

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



# SALESIAN BULLETIN

## CONTENTS.

	Page
THE SALESIAN CONGRESS AT BOLOGNA — Programme — Circular Letter of the Promoting Committee — Cardinal Svampa's Approbation — Don Rua accepts the Presidency of the Congress . . . . .	321-324
THE SALESIANS IN PORTUGAL . . . . .	325
NOTES FROM OUR MISSIONERS — Two new Foundations in Venezuela — The Salesian Missionaries in Brazil : a new Foundation at Pernambuco . . . . .	327-330
GRACES of Mary Help of Christians . . . . .	330
DEATH of the Rev. Francesco Dalmazzo . . . . .	332
APOSTOLIC LETTER—To the Episcopate of the United States of America (Conclusion) . . . . .	333
VARIOUS GLEANINGS . . . . .	336
Notes to the Reader . . . . .	336

## 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.

to treat of such matters as may require the attention of all. They have already published the comprehensive programme of the Congress, to the development of which distinguished orators and reporters are applying themselves with a zeal and devotedness which show that theirs is a labour of love. His Holiness Pope LEO XIII. has deigned to bless the Congress and its promoters, and is preparing a special Brief to be read at its opening.

\*  
Cardinal Alimonda of venerated memory, said of Don Bosco that he *divinized his century*. And, in fact, Don Bosco following one of his noblest aspirations, laboured all his life to draw society near and more near to the Cross of Salvation; he sanctified the school and the workshop, applying himself with marvellous success to the care and education of poor and neglected youths, whom he often snatched from the highway of guilt and corruption to transplant in the garden of virtue, thus transforming the teeming elements of discontent and anarchy into Christian citizens and fervent Christians.

The Salesian Congress will be an elucidation, as it were, of the spirit of Don Bosco, and a powerful factor in promoting its diffusion. It will treat of the apostolate of the Press and the apostolate to the Heathen; of the Sunday Oratory and the boarding-school; the academy and the hospice; the labours of the Salesians and of the Sisters of Our Lady Help of Christians; the action and organisation of our Co-operators. But all through these arguments the key-note and refrain will be to set forth in a practical manner the best means for securing to our rising generations a thoroughly Christian education; for nothing short of this can avail to save society from the self-destroying vortex into which her distracting passions have drawn her.

Such is the object our Congress has in view, faithfully portraying the spirit of our saintly Founder Don Bosco, and bent upon transmitting his beneficent apostolate in favour of youth to every Salesian Co-operator, and also, as far as lies in our power, to Catholics who do not belong to our Association.

## PROGRAMME

OF  
THE FIRST CONGRESS OF THE SALESIAN  
CO-OPERATORS.

### Section I.

#### *Education and Instruction.*

- a) Don Bosco's System of Education.
- b) Sunday Oratories—Catechism Classes—Religious Higher Education.
- c) Primary and Secondary Schools—Colleges—Hospices—Convent Schools.
- d) Apprenticeship of young artisans—Technical Schools—Catholic Workshops—Night Schools and Sunday Classes—Young Men's Societies.

### Section II.

#### *Salesian Foreign Missions.*

- a) Instruction and assistance for poor immigrants especially in South America.
- b) Missions among the savages of America.
- c) Missions in Asia and Africa.

### Section III.

#### *The Press.*

- a) Wholesome reading for the people—"Catholic Lectures"—Salesian Bulletin—Circulating Libraries.
- b) Text Books—Recreative and Instructive Reading for the Young.

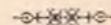
### Section IV.

#### *Organisation of the Association of Salesian Co-operators.*

- a) Diocesan Directors—Decurions—Committees—Sub-committees.
- b) Salesian Conferences—Aggregation of New Co-operators.
- c) Miscellaneous Proposals.



## CIRCULAR LETTER OF THE PROMOTING COMMITTEE FOR THE SALESIAN CONGRESS IN BOLOGNA.



Bologna, 9th January, 1895.

ILLUSTRIOUS AND DEAR SIR,

IT is not easy to give in a few words a synopsis of the noble task Don Bosco set himself and accomplished when he undertook to bind together the different classes of society with the links of fraternal love, so as

# 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.)

No. 29.

March 15, 1895.

Registered for transmission abroad

PUBLISHED AT THE "ORATORIO SALESIANO,"—VALDOCCO, TURIN, ITALY.

## THE SALESIAN CONGRESS

AT BOLOGNA.

THE promoting Committees formed in Bologna for the organisation of the general Congress of the Salesian Co-operators, are giving a splendid example of zeal and activity. The work of preparation is being pushed forward with intelligent study and diligence; and if we are to judge from preliminaries, we may confidently expect to see the Congress crowned by a most brilliant and consoling success.

In order to attend more punctually and competently to the several duties devolving upon it, the central Committee has formed its members into five distinct Commissions or Sub-committees under the following classification:—

- 1.—Commission for selecting and preparing the *Aula* of the Congress.
- 2.—Commission for collecting contributions in defrayal of the necessary expenses; and obtaining reduced railway fares for the congressists.
- 3.—Commission for securing hospitality for the Cardinals, Archbishops, Bishops, and other dignitaries invited to the Congress.
- 4.—Commission for drawing up and communicating all matters of general interest, bearing on the Congress.
- 5.—Commission for regulating the religious functions in conformity with the programme; and organising an *Accademia* or *Conversazione* in honour of the Congress.

Each Commission holds frequent sittings; and, from time to time, they all unite in general assemblies, to report progress, and

to obtain through the observance of their reciprocal obligations, a state of concord and well-being for all. He made the workman conscious of his dignity, but at the same time, neglected not to teach him concerning his duties. He attended to the Christian education of children, so that they might worthily correspond to the hopes of Religion and Fatherland. He sent forth his missionaries to evangelise barbarous peoples, that they, too, might learn to know Jesus Christ and the true civilisation which He brought upon earth. In fine, he extended his paternal care to the poor emigrant, so that through the comforts of religion, he might feel less bitterly his exile from all he holds most dear upon earth.

This religious and social apostolate sprung from a very humble beginning; but its admirable growth—the rapidity with which it has been extended to every land by the Salesians and their Co-operators—may well infuse new hope and courage into the hearts of those whose dark forebodings make them tremble for the future of our social institutions; while it splendidly attests to the eternal and Divine vigour of the Catholic Church, which is always prepared to bring to the aid of society, according to the particular requirements of the times, the most opportune remedies for the ills that afflict it.

Now, we are intimately convinced that to make known and propagate the spirit that animated Don Bosco—to instil it into the hearts of all, and especially of the Salesian Co-operators—to multiply the Salesian institutes—is a work most eminently corresponding to the needs of our own days, and, therefore, worthy of the highest commendation.

But this is precisely the object of the first International Congress of the Salesian Co-operators, to be held in Bologna on the 23rd, 24th, and 25th of April next. The design of this general assembly, blessed by his Eminence our Cardinal Archbishop, was by the undersigned committee presented to Don Bosco's Successor, the Very Rev. Michael Rua; and he has been pleased to reply to us in terms of the most unqualified approbation and heartiest encouragement.

Some Cardinals, several Archbishops and Bishops, not a few illustrious personages, both lay and ecclesiastic, will grace the Congress with their presence, and bring the light of their experience and wisdom to bear, in a manner essentially practical, on questions regarding the religious and moral amelioration of the masses.

The Congress will be under the honorary presidency of his Eminence Cardinal Domenico Svampa, Archbishop of Bologna; the effective presidency being sustained by the Very Rev. Don Rua, successor to Don Bosco. Bologna, renowned for her hospitality, will welcome with reverence and joy all who come to participate in the projected Congress.

As for ourselves, we have entered upon our self-imposed task with enthusiasm and full confidence in God. In order, however, to insure the complete success of this grand and salutary undertaking, we must ask the cordial co-operation of our Salesian confrères, and of all those intelligent citizens, who from a revival of religion, rightly and justly conceive brighter hopes for the future of our country.

Moved by these considerations we earnestly beg you to grace by your presence the first Congress of the Salesian Co-operators. Allow us also to beg you to concur in giving



DON GIOVANNI BOSCO,  
Founder of the Salesian Society.

convenient publicity to the announcement of this important event; to make known as far as possible its object, its social importance, and the excellent results that are expected to accrue from it; to procure numerous adherents, collect offerings for the defrayal of expenses, obtain prayers,—in a word, concur in helping us in any way whatsoever. On this occasion we turn equally for assistance to ecclesiastics and lay-men, rich and poor, young and old, for the object we have in view is of universal interest and utility.

With the most profound respect we profess ourselves,

Dear Sir,

Your devoted Servants,

The Members of the Organising Committee:

(Signed)

✠ NICOLA, Titular Bishop of Sebaste, Vicar-General of Bologna, *President*.  
 ZANASI, Monsignor Can. Evaristo, Archiepiscopal Chancellor, *Vice-President*.  
 SASSOLI-TOMBA, Marquis Comm. Att. Achille, *Vice-President*.  
 CARPANELLI, Dr. Giacomo, *Secretary*.  
 SASSOLI DE BIANCHI, Marquis Dr. Giuseppe Guido, *Under Secretary*.  
 RIGHI, Raffaele, *Cashier*.  
 Acquaderni, Count Comm. Dr. Giovanni.  
 Ambrosini, Att. Raimondo.  
 Apparuti, Canon Carlo.  
 Bacchi, Prof Dr. Don Vincenzo.  
 Bentivoglio, Count Eng. Annibale.  
 Bernardi, Dr. Cav. Antonio.  
 Bevilaqua, the Duke of.  
 Bianciani, Dr. Francesco.  
 Cavalletti, Dr. Primo.  
 Crispolti, Marquis Tommaso.  
 De Maria, N. U. Cesàri Francesco.  
 Donini, Eng. Cav. Luigi.  
 Farnè Giovanni.  
 Filippetti, Eng. Giovanni Battista.  
 Foresti, Cav. Giambattista.  
 Gaiani, Prof. Dr. Don Pietro.  
 Gallini, Canon Prof. Dr. Carlo.  
 Giovannini, Monsignor Enrico.  
 Gazia, Canon Gaetano.  
 Gialandi, Eng. Giuseppe.  
 Hercolani, Prince Filippo.  
 Laghi, Paolo.  
 Lodi, Canon Prof. Dr. Ettore.  
 Marsigli, Marquis Annibale.  
 Malvezzi-Campeggi, Marquis Girolamo.  
 Malvezzi-Campeggi, Marquis Cav. Francesco.

Moruzzi, Agostino.  
 Nardi, Dr. Don Giovanni.  
 Ottani, Luigi.  
 Pedrelli, Dr. Don Luigi.  
 Peli, Att. Pompeo.  
 Ranuzzi De' Bianchi, Mousignor Count Amedeo.  
 Ranuzzi, Count Vincenzo.  
 Reggiani, Att. Lorenzo.  
 Romagnoli, Canon Prof Augusto.  
 Rossi, Att. Annibale.  
 Rossi, Eng. Enrico.  
 Rossi, Count Comm. Giuseppe.  
 Scarcelli, Marquis Antonio.  
 Toselli, Padre Domenico, O. P.  
 Venturoli, Comm. Dr. Marcellino.  
 Zacchia Rondinini, Marquis Luigi.  
 Zucchelli, Cesare.

---

APPROBATION OF HIS EMINENCE  
 CARDINAL SVAMPA.

---

While we accept the honorary presidency of the first Congress of the Salesian Co-operators in the city of Bologna, we endorse with pleasure the present invitation of the organising committee; and upon all those who will give their adherence thereto, we invoke the most copious blessings of Heaven.

✠ DOMENICO, CARD. ARCHBISHOP.  
 Bologna, 10th Jan., 1895.

---

DON RUA ACCEPTS THE EFFECTIVE  
 PRESIDENCY OF THE CONGRESS.

---

The Committee formed for organising the Salesian Congress having sought Don Rua's approbation for the projected assembly, and begged him to assume the effective presidency thereof, he replied to their President, the Right Rev. Monsignor Nicola Zoccoli, in the following terms:—

Turin, 2nd December, 1895.

MY LORD BISHOP,

**Y**OUR revered communication, addressed to me on the 27th of November, and bearing the signatures of such a choice selection of illustrious personages, has been

to myself and my confrères a source of the greatest consolation and pleasure. From our heart we offer thanks to God for the happy inspiration of a Salesian Congress in the renowned city of Bologna; and, at the same time, we beg leave to express the sentiments of our liveliest gratitude to your Lordship and to all those who have united with you in this beautiful project. We particularly desire, moreover, to present our most cordial thanks to his Eminence Cardinal Svampa, your venerated Archbishop, for the expressions of singular bounty which he deigned to add to your Lordship's letter. May I trespass so far on your goodness as to beg your Lordship to participate the expression of our gratitude to the other Members of the Committee and especially to his Eminence Cardinal Svampa!

Your Lordship can scarcely imagine what pleasure I feel in approving your praiseworthy undertaking. In doing so, I beg also to assure you of my most cordial support, and shall not fail, as far as it lies in my power, to keep our Co-operators informed

as to the progress of your zealous labours. If, moreover, it be deemed convenient that I, as Superior of the Salesian Society, should assume the effective presidency of the Congress, I suppose I must accept your kind appointment, though I do so with some hesitation, notwithstanding my confidence in the support of your active Committee, and the kind forbearance of our good Co-op-

erators and all those who will take part in the Congress.

We confidently trust that from the reunion of men of good-will, such as the Salesian Co-operators are, abundant fruit will result for the good of souls; and a new and powerful impulse will be given to the cause of the Christian education of youth, which, in itself, embraces the true regeneration of society, as you very appropriately pointed out in

your Circular Letter. To this end, then, we most earnestly recommend the project to God, the Author of every good; recurring also to the special protection of our glorious Patron St. Francis, and the powerful intercession of Our Lady Help of Christians, who, as she always sustained our venerable Father Don Bosco in all his works, will deign, we firmly hope, to take under her especial patronage this first Congress of his Salesian Co-operators.

Accept the expression of my dutiful respects, while with profound veneration, I beg to remain, etc.

MICHAEL RUA.



The Right Rev. Monsignor ZOCCOLI,  
President of the Organising Committee of the Salesian Congress.

## THE SALESIANS IN PORTUGAL.

“Our Co-operators will be glad to learn,” writes Don Rua in last year's Annual Report, “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."

Writing from Braga, the superior of the new Salesian Institute sends the following interesting particulars to our Father General:

BELOVED FATHER,

**I** did not write to you immediately after my arrival here, because I wished to be able to say something about my surroundings, and to give you an idea of the condition of our new home, *S. Cayetano's College*.

From Barcelona we proceeded *via* Madrid and Salamanca, arriving at Braga after two days.

It was evening. At the railway-station we were warmly received by the *alumni* of the San Cajetan College in full muster, having at their head the worthy founder of the institute, the Rev. Dr. Don Francisco da Cruz. Several other priests and lay gentlemen were also there to welcome us; and curiosity drew a large crowd of people desirous to see what the Salesians were like—those Salesians who were so anxiously expected by all and so frequently before the public in the columns of the local Press. The College buildings were brilliantly illuminated, and our arrival at the portal was hailed by a triumphal march played by the band of the institute. Amongst all the liveliest joy prevailed, and the most cordial expressions of esteem and attachment greeted us on every side.

From the foot of the altar, where we all had gathered in thanksgiving before the Most Blessed Sacrament, I addressed a few words to those present, thanking them most heartily for the cordial reception accorded us, and presenting Don Rua's kind regards in his own name and also on behalf of the whole Salesian family. I also briefly touched upon our object in coming to this Catholic country, *viz.*, to be the friends rather than the superiors of those good boys, and the collaborators of those excellent persons who

have founded and, up to the present, sustained the Institute of San Cajetan.

I have said *good boys* and *excellent persons*; and, in fact, the hundred and forty boys now in the institute—students and artisans, the latter being tailors, shoemakers, and carpenters—are really very good indeed, and reflect great credit upon their excellent masters, and particularly upon their saintly Rector, Father Francisco da Cruz, whose eminent virtue and piety have gained for him among this population, in the comparatively juvenile age of 34 years, the beautiful title of "Holy Father Francisco." And truly, he is a perfect model of humility, obedience, and piety: his presence alone is a source of perpetual edification. Ever since our arrival he professes himself by word and deed our most devoted subject, and so prompt is he in obeying our slightest wish, that we are often obliged to blush for our own imperfections. With this living saint by our side surely we can face our labours without fear. May our good Lord console him, and restore him to health if such be His holy will.

It were vain to dwell on the exaggerated fame that has preceded us here—the high estimation we are held in by all, and the implicit confidence with which *miracles* are expected from our work. Since our arrival we have been overwhelmed with attentions. Yesterday we had the honour of receiving all the lady members of the local branch of the Apostolate of the Sacred Heart; to-day the seminarists—upwards of a hundred clerics—and their venerable Rector kindly called upon us; several other institutes have also visited us; illustrious ladies and gentlemen likewise, and a great number of the local clergy. Many of these persons have spoken to us about the foundation of other institutes which they are desirous of placing in our hands;—nay, they are willing to pay travelling expenses for as many Salesians as Don Rua may be disposed to send to Portugal! To-day I see announced in one of the papers that Padre Sebastiano Vesconcellos of Oporto is coming to Braga to visit the Salesians; it is he, if I mistake not, that so eagerly desires a Salesian Institute in that important town.

For our own part, we have not neglected to pay such visits as were incumbent on us through duty or courtesy. And first of all, we waited upon his Grace the Primate, who received us most cordially and requested us to convey his regards and best thanks



to Don Rua. With our earliest opportunity we shall go to Lisbon to pay our dutiful homage to the Apostolic Nuncio.

Commend us, dear Father, to the Lord and to the special protection of Mary Help of Christians; bless us all, and particularly,

Your dutiful Son,

PIETRO COGIOLO.

---

## NOTES FROM OUR MISSIONERS.

---

### TWO NEW FOUNDATIONS IN THE REPUBLIC OF VENEZUELA.

---

Notes by the Way.

VERY REV. FATHER RUA,

**W**E have arrived safe and sound at our destination! Mary Help of Christians, under whose patronage we set out, protected us all through our journey.—I cannot help recalling the emotions we felt as we left her Sanctuary at Turin whence so many of our companions have gone forth to labour in the New World. How our hearts did throb at the touching farewell given us by the venerated Archbishop of Turin and our beloved Superiors, and again as we saluted our dear friends who crowded on our way before the doors of the Sanctuary! At the railway station of Porta Nuova we bade farewell to Don Tomatis and the other confrères who were going to Chili; a moment afterwards we were in the train and speeding fast away from Turin, from our dear Oratory, and from Don Bosco's hallowed tomb, to which, even then, we sighed forth a loving salutation.

At eleven o'clock at night we arrived at San Pier d'Arena, where we were warmly welcomed by our confrères, and where, next morning—All Saints' Day,—we celebrated Holy Mass in our Church of San Gaetano. In the evening we were on board the *Rosario*, a small steamer of the "La Veloce" Company, which started about five o'clock and soon carried us far from stately Genoa and Italian soil.

We enjoyed a most favourable passage from Genoa to Barcelona, at which place we anchored beneath the colossal monument

raised to Christopher Columbus. Our company went on shore and immediately started for the Salesian Institute of Sarrià, where we passed a few pleasant hours, surrounded by our Spanish confrères and entertained by the sweet strains of their charming band.

After dinner we returned to our ship, and in a few days arrived at Teneriffe. Whilst passing through the Straits of Gibraltar we fell in with a good number of steamers, but as ours was quicker than the others we soon out-distanced them all. In the evening of the 8th of November the shores of Europe faded from our view, as our ship advanced into the Atlantic. The first encounter with the broad ocean brought on a pretty general attack of sea-sickness, amongst the victims being all our dear companions except the writer and Don Savoia, who remained undaunted to the end. As the *Rosario* is a long narrow vessel, she is sensible to every puff of wind or slightest motion of the waves, so that almost all through the voyage she continued her lurching habits to the great distress of the passengers. Then, tropical rains forced us, at times, to retire to our cabins, where the heat and bad air increased the nausea of those who were already suffering from sea-sickness. We arrived, however, at Guaira without any other serious inconvenience, on the morning of the 19th of November.

During the voyage we were able to say Mass and give holy Communion almost every day. Besides the Salesian Missionaries and our dear friend Don Victor Julio Arocho, there were four priests—one a native of Piedmont, two from San Calocero's College in Milan, and a Jesuit Father,—twenty Capuchin nuns from Germany, and eighteen Sisters of St. Anne from Barcelona. On Sundays, Mass was said in the open air on deck, while the harmonium was played and hymns were sung. The passengers of every class assisted at the Holy Sacrifice with recollection and much pleasure. As there were several among the passengers who knew how to play the violin, guitar, mandolin, and flute, concerts were organised, and the evenings were thus passed in harmless amusements.

The captain, moreover, was very courteous, and used often to invite us to his cabin, and talk over his experiences with us. In this manner our voyage passed quickly enough, and we soon found ourselves bearing down upon the American coast-line.

**Cordial Reception — We visit the Tomb of our Confrère Giuseppe Eterno.**

On landing in the port of Guaira, we were welcomed by the clergy and a representative number of the Catholics of the city, to the sound of music and the joyous ringing of all the bells of the town. We proceeded to the church where a solemn *Te Deum* was sung, and Benediction of the Most Blessed Sacrament given. The parish priest ascended

the pulpit and, in touching words of thanksgiving, spoke of our arrival and of the amount of good which they hoped from our presence. In the evening a similar reception was given us in the Church of Maiquetia, where repose the earthly remains of our lamented confrère Giuseppe Eterno. The tomb is carefully attended to and religiously cherished by the people of the neighbourhood. After the solemn function in the church, the good priest of the place escorted us in a carriage to the hospital, where in 1890, our dear brother breathed his last. Here we had the pleasure of seeing and

thanking the good Sisters who assisted him and surrounded him with such loving care in his last moments. We afterwards went to the cemetery where the exequies were sung in suffrage for his soul.

The parish priest insisted upon our supping with him; and in the meantime the population improvised a reception, with fireworks and other marks of public rejoicing. On our return to Guaira we passed the night in the

Grand Hotel Nettuno, the proprietor being the brother of one of our most zealous Co-operators in Venezuela, Canon Arteaga, D.D.

At 8 o'clock on the following morning, accompanied to the railway station by several ecclesiastics, we left Guaira *en route* for Caracas, where we arrived after a journey of two hours and a half through a most picturesque landscape of lofty mountains and deep precipices. At the station of Caracas we received a cordial and enthusiastic welcome from the population, the clergy, and the Canons of the Cathedral, to which place we were conducted in carriages. The Very Rev. Canon Arteaga delivered a touching address suited to the occasion; the *Te Deum* was sung, and Benediction of the Most Blessed Sacrament was solemnly imparted. After the religious function we were sumptuously entertained at the College of the Sacred Heart.

**En Route for Valencia.**

And now the hour of separation had come for our little party: four were destined for Caracas, and were already at home; the re-

maining four of us returned to Guaira that evening, and going on board, pursued our journey on to Puerto Cabello, where we arrived next morning. We then started by rail *en route* for Valencia, receiving a deputation of ecclesiastics from that city on the way, in whose company we continued our journey.

The station at Valencia was crowded, and our reception most hearty and enthusiastic.



THE TOMB OF GIUSEPPE ETERNO, SALESIAN MISSIONER:  
Erected to his Memory by some pious Venezuelans.

A long file of elegant carriages accompanied us to the Church of the Good Shepherd where our dear friend Don V. J. Arocho delivered a splendid address of welcome. Once more the Hymn of Thanksgiving was solemnly sung and Benediction of the Most Blessed Sacrament given, amidst the joyous ringing of all the bells as is the custom in these parts. At the conclusion of the function we were conducted to our temporary home which we found neatly prepared for us.

Thus I have tried to give you, briefly and hurriedly, a little news about our journey. It now remains for us to return infinite thanks to God and to Our Lady Auxiliatrice, Who have guarded us on our way.

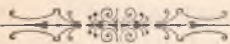
I should also like to have some means of attesting our gratitude to the Most Rev. Archbishop Crispoli Uzcáteque, to his Grace's Vicar-General, the Right Rev. Bishop of Mérida, to the Very Rev. Dr. Don Arteaga, to Don Arocho, and to all the other zealous ecclesiastics and Salesian Co-operators in Guaira, Caracas, and Valencia, who joined in giving us such a cordial and enthusiastic welcome.

Coming now to our needs, I must say that the house we inhabit at present, although in good order and well planned for accommodating a family, is by no means adapted for a hospice; so it will be necessary for us to procure another one. The applications to have boys admitted are very numerous: the enthusiasm amongst all is extreme. We grieve to think that we are so few, and that we cannot therefore realise the general expectations. We put our whole trust, however, in God and the aid of Mary Help of Christians, and in the prayers which our confrères and friends will raise to Heaven for us.

Bless us all, beloved Father, and especially him who begs to profess himself

Your most humble son,

F. A. BERGERETTI,  
Salesian missionary.



### THE SALESIAN MISSIONARIES IN BRAZIL: A NEW FOUNDATION AT PERNAMBUCO.

In November last a few of our Missionaries left Turin *en route* for Pernambuco in Brazil, where they arrived on the 10th of December, and have since inaugurated an Oratory and Workshops for the poor children of that

district. Writing from this place, Father Sironi sends the following particulars to our Superior General:—

#### The New Institute and its Surroundings.

Pernambuco, 23rd December, 1894.

VERY REV. FATHER RUA,

**A**FTER a most prosperous voyage, which we attribute to the efficacy of your prayers and those of our other confrères, we arrived at our destination on the 10th of this month. We were received with the utmost kindness by those benevolent persons who have taken so deep an interest in the coming of the Salesians to this city.

As the ship by which we sailed remained a considerable time in port, our confrères destined for Chili were able, to their great delight, to visit our new home. It is at a short distance from the port, and in a position which is at once healthy and well adapted for a Sunday Oratory. The building contains large and well-ventilated halls, and is surrounded by extensive play-grounds, well studded with trees which afford an admirable shade. There is also a garden about four acres in extent, with a good variety of fruit-trees.

Dr. Charles Albert Meneses—a man of edifying piety and our principal benefactor—when placing us in possession of our new home, said in a voice audible to all present: “This is Don Bosco’s House.” However, up to the present, owing to the absence of a few benefactors, the deeds of conveyance could not be drawn up, but we hope that the delay will not be very long.

To our great delight we found an altar here, so that with the vestments, the chalice and the pyx which we received from Providence, we were able not only to arrange a chapel, but also to begin at once to fulfil all our religious practices in common. We can receive Holy Communion daily, and pay frequent visits to Jesus in the Blessed Sacrament; and this we all do.

We are now in the midst of Summer, in the most beautiful part of the dry season. The heat however, is not so very excessive, being sensibly tempered by continual breezes, by the natural freshness of the nights (which are here, even in mid-summer, equal in length to the days), and particularly by our being in the immediate vicinity of the sea, which at high tide comes quite close to the wall of our garden. Hence, though the climate

is said to be very unfavourable to Europeans, we are becoming quite accustomed to it. So far our appetite has not failed, and our thirst, which was so intense when we first arrived, is now much less annoying. The rainy season begins about the middle of March, and lasts some four months.

The city of Pernambuco is densely populated, the inhabitants amounting to some 200,000 souls. The great majority are blacks who are, generally speaking, of a quiet and naturally good disposition, but exceedingly ignorant, especially regarding the truths of our Holy Religion. In the whole place there are only forty priests, comprising Capuchins, Carmelites, Lazarists, and Franciscans. The Diocesan Seminary has only thirty clerics—theologians, philosophers, and students of the lower classes all summed together. His Lordship the Bishop is greatly rejoiced at our coming; he immediately paid us the honour of a visit, and says that he expects great things from the Salesians.

#### An Edifying Establishment.

Our Rector is now on a round of visits to our Co-operators, who are very good, and greatly attached to Don Bosco's memory and his works. They also show great confidence in his sons, and are well-disposed to help them. Our most conspicuous benefactor here is Dr. Meneses, whose zeal in every good work is surpassed only by his generosity and his particular devotion to the Sacred Heart. His conversation is animated by a religious spirit; his rooms are adorned by religious pictures: the Sacred Heart, the Holy Family, and St. Aloysius; also Don Bosco's effigy smiles from the wall. The best apartment in his large cotton manufactory is a rich and devotional chapel, dedicated to the Sacred Heart, where all his workmen can perform their religious duties, there being a resident clergyman who exercises his sacred ministry and celebrates Mass daily for the *employés*. By this means, the good proprietor assured us, there is no difficulty in maintaining perfect order in this vast establishment, the work is more diligently performed, and the workmen live on terms of the most cordial good-will and harmony. What an edifying contrast to many European manufacturing centres, where, through the systematic exclusion of every religious practice, vice reigns supreme, and strikes and revolt are daily becoming more frequent!

But what about our own prospects, and the mission we have come to Pernambuco to perform? Our Rector, in unison with our local benefactors, has decided to open a Sunday Oratory towards the end of January, and in February, a college capable of admitting some sixty boarders. With a few alterations the building will easily lend itself for this purpose; as also for the large workshops we have in contemplation, as soon as we can turn our attention to them. In the meantime we are diligently studying the language of the country—Portuguese—our teacher being our Rector himself.

Receive the filial homage of your children of Pernambuco, whilst respectfully kissing your hand I profess myself,

Your dutiful son,

CLELIO SIRONI,  
Salesian missionary.



## FAVOURS AND GRACES

OBTAINED BY INVOKING

## MARY HELP OF CHRISTIANS.

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

**Restored to Health.**—To my many obligations of gratitude towards Our Lady Help of Christians, another has been recently added, namely, the recovery of my father from a severe attack of pulmonary disease, at the advanced age of 74. For some days our heart was tortured with fear, but we never abandoned the hope that the prayers of Don Bosco's children united to ours would succeed in drawing upon us the "eyes of mercy" of our most benevolent Mother Mary. Nor did we hope in vain; and we now join in a hymn of gratitude to the Blessed Virgin, who has deigned to console us by restoring to us our beloved father from the brink of the grave.

I, too, have been suffering from an internal complaint, and for years have been afflicted by ill health. So, while praying for my father, I have also invoked the advocacy of Our Lady Help of Christians for myself, with the result that she has restored me to almost perfect strength and vigour, for which I shall always cherish a special love and devotion for our Heavenly Benefactress.

—M. CIVALLERI, *Peveragno*.

\* \*

**Confidence Rewarded.**—Towards the end of last year, our only son, writhing under the influence of a deadly malady, seemed already past all earthly hope and aid. In the excess of our grief, we had recourse to the Blessed Virgin Auxiliatrice with a Novena of prayers and a small alms. O, benevolence of Mary! Our poor child, after lingering for some days between life and death, began to recover, to the astonishment of us all, not excluding the doctor. Evviva Mary Help of Christians!

—MR. & MRS. ALBERT PERATONER,  
*Bassano*.

\* \*

**“A Miracle Obtained”**—The Blessed Virgin draws no geographical lines in the distribution of her graces, and even in these far-off regions—in this country infected by Islamism—she proves to all who invoke her with faith, that she is the true Help of Christians.—My sister was suddenly taken ill of a nervous malady, and the doctor's prescriptions seemed rather to aggravate her illness than to bring her any relief: she lay in imminent danger of death. Having read in the *Salesian Bulletin* of the numerous miracles which the Blessed Virgin obtains every day from God, I turned with confidence to this merciful Mother, hoping to obtain a miracle through her protection. And, in fact, I did obtain a miracle: in two days my sister was perfectly recovered. Thanks be given God; thanks to Mary Help of Christians—may she continue to extend to our family her powerful protection.

—G. DESCOVICH, *Aleppo*.

\* \*

**Cancer Cured.**—Domenico Bedeschi of Castle of Granarolo, near Faenza, feels it his duty to render public thanks to Mary Help of Christians, through whose intercession he has been saved from imminent danger of death. Being afflicted, at the

advanced age of seventy, by a cancer on his foot, which had been several times operated on by the surgeon's knife without obtaining the desired result, little or nothing remained for him to hope from the saving art. In this extreme with lively faith he abandoned himself entirely to the protection of Our Lady Help of Christians, in whose honour he commenced a fervent Novena of prayers. Now, as the Novena was drawing to a close he felt in himself the first symptoms of recovery, which was shortly afterwards effected full and complete. Having promised to have the grace published in case he should have the good fortune to be considered worthy of it, he now fulfils his duty, while he attests to the Holy Mother of God and Help of Christians his eternal gratitude and devotion.

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:—

Mary Cavallero di Matteo, Carmagnola; Joseph Carletta, Bianzè; Concetta Maria, Burgio; John Foscari & Philomene Demarchi; Mary Taricco, Novello; Clothilde Quarelli, Turin; John Baptist Chiavarino, Castelrosso; Clementina Venturini, Bagnone; The Rev. Joseph Sampó, Centallo; Angela Mazza, Genoa; Luigia Novelli, Turin; Julia Berlino, Villa Stellone; Catherine Cagnardi, Lemme; Peter Careglio, Vezza d'Alba; The Rev. Francis Naccari, Chioggia; A. M., S. Maurizio; The Rev. Prizio Lanzi, Sesto Cremonese; Mrs. A. Chionio, Nizza Monferrat; Dr. Joseph Broli, Cremona; Isabella Calcagno; N. N., Prasco d'Acqui; Mary C., Dolceacqua; Angelica Fumea, Como; Teresina C., Montecchio Maggiore; Rev. Francis Brusa, Lugano; E. G., Voghera; The Rev. John Mellano, Borgo S. Martino; Fr. R., Blumenau; Felice Avio, Arquata Scrivia; The Rev. Gerald De Feo, Omignano; Catherine Ellena, Turin; Mrs. Edvige Pasqual-Brocca, Turin; Anthony Tunesi, Verzusca; P. G. B., Buia; A Salesian Missionary, Quito (South America); Joseph Motura, Villafranca (Piedmont); Caroline Revelli; Joseph Fossati; The Rev. John Daverio, Arnate; Dominica Motura, Villafranca (Piedmont); Joseph Quarrone, Valfenera; Sabina Piglia, Zanco; Theresa Berra; Bruno Martini, Condove; Teresina Davico, Cumiana; Mrs. Josephine Bono, Turin; Mary Torchio, Vinovo; Sophia Torreri, Cornegliano d'Alba; Mary Peyretti, Quargnento; The Sisters Grosso, Cuorgnè; Theresa Lenti, Turin; Joseph Viotto, Scalenghe; Alessandro Longo Vascchetti, Carmagnola; Mary Massimino, Turin; Francis Maletti, Cumiana; Francis Severo, Nachelino; Mary Ceretti, Mongrando; Mrs. Ariana,

Bianzè; Mary Carletta; Felicity Sciar, Ceva; John Manassero, Turin; Mrs. Lenti, Turin; Joanna Giordano, Vinadio; Andrew Arduino, Valfenera; Lucy Grana, Valfenera; Lawrence Canta, S. Damiano d'Asti; Vincent Gambino, Poirino; Theresa Berutti; Eugenia Bognone; Anne Fornasari, Pagno; Anne Casassa; Clothilde Visetti, Turin; Joanna Testa, Monticelli d'Alba; The Sisters Ubertis, Borgo S. Martino; Florio N., Borgo S. Martino; Peter Rolando, Ceserole (Reale); Margaret Franco, Montà d'Alba; Dominica Viariggi, Castiglione; John Viariggi, Castiglione; The Rev. John Penunti, Gorgonzola; Francis Davico, Settimo Torinese; Mary Forcherio, Turin.

### DEATH OF THE REV. FRANCESCO DALMAZZO.

It is with deep regret that we have to record the death of our dear confrère Don Francesco Dalmazzo, Rector of the Episcopal Seminary of Catanzaro in Calabria. The sad event, which took place on the 10th inst., is all the more keenly felt by his friends and relatives, from the deplorable circumstances that have accompanied it.

On the 27th of February a telegram brought us the shocking news that Don Dalmazzo, refusing to betray his duty, had fallen that evening a victim to an assassin's hand, being mortally wounded by a ball from a revolver. Indescribable was the horror produced by such news upon his confrères, his relatives and all those who had the pleasure of knowing him. At first, the doctors did not lose all hopes of saving him; and we fervently prayed that it might please the Lord to spare to our Society a life so precious. But the wound was fatal, and after lingering between life and death for ten days, poor Don Dalmazzo rendered his soul to God. His first words, after receiving his death-wound, were of pardon for his assassin; and this, we trust, is a pledge that God has already received him into His mercy.

Don Francesco Dalmazzo was born at Cavour, in Piedmont, on the 18th of July, 1845. As a boy he entered the Oratory at Turin, to complete his classical studies; and witnessing the marvels which were being wrought around Don Bosco in those days, he longed to remain with him, so that he, too, might contribute his mite to the great work which the man of God had conceived. And his co-operation was certainly of no mean order. For, brilliantly endowed as he

was, while studying philosophy and theology he discharged with honour the duties of professor in the Elementary, Secondary, and Classical courses; and in 1868, after a splendid examination, he was proclaimed Doctor in Belles Lettres at the University of Turin. In that year also he received Holy Orders. In 1872 Don Bosco appointed him Rector of the Salesian College at Valsalice, where he remained until 1880. From 1880 to 1887 he was Rector of the Church of the Sacred Heart, and Procurator-General of the Salesian Society, in Rome. Towards the end of 1887 he was sent on a special mission to London, to treat of the foundation of a Salesian House in that city. On his return he was appointed Rector of the Church of St. John the Evangelist in Turin, in which office he continued until 1894. Everywhere he excited the admiration and sympathy of all who approached him or came within the circle of his influence.

Seconding the wishes of his Lordship the Bishop of Catanzaro, Don Dalmazzo was sent, in the beginning of the current scholastic year, with other Salesians to assume the direction of that venerable Seminary, to which, in a few months, he succeeded in adding a small college; and where, alas! a tragic end was awaiting him. During the ten days which he survived his fatal injury, he edified everyone by his piety, his spirit of charity and forgiveness, and his calm resignation. Fortified by the last rites of our holy Religion, and dying a martyr to duty, we may firmly hope that his soul is already in the enjoyment of eternal bliss.—R.I.P.

Not a few of our friends and Co-operators have sent us letters of condolence for the great loss our Society has sustained by the untimely death of Don Dalmazzo. To all we beg to renew the expression of our heartfelt thanks and gratitude; while, as a tender tribute to the memory of the dear deceased, we wish to render public the touching words of consolation which his Grace the Archbishop of Rossano has addressed to our Superior-General:—

*Very Rev. Don Rua.*

*The sacrilegious crime perpetrated against one of your dear sons, which ended in so sorrowful and fatal a catastrophe, has touched my heart so profoundly that my pen is unable to give expression to my feelings. Adorable*

judgment of God! A baptism of blood was needed that Calabria might learn to know the Salesian Family. But how cruel is the blow—how bitter to the heart of your Paternity!

Don Dalmazzo, we may hope, is in Heaven, a martyr to duty and charity. His resignation in death, and the pardon he freely gave to his murderer, have opened for him the gates of Paradise. But, alas! the more his virtue in the cruel sacrifice shines forth in its splendour, so much the more profound is our grief at losing him; and the iniquity of him who has dared to snap the thread of this precious existence, stands more glaringly forth in all its repulsive hideousness.—May God show mercy to his unhappy murderer, and comfort your Paternity and the desolate confrères of the deceased, and all who join in their grief.

Accept, Very Rev. Father, the expression of my sympathy as a token of that deep and lasting attachment which binds me to your Paternity, to the whole Salesian Family, and in particular to Don Dalmazzo, now in Heaven, whose memory shall ever remain impressed on my heart.

Yours most devotedly in the Lord

✠ DONATO M. DELL'OLIO,  
Archbishop.

---

APOSTOLIC LETTER  
OF  
HIS HOLINESS LEO XIII.

TO THE EPISCOPATE OF THE UNITED  
STATES OF NORTH AMERICA.

(Concluded from our Last.)

But, the Baltimore Council being over, it remained that the crown, so to speak, should be placed on the work; which could be scarcely better done than by the Holy See duly establishing an American Legation. Accordingly, as you know, this We regularly established, and by that step We wished, first of all, to show that in Our opinion and good will America held the same position and prerogatives as other States, especially those that are great and powerful. In the next place We were anxious that the bonds of duty and friendship which unite you and so many thousands of Catholics to the Apostolic See should be drawn more closely. In truth, the mass of Catholics not only felt that what We had done would be to their advantage, but, moreover, recognized that the measure was

taken in accordance with the usages and regulations of the Apostolic See; that is to say, the Roman Pontiffs, owing to the fact of being divinely entrusted with sovereignty in the administration of the affairs pertaining to the Christian religion, have been accustomed even from remote antiquity to send their Legates abroad to Christian nations and peoples.

This, moreover, they did not by any assumed but by a natural right, because the Roman Pontiff, on whom Christ has bestowed ordinary and immediate power over the Churches, both altogether and singly, and over the pastors and faithful, both collectively and individually (Conc. Vatic., Sess. IV, c. 3), since he cannot personally visit each region and discharge the pastoral office confided to him, is sometimes obliged, as duty of the service laid upon him, to despatch to different parts of the world, as necessities may arise, his Legates to take his place, correct errors, smooth difficulties, and promote the salvation of the people committed to them (Cap. un Extravag. Comm. de Consuet., lib. 1).

How unjust and false is the suspicion—if such a suspicion anywhere exists—that authority was given to the Legate to hinder the power of the Bishops. More sacred to none than to Us are the rights of the “Bishops whom the Holy Ghost hath placed to rule the Church of God,” and We both wish and ought to wish that they shall remain entire in every nation and in every region of the earth; especially as the dignity of individual Bishops is by its nature so bound up with the dignity of the Roman Pontiff that he who guards the one necessarily consults for the other. “My honour is the honour of the universal Church. My honour is the genuine vigour of my brothers. When due honour is not denied to each one, then I am truly honoured” (St. Gregorius, Epist. ad Eulog. Alex. lib. VIII, ep. 30). Wherefore, since it is the part and the duty of the Apostolic Legate, with whatever kind of power he may be invested, to carry out the orders and interpret the will of the Pontiff by whom he is sent, so far is he from causing any detriment to the power of the Bishops that he rather imparts support and strength to it; for his authority carries no little weight in maintaining obedience among the multitude, discipline and due respect for the Bishops amongst the clergy, mutual charity, with a close union of souls amongst the Bishops. This union, salutary and so much to be desired, since it consists particularly in harmony of sentiment and action, will assuredly have this result: that each of you will continue to occupy himself diligently with the administration of his own diocese; nobody will interfere with another in the work of ecclesiastical government; no one will inquire into the designs and acts of another; and disagreements being removed and attention towards each other being restrained, you will all endeavour by combining your strength to promote the dignity and the general welfare of the American Church. It is scarcely possible to say how beneficial this harmony of the Bishops will be, not only

to our own people, but, through the force of example, to others who easily recognise from this very proof that the Catholic Bishops are the true heirs of the Divine Apostolate. Moreover, there is another consideration of great importance. Prudent men agree, as We ourselves have already and most willingly declared, that a great future seems to be in store for America. Now We wish that the Catholic Church should participate in and promote this greatness which people foresee. We judge it right and fitting that with the Republic she should strive to advance at a full pace, that is, by making use of the opportunities which time brings; and at the same time that she should seek to aid the progress of the States as much as possible by her good works and her institutions. Both these things she will do the more easily and more thoroughly the better organised future times find her. Now what is proposed by the Legation about which We are speaking, or what object is it designed to attain except that of strengthening the organisations of the Church and making its discipline more secure?

Since this is so, We eagerly desire that day by day the Catholics should bear more and more in mind that they cannot better consult for their private welfare, nor deserve better of the public than by undeviatingly showing heartfelt submission and obedience to the Church.

However, on this point Catholics scarcely require to be exhorted, for it is their wont, of their own accord, and with a most praiseworthy persistency, to stand firmly by all matters Catholic. And it is a pleasure to record here one thing, and that of the greatest importance to the universal welfare, which in point of both faith and morality is, as is proper, holily maintained by you as a body, We mean the Christian dogma of the unity and perpetuity of the marriage tie; in which is supplied, not only in the home and on the hearth, but amid the varied civil relations of men one with another, the strongest bond of safety. Among your own fellow-citizens, even very many of those who differ from Us on other questions, admire and approve the Catholic teaching and the Catholic usages on this point, terrified as they are at the licence induced by divorce. And their judgment is formed not less by their love for their country than by their recognition of the wisdom of our teaching. For scarcely can there be thought of a more deadly pest to the State than that a man should desire to break that bond which, by Divine law, has been made lasting and indivisible. For by the permission of divorce the marriage contract is enfeebled and fickle, mutual love is weakened, pernicious incentives to faithlessness are supplied, injury results in the education and bringing up of children, occasion is offered for the destruction of home life, the seeds of discord are scattered among families, the dignity of woman is diminished and degraded, and she runs the risk of being cast off as soon as she has served as the instrument of man's lust. And since nothing is so potent to destroy families and break up the powers of

kingdoms as the corruption of morals, it is clearly seen that divorce is most inimical to the prosperity of families and of States (*Encyc. Arcanum*).

As to matters civil, it is a well-known fact, and a matter of experience, how vastly important it is in a popular Government such as yours, that citizens should display honesty and morality. In a free State, if justice be not generally displayed, if the multitude be not very frequently and diligently recalled to the precepts of the Gospel law, freedom itself may be a source of injury. And, therefore, those of the clergy who labour unto the instruction of the people should thoroughly treat of this question of the duties of citizens, so that all men may be persuaded and clearly understand that in every walk of social life, fidelity, abstinence, integrity must be shown forth; that what is unlawful in private affairs is unlawful in public. And relative to the whole of this subject, you know that there are very many instructions in the Encyclical letters which from time to time during Our long Pontificate We have penned, to guide and secure the obedience of Catholics. By word and in writing We have touched upon human liberty, the chief duties of Christians, civil principedom, and the Christian constitution of States, drawing Our principles as well from Gospel teaching as from reason. So that those who wish to be good citizens and observe their civic duties without prejudice to the faith, may easily take up their line of conduct from Our Letters. And, likewise, let the clergy be insistent in recalling to the minds of the people the Decrees of the Third Baltimore Council, especially those regarding the virtue of temperance, the Catholic education of youth, the frequentation of the Sacraments, and obedience to the just laws and regulations of the Republic.

And most diligent care must be taken lest anyone fall into error in regard to joining societies. And this we would have understood as relating to the workmen. Certainly they have a right—the Church admits it, and nature permits it—to enter together into associations to secure their own welfare. But it is of great moment with whom they join, lest, where they are seeking aids tending to their own advantage, there they may be jeopardising advantages far greater still. And the greatest safeguard against this danger is, for them to determine, themselves, that they will never allow, at any time or on any matter, justice to be infringed. If, therefore, there is any association which is directed by men not upholders of right nor friendly to religion, and which is hurtfully subservient to their direction, such association may do very great public and private harm; it can do no good. And, therefore, and as a consequence, it holds good that their duty is not only to avoid such societies as are openly condemned by the judgment of the Church, but such also as are considered suspect and dangerous in the opinion of men of prudent mind and especially in the opinion of the Bishops.



Nay, and this conduces much to safeguard the faith, Catholics should prefer to associate with Catholics, unless necessity compels them to act otherwise. And let them get the clergy or laymen, honourable and of weighty position, to preside over their associations; and following their counsels let them strive peacefully to consult for and to carry out such plans as shall seem reasonably expedient, after the model especially of those directive rules which We have ordained in Our Encyclical letter "Rerum Novarum." And let them never lose sight of this principle that, while it is just and desirable that the rights of the masses should be vindicated and preserved safe, their duties and obligations should not be kept out of sight; and these great duties are, not to seize what belongs to others, to leave other men free in the sphere of their own affairs, and to forbid no man to put out his labour where and when he chooses. You have seen things done last year, in your country, by violent crowds which should be a sufficient admonition to you that the boldness and atrocity of conflict is imminent even in American affairs. And therefore the very necessities of the times bid Catholics to strive for the tranquillity of the commonwealth, and for this end to observe the laws, to abstain from violence, and not to demand more than equity and justice allow. And great assistance can be rendered in furtherance of these views by those who devote themselves to writing, especially by journalists. And we are well aware that many able men do labour zealously in this field of work, whose industry rather merits to be praised than needs to be spurred. But as the thirst for literature and knowledge is so strong and widespread among you, and as from them may arise the greatest good and the greatest evil, you must strive, with all your power, to increase the number of those whose literary labours exhibit knowledge and good-will, who take religion for their guide and honour for their companion. And this seems the more necessary in America, where Catholics must live and associate with those of different creeds; a circumstance which calls from your people for the greatest prudence and the most singular and fervent fidelity. You must teach, admonish, and strengthen them, inciting them to zeal for virtue, to dutifulness towards the Church, in spite of so many stumbling-blocks. And it is a duty, and that a grave one, for the clergy to watch over these matters and to labour for their attainment; but the circumstances of place and time demand that journalists also, as far as they can and for the same reason, should strive to secure the same end. Still, let them seriously keep in mind that their writings, if not causing so much injury, will not effect so much good for religion if concord and unity of view be wanting among those whose efforts are directed towards the same object. Writers who wish to serve the cause of the Church and defend Catholic interests must strive shoulder to shoulder as one man: for those who waste their strength in disagreements are rather making war on us than repelling the

attacks of the foe. And just in the same way the efforts of writers change from being useful and fruitful to being injurious and calamitous whenever they presume to bring before the bar of their own judgment the counsels or actions of the episcopacy, casting aside due modesty, carping and criticising; nor do they recognise what great disorder, what great evils, thence arise. So let them keep in mind their duty, and not pass the bounds of moderation. For Bishops, placed as they are in a high position of authority, should receive that obedience and that honour which is due to, and in accordance with, the greatness and holiness of their office. And this obedience and honour, "which should be shown by all, should especially be shown by Catholic journalists, and shown that it may be an example for other men. For journals, whose very reason of existence is that they may circulate far and wide, fall daily into the hands of every chance reader and have deep influence on the opinions and morals of the people." We ourselves on many occasions have laid down the duties of a good journalist, and the Third Synod of Baltimore and the Archbishops who assembled at Chicago in 1893 agree in the same views and reiterate them. Therefore, let Catholics mark well these points of information, Ours as well as yours, and let them take it up as a first principle that the whole method of journalism must be put in accord therewith if they would do their duty as they should.

And now our thoughts turn to those who differ from us in faith; of whom many—who can deny it?—differ owing to their bringing up rather than willingly. How solicitous we are for their salvation; with what zeal we long for their restoration to the embrace of the Church, the common mother of us all, Our recent Apostolic Letter "Præclara" clearly showed. Nor are We without hope; for He looks upon them, whom all things obey, and who laid down His life "that He might gather together in one the children of God, who were dispersed." Surely we must not desert them, must not leave them to their views, but by gentleness and the greatest charity draw them to us, persuading them by all the means in our power to bring their minds to examine every point of Catholic teaching, and cast away their present opinions, which spring from prejudice. And in this, if the clergy and Bishops have the first part of the duty, the laity have the second, since they can further the apostolic efforts of the clergy by the purity of their morals and the uprightness of their lives. Great is the force of example, especially upon those who are earnestly inquiring for the truth and are leading virtuous lives from an inborn disposition towards goodness, as are many of your fellow-citizens. If, as ancient history witnesses, the spectacle of Christian virtues had such power upon the heathens, darkened as they were by deep-rooted superstition, is it possible for us to think that it will have no power to extirpate error from the minds of those who have been initiated into the mysteries of Christ?

A last word. We cannot pass over in silence those whose sad condition has long implored and demanded aid from apostolic men; We mean the Indians and the Negroes who lie within the territories of America, and the greatest part of whom have not yet shaken off the darkness of superstition. What a field for the labourer! What a multitude of souls waiting to receive the benefits purchased for us through Jesus Christ! Meanwhile, as a foretaste of heavenly gifts and a pledge of Our goodwill, We lovingly grant in the Lord to you, venerable brethren and to your clergy and people the Apostolic Benediction.

Given in Rome, at St. Peter's the 6th of January, Feast of Our Lord's Epiphany, in the year 1895, the 17th year of Our Pontificate.

LEO P.P. XIII.



## VARIOUS GLEANINGS.



### THE CATHOLIC CHURCH AND THE POOR.

"The Catholic Church," writes Mr. Walter B. Harte in a recent article in the *Arena*, "is the only one that is not ashamed to have poverty clinging to the skirts of its most beautiful temples, and although this bitter contrast is not that of an ideal state, still our meaning is clear—the Catholic Church is, and always has been, in closer touch and sympathy with the poor and miserable than the Protestant. The manifest military organization of the Catholic Church, and the intimate hold it has upon the imaginations of its people, prevent it from ever being seized with the complete lethargy that is practically making the Protestant churches merely social leagues among the rich, for the dissemination of a system of canting ethics, in direct contradiction to the teachings of its founder, from which the poor are turning heart-sick, disgusted, desperate.

"The writer," justly observes the Editor of the *Sacred Heart Review*, commenting on this last sentence, "betrays an ignorance of the Catholic Church when he ascribes its influence to its 'military organization'—whatever he may mean by that—and to its 'hold on the imaginations of the people.' The causes of its salutary influence are far other than these. Mr. Harte is right, however, in declaring that the Catholic Church pays especial care to the poor and miserable; and he makes another true statement when he says that 'it is the testimony of almost all who have seen any thing of the slums that the most active agent for physical and moral good is the humble Catholic priest, whose business is the welfare of his flock, and not the social ambition and the diplomacy needed to keep in the good graces of his deacons.'"

### PROMISES OF OUR LADY TO THOSE WHO DEVOUTLY RECITE THE ROSARY.

To those who recite my Psalter, I promise my special protection.

The Rosary will be a powerful weapon against the power of hell; it will root out vices, destroy sin, and subjugate all heresies.

He who calls me through the Rosary shall not perish.

Whatever you ask through the Rosary shall be granted.

Those who propagate my Rosary, shall be helped by me in all their necessities.

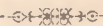
Devotion to my Rosary is a great sign of predestination.

Whoever recites the Rosary, devoutly meditating on its holy Mysteries, will not be cast down by troubles, nor perish by an unprovided death, but if he be a sinner, he shall be converted; if he is virtuous he shall increase in grace, and become worthy of eternal life.

Those who are truly devout in reciting my Rosary shall not die without the Sacraments.

I will deliver from Purgatory, in the space of a day, those devoted to my Rosary.

The true children of the Rosary shall enjoy great joy in heaven.—*From the Italian meditations on the Rosary.*



### NOTES TO THE READER.

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

Communications and offerings may be addressed to our Superior-General:

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

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

## The Salesian Bulletin

EDITORIAL OFFICE.—PUBLISHING OFFICE:  
*Oratorio Salesiano*, TURIN, ITALY.

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

**THE SACRED HEART REVIEW,**  
A Catholic Family Paper.

One of the brightest and most readable of our Catholic Magazines.

Recommended by the Ecclesiastical Authorities of New England and elsewhere; and by all commended for its clear, correct, moderate and dispassionate statement and discussion of the Catholic attitude on the burning religious and moral questions of the day.

Published every Saturday, under the auspices of the Clergy of the Archdiocese of Boston, by the Rev. John O'BRIEN.

Business department: 258 Washington Street, Boston, U.S.A.  
Yearly Subscription, Two Dollars.

**The Illustrated Catholic Missions.**

*Illustrated Catholic Missions* is an excellent monthly publication, full of interesting, edifying, and instructive reading and missionary enterprise; is well printed and beautifully illustrated.

Published at: 19, Henrietta Street, Covent Garden, London.

Annual subscription, Post Free . . . 3s.

**ST. JOSEPH'S ADVOCATE.**

An interesting quarterly illustrated record of Foreign Missions in connection with St. Joseph's Society of the Sacred Heart. For particulars write to the Very Rev. Superior, St. Joseph's College, Mill Hill, London, N. W.

**THE HARVEST:**

AN ORGAN OF CATHOLIC WORKS.

Printed in connection with the Salford Protection and Rescue Society.

Is a well-conducted and highly interesting illustrated monthly.

The cause of destitute Catholic children is very efficiently pleaded in its columns, and there is no dearth of bright and entertaining reading.

The HARVEST costs only 1s. 6d. a year, post free. Every Catholic family in Great Britain should subscribe for it.

Subscriptions to be sent to the Editor of THE HARVEST, Bishop's House, Salford.

**THE POOR SOULS' FRIEND**  
and St. Joseph's Monitor

A monthly Magazine, devoted, as its name implies, to the Interests of the Holy Souls in Purgatory. It pleads most eloquently the cause of the "Dear Ones Departed," and it is impossible to read its pages without becoming interested in this most pathetic of Catholic devotions. Specimen Copies sent free to any address from: the Office of the *Poor Souls' Friend*, Chudleigh, Devon. Subscription 1s. 6d. per annum.

**The South African Catholic Magazine**

An excellent monthly publication of Catholic stories and general literature, with the rosy brilliancy of the South looking out from every page. The editor runs a "Children's Corner" which, we venture to say, is without a rival in contemporary journalism.

Subscription 10s. per annum, throughout South Africa. Business communications to be sent to Mr. J. C. O'Reilly, Hofmeyer Chambers, Cape Town, S. Africa.

## WHAT IS THE SALESIAN SOCIETY?

*The Salesian Society of Turin is a Congregation of Priests and Lay Brothers founded by Don Bosco for the care and education of destitute children in all parts of the world, and the propagation of the Gospel among heathen nations.*

*Its Colleges and Industrial Schools are established in almost every country of Europe, in Algeria, Palestine, Mexico, and all over the vast Continent of South America.*

*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.*