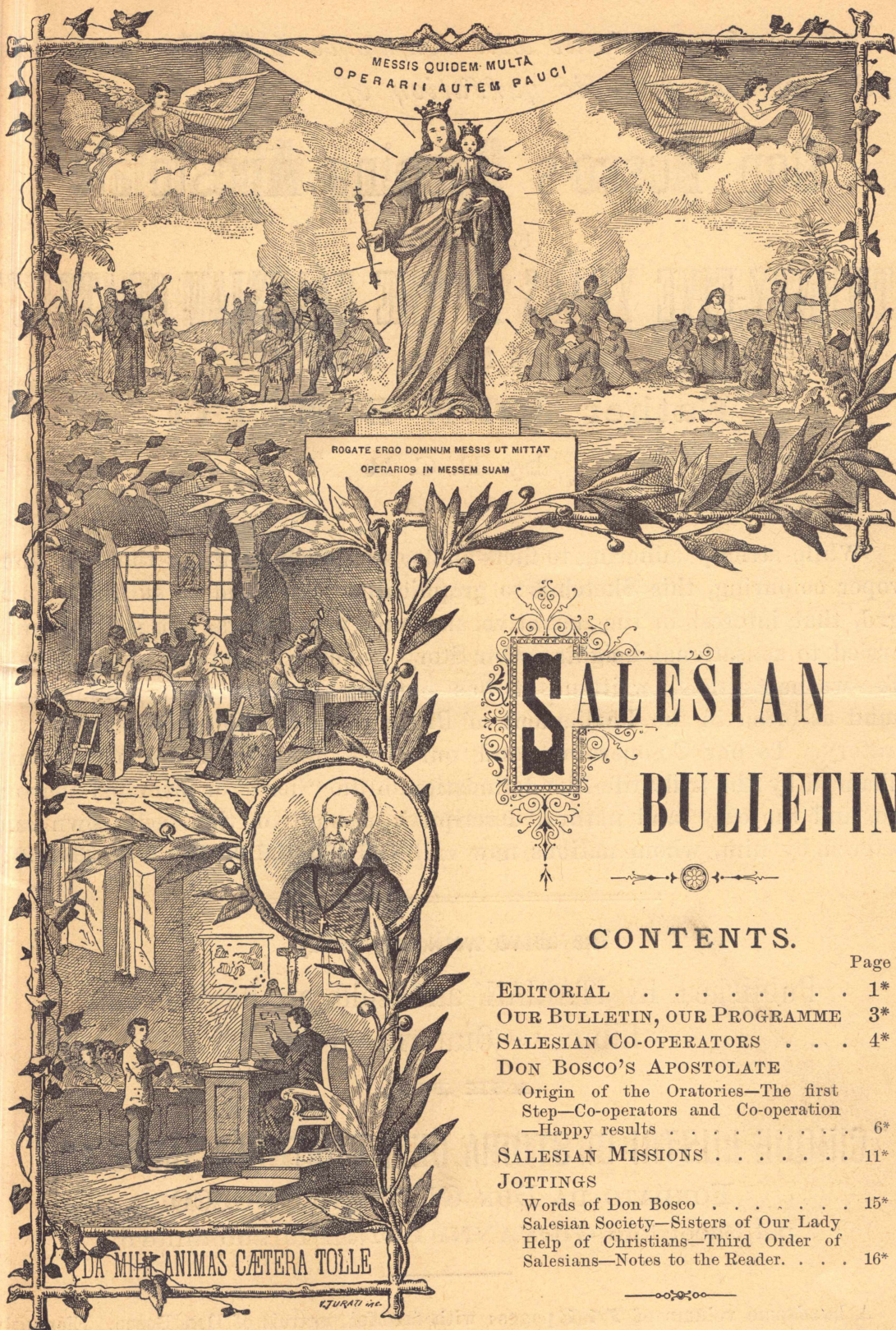


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Announcement and Preliminary Copy.



SALESIAN BULLETIN

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*In our next issue will commence a highly interesting
and sprightly historic narration of*

Don Bosco's Opening Apostolate

ENTITLED

"TWENTY-FIVE YEARS AT THE SALESIAN ORATORY"

Translated from the Italian of

Father JOHN BONETTI

by B. C. R.

While strictly adhering to facts and scrupulously clothing them in their proper colouring, this Sketch is so graphically drawn and so skilfully managed, that interest in the narrative, not only never flags, but is frequently carried to sensational heights.—Our Story is not a mere portrait of College-life—we had almost written, it has nothing to do with it; and will be found as often in the Parliament of Piedmont as in the class-rooms of the Oratory. To our Co-operators and ourselves its charms are particularly enhanced by the truly life-like delineation of the "hero" or principal personage, and the easy and natural descriptive account of the seeds sown and fostered by him, whom nations now call THE APOSTLE OF THE 19TH CENTURY.

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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).

17 April—Announcement and Preliminary Copy.—1892.

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

A NEW CAMP FOR CO-OPERATION AND ZEAL

TO THE MEMBERS OF
The Association of Salesian Co-operators
AND TO ALL OUR BENEFACTORS.

THIS 'Sample Copy,' or more correctly speaking, this **Announcement** of the first copy of "The Salesian Bulletin," will be forwarded to English-speaking Co-operators alone.—We gladly avail ourselves of the opportunity to express our warmest thanks to them, for the lively interest they take in the advancement of our humble Society, and for their charity and good works in behalf of our Institution. But as if not content with the large debt of gratitude we already

owe them, we seek to augment it on the present occasion by enlisting their sympathy and zeal in quite a new calling.

It sometimes happens that Co-operators living in English-speaking society, kindly invite us to forego the expense of forwarding the Bulletin—Italian or French as it may be—because, when they have not time to read it themselves, they are often at a loss to know whom they may give it to with any probability of its being understood.—Others there are, who have generously joined the ranks of our Co-operators, though they understand none of our "Bulletins:" contenting themselves with the knowledge that we are disciples of Don Bosco, and have consecrated our lives to the care and education of poor and abandoned boys in

every country wherein we have been enabled to open a home.

Now, while we have reason to rejoice at the increasing numbers, in Great Britain, Ireland and America, of this last-named class of Benefactors, we cannot but regret that they should be deprived of the established link and medium of communication between Salesians and their Co-operators.—By publishing our Bulletin in English, we hope not only to fill up this blank, but also to remove the most serious difficulty in making our Institution known, and, in due time, propagating it amongst English-speaking nations.

To our worthy Co-operators, therefore, we turn with the confidence of brothers in Jesus Christ, and placing our English Bulletin in their hands: On you, we say, after God Almighty, must entirely depend the success of our Periodical!

—But what can we do, you may ask, towards the success of your Bulletin? Is there no more rational and surer system of publication? For instance, why not scatter this **Announcement** broadcast over the Kingdom and the States, and let it take its chance?—If the question at issue were the mere selling of a journal, perhaps we might have had recourse to the “broad-cast system” as a surer means of attracting public opinion of every shade. But with our Magazine the question changes entirely:—OUR BULLETIN IS NOT FOR SALE: it is GIVEN AWAY to those alone who are inscribed in the Association of our Co-operators, and (with the Diploma) forms the “badge” of our Union all over the world.

Now, the actually existing number of Co-operators in Great Britain, Ireland, and N. America, scarcely justifies our beginning a new publication expressly for them.—We want to see their numbers increase ten-fold, and this is what we mean by “A NEW CAMP OF CO-OPERATION.” In the hope of rendering more easy the achievement of this desirable result, we take the liberty of transcribing

the following few suggestions, which may be referred to for the practical guidance of all:—

Amongst the friends and relations of our Co-operators there are doubtless many most eligible members for our Association; and, perhaps, quite willing to have a share in our good works and in the spiritual treasures attached to them, if they only knew anything about us. The charity and zeal of our worthy Co-operators must find a propitious occasion for—(1) presenting our “Announcement Copy” to such well-intentioned persons; (2) inviting them to give their names to the Association of Salesian Co-operators, assuring them that in so doing they do not bind themselves to any fixed obligation whatever; (3) begging them, in their turn, to present our journal to *their* friends; and (4) sending us a very numerous list of names, titles, and addresses of persons to whom we may prudently send the English Salesian Bulletin.

We are aware that this plan, simple though it may seem, is not at all an easy one, and that its working out entails some trouble and difficulty on our Co-operators, and might be objected to on various other grounds. And yet, we cannot help urging it all the same, for it is linked with the cherished memory of our saintly Father, DON BOSCO, who presented it several years ago to the French and Spanish Salesian Co-operators, amongst whom it has been successfully practised to a most extraordinary degree.

Some there are, perhaps, who (considering that our little Paper is printed for Co-operators alone) may deem it strange that we should think of undergoing the expense of publishing it in English before having a goodly number of Members whom we might send it to. In answer to them, our Co-operators may point out, that we manufacture our own paper; cast our own type; set it in English just as easily as in any other European language; and finally, print

and bind our own books. Hence every sheet of our Bulletin represents the handicraft of upwards of sixty poor children, in passing through its different stages from the rag-mills to the 'application of the Postage Stamp.'

But without entering into these details, we feel confident that the industrious charity of our Co-operators will furnish plenty of suitable arguments, to induce their friends to interest themselves, according to their ability, in the education of homeless and destitute children. O how our zeal will become untiring and our labour lighter than repose, if we constantly keep in mind, that whatever we do towards relieving the misery of even the most despicable of our fellow-creatures, is held by Our Saviour Jesus Christ as done unto Himself, and claims as its reward the everlasting inheritance of the kingdom of Heaven!

We beg, in concluding, to renew the expression of our best thanks and gratitude to our Co-operators, for all they have done, and continue to do, for the Salesian Institution; and most heartily we join in the prayer of our poor orphans to the Bountiful Giver of all good, supplicating Him to copiously reward every pious effort and sacrifice of our Benefactors, and pour forth upon them, and upon their families, and upon all their undertakings, abundant measures of His choicest graces.

THE EDITOR.



It is by no means difficult to become useful to our fellow-creatures; the goodness of God has placed the consoling virtue of beneficence within the reach of all; the whole difficulty consists in bringing ourselves to perform with a good will what our Creator Himself has destined us to do: for "Where there's a will there's a way."

OUR BULLETIN,

OUR PROGRAMME.

IN the Rules of the Salesian Co-operators, a monthly Bulletin is prescribed to be forwarded to all the members of the Association, recapitulating whatever has been, or should be done, to the furtherance of the good cause which they are united for. This monthly organ—printed in Italian in 1877, and afterwards in French and Spanish—has been of the greatest importance in uniting us hand and heart in the broad field of action, and in unanimously directing our every solicitude to one sole turning-point: The glory of God and the good of Society.

In the hope of furthering this same end, and in order to cope better with the increasing requirements of our humble Congregation, we feel great pleasure in being able to present to our English Friends the first copy of our Bulletin in their mother tongue. Our little Paper will treat of:

1. Anything members think well to propose, bearing on the purposes of our Association; its general and particular advantages,—means of attaining and promoting them: to which will hold suite some practical hints, culled here and there from the teachings of our good Father Don Bosco, which, little by little, will form a complete code of action for the guidance of our Co-operators.

2. The narration of such facts and anecdotes as may be gathered from the edifying conduct of our fellow-workers, and be of good example to others. Hence episodes tending to the good of society and our holy Religion; notes, news and letters of Missionaries toiling for the true Faith all over the world, and, especially, of the Salesians, scattered—in many parts amongst savages—in South America, in Asia, and in Africa, admi-

rably serve as matter for the compilation of our Bulletin.

3. Communications, notices and announcements of sundry matters; works of charity proposed to the faithful; books and maxims to be propagated, will also find a place in our Journal.

Strangers to the heated and, sometimes, equivocal contests of politics, we will constantly keep aloof from every discussion that might seriously involve persons exercising public offices.—Our programme shall be unswervingly this: Leave to us the care of poor and abandoned boys, and we will do all that lies in our power to raise them from the gutter and to better their condition, for only in so doing can we hope to be eventually successful in promoting good morals, and really useful to society.

SALESIAN CO-OPERATORS

THE title-page of the Diploma, presented to the Salesian Co-operators, clearly explains the object for which they have been united. Hence the few words here added are intended for those who *wish* to become Co-operators, rather than for those who are already enrolled in this pious Association.

From the first days of his apostolate Don Bosco gave the title of SALESIAN CO-OPERATORS to all who desire to perform charitable and pious works in union with, and according to the spirit of, the Congregation of St. Francis of Sales.

On May 9th, 1876, this Association of Co-operators was duly approved of, and copiously enriched with a long list of privileges and graces,—including, among many others, *all the Indulgences, plenary and partial*, granted to the Third Order of St. Francis of Assisi,—by a special

Brief of His Holiness Pius IX, an extract of which we herewith transcribe:—

“A pious Association of the faithful, “having been canonically instituted (as “we have been informed) under the “name of *the Society or Union of Salesian “Co-operators.....* We, confiding in the “mercy of Almighty God, and through “the Authority of the holy Apostles “Peter and Paul, grant to all Christians “of either sex, who are, or henceforth “may be, inscribed members of this Society, a Plenary Indulgence at the hour “of death.

* * * * *

“A Plenary Indulgence and General “Absolution to all members *once a month*, “on whichever day they will, on condition that they go to confession, and “receive holy Communion in any church “or public oratory, and, visiting the “same, there pray for peace and concord “amongst all States and people, for the “extirpation of heresies, the conversion “of sinners, and the exaltation of our “Holy Mother the Church.

“Wishing, moreover, to give the aforesaid Associates a special mark of Our “benevolence, We hereby grant to them “all Indulgences, both Plenary and “Partial, that can be gained by the “Third Order of St. Francis of Assisi; “and by Our Apostolic Authority, We “furthermore decree, that all Indulgences, which are conceded to these same “Franciscan Tertiaries on the Feasts “and in the churches of St Francis of “Assisi, may be lawfully and freely “obtained by the above mentioned Co-operators, on the Feasts of St. Francis “of Sales, and in the churches belonging “to the Priests of the Salesian Congregation, provided always that they “faithfully fulfill the spiritual works “enjoined for the gaining of similar “Indulgences.”

Such are some of the favours our venerable Father Don Bosco obtained from the benevolence of Pius IX, as a token of

his grateful appreciation of the labours of those who have from the very beginning thrown themselves body and soul into his work of regeneration. But it may occur to some of our readers, that it is not really necessary to be incorporated in a brotherhood in order to do good. We are perfectly of the same opinion.—Any person so disposed, can perform works of charity by himself; but the fruit of his labour must needs be comparatively limited, and (generally speaking) of short duration. On the other hand, united with others, one feels himself assisted, encouraged, guided, and stimulated; so that, with very little personal exertion, he often finds himself an instrument of Providence's most lofty designs, and a sharer in immense spiritual treasures.—Let us remember the familiar adage, many hands make light work, or—in a more scriptural phrase—union is strength, *vis unita fortior*.

And, indeed, the apostolic field it has pleased Divine Providence to assign to our humble Congregation, and which our beloved Father Don Bosco has left to our cultivation and care, is wide enough to compass the zeal and ardour of yet many a generous heart and many a helping hand. While, therefore, we exhort our Co-operators to seek amongst their friends and relations, fresh members to swell the ranks of our fellow-workers, we extend our appeal to every lover of suffering humanity and of Christian civilisation, inviting all to follow the example of the Salesian Congregation, by exerting themselves, each as far as it lies in his power, to rescue homeless and abandoned children from the streets and alleys; see to their being instructed in the Christian doctrine; provide them with the means of passing the idle hours of Sundays and Holidays in harmless and innocent amusements; procure them, if necessary, suitable places, where without danger to morals, they can earn an honest livelihood;—in short, direct, counsel and

help them in every way to grow up good Christians and honest citizens.—The practical means of carrying out this noble design on the largest possible scale, will form a frequent theme for our Bulletin.

By the expression: *Practical Means* (which we find on the frontispiece of the Diploma) we give to understand that our ultimate purpose is not the establishing of a confraternity, not a religious association, literary, or scientific, not even a journal; but a simple union of benefactors of suffering humanity, ready to dedicate, not words, but deeds, cares and solitudes to help their fellow-creatures. Neither with this do we pretend to have found out the *only way* of benefiting society: on the contrary we approve and highly prize all public and private institutions, clubs, confraternities and associations, which tend to the bettering of humanity and the furthering of Christian civilisation; and we pray that God may bless them all with plentiful means, both moral and material, to crown their efforts with brilliant success.

By the words *Promoting Morality* * we more fully explain the nature of our undertaking, and the education which we intend to impart.

The work proposed to our Co-operators is, indeed, a noble one—the rescuing from the brink of perdition numberless souls, for whom the Most Precious Blood was spilt. Oh! if our exertions and our sacrifices but render us worthy to become instrumental in saving one single Precious Drop from being spilt in vain, our life-time will be well employed, and our reward the Kingdom of Heaven! “Come,” Jesus Christ will say at the last judgment, “ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me meat; I was thirsty and ye gave me drink: I was a stranger, and ye took me in.”

* See Diploma Salesian Co-operators.

DON BOSCO'S APOSTOLATE

Origin of the Salesian Oratories.

JOHAN BOSCO, the Apostle of Youth, whose name has become a house-hold word in Italy, France, and Spain, is not wholly unknown in England: the story of his life and works having been partially presented to the English public in various memoirs and journals of every religious shade.

He was born of good, honest peasants, in a hamlet near Castelnovo d'Asti, a town of Piedmont, on the 16th of August, 1815. Two years afterwards his father died, leaving three helpless boys entirely dependant on the industry of their widowed mother—an excellent, self-sacrificing, God-fearing woman, whose first care was to instil into the youthful minds of her tender offspring sentiments of charity and devotion; teaching them by word and example an unbounded confidence in God's providence and perfect resignation to His holy will.

Though John's boy-hood was passed in the rustic simplicity of peasant-life, it was marked and enlivened with many curious and even extraordinary incidents, which very soon revealed in him not ordinary talents, heightened and reflected by a ready, graceful wit and a marvellously retentive memory. Nature also endowed him with a strong, resolute will and an ardent, most enterprising spirit; while his mother's saintly training rendered him conspicuous, even in child-hood, for great piety and most exquisite Christian charity: and these as those have ever been the characteristics of his after-life. Though passionately given to study, the poverty of his family often obliged him to change the school for the labours of the field; but not even here was his eagerness for learning abated, and his leisure hours

were passed in reading and rehearsing the few books he possessed.

When only ten years of age he resolutely declared his determination to become a priest, and clearly manifesting an ecclesiastical vocation, he obtained admittance to the Seminary of Chieri, whence, in due time, he came forth a Minister of God.

The First Step.

On quitting the Seminary, the young priest came to reside in the large and populous city of Turin, with the heroic resolve of consecrating his apostolic zeal and entire life to the reclaiming from vice and degradation the numberless poor and abandoned little boys, whom this vast metropolis was then teeming with. Sunday Catechisms formed the first modest step towards this lofty design.

He gathered around him, successively, in a church-portico, in an old shed, in a courtyard, and—as shelter after shelter was denied him—in the open fields under the broad canopy of heaven, the waifs and arabs of the city; who, partly from want of proper clothing, and partly from boorish ignorance or notoriously vicious habits, were ashamed to frequent the parochial Service. He soon obtained a regular attendance by means of small presents, well-selected little premiums, frequent promenades through nice country scenery to some famous or favourite spot in the environs of Turin, where luncheon, however frugal, was always forthcoming. Nor was this all. Well understanding the all-attracting influence of music on the untamed spirits of his youthful disciples, Don Bosco resolved to get up a band. With him, to resolve was to act. Accordingly, some old musical instruments were procured, and a very primitive band was duly formed, of which the young priest was the only master and almost sole musician.

But the great secret of his marvellous

success with these unruly urchins must be sought for in his extraordinary paternal benevolence, his tender, ever-watchful, motherly solicitude in providing for the wants of each and all; in his never-wearying patience, his never-changing sweetness, and, above all, in the entire sacrifice of self for the love of his fellow-creatures, which only the teachings of our sweet Saviour can inspire into the hearts of His followers.

In a few months the young disciples of the shifting Oratory were become quite a regiment: hundreds and hundreds of poor children crowded to the appointed place of meeting, all ready to follow wherever their young Master proposed to lead them. They grew obedient to his orders, happy in his presence. Their habitual rudeness was soon thrown aside;

Don Bosco's fatherly affection had touched their hearts; they became attached to their Benefactor, and began to vie with one another to win a word of praise, a look of encouragement, or a smile of approbation.

But however bright and happy the day may pass, evening *will* come; and as the time for dispersing drew near, many of the little rascals—as they

were then commonly called—might be seen with tears in their eyes and dismay mantling on their youthful faces, for they knew not where to find a home for the night, nor a crust for the morrow. Poor Don Bosco was often perplexed, but never discouraged. Lodgings would be sought out; employment found; bread should not be wanting at least for the morrow:

and only when nobody remained to be provided for would the good father betake himself to his humble abode. Thus in a sea of difficulties, amidst the scoffings of the vicious, the vituperation of the enemies of our holy religion, and—worse than all—the discouragement of his friends, Don Bosco, like a second Noah, continued patiently and vigorously to lay the basis of the great fabric, that, with God's blessing, and in the course of time, was des-

tined to become an Ark of safety to numberless souls, rescued from the destroying floods of this world's iniquity.

Co-operators and Co-operation.

Sunday after Sunday [brought fresh crowds to the already teeming multitude. Don Bosco's sweet sympathetic voice, and homely, affectionate greeting, went straight to the heart of each new comer. But



DON JOHN BOSCO.

were the good priest on wings, he could no longer attend to the requirements of all. — "Help yourself, and Heaven will help you" says the proverb: Don Bosco's hands were stretched out for aid, and the Turinese clergy and people generously responded to the appeal. With the assistance of these first Co-operators catechism classes were multiplied, night schools established; beds for strays, and honest employment, procured on a much larger scale; dirty, ragged, half-naked children, to whom nobody would give employment, were cleaned, clothed, and placed in factories, where they were regularly visited by Don Bosco himself, or by some of his generous fellow-workers. And yet, notwithstanding every effort, with the increasing multitude want and misery seemed to increase: suitable lodging could not always be found—work was not always in waiting. The heroic priest felt that the time was come when another step must be taken: he made the necessary arrangements in his own poor dwelling, in Valdocco (a squalid quarter of Torin), and threw its doors open to the most needy and abandoned of Piedmont's young vagrants, thus snatching them from the road of vice—from the prison and the gallows.

Shortly afterwards Don Bosco and his Co-operators commenced to collect funds for the enlarging of the house, and the founding of technical schools and workshops. And here we have a touching proof of the bounty of God towards those who confidently abandon themselves and their undertakings to His holy will. Laboratory after laboratory was rapidly built and furnished, with the expenditure of immense sums, and without encountering any serious pecuniary difficulties.

Now, at least, we might suppose that the indefatigable utopist of abandoned youth—as poor Don Bosco was commonly called for many years—had finally achieved his grand scheme of salvation, and might at last rest on his oars,

contenting himself with attending to the direction of his workshops, and the instruction of his young artists. The sequel shows how different the story runs.

From his earliest intercourse with poor boys, Don Bosco could not fail to observe, that under the rags and dirt and uncouthness of many of his young friends, the bright spark of genius — though by cruel circumstances, latent and dimmed — was not entirely extinguished, and required, in many cases, only a little pains and skill to draw it forth in all its force and brilliancy.—To abandon such boys to the lot of the artisan—though in itself a happy one—would be to place the candle of the Gospel under the bushel: and Don Bosco was not the man to do anything of the sort. Indeed he never seemed to know what half-measures meant. School-rooms were accordingly constructed; books, etc. provided; and, in goodly numbers, the most promising and brightest of the little artists soon changed the implements of their handicraft for the pen and the grammar.—In this manner without the least bustle or difficulty a new caste sprung up in the Oratory; but, if we overlook the categorical distinction of *students* and *artisans*, Don Bosco's family remained united and loving as ever. On this occasion indeed, as on many others, the good father's prudence and foresight enabled him to remove all grounds of jealousy. For, contenting himself with merely giving his advice when requested, he left ample faculty to all to continue artisans or become students just as they chose. And strange as it may appear, the majority in every workshop stuck to their trades, thus freely renouncing for the love of their art the possibility of becoming scholars.

It would be long and even painful to follow Don Bosco in his new capacity of schoolmaster; or, without dwelling on his unheard-of toiling and trudging, to simply innumerate the annoyances and

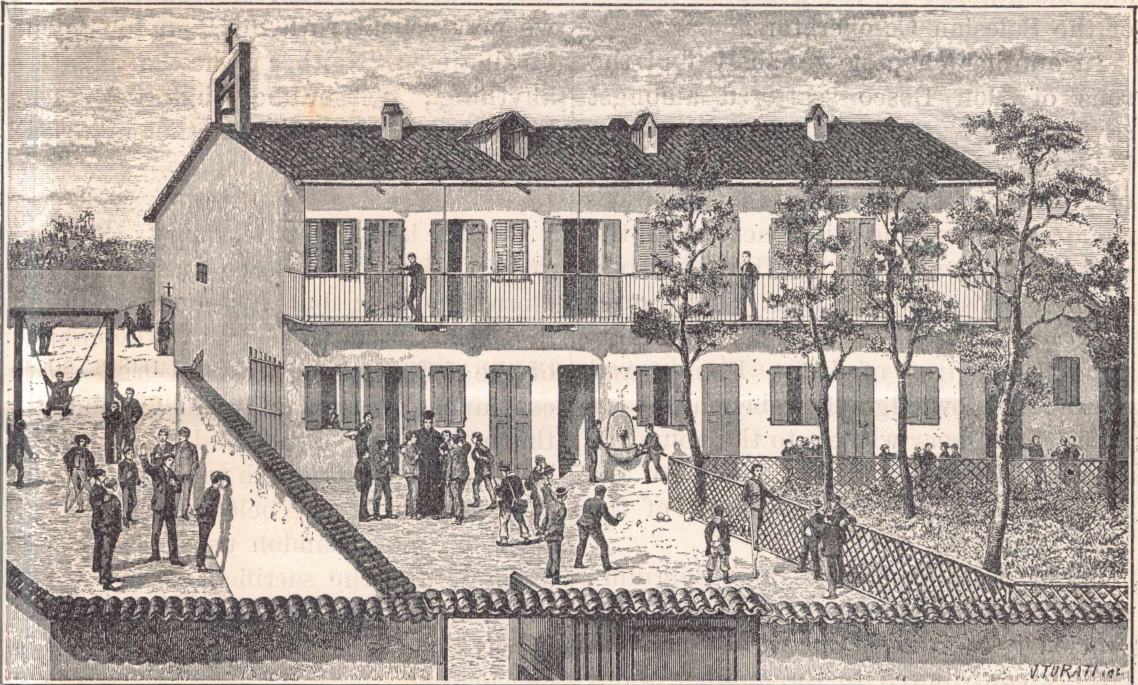
persecutions that were assiduously procured him by sectarian spite and official intollorance. Suffice it to say that years were passed in manfully struggling against, and boldly opposing, every fresh obstacle as it was thrown in his way. At length, his open enemies as well as his lurking foes thought it advisable to cease from hostilities; not, we are sorry to say, through any change for the better in their feelings towards their would-be victim, but rather because their very

priest, stretched forth its branches far and wide, and many and many a homeless little wanderer came and nestled in its friendly shade.

Happy Results

"Give and it shall be given unto you."

Numerous indeed beyond the most sanguine hopes of his early supporters, are the Establishments and Homes for poor children founded by Don Bosco. In all, the same method prevails, the



A look at the past—or fifty years ago.

Don Bosco's House in Valdocco: Cradle of the Salesian Oratories.

opposition seemed to fan him on to greater and more brilliant success.

At last Don Bosco had the unspeakable consolation of seeing himself surrounded by a staff of Teachers and Assistants formed by his own hand, and willing to spend their lives, for love of God and gratitude to their master, in imparting to others those benefits they themselves had received.

Little by little the mustard-seed of the Gospel, planted in Valdocco by the holy

same rules, and the most perfect uniformity in their application. In matters disciplinary the PREVENTIVE SYSTEM is universally adopted—the only system ever practised by Don Bosco, inculcated by him as the surest ground-work of Christian education, and scrupulously adhered to by his disciples. A very characteristic feature of this method, as practised in our Homes and Colleges, is the total absence of every sort of punishment. The observance of Rules is obtained by carefully instilling

into the youthful mind a true sense of duty, and by highly appreciating every little effort in the path of virtue: while their encroachment and other shortcomings are effectually forestalled by assiduously removing those occasions that are likely to give them birth. The whole Institution is bound together in one common object: the rescue from misery and corruption, and the Christian education of destitute children. The Homes are all directed by Don Bosco's disciples, and maintained by the generous charity of the Salesian Co-operators.

In another chapter we shall find the sons of Don Bosco scattered amongst savages and attacking the dark strongholds of barbarity by preaching the Gospel of peace and redemption to the down-trodden sons of the wilderness. But the desert and the bush is not the only camp of their apostolic exertions: the unpretending villages as well as the most populous centres of Italy, France and Spain, acknowledge their beneficent influence, and bear witness to the abundant harvests that bless the labours of the humble disciples of the Apostle of the 19th Century.

Other European countries—Belgium, Austria, Switzerland and Poland—have graciously patronized our Institution, and largely contributed to the number of our Co-operators, while not a few of their sons have become members of our Society. Thus, with the blessing of God, we have been enabled to found Houses in these several countries; and by deeds rather than words, we prove, another time over, the infallible veracity of Our Sweet Saviour's promise: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall be given into your bosom" (Luk. vi, 38).

In the closing years of his earthly pilgrimage Don Bosco's thoughts were also turned to England: in fact one of the last acts of his apostolate was the

sending of his Priests to the Direction of the Mission and Schools, known by the name of THE SACRED HEART, in the vast metropolis of the British Empire*. The beginning is, indeed, a very humble one—but this is a feature common to all Don Bosco's Institutes which have invariably sprung from a very small seedling. Nay, we might venture to say that it is a characteristic of the works of Divine Providence, whose privilege it is to make slight and despicable means serve to carry out Its Eternal Designs; so that we may repeat with St. Paul to the end of all time: "Neither is he that planteth anything, neither he that watereth; but God, who giveth the increase" (I Cor. III, 7).

* * * * *

Oh the last day of January, 1888, our good Father Don Bosco passed to his eternal repose; but his sons—confiding in Divine Providence, and in the charity of the followers of Jesus Christ—have continued his charitable Institution for the benefit of religion and of suffering humanity. And though we sorely missed the presence of our beloved father, his spirit did not abandon us, for his saintly example and the sacrifice of his whole life for the social and moral amelioration of wretched children, were treasured in our hearts.

God continued and still continues to bless our feeble efforts: the Work grows and prospers as before, and year by year, hundreds of thousands of destitute children who, perhaps, had never heard of Don Bosco when alive, learn to call him by that sweet name dearest to the orphan's heart, and bless and venerate his memory.

If this hurried outline serves to convey an idea of the nature and object of Don Bosco's Work our task is done; for we leave the Institution to speak for itself,

* Church of the Sacred Heart, 64 Orbel Street, Battersea, London, S. W.

considering as superfluous any recommendation whatever for a work that practically takes upon itself the Christian education of the poorest and most abject classes of society—the reclamation of those wretched, self-abandoned youth, on whose early bent and training must depend, to a certain extent, the weal or woe of the near future, the hope or terror of our declining days.

Before concluding this imperfect sketch of the foundation and first stages of the Salesian Institution, perhaps we ought to introduce one of Don Bosco's earliest disciples, and now his Successor: the Very Rev. Michael Rua, Superior General of the Salesian Congregation. But the space at our disposal is already filled up, so that, for the present, we must content ourselves with *simply announcing* him, and promising, in our next issue, to make up for any breach of etiquette we may now be guilty of.

To the children of the poor, to the orphan and the destitute in whatever country they may be found, we open our arms and gladly offer our poor service, to them we have consecrated our faculties and our lives. But, unaided, our efforts are unequal to the task: "the harvest truly is plenteous, but the labourers are few." To our fellow-Catholics, therefore, we turn for counsel and aid, inviting them to place themselves by our side under the standard of St. Francis of Sales, and join in the ranks of our Co-operators. And if, as Our Saviour teaches, a glass of water given for the love of God to the least of our fellow-creatures, shall not pass without its reward, what tongue shall tell the inestimable treasure He will keep in store for those who generously exert themselves in alleviating the misery of the suffering little ones that form the delight of His Divine Heart!



SALESIAN MISSIONS

A SKETCH

IN the self-imposed sacrifice of the Catholic Missionary, there is something so sublime, so pure, so celestial, that its motive cannot be mistaken, and must be sought for far beyond the most vaunted heights of human heroism.

"Go," said our Divine Saviour to His disciples, "go ye into all the world, and preach the Gospel to every creature" (Mar. xvi, 15). And those glorious athletes of Christianity, whose best boast was to suffer injuries for their Master's sake, soon scattered themselves over the face of the earth, messengers to all nations of a New Law of peace, and love, and loving sacrifice, promulgated in Galilee, and sealed by the blood of its Divine Author on the hard wood of the Cross.

Thenceforward the spirit of propagating the Good News amongst "them that sit in darkness and in the shadow of death" (Luk. i, 79), has never for a single instant abated in the Catholic Church. Nay, if we stoop to closer observation, we will find that all, or almost all, the Religious Orders — even those instituted for purposes not strictly missionary, in the ordinary sense of the word, — have felt this sacred fire; and emulating the zeal of the Apostles, have gone forth to awaken benighted nations to the light and knowledge of their redemption, or to gain a martyr's crown in the glorious attempt.

And the humble Salesian Congregation, may it also aspire to a part in this glorious campaign of the Cross, and claim for its sons a place amongst the intrepid pioneers of the Catholic Faith? In the midst of his incessant cares and toiling, will Don Bosco find a moment of respite from his self imposed task of relieving the wretchedness he sees swarming a-

round him, to reflect on the still deeper misery and degradation of far-away savage-life, and the numberless children who are born, and live, and die under circumstances scarcely to be envied by the brute beasts of their native plains and forests?

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In 1874, Pope Pius IX solemnly approved the Salesian Congregation, and definitely sanctioned its rules and constitutions. As soon as this happy event became public, numerous petitions from every quarter of the globe, were forwarded to the Superior General of the new Order, begging him to send his priests to found Salesian houses amongst them, and thus propagate his work of regeneration in their districts.

Amongst others, Comm. Gassolo, in the name of the Government of the Argentine Republic, sought the aid of the Salesians. He came in person to Turin in order to better press his suit, and here he remained till all difficulties were removed, and Don Bosco had formally accepted his proposal.

Of the first little band of Salesians that crossed the Atlantic, some proceeded to St. Nicholas (de los Arroyos), where they founded a College; while others remained in Buenos Ayres, with the Archbishop of that city and province: a saintly, venerable Pastor, who has been sorely tried from want of clergy, and many other privations, but whose zeal in the cause of his flock and of Holy Church, has never flagged under the most harrowing circumstances. It was he who, shortly afterwards, proposed to Don Bosco the opening of homes and missions in the midst of the savages of the Pampas and of Patagonia.—This vast region has since become the Apostolic camp of the Salesian Congregation.

Up to this epoch every advance of Christianity was resisted by the Patagonians: savages of more than ordinary size, but of very dwarfish intellectual faculties,

jealous and mistrustful to an extraordinary degree, and for the most part, as cruel and ferocious as they are ignorant and brutalized. The Missioners who formerly ventured amongst them, were all cruelly slaughtered and, in many instances, devoured, by these dreadful cannibals.

The Salesians, however, resolved on attacking this stronghold of barbarity, with tactics never resorted to in any of the preceding attempts to evangelise those savage tribes. Our plan consisted in establishing Colleges and Hospices on the borders of the territory inhabited by the Indians; freely admitting their children, clothing them, instructing them, finding them in everything, and (when practicable) inducing their parents to let them remain continually at our homes. Thus while our missionary taught Christian doctrine and Spanish to the young Patagonians, he became versed in their language, and acquired a perfect knowledge of their character and customs.

But before definitely undertaking this vast enterprise Don Bosco betook himself to Rome, to lay his project at the feet of the Sovereign Pontiff, hear his inspired counsel and direction, and implore the Apostolic blessing on his Missionaries and their future labours.

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Now, it happened that Pius IX, when a young Priest, had accompanied as Secretary, the Nuncio Apostolic sent by Gregory XVI to Chili. And well knowing the abundant harvest of souls that might be reaped in those savage regions, he was profuse in his praise of the proposed Mission, blessed it, and (without dissimulating the difficulties to be encountered and the perils to be passed through) with paternal affection encouraged the Salesians to the accomplishment of their generous undertaking, assuring them that God would be their guide and remove every obstacle from their path.

As centre of all communications and headquarters of the whole South American Missions, a large establishment—St. Charles's College—was founded in the city of Buenos Ayres.

till the ship (Santa Rosa) became a mere floating raft, and only after thirteen days drifting did they effect a landing in the very city from whence they had started.

The zealous Missionaries, however, were



**The Right Rev. Mgr. Cagliero, Vicar Apostolic of Patagonia,
with two of his neophytes.**

From this place, on the 7th of May, 1878, the Revv. Fathers Costamagna and Rabagliati set out for South Patagonia, but were almost shipwrecked in the attempt. They were tossed about in a furious sea

not to be baffled in their intended expedition. They set out again—this time by land—and after some months riding across the Pampas, they entered on and, as it were, took possession of, their Pa-

tagonian Apostolic camp, on the 24th of May, 1879, the Feast of our Celestial Patroness, Mary, Help of Christians.

Shortly afterwards other Missionaries followed and established themselves in the town of Carmen, where a Salesian College was immediately founded. The ensuing year (1881) saw a numerous band of Salesians arrive on the Patagonian plains, accompanied this time, by the Sisters of Mary, Help of Christians—an Order of nuns also founded by Don Bosco, and closely resembling the Salesian Society in its object as well as in its institution, being for destitute girls, what Salesians are for poor boys. These heroines of the Cross are of incalculable importance in the working of the Missions, for not only are they excellent Catechists, but among those poor, filthy, brutalized, half-naked daughters of the Pampas, they perform divers other charitable offices, that would sorely tax the delicacy, if not the dignity, of the Missionary Fathers.

* * *

Ten years have already swept over the Patagonian Missions, and the question naturally presents itself: "What has been done for the amelioration of those savage tribes in this lapse of time?"—Thanks to the bountiful outpouring of Divine Grace, the answer would fill a goodly volume, of which the principal chapters might be the following:—

Salesian Homes and fixed Residences for Missionaries have been established in Bahia Blanca, in Patagones, in Viedma, in Pringles, in Canesa, in Choele-Choel, in Roca (Patagonia), in Chosmalal, in Chubut, in Punta Arenas of the extreme South, on the river Santa Cruz, in Dawson Island (Tierra del Fuego): new Churches—very modest ones of course—erected in almost all these places: an Hospital founded for the sick, and managed by our nuns: numerous Colleges and Industrial-Schools opened for the dusky sons of the poor Pehuelches, Pamperos and

Tehuelches: regular Missionary service established all along the Andes, on the banks of the Rio Colorado, of the Rio Negro, and along the Atlantic coast: **upwards of twenty-thousand heathens catechised and regenerated at the Baptismal font**, amongst whom some religious vocations have been gleaned out, and are being carefully cultivated and fostered in our Houses. Add to this summary list the numerous Colleges, Industrial-Schools, and Missions *in partibus infidelium* established (in civilised districts) in the Falkland Islands (a British Colony), in Columbia, Ecuador, Brazil, Peru, Chili, Uruguay, and the several States of the Argentine Confederation, and you will have some idea of what the sons of Don Bosco have been doing during the last ten or twelve years, all over the vast continent of South America, but especially in the thorny jungle of the extreme South and on the dreary plains of the Pampas, for the sweet sway of the Cross of Jesus, and the moral, social and material improvement of those benighted and unfortunate sons of the wilderness.

At the head of this colossal religious and civilising movement are two of Don Bosco's former pupils: the Right Rev. Dr. Cagliero, Bishop of Magida and Vicar Apostolic of Patagonia, and the Very Rev. Joseph Fagnano, Prefect Apostolic of Tierra del Fuego and South Patagonia.

Even from this rapid outline enough may be gathered to engender surprise in many minds, as to how our poor Congregation (that, like the birds of the air, depends on Providence for its daily bread) could have undertaken and carried on so vast an enterprise.—Travelling expenses, education and general necessities of Missioners and Nuns; building expenses, furnishing outlays; devotional articles in great quantities for distribution amongst the neophytes; ecclesiastical vestments, sacred vases, altars, and general church furniture; the maintenance

of tens of thousands of Indian little boys and girls; clothing (a *unique* garment) whole tribes of Patagonians; finding them in food when they are starving, and furnishing them with European medicines when ailing,—certainly the annual outlay amounts to a fabulous sum!

But Don Bosco's faith and teaching leave no room for doubt in the minds of his disciples: Our Saviour's word is a sure pledge of our solvency—"For your Heavenly Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and His righteousness, **and all these things will be added unto you** (Matth. VI. 32, 33).

In these clear eloquent words Don Bosco's simple, confiding trust was placed, and Our Lord opened unto him the hearts of numerous Co-operators, appointing them, as it were, the Trustees and Executors of His Divine promise. When therefore they saw our Missioners going forth "without purse, and scrip, and shoes," they remembered the words of the Lord, and considered themselves called upon by Him to provide, so that nothing essential should be wanting to their Brothers in Jesus Christ.

Nothing better proves the blessing of God and the generous charity of our Benefactors, than the simple fact that the Work which Don Bosco began so humbly fifty years ago, now counts its Institutions by hundreds, its Priests, Lay Brothers and Nuns, by thousands, and its *Protégés* by hundreds of thousands.

O how our humble Society should rejoice in the Lord! how we have cause to lift up our hands and hearts to heaven, and bless and praise the Giver of every good, for His benignity towards us, and His visible protection of all our undertakings! And you, O Generous Co-operators, rejoice with us, and be glad! for the Lord has accepted your sacrifice, and great is the reward that awaits you in Heaven.

Words of Don Bosco on Charity:—

Those who feel their hearts warmed to the gentle influence of Charity's soft ray, might be compared to the ocean, whence the sun gracefully receives tribute by evaporation, without materially lessening the vast expanse of its waters. These vapours gradually form into clouds which, dissolving into rain in its various forms, fertilise the earth, and afterwards return in rivers to the ocean from whence they came. Precisely so it happens to those who devote part of their substance to the glory of God and the salvation of their fellow-creatures. The charity of one may be, perhaps, but a single drop, but united with others forms a cloud which showers benefits on an infinity of misfortunes: on faithful and infidels; on children in danger of corruption; on families, on populations, on society at large. Moreover, alms-deeds never go unrequited, for, like the dissolving cloud, "they return in rivers to the sea." The charitable donor is recompensed in a thousand ways: by prayers which possess special power for obtaining favours; by the growth of religion and moral and social probity, to which his charity has been instrumental; by the transformation of bad habits, whereby labour, industry, and commerce profit, while robberies, conflicts, and rebellions decrease; every citizen feels the happy effects—what he devoted to religion and charity is returned to him a hundredfold in prosperous security. If we wish to take real care of our spiritual and temporal interests, we should, above all, attend to the interests of God, and procure, by charity, the welfare of our neighbour.

SALESIAN SOCIETY

Founded by Don Bosco.

This Order is composed of Priests and Lay Brothers, who have consecrated their lives to Foreign Missions, and the rescue and education of destitute little boys all over the world. The Mother House is situated in Via Cottolengo, N° 32, Turin.

Sisters of Our Lady, Help of Christians,

An Order of Nuns founded by Don Bosco, and dedicated to Foreign Missions and the care of destitute little girls. The Society is directed by the Superior Chapter of the Salesian Order.

Co-operators or Third Order of Salesians.

This Association was also founded by Don Bosco, and affiliated to the other two, —the men to the Salesian Order, the women to the Sisters of Mary Help of Christians.

Pius IX, not only approved the Institution, but became one of its members, and accorded to it all indulgences granted to the most favoured Tertiaries, particularly those of St. Francis of Assisi.

All Catholics (over sixteen years of age), even Religious of other Orders, may become members of this Association, for its obligations are so few and so light, that

nothing is thereby added to the pious practices of a good Christian.

CONDITIONS OF MEMBERSHIP.

- (a) To be inscribed as a Member in the Register of the Association, kept at the Salesian Oratory, Valdocco, Turin.
- (b) Recite daily a *Pater* and *Ave* in honour of St. Francis of Sales, for the intention of the Sovereign Pontiff; approach the Sacraments frequently, and lead the life of a good, upright Christian.
- (c) Members are expected to help destitute children according to their ability, and befriend the Salesian works, by alms, or in whatever way their charity may suggest.

(SEE COVER, page III.)

NOTES TO THE READER

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

Communications and offerings may be addressed to our Superior General:

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

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

The Salesian Bulletin

EDITORIAL OFFICE—PUBLISHING OFFICE
Oratorio Salesiano, Valdocco, TURIN

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

Gerente, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1892.

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 Associates 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.

SPIRITUAL ADVANTAGES.

1. — BY A DECREE, OF JULY 30TH, 1875, OUR HOLY FATHER, POPE PIUS IX. EXTENDED TO THE BENEFACTORS AND CO-OPERATORS OF THE SALESIAN CONGREGATION, ALL THE FAVOURS, SPIRITUAL GRACES, AND INDULGENCES, GRANTED TO THE SALESIAN RELIGIOUS THEMSELVES, SAVE THOSE THAT HAVE EXCLUSIVE RELATION TO THE COMMUNITY LIFE.
*
2. — **Benefactors and Co-operators** also share in the fruits of all the Masses, Novenas, Triduums, Prayers, Spiritual Exercises, Sermons, Instructions, and works of charity whatsoever, that the Salesian Religious shall perform in the exercise of their sacred ministry all over the world.
*
3. — They enjoy a *special memento* in the Masses and Community Prayers offered up daily, in the Church of Mary Help of Christians, at Turin, for our benefactors and their families, especially for those who have in any way contributed to the moral or material advancement of the Salesian Congregation.
*
4. — Every year, on the day succeeding the Feast of St. Francis of Sales, all Salesian Priests celebrate Holy Mass in suffrage of the souls of their departed Brothers and Benefactors. All Ecclesiastics, who belong to the Association of Co-operators, should do the same; and Lay Associates are exhorted to receive Holy Communion and recite the Rosary with the same pious intention.
*
5. — Should any of the Associates fall seriously ill, notice should be given to the Superior, who will order special prayers for their recovery.—In the case of death, no time should be lost in notifying it, so that the suffrages prescribed by the Rules be immediately offered for the soul's eternal repose.

THE GLORIOUS PIUS IX ENCOURAGES THE SALESIAN MISSIONERS.

“The Argentine Republic is a fine country. But you will go farther... perhaps evangelise the Patagonian Savages, who in by-gone days devoured their Missionaries. Courage and confidence, my sons. You are vessels full of good seed. Sow it with self-sacrifice and energy, the harvest will be plentiful, and console the last years of my stormy Pontificate.”

Our Holy Father Pope Leo XIII and Don Bosco.

“My glorious Predecessor, Pius IX, has been your friend, I wish to be so, too: he was inscribed among the number of your CO-OPERATORS, I claim the honour of being the first on the list.”

His Eminence CARDINAL MANNING on Foreign Missions.

“It is quite true, that we have need of men and means at home; and it is BECAUSE WE HAVE NEED OF MEN AND MEANS AT HOME, and of more men and of more means by a great deal than we yet possess, that I am convinced that WE OUGHT TO SEND BOTH MEN AND MEANS ABROAD.”

[ST JOSEPH'S ADVOCATE]

 For Extracts from “Diploma of Salesian CO-OPERATORS,” see preceding page of cover.