

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

MESSIS QUIDEM MULTA
OPERARII AUTEM PAUCI

Salesian Bulletin

APRIL 15, 1899.

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DA MIHI ANIMAS



CÆTERA TOLLE

D. BOSCO

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 enrol 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

Whoever shall receive one such little child in my name receiveth me.

(MATT. XVIII, 5.)

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.)



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.)

DA MIHI ANIMAS CÆTERA TOLLE

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DON RUA'S VISITATION-TOUR IN FRANCE, SPAIN, AND AFRICA

On the 31st of January last, our venerable Superior-General, Don Rua, left Turin on a visit to our Houses in the South of France, Spain, and North Africa. It gratifies us to learn that wherever he has arrived he has been accorded an enthusiastic welcome by the Salesian Co-operators. We now place before our readers a few particulars culled from the local papers and from some letters of Father Marengo of the Salesian Congregation, who accompanied Don Rua on his journey.

Don Rua reached Romans, in France (where there is the Salesian Institute of St. Hippolyte), and remained there overnight. The news of the arrival of the Successor of Don Bosco soon spread, and brought a throng of Co-operators to the Institute, the following morning, to welcome him and make his personal acquaintance. After hearing Don Rua's Mass, they assisted at a Conference, also given by our Superior, in which he spoke to them, with that unction and sweetness all his own, of the remarkable vocation of Don Bosco and the wonderful works he accomplished. Outside the Church, Don Rua was surrounded by the people, who wanted to greet him, ask his advice, or receive his blessing. As he was leaving Romans at 3 o'clock that afternoon, he could not content all who desired

to speak with him, for in that case he would have been detained until late in the evening.

Before setting out, he was entertained to dinner by the principal benefactors of the House. Among those present, the Very Rev. Canon Caillet, parish priest, and M. Chopin, the donor of the Institute, deserve special mention. After dinner there were a few short speeches to which Father General appropriately replied in that simple and cordial manner of his which charmed all.

* *

In the evening of the same day, our Superior arrived at Montpellier, where he was also given a most hearty reception by the friends and admirers of Don Bosco's Institution. On the following morning, he visited his Lordship the Bishop and a large number of the chief benefactors of the Salesian Oratory of St. Antony, and everywhere he met with the most touching demonstrations of esteem and deep attachment. After dinner he presided at a Conference of the Salesian Co-operators which was well attended, and during the rest of the day he gave up his time to the many visitors who came to speak with him.

* *

The next morning, Saturday, found him on his way to Spain. Some idea of Don Rua's visit to Spain and Portugal may be gathered by our Readers from the following extracts of letters from Father Marengo to Father Belmonte, General Prefect of the Salesian Congregation:—

Braga, March 9, 1899.

..... We arrived in Spain on February 5th. During the fortnight spent in Catalonia, Don Rua visited our two Houses at Sarria; the two at Barcelona; the Salesian Agricultural Colony at Gerona, where he also blessed and laid the foundation-stone of a new Chapel; and, lastly, the Noviciate, of *St. Vincens dels Horts*, when he assisted at the closing of the Spiritual Retreat and received the religious profession of fifteen new members of the Salesian Congregation.

On February 21st., he left Barcelona for our Institute at Bilbao. The journey took two days to accomplish, for Don Rua passed the night at Saragossa at the College of the Religious of St. Joseph Calasanz. The 25th of February found him at the *Oratorio de*

Don Bosco in Santander, and the 1st of March at the *Oratorio Salesiano* in Bejar. From Bejar he retraced a part of the way as far as Salamanca to visit our *confrères* there, and thence he proceeded to Braga, in Portugal, where we arrived safely yesterday evening.

It is a pleasure for me to inform you that in spite of the fatiguing journey, and the press of business these visits impose on our beloved Superior, he enjoys very good health. For which God be thanked and praised.

It is owing to the watchful care of Divine Providence that we escaped without any serious injury from the accident which happened yesterday to our train while on our way to Braga. When near the fourth station from Salamanca, the train, through the negligence of the person in charge of the points, ran on to a side line, and crashed into several waggons loaded with wheat, which were standing there. The effects of the unexpected shock were terrible. The luggage vans were completely wrecked, and our train was rendered unserviceable. At the moment of the shock, we were violently thrown against the passengers facing us, and then we rolled in a heap on the floor of the compartment, the baggage falling on top of us. Don Rua received a blow, but not a serious one, on the head, which, however, caused bleeding of the nose. Another traveller was injured in the shoulder. Father Rinaldi,* myself, and rest of the passengers in the same compartment escaped unhurt. In other carriages, matters were more serious, there being several persons badly injured. We visited them, but as far as we were able to judge, no one had received a mortal injury. The engine served to drag us to the nearest station. There another train was got ready, and we continued our journey to the end without any further incident. Don Rua afterwards remarked that the collision took place at six o'clock a. m. Madrid time, which corresponds to half past seven o'clock a. m. in Central Europe, the hour in which our brethren and pupils were making their holy Communion, and, perhaps, praying for us. God be praised! As the journey still before us is a long one, be so good as to see that prayers are continued in order that Don Rua may return home safe and sound.

It is gratifying to see that Don Rua is being everywhere received with enthusiastic demonstrations of affection, and, I should also

* Father Philip Rinaldi is the Provincial of the Spanish Salesian Province. ED. S. B.

say, of veneration, not only by our *confrères* and pupils, but also by the people, and especially by our Co-operators. At Sarria, St. Vincens, and Bejar, the Municipality united with the clergy and people to accord our beloved Superior a solemn reception, while the Bishops of Santander and Salamanca, the Jesuit Fathers of Bilbao and Salamanca, the Fathers of the Pious Schools of Saragossa, and the Carmelites of Alba, bestowed on him such marks of esteem and regard as you can scarcely imagine. I shall not speak of the crowds that besiege him everywhere anxious to speak to him; of the invalids, who come in large numbers to receive his blessing wherever he stops; or of the reporters who are continually dogging his steps, and turning up at the most unexpected hours of the day;—otherwise I should never have finished. But there is one thing I must tell you; namely, that the scenes which accompanied Don Bosco's triumphal journey in Spain in 1886, are now being renewed, even to such details as pieces being cut off Don Rua's soutane.....

To-morrow, here at Braga, there is going to be a solemn literary and musical entertainment given by the friends and benefactors of the Salesian Institution, to commemorate Don Rua's visit here. I will write to you about it.....

On Tuesday, the 7th inst., we leave for Vigo where Don Rua spends a day or two at the Salesian Institute in that town, and thence we shall go, later on, to Lisbon.

Vigo, March 9th.

The *seance* given in honour of Don Rua at Braga, was at once splendid and very successful. It was quite an event in the town.

I am sending you by this same post a copy of the *Palavra* which gives a detailed account of the affair. When Don Rua left on Tuesday last for Vigo, the way to the station was strewn with flowers and an immense throng of people assembled there to see him off. The town band played too, and the people broke forth every now and then into cheers and *Evvivas* for Don Rua. This demonstration lasted until the train was lost to view. On our arrival at Vigo, a crowd of children were waiting to greet Don Rua at the Station.

They accompanied us as far as our Institute, by running after the cab which conveyed us there, shouting continually with all the force of their lungs, "*Viva Don Rua.*" The novel spectacle created quite a sensation among the population.

Lisbon, March 14th.

I hurriedly pen you a few lines with regard to the events of the past few days in connection with Don Rua's visit to Lisbon. They are interesting, and of the greatest importance to us, inasmuch as they concern the future

development of our Congregation in this country.

Yesterday Don Rua was received by Her Majesty, Queen Amelia of Portugal, who had expressed a wish to see the Successor of Don Bosco. At 1.30 p. m. he was introduced into the reception-room, and given a cordial welcome by Her Majesty. She said she took a deep interest in the Salesian Congregation which is doing so much good to the youth of Portugal, and that the Salesians would always find in her a protector and advocate. She cherished the hope that our Fathers would soon be able to assume the direction of a House of Correction already existing in Lisbon. So far, she said, the poor



THE VERY REV. DON MICHAEL RUA,
Successor of Don Bosco.

unfortunate children who came under the ban of the law, generally quitted the Institution more hardened and reprobate than when they entered it. Seeing that this establishment is under Government control, Her Majesty foresees that the Government

visit to Lisbon, and to-day presided at the Salesian Conference held in the Church de Lapa.

There is a delightful incident in connection with the banquet that I ought not to overlook. The Marquis de Liveri, who was the last to propose a toast, offered the sum of 100,000 francs for the purchase of a site in a prominent part of the town, for the erection of another Salesian Institute. I have, moreover, every reason to believe that this generous benefactor will not stop here, but will also undertake to provide a Church, etc., etc. The news of the Marquis's munificence spread at once through the town and created an agreeable impression on the people. The Marquis is a countryman of Don Bosco's, and has now been residing in Portugal for many years. This particular act will go a long way to render our work still more popular.



ST. DOROTHY'S CONVENT OF DON BOSCO'S NUNS IN BARCELONA.

will bring forward some obstacles to the realisation of her wishes, but she is sure that time will eventually overcome all difficulties. She hopes that the Congregation in the meantime will extend its beneficent work in behalf of the youth of Portugal.

Then the young Queen presented to Don Rua her two children, Prince Louis Philip, the heir apparent to the throne, and the Infante Emmanuel. It was touching to notice the simple confidence with which they at once took to our beloved Superior. Before leaving, Don Rua gave them his blessing and presented each with a medal of our Lady Help of Christians.

To-day Don Rua was received by the Dowager Queen, Maria Pia. The visit lasted ten minutes, Her Majesty showing Father General marked attention.

Most cordial also was the reception tendered him by H. E. the Cardinal Archbishop of Lisbon, the Archbishop-elect of Braga (who is the late coadjutor of the Cardinal and is at present here in town), and by the Governor of the city.

We have not yet had an opportunity of returning the visit of the Apostolic Nuncio, who was at our College on Sunday and assisted at the literary and musical *séance* given in Don Rua's honour. He also took part in the banquet yesterday offered by the Marquis de Liveri to commemorate Don Rua's

There is likewise a question of introducing the Daughters of Mary Help of Christians into Lisbon. The Queen and several distinguished ladies have proposed them in view of the great need of their Work on behalf of the poor girls of the town.



A SHADY SPOT IN THE CONVENT GARDEN.

From what I have said you can understand something of the cordial relations that exist between our Co-operators and Don Rua. It cannot be denied that his visit to Portugal is providential in more instances than one.

And I am of opinion that the Devil foreseeing the good that would result from our Superior's journey to this country, tried on one of his tricks, and that he was the real author of the railway accident. But God was with us and frustrated his designs.

I had almost forgotten to tell you that Don Rua received a visit from Count de Sonaz, Minister Plenipotentiary of Italy, who was accompanied by the Countess.

As it is getting rather late, I close my

AN INCIDENT IN THE EARLY STAGES OF DON BOSCO'S WORK.

IN the early stages of Don Bosco's Work, many circumstances tended to prove that his efforts in behalf of destitute children were not only acceptable to God, but also blessed by Him in a special manner. Nay, more;



The Blessing of the Foundation-stone of a new Salesian Chapel at Gerona.

letter somewhat abruptly at this point by wishing you good night.

••

We are sure that you, good Readers, will join with us in rendering thanks to Almighty God for the tender care with which He has watched over our venerable Superior during this part of his long journey. As Don Rua has still many miles to travel by land and sea before returning to Turin, we beg to recommend him in a special manner to your prayers.

even a cursory examination of facts would go far to show that the solemn words addressed to Abraham were re-echoed in favour of the Oratory: "I will bless them that bless thee, and curse them that curse thee." Numerous, indeed, are the families in Turin and elsewhere that, on their own testimony, date their prosperity from some act of charity or kindness towards the struggling Oratory. While, on the other hand, those who through malice or ill-will became its aggressors were often made the objects of most dire visitations, as we shall see from the following incident.

The life of the Oratory for the first few years might be compared to the nomadic life of the ancient Patriarchs: like them, from time to time, it was obliged to move its tents from one place to another. Whenever Don Bosco was called upon to make allusion to the fact, he was sure to draw the inference from Holy Scripture, and encourage his boys to hope that sooner or later Almighty God would be pleased to give also them a Promised Land, where they might establish a fixed abode.

Being compelled to abandon place after place because the children, it was said, made

functions, were all objects of the children's most enthusiastic admiration, and rendered them almost beside themselves with joy.

But, alas! this nectared cup was scarcely tasted when it was changed into gall and bitterness by the appearance of a new and formidable adversary on the site of the ancient necropolis. This was no ghostly visitant of the long-past dead awakened from its deep repose; but a real, living shrew in flesh and blood—the Curate's ancient housekeeper. No sooner did she hear the children's glad some voices, the songs and clamorous pastimes, than she rushed upon the scene—her head-



A Formidable Adversary on the Site of the Ancient Necropolis.

too much noise, Don Bosco, at length, solicited the Municipality to permit him to gather his young flock in the courtyard and Church of the Holy Cross, commonly called St. Peter's Churchyard, situated in a deserted quarter of the town. The Archbishop of Turin, supported the demand; and as the Mayor and most of the Aldermen were convinced of the slanderous natures of the complaints which had been moved against Don Bosco from time to time, the petition was granted. Accordingly the Oratory (as Don Bosco called his work) was transplanted to the large and commodious grounds of St. Peter's ancient churchyard. The extensive porticos, the spacious courtyard, the fine church so well adapted for the sacred

gear awry, her arms akimbo—and began to regale the multitude with that eloquence genteel of which an enraged female is the most perfect mistress. Whenever she paused for breath, a girl beside her took up the note in screaming hysterics; a dog kept barking all the time; the alarmed poultry began to cackle; and one would say that we were on the eve of at least an European war.

Don Bosco approached the good woman, and tried to calm her. He remarked that his boys had no evil intentions; that they were simply enjoying themselves without doing the slightest harm to anybody. But it was wasting "sweetness on the desert air!" Far from succeeding in his laudable attempt

at pacification, Don Bosco was regaled with a volley of vituperations. Seeing that the lady's passionate eloquence gave no sign of abating, but only seemed to increase, he ordered the recreation to cease immediately and the children to enter the Church. A little catechism was taught and the rosary recited, after which they dispersed, hoping to meet there again under more favourable circumstances on the following Sunday. But they were mistaken; for that was the first and last time they were allowed to assemble at St. Peter's.

On that fateful day, Don Tesio, the incumbent of St. Peter's, was absent. But on his return in the evening he was taken in hand by the old servant who, declaring that Don Bosco and his boys were so many profaners of holy places and the very quintessence of the rabble, induced him to make a report to the Municipality. Under the dictation of the envenomed female he wrote his charges with such acrimony that a warrant was granted for the arrest of Don Bosco, did he again attempt to return to St. Peter's with his boys.

It is painful to record such a fact, but this was the last literary effort of the poor incumbent of St. Peter's! He sent the letter off on Monday, and a few hours afterwards, was seized with an apoplectic fit from which he died almost immediately. The fresh mould had scarcely closed over his tomb when another yawned open: his servant, cut down in the same maner, followed her master two days later. Thus before half the week was over, these two enemies of the Oratory had disappeared from the scene of this world.

It were more easy to imagine than describe the impression those two deaths produced upon everybody. It was difficult not to see the hand of God in the matter; and the boys were so intimately persuaded of this, that they became more and more attached to the Oratory, promising never to abandon it whatever might happen.

For many, weary months after these events Don Bosco's Oratory continued nomadic, but, in God's good time, the humble priest acquired, in quite a providential manner, a small dwelling, which has grown into that immense Institute that is to-day so admired by visitors to Turin.

Do not promise too much, but be sure to perform that which you have promised, for no trifling difficulty should prevent you from keeping your word.



ON the opening pages of the present number of the *Salesian Bulletin*, will be found some particulars of Don Rua's Visitation-tour in Southern France, Spain, and North Africa

JUST before Father General set out on his journey, he was granted a private audience by His Holiness, Pope Leo XIII. Many things were spoken of during the three quarters of an hour which Don Rua had the pleasure of spending in the august presence of the venerable Pontiff. The Holy Father wished to be minutely informed of the state of the Salesian Society, of our Institutes and Missions, and of the development of the Pious Association of the Salesian Co-operators.

HIS HOLINESS had words full of kindness and praise for the Salesian Works, the growth and increase of which he has much at heart. He said that a circumstance which bears witness to the fact that the Salesian Society is widely appreciated, are the many petitions he is receiving from Bishops and Governments (who hope to obtain their requests more easily by having recourse to the Pope), for the establishment of the Salesians in various countries. But he is slow to sanction these excellent proposals, being unwilling to burden the Salesian Society with too many foundations, as he knows it is Don Rua's wish to establish on a solid basis those already existing and to furnish them with adequate *personnel*. He spoke at length about the Salesian Missions, and expressed great pleasure on hearing of their extensive growth. At the termination of the audience, Father General asked for a special blessing for the Salesian Co-operators which was graciously given by the Holy Father.

AMONG the many ways in which our Readers may exercise their charity is the following suggestion, which is taken from the little Manual of the Salesian Co-operators:—"They [the Salesian Co-operators] ought, especially,

to exercise charity towards such children as are peculiarly exposed to fall into evil ways: by gathering them together and instructing them in the truths of the Faith; by accustoming them to frequent the services of the Church; by giving them good advice; and by introducing them to such persons as can undertake the charge of completing their religious instruction. Herein alone is an immense harvest-field spread open for the Salesian Co-operators to work in. As regards those who are themselves unable to perform any of these good works, it may still be possible to help through the instrumentality of others, for instance, by bespeaking the good offices of some friend or relative who can assist in them."

A work that we warmly recommended to the charity of the Salesian Co-operators is St. Joseph's Institution at Burwash, the object of which is to prepare English-speaking young men for the priesthood. We certainly cannot do anything that is more acceptable to our Divine Lord than seek to increase the number of His ministers, and this is exactly what the Salesians are striving to do at Burwash. But they stand in great need of pecuniary aid to assure the existence of their work on a solid basis. May we not hope that you, dear Readers, will help them in their work of great promise by your charitable alms? Offerings be they ever so small will be gratefully received by the Rev. Father TOZZI, St. Joseph's Presbytery, Burwash (Sussex), England.

BOTH in Patagonia and Tierra del Fuego, the Nuns of our Lady Help of Christians have opened several Magdalen Asylums for fallen women which are giving good practical results. The poor women appreciate the heroic zeal and self-denial of the Sisters, and, won by their kindness, they strive to lead virtuous and industrious lives, and they are thus on the way to becoming useful members of society.

"THIS morning I was called to baptise a dying Indian," recently wrote Father Mattana, Superior of the Mission at Gualaquiza (Ecuador), among the Jivaro savages. "He lived very far from the Mission, and, as I had no means of conveyance, I was obliged to make the journey on foot through the swampy forests. On the way I had to cross the River Gualaquiza, which I found greatly swollen

from the recent rains and, hence, very dangerous. However, the desire to save a poor soul spurred me on. With a glance at my crucifix, and with a prayer to heaven, I plunged into the raging waters which tossed me about and buffeted me at will for some time. But after much struggling and, when nearly exhausted, I managed to reach the opposite side in safety; and half-an-hour later I was in the presence of the sick man. I found the poor Jivaro very feverish and altogether in a dangerous state. I administered some medicine to him from the little medicine-chest I had brought with me, and then, to the satisfaction of all the members of his family, I baptised him. I remained there with him for a short time, but seeing that he appeared somewhat relieved, I took my leave and returned home."

"A SHORT time ago, the wife of a printer and publisher of this town died (writes Father Bergeretti of the Salesian Society to Don Rua from Valencia, Venezuela), and as the bereaved husband wishes now to return to Columbia, his native land, he offered to sell me his printing establishment at a fair price. In view of the Institute of Arts and Trades we intend to open (for such a step has become urgent in order to rescue from the streets the poor homeless children whose parents have been carried off by the prevailing small-pox epidemic), I resolved to acquire this place, although I had not the means to do so. It is the principal printing establishment in the town, and was originally fitted out at a cost of 40,000 francs. The owner has let me have it for only 14,000 francs, and allows me two years in which to pay the amount. I have taken it over in the hope that, in the meantime, some good and generous souls will come forward and assist me to liquidate the debt I have contracted. I would beg of you, dear Father, to recommend this work to our Co-operators, for I am convinced that a word from you will suffice to enkindle in many hearts the desire to co-operate in such a salutary and urgent work. The Orphanage of Arts and Trades has become absolutely necessary: we cannot do without it. It is a question of saving from a life of misery and sin, hundreds of poor children who have no one to take care of them. Divine Providence, which has placed it in our way to begin this work, will, I hope, raise up a host of kind friends to enable me to carry it on."



TIERRA DEL FUEGO.

A VISIT TO THE LAND OF THE ONAS.

The following letter addressed to our Superior General, is from the pen of the Rev. Father Borgatello, Superior of the Salesian Mission at Punt Arenas (Magellan Straits), and contains some particulars concerning a visit to La Candelaria Settlement in Tierra del Fuego. In this letter, Father Borgatello dwells at some length on the systematic butchery carried on by white men against the poor, defenceless aborigines:—

Punt Arenas, December 3rd.

VERY REV. DEAR FATHER RUA,



On the 11th of November last, I set out from Punt Arenas in company with Alacalufe Silvestro Canales, a Fuegian, for the purpose of paying a visit to our "Reduction" of La Candelaria. After a ride of an hour and a half on horseback, we reached Rio-Secco, whence we embarked on the steamer *Amadeo*, bound for San Gregorio and Rio Grande in Tierra del Fuego.

Through Magellan Strait—Stuck on a Sand Bank.

The voyage through Magellan Strait was pleasant and enjoyable: the calm sea and the bright heavens seemed to lend a charm to the arid shores which could be plainly seen on either side of us. Passing through the First Narrows, when close by Anegada Point, we saw the remains of the ship *Corocoro*, which was wrecked on the Fuegian coast a few months ago whilst on its way to Europe loaded with Chilian minerals. This ship, which had been only recently built, was of 3,000 tons. The sight of the wreck called to my mind the many other ships that are yearly swallowed up in these treacherous waters. Soon the *Amadeo* was steaming on the broad Atlantic, and Rio Grande was reached without our having met with the slightest inconvenience;—the sea was

so calm, in fact, that I was able to celebrate Mass on board. I had the consolation of seeing all in the ship assist thereat, the captain being the first to give the good example to his crew and the passengers. When we arrived at the mouth of the Rio Grande, the steamer was brought to a standstill as the water is very shallow thereabouts and the tide was only just setting in. After a long delay the ship began to move slowly into the river. It was with anxious hearts and bated breath that we watched it, fearing every moment that it would strike on a sand bank. All of a sudden we felt a shock, and realised that our fears were only too well founded. The efforts of the captain and crew were unavailable to move the boat, and a few hours' later it was high and dry on the sand. Fortunately for us we were near the place where we intended to land, so that when the bed of the river was dry, we crossed over to the shore. Here we found Father Grippa, the Superior of the Mission, and several Indians with horses awaiting us to take us to the Settlement. We then rode for a good hour along an extensive plain before reaching our destination.

The Reception—The Advantages of the present Mission.

Our *confrères* and the Indians of the Settlement came to meet us and bid us welcome. I soon found myself in the midst of a crowd of Fuegian men and children; the former I noticed were dressed in guanaco skins. Both the men and women are tall and well built. The men shave the crown of their head, the rest of their hair being let grow, and they also shave their beard, so that to the person who sees them for the first time they appear like so many Carthusian monks. These good people besieged me with a thousand questions: they wanted to know who I was; where I had come from; what was my name; if I intended to remain with them, and so on. I answered each one as well as I could, and then distributed a few small looking glasses and ornaments of glass beads, which they call *Coté* and which they make much of. They in turn loaded me with presents of bows and arrows, and in this manner we became fast friends.

The Settlement occupies a splendid position. This position is far preferable to the one occupied before the fire of last year. The reason is that the old spot was chosen in a hurry and without any knowledge of the country, whilst the present one was singled

out after due examination and after two years' experience of life hereabouts. The former Mission was exposed to the winds; surrounded by marshes; and lacking water

may bring in its wake many benefits. God may allow His servants to suffer tribulations, but He also knows how and when to comfort and console them.



NATIVES OF TIERRA DEL FUEGO.

and herbage for the cattle. The present Mission, on the contrary, is defended from the winds by a huge tableland; and the ground is dry, and level to such a degree, that a carriage might be easily run thence to the port. There are also several fountains of crystal water, and, not more than three hundred yards away, there runs a stream five yards wide and one deep, which is of the greatest service to us. There is, moreover, plenty of pasturage for the cattle; and as the tide goes out daily (for we are close by the sea shore), the strand is bestrewed with a large quantity of fish, which forms the principal food of the savages and non-savages. Wild turkeys and wild ducks, and other birds good to eat are plentiful.

These are the chief material advantages that the position of our Mission has over the old, but it enjoys also an important moral advantage. The old Mission lay near the hacienda and property of Señor Menendez, and in consequence of this the employees of that gentleman frequently molested our Indians, causing thereby many a quarrel and scandal. A greater distance now separates us, and this danger has almost ceased to be, for which God be praised! Under whatever aspect we consider the present spot, we have reason to be thankful. Hence a misfortune

What the Mission is doing for the Fuegians.

I noticed with feelings of pleasure and surprise that our *confrères* have done wonders in the course of a few months. They have built four large houses, which are quite sufficient for the present. Two of the houses are occupied by our Missionary Fathers and Brothers and forty Fuegian boys, whilst the other two are occupied by several Nuns of our Lady Help of Christians and fifty-two little Fuegian girls. Nearly all these children are orphans, their parents having been

butchered by the *civilised* white shepherds and adventurers who never let pass occasion to hunt down these poor creatures. There would be even a greater number of children under our care had not sickness taken off many to the other world. Belonging to the Mission are also some twenty-five Indian families in an advanced stage of civilisation, forming with our brethren, our Nuns and the children a small village of over two hundred souls. A Church is as yet wanting, but we hope that Divine Providence will soon send us the materials with which to build it.

The progress the children under the care of the Nuns have made is indeed wonderful; especially so if their aversion to work and the short time they are at the Mission be taken into consideration. They frequent the Sacraments every Sunday with touching devotion, as I was able to witness during my stay. Every praise is due to the five Nuns who have left home and country to dedicate their lives to the work of educating and saving poor savage children,—a work but little appreciated by the world. The soul of this small community is Mother Teresa Bragutti, the Superioress.

Also the boys, whose time is equally divided between the schoolroom and the field, respond to the care and solicitude of our mis-

sionaries and give them the most encouraging hopes as to their future.

The "Coruro" and its Habits.

The Chilian Government has granted us temporarily the use of a large extension of land surrounding our Mission. It is certainly the best to be found in all Tierra del Fuego. Being clothed with rich herbage, and watered by two streams, and five lakes with a circumference on an average of $3\frac{1}{2}$ miles each, it is admirably adapted for pastoral purposes. This land would be even more productive, were it not undermined in all directions by the *Coruro*, a mammal of the rodent species, somewhat resembling the rabbit. The *Coruro* is covered with soft fur of a greyish colour, has only four teeth but of great length, and long sharp nails. Its food consists of grass and roots, and, when eating, it uses its fore-feet as though they were hands, after the fashion of the monkey. Its flesh is pronounced excellent by those who have tasted it; it is, however, only eaten during the summer when the animal is fat, for in the winter it is exceedingly lean. It is continually engaged in excavating galleries, its feet being so constructed as to enable it to throw back the earth with ease during its bur-

It is a strange thing that although a tract of land may abound with fresh holes made by the *Coruro*, it is impossible to catch a glimpse of it, even though a person wait for hours and hours near the spot. The Fuegians, who are familiar with its habits, are experts in trapping it, and when they go out hunting they always return home well supplied with this game. When I left La Candelaria they gave me a few live ones to take with me to Punt Arenas.

The Guanaco—How the Fuegians hunt this Animal.

Another of the quadrupeds to be found in Tierra del Fuego is the Guanaco, an herbivorous animal of the genus of ruminants. When full grown it is the size of a calf six months old. It has a long neck and long, slender legs, lives in a wild state, and, like the camel to which it has some resemblance, it can live a long time without drinking. The noise it makes approaches to the neighing of the horse, and when running, it takes leaps, not unlike the horse when galloping, with its head and neck strained forward. Long, woolly hair of a light yellow colour covers its body, and this is wrought into different fabrics by the Indians, who also use the skin to cover their limbs.

The guanacos are plentiful in these regions, and the manner in which they are hunted by the Onas is curious. The Indians dig several holes in the ground, about forty or fifty feet distant one from the other, in a straight line, and each capable of holding a man. An Indian armed with bow and arrow, then takes his place in each of these cavities. When all is ready, a few savages creep up to a herd of guanacos and, with shouts and yells, drive them forward in the direction of their companions' hiding-places. Several of the



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rowing processes. But it is difficult and even dangerous to ride on horseback over the place where the *Coruro* has made its abode, since these subterranean passages often give way under the horse's hoofs with the result that horse and rider are thrown to the ground.

animals, as they rush blindly along, either stumble over the pitfalls and are then promptly seized and despatched by the savage below, or are shot down as they attempt to pass.

On the land occupied by the Europeans,

the guanaco is no longer to be seen: it has been destroyed or driven off to give place to sheep. Sheep-rearing is being extensively carried on here, so that the guanaco is fast disappearing. This is most painful to reflect upon in more than one way, for this animal with its flesh and skin provides the Indians with their principal article of food and clothing. Hence, the aborigines of Tierra del Fuego are already experiencing much difficulty to eke out an existence, and the day will surely come when they will have to submit to the Europeans or die of hunger, for if an Indian dare attempt to carry off a sheep from the folds of the white men, he is ruthlessly shot dead by them, as they have no more compunction for killing a human creature than killing a wild heast.

The Systematic Butchery carried on against the Fuegians.

O unfortunate Onas! The land which was once densely populated by this race, now contains only between two and three thousand Indians. Intestine wars, it is true, have done much to thin their numbers, but the inhuman cruelty of the Europeans has done far more. In the beginning the white men used to slay them because they feared them, and regarded them as cannibals. The Onas are certainly not cannibals; they consider the Europeans such, however. It seems hard to believe, but the Indians affirm that their children have been seized and butchered by the whites on several occasions in the past, and then roasted and eaten! At present sordid gain is the motive of so much Fuegian blood being shed. It is well known that a reward of £1 is paid for the head of a Fuegian! The same amount is paid in Southern Patagonia to the man who kills a puma!

Shame upon those who, having the power, do not prevent these atrocities! They are surely quite as guilty of this blood-shed as the murderers themselves. But the most responsible of all for so much innocent blood is irreligious and unprincipled modern society, from whose bosom these monsters have sprung

There are many Indians in our Missions who have managed to escape from the systematic butchery carried on by these relentless whites, and who still carry the scars of the wounds they received. Poor creatures! they are continually saying: *Bad white man, bang! bang!* Such are the benefits they gain from a civilisation devoid of religion!

A Horrible Tragedy in the Wilderness and the Fuegians' Revenge.

The following is the account of a tragic incident which occurred during my stay at La Candelaria.

An Argentine shepherd, an escaped bandit from the prisons of Ushuwaia, lived in a small ranch in the employ of a company whose principal hacienda was some four leagues away. Living with this shepherd was a young Fuegian woman who was treated most brutally. One day, mad with rage, he seized her child and dashed out its brains against a wall. On another occasion he shot the poor woman with a revolver wounding her badly, but not mortally. When she recovered he led her out into a wood close by and hanged her. As though he had not carried his brutalities far enough, he fired a revolver into her mouth, and afterwards hacked the dead body to pieces. When he had finished his fiendish work, he fled into Chili for fear that the Indians might wreak their vengeance on him.

The proprietors of the ranch, ignorant of what had happened, or pretending not to know, gave the place over to a Commissary of the Police and three soldiers. A fortnight later, when they were absent, the savages set fire to the ranch. Enraged at this, the soldiers and proprietors armed themselves and set out to hunt the Indians.

A Massacre of the Fuegians.

Guided by a renegade Indian, they surprised the encampment of the savages. I withhold the description of the carnage that followed, as too horrible to be put in words. Suffice it to say that, panic-stricken by the appearance of the armed men, the savages fell easy victims to the fury of their merciless persecutors, only a very few saving themselves by flight. And all this bloodshed for the sake of a miserable hamlet! Oh! the blood of these poor creatures cries to heaven for vengeance, and will surely draw down God's wrath upon the white oppressors. When these men returned home, they began to brag about what they had done as though they had won a great victory! And the persecution of the Fuegians has not yet ceased; for the shepherds have determined to blot out the Ona race.

Now, who are the most to blame in this tragic affair: the Fuegians who set fire to the ranch to revenge their murdered country-woman, or the white men who cut down the

Indians in cold blood? I do not intend to excuse the conduct of the Indians, although their passions were greatly exasperated by the outrage committed on one of their race; but my blood boils within me at the thought of the merciless, exterminating war carried on against poor defenceless savages by men who boast of propagating the benefits of civilisation!

The Commissary of the Police told a friend of mine that in the encounter *fourteen* savages were killed, but in reality I believe there were even more; for both the Commissary and the shepherds on hearing that I was in the neighbourhood, sought to attenuate the true facts of the case. Of course I remonstrated with them, and showed them the inhumanity of their brutal act, but will they be any the better for what I have said to them?

Our Missions are doing what they can to save the race of the Onas from utter extermination by taking in and providing for all those poor savages who have recourse to our protection. And knowing full well their danger on the one hand, and on the other that the Missionary is their faithful friend, they do not hesitate to take refuge with us. Poor creatures! they have, indeed, every claim upon our compassion and protection.

One of the Needs of the Mission.

One of the urgent needs of our Mission of La Candelaria is a larger area of land. Sometimes the Indians belonging to the Mission wish to go into the wood for the purpose of making bows and arrows. They are careful to avoid their enemies, as the woods lie outside of our present possession. Still they are not always successful. And it not unfrequently happens that some of them are laid low by the rifles of the white men. On this account we have petitioned Government for a larger tract of territory. I am pleased to say that our petition has been favourably received and a formal promise has been already given. Father Beauvoir is at present in Buenos Ayres with the special object of transacting this important affair. This accession of territory would ensure greater security for the dusky members of our Mission, and would likewise form an heritage of no little importance for them when they will have arrived at a higher degree of civilisation. . . .

Humbly asking a remembrance in your prayers, I remain,

Your devoted Son in Jesus Christ,

MAGGIORINO BORGATELLO.

BRAZIL.

THE SALESIAN MISSION OF MATTO GROSSO.

The following sketch was written by Father Balzola of the Salesian Society, and communicated to the "Annals of the Propagation of the Faith" where it has already appeared.—



His Holiness Leo XIII., knowing the consoling results obtained by the sons of Don Bosco in Patagonia, has deemed fit to confide to them other savage tribes in South America. In 1893, he summoned Don Louis Lasagna to Rome, raised him to the episcopate, and sent him to civilize and convert the numerous tribes scattered through the forests of Brazil.

Bishop Lasagna hastened to obey the voice of Christ's Vicar. He chose me* as Secretary, and set out at once to explore Matto Grosso. This State—the most distant from the federal capital, and the most thickly peopled by Indians—offered the best field of action for corresponding fully to the instructions of the Holy Father.

Description of the Country.—Its Population, Climate, Products; Character of the Inhabitants.—Superstition and Religion.

The Matto Grosso (great forest) has an area of 930,000 square miles, that is to say an extent equal to the surface of France, Italy, Spain and Portugal together. It is bounded on the north by the states of Para and Amazonia, on the west and south by the savage territories of Bolivia and Paraguay, and on the east by the states of Parana and St. Paul.

This vast country could support millions of inhabitants; it only numbers 200,000, out of which but 120,000 are civilized; the remainder live in the forests in a savage state.

The climate is generally warm, and is not very healthy. Therefore the journey to Matto Grosso is long and fatiguing. The cacao-nut, vanilla, cotton plant, banana, lemon-tree, jujube, coffee plant, sugar-cane, rice and mandioca are the products of this country.

* Father John Balzola, who is at present Superior of the Theresa Christina Settlement among the Coroado savages of Matto Grosso. Ed. S. B.

The woods, besides the plant which distils a gum called *borrascia*, grow the rarest and most beautiful trees, such as the *facaranda*, the cedar, etc.

Mines of gold and silver are to be found, and likewise quarries of precious stones.

Despite these sources of wealth lavished on it by nature, the State of Matto Grosso still remains the poorest in Brazil, for the simple reason that ætieve and vigorous arms are wanting for its exploitation. The extreme indigence of the inhabitants is simply owing to their indolence, an indolence that is explained—but not excused—by the enervating climate and the exceptional fertility of the soil which, without expending an effort, offers to the first comer a copious, succulent and varied food. And we say nothing of other means of subsistence equally abundant and providential, such as hunting and fishing.

What must above all interest the Missionary, and stimulate the zeal of good Catholics, is the deplorable state—both religious and moral—in which Matto Grosso lies. The 120,000 Christians or civilized people have attained such a degree of intellectual and moral abjection that it is literally impossible to distinguish them from the other inhabitants.

Religion among them is mixed with diabolically superstitious practices, and the continual intercourse between the civilized and pagans can only be injurious to the former. The great majority have only retained of the Catholic religion the baptismal character. And those who during the course of their existence,—be it ever so long—only set their foot inside a church twice, at their baptism and their marriage, are not the least numerous. For the latter ceremony, the young people present themselves before the minister of God without knowing a word about religion, incapable of making the sign of the Cross, and hard work is necessary before one can give them an elementary notion of the truths of our Faith and their duties as Christians. If a son is born to them they hasten to suspend round his neck amulets consisting in serpents' teeth or the bones of wild animals, for they constitute, in their minds, serious preservatives against illness and other evils.

Their religious practices consist, especially in the principal towns and important centres, in the celebration, amidst much pomp and noisy music, together with a profusion of fire-works, of the feasts of Pentecost, the Im-

maculate Conception, and St. Benedict's day, which all end in a dance, lasting far into the night. Those who on Sundays and holidays remain faithful to religious practices, are but the small number. As to frequenting the Sacraments, no one thinks of it. In 1895, in the capital of this country, that is to say at Cuyabà, a town of 20,000 souls, only three men and about forty women made their Easter duty. And as if this indifference to religion was not sufficient to lose souls, Protestantism and Spiritism make their way into the principal towns together with an impious and demoralizing press capable of rendering the proud and ignorant all the more rebellious to the Divine Word.

The only subject of consolation which remains to us is in the fact that, whereas the inhabitants of the towns of Matto Grosso oppose apathy and negligence to the fulfilment of their religious duties and religious instruction, the inhabitants of the country show the best dispositions.

Cause of this Deplorable Religious State—Want of Priests.

The cause of this sad religious condition is the total want of priests and missionaries. A population of 120,000 Catholics must put up with only *seven* priests, separated by enormous distances. Two live with the Bishop in the capital; the other five are scattered about the principal centres and see little by little their zeal for the salvation of souls hampered by age, illness or infirmities.

The Bishop himself is not free from them, and it is with difficulty he can administer Confirmation and look after the administration of his diocese.

Not long since his Vicar General, who still displayed great energy, was *ninety* years old; he has received from God, in His paradise, the reward of a life of indefatigable labour.

One of the two priests in the episcopal town is Pastor of the Cathedral. His ministry consists in saying Mass on Sundays and certain week days; sometimes he has a baptism or a marriage to perform. The second, from age and infirmities, is unable to celebrate Mass. And that is all the clergy for a town of 20,000 inhabitants! Of the seven parishes composing the town, five are closed and the other two get on with difficulty.

The moral and religious conditions of the other towns are not more satisfactory. Corumbà, a centre of 12,000 souls has for a pastor an Italian priest of seventy, often detained in bed through illness for a fortnight or

three weeks, during which the parish church remains closed. St. Luis de Cacèrès, another important town, possesses one priest of eighty, unable to accomplish any religious function from paralysis. Ciapada, a large country place, is looked after by a priest likewise subject to numerous infirmities. The two other parish priests are not more valid than the preceding.

The other communities are absolutely deprived of all religious ministry. The former capital of this State,—called also Matto Grosso—with a population numbering about 5,000 souls, has seen its parish church closed for the last fifty years. Once or twice a year it receives the visit of a Bolivian priest, who being simply authorized *ad hoc*, can only administer baptism and bless marriages. With these details it is easy to imagine the kind of Christianity that prevails in the State of Matto Grosso.

We must add that in the capital there exists a sort of Seminary. When the incumbent Bishop took possession of his See in 1876, he found a few students there, among them two who had already been ordained to higher orders, but for serious reasons they were not admitted to the priesthood. Seeing this, the others returned to their families. And thus for the last 22 years the Bishop has only found one priest to ordain, and he came as a seminarian from another province.

In this manner this immense country sees restricted to a very insignificant number its evangelical labourers. Even now we have not any hope of an improvement in the near future. During the last two years 14 children have entered the Seminary, and of them two only have remained faithful to their vocation, and they constitute the only hope of this unfortunate diocese.

Arrival of the Salesian Missionaries.—First Labours.—Among the Savages.—A Touching Ceremony.

In July, 1897, the Salesians arrived in Matto Grosso, where the Bishop anxiously awaited them, after having desired their coming for ten long years. He fixed the centre of their Mission in one of the six parishes in the capital. In the building allotted to us our first care was to open a boarding school, now fairly prosperous, then a "Patronage;" being faithful in that to the principles of our reverend Father Don Bosco. It is a great consolation for us to see realized

to the letter the words of our beloved Founder, here in the very demoralized capital of Matto Grosso. Thanks to the children's attendance to the meetings at the Patronage, we are enabled, in joining them to the pupils of the boarding school, to instruct them in the Christian religion, prepare a large number of them for their first Communion, receive them into the Sodality of St. Louis Gonzaga, celebrate with greater solemnity the feast of their holy Patron and, by their influence, bring back their parents to the practice of religion. Whereas, in 1895, only three men went to their Easter duty, in 1896 we counted seventeen; in fine, by a blessing granted to the Salesian apostolate, 300 last year approached the holy Table. These results were obtained by the one Salesian Missionary attached to that particular parish. What good would be wrought if the workmen were not so few! There is a town reconquered—and a town of 20,000 inhabitants—by one humble son of Don Bosco in a little less than three years.

It was in the month of June, 1895, that the first Station of the Missionaries was inaugurated on the very threshold of the vast Indian country called *dos Indios Coroados*, comprising fully 10,000 inhabitants. This tribe, less savage and—let us hope—of more easy conquest, will be the first link in a long chain of conversions, among whom we hope to reckon that of the native cannibals. A few years ago these Coroados were doomed to extermination by the government agents, who for nearly twenty years had sought in vain to civilize them. The much regretted Bishop Lasagna had solicited and obtained their pardon, and then sent among them some Salesian apostles, several lay helpers and three nuns of the order of *Mario Auxiliatrice*.

In November, 1896, the President of the Matto Grosso government, passing through the Coroados colony, could not repress his astonishment on seeing the savages attend to field and forest work, when hitherto they had been rebellious to all occupations and shunned all fatigue. And his admiration was extreme when, on arriving at the Sisters' community, he found a well organized school and a number of children applying themselves diligently to the study of reading, writing and arithmetic. Another class—the most advanced division—were learning, under the maternal and vigilant eye of the Sister, the secrets of culinary art, the cutting out of clothes,

etc. The President was moved to tears when, on entering the music room, he heard a choir composed exclusively of Indians, accompanied by the nun on the organ, singing in Brazilian hymns to the Blessed Virgin, then a *Kyrie* and a *Gloria* set to music. And all this is the fruit of eighteen months' labours! What results could be obtained if we had at our disposal the pecuniary resources necessary for the work, and a sufficient number of workers!



Thanksgiving.—Please accept enclosed offering which I send in thanksgiving for favours received through the intercession of the Blessed Virgin Mary.

JOSEPH REA, *Belfast (Ireland).*

* *

Health of the Weak.—..... I likewise avail myself of this opportunity to ask of you to mention in the *Salesian Bulletin* my grateful thanks to our Lady Help of Christians for recovery from illness of a very dear friend. Please have a Mass said at our Lady's shrine to thank her for this favour, and to ask her for a special temporal favour that I much need.

REV. WILLIAM A. MACKENZIE,
Craigston (Scotland).

Refugium Peccatorum, Ora pro nobis.—In the town of S—, a relative of mine fell dangerously ill, and notwithstanding the entreaties of his family, he would not hear of making his Confession and receiving the last Sacraments. Filled with grief at the sight of the dying man's indifference, his family turned to our Lady Help of Christians and prayed for his conversion. A few days later, to the surprise and consolation of his wife and children, he called for a priest and received the last Sacraments with edifying piety, dying, shortly after, the death of a good Christian. As the publication of this favour may be the means of spreading devotion to our Blessed Lady, I beg you to insert it in the *Salesian Bulletin*.

A SALESIAN CO-OPERATOR,
Chalchicomula (Mexico).

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:—

Baptistina Usay, (Cagliari); Teresa Cavatorta, Langhirano-Pastorello (Parma); Luis James Castello, Lavagna; The family Berti, Legnaia (Florence); Alfred Sferrazzo Cicerata, Lentini (Siracuse); Rev. Salvatore Giardina, Lecarra Friddi (Palermo); Teresa Bertoli, Lodi; Rev. Eugene Amaducci, Lizzano (Cesena); Magdalen Albera, Lu (Monferrat); Mark Ferrazzi, Madonna del Campiglia; Bernard Clerici, Morano Ticino; Moses Mingardo, Mavendole di Monselice; N. N., Mede Lomellina; Joseph Balconi, Mercallo; Luciano Rizzo, Merlara (Padua); Rev. Angelo Piccono, Mexico; Gennaro Squillace, Messina; Amalia Rosso, Milan; Bernard Poltroneri, Miasino; Henry Brianza, Milan; Johanna Chiesa, Milan; Iride Borsarelli, Mondovì; Anne Degovannini, Montesterolo Casetta; Lucy Oddone, Mongardino d'Asti.



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Salesian Oratory,—Turin, Italy.

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