortal Don Bosco. This delicate act of courtesy was much appreciated by all present. Then followed, to the accompaniment of the harmonium, a graceful composition by Maestro Dogliani, in the rendering of which the youthful choristers displayed to advantage their artistic skill and perfect musical training.

* *

"At this point of the proceedings his Eminence Cardinal Svampa invited the Rector of Trinity Church, the Very Rev. Dr. Giacomo Carpanelli, to say a few words on the subject of the coming Salesian Congress in his capacity of Secretary of the organising Committee. The rev. gentleman coming forth, prefaced his remarks by saying that he felt much honoured by the task entrusted to him, and that Bologna, too, should hold herself honoured in being chosen as the seat of the First Congress of Salesian Co-operators. The joyful news, continued

the orator, has been already communicated to you by these children, who have brought with them from Turin the echo of that cordial reception with which our letter was honoured when we asked Don Rua's permission to organise a Salesian Congress. And what is this Congress to be? It will be the gathering together in spirit of all those who, scattered as they are over the face of the earth, are in any way connected with the great Salesian Apostolate. It will embrace all those generous souls whom the spirit of Don Bosco may draw together, not only from all parts of Italy, but from every country in Europe, and even from America. From this fact alone we may infer the nature and the importance of this Congress. At the head of the Committee stands his Eminence, our beloved Archbishop, and this honour is due not less to his zeal, his wisdom, and his eminent dignity, than to the paternal solicitude which he has always shown towards the sons of Don Bosco and their work.— Here the speaker gracefully alluded to the stay which his Eminence made with the Salesians at Turin during the Eucharistic Congress.—Don Rua, he continued, will come to Bologna, bringing with him the spirit of Don Bosco, and the most perfect knowledge of the works founded and inspired by this extraordinary man. Distinguished speakers will not be wanting, and for all there will be important matters for discussion.

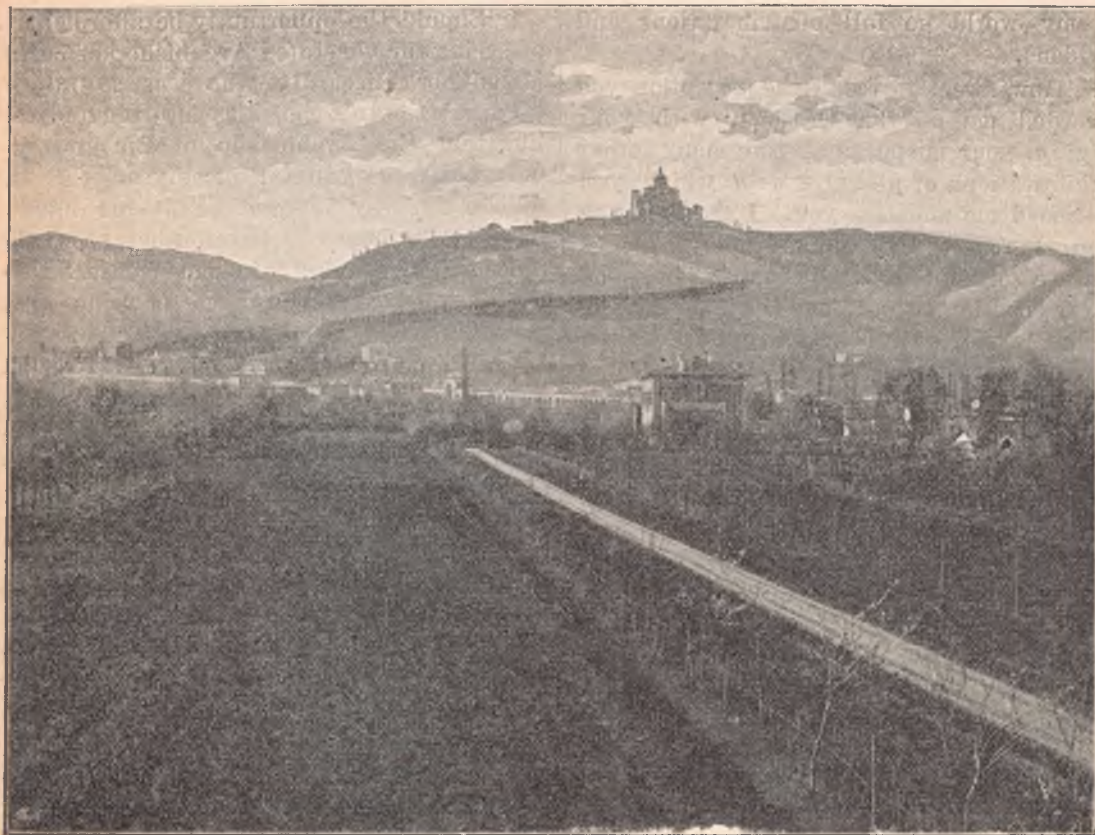
"The rev. gentleman after touching briefly on the beneficent effects which the work of Don Bosco has wrought all over the earth, amongst civilised nations as well as barbarous ones, by the vivifying spirit of faith and ardent charity — continued to say that Bologna would be happy and proud to welcome as guests within her walls those apostles of the Faith, adding that the city would inscribe on pages of gold all that bore reference to the Salesian Congress. He did not doubt of the happy issue of the Congress, nay, he hoped that it would bring in its train the germs of that true social and Christian renovation so ardently desired by all good men.

"Turning to the ladies, he begged them to use their influence in favour of the coming Congress, suggesting that they should form effective sub-committees to promote its object

and provide for its greater success. Finally he exhorted the young choristers from Turin to remember the Congress in their prayers, the committee having no other ambition but its happy issue, and prayer alone would render fruitful the aspirations of all.

"The rev. gentleman concluded by referring in terms of warm eulogium but LEO XIII., the great regenerator of society;

"Allow me to address a few words to these dear children; they have already manifested to me their sentiments of good will; the Very Rev. Dr. Carpanelli has given expression to our hopes for the Congress: and now I feel it is my pleasing duty to address myself particularly to these good children, nor will my words seem out of place to any one here present, for you al



THE CITY OF BOLOGNA: SITE OF THE COMING INTERNATIONAL CONGRESS OF THE SALESIAN CO-OPERATORS.

and to his Eminence Cardinal Svampa, our beloved Pastor and most loving Father. His words were received with loud and prolonged cheers.

"After the interesting discourse delivered by the V. Rev. Dr. Carpanelli, an *Ave Maria* arranged for a tenor and bass, was sung to the accompaniment of the harmonium; at the conclusion of which his Eminence delivered a short address, couched in the most cordial terms. Amongst other things he said:—

well understand the obligations of hospitality and gratitude.

"I have many things to say, but I shall be as brief as possible. And first of all, I must offer my most cordial thanks to these beloved children who have come here to pay me this graceful tribute of affection whilst on their way from Turin to Loretto; then I must thank the Superiors who are represented by their *alumni* in presenting to me the expression of their kind regards and also a gift which I shall ever keep as a loving and most dear souvenir. I cannot

help giving expression to the joy I feel in finding myself in the midst of the sons of Don Bosco, for it recalls to my mind those happy days I passed in their Oratory at Turin—happy days and sweet recollection, you shall always have a cherished place in my memory! There, life is passed in a world of holy joy, of pure, sincere and reciprocal charity, like an oasis in the desert, or an isle of benediction in the midst of this stormy world so full of tribulations and passions.

“How sweet to recall the reception you accorded me at the Oratory, with your singing, your music, and the many other manifestations of pleasure with which you welcomed me amongst you. I thanked you then, I renew my thanks to-day, and I venture to hope that, perhaps, on some future occasion I shall have the good fortune to find myself once more surrounded by the teeming numbers of Don Bosco’s children.

“And now, I am going to entrust two commissions to you: one for Loretto, the other for Turin. You will reach Loretto before me, but I shall follow you in a few days. Since, however, you will be before me in prostrating yourselves within the holy walls of the House of God, in the neighbourhood of which I was born, carry to the Blessed Virgin my salutation for myself, for my Diocese, for all the clergy and people of my fold, who have already given me many signs of their good-will and benevolence; add also to your prayers the intention already signified for the successful issue of the First Congress of Salesian Co-operators which will be held here in April next.

“As I have already remarked, I shall soon follow you; and you will accompany with your voices the Solemn High Mass at which I shall pontificate on the morning of the 9th, and likewise the Solemn Vespers of the 10th; but let the harmony of your hearts in fervent prayer be joined to the harmony of your voices, that the Blessed Virgin may bless you, bless the Work of Don Bosco, bless all your Superiors, and grant that we may soon have amongst us the germs of a Salesian institute which it is my ardent desire to see rise at Bologna.

“The other commission is for Turin. My

children, you must bear many affectionate messages from me to Don Rua, to that venerated Father who is such a perfect continuation of Don Bosco; tell Don Rua in your own words all that I would say, but cannot find words to fittingly express; tell him how much I revere him, in what high appreciation I hold him, how deeply his labours are esteemed at Bologna, how ardently his presence is looked forward to.

“Should the opportunity be afforded you of seeing the venerated Archbishop of Turin, Monsignor Riccardi, who was so full of kindness towards me, kiss his ring and tell him that the Archbishop of Bologna not only preserves grateful memory of the exquisite courtesy he received at his hands, but that he hopes to be afforded soon the pleasure of repaying it in some measure with the hospitality which even now he most cordially offers to his Grace of Turin.’

“As the Cardinal terminated his beautiful and important address a final motet was sung by the children, after which his Eminence imparted his pastoral blessing to all present, thus bringing the entertainment to a close.

“Now it would be quite superfluous”—subjoins the editor of the *Unione*—“for us to add anything to show the importance of this First Salesian Congress. As for us, we have the greatest confidence that this important event, whereby the eyes of the whole world will, for some days, be fixed upon our city, will be productive of all the good and great things that are predicted of it. The name of him who stands at the head of the Committee is a sufficient guarantee for the fulfilment of our most sanguine hopes and expectations.”



DON BOSCO.

If at all times it is to us a source of ineffable pleasure to recall to mind the sweet and venerated image of DON BOSCO, our loving and well-beloved Father,—it is particularly so on the 31st of January, although the date reminds us of our sad bereavement. On that fateful day, seven years ago, what

grief, what anguish, what desolation was ours! Its opening aurora deprived us of him whom most we loved upon earth—the idol of our hearts, the guardian and guide of our souls, and, after God, the greatest of our benefactors.

Oh, Don Bosco, what need we had of resignation then! But now our heart is comforted, nay, filled with unspeakable consolation as we turn to the venerated tomb which encloses your mortal remains. For though the presence of the weeping-willow may renew for a moment our sadness, reminding us of the sorrow that inundated our soul when we consigned your body to the earth,—the perfumed beds of heaven-tinted flowers that surround it, speak to us of the great virtues which you, beloved Father, bequeathed us, and still preach to us from out the religious peace and silence of the grave.

Beloved Father! seven years have come and gone since the day you returned to your God, but your sweet memory can never depart from us; nor shall ever be abated in our hearts the filial attachment that united us to you, nor the ardour in our work, whereby we sought to console your paternal heart in your declining years; nay, as time advances, we feel the one and the other increase and take deeper root in our soul.

You have gone to your eternal reward, but you have not abandoned us. We feel your

presence as in the happy days of your earthly pilgrimage: we see and hear you in the whole extension of our apostolate; your spirit is always with us, your heart seems to lend its pulsations to ours. We have planted your banner on strange shores, new regions have been opened to our humble labours; but everywhere it is you, Don

Bosco, who animate us, your spirit that guides us, your heart that inflames us with the saving fire of charity. O enviable tomb! we may begrudge you the precious remains of our Father, but his heart and his spirit you cannot enclose, *they* are with us for ever.

Beloved Father, accept the suffrages which with ineffable piety the whole Salesian family joins in placing upon your urn; and while we hope and pray eternal peace to your soul, do you also intercede for us, your sons, whose only desire and ambition is to continue your admirable apostolate, and follow the wisdom of your teachings.



His Eminence CARDINAL SYAMPA

ARCHBISHOP OF BOLOGNA

Honorary President of the Salesian Congress.

This year also a large number of the Turinese Catholics and Salesian Co-operators assisted at the solemn *in memoriam* service celebrated in the Church of Our Lady Help of Christians on the seventh anniversary of Don Bosco's death. Pontifical High Mass of *Requiem* was sung by the Right Rev. Dr. Bonomelli, Bishop of Cremona, who also performed the solemn exequies and delivered a touching commemorative discourse. The

music was Maestro Terziani's *Missa Funebri* for four voices, which the children of the Oratory rendered with a depth of pathos that was not the least impressive part of the solemn functions.

At Valsalice, where Don Bosco reposes, his tomb was surrounded all through the day by successive crowds of devout visitors, who had come to pay an affectionate tribute to the memory of our beloved Father, and to lay their prayers and petitions on the tomb that encloses his earthly remains.



THE FEAST OF ST. FRANCIS AT BATTERSEA.

On Sunday, February the 4th, the Salesians of Battersea kept the Feast of their Patron, St. Francis de Sales, with unwonted solemnity and splendour. The Altar was beautifully decorated, and at the early Masses large numbers of communicants approached the Most Blessed Sacrament.

At eleven o'clock, High Mass was sung, and the choir, accompanied by an able orchestra admirably rendered Haydn's 1st Mass in B flat. After Mass an earnest and eloquent appeal on behalf of the schools, was made by the Rev. Fr. Murnane, whose sermon will be found *in extenso* below.

In the evening, after solemn Vespers, the Rev. Dr. Whereat preached an admirable sermon in honour of St. Francis de Sales. A procession of the Blessed Sacrament was then organised and beautifully carried out, after which the Feast in honour of God's most loveable and attractive Saint was fittingly brought to a close with solemn Benediction of that God Whom he so loved, and with Whom he is for every happy.

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On the following day, in conformity with our rule, a solemn Requiem Mass was sung for the repose of the souls of the Salesian Co-operators who have already been called to eternity. Thus as the Feast of All Saints is fittingly followed by All Souls' Day, the sons of Don Bosco, following the example of their holy Mother the Church, while honouring their glorious Patron in Heaven,

do not forget those souls, that may need their help in Purgatory.

APPEAL ON BEHALF OF THE SALESIAN SCHOOLS.

ELOQUENT ADDRESS BY FATHER
MURNANE.

My dear brethren in Jesus Christ, as you know, an appeal in aid of your schools is to be made to-day. The school question is one of the day and the hour. Evil men have banded together to act against Christ and His Church. Let us try, then, to-day, to realise the meaning of this all-important question; let us consider the efforts which are being made against our schools so that our children may be influenced afterwards. Let me, dearest brethren, remind you that we can see and realise the disastrous effects which have followed those efforts made to influence the children of the past few generations. It was to rob them of the idea of God, to give them a lower standard of morality, to obliterate conscience and destroy all faith in a future world.

We can see what the effect of this teaching has been, if we but look abroad, in Italy and France, where evil men have had the power to influence youth, we see what this evil has produced. At the present moment education in those countries is unchristian and irreligious; we see that men cannot trust their natural leaders: we see many of the poor who have been brought up under the influence of this training with no regard for property or for law. It is no wonder, my dear brethren in Jesus Christ, since Religion, faith, belief in God and in truths of the moral order, and belief in another world in which those who suffer here, will be rewarded, are the only things which can produce a lasting influence on men in this world. Mere natural restraints will never do; you may find a few men for whom these will suffice, but when children are brought up without God, believing that there is no happiness beyond this life, that there are no good things beyond this world, what wonder, my dear brethren, if lessons of this kind make sad and miserable men? Is it any wonder, that when they see these good things in the possession of others, they rise up and are determined to have a share in them? No, beloved brethren, it is but natural that continual efforts of an irreligious, unchristian education bring forth such fruit.

*THE CATHOLIC IDEAL OF
EDUCATION.*

But I would wish, to-day, to lay aside this question, and strive to make you understand the scope of education. I appeal to those Christians who want to understand the question. What is the teaching of the Catholic Church? That God created man with duties, rights and responsibilities. The parent has a right to the education of the child, and the correlative duty of helping him. He is responsible to Almighty God. It is the teaching of our Lord, of Him Who came into this world and Who spake as one having authority. He has taught us "to know Thee, the only true God, and Jesus Christ Whom He has sent." He sent His Apostles to make known the Divine truths, to preach the Gospel which He had come down from Heaven to teach. Now, the Catholic ideal is this, that the only education worthy of the name is that which consists in developing the whole man, and that it is not worthy of the name of education that system of instruction which simply trains a man for this world, and develops merely his intellectual faculties. Education of this kind has a very low standard. The Catholic Church, therefore, teaches us the great lesson, "What does it profit a man if he gain the whole world and suffer the loss of his own soul," and that the one great thing is to know, love and serve God.

Now, my dear brethren, these are lessons to be impressed on the memory. As we ponder upon our existence in this world we call to mind these very simple words "What does it profit a man if he gain the whole world and suffer the loss of his own soul?" and our reason tells us the same truth. And as we look on this world, and read of men who have had all that this world can give them,—generals, statesmen, courtiers,—again these words arise in the mind. We look back and we see men's names written in the history of the world, but they, themselves, have passed away, and what does it profit them, if their souls are in Hell, for the very few and paltry things of this world?

*WHAT THE RELIGIOUS ORDERS HAVE DONE
FOR THE SPREAD OF
CIVILIZATION.*

The Church, then, ever keeps before her children that the one thing necessary is that we should serve God, know Him and love

Him in order to attain the end for which we were placed in this world. She alone has made her children realise that there is but one thing necessary, which cannot be neglected. But you who are Catholics know how true it is that the Church of God has never been hostile to learning. My dear brethren, you know that she has ever been the friend and patron of learning. You hear men talk, in these days, as if the Church of God were a cloak for ignorance. My dear brethren, you wonder where they have lived and what they have been reading. But you who glory in being Catholics, can remember the action of the Church of God in building up the knowledge and education of the world. How patiently she has built up the civilisation and the knowledge of the sciences that men now possess! My brethren, it is only in the Church of God that education is to be found. In the early days of the Church, when ignorance reigned everywhere outside her, she had at the disposal of her children the great and learned Religious Orders, such as that of St. Benedict. Their schools were open then, as at the present day; the child of the count sat side by side with the child of the serf, and an equal share was given to all.

The Church of God spread Universities and great schools all over Europe. Protestants now possess many of them as spoils, and talk about Catholics being hostile to education, while they themselves are unblushingly profiting by Catholic provision for education.

As time passed on, the great Jesuit Order took the place of the older ones, as the needs of the Church changed; and it is an obvious truth that God, in His care for His Church, raises up, in every age, some great Saint, some great servant of His, to counteract the work of the devil. So, too, in our own day; for since men now live together in greater numbers, there is a greater danger of their children being neglected. God, then, in our own days has raised up a great servant of His, in the person of Don Bosco, who sought out hundreds and thousands of poor children neglected of the world, to supply them with all they needed. The Church, then, in the person of this great servant of God, came to the rescue of her children in all parts of the world; and you have the happiness of possessing amongst you his sons who not only serve you in the Church which their charity and generosity have raised in your midst, but in the schools

where your children and the children of the poor are cared for, even as others care for the children of the rich.

*IMPORTANCE OF THE CATHOLIC SCHOOLS
AND THE NECESSITY OF
SUSTAINING THEM.*

In the appeal which I now make to you, I would ask you to realise how important it is that our schools should be generously supported by you, as the need is so great. There was a time when the very atmosphere was so Catholic, the home so Catholic, that the children who grew there breathed in an atmosphere of Faith. They learned and, as it were, imbibed their Religion. But we who are living in this great city, in the midst of a dense population of contradictory religious persuasions, know what difficulties and dangers surround them here. Besides, my brethren, it seems that either through ignorance, or carelessness, or sinfulness many parents are unfit to train their children. How necessary, then, are Catholic schools for your children and for the children of the poor, in which they are taught, in which, at least for a part of the day, they may breathe and live in a Catholic atmosphere.

You are living in the world, and although your principles are fixed, although you are no longer children, but men and women who realise what your duties are, yet you know how hard it is to be faithful to God.—It may be that you have to live in an atmosphere hostile to the Church, and if even you, who are strong, feel how keen the struggle is, and how hard it is to resist temptation, think what it must be for our boys and girls when they go forth into the world so young, and meet those temptations which are so formidable even for you. Remember, that the only place where their conscience will be rightly formed, that the only place where their minds will be honestly developed and their noble aspirations seconded, is the Catholic schools in your midst. It is in support of these schools that I make this appeal. I will appeal to you to be generous when the Fathers call upon you; give, and give generously;—if your children are going to the schools, give with a special generosity. Give, and bless God that you have in your midst a Religious community, that the instruction and moral education of your children is imparted by Nuns, and that you have the influence of the Salesian Fathers on your boys. Give

generously not only for the sake of gratitude but with a sense of justice. Do what is in your power to repay these good and disinterested benefactors of yours.

Those monks of whom I have spoken to you, just now, used to educate the young, and now the disciples of Don Bosco carry on the glorious work. They are men and women who have given up everything in this world in order that they may serve God. How? By passing their lives in teaching God's children; their hopes of salvation are staked upon the fidelity with which they discharge their duty. Is it a wonder then that they discharge it well? A high place in Heaven is awaiting them, and the higher, too, the more faithfully they perform their task. A worldly object may influence a man in working for a position, but where supernatural motives are wanting, his work is not done for the love of God. I say, therefore, my dear brethren in Jesus Christ, that those of you whose children are frequenting the schools ought to give generously, and from a sense of justice; and those who have no children of their own, or whose children have left the schools, ought to realise the work that has been done, and give in like manner. Our times are comparatively easy, but let us do our share, let us give generously. Let us remember the promise that God has made to those who do thus to the "least of these little ones,"—and who can come under that name better than those who help these little waifs and strays?—"Whatsoever you do unto these, the least, you do indeed unto Him," and He has promised that your reward shall be great in Heaven. I appeal to you, the members of this congregation to meet this call on your charity in a generous spirit. For our schools we ought, indeed, to make great sacrifices. It depends on your generosity, to a great extent, that your teachers be enabled to do justice to these schools, and that we may retain possession of all those advantages that accrue from them.

If I may make use of an illustration taken from the Gospel of to-day, there are times in the history of the Church, when the waves run very high and the winds are very strong; it is so now, but He Who has established His Church will come in His own good time, and say "Peace, be still." This is our hope in England, and you, Catholics, who have seen the Church rebuilt little by little, during the last fifty years, in our own country, it is not for you

to be lax in your efforts, but to redouble them, to be generous, to be interested in your schools. And Our Lord Who is watching over us with great love, will see the untiring efforts that have been made for the cause of Catholic education, and will give a high place in Heaven to those who have made sacrifices for Catholic schools. Do your share, and our schools will be saved, and God will reward you generously for the sacrifices which you have made for the education of His children.

FAVOURS AND GRACES

OBTAINED BY INVOKING

MARY HELP OF CHRISTIANS.

Thanksgiving.—In the months of July and August last I was afflicted with a painful malady, for which my doctor could give me little hope of recovery. With faith I turned to Mary Help of Christians by commencing a Novena of prayers and promising a thank-offering to the Blessed Virgin. On the first day of the Novena I began to feel better, and now I may say I am quite well. I therefore hasten to forward my slender thank-offering in frs. 50 in conformity with my promise. Allow me to commend my needs to the prayers of the dear children of the Oratory, while I beg to have my letter published in the *Salesian Bulletin*.

—G. PEDUZZI, *Como*.

* *

Hope against Hope.—I cannot find words worthy of rendering thanks to the powerful Queen of Heaven.—One of my sisters has been a complete invalid for some ten years. We consulted, one after another, the most renowned professors of the medical art, but disappointment always awaited our hopes, and my poor sister continued to suffer unspeakable torture. Losing all confidence in human aid, we laid our affliction before Our Lady Help of Christians to whose intercession nothing is denied by her Divine Son. To her we addressed special prayers, and Mary most merciful listened to our petitions and healed my sister, who now, overwhelmed with gratitude, would like to make known to every sufferer on the face of the earth

the grace she has received, so that they also might be induced to have recourse with confidence to so good a Mother.

—GIACINTO BARBAGELATA, *Camposi*.

* *

Cured by a Miracle.—Some time ago my poor husband was seized with a dangerous malady in his legs, which, according to the opinion of the doctor, threatened to last some time, obliging the poor victim to give up his occupation. We immediately had recourse to Our Lady Help of Christians, by sending an alms to her Sanctuary at Turin asking to have a Mass said at her altar. The effect was miraculous! On the following day my husband was better, and after a few days was able to resume his work as well as ever. With all our heart we give thanks to Our Lady Help of Christians for this signal favour.

—MARIANNA GAGLIARDI, *Verves*.

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. V. Ceriani, Castelletto d'Orba; L.R. Maestra, Porto Maurizio; Maria R., Cervo; Catherine Cereti-Ferrari, Garbagna; Maria Masieri Giovannetti, Ferrara; Lucia Rossi, Bologna; L. Quaranta, Carmagnola; Catherine Fincati, Pove; Rev. Horatius Cajone, New Orleans; Olimpia Ferroglio; Martha Ghiglione, Lombriasco; Frances Marocco & Anthony Marocco, Villafranca d'Asti; Gaetano Valle, Cuneo; Luigia Bozzo, Schio; Luigia Mazzotto-Prà, Sambonifacio; Antony Carollo, Acquaviva Platini (Messina); Mary Ann B., Valenza Po; Joseph Trentin, Longare; The Rev. Elias Bonanomi, P.P., Lazzate Milanese; Luigia Lavo-marsino, Haverstraw (United States); Letitia Asquini-Ottelio, Udine; L. S. C., Clusone; The Rev. Emmanuel Cappello, Ragusa Inferiore; N. N., Verona; A pious person, Tunisi (Africa); Rev. Cirillo Valgoi, Livigno (Valtellina); Anne R., Trento; The Rev. Louis Gatti, Tortona; Rev. Eugene Ferri, Montescudo (Trarrivi); The Rev. Peter Cogliolo, Braga (Portugal); John Gasparino, Sampierdarena; Victoria Gilardi, Castagnole (Piedmont); Giuseppa Torta, Riva presso Chieri; Deminica Bernardi, Castelluncho; Gaetano Prever; Antoniette Sassi, Como; The Rev. Francis Biaggio, Montelongo; Dominic Mondino, Piosasco; Rose Gambino, Turin; Magdalene Virano, Cumiana; Matthew Quarona, Bosconero; Theresa Trecastragni; Nicolina Petazza, Turin; Caroline Pagani; Joseph Biga, Grugliasco; Angelina Pellegrina, Boves (Cuneo); Orsolina Rogan, Turin

NOTES FROM OUR MISSIONERS.

THREE MONTHS AMONG THE INDIANS OF CENTRAL PATAGONIA AND THE CORDILLERAS.

After a Missionary excursion, extending over three months, among the Indians of the Pampas, Don Domenico Milanesio presented himself at our House in Concepcion (Chili) almost unrecognisable under the disguise of a full beard. During his journey he was obliged by circumstances to leave off shaving; but when our *confrères* had seen (and enjoyed) his "unorthodox" appearance, they insisted upon having his photo taken before allowing him to diminish his shagginess. We have been favoured with a copy, and are glad to be able to present it to our readers with a letter from Don Milanesio himself, giving a brief, but interesting account of the fruit that blessed his apostolic labours among the wandering tribes of Patagonia:—

Concepcion of Chili.

VERY REV. FATHER RUA,

THIS time I am writing to you from Chili, where I arrived just twenty days ago. More than three months have elapsed since I left Don Vecchina at Rawson in the Chupat Territory; and during all this time I have traversed and retraversed in a hundred

directions the central wilderness of Patagonia and the regions stretching along the foot of the Andes; until, feeling in need of some spiritual comfort as well as a little rest for my body, worn out by hardships and exposure,—I turned my steps towards our *confrères* at Concepcion.

As on former excursions, I was accompanied this time also by my good catechist Gregorio Mendez. We penetrated further than

ever before into the centre of Patagonia, whilst we also visited the homes of the Indians encamped at the base of the Cordilleras and among its fastnesses.

When we decided upon going to Concepcion, we crossed the Andes by a mountain pass called Lonquimayo, which forms a precarious means of communication between Junin de los Andes on the Argentine side and Vittoria of the Chilian Republic—two frontier towns with a distance of some 270 miles lying between them.

I should scarcely know where to begin the narration of the changes and chances that befell us on this missionary ex-

ursion; for they are so strange and so many that to do them justice I should be obliged to write a big volume. But this is impossible for the present, for if we remain here much longer, the weather threatens to snow-block our passage across the Andes; so putting off my new book to a more propitious occasion, I must now content myself with sending you a brief *résumé* of whatever good it has pleased God to enable us to accomplish in those, three months past.



DON DOMENICO MILANESIO

After Three Months in the Patagonian Wilderness.

The tribes we have visited and instructed in this last excursion are those already known to us, viz., the Araucanian, Patagonian, and Tehuelchan races. And although for many of them it was the first time they ever saw a priest, our missionary efforts were rewarded by a most successful issue. Day after day I was surrounded by a goodly number of poor Indians, who listened to me with attention and pleasure, and were doing all in their power to acquire the necessary dispositions for receiving Baptism, Confirmation, and many also Holy Communion. Through the workings of Divine Grace I have been enabled to baptise 263 persons, of whom 245 were Indians, and one half, at least, full grown men and women. I had also the consolation of administering Confirmation to some 300 persons, and the Most Blessed Sacrament to about as many more. I blessed, moreover, fifteen marriages, of which fourteen were between Indians.

I shall now try to give you a tabular index or *résumé* of the places and Indians we encountered on this Missionary journey:—

ENCAMPMENTS	Families	Tribes	Number of Individuals	DISTANCE from Rawson of Chubut
Passo de los Indios	2	Araucanians	8	270 miles
Quichalaur	5	"	40	390 "
Yemageyeu	4	"	20	450 "
Choyqueni'ahue	4	"	18	510 "
Rio Singner	3	"	12	516 "
Platerio Singner	6	"	40	561 "
Rio Mayo	14	Telucheles	130	591 "
Lak-nail Lake	5	"	50	621 "
				Distance from Lak-nail
Samun	3	Pampas	25	108 miles
Salira	4	Araucanians	30	117 "
Putha-Choyque	17	"	200	159 "
Rio Teja	5	"	40	189 "
Id.	2	"	15	207 "
"17th Oct. Colony"	8	"	70	225 "
Nahnel Xuspi	10	"	100	435 "
Junin (Ande.)	15	"	150	555 "
Total	107		948	

As you see, beloved Father, we have good reason to be thankful to God Who deigns to accept the efforts of our humble Society to extend His reign among the Patagonians by calling them to the light of the Gospel. Nevertheless I cannot hide from you a doubt that often weighs upon my mind. For while those Baptisms fill my heart with ineffable joy, they are also a source of inquietude and sorrow when I reflect that we have yet no permanent residence in many of those places where converts are numerous, and that without continually cultivating the seeds

of Faith planted in their hearts, it is much to be feared they will allow them to decay. At the foot of the Cordilleras the soil is extremely fertile, and there is great abundance of pasturage, wood, water, and game. Under such favourable circumstances a few Missionary Residences might be established in these regions, and maintained with relatively little expense; and in this manner it would be possible for us to render permanent whatever fruit we now reap on our periodic excursions.

Bless, dear Father,

Your affectionate son,

DOMENICO MILANESIO,
Salesian Missioner.

THE CANDELARA SETTLEMENT IN TIERRA DEL FUEGO.

Letter of Mgr. Fagnano on the Needs of the Mission—A Steamer Wanted.

DEAR FATHER RUA,

SINCE last I wrote to you about the Candelara Mission, I have received another urgent appeal from Don Beauvoir, which I enclose herewith. Our poor *confrère* is really in great trouble and anxiety because of the difficulty of providing food, clothing, and shelter—not to speak of instruction—for upwards of THREE HUNDRED AND FIFTY savages.

I am doing all in my power to send him at least the necessities of life, even at the cost of contracting heavy debts. Immediately on receipt of his letter I bought and shipped him fifty bullocks. At present I am treating with the Commercial Credit Co. for the acquisition of some five hundred head of horned cattle and other provisions to send out to him also. We must undergo the expense of chartering a big vessel for this cargo; and then we shall turn our thoughts to Turin, and beg you, dear Father, to take the trouble of examining the balance-sheet.

And speaking of vessels, reminds me of another necessity for the maintenance and progress of the Fuegian Missions: we must by all means acquire a steam-boat capable of entering the mouth of the Southland Rio Grande. I am aware the project entails an

enormous expenditure, but it is absolutely necessary. The savages are all flocking to the Mission: it is Jesus that is drawing them to Himself, it is Mary that inspires them to follow her Son. Provisions, for a time at least, must be increased, messages and communications will be required more frequently, and it follows that voyages to and fro will have to be multiplied. But with those old sailing barges one is never sure of anything, for every fresh gale that chances to blow, places at the mercy of the waves, not only our goods, but the very lives of our confrères.

Only a month ago, the poor schooner *Adelmira* was twice stranded by a furious tempest on her return voyage from the Candelara Mission; and Brother Bergese who was travelling by her to Punt Arenas, was washed off deck by the raging sea, and barely succeeded in saving himself by swimming ashore. He was found more dead than alive by some members of the Argentine Commission for the establishing of the confines between that Republic and Chili, who treated him with marked hospitality and kindness. In the meantime poor Don Beauvoir was impatiently looking out for fresh supplies to meet the needs of the Indians daily growing more numerous around the Mission; but tired of waiting, he was obliged to despatch others in all haste by land, who after travelling across Tierra del Fuego, safely arrived at our Settlement on Dawson Island, whence they proceeded without loss of time to Punt Arenas by the Salesian schooner *Maria Auxiliadora*.

I am obliged to confess that I feel sorely tried by the frequency of those reverses and the uncertainty of being able to bring timely aid to our *confrères* of the Candelara; a state of affairs which jeopardises alike the lives of the Missionaries and their salutary labours among the savages.

The gravity of the situation must be my excuse for calling your attention to this urgent necessity of ours, while I fervently pray that it may please the Lord to touch the heart of some wealthy person, and grant him the grace to concur in providing for the civilisation and eternal salvation of so many poor savages, by procuring for us the wherewithal to purchase a sea-worthy steamer for the Fuegian Missions. May God inspire some generous souls to come to our aid in this extreme, so that our work among the Fuegians—being no longer crippled by debts, nor paralysed from want of resources

—may go on progressing, from day to day, to the common satisfaction of all, and for the amelioration of our poor unfortunate fellow-beings in one of the darkest corners of the earth.

Bless us, beloved Father, and commend us to the charity of our worthy Co-operators. Yours etc.

GIUSEPPE FAGNANO,
Prefect Apostolic.

Some Anxious Days at the Missionary Settlement: Provisions Running Short.

Rio Grande of Tierra del Fuego.

BELOVED SUPERIOR,

SOME months ago I sent Brother Bergese to Punt Arenas by the *Adelmira*. He was the bearer of a letter of mine to you, and was to return with all possible despatch, bringing us victuals, wares, animals, etc. But now I begin to fear that owing to the bad weather that followed the departure of the schooner, difficulties may have been encountered which have retarded or prevented his arrival at Punt Arenas. Worn out by vain expectations, I have decided to send Brother Giacinto Villacura, accompanied by the Indian Cesario Vallabos and two workmen, to cross the whole breadth of Tierra del Fuego, with another *cry for help* from me to your paternity. After traversing this vast island from east to west, they will come in sight of our Settlement on Dawson Island, where they will ask for the necessary means to continue their journey to Punt Arenas. Only the extreme straits in which we find ourselves could induce me thus to lessen the already insufficient staff of the Mission, and impose upon those dear companions of our labours so toilsome and dangerous a journey through trackless, intricate forests, and over treacherous marshes.

After the little party had set out in the direction of Dawson Island, I called together our remaining *personnel*, and impressed upon them the necessity of taking great care of the provisions still left, and using the greatest parsimony in their distribution. Succour could scarcely be expected for two months yet; so the Indians must be animated to hunt, to fish, and unearth the jerboa or jumping-mouse. I also insisted upon the prudence of being always on the alert, and, when speaking to the Indians, not to allow

them to surround us. At this point the redoubtable Brother Paulo Ronchi exclaimed, "It was Our Lady Help of Christians that brought these Indians to us, and she will keep them quiet. And then . . . and then, after all I am here with my formidable beard." In this way we encouraged and animated one another, calmly awaiting the designs of Providence.

Next day we began to keep the Most Blessed Sacrament, our comfort and our stay, in the little Chapel of the Mission. If ever I prayed with fervour in my life, I think it must have been on this occasion, seeing the great responsibility that devolved upon my poor shoulders from the multitude surrounding us and depending on us for everything.

The Indians were not slow in comprehending the state of affairs, and without difficulty, began to hunt, and fish, and gather certain herbs and roots.

Every evening all the Indians assemble for prayer and a short lesson on the Christian doctrine.—They try to sing, to pray, and do everything with docility.

Two weeks ago I baptised the little Indian we picked up in September last on the shores of Bahia S. Sebastian, calling him Peter, after the Prince of the Apostles, in conformity with his own wishes; and giving him the surname of Gama, from the little river near which we found him. The Indians assisted at the sacred rite in open-eyed amazement. I tried to give them a brief explanation of the ceremony, but, as far as I can guess, they understood nothing of it except that it was *something very solemn and impressive*.

Fresh Arrivals and their Reception.

A few days ago the Fuegians sighted another large band of Indians coming from the north. They immediately gathered around their tents, and prepared themselves for a battle. After some three hours idle expectation, six Indians of a strange tribe presented themselves.—Who do you think was among them? No less a personage than the boy *Benizio*, who, last March, after accompanying us most of the way home, was overcome by melancholy, and returned to his tribe. They were the advance-guard of their tribes, and had come to have a look at the other Indians and to give us due notice of their arrival, with their wives and children.

Next day we expected to see them all arrive, but they did not put in an appearance until the third day afterwards. On the morning of that day, about 10 o'clock, I was attracted by an unusual noise and bustle in the tents. Looking out I saw all the men armed with their bows and arrows. They soon got into order and started off at a run towards Cape Sunday. After proceeding about two hundred yards some twenty remained behind and hid themselves in the shrubbery, the others continuing to run forward with unabated vigour. I was soon among those in the shrubbery, and turning to the chief—a young giant of a simple and mild temper, between twenty-five and thirty years of age and almost seven feet in height—I gave him to understand that I would not allow any fighting between his people and the tribes that were approaching us. They all laughed outright, and, starting up, ran after their comrades. I hastened back to our residence, and jumping on a horse, was not long in overtaking them all. I again declared that I would have no fighting, and ordered them all back to our encampment, promising them *galletta* (sea-biscuits) and meat. Accordingly I turned to retrace my steps; and they all began to follow my example, looking mortified and repentant for this fresh display of their savage instincts. Arrived at the settlement, nothing could induce them to enter their tents, until a site was agreed upon for the new-comers to make their encampment, at a distance of upwards of three hundred yards from the others.

The latest arrivals number about a hundred and fifty; so that, in all, we now make a grand total of upwards of THREE HUNDRED AND FIFTY.

Oh, what a fine large family we have now! What a number of little children! Had we not lost everything in the wreck of last June, how many houses we might have now prepared for the reception of those poor Indians! We have already commenced to teach them some familiar expressions in Spanish, which they seem to learn with ease.

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Come and pay us a visit, dear Monsignore. Come also to our aid without delay, because in a few days hence all our provisions will be consumed, and who knows what impression such a contingency might make upon the hazy mind of the savage! I trust that I

shall soon be succoured : in the first place, I have put my confidence in Divine Providence; but after God I put my trust in your activity, and in the warm affection you nourish for the poor savages.

I conclude my letter by recommending it to the guardian Angel of Tierra del Fuego, so that he may assist the persons that are carrying it to you! Accept the cordial good wishes of our *confrères*, of our fellow-labourers, and also of these Indians who are sincerely attached to you for your great zeal and exertions on their behalf. Yours, etc.

GIUSEPPE BEAUVOIR,
Salesian Missioner.



DON UNIA AND THE LEPERS OF AGUA DE DIOS.

In our issue of November-December our readers were informed that Don Unia by medical advice was obliged to abandon, for a second time, the Leper Village on account of the re-appearance of his former malady. Since then we have received a letter from him, which brings us better news concerning his health. At the invitation of one of our kind Benefactors, he went to pass a few days in a beautiful villa, situated at a charming spot not far from Bogotá, where the salubrious climate and solicitous care of those around him very soon restored him to something of his former self; and thus he has been enabled to return once more to the care of his poor, dear lepers.



THE NEW VICAR-APOSTOLIC OF MENDEZ AND GUALAQUIZA.

The Very Rev. Don Giacomo Costamagna, Provincial of the Salesian Houses in the Argentine Republic, has arrived at the Oratory on his return from America. After seventeen years of indefatigable toiling in the South American wilderness, he has been called back to Europe by Father General, who, with the approval of the Holy See, has chosen him to be the Vicar-Apostolic of the not less important than difficult Mission of Mendez and Gualaquiza. Don Costamagna will probably be consecrated Bishop *in partibus infidelium* before his returning to America. Meantime he is recruiting another band of Apostolic labourers to take back with him to the new Vicariate, and to the scenes of his former labours.

APOSTOLIC LETTER OF HIS HOLINESS LEO XIII.

TO THE EPISCOPATE OF THE UNITED STATES OF NORTH AMERICA.

VENERABLE BRETHREN, GREETING AND THE
APOSTOLIC BENEEDICTION.

In mind and thought We cross the broad expanse of the ocean, and although We have written to you at other times, especially when in virtue of Our authority, We have sent letters to all the Bishops of the Catholic world, We have now decided to communicate with you separately, for the purpose, with God's blessing, of benefiting Catholicism amongst you. We do this with the deepest earnestness and anxiety because We have the highest esteem and the greatest love for the American people who are strong in their youth and amongst whom We perceive the latent elements not merely of civil but also of Christian progress.

When, not very long ago, your people, with grateful remembrance and with every mark of honour, united in celebrating the completion of the fourth century after the discovery of America, We, too, recalled the memory of that happy event, uniting in your joy and sharing your sentiments. At that time We deemed it not enough to offer at a distance solemn prayers for the safety and greatness of your country; one of Our most eager desires was to be in some sort personally present at your rejoicings, and We therefore gladly sent you a representative of Our person.

The steps We took on the occasion were not without justification, for as a parent the Church received the American people into its embrace and its bosom as soon as they were discovered, and whilst they were, so to speak, crying in their cradle. As we have taken care to show elsewhere, the primary object Columbus had in view was to secure and make known this extension of Christianity in new lands and new seas, and constantly adhering to this idea wherever he landed, he had nothing more at heart than to plant the holy crucifix on the shore. Accordingly, as Noah's Ark, rising above the waters of the Deluge, bore the seed of the Israelites, with what was left of the human race, in like manner the boats of Columbus carried across the ocean to the shores beyond, the elements of great States and the seeds of Christianity.

Of what followed this is not the place to treat in detail. It is certain that the light of the Gospel soon illuminated the minds of the wild tribes discovered by this native of Liguria. For it is well-known how Franciscans, Dominicans, and sons of Loyola were accustomed to sail thither during the entire course of two centuries to attend to the requirements of the colonies led across from Europe, but, especially, and above all, to convert the natives from their superstition to the Christian faith, and more than once were the labours of these men consecrated by the testimony

of their blood. The new names which many of your towns, rivers, mountains, and lakes received, show, and in the clearest manner attest that the foundations of your institutions were completely impressed with the marks of the Catholic Church. And it was perhaps by the design of Divine Providence that what We recall here took place: when the American colonies obtained freedom and sovereign power by the assistance of Catholics and coalesced in a lawfully-founded Republic, the ecclesiastical Hierarchy was then duly established amongst you, and at the very time when the popular suffrage put the great Washington at the head of the Republic, the first Bishop was by apostolic authority placed at the head of the American Church. The friendship and familiar intimacy which is known to have existed between the two men appear to make it clear that these federated states ought to be united in harmony and friendship with the Catholic Church. And this with good reason, for without the observance of sound moral laws the state cannot stand, a fact thoroughly recognised and proclaimed by the eminent citizen we have just named, whose ability and prudence in the art of governing were so great. But sound moral laws are especially and in the best manner embraced in religion, which, from its own nature, guards and vindicates the principles from which moral duties are derived, and laying down rules of the highest importance for action, orders that men should live virtuously and forbids them to commit sin. What else, indeed, is the Church but a legitimate Society, founded by the will and order of Jesus Christ to preserve the sanctity of morals and safeguard religion? Wherefore, as We have often, in speaking from the exalted position We hold, sought to convince people, although of itself and from its nature the Church looks to the salvation of souls and the securing of happiness in Heaven, yet in mere mundane affairs it affords advantages so many and so great that they could not be greater or more numerous if it had been chiefly and primarily established to watch over our happiness on earth.

Everybody perceives that your commonwealth is with rapid stride progressing and attaining an improved condition; and this, too, in the matters pertaining to religion. For as in the course of a single century States have grown up with a mighty accession of comforts and power, so We see that from being weak and feeble, the Church has swiftly become great and eminently flourishing. Now if, on the one hand, the increase in the wealth and resources of the States are rightly attributed to the talents and careful industry of the American people, on the other hand the flourishing position of Catholicism is due in the first place to the capacity, alertness, and prudence of the Bishops and clergy, and in the next to the faith and munificence of the Catholic laity. Thus, each Order working to the best of its power, you have been able to provide innumerable institutions having pious and useful objects—sacred edifices, schools for the education of youth, colleges for higher studies, hospitals for the people, infirmaries and monasteries. As to what affects more closely the promotion of that mental state which consists in the practice of the Christian virtues, a number of facts have come to Our knowledge, whereby Our hopes have been raised and We have been filled with joy; namely, that the clergy, secular and regular, are gradually in-

creased; that pious sodalities are in much repute; that Catholic parochial schools, Sunday schools, for imparting Catholic doctrine, and summer schools are flourishing, as well as mutual aid, poor relief, and temperance societies; and that in addition to these there are many proofs of the devotion of the people.

There is no doubt that the orders and decrees of your synods, especially those which in recent times have been called and sanctioned by Apostolic authority, greatly conduced to that happy state of affairs. But beyond this—and it is a pleasure to acknowledge the fact—We have to thank the fairness of the laws under which America lives and the moral principles of that well-regulated State. For, in accordance with the constitution of the Republic, the Church is permitted to exist and act amongst you unmolested, free from legal fetters, and protected against violence by the common law and the justice of the public tribunals. But, though this be true, it is well to guard against the mistake of thinking it follows that an example of the best condition of the Church can be found in America or that it is right or expedient that the Church and State should be everywhere separate and dissociated in the American manner, for that Catholicism is safe and prospering amongst you is to be attributed altogether to that fruitfulness in which the Church is divinely potent, which, if no one opposes, if there is no obstacle, advances of its own accord and spreads itself abroad, but which is productive of far better results if, besides liberty, it enjoys the favour of the laws and the patronage of the public authorities.

For Our own part, so far as We could do so from time to time. We have never omitted an opportunity of maintaining and establishing Catholicism amongst you. With this view, as you well know, We have undertaken two things in particular—one, to promote the study of learning, the other to make the administration of Catholic affairs more complete. Hence, although there were a number of university establishments—not without distinction too—We deemed it well that there should exist one especially founded by the authority of the Apostolic See, and endowed with every legitimate prerogative by Us in which Catholic teachers should train those who were desirous of acquiring knowledge, first in philosophy and theology, then as times and circumstances might allow, in other sciences likewise, especially those which the present age has brought forth or perfected. For all erudition is deficient in which no account has been taken of modern sciences. In the present swift race of mind with mind, in the eager and widely diffused zeal for knowledge, a zeal of itself praiseworthy and honourable, Catholic men ought to lead and not follow; and they should, therefore, imbue themselves with every refinement of knowledge and keenly exercise their minds in the investigation of truth, and, as far as possible, in the examination of all nature. This the Church has at all times desired, and to that end she has been accustomed to contribute to the extension of the bounds of science as largely as she possibly could by her agency and her earnest efforts. Accordingly, venerable brethren, by a letter to you on the 7th of March, 1889, We duly founded for youths desirous of pursuing higher studies a great educational institution in the leading city of Washington, which many of you assured Us would be a most suitable centre for such a purpose. When address-

ing Our venerable brethren, the Cardinals in Consistory (30th December, 1889), We declared it to be Our wish that it should be considered one of the fixed principles of that institution that erudition and science should be combined with the safeguarding of the faith and that the minds of youth should be trained in religion as well as in the highest arts. Accordingly We placed the fixing of the order of studies and the maintenance of the students' discipline under the direction of the Bishops of the United States, the power and office of Chancellorship, as it is termed, being conferred on the Archbishop of Baltimore. With God's help the initial steps were exceedingly satisfactory. Without delay the theological faculty was inaugurated most auspiciously in presence of Our Legate when you were celebrating the secular festivities to commemorate the establishment of the Ecclesiastical Hierarchy; and since that time We know that theology has been diligently taught by men of approved standing, whose ability and learning are adorned by marked fidelity and devotion towards the Apostolic See. It is not long too, since We learned that through the liberality of a good priest, an entire building devoted to education in science and letters has been erected for the benefit both of clerical and lay students. We confidently trust that other citizens will find his example worthy of imitation; for the character of the American people is well known to Us, and they cannot but be aware that any liberal gifts they may bestow on the institution will redound to the great advantage of the public.

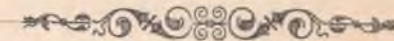
Everybody knows what a flood of learning and what an abundance of refinement flowed throughout all Europe from educational institutions of this kind, which at various times the Roman Church took the leading part itself in establishing, or when they were established, approved of and provided with laws. At the present day, without referring to others, it will suffice to mention Louvain, from which the whole of the Belgian people derive an almost daily increase in prosperity and glory. Now similar and equally important advantages may be easily obtained from the great University at Washington if teachers and students alike—as We have not the least doubt they will do—obey our instructions, and putting aside party zeal and contentions, secure for themselves a good reputation amongst the people and clergy.

We also wish here, venerable brethren, to commend to your good will and to the favour of your people the Urban College for training youths from North America for the ecclesiastical state, which Pius IX., Our predecessor, founded, and which We Ourselves in a letter of the 25th October, 1884, strengthened by giving it a suitable constitution; We make this recommendation on behalf of the institution all the more because the general expectations with regard to it have not been disappointed by the results. It is within your own knowledge that in the course of no very long period a number of excellent priests have come out of it, and that amongst them there have not been wanting those who by their virtue and their learning, have attained the highest rank in their sacred office. We think, then, you will be doing an exceedingly useful work if you proceed to send hither chosen youth, to be educated for the Church; for the intellectual resources and mental perfections which they shall acquire in the city of Rome, they will in time to come

unfold at home and make use of for the public advantage.

In like manner, even from the commencement of Our Pontificate, moved by the love which We bear to the Catholics of your country, We began to think of the Third Council of Baltimore. When, later on, the Archbishops, at Our request, came to Rome in connection with that matter, We carefully inquired of them what in general were the measures they considered most advisable; afterwards, what they all assembled at Baltimore thought fit to decree We ordered to be ratified by Apostolic authority. The fruit of their work was quickly apparent, for from their own nature the Baltimore Decrees have been and are approved as salutary and extremely suitable to the times. Sufficiently manifest now is their efficacy in strengthening discipline, exciting the activity and vigilance of the clergy, and guarding and promoting the Catholic education of the young. At the same time, if in these matters, venerable brethren, We recognise your assiduity, if We extol your steadfastness combined with prudence, We only pay a tribute which you deserve; because We clearly understand that such a great number of good works would not at all have come to maturity so speedily and so freely if each of you had not endeavoured to carry out earnestly and faithfully what you so wisely resolved upon at the Council of Baltimore.

(Conclusion in our next.)



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.

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RELIGIOUS PRACTICES OF THE SALESIAN CO-OPERATORS.

- 1.—There is no special exterior practice prescribed for the Salesian Co-operators. In order, however, that their life may, in some points, approach to that of the Professed Religious, we recommend to them the following: that is to say, modesty in their apparel; frugality in their outlay; 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 obtain a Plenary Indulgence.
- 3.—All the Associates should say daily a *Pater* and *Ave* in honour of St. Francis of Sales and 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 so, 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 (*in articulo mortis*), which is exclusively personal, and can be gained only when the soul is about quitting the body and entering on eternity.