

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.)

No. 30.

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## A SALESIAN MISSIONARY

RAISED TO THE DIGNITY

## OF THE EPISCOPATE.

At the Secret Consistory, held by His Holiness Pope Leo XIII. on the 18th of March last, our Missionary Father, Don Giacomo Costamagna, who had been recently appointed Vicar-Apostolic of Mendez and Gualaquiza, in Ecuador, was preconised Titular Bishop of Colonia, Armenia.

We have no doubt that all our Co-operators will rejoice with us in this new proof of the Holy Father's benevolence towards our Society, and of the great interest His Holiness takes in the growth and consoling progress of our Foreign Missions. The glad news will be particularly welcomed by those who have the pleasure of knowing Monsignor Costamagna personally, and especially

by our American confrères with whom he has laboured on the Missions for upwards of seventeen years.

Giacomo Costamagna was born in 1846, at Caramagna, Piedmont. Showing at a very early age a special inclination and aptitude for study, he was sent by his widowed mother to the Salesian Oratory at Turin, under the paternal care of Don Bosco. After laudably completing his classical course, he received the clerical habit, and entered with ardour on his philosophical and theological studies. On the 17th of September 1868, he was ordained priest, and a couple of years later, was appointed Spiritual Director of the Convent of Mary Help of Christians then founded by Don Bosco at Mornese.

After the lapse of several years in this important charge, Don Costamagna was chosen by Don Bosco to be the leader of the third Missionary expedition to South



America, which sailed from Genoa in December, 1877. For some months after landing he officiated the *Mater Misericordiae* Chapel at Buenos Ayres, at the same time attending to the spiritual direction of several institutes in that city. But longing to bring the light of the Gospel to the poor savages of the Patagonian wilderness, with one companion, he set out on the "Santa Rosa" in 1878, and being shipwrecked, escaped a watery grave through the especial protection of Mary Help of Christians to whom he commended himself in the hour of peril. Nothing daunted by this reverse, he again set out in the ensuing spring, and following the Argentine troops of the expedition of General Roca over immense tracts of wood and wilds, entered Patagonia, on the 24th of May, 1879, the Feast of Our Lady Help of Christians.

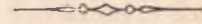
In 1880, he was appointed Provincial of the Argentine Houses in succession to Don Bodrato, whom it had pleased the Lord to call to his reward. He entered upon his new duties with zeal and thoroughness, and under the impulse of his characteristic energy the Salesian workshops and technical schools of S. Carlos in Almagro grew into a vast and marvellous institute in a few years. By unremitting activity and perseverance he also succeeded in founding as many as twelve Salesian Houses in different parts of the Argentine Republic in almost the same number of years. The Missions, moreover, of Patagonia, Uruguay, Chili, Peru, and Ecuador were visited by him several times; and on one occasion, returning from Quito to Buenos Ayres, he undertook and happily accomplished that same journey of exploration through Bolivia, which brought Don Savio to the grave. Everywhere he sought the Indians in their huts and encampments, and continually announced to them the saving truths of our holy Redemption.

According to present arrangements, Monsignor Costamagna will be consecrated at the Oratory, in the Church of Our Lady Help of Christians, by the Archbishop of Turin, on the 23rd of May next. The new Vicariate of Mendez and Gualaquiza will open to Monsignor Costamagna another vast field for the exercise of his characteristic zeal and activity. His Missionary career

for the past is such as may lead us to expect a great deal from his untiring apostolate among the savage Jivaros, for whom, like the Good Shepherd, he is ready to lay down his life. May Our Lord bless his difficult labours; and spare him for many years to see his holy aspirations accomplished, and his Pastoral care crowned with a happy Success.



## THE EVE OF THE CONGRESS.



A few days hence and the first International Congress of the Salesian Co-operators will be an accomplished fact. The work of the Organising Committee has so far been blessed with singular success; and it is no longer difficult to predict that this international assembly of the friends of Don Bosco and his work will give a new impulse to Christian effort and charity in general, and, particularly, to the Salesian apostolate among the neglected little heathen of Europe and the heathen of other countries.

Being sons of Don Bosco, it is impossible for us to assist, unmoved, at the great epopee which is being prepared to honour the memory of our saintly Founder, and to give new vigour and increment to the work which cost him a life-time of labour and anxiety. We have long been accustomed, it is true, to admire the friendly propensity of Catholics towards the Salesian Oratory, and have witnessed, day by day, acts of singular generosity, which remain hushed up and hidden here below that they may shine forth more brilliantly and be more bountifully rewarded in Heaven;—and yet notwithstanding all this, we must confess that we were not prepared for the advent of such a consoling event, destined, as it is, to open our hearts to greater hopes, and animate us with alacrity and new force in our daily efforts against the spread of ungodliness and corruption.

While awaiting the interesting details of this important assembly, we invite all our Co-operators to join with us in imploring upon the work of the Congress the special blessing and assistance of God, that it may be illuminated in its counsels and productive of abundant fruit for the salvation of souls and the social amelioration of nations and peoples.



## BOLOGNA AND THE SALESIAN CONGRESS.

A few days hence and Bologna will receive within her storied walls a numerous

contingent of Don Bosco's Co-operators and friends, not only from the various provinces of Italy, but also from France, Spain, Belgium, England, Austria, Germany, Switzerland, and even America.

Amongst these will be some of the most distinguished personages of our day, — men whose names have been famous in history, and who are as conspicuous for their personal accomplishments as for the exalted position they enjoy in society.

Without pretending to give a full list in this connexion, I may be allowed to mention such names as Cardinal Capece-latro, Archbishop of Capua; Cardinal Galeati, Archbishop of Ravenna; Cardinal Egidio Mauri, Archbishop of Ferrara; Cardinal Ferrari, Archbishop of Milan; Monsignor Davide dei Conti Riccardi, Archbishop of Turin; the Archbishop of Modena; the Archbishop of Chieti: the Bishop of Liege,

Monsignor Doutreloux, commonly called *the Bishop of the labourer*; the Bishops of Montpellier, of the Canton Ticino, Fano, Faenza, Colle d'Elsa, Tondi, Montepulciano, Fossano, Guastalla, Montefeltro, Ancona, Gallipoli, Fabriano and Matelica; the illustrious philosopher, Prof. Augusto Conti of Florence, and the eloquent tribune, Att. Baroni of Lodi.

During the days of the Congress our city will present a scene of unusual movement and animation: crowds of strangers will mingle with us in our streets and squares, beneath our porticos, within our churches, and before our monuments. But though we meet them for the first time, we shall not

look upon them as strangers. No: the citizens of Bologna will welcome the Salesian Co-operators as if they were old acquaintances, for, are they not, in fact, our friends and our brothers, united to us by that supernatural link of Faith which makes us all children of the same family notwithstanding the barriers of physical and political limits, or the differences of language and race? Brothers for that noble sentiment of Christian Charity which moves each to succour his less fortunate fellow creatures, and all, reciprocally, to help one another with the light of their counsel and wisdom; brothers whose union multiply their strength in the common aspiration to christianise the young, reclaim the lower classes, and thus pave the way to the regeneration of society for the glory of God and the peace and prosperity of peoples.



THE VERY REV. DR. CARPANELLI,  
General Secretary of the First Salesian Congress.

Those brothers of ours from beyond the Alps and beyond the sea, will come to us bearing in their hands the olive of peace; and we shall go forth to meet them, saying: *Blessed are they that come in the name of the Lord.*

Those days of the Salesian Congress in Bologna will be as an oasis in the desert of our daily life which has been rendered



arid and fruitless by strife, hatred, enmity, ambition, arrogance, and egotism. In this oasis we shall repose under the refreshing shade of that overspreading tree of every good, the Charity of Jesus Christ; we shall gather its sweet fruit and distribute to all—even to our enemies, whom we sincerely desire to benefit and assist without distinction and without reserve.

We may look forward to the Salesian Congress as an event which will not fail to reflect new lustre and credit upon our fair city, as it will also be, for some days, a material source of income.

From all these considerations we may rest assured that Bologna will fulfil with exquisite courtesy the sacred duties of hospitality. The thousands of persons who will take part in the Congress, returning to their homes, will narrate to their friends and compatriots how Bologna—that in the middle Ages received the representatives of all nations to instruct them in jurisprudence, and again in 1888, welcomed their descendants who had gathered to congratulate her on the eighth centenary of the foundation of her University,—received them likewise with joy, to animate them in their great work of Christian charity and social regeneration, under the banner, and after the example and guidance of Don Bosco!

DR. DON GIACOMO CARPANELLI.

## NOTES FROM OUR MISSIONARIES.

### A STEAMER AT LAST FOR THE FUEGIAN MISSIONS.

*The following extracts from a letter of Don Maggiorino Borgatello, one of our Missionaries at Punt Arenas, on the Straits of Magellan, are too interesting to need any introductory comment. In placing them before our readers, however, we beg to call their attention particularly to the concluding paragraph:—*

“We are at last in possession of the long-desired steamer, which will facilitate our relations with our confrères of Tierra del Fuego, and especially those of the Candelara Mission. She has been purchased at Buenos Ayres by our Prefect Apostolic Mgr. Fagnano; and on her way hither, was

overtaken by a storm and obliged to put into Port Leo for shelter. This seemed to be specially designed by providence, for, some days before, a sailing vessel laden with grain had stranded upon that same coast, and the unfortunate crew were helplessly awaiting aid from Heaven. I say *from Heaven*, for under ordinary circumstances no vessel ever passes into that microscopic inlet. Accordingly our steamer proved to be their salvation; and with this beautiful action on her record she began her missionary career.

“The ‘Torino’—we have named our little steamer after the birth-place of our Society—is a graceful, well-built little vessel, of 300 tons net, and 45 h. p. She is furnished with a twin screw propeller which enables her to ‘curve’ with a minimum of radius—a matter of the greatest importance for navigation on rivers, straits and canals.

“She costs 60,000 Argentine crowns, which sum has been lent us by a Chilian Banking Company. We hope, in the interest of our Missions, that Providence will soon come to our aid in wiping out this immense debt.”

### MGR. FAGNANO VISITS THE CANDELARA SETTLEMENT.

#### A Rough Voyage and a close run over Rocks and Sandbanks.

Punt Arenas, 19—8—1894.

VERY REV. AND DEAR DON RUA,

**A**FTER a tiresome journey of twenty-eight days, I have just returned from the Mission of the Candelara, founded on the largest river in Tierra del Fuego.

As soon as our new steamer arrived here from Buenos Ayres, we hastened all necessary preparations for our missionary journey, and on the 22nd of July, the “Torino” cast off from Punt Arenas, bound for the Rio Grande of Tierra del Fuego, with Don Pistone, Brother Forcina and your humble servant on board.

Our voyage was not a very propitious one. For ten days our little steamer had to struggle against a heavy sea, and was often obliged to seek shelter from the fury of the wind and the waves in one or another of the little creeks and inlets that abound in this archipelago. In consequence of this *contre-*



*temps* we were twenty days at sea before arriving off the Rio Grande.

We experienced no difficulty in discovering the mouth of the river, as it was free from the white surf which enveloped the whole coast-line, north and south, from Cape Sunday to Cape Peñas. It was about 9 o'clock on the morning of the 10th of August when we altered our southward course to steer into the Rio Grande. Needless to say that the moment was an anxious one, and that every man of the crew was at his post and ready for every possible eventuality. Although it was high tide, the sounding-line measured little more than 2 fathoms as, with bated breath, we glided over the rocks and sandbanks that hem in and almost choke the mouth of the river. "Two fathoms! two fathoms and a half!" shouted the man with the plummet. "Thanks be to God and Our Lady Help of Christians," I exclaimed with tears in my eyes; for the danger was passed and we were already in the river.— I wept for consolation. For since our steamer can tide the river, the existence of the Candelara Mission is ensured, and with it the conversion of the unfortunate Onas, who at present are being barbarously hunted down and murdered by a society that has acquired a large tract of this island from the Chilian Government for a speculation in pasturage.

At a short distance from the mouth of the river we were obliged to cast anchor, for the tide had begun to ebb. As, however, I was anxiously awaited at the Mission, some two miles and a half away, I entered a canoe and rowed up the river to it.

#### A Little Domestic History.

The house inhabited by our confrères of the Candelara has already been described: a wooden shanty, consisting of two rooms and a loft or upper flat. One of these apartments serves by turns as a school-room for the children, as a catechism-hall for the Indians young and old, and a refectory and dormitory for the missionaries; the other is used as a study, general store-house, and chamber for the Rector Don Beauvoir.

Brother Giovanni Ferrando is the superintendent or steward of this primitive community; Brother Giacinto and the two Indians Calafate and Gama have care of the horses and cattle belonging to the settlement; and Cesario Villabos hunts and bakes for the Mission. His bakery is in a cave on the bank of the river; and his favourite

quarry is the guanaco, which he brings down with dog, horse, and gun.

When I arrived at the Mission there were only about seventy Indians there. All the others who had arrived in great numbers some months ago, have strayed about in search of food, and true to their nomadic customs, have not returned. They have not gone far, however, as we can see the smoke of their encampments; and some who have recently returned, bring us the news that many others are about to follow their example.

#### Some Plans for the Future.

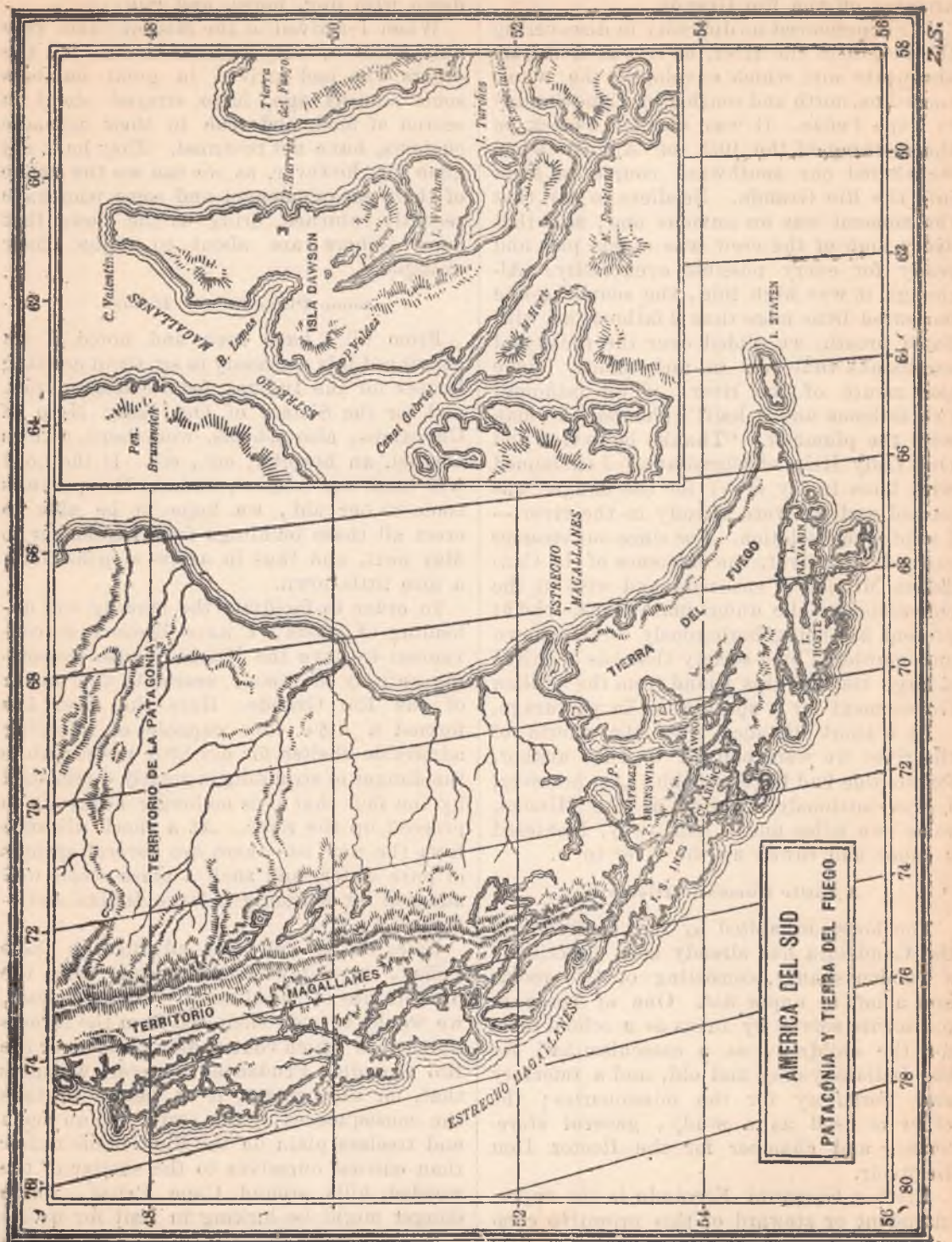
From all I have seen and noted I am convinced it is necessary to set about erecting houses for the Indians, for the Missionaries, and for the Sisters of Our Lady Help of Christians; also schools, workshops, a large Chapel, an hospital, etc., etc. If the Lord will bless our labours, and our Co-operators come to our aid, we hope to be able to erect all these buildings from September to May next, and thus in a few months form a nice little town.

In order to facilitate the landing and unloading of goods, I have deemed it convenient to have the Mission house (consisting entirely of wood) nearer to the mouth of the Rio Grande. Here the river has formed a little cove capable of affording admirable shelter for our little vessel; while the danger of stranding is greatly diminished by the fact that it is no longer necessary to proceed up the river. At a short distance from the new site there are several springs of pure water, and such a place seems well adapted for founding a large Indian settlement.

Later on we can also advance to Cape Peñas, at a few hours' march from the present site of the Mission. There, at least, we would be well sheltered from the furious hurricanes which continually sweep over the Rio Grande. Prudence, however, whispers that, for the present, it is better to take the consequences of the storm in an open and treeless plain on the Rio Grande rather than entrust ourselves to the shelter of the wooded hills around Cape Peñas, where danger might be lurking in wait for us.

Here at Punt Arenas I have already given orders to have the "Torino" loaded with planks and boards for the various constructions at the Candelara to which I have already alluded. It is my intention to erect a hundred huts for the Indians, but probably





Map showing the Apostolic Prefecture of Southern Patagonia and Tierra del Fuego, with Dawson Island on an Enlarged Scale.



they will not be sufficient for all the families who will flock to our little settlement. Oh, what need we have that the Lord assist us with His loving providence! for besides the strain on our resources for these constructions, we must also clothe and help in a thousand ways the hundreds of famished human beings who will settle down at our Mission. History, it is said, repeats itself: provisions have before now run short at the Candelara, and I am continually worried by the fear that our means may not correspond to the immense needs of the situation. It is this awful responsibility that weighs upon my mind, for certainly I have never doubted that our worthy Co-operators will continue to give testimony of God's infinite bounty and goodness.

Accept, dear Father Rua, the affectionate greetings of my confrères and the Indians of the Candelara, especially those of Felipe, Mateo, Joaquin, Benito Sunday, Pedro Gama, Simon Delfrio, and Juan Matha, who dwell in our house under the care and assistance of Brother Paolo Ronchi.

Bless us all, and do not forget to come to our aid. I remain, dear Father,

Yours most affectionately in Xto.,

GIUSEPPE FAGNANO,  
Prefect Apostolic.

### PROGRESS OF THE MISSIONARY SETTLEMENT IN DAWSON ISLAND.

VERY REV. FATHER RUA,

ON the 14th of this month I was at St. Raphael's Mission in Dawson Island for the purpose of erecting the Way of the Cross in the church there. You will be glad to hear that this Missionary Settlement or "Reduction" is making remarkable progress.

There is, to begin with, a fine new pier, a hundred feet in length, whereby one can now effect a landing without wading through the water. From the quay, a broad, straight road leads to the church of the Settlement—an elegant little building, capable of accommodating several hundred persons. It is furnished with an orchestra, and can now also boast of a religious Way of the Cross. In the midst of a large square before the church, a great cross, rising high into the

air, stretches forth its gigantic arms as if to embrace the entire Settlement. The Colony itself is advancing day by day with the vigorous growth of youth. The Church, the Missioners' dwelling, and the Convent of the Sisters are surrounded by fine buildings for the children's schools, the workshops and the dormitories, and also for the residence of the widows. Besides what may be considered as public buildings—an hospital, a music-hall, a common bakery, a slaughter-house—there are several blocks of houses, symmetrically erected so as to form fine straight streets; and these are occupied by the several Indian families of the Settlement. Beyond the river at a considerable distance from the habitations is situated the cemetery.

The Indians at the Reduction are becoming more and more numerous, and it is a pleasure to see what advancement they are making towards complete civilisation. On my arrival, many of them came forward to bid me welcome; and you should see them pulling off their caps and shaking hands with me, asking me about my health, and also inquiring after the other Missionaries of Punt Arenas. Indeed, I was charmed with these poor people, who, in the comparatively short time they are at the Reduction, have conquered the difficulties of the Spanish tongue, and, notwithstanding a certain uncouthness of exterior, show that they are capable of the loftiest and most refined sentiments. It is easy to see that God is with this Mission, and blesses with remarkable increase the labours of our poor confrères.

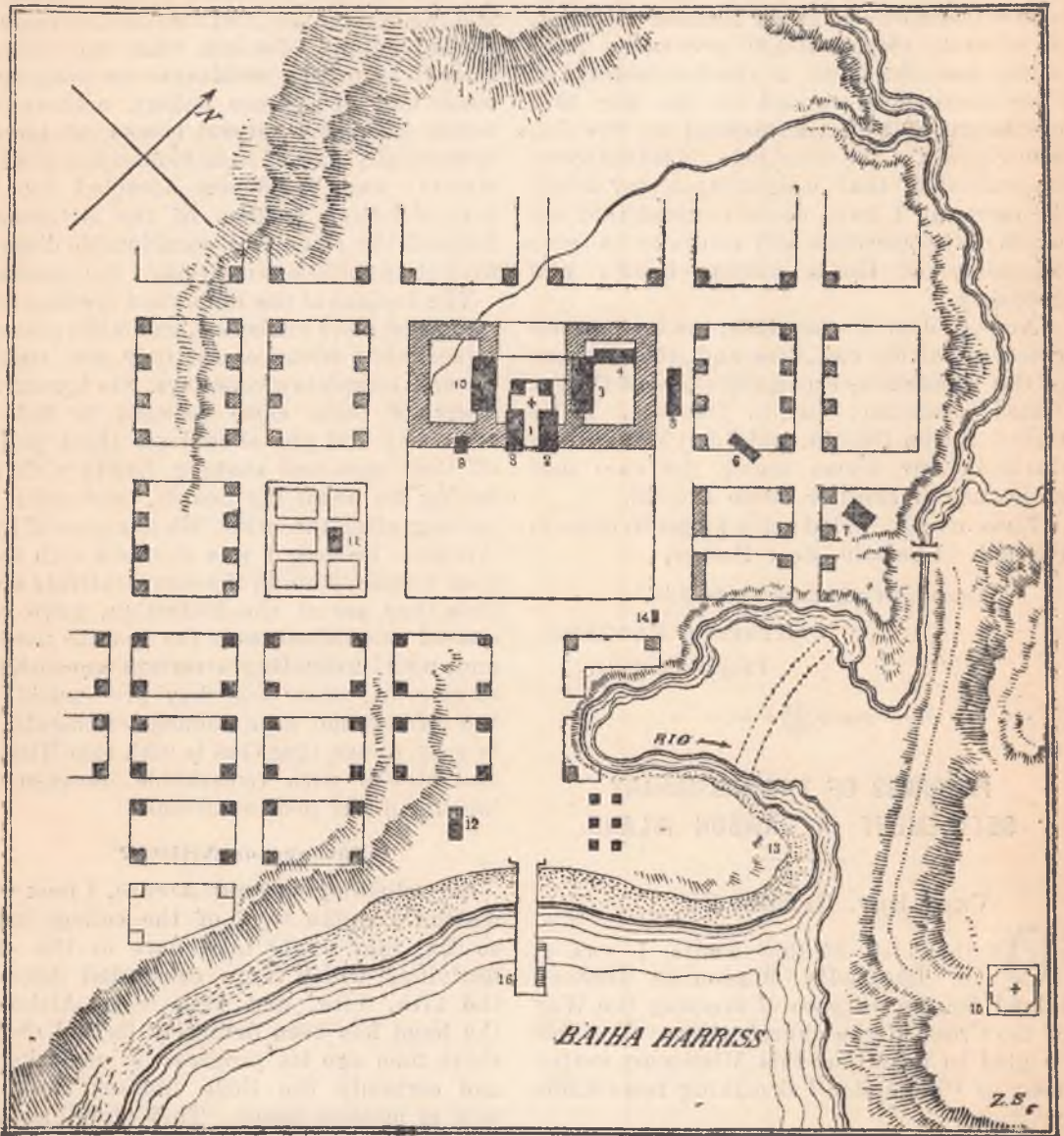
#### Savages or Artists?

On returning to Punt Arenas, I took with me the Fuegian boys of the college band, so that they might take part in the civil festivities which were celebrated here on the 17th, 18th, and 19th inst. Although the band has been definitely formed only a short time ago its progress is remarkable, and certainly the little Indians show no lack of musical talent. They played several religious pieces in church during the sacred functions; at the Distribution of the Prizes to our *alumni* they rendered recitative and academical pieces; and each day of the festival, they gave a grand concert in the principal piazza of the town, always evoking the heartiest applause and exciting the admiration of all. Who that had seen these little fellows three years ago stowed away in their filthy huts, would have predicted that after the lapse of a few years



they should become expert artists? It would then have seemed an insane dream. And yet, the dream has become a reality; and so palpable and incontrovertible that while it fills the heart of the Missionary with

greatly edified us by their devotion during the few days they passed at Punt Arenas. It were impossible to note, unmoved, the angelic modesty and fervour which transpired from their every movement as they ap-



Topographical view of St. Raphael's village: Salesian Missionary Settlement in Dawson Island.

1. Chapel — 2. Missioners' Residence — 3. Boys' Schools, Workshops, and Dormitories — 4. Shed for Recreation — 5. Bakery — 6. Music-hall — 7. Outhouses and Farmery — 8. Convent — 9. Home for the Widows — 10. Girls' Schools, Workshops, and Dormitories — 11. Hospital — 12. Storehouses — 13. Slaughter-house — 14. Stables — 15. Cemetery — 16. Pier — The unnumbered Squares show the Habitations of the Indians.

ineffable consolation, it strikes mute with astonishment those pseudo-anthropologists who were once loud in denying the possibility of civilising the Fuegian savages.

Those dear little Indians of Dawson Island

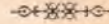
proached the Most Blessed Sacrament, or served at the Holy Sacrifice of the Mass. The fervent prayers of these good children will ascend like sweet incense before the Throne of God, and draw down upon their



native land—upon their benighted race—the redeeming grace of our Divine Saviour with the light of His holy Gospel.

Only a couple of days ago, nine Indians from the Schmid Canal have been directed to us. We are sending them to Dawson Island, where they will be instructed and cared for, and thus made to participate in the immense blessing of religion and civilisation. Oh! may Our Divine Saviour soon

## A PLEA FOR THE CATHOLIC MISSIONARY.



There are some excellent Catholics,—and we fear we must add some zealous and devoted members of the Clergy,—who are inclined to look upon great interest in the Foreign Missions as something, let us say, of a “fad,” or at best as a matter of mere supererogation,—not to be men-



St. Raphael's Brass Band (Dawson Island) — Composed of Fuegian Boys.

grant this blessing to all the wandering tribes of these inhospitable regions.

Prior to the return of the boys of St. Raphael's to their home in Dawson Island, we had their photographs taken, a copy of which I am sending you herewith, so that you also may have a souvenir of our festivities and of our Fuegian musicians.

Before concluding, allow me, beloved Father, to invoke your blessing upon us, on our Indian neophytes, and on all our missionary efforts: commend us to Our Divine Lord every day in the holy Sacrifice; and commend particularly, yours, etc.,

MAGGIORINO BORGATELLO.

tioned in the same breath with the real urgent needs of our own home work.

“There is so much to be done at home!” “We have plenty of souls to save here in our own midst!” “Let England (or Ireland, or Scotland, or America, as the case may be), be *your* Africa.”

The following lines are meant for those good people.

We do hope and trust they will catch the eye of some one or other among them.

We would beg them to ask themselves a question or two. What was the very first duty OUR DIVINE LORD laid upon His Church? The work of Foreign Missions:—“Go,”—not “stay at home here in Judea,” but—“Go, and teach,”—not your own people, but—“teach ALL NATIONS.” If the Church



is not always "going" forth, she is not executing the first precept of Her Divine Master and Spouse. If she stops at home, she is not "going."

If the Church is to be the Church of CHRIST she must be at all times a Foreign Missionary Church.

If at any time she could (by an impossible supposition) cease to be a Foreign Missionary Church, she would no longer be the Church of Christ.

What were the Apostles? Foreign Missionaries, pure and simple.

Again—If it had not been for the Foreign Missions what and where should we ourselves be at the present moment?—Half-naked savages, tattooed in woad and clothed in skins, less cultured than King MWANGA and his people in Uganda.

What was St. PATRICK? A Foreign Missioner. And what St. AUGUSTINE? A Foreign Missioner. And so St. BONIFACE, and St. WILLIBROD, and St. GALL. The Ireland and the England, the Germany, the Holland and the Switzerland, of their day were as uncivilised, as barbarian and as inaccessible as Corea, Tibet, the Islands of the Pacific, or the Centre of Africa in our own days,—far less known and more dangerous to traverse.

Are we the heritors of these great and holy servants of CHRIST, or are we not? If we are, do we share their spirit?

Had they any more reason to interest themselves in the conversion of our ancestors, than we have to be zealous for the conversion of Negroes, Maoris, Hindus or Chinese? Have we any less reason to interest ourselves in these our heathen brethren, than those men had to be zealous for our pagan forefathers?

What would have been the history of the Keltic, the German, the Anglo-Saxon race, if those men had reasoned as we reason? And did the foreign missionary labours of Roman, Irish and Anglo-Saxon evangelists in distant lands bring damage, or rather abundance of blessing to the work of the Church in their own countries?

Which course of action is more likely to bring similarly abundant blessings upon our home work?

Here are a few questions which we respectfully suggest to the careful consideration of all such well-meaning,—but (as we think) mistaken,—Catholics, holding the views referred to above, as may happen to read these few lines.

—*Illustrated Catholic Missions.*

In the April number of our excellent contemporary, the *Illustrated Catholic Missions*, the Editor, referring to the next issue as the first of Vol. X., says: "We are also pleased to be able to announce for the same volume a series of extremely interesting papers by Miss E. M. Clerke, entitled 'THE SALESIAN MISSIONARIES IN SOUTH AMERICA.'"

Sensible of the advantages to be derived from such a publication, we beg to present our best thanks to the gifted and charitable Authoress and to the illustrious Editor of I. C. M.

## 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.]

**Hope of the Hopeless.**—Last summer I was affected by one of those moral afflictions which are far worse than any form of physical suffering, working, as they do, directly on the soul, and conquering and paralyzing its every action and aspiration. I soon became subject to fits of desperation, the most dreadful and heart-sickening. Nothing could ease my mind, nothing could bring me peace; in vain my friends and relations tried to distract me from my gloomy forebodings; and they, too, began to despair of my sort. This was the sad condition I was in, when, as God willed it, a copy of the *Salesian Bulletin* fell into my hands, and my eye caught the words: "Graces of Mary Help of Christians." I resolved, there and then, to invoke the aid of this good Mother, vowing, if I should be cured, to have a Mass said in her honour at the end of every month for a year, and promising to assist at the first one, and, if possible, also at the others. During the rest of that memorable day I experienced an inclination to pray, and in the evening—the Grace was already obtained!—I felt very calm and comparatively revived. This state of tranquillity continued to increase day by day until I was restored to perfect peace and serenity of mind, recovering at the same time from a physical malady with which I was also afflicted. And now, in the enjoyment of perfect health and spirits, I note with pleasure the surprise of my friends who, having lost all hopes in my recovery, were already weeping over my open grave.—For all her benefits, I desire to render infinite thanks and praise to Mary, the potent Help of Christians.

C. V.

For obvious reasons we withhold the name and address of the person who sent us the foregoing account for publication.

\* \* \*

**From Death's Door.**—The telegram I sent you invoking prayers for Teresina Astolfo has had a marvellous effect. The



poor girl had arrived at the end of her days—in fact, was dying. But Mary, our most gracious Advocate, listened to our invocation and hastened to our aid. And now, the fortunate recipient of this signal favour begs to have the circumstances published in the *Salesian Bulletin*, as a tribute of her gratitude and thanksgiving for her sudden recovery to health.

—FR. AUGUSTO VASCELLARI,  
*Motta di Livenza.*

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:—

Sir Henry & Angela Belli, Turin; Rev. Peter Chiaveri for a pious person, Gravesano (Switzerland); Angela Bertolo, Rubbiana; Mary Emmanuel, Turin; Seconda Curti, Givasco; Francis Amandola, Melazzo; Catherine Salimbeni, Gorizia (Austria); Ermelinda Cassolino, Montemagno; Julia Tinelli, Turin; Bridget Orecchia, Montiglio per Carbonero; Alexander Cena, Chivasso; Joanna Santa, Castelrosso; Mary Salvetti, Caluso; James Giusiano, Melle (Saluzzo); Catherine Perlo, Caramagna (Piedmont); Margaret Moro, Ponto; Elizabeth Grassio, Cigliano; Anthony Filiperta, Romano Canavese; The Sisters Calderini; Vincent & Antony Castelli, S. Antonio di Susa; Angelo Grassio, Cigliano; John Vercellone, Cigliano; Anthony Tesio, Turin; Genarde Chiappusso, Novalesa; Louis Benetton; John Andriani, S. Martino Canavese; Theresa Murgesa, Chiusa di S. Michele; Mary and Margaret Beiletti, Romano; Michael Soldo, Cervaro (Varallo); Dominic Ferrero, Carmagnola Borgo S. Bernardo; John Lamandri, Fossano; Theresa Cagnassi, Orbassano; John Baptist Dellacasa; Angela Portiglietti, Turin; Damiano Marinetti, S. Damiano d'Asti; Felicity Vaudero; Andriana Nussi, Cividale (Udine); Mary Dellaferera, Isola Bella (Turin); Octavia Garbaccio, Turin; Catherine Mantellini, Lombriasco; Josephine Pinnato, Ponte S. Martino; Rev. A. Bellagamba, S. P.; Mary Ruffino, Sagliano Micca; Anthony Romasso, S. Mauro; Rev. Joseph Ardeado, C.C., San Benigno (Cuneo); Severina Bongiovanni, Brozzolo; Catherine Lazzaro Scassa, Raconigi; Dominica Arman, Pinerolo; John Bagnasacco, Saluggia; Anthony Gobbia, Rivarolo; Theresa Simondi, Dronero; Margaret Robasto, Savigliano; Catherine Agnelli, Turin; Vincent Mottino, Rivarolo; Elisa Montanari; Annetta Craveri, Airasca; Lucy Gianoglio, Vigone; Theresa Tartara, Turin; Catherine Brunetti, Caramagna; N. N., Crescentino; Margaret Mattis, Bra; Medina Nata, Turin; Giovanni Botto, Garsigliano; Julia Rubatto, Chivasso; Angela Vola, Turin; Peter & Mary Galeano, Carmagnola; Peter Monaco, Torazza; Gedda Zappata, Turin; Dominic Marchisio, Caramagna; Delina Martoia, S. Antonino di Susa; Magdalen Rostagni, Turin; John Baptist Bagnati; Nicola Avanzati, Castelrosso; Theresa Persiva, Turin; John Gastaldi, Saluggia; Catherine Martinengo, Vinovo; Catherine Accosato, Bralvimo; Angelina Callino, Poirino; James Golzio, Castelrosso.



## APOSTOLIC LETTER

OF

### HIS HOLINESS POPE LEO XIII.

TO THE

### ENGLISH PEOPLE.

AUTHORISED TRANSLATION.

LEO XIII. to the English people who seek the Kingdom of Christ in the unity of the Faith.

Health and Peace in the Lord.

Sometime since, in an Apostolic letter to princes and people, We addressed the English in common with other nations, but we have greatly desired to do this by a special letter and thus give to the illustrious English race a token of our sincere affection. This wish has been kept alive by the hearty goodwill we have always felt towards your people whose great deeds in olden times the history of the Church declares. We were yet more moved by not infrequent conversations with your countrymen, who testified to the feeling of the English towards us personally, and above all to their anxiety for peace and Eternal salvation through unity of Faith.

God is Our witness how keen is Our wish that some effort of Ours might tend to assist and further the great work of obtaining

#### THE REUNION OF CHRISTENDOM,

and We render thanks to God, who has so far prolonged Our life, that we may make an endeavour in this direction. But since 'as is but right, We place Our confidence of a happy issue principally and above all in the wonderful power of God's grace, We have with full consideration determined to invite all Englishmen, who glory in the Christian name, to this same work, and We exhort them to lift up their hearts to God with Us, to fix their trust in Him, and to seek from Him the help necessary in such a matter by assiduous diligence in holy prayer.

#### ENGLAND'S INDEBTEDNESS TO THE POPES.

The love and care of the Roman Pontiffs for England has been traditional from the days of



Our holy predecessor Gregory the Great. Religion and humanity generally, and especially the English nation, owe him a deep debt of gratitude. Although prevented by the Divine call to yet higher duty, from himself undertaking the Apostolic labour "of converting the Anglo-Saxons, as he had proposed to do whilst still a Monk, his mind remained intent upon this great and salutary design" (Joann. Diac. in vita ejus c. 11, 33), nor did he rest until it was accomplished. For from that monastic family which he had formed in learning and holiness of life in his own house he sent a chosen band under the leadership of Augustine to be the messengers of Grace, Wisdom, and Civilization to those who were still buried in Paganism. And, relying as he did on Divine help, his hope grew stronger under difficulty, until at length he saw his work crowned with success. He himself writes of this in tones of triumphant joy in reply to St. Augustine, who had sent him the news of the happy result: "Glory be to God on high and on earth peace to men of good will. To Christ be the Glory in whose death we live; by Whose weakness we are strong, in the love of Whom we seek in Britain, those brethren whom We knew not; by Whose mercy We have found those whom, knowing not, we sought. Who can tell what gladness filled the hearts of all here to know that the English race, by the workings of the grace of God Almighty, and by your labours, My brother, has been illuminated by the light of our holy Faith, which expels the darkness of error, and has with free mind trodden under foot those idols to which aforesaid they were subject in foolish fear" (Epist., c. XI., 28, al c. IX., 58). And congratulating Ethelbert, King of Kent, and Bertha his Queen, in a letter full of affection, in that they had imitated "Helen, of illustrious memory, and Constantine, the devout Emperor" (Ib., c. XI., 66, al c. IX., 60; c. IX., 29, al c. IX., 59), he strengthens them and their people with salutary admonitions. Nor did he cease for the rest of his life to foster and develop their faith in instructions dictated by holy prudence. Thus Christianity, which the Church had conveyed to Britain, and spread and defended there against rising heresy, (\*) after having been blotted out by the invasion of heathen races, was now by the care of Gregory happily restored.

#### ITS ATTACHMENT TO THE SEE OF PETER.

Having resolved to address this letter to the English people, We recall at once these great and

\* The action of St. Celestine I. was most efficacious against the Pelagian heresy which had infected Britain, as St. Prosper of Aquitaine, a writer of that time, and afterwards secretary to St. Leo the Great, records in his chronicle:—"Agricola the Pelagian, son of the Pelagian Bishop Severianus, tainted the Churches of Britain with the insinuations of his teaching. But at the instance of the deacon Palladius, Pope Celestine sent Germanus Bishop of Auxerre, as his vicar (*vice sua*), and led back the British people to the Catholic Faith, having driven out the heretics." (Migne. Bibl. P. P. S. Prosp. Aquit. opp. vol. un : pag. 594).

glorious events in the annals of the Church, which must surely be remembered by them with gratitude. Moreover, it is noteworthy that this love and solicitude of Gregory was inherited by the Pontiffs who succeeded him. This is shown by their constant interposition in providing worthy pastors and capable teachers in learning both human and divine, by their helpful counsels, and by their affording in abundant measure whatever was necessary for establishing and developing that rising Church. And very soon was such care rewarded, for in no other case, perhaps, did the Faith take root so quickly, nor was so keen and intense a love manifested towards the See of Peter. That the English race was in those days wholly devoted to this centre of Christian unity divinely constituted in the Roman Bishops and that in the course of ages men of all ranks were bound to them by ties of loyalty are facts too abundantly and plainly testified by the pages of history to admit of doubt or question.

#### THE RUPTURE WITH ROME.

But in the storms which devastated Catholicity throughout Europe in the 16th century, England, too, received a grievous wound; for it was first unhappily wrenched from communion with the Apostolic See, and then was bereft of that holy faith in which for long centuries it had rejoiced and found liberty. It was a sad defection; and Our predecessors, while lamenting it in their earnest love, made every prudent effort to put an end to it, and to mitigate the many evils consequent upon it. It would take long, and it is not necessary, to detail the sedulous and increasing care taken by Our predecessors in those circumstances. But by far the most valuable and effective assistance they afforded lies in their having so repeatedly urged on the faithful the practice of special prayer to God that He would look with compassion on England. In the number of those who devoted themselves to this special work of charity there were some venerable and saintly men, especially St. Charles Borromeo and St. Philip Neri, and, in the last century, Paul, the founder of the Society of the Passion of Christ, who, not without a certain Divine impulse, it is said, was instant in supplication "at the Throne of Divine Grace"; and this all the more earnestly that the times seemed less favourable to the realisation of his hopes.

#### LEO XIII. AND THE CONVERSION OF ENGLAND.

We, indeed, long before being raised to the Supreme Pontificate, were deeply sensible also of the importance of holy prayer offered for this cause, and heartily approved of it. For, as We gladly recall, at the time when we were Nuncio in Belgium, becoming acquainted with an Englishman, Ignatius Spencer, himself a devout son of the same St. Paul of the Cross, he laid before Us the project he had already initiated for extending a society of pious people to pray for the



return of the English nation to the Church (†). We can hardly say how cordially we entered into this design, wholly inspired by Faith and Charity, and how We helped forward this cause anticipating that the English Church would obtain abundant assistance thereby. Although the fruits of Divine Grace obtained by prayer had previously manifested themselves, yet as that holy League spread they became notorious. Very many were led to follow the Divine call, and among them not a few men of distinguished eminence, and many, too, who in doing so had to make personal and heroic sacrifices. Moreover, there was a wonderful drawing of hearts and minds towards Catholic Faith and practice, which rose in public respect and esteem, and many a long-cherished prejudice yielded to the force of truth. Looking at all this, We do not doubt that the united and humble supplications of so many to God are hastening the time of further manifestations of His merciful designs towards the English people when "the Word of the Lord may run and be glorified" (Thess., III., 1). Our confidence is strengthened by observing the legislative and other measures which, if they do not, perhaps, directly, still do indirectly help forward the end We have in view by ameliorating the condition of the people at large, and by giving effect to laws of justice and charity.

#### THE SOCIAL QUESTION.

We have heard with singular joy of the great attention which is being given in England to the solution of the social question, of which We have treated with much care in Our Encyclicals, and of the establishment of benefit and similar societies, whereby on a legal basis the condition of the working classes is improved. And We have heard of the vigorous and persevering efforts made to preserve for the people at large an education based on religious teaching than which there is no firmer foundation for the instruction of youth and the maintenance of domestic life and civil polity; of the zeal and energy with which so many engage in forwarding opportune measures for the repression of the degrading vice of intemperance; of societies formed among the young men of the upper classes for the promotion of purity of morals and for sustaining the honour due to womanhood. For, alas, in regard to the Christian virtue of continence pernicious views are subtly creeping in, as though it were believed that a man was not so strictly bound by the precept as a woman.

#### RATIONALISM AND MATERIALISM.

Moreover, reflecting men are deeply concerned at the spread of Rationalism and Materialism, and We Ourselves have often lifted up Our voice to denounce those evils, which weaken and paralyze not religion only, but the very springs of thought and action. The highest credit is due to those who fearlessly and unceasingly proclaim the rights

of God and of Our Lord Jesus Christ, and the laws and teachings given by Him for the establishment of the Divine Kingdom here upon earth; in which teachings alone strength, wisdom, and safety are to be found. The various and abundant manifestations of care for the aged, for orphans, for incurables, for the destitute, the refuges, reformatories, and other forms of charity, all which the Church as a tender Mother inaugurated and from the earliest times has ever inculcated as a special duty, are evidences of the spirit which animates you. Nor can we omit to mention specially the strict public observance of Sunday and the general spirit of respect for the Holy Scriptures. Every one knows the power and resources of the British nation and the civilising influence which, with the spread of liberty, accompanies its commercial prosperity even to the most remote regions.

#### THE POWER OF PRAYER.

But worthy and noble in themselves as are all these varied manifestations of activity, Our soul is raised to the origin of all power and the perennial source of all good things, to God Our Heavenly Father, most beneficent. For the labours of man, whether public or private, will not attain to their full efficacy without appeal to God in prayer and without the Divine Blessing. "For happy is that people whose God is the Lord" (Ps. CXLIII, 15). For the mind of the Christian should be so turned and fixed that he places and rests the chief hope of his undertakings in the Divine help obtained by prayer, whereby human effort is supernaturalised and the desire of doing good, as though quickened by a heavenly fire, manifests itself in vigorous and serviceable actions. In this power of prayer God has not merely dignified man, but with infinite mercy, has given him a protector and help in the time of need, ready at hand to all, easy, and void of effect to no one who has resolute recourse to it. "Prayer is our powerful weapon, our great protection, our storehouse, our port of refuge, our place of safety" (Chrys. Hom. 30 in Gen.). But if the prayer of the righteous man rightly avail so much with God even in earthly concerns, how much more will it not avail one who is destined to an eternal existence for obtaining those spiritual blessings which Christ has procured for mankind by "the sacrament of his mercy"? For He "Who of God is made unto us wisdom and justice and sanctification and redemption" (I. Cor. 1, 30), in addition to what He taught, instituted, and effected, gave also for this purpose the salutary precept of prayer and in His great goodness confirmed it by His example.

#### THE SURE HOPE OF OBTAINING WHAT WE NEED.

These simple truths are indeed known to every Christian, but still by many they are neither remembered or valued as they should be. It is for this reason that We insist the more strenuously on the confidence which should be placed in

† For this purpose he specially recommended the "Hail Mary," and obtained from the General Chapter of his Order, held in Rome in 1857, a special injunction upon its members.



prayer and recall the words and example of the Fatherly love of the same Christ Our Lord; words of deepest import and highest encouragement; words also which show forth how in the counsels of God prayer is at the same time the expression of our helplessness and the sure hope of obtaining the strength we need. "And I say to you, Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened" (Luke xi, 9-16). And the Son of God Himself shows us that if our prayers are to be acceptable to the Divine Majesty they must be united with His Name and Merits. "Amen, amen, I say to you if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name. Ask and you shall receive, that your joy may be full" (John xvi, 23-24). And He enforces this by reference to the tender love of parents for their own children. "If you, then, being evil," He says, "know how to give good gifts to your children, how much more will your Father from Heaven give the good Spirit to them that ask him" (Luke xi, 13). And how abundant are not the choice gifts contained in that good Spirit. The greatest of them all is that hidden power of which Christ spoke when He said:—"No man can come to Me except the Father Who hath sent Me draw him" (John vi, 44). It is impossible that men grounded in this teaching should not feel drawn and even impelled to the habit of faithful prayer. With what steady perseverance will they not practise it; with what fervour pursue it, having before them the very example of Christ Himself, Who, having nothing to fear for Himself and needing nothing, for He was God, yet passed the whole night in prayer (Luke vi, 12), and with a strong cry and tears offered up prayers and supplications (Heb. v., 7), and doing this "He wished to stand pleading before His Father as if remembering at that time that He was our teacher," as Venerable Bede, that ornament of your nation, wisely considers (in *ev. S. Joann. xvii*). But nothing proves so clearly and forcibly both the precept and the example of Our Divine Lord in regard to prayer as His last discourse to the Apostles during those sad moments that preceded His Passion, when, raising His eyes to Heaven, He again and again entreated His Holy Father, praying and beseeching Him for the most intimate union of His disciples and followers in the truth, as the most convincing evidence to the world of the Divine mission on which He was about to send them.

#### UNITY MORE THAN EVER NEEDFUL.

And here no thought is more welcome to Our soul than that happy unity of Faith and wills for which Our Redeemer and Divine Master prayed in that earnest supplication—a unity which, if useful at all times even for temporal interests, both at home and abroad, is shown by the very

divisions and confusions of these days, to be more than ever needful. We, on Our part, watching the signs of the times, exhorting and taking thought for the future, urged thereto by the example of Christ and the duty of Our Apostolic Office, have not ceased to pray, and still humbly pray, for the return of Christian nations, now divided from us, to the unity of former days. We have more than once of late years given expression to this object of Our desires, and have devoted sedulous care to its realization. The time cannot be far distant when We must appear to render an account of Our Stewardship to the Prince of Pastors, and how happy, how blessed should We be if We could bring to Him some fruit—some realization of these Our wishes which He has inspired and sustained.

#### THE ANGLICAN CHURCH AND REUNION.

In these days Our thoughts turn with love and hope to the English people, observing as We do the frequent and manifest works of Divine Grace in their midst; how to some, it is plain, the confusion of religious dissensions which divide them is a cause of deep concern; how others see clearly the need of some sure defence against the inroad of modern errors which only too readily humour the wishes of fallen nature and depraved reason; how the number of those religious and discreet men, who sincerely labour much for reunion with the Catholic Church is increasing. We can hardly say how strongly these and other signs quicken the charity of Christ in Us, and redoubling Our prayers from our inmost soul We call down a fuller measure of Divine Grace, which, poured out on minds so well disposed, may issue in the ardently desired fruit, the fruit, namely, that we may all meet into the unity of Faith and of the Knowledge of the Son of God (Eph. iv., 13), careful to keep the unity of the spirit in the bond of peace, one body and one Spirit; as you are called in one hope of your calling—one Lord, one faith, one baptism (Ib., 3-5).

#### THE POPE'S APPEAL TO THE ENGLISH PEOPLE.

With loving heart, then, We turn to you all in England, to whatever community or institution you may belong, desiring to recall to you this holy unity. We beseech you, as you value your eternal salvation, to offer up humble and continuous prayer to God, Our Heavenly Father, the Giver of all light, Who with gentle power impels us to the good and the right; and without ceasing to implore light to know the truth in all its fulness, and to embrace the designs of His mercy with single and entire faithfulness calling upon the glorious name and merits of Jesus Christ, Who is "the Author and Finisher of our faith" (Heb. xii., 2), Who loved the Church and delivered Himself for it that He might sanctify it and might present it to Himself a glorious Church (Eph. v., 25-27). Difficulties there may be for us to face, but they are not of a nature which should delay Our Apostolic zeal or stay your energy. Ah, no



doubt the many changes that have come about, and time itself, have caused the existing divisions to take deeper root. But is that a reason to give up all hope of remedy, reconciliation, and peace? By no means, if God is with us. For we must not judge of such great issue from a human standpoint only, but rather must we look to the power and mercy of God. In great and arduous enterprises, provided they are undertaken with an earnest and right intent, God stands by man's side, and it is precisely in these difficulties that the action of His Providence shines forth with greatest splendour. The time is not far distant when thirteen centuries will have been completed since the English race welcomed those Apostolic men, sent, as We have said, from this very city of Rome, and, casting aside the pagan deities, dedicated the first fruits of its faith to Christ our Lord and God. This encourages Our hope. It is, indeed, an event worthy to be remembered with public thanksgiving; would that this occasion might bring to all reflecting minds the memory of the faith then preached to your ancestors, the same which is now preached—Jesus Christ yesterday, to-day, and the same for ever, as the Apostle says (Heb. xiii., 8), who also most opportunely exhorts you, as he does all, to remember those first preachers, "who have spoken the Word of God" to you, whose faith follow, considering the end of their conversation (1b. 7).

#### THE DUTY OF ENGLISH CATHOLICS.

In such a cause We, first of all, call to Our assistance as Our Allies, the Catholics of England, whose faith and piety we know by experience. There can be no doubt that, weighing earnestly the value and effects of holy prayer, the virtue of which we have truly declared, they will strive by every means to succour their fellow-countrymen and brethren by invoking in their behalf the Divine clemency. To pray for oneself is a need, to pray for others is a counsel of brotherly love; and it is plain that it is not prayer dictated by necessity so much as that inspired by fraternal charity which will find most favour in the sight of God. The first Christians undoubtedly adopted this practice. Especially in all that pertains to the gift of faith the early ages set us a striking example. Thus it was the custom to pray to God with ardour that relations, friends, rulers, and fellow-citizens might be blessed by a mind obedient to the Christian faith (S. Aug. de dono persev. xxiii., 63).

#### A SOURCE OF ANXIETY.

And in regard to this there is another matter which gives Us anxiety. We have heard that in England there are some who, being Catholics in name, do not show themselves so in practice; and that in your great towns there are vast numbers of people who know not the elements of the Christian faith, who never pray to God, and live in ignorance of His justice and His mercy. We must pray to God and pray yet more earnestly in this sad

condition of things, since He alone can effect a remedy. May He show the measures proper to be taken; may He sustain the courage and strength of those who labour at this arduous task; may He deign to send labourers into his harvest. Whilst We so earnestly press upon Our children the duty of prayer We desire at the same time to warn them that they should not suffer themselves to be wanting in anything that pertains to the grace and the fruit of prayer, and that they should have ever before their minds the precept of the Apostle Paul to the Corinthians:—"Be without offence to the Jews and to the Gentiles, and to the Church of God" (I. Cor. x., 32). For besides those interior dispositions of soul necessary for rightly offering prayer to God, it is also needful that they should be accompanied by actions and by words befitting the Christian profession—first of all, and chiefly, the exemplary observance of uprightness and justice, of pitifulness for the poor, of penance, of peace and concord in your own houses, of respect for the law—these are what will give force and efficacy to your prayers. Mercy favours the petitions of those who in all justice study and carry out the precepts of Christ, according to His promise: "If you abide in Me, and My words abide in you, you shall ask whatever you will and it shall be done unto you" (John xi., 7). And therefore do We exhort you that, uniting your prayer with Ours, your great desire may now be that God will grant you to welcome your fellow-citizens and brethren in the bond of perfect charity. Moreover, it is profitable to implore the help of the Saints of God, the efficacy of whose prayers, specially in such a cause as this, is shown in that pregnant remark of St. Augustine as to St. Stephen: "If holy Stephen had not prayed, the Church to-day would have had no Paul."

#### THE APOSTLE OF ENGLAND.

We, therefore, humbly call on St. Gregory, whom the English have ever rejoiced to greet as the Apostle of their race, on Augustine, his disciple and his messenger, and on those other saints of God, through whose wonderful virtues and no less wonderful deeds England has merited the title of "Island of the Saints"; on St. Peter and St. George, those special patrons, and above all on Mary, the Holy Mother of God, whom Christ Himself from the Cross left to be the mother of mankind, to whom your kingdom was dedicated by your forefathers under that glorious title "The Dowry of Mary." All these with full confidence We call upon to be Our pleaders before the Throne of God that, renewing the glory of ancient days, He may "fill you with all joy and peace in believing; that you may abound in hope and in the power of the Holy Ghost" (Rom. xv., 13).

#### PRAYERS FOR UNION.

Care should be taken that the prayers for unity already established amongst you Catholics on certain fixed days should be made more popular and



recited with greater devotion. Especially that the pious practice of the Holy Rosary, which We Ourselves have so strongly recommended, should flourish, for it contains as it were a summary of the Gospel teaching and has always been a most salutary institution for the people at large. Moreover, We are pleased of Our own will and authority to add still another to the sacred Indulgences which have been granted from time to time by Our predecessors. We grant, that is, to all those who piously recite the prayer appended to this letter, to whatever nation they may belong, an indulgence of 300 days; moreover, a plenary indulgence once a month on the observance of the usual conditions to those who have recited it daily. Finally, may the Divine prayer of Christ Himself for unity fill up the full measure of our desires, a prayer which on this day, through the mystery of His most Holy Resurrection, We repeat with the utmost confidence:—"Holy Father, keep them in Thy name whom Thou hast given Me: that they may be one as we also are one. . . . Sanctify them in truth. Thy word is truth. . . . And not for them only do I pray, but for them also who through their word shall believe in Me, that all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in Us. . . . I in them and Thou in Me; that they may be made perfect in one; and the world may know that Thou hast sent Me and hast loved them as Thou hast also loved Me" (John xvii., 11, 17, 20, 21, 23). Finally, We desire all manner of blessings from God for the whole of the British people, and with all Our heart We pray that those who seek the Kingdom of Christ and salvation in the unity of Faith may enter on the full realization of their desires.

Given at St. Peter's in Rome on the 14th of April, 1895, in the 18th year of Our Pontificate.

POPE LEO XIII.

#### APPENDED PRAYER FOR ENGLAND TO THE BLESSED VIRGIN.

O Blessed Virgin Mary, Mother of God and our most gentle Queen and Mother, look down in mercy upon England thy "Dowry" and upon us all who greatly hope and trust in thee. By thee it was that Jesus Our Saviour and our hope was given unto the world; and He has given thee to us that we might hope still more. Plead for us thy children, whom thou didst receive and accept at the foot of the Cross. O sorrowful Mother! intercede for our separated brethren, that with us in the one true fold they may be united to the Supreme Shepherd, the Vicar of Thy Son. Pray for us all, dear Mother, that by faith fruitful in good works we may all deserve to see and praise God, together with thee, in our Heavenly home. Amen.

## SOMETHING WORSE THAN SLAVERY.

The total number of slaves in the United States when the Emancipation Proclamation was issued is reckoned at 4,000,000. The total number of drunkards in the United States alone is 2,500,000, and there are probably 10,000,000 persons bound to these by family ties and sharing in the burden of their curse. As a result of the slave system millions were transferred from the realms of savagery to a realm of civilization, with more advantages on the whole even under slavery than they had in their native land. The slave was not an economic loss; the drunkard is. African slavery was limited to a comparatively small field; liquor invades all civilization. Slavery was a wrong on the lower races; intemperance afflicts the highest. From any point of view liquor has done incalculably more harm than African slavery.—*The Voice*.

#### 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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The Very Rev. MICHAEL RUA,  
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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.