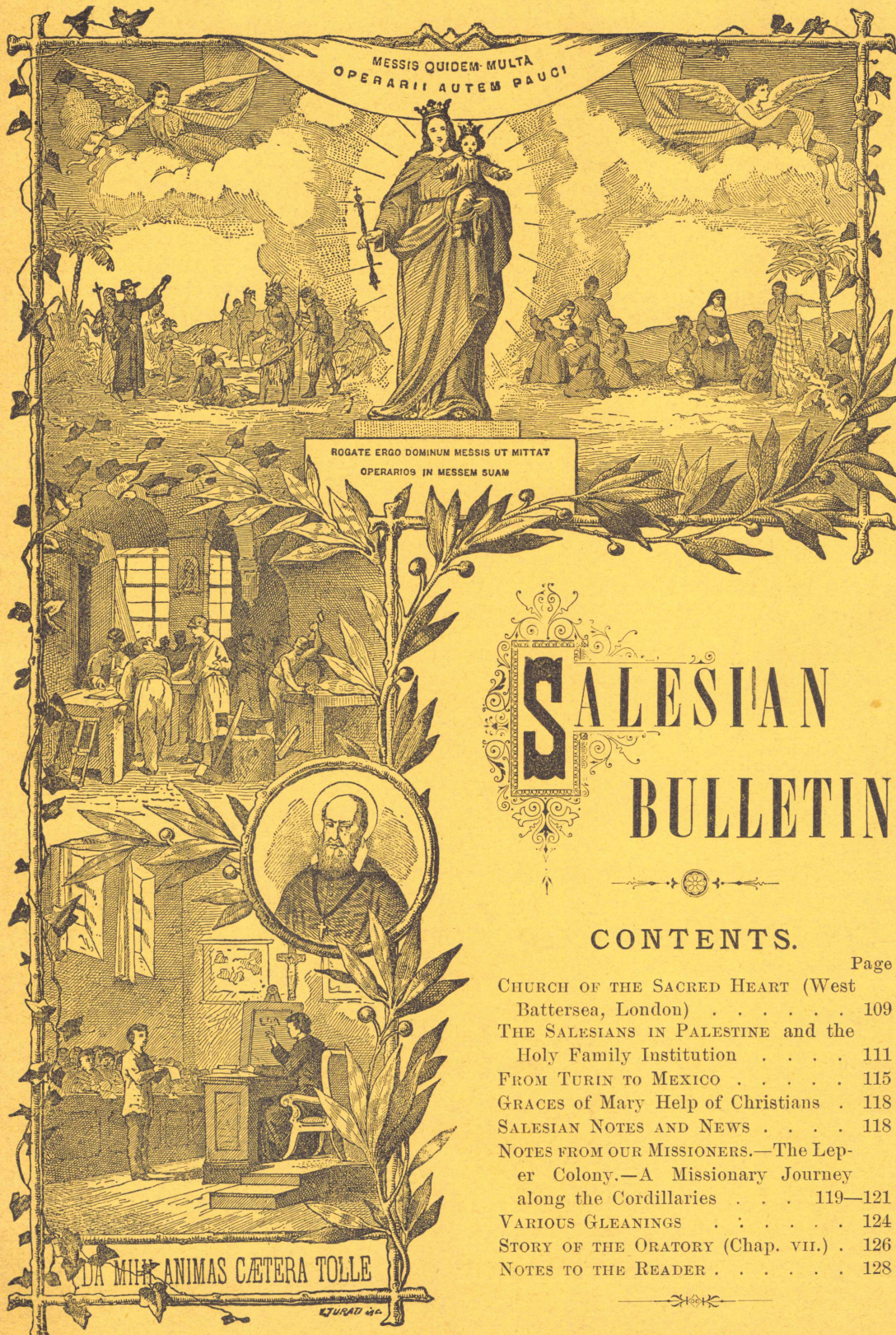


Correspondents are earnestly requested to repeat their Postal Address in every letter.

Nos. 9-10.

JULY & AUGUST

1893.



SALESIAN BULLETIN

CONTENTS.

	Page
CHURCH OF THE SACRED HEART (West Battersea, London)	109
THE SALESIANS IN PALESTINE and the Holy Family Institution	111
FROM TURIN TO MEXICO	115
GRACES of Mary Help of Christians	118
SALESIAN NOTES AND NEWS	118
NOTES FROM OUR MISSIONERS.—The Lep- er Colony.—A Missionary Journey along the Cordillaries	119-121
VARIOUS GLEANINGS	124
STORY OF THE ORATORY (Chap. vii.)	126
NOTES TO THE READER	128

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 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, 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)

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, Tridiums, 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 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-crea-
tures is one of the great and
excellent gifts that Divine Good-
ness 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 corrup-
tion and infidelity, and thus
prepare a new generation.

(LEO XIII.)

Nos. 9—10.

July & August, 1893.

Registered for
transmission abroad

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

LONDON

THE NEW CHURCH

OF THE SACRED HEART.

IT is with great joy and consolation
that we announce to our Co-operators
and friends, that on Sunday, October 15,
Feast of the Purity of the Blessed Virgin
Mary, the new Salesian Church of the
Sacred Heart of Jesus, Battersea, will
be solemnly opened by his Lordship the
Bishop of Southwark. Our beloved Su-
perior-General, Don Michael Rua, has
intimated his intention of being present
on that happy occasion, and will remain
at Battersea during the entire Octave.

The erection of this church was in-
dispensable for this poor London Mission,

which for some years has been served
by the Salesian Fathers. The only
Catholic place of worship for West
Battersea was an old, tumble-down tin
church, which was no longer safe nor
decorous as a place of public worship;
and the County Council, moreover, had
ordered its speedy removal.

Compelled, perhaps encouraged, by
the necessity of the situation, the Salesian
Fathers began the erection of a new
church, although they had no funds
whatever to dispose of for that purpose.
Under such circumstances as these the
task was not an easy one, especially
in such an important place as London,
where, in order to meet the wants of
the Mission, it was necessary, not only
to erect a large building, but one that,
from an architectural point of view,
would not be wholly unworthy of the

surroundings and the end for which it was destined. This new church, accordingly, will be another noble monument in honour of that Most Sacred Heart, from which we hope for the conversion of innumerable souls.

And now, whilst with deep gratitude we express our heart-felt thanks to those who have contributed to this great work of Christian charity, we are compelled to make another earnest appeal to all our Co-operators and friends.—The shell of the church is completed, but it requires a great many things to furnish it before it can be opened for public worship. To say nothing of the interior decorations and the want of an organ, we still require altars, benches, bells, candlesticks, vases, carpets, etc., etc. It is unnecessary to repeat that Battersea is one of the poorest parts of London; and the Catholics of the district, who are principally working-people, were utterly unable to contribute to any great extent to the building of the new church, and can scarcely be expected to come to our aid in furnishing it.

Gifts in money or kind will be gratefully acknowledged by the Rev. C. B. Macey, Superior of the Salesian House, 64 Orbel St., Battersea, London; or by our Superior-General, Salesian Oratory, Turin, Italy.

ORDER OF THE SERVICES FOR THE OCTAVE

Succeeding the Opening Ceremony.

Saturday, Oct. 14th.—

MORNING.—**Consecration of the Church** by his Lordship the Bishop of Southwark. The public will be admitted only for the Mass, which will be said about 12 o'clock by the Very Rev. M. RUA, Superior-General of the Salesian Congregation.

EVENING.—Benediction of the Blessed Sacrament at 8 p.m.

Sunday, Oct. 15th.—

MORNING.—Low Mass at 6, 7, 8, 9 and 10.

Pontifical High Mass will be sung at 11 o'clock by Monsignor CAGLIERO, Bishop of Magida, and Vicar Apostolic of Patagonia. The Right Rev. BISHOP OF SOUTHWARK will be present. Sermon by the Rev. P. FLETCHER.

EVENING.—Vespers at 7 o'clock.

Sermon by the Very Rev. Canon G. AKERS. Procession of the Blessed Sacrament and Solemn Benediction.

Monday, Oct. 16th.—

MORNING.—Low Mass at 6, 7, 8, 9 and 10.

Solemn High Mass at 11 a.m.

EVENING.—Vespers at 7.30.

Sermon by the Very Rev. E. O'LAVERTY, C.S.S.R.
Benediction of the Blessed Sacrament.

Tuesday, Oct. 17th.—

MORNING.—Low Mass at 6, 7, 8, 9 and 10.

Solemn High Mass at 11 a.m.

EVENING.—Vespers at 7.30.

Sermon by the Rev. J. D. BREEN, O.S.B.
Benediction of the Blessed Sacrament.

Wednesday, Oct. 18th.—

MORNING.—Low Mass at 6, 7, 8, 9 and 10.

Solemn High Mass at 11 a.m.

AFTERNOON.—**Conference of the Salesian Co-operators at 3 p.m.**, by the Rev. F. BOURNE, Rector of the Diocesan Seminary. (Those who are not Co-operators are also invited to be present).

EVENING.—Vespers at 7.30.

Sermon by the Very Rev. A. APOLLONI, O.S.M.
Benediction of the Blessed Sacrament.

Thursday, Oct. 19th.—

MORNING.—Low Mass at 6, 7, 8, 9 and 10.

Solemn High Mass at 11 a.m.

EVENING.—Vespers at 7.30.

Sermon by the Very Rev. Canon J. C. McGRATH.
Benediction of the Blessed Sacrament.

Friday, Oct. 20th.—

MORNING.—Low Mass at 6, 7, 8, 9 and 10.

Solemn High Mass at 11 a.m.

EVENING.—Vespers at 7.30.

Sermon by the Rev. J. E. KENDAL, O.S.B.
Benediction of the Blessed Sacrament.

Saturday, Oct. 21st.—

MORNING.—Low Mass at 6, 7, 8, 9 and 10.

Solemn High Mass at 11 a.m.

EVENING.—Vespers and Benediction at 7-30.

Sunday, Oct. 22nd.—

MORNING.—Low Mass at 6, 7, 8, 9 and 10.

Solemn High Mass at 11 a.m.

Sermon by the Rev. F. BERNARDINE, O.S.F.C

AFTERNOON.—Children's Service at 3-30.

EVENING.—Vespers at 7 p.m.

Sermon by the Rev. A. WHEREAT, D.D.
Procession of the Blessed Sacrament.
Benediction.

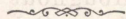
The Salesian Fathers beg the favour of your presence at the solemn Opening Ceremony, Sunday, Oct. 15th. The Very Rev. Michael Rua, Superior-General, will be at the Clergy House, 64, Orbel Street, from Oct. 12th to Oct. 23rd, and will receive visitors every morning from 10 to 12 o'clock.



THE SALESIANS IN PALESTINE

AND THE

HOLY FAMILY INSTITUTION.



The Institution of the Holy Family founded several years ago in Bethlehem by the Very Rev. Canon Belloni, is probably too well known to our readers to require a formal introduction here. After successfully overcoming the difficulties attendant on the foundation of such a Work, the V. Rev. Canon's thoughts were turned to its future prospects and stability. He naturally desired to secure "perpetuity" to an institute which, personally, cost him so much, and the need of which he saw increasing as his years increased. To this end, therefore,—after duly consulting his brethren and the principal supporters of the Holy Family Institute—he turned for help to the Salesian Society, obtaining also for this step, the approval of the Patriarch of Jerusalem and the sanction of the Holy See.

Such, in a few words, are the circumstances which led to the Salesians establishing themselves in Palestine. The first batch of our confrères destined for the Holy Land, sailed from Marseilles on the 6th of June, 1891, arriving at Jaffa on the 15th following. They were accompanied by Canon Belloni, and, needless to say, their arrival was hailed with the most enthusiastic rejoicings.

In December of the same year eighteen Salesians, under the guidance of Father Varaja, quitted Turin to go and join their brothers in the City of David. Some of these are mere boys, who had then just completed their philosophical and classical studies, and have gone to Palestine for the purpose of thoroughly mastering the Arabic tongue, and acquiring familiarity with the manners and customs of the country, so that they may become truly efficient teachers before entering upon the active duties of their calling in the Institutes of the Holy Family. Others of maturer counsels and studies have taken their posts in the various houses of the Institution, and are already dividing their labours with the zealous Founder and his excellent staff.

*

Father Belloni's work of Rescue and Salvation, which commenced in 1863, in much the same humble way as Don Bosco's Oratories, was singularly blessed by Divine Providence, and has spread to a considerable extent. At present it comprises:—

1. A Catholic Orphanage at Bethlehem, with a hundred inmates and about two hundred day-pupils. Annexed to the Orphanage is a fine church (measuring 105 feet by 45), which is open to the public and regularly officiated.

2. A Night School, also in connection with the Orphanage, and frequented by some thirty grown-up boys. In the same *locale* are likewise held the Conferences of the Society of St. Vincent de Paul, which counts here some forty members.

3. An Agricultural School in an enclosure of 230 acres at Cremisan near Bethlehem.

4. The Orphanage of Beït-Gemal: an agricultural establishment situated at about 8 miles from Bethlehem on the road to Gaza. The grounds, which cover an area of 2,050 acres, are the generous gift of the Most Noble Marquis of Bute.

5. A fine and extensive Manor at Jerusalem,

with a little edifice which, we hope, is only the beginning of a much larger institute.

6. A large Farm commanding a beautiful position at Nazareth. Here an educational institute is extremely needed to rescue crowds of destitute children from the dens of Protestantism, which, sad to say, has made Nazareth the first stronghold of heresy and proselytism in the Holy Land.

*

"We are extremely poor," says one of the Salesian Fathers writing to Don Rua from Bethlehem, "but Don Belloni and his collaborators rejoice in their poverty, for thus they resemble more closely Don Bosco, and such, moreover, was the condition of Our Divine Saviour in this world. But we want help and a great deal of help, to lodge, board, and clothe all these poor children that we desire to lead to Jesus and His holy Church; and oh, how our heart bleeds every time that the want of means and accommodation obliges us to shut our door against some little wandering compatriot of the Divine Infant!"

The foregoing may serve as a prologue to elucidate for the general reader, some points of a letter from the pen of the Rev. Raphael Piperni, which recently appeared in one of the leading Mexican papers—"El Tiempo,"—and which we reproduce with pleasure as an exact and interesting epitome of the present position and future prospects of the sons of Don Bosco in the Holy Land.—Don Piperni, we may add, was one of Canon Belloni's zealous collaborators in the Holy Family Institute. After joining Don Bosco's Society he was chosen to make one of the first batch of Salesians sent to Mexico in October last to open a house of our Order in that country. He was already well known all over Mexico, having visited it several times, in years gone by, when collecting alms for the Work of the Holy Family in Bethlehem. But, let us come to his letter:—

A WORK OF LOVE.

MY DEAR MR. EDITOR,

EVER since my return to Mexico, now several months ago, a great many friends and benefactors of the *Bethlehem Holy Family Institute* have eagerly sought information regarding the progress of this Work. Their continued sympathy is, to me, a source of great pleasure, for it reveals the profound

and lasting interest which a work undertaken for the glory of God and the salvation of souls is capable of inspiring in the hearts of the Mexicans.

To all I had the pleasure of being able to give good and consoling news. But considering the still larger circle of our benefactors, all desirous of hearing something about this dear Work; and knowing well the impossibility of my being able to see and satisfy each of them personally, I thought I could not do better in their interest than avail myself of your courtesy and the columns of your excellent paper to say a few words about our humble institution. This is not the first time that *El Tiempo* has opened to me its columns to plead the cause of the "Holy Family Institution," and report its fruits and progress. To-day I have the pleasure of signalizing to our friends some important and consoling developments.

A NEW ERA.

The 15th of June, 1891, marks the date of a great event in the annals of the *Holy Family Institution*. On that day three sons of that servant of God, Don Bosco,—three Salesian Priests—landed at Jaffa, placing foot for the first time on the "Land of Promise." They were on their way to the Orphanage of the Holy Family at Bethlehem, accompanied by Canon Belloni, who had gone to Turin on purpose to take them back with him. That was a day of rejoicing for all who have studied the Salesians, their great mission throughout the world, and the wants of Palestine. Other Salesians were soon to follow their confrères. But I am forestalling events.

INSPIRED COUNSELS.

On my return to Palestine from this country, in July, 1890, I found the three institutes, viz., the Technical Schools at Bethlehem, and the two Agricultural Establishments at Cremisan and Beït-Gemal,—filled, or rather crammed, with poor orphans, snatched from misery and perversion. They were distributed in the different workshops or employed on the farms, according as their age, aptitude, and taste suggested. The desire to know and love God was already implanted in their youthful bosoms, likewise the innocent emulation to excel one another in learning a trade, by which they might one day be enabled to earn an honest livelihood. But the managing staff was small, and no longer sufficient to cope with the



THE HOLY FAMILY INSTITUTE AT BETHLEHEM.—FOUNDED BY CANON BELLONI IN 1863, AND AGGREGATED
TO THE SALESIAN SOCIETY IN 1891.

growing requirements of the institutes. The masters were overburdened and actually consuming themselves in the service of so many children. It was, therefore, absolutely necessary to seek reinforcements. But where were these to be found? . . .

The clergy of Palestine are few, nay, insufficient, to cope with the needs of their surroundings. There are numerous Missionary Colleges in Europe, it is true, assiduously training priests for the propagation of the faith; but how few are the labourers they send forth in comparison with the abundant harvest that is ripening in the fields of the Master from one end of the earth to the other. In vain, therefore, would our appeal be made to the clergy of Palestine: in vain to the Colleges of Europe. One makeshift remained, viz.: to import to Bethlehem a staff of paid officials—but when did hirelings ever make good shepherds? And, besides, what funds were forthcoming to support such a scheme? Yet something must be done: the question would never be solved by shifting.

At this critical conjuncture God came to our aid. Yes!—as He had done for the past, not one, but a thousand times,—God came to our aid, by inspiring us with the happy thought of recurring to the Mother House of the Revv. Salesians, at Turin, and proposing to them the aggregation of our family to theirs.

The Salesian Society, founded by that holy priest, Don Bosco, is well known; hence I may dispense myself from introducing it to my readers. The mission or object of the Salesians is precisely the same as that of the Holy Family Institute: that is to say, to shelter destitute children, procure for them a religious training, teach them a trade, and nurture vocations to the ecclesiastical state, whenever their little protégés give special indications of such a calling.

In the fulfilment of this noble mission the Salesian Society has opened its institutes in every quarter of the globe. Its members, though very numerous, are not sufficient to meet the applications for new foundations, which are daily pressing on every side. A considerable number is also absorbed in the Missions covering the immense regions of Patagonia and Terra del Fuego. Notwithstanding all this, the Very Rev. M. Rua, Superior-General of the Salesians, received our petition favourably; and in the course of a few weeks, with the sanction of the

Holy See and the Patriarch of Jerusalem, the desired aggregation was realized. But our entering into the ranks of the Salesian family has not affected the primitive name of our Work, so the foundations by Canon Belloni in Palestine will still continue to be known as the *Bethlehem Holy Family Institution*.

*IMPORTANT ADVANTAGES:
STABILITY AND PERPETUITY.*

Three months after the events narrated above, thirty Salesians—Priests, Nuns, Technical Masters, Trained Agriculturists, and Divinity and Philosophical Students—set out for Bethlehem. The students, besides continuing their course of Theology, have for their special object the study of Arabic (a rather difficult language), so that they may afterwards be able to teach it to our pupils; and also preach and explain the Christian Doctrine to the Arabs, in a word, dedicate themselves to the service of the Church of the Sacred Heart annexed to the Orphanage in Bethlehem.

These good religious, after having satisfied their piety by visiting the Holy Places in the vicinity, were distributed among the three institutes already alluded to, and are since working with edifying love and zeal in perfect union with our ancient staff, for the glory of God and welfare of the poor orphans of Palestine and Syria.

But something still remains to be told. By the act itself of aggregation to the Salesian Society, the *Holy Family Institution* has acquired a very signal favour—ITS PERPETUITY. How many institutions decay and fall back into nothingness on the death of their founders! How many, alas! stray away from the very object that called them into existence. But now, on the contrary, our Work, which has cost its founders and benefactors, both in Europe and Mexico, so many sacrifices—this work which has always triumphed over the assaults of the powers of darkness—the *Work of the Holy Family*—will live through ages, like all institutions directed by Religious Congregations approved by Holy Church, as is that of the Salesians: and this life will, moreover, be fruitful of every good, for wherever the Church of God sets her seal, fountains of prosperity and grace are sure to spring forth.

A DREAM OF FAITH AND LOVE.

. . . My heart tells me that the day will come—and it is not far distant—when the

Salesian will be called upon to stretch a helping hand to the Syrian child and the little mountaineer of Lebanon. The Superior of the Holy Family Orphanage is being continually solicited to establish similar institutes in those parts, in order to save the most destitute of youths from Protestant gold; but up to the present the want of subjects rendered such an undertaking impossible. But now, as a brighter dawn is spreading before us, we hope from the bottom of our heart, that the City of David may really become the cradle of the new benefactors of the East, as it was of the Saviour of the world.—How ardently we desire to see venerated Bethlehem become “a resting-place by the way-side” for the Salesian Missionaries on their journey to, and from, India, China, and Japan, in all which places they are most anxiously expected. What consolation for those going forth, to pause where the Son of God shed the first tears for the salvation of the world, and there inflame their hearts with the love and spirit of sacrifice! How sweet for those returning, to linger near the cradle of Faith and Charity, and inhale their balmy influence in the birthplace of the world’s Redeemer!—Alexandria in Egypt is the favourite resting-place of merchants journeying from the East to the West, and *vice versa*: let Bethlehem, situated at a short distance from Alexandria, become a harbour of rest for the new and far nobler merchants thirsting to gain souls to their Master: let Jerusalem and Calvary be their beacon whenever they go forth and whenever they return: let them bring here their triumphs and their crosses... The founders of the Holy Family Institution—among whom, though least of all, my name figures—are proud to have prepared both houses and churches for this glorious end.

WHEN NO MORE ALMS
WILL BE NEEDED.

Although our several institutes are now aggregated to Don Bosco’s Works, it would be erroneous to conclude therefrom that they are no longer in need of being supported by the charity of the faithful: the contrary is the true state of affairs. And, to be more explicit, I must confess that their needs have increased and will continue increasing in proportion to the greater importance and development given to them as a necessary consequence of their aggregation to the Salesian family. Hence, with us, alms will continue to be indispensable as long as there

will be abandoned youths to be saved and reclaimed!

GRATITUDE OUTLIVES EVERY CHANGE.

The Holy Family Institution continues to pray for its benefactors, celebrating also the weekly Masses in perpetuum for the living and the dead. Our benefactors know that the offerings received for the past have produced precious fruits of grace and salvation. Now, if they were well employed for the past, we have more reason than ever to believe that they will be better employed in the future.

This, dear Mr. Editor, is what I considered might be interesting news for the benefactors of the Holy Family Institution. I hope that the reading of my letter will give them as much satisfaction, as the facts it contains have given pleasure to ourselves and the Ecclesiastical Authorities of Rome and Jerusalem. I have nothing to add, except to invite all to unite with me in blessing the Hand of God, whose assistance visibly appears in this Work which was founded and admirably supported by Christian charity alone. It is our duty to continue to patronise it, even at the cost of some self-sacrifice, for it is clearly the work of God.

Accept, dear Mr. Editor, my sincerest thanks, and believe me,

Your grateful Servant,

RAPHAEL M. PIPERNI.

FROM TURIN TO MEXICO.

LEAVES FROM A MISSIONER’S DIARY

ADDRESSED TO THE VERY REV. MICHAEL RUA.

(Conclusion.)

Mexico, Dec. 8, 1892.

I hope you have duly received my notes from Barcelona, Malaga, Utrera, Havanna and Vera Cruz; and I am sorry that I have not been able to write to you sooner from this city, which is for the present the goal of our pilgrimage.

At a quarter past six on the morning of the 2nd of December we left Vera Cruz *en route* for the Mexican metropolis, all five travelling in first class carriages with tickets which Señor Lascurain obtained *gratis* from the President of the Committee of Administration.

No effort of mine would suffice to do justice to the picturesque variety of the scenery through which we passed: it would require a more facile pen and much more leisure than I can dispose of. Enough to say that though our journey lay through the torrid zone we proved all the gradations of climate from the tropical heat to the frigid breeze of the arctic regions, always ascending along the steep and lofty eastern edge of the plateau towards the grand Mexican table-land placed at an elevation of some 8,000 feet above the sea. As our train dashes along, rising to the eye in ever varying succession as in a grand panorama, are immense pastures, morasses, coffee plantations, sugar plantations, banana orchards, fields of maguey—from whose juice or “honey” is produced a spirituous fluid called *pulque*,—virgin forests, mountains, volcanoes, lakes,—in a word, all Nature’s most varied and exuberant productions. You leave the plains perspiring at every pore and roasting under the scorching rays of a tropical sun, on the same day you arrive at Mexico almost benumbed by the biting keenness of the frozen blast. At every station on the route crowds of Indians are to be seen, dressed as in the times of Montezuma, and offering for sale the greatest variety of Mexican fruits, most of which are totally unknown in Europe, not being able to bear the voyage in a sound state.

* * * * *

At 8 p.m., an hour after our time, we arrived at Mexico; and notwithstanding this delay and the disappointment occasioned yesterday evening by our not arriving as we were expected, there was a goodly number of Co-operators awaiting us at the station with magnificent teams and carriages. One of these gentlemen spoke in English to Don Piperni, another in German to Don Visintainer, but, alas! nobody spoke to me in Piedmontese. They placed us in carriages and away at a fine pace for *Los Talleres Salesianos* which are situated in a suburb of the city. And here a new surprise was awaiting us. Accompanied by two clerics bearing torches and cross, the Rev. Incumbent of St. Cosimo’s Parish (within whose boundary the *Talleres Salesianos* lie) received us at the door of the Institute in surplice and pluvial, giving us the holy water and the kiss of peace. As we crossed the threshold we found ourselves in the midst of a dense crowd in the court-yard, whose shouts of welcome

mingled with the crackling noise of fire-works and rockets in full play, the whole scene being beautifully illuminated by thousands of Chinese coloured lamps. We entered the chapel; the *Te Deum* was sung by the boys of the Institute, after which Benediction of the Most Blessed Sacrament was given. When this was terminated I could not refrain—dressed like a cobbler as I was—from advancing to the altar-rails and addressing a few words of sincere thanks to the Parish Priest, to the gentlemen present, especially to Señor Lascurain, and to our dear children, for the reception they had accorded us.

Quitting the Church we assisted at a short musical *Accademia*, followed in its turn by a substantial supper which, under the circumstances, was displeasing to nobody. A nobler or more cordial welcome it were impossible to receive! It was the first Friday of the month, a day—happy coincidence!—that is here consecrated to the Sacred Heart of Jesus.

* * * * *

Next day, Saturday, we said Mass for the first time in our Mexican House, and made the acquaintance of our thirty seven boys, ranging from 4 to 17 years of age.

We also went to pay our homage to the Archbishop, presenting to him the letters we held from the Cardinal Secretary of State. His Grace received us with great kindness, promised to help us in all things and though Don Rua’s letter announcing our arrival had not yet come to hand, gave us the necessary faculties for the exercise of our sacred ministry.

We have already commenced to hear confessions and to preach in our Chapel which is open to the public. Don Visintainer especially has found plenty to do among his German compatriots.

* * * * *

As I have already remarked, we are in a suburb on the east side of the city and, report says, in the most healthy part of it. The house is small and incapable of admitting a single child beyond the number already recovered. But bordering on our premises are two plots of land for sale, and these we hope to acquire at a fair price. We have been offered, moreover, a fine piece of land in another quarter of the city; and from different parts of the Republic we have already received invitations to open other establishments. Before long I hope to be able to

send you the plans of a large institute and a handsome church like that of St. John the Evangelist in Turin; we intend to dedicate them to Our Lady Help of Christians and the Archangel St. Michael.

Here the climate is healthy. By night one feels the cold of our great elevation — 7,470 feet — and it freezes as in December in northern Italy: by day the rays of a tropical sun falling almost perpendicularly on this vast table-land, diffuse their heat around till one feels the genial warmth of an Italian April, though we are in the month of December. This Republic covers an area considerably exceeding that of England, Ireland, France, Germany, and Austria summed together; and still counts upwards of four million Indians, savage and ferocious. O, what a harvest for the Salesians!

To-day being the Feast of the Immaculate Conception, we have done our best to render the sacred functions as solemn and imposing as possible; and our poor boys and many pious persons received holy Communion and prayed that we may soon be able to free

ourselves from the narrow quarters we occupy at present, and conveniently enlarge our Work.

Don Piperni continues to do the good Raphael by his little Tobey: he and all of us are quite well, and we all join in presenting our most cordial and sincere devotedness to you and to the other Superiors. We also recommend ourselves to your prayers. Señor Lascu-rain, who has already telegraphed and written to you, requests me to renew the expression of his best respects.

We are sure to make ourselves at home in our new country. The Mexicans are as warm-hearted as they are hot-headed, and generosity is by no means a negative quality in their character.

To-morrow we hold the examinations, after which a month's vacation to the children who have a home; and in the meantime we shall settle some important matters.

Bless, beloved Father, your children of Mexico, but most particularly,

Your affectionate son in J. C.

ANGELO PICCONO.



A NATIVE OF TOCANTINS (BRAZIL) IN WAR COSTUME.

FAVOURS AND GRACES

OBTAINED BY INVOKING

MARY HELP OF CHRISTIANS.

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

Thanksgiving.—At the Salesian House of Chos-Malal in the Argentine Republic, a farmer one day presented himself to the Rector, bringing with him twenty sacks of corn as an "ex-voto" offering to the church in thanksgiving to God for a temporal favour he had received. "Last Spring, after seeding my fields," quoth the farmer, "they were invaded by locusts in such overwhelming quantities that I lost all hopes of raising a crop. My sons, it is true, were daily at work trying to frighten them away, but their efforts served to no purpose. Seeing the desperate pass to which things had come, 'It is God,' I exclaimed, 'that justly chastises us for our sins. If however, out of His infinite mercy He will deign to liberate me from this scourge, I promise to give one half of the produce to the Salesian Missionary Church of Our Lady Help of Christians in Chos-Malal.' The Lord heard my prayer and blessed my camp.—While my neighbours have lost every blade I have reaped an abundant harvest; so here I am with a grateful heart to redeem my promise and thank my God."

Extract from a Missioner's letter.

* *

Our Lady's Medal.— "E. M. C.," a Catholic living in London, wishes to return thanks to Mary Help of Christians, through the *Salesian Bulletin*, for what she hopes to be a perfect cure of dreadful pains in the head, of many years standing. She has been wearing, for the last three months, a medal of Our Lady Help of Christians, blessed by Don Bosco, and given her by one of the Salesian Fathers of West Battersea.

* *

Mary leads to God.—Very Rev. Don Rua,— * * * Referring to my last letter to you, I feel great pleasure in being able to fulfil my vow for a most signal grace received from Don Bosco's miraculous Madonna, viz.: the conversion of four public sinners in the diocese of Durazzo.

In sending you the small alms of 40 lire—my "ex-voto" offering—I beg you to use it for the Sanctuary of Our Lady, and to publish the favour I have received at her hands. * * *

✠ FR. RAFFAELE, O.S.F.S.

Archbishop of Durazzo, retired.

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:—

Ermelinda Cassolino, *Montemagno*; Anna Gallina, *Sommariva del Bosco*; Ursula Gambino, *Isolabella d'Asti*; Benedetta Bausone, *S. Giorgio Canavese*; Augustin Pignatta, *Bra*; Anna Appendino, *Villastellone*; Mary Quaranta, *Turin*; Mary Fusero, *Caramagna*; Isegenia Barberis, *Turin*; Theresa Bassi, *Voghera*; Octavia Novello, *Carmagnola*; Louis Biaggio, *Turin*; Peter Renaldo; Antony Renaldo; Catherine Celtrando, *Saluzzo*; Theresa Picco Beniseon, *Grugliasco*; Stephen Gregorio, *Priocca*; Dominic Danusso; Matthew Gatto; Joseph Danusso, *S. Martino Canavese*; Joseph Carletta; Rev. Maurice Barale, *Pinerolo*; N. Bernardi; Theresa Ughetto, *Turin*; Sr. Gabriel Avanzato, *Castelrosso*; Francis Bertone, *Chivasso*; Joseph Gregory; Antony Danusso; Nicholas Toppino; Isidore Gregorio, *S. Martino Canavese*; Philomene Anselmetti, *Turin*; Antony Cavallero, *Guarene*; G. I., *Ciriè*; Antony Gregorio; Secondo Danusso; Secondo Gatto; Bartholomew Roagna; Frances Roagna, *S. Martino Canavese*; Michael Cerruti, *Moncalvo*; Louisa Fornasero, *Tortona*; John Gregorio; Victoria Gatto.

(Continued on page 127.)

SALESIAN NOTES AND NEWS.

ON the opening pages of the present number of our *Bulletin* we give the programme of the Consecration Ceremony of the new Church of the Sacred Heart at West Battersea.

OUR Superior-General, Don RUA, will arrive at Battersea, London, on the 10th of October next, and will probably remain in England a couple of weeks.

THE corner-stone of a new Salesian church in connection with the Irish College in

Ivrea, was solemnly blessed by his Lordship, Mgr. Richelmy, on the 9th of May last. A new edifice is also in course of construction there which will more than double the present accomodation for students. — Good news this for our Irish postulants.

SOMEBODY has called America the country of "things colossal." This is true, it would seem, not only of the United States but of the whole continent from north to south. The reception prepared for Monsignor LASAGNA at Montevideo and Villa Colon have taken proportions truly colossal. In the latter town, especially, the civil and military authorities joined with the clergy and populace in preparing a monster demonstration, than which a more brilliant and grandiose affair was seldom, if ever, seen in those parts. At the dinner prepared for the occasion by Monsignor's personal friends, covers were laid for more than five hundred guests. Excellent music was rendered by four brass bands; and the Old Boys of the Salesian College Pio IX, mustered forces with the present *Alumni* in preparing an Album which does credit alike to their genius and their heart.—We hail this enthusiasm as the fore-runner of much good; for we cannot help hoping that the great popularity which Mgr. Lasagna has won for himself, may lessen the difficulties and pave the way to his fulfilling the high mission entrusted to him by the HOLY FATHER.

THE coming scholastic year will see a dozen new Salesian Houses opened in Europe; and about the same number either newly founded or considerably enlarged in South America.

AUSTRALIA, which counts little more than half a century in the social history of the world, has already begun to send forth its flood of emigrants. The place chosen for this first experiment in Australian colonization is Paraguay—one of the freshest fields of action of the Salesian Society. A couple of weeks ago the ship *Royal Tar* left Sidney Harbour with 240 men, women, and children aboard. The destination of the vessel is Montevideo, whence its human freight proceeds to Paraguay, where an extensive area of land has been secured for the forming of a settlement, which is to be called "New Australia." This first expedition is only the

nucleus of what is to be a large colony, which, it is said, several other batches of Australian emigrants are preparing to start for. If the experiment succeeds there is no foretelling what weight, from a political and social point of view, this new people may be called upon to throw on the balance of the future destinies of Paraguay and the whole series of volcanic South American republics.

A CORRESPONDENT writing from Schio, Venetia, says:—

"Last May when one of the Salesian Fathers visited our town to deliver a lecture on Don Bosco's works, the boys of the Festive Oratory conceived the idea of preparing for him a pleasant surprise. He visited the little Oratory, addressed a short discourse to the children, and gave each a medal of Our Lady Help of Christians. What was the effect on the boys? With unsophisticated generosity they deprived themselves spontaneously of their few sous of pocket-money, and presented the little sum to the Priest, 'to buy clothes for at least one of the little Fuegian savages whom Don Bosco's missionaries take care of on Dawson Island.' I think this noble action well merits to be published and largely imitated. Nay, I should like to see the example followed by every Oratory and college in the land."

Well done, our young friends of Schio! Your simple gift and generous sacrifice shall be to the poor savage of Terra del Fuego a fine objective lesson of the brotherly love our holy Religion engenders in the breast of her followers.

NOTES FROM OUR MISSIONERS

THE LEPER COLONY OF AGUA DE DIOS, COLUMBIA.

According to the latest news received from Columbia, Father UNIA is recovering, though very slowly, from his late serious illness. He has been able to make the journey from Agua de Dios to Bogota; and, perhaps, he may be obliged to return for some time to Europe, before going back to the care of his wretched, but dearly beloved, lepers.

Father Crippa and two catechists, who went from Turin last winter to join their

brother and divide his labours, continue at the Leper Village, soothing, instructing, and tending to the wants, both corporal and spiritual, of this doomed community. Another of our confrères is at present studying the Mattei electro-homœopathic and other treatments for the mitigation or cure of leprosy, preparatory to his setting out for this scene of misery, where the foul monster keeps enchained in its filthy coils upwards of eight hundred writhing human creatures.

In a correspondence from Columbia, recently published in one of the Turin dailies, we find the following particulars of a visit to Agua de Dios :—

"The track I followed to arrive at this plague-stricken village [Agua de Dios] is picturesque in the highest degree. In some places it is broad and commodious; in others, rugged and dangerous. Steep descents cut along the solid rock; deep sloughs through which my poor mule 'walked on her belly;' sweeping torrents crossed by swimming, such is a thread-bare outline of the route that leads from Bogota to Agua de Dios. On every side I contemplate stupendous panoramas of a sublimely savage grandeur; immense valleys formed by hundreds of lesser valleys; awful precipices that render one sick and dizzy to look upon. After a ride of almost three days, I arrive at the Village of Anguish. The sight of it produced on my mind an impression of the most profound melancholy.

"The first object that meets my gaze on entering the village, is a young woman sitting on a stone by the door of a cabin. Her face is deformed; her nose is gone; and her ears are swollen to, at least, four times the natural size, and have taken an irregular, bizarre shape. And—sad to say!—she clasps in her arms a little girl, the offspring and object of her tender affection, destined, poor thing! to suffer and, perhaps, procreate others to her own unhappy lot!

"In the Republic of Columbia the total number of lepers is set down at twenty-five thousand. Against such a dreadful scourge, which every year enormously increases, it becomes the imperious duty of the Government to provide.

"My sad impression increases as I advance into the village. Touched by curiosity at my approach, I see emerging from the cabins at every pass, men and women bereft of every human feature! A great many are without a nose; some wear green glasses, which helps to give to their ghastly countenance a frightful appearance. I have seen one poor fellow with such large, long ears that they were flapping on his shoulders.

"Father Unia, a Salesian priest and native of Cuneo, who is about two years at Agua de Dios, offers himself to accompany me to visit the

Hospital. I accept the courtesy of the courageous priest, and in his company I turn towards this place of indescribable suffering.

"The present hospital is too small, being capable of containing only fifty beds; but, thanks to the charity truly munificent of the Columbians, another is in course of construction, which, when finished, will be capable of accomodating upwards of three hundred invalids.

"The first that my eyes fall upon on crossing the threshold of this home of horrors, is a young man about 25 years of age. A doctor, also stricken with leprosy, is standing beside him. Two very young Sisters of Charity are bending over his miserable body, which looks like an ulcerated skeleton from head to foot,—one of them is washing the fetid ulcers with a disinfectant, the other covering them with filament. It is a sublime spectacle of Christian charity!

"As soon as the poor leper sees Don Unia, he calls him, 'Father.' The priest approaches the bed, clasps the hand extended to him, and finds for this wretched sufferer words of such charity and resignation that he succeeds in making the already languishing eyes of the agonizing creature sparkle with joy.

"I confess I had not the courage to resist any longer the sight of those heart-rending tortures; so I retraced my steps from the hospital with an overwhelming sense of horror.

"Later on I took the liberty of remarking to Don Unia that it was his duty to use every possible precaution to keep himself clear of this fell malady. He replied :—'Leprosy, you must know, renders those poor people extremely sensitive. Were I to show repugnance in my intercourse with them, they would hate instead of love me. Ere yesterday a poor creature embraced me and expired in my arms. Suppose I had tried to shake him off he might have died cursing me, and I should ever accuse myself of his unchristian death. Believe me, if we wish to be of any assistance to these poor sufferers, we must love, not loathe, them for their misfortunes.'

"Don Unia's health has become greatly impaired lately; his constitution is no longer that of a stalworth mountaineer, but rather of a man who, if he continues much longer in his noble mission, will soon go to reap the fruit of his holy life.

"Turning my back to the hospital, a few steps brought me to the market-square. Hundreds of lepers are buying and selling; but nobody cries up his merchandise; nobody discusses prices; all is done in silence—it is the reign of death!

"The heat is suffocating here all the year round, the mean temperature being 34 centigrades in the shade. The number of Lepers at present in Agua de Dios is about 800. The destitute receive fr. 1.50 for their daily support from the Government."



A MISSIONARY JOURNEY ALONG THE CORDILLARIES.

After several years of missionary toiling in the wilds of Patagonia, Don Domenico Milanese of our Society, returned to Europe last winter to recruit new strength for his arduous labours, and bring the light of his personal experience to bear on the counsels of his superiors in deliberating upon the most efficient ways and means of extending the benefits of Christianity and civilization to those far-off regions. The good Missionary has already returned to his post among the poor Indian tribes to whose evangelization he has consecrated his life. But while at the Oratory, he gave us the following compendious account of his last mission before setting out for Turin:—

What we found by the Limay.

In the beginning of last year I determined to pay a missionary visit to the Indians dwelling along the river Limay, in the extensive regions of the Argentine Confederation stretching to the west of the Rio Negro, between this river and the Cordillaries of the Andes. From our Missionary Station of Villa Roca (or "General Roca", as it is usually called), I was accompanied by Don Roggerone and Brother Emmanuele Mendez.

The immense journey before us necessitated our taking three saddle-horses, and an additional one on which we placed the portable altar, our scanty supply of linen, and what provisions the good nuns of Our Lady Help of Christians at Roca had prepared for us. With this slight equipment we left Villa Roca on the 13th of January, 1892.

The banks of the Limay had been already explored by two of our missionaries, Fathers Fagnano and Beauvoir, who accompanied the Argentine army through this region in the capacity of chaplains during the troubles of 1881 and 1883. This time it was only the ministers of the Living God that were approaching the encampments of the Indians; and with the sole and *untrammelled* purpose of preaching to them the Cross of our Redemption and the Gospel of Peace.

It happened that the year we selected was a very unfavourable one; for locusts were swarming over the immense prairie, destroying every sort of vegetation. By night they often attacked us, reducing our clothes to shreds, and bidding fair to devour us also,

though we fought hard to persuade them that we were not mere senseless vegetables!

Our Mission on the banks of the Limay lasted a month. In this time we visited almost all the Indian huts and some families of whites, baptising a good number of them. In one family, where I had the happiness of administering Baptism to ten persons, the grand-mother, now in her eighties, had been baptised when a child. Her florid complexion and fair locks clearly evinced that she belonged not to the Indian race. In fact she still remembers that, when a little girl, she was snatched from her parents' loving care, and borne away by the Indians to a far distant region; but she has no idea of the name of her native place nor of her family. Only a slight glimmer, like the hazy mist of a dream, recalls alike her parents and her godmother. She had forgotten—poor creature!—the language and religion of her fathers, but on hearing us speak about God Almighty and His Divine Son, about Heaven and our immortal soul, she desired to make her first Confession and Communion—a desire in which she was joined by her two sons and daughters-in-law, all preparing themselves with a religious fervour worthy of admiration.

Junin and its History.

After a journey of some 400 kilometres across the valley that lies between Roca and the Cordillaries, on the left side of the Limay, we arrived at Junin de los Andes.

Junin is a hamlet at the foot of the Cordillaries, counting at present only some fifty houses. It was founded by the Argentine army, when, in 1879, it advanced its forces across the prairie to this place to liberate the frontier from the continual incursions of the hostile Indians. At present it is the headquarters of a military detachment, split into pickets and stationed on various strategic points along the western boundary of the republic. The surrounding country, consisting of extensive woods and meadows, is covered with a most luxuriant vegetation which affords an excellent pasturage. Here in many places, during the spring months, patches of land grow red under the clustering bunches of wild strawberries. Bare-stemmed trees growing to a great height abound in the valley and the mountain gorges; while on the banks of the streams and rivulets, are extensive orchards from which the Indians extract a highly-fermentable cider, commonly called *chicha*.

In this district we passed another month without being able to visit the entire population, as they are scattered here and there in the mountain defiles over an area of 12,000 square miles. Here, also, our mission was copiously blessed by God. In the various groups we baptised ONE HUNDRED-AND-FIFTY PERSONS, of whom about a third were adult Indians, and the remainder, half and half, white and Indian children.

Grace overcomes all Obstacles.

Quitting Junin we proceeded to Sanco-Vado, where we instructed in the Faith an encampment of some fifty Indians. They allowed us to baptise their children; but all our exertions failed to persuade some of the squaws as to the happiness to be derived from Holy Baptism. Up to the last moment they refused the Sacrament; but on the day of our departure, touched by remorse and the good example of their companions, they presented themselves of their own accord, and asked to be baptised. We thanked the Lord for this new victory, and that day the Recording Angel, let us hope, inscribed ten new names in the Book of Life.

On our return to Junin we learned with mingled feelings of admiration and regret, that an old Indian and his family had come ninety miles on foot, prompted by the desire of receiving Holy Baptism. But finding no trace of us in the surrounding country they retraced their steps back to their native place, after two days' vain delay at Junin, murmuring against the casualty that prevented them from carrying out their holy purpose. I hope, however, that by this time the Lord has satisfied their pious desire, for Fathers Roggerone and Gavotto have given Missions in those regions subsequently to our visit.

A Hecatomb in the Wilderness: a brutal Tragedy.

From Junin to Norquin, a distance of upwards of 300 miles, our journey lay along the slopes of the Andes. On this route are many hamlets of whites and huts of Indians famishing for the Word of God. It would be necessary to visit them and, at least, baptise their children. But the immensurable extension of this country rendered it impossible for us to realize such a programme in its integrity. We had to content ourselves with visiting only a portion of the inhabitants, leaving the rest for our return journey.

At a short distance from a place called Cura-Chara-Milla (the "Golden Ostrich Rock") we came upon a funereal pile, where the mortal remains of some thirty persons were confusedly huddled together. What had caused such a hecatomb? Some years ago the microscopic fortress of Codihue was occupied by a cruel and unhuman captain at the head of a handful of savage soldiery. One day these miscreants took by surprise a caravan composed of whites and Indians coming from Chili in pursuit of their business. They were declared prisoners and obliged to surrender. The soldiers then placed them in a line, binding them with strong cords one to another; and, by a preconcerted signal, as the fiendlike Captain pronounced the words *ya, ya*, ("so, so,") they drew their swords and like ferocious beasts, amid the yells of despair of their helpless victims, made a horrible massacre! Oh, what food for reflection in that grim pile of dry bones, which record to the passer-by the fiendish ferocity of the human heart when it turns its back on the precepts of our Holy Religion!

"Perhaps 'tis St. Antony?"

The precepts of Religion! As a fair exemplification of the gross ignorance in religious matters that prevails in those regions, I venture to recount here a little incident that befell me on this journey, which, were it not extremely deplorable, would be ludicrous in the extreme.—Our guide, a soldier of the Republic, seeing my crucifix drop from my soutane, picked it up, and presenting it to me, expressed himself as follows: "Look here, Father, you have lost this.—What is it? Perhaps it is St. Anthony?"—"No! my son," I replied; and the occasion favourably presented itself for a little instruction on the mystery of the Incarnation of the Word, of which the poor fellow was as ignorant as a Turk!

The Pleasures of the Way.

But to return to our journey. From Cura-Chara-Milla I may date a long series of misadventures which, for love of brevity, I shall simply catalogue in the fewest words possible.—We lost our horses, to begin with, and eight days' hunting for them proved useless sport. Impelled by hunger they had broken loose one night and strayed away, probably to some far-off district in search of pasturage. Hence we were obliged to seek the loan of other horses, and also to

employ additional guides to lead us through a thousand surrounding perils. We were obliged to ford or swim across large rivers, climb over high mountain ridges, and sleep in the open air on the bare ground. Day after day our only food was flesh-meat, which we roasted when we succeeded in having a fire. We also had the misfortune to stray from our path and wander about in idle bewilderment for days together. On one side of us an unbroken chain of mountains; on the other an immense plain inhabited only by large quantities of ostriches, foxes and guanacos. After fifteen days we emerged from this wilderness and found ourselves in a country already known to us, and among a people not unfamiliar with our mission.

At the Settlements called Cadi-Hue, Vurin-Chenque, Norquin and Nireco there are no Indians, the population consisting chiefly of Christians from Chili, with a few European and Argentine families. At each of those places we passed a week preaching the Word of God, and our efforts were not fruitless in disposing a goodly number to approach the Sacraments of Penance and Holy Communion.

An agreeable Surprise.

On the banks of the Rio Lileo we accidentally encountered Father Gavotto and his Catechist after an interval of three years in which we had not seen one another.

On seeing and recognizing us from the opposite bank, Fr. Gavotto gave rein to his horse and plunged into the river with such unthinking impetuosity that I feared both horse and rider would be overpowered by the current and hurried to destruction. It is difficult for language to picture the ineffable sensation one experiences in meeting a dear brother in those desert and most remote places. We embraced one another in silence—our joy was so intense that our feelings could find no expression in words! In order to enjoy a little of each other's company we directed our course to the house of our old friend, Señor Lucca, who welcomed and treated us with his usual great benevolence, and prepared comfortable lodgings for us to pass the night.

The following morning we continued on our different routes, for it was part of our plan to arrive at some of our Houses in time to help our confrères during Holy Week. Father Roggerone went with Father Gavotto and his Catechist to the Salesian House of Chos-Malal; while Brother Mendez and I turned our steps westward across the Andes

towards Chili. On Wednesday before Easter we arrived at S. Carlos, Nuble, whence we proceeded to Talca. Needless to say that we received a warm welcome from the Rector, Don Garbari, and all our confrères.

Easter-Tide at Talca.

By invitation of the Rector I celebrated the functions of Maundy Thursday, Good Friday and Holy Saturday in the church of the *Sœurs du Sacré Cœur* in Talca; and these good Sisters, in return, presented me with various articles of missionary use, and a supply of altar-bread sufficient for the whole period I intended sojourning among the Cordillaries.

On Easter Sunday I went to say Mass at Panghilemo, a hamlet situated about six miles from Talca. On arriving there I announced my intention of remaining with them as long as the fulfilling of their Easter duty might render my presence necessary, begging them also to inform their neighbours in the surrounding country. They took me at my word: the news spread in all directions, bringing such a crowd to Panghilemo that I was obliged to remain there eight days. I preached two sermons daily; gave instruction in the Christian Doctrine after dinner; and had the Rosary recited in public every evening. In the latter functions I received valuable assistance from my host, Señor Riccardo Baldvieso and his pious lady. During this improvised mission I had the consolation of seeing some five hundred persons approach the Sacraments of Penance and Holy Communion.

The Homeward Bound.

Quitting Talca on the 1st of May we spent twelve days in returning across the Cordillaries. As the perils of the journey were increased by the advanced season* we thought it prudent to avoid the higher summits and follow a safer, though a very round-about track. The cold, nevertheless, was intense, and our courage and fortitude were sorely tried by the cruel, piercing and impetuous blast. During three nights especially, that we were obliged to pass in the loftier mountain regions, sleep was entirely out of the question; for if one was so fortunate as to doze, the wind was sure to find him out and tear away the oil-cloth which, for us, does duty as sheets and blanket.

In the district of the Rio Barranco, as had

* May is one of the winter months in the southern hemisphere. Ed.S.B.

been preconceived, we rejoined Fathers Gavotto and Roggerone, and continued our missionary visits from encampment to encampment all the way back to Chos-Malal.

In this journey we passed near the once famous volcano Tromen. It is now completely extinct, but in by-gone days it vomited forth lava in such enormous quantities as to form several mountains around its base even to the distance of twenty miles. Its gigantic crater is covered with perpetual snow, and not unfrequently shrouded in dense clouds which give rise, it seems, to furious hurricanes and awe-inspiring thunder-storms. Hence the commonly-accepted superstition amongst the surrounding natives, that a mysterious force prevents any breathing creature from approaching to its summit.

Our last station was at Chos-Malal, parish of our dear "Anchorite," Don Panaro.

By this time we had completed a journey of some 3,050 kilometres, in a territory about as large as Italy, costing us five months of unheard-of hardships and fatigues. The Lord, we may venture to say, has been pleased to accept our good-will and blessed our poor efforts. From the banks of the Limay to the Cordillaries upwards of three hundred Baptisms were administered by us, and at least one thousand five-hundred persons, old and young, were prepared for, and received, holy Communion. *Laus Deo.*

DOMENICO MILANESIO,

Salesian Missioner.



VARIOUS GLEANINGS

ITALIAN IMMIGRANTS IN THE UNITED STATES.

In his "Essay on Italian Immigration and Colonization"—an able and scholarly Paper prepared for the Columbian Catholic Congress of the United States—the Rev. Joseph L. ANDREIS makes some very kind allusions to the Salesian Society and our venerable Father, Don Bosco. Speaking of the

Children of Italian Immigrants

and the remedy for the evils of their present social and moral condition, the rev. gentleman says:—

The old aphorism, "like parent, like child," applied to the children of Italian immigrants is

only partially correct, whether they be considered under the social or moral standpoint. Considered socially, they soon learn the English language—breathe the American spirit—and acquire American manners. In consequence, they yearn to raise themselves above their parents' standing, and a good many even Americanize their surnames so as to pass for genuine Americans, with the view to paving their way to success. It is clear from this that their minds and hearts are centred in this country, and that they never dream of leaving it for Italy. But alas! not much good can be said of all of them as to their moral condition. A large number are blessed with having the good example of their parents. These are all right; but others, though they are sent to parochial schools or Catechism-instruction, while young, soon after imitate their parents in neglecting Church and the Sacraments. Nearly one-half of all the children are allowed to grow up ignorant of religion, either because their parents possess none themselves, or do not profess it at all. The consequence of this is, that a good many turn Protestants, or marry before Protestant preachers, and rear their offspring either in none or other religion than Catholic. We have then in this country about half a million of Italians, some of whom are ignorant of the Christian doctrine; most of them do not live up to it, and nearly one-half of their children are permitted, by either ignorant or neglectful parents, to grow up to manhood and womanhood in utter ignorance of the truths and precepts of that divine faith which was and is infused into their souls through the Sacrament of Baptism. Meanwhile the various agencies of the powers of darkness are active in preventing their intellect from seeing the true light, and their will from complying with the divine law. Such being their abnormal and frightful condition, the question suggests itself: What is to be done? They are all Catholic, and, while in these United States, form a portion of the sheepfold of Jesus Christ, to be guarded against the wolves by the divinely appointed shepherds, fed upon the pastures of Christian instruction and worship, and watered with the sacraments. They are Catholic, and hence members of the mystical body of Christ, the Church. Yes, whether we choose to compare them to the arms, hands, or feet of that body, they are most undoubtedly members of it. Therefore, the American Catholic Laity must regard them as such; the American priesthood must love and care for them as such; the American episcopate must see to their spiritual welfare just as much as,—nay, even more than,—all the other members of the Catholic Church living in this country. Since, then, the fact is, that these Italian Catholics, both adult and young, are here, the question is: How is religion to be brought to them? The episcopate in these United States is fully equal to devising the means to obtain that object. Still, since the respected Committee on Papers has thought fit to solicit this essay, it will be permitted to him, who has been honored by the

request to prepare it, to advance such suggestions as are prompted by his personal knowledge of the Italians in relation to their political and moral vicissitudes since the year 1848 in Italy, and of this American nation, of which he has been a citizen since 1875. If religion is to reach the people, it must be through the medium of the language spoken by them. Now, the majority of adult Italian immigrants speak Italian only; that language must be the medium therefore, whereby religion is to be conveyed to them. In his great zeal, the Most Rev. Apostolic Delegate has preached and intends preaching to the Italians residing in the principal cities of the Union. His learned and forcible sermons remind them of the principal truths and precepts of our holy religion and stir up their faith; but it is necessary that, other labourers of the Gospel should steadily work the soil prepared by him in order to cause it to constantly bring forth the wanted fruit. Who are these labourers to be? The best fitted must be those who possess oneness of spirit, are under the direction of the same rules, subject to the same superiors, and deriving the most valuable benefits from the decisions arrived at in their periodical General Councils. They ought then to be priests affiliated to the same religious order, such as the *Salesians*, whose founder was the late saintly Don Bosco of universally cherished memory. By having the Salesians in the principal cities of this country, we would secure most zealous missionaries for the Italians, a college with efficient professors to impart all the desired branches, excellent educators of young men, and great factors for developing ecclesiastical vocations. Great as their success has been in their colleges in Italy and other countries, the good they are accomplishing in their Oratories on Sundays in behalf of youth is wonderful. The Salesian *Sisters** have met with the same success with girls. But the objection may here be advanced: how are these religious to teach Christian Doctrine, if this is to be taught in the English language, which is spoken by the children of Italian immigrants? The answer is this: for awhile lay-teachers would have to give religious instruction. The English-speaking laity should be called upon and made use of in this great work of Christian charity, not only as teachers of Catechism, but also as animators of Christian piety, with the grown people. Who saved the masses of France from the Voltairian infidelity? A band of intelligent and fervent Catholic laymen under the auspices of St. Vincent de Paul. This band was called "The Conference of St. Vincent de Paul," and was founded by Mr. A. F. Ozanam, born in Milan, and afterwards made a professor in the University of Paris, where he had made his studies with great distinction. He, as the soul, or guiding spirit of the aforesaid Conference, together with others of like metal, undertook to defend religion in her dogmas and morals by the example of

charity; that is, by seeking out the poor, by giving them corporal and spiritual assistance, and the sinners by gently bringing them back to the service and love of God. This work of charity was soon crowned with such happy results that gradually every parish had a conference of St. Vincent de Paul. Such conferences are now found in almost every city in the world. We have them in this country. All that is required of them is that the members thereof should be in larger numbers, possess the qualifications and receive the proper directions from their Ordinary, either directly, or through a priest of noted zeal, appointed by him. With a band of Catholics of the described character, pastors would have a most valuable auxiliary in bringing both adults and children within their reach. Among the laity of every parish there are sufficient intelligent and practical Catholics. Their power for good should no longer be allowed to remain inoperative. All admit that *exempla trahunt*; but we must also admit that a good word well timed is often what makes surrender to the already-felt force of good example. It is not too much to insist upon the efficiency of properly organized conferences of St. Vincent de Paul for the above-mentioned object; as through them we would see the realization of the *fortiter* and *suaviter* of the servants who complying with their master's bidding, went out into the streets and lanes of the city, and brought in to the supper-room the poor and the feeble and the blind and the lame. (*St. Luke*, xiv, 21.) Even if children of Italian immigrants went to no school, or all went to public schools, they can all be reached through the exertion of the priest, especially if aided by the good Catholic laity, and above all, by the members of the Conference of St. Vincent de Paul. The Italians have always been taught to look up to priests as the divinely commissioned teachers of religion, and believe that Christ's injunction "Go, and teach . . . all things whatsoever I have commanded you," was not made to the people for the priests but to the priests for the people. But what is the situation of the Italians now in this country? Their teachers of religion are not to be found; for more than half of them are "like sheep that have no shepherd." Are they to remain so? The Lord forbids it; for, speaking to His disciples, He said: "The harvest indeed is great, but the labourers are few. Pray ye the Lord of the harvest that he send forth labourers into his harvest"—(*St. Matthew*, ix, 36, 37, 38). Can we, while the principles of perversion are daily doing their deadly work, be justified in delaying the provision of the priests that are labourers in the sense of the gospel? Application for them should be made at once, for there is great danger in delaying it. This is all the more true because the number of Italian immigrants is increasing every week by hundreds. It is then not only prudent, but necessary to go by the old saying: "*principiis obsta, ne sero veniat medicina*." The day when with oneness of spirit and direction, as the Salesians,

* "The Nuns of Our Lady Help of Christians."

priests will be brought here in sufficient number to take charge of the Italians scattered about our cities and country places, with the American laity to lend them assistance, both adults and their children will receive the necessary dispensation of religion. By the attaining of this longed-for result, those whom God has placed to rule His Church in this Country, and the Catholic laymen aiding them, will have successfully solved the difficult problem of the religious amelioration of the Italian immigrants, and will have thereby rendered a signal service to our great Commonwealth, by helping it to solve its vexed problem of immigration in general, socially, morally, and economically.

WHAT IS TEMPERANCE?

Temperance is not simply prohibition, it is not simply total abstinence; but it is a trained will, an obedient spirit, and a life pure and peaceable. The ideal temperance is that of a sound mind in a sound body. Temperance means purity, chastity, and abstinence. It means health of body, clearness of mind, fidelity of conscience. In the family it implies love; in society, brotherhood; in the State, loyalty.

PEN-PICTURE OF A PRIEST.

There is in every parish a man who has no family, but who belongs to every family, a man who is called upon to act in the capacity of witness, counsel, or agent in all the most important acts of civil life; a man without whom none can enter the world or go out of it; who takes the child from the bosom of its mother and leaves it only at the tomb; who blesses or consecrates the crib, the bed of death, and the bier; a man that little children love and fear and venerate, whom even unknown persons address as "Father," at the feet of whom, and in whose keeping, all classes of people come to deposit their most secret thoughts, their most hidden sins; a man who is by profession the consoler and the healer of all the miseries of soul and body, through whom the rich and poor are united; at whose door they knock by turns, the one to deposit his secret alms, the other to receive it without being made to blush because of his need; the man who, being himself of no social rank, belongs to all indiscriminately—to the inferior ranks of society by the unostentatious life he leads, and often by humble birth and parentage; to the upper classes by education, often by superior talents and by the sublime sentiments his religion inspires and commands; a man, in fine, who knows everything, who has the right to everything, from whose hallowed lips words of divine wisdom are received by all with the authority of an oracle and with entire submission of faith and judgment—this man is the Priest.—*The Sacred Heart Review.*

THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER VII. — *Continued.*

Don Bosco approached the good woman, and trying to calm and pacify her, remarked that his boys had no evil intentions; that they were simply enjoying themselves without doing the slightest harm to anybody. It was wasting "sweetness on the desert air." Far from succeeding in his laudable intent, poor Don Bosco received a nice large bunch of select injuries and vituperations all for himself. Seeing that the "flood-gates" of eloquence were entirely withdrawn and that there was no help for it, 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 this was the first and the 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 diction 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 that stretched him a lifeless corpse on the spot. What followed? The fresh mould had scarcely closed over his tomb when another yawned open: his servant, cut down in the same manner, followed her master two days afterwards. 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 terror those two deaths produced in 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 befall.

Don Bosco, thus again turned out of doors, passed the week in hunting after another site, but his exertions were doomed to failure. It was impossible to participate to his young disciples the sad turn events had taken, so on the ensuing Sunday a multitude of boys came swarming to his residence at the Rifugio, after being to St. Peter's and finding the place barred and bolted on every side. His modest apartments were not capable of affording even standing room to his young friends; nevertheless he managed to pass the evening in their company, as he was keenly alive to the danger of allowing them to disperse under such circumstances. Some of the children (now grown ripe for the grave) who were present on that occasion, still remember with enthusiasm the enjoyment of that memorable Sunday afternoon, when Don Bosco, hiding his grief in the bottom of his poor, bleeding heart, awakened rather than damped their hopes and expectations, by glowing descriptions of the forthcoming Oratory, which then existed only in his fervid imagination and the hidden decrees of Divine Providence.

There was absolutely no available room at the Rifugio to hive the homeless Oratory; the Little Hospital too, was interdicted; so for some two months the meetings became nomadic, a circumstance which, no doubt, goes a long way to show that Don Bosco and his boys partly deserved the name given them by their detractors, "an assemblage of vagabonds."

In those days, the Oratory was thus conducted:—In the early morning of Sundays and holidays, the boys crowded to Don Bosco's door, each bringing with him food for the day. When the appointed hour arrived the good priest placed himself at their head, and conducted them to some village or sanctuary in the environs of Turin.

"At the end of each meeting," relates one of those fortunate boys, "the good Father announced the excursion for next Sunday—the route, programme, and hour for starting—gave us advice as to our conduct during the week, and always exhorted us to be as numerous as possible next time—'If you have any comrades, invite them in my name, the more the merrier.' The walk for the next Sunday was the standing topic of the week

in our workshops and at home; it exacted more attention, obedience, and punctuality in the fulfilment of our duty, so as not to incur the penalty of being kept at home. The excursions varied according to circumstances: of course the weather had to be consulted too. Our favourite places were: The Monte dei Cappuccini; Madonna della Campagna; Soperga; Pozzo di Strada; and Our Lady's Sanctuary of Avigliana.—Those happy days are engraved in our memories: piety and joy reigned among us, and influenced our future lives. On our arrival at some village we directed our steps to one or other of the churches in its precincts; Don Bosco asked leave to celebrate Mass, and at a signal given to enter the church, the noisy band became composed and attentive with a celerity and unanimity quite amazing to the bystanders. Mass was followed by a short explanation of the Gospel; then breakfast, the sward or the rocks supplying the place of tables; knives and forks were superfluous luxuries, and as for wine—well, the springs and rivulets supplied what was needful without our ever thinking of anything better. Those who had too much shared with less fortunate boys; and Don Bosco provided for those who had none. Bread failed, it is true, now and then; but good humour and a good appetite, never. After as much play and repose as was deemed good for us, we again resumed marching order and continued our walk, stopping at some other place to chant Vespers. A lesson in Catechism followed, and the recital of the Rosary. Then turning our steps homewards, as the sun went down behind the Alps we marched again into Turin, fatigued, but with light consciences and contented hearts.

(To be continued.)

FAVOURS AND GRACES.

(Continued from page 118.)

Serafino Danusso; Catherine Vezza; James Cordero, *S. Martino Canavese*; Rose Alessi, *Tortona*; Antoniette Zaris, *Turin*; Lucy Soldano, *Racconigi*; Baptist Scnavino; Celestina Danusso; John Gatto; Joseph Cordero, *S. Martino Canavese*; Joseph Alemanno, *Racconigi*; Dominica Sazio, *Saluzzo*; Michael Danusso, *S. Martino Canavese*; Bartholomew Parisio, *Saluzzo*; Camilla Parola, *Villafranca Piem.*; Maria Pierano, *S. Pier d'Arena*; Amalia Gilardi, *Pentecurone*; Louisa Galvagno, *Bra*; Charles Scnavino; Mary Danusso; Margaret Caloria, *S. Martino Canavese*; Mary Sorasio, *Caramagna*; Daria, *Parma*; Edward Boeri, *Casale*;

Mary Arneudo, *S. Martino Canavese*; Spirito Battisti, *Cardè*; Lucy Vitrotti, *Montaldo Torinese*; Michael Mondino, *Piosasco*; Julia Formica, *Turin*; Antony Clochiotti, *Revaso (Udine)*; Francis Tramarolo, *Catherine Grosso, S. Martino Canavese*; Augustin Ponzo, *Caudiolo*; Stephen Nicolai, *Mary Sandrone, Pollone*; Clara Monaco; Rev. Andrew Stano, *Nareno*; Secondo Cavallero, *Cagmagnola*; Anna Casanova, *S. Pier d'Arena*; Margaret Armando, *Turin*; Mary Gariglio, *Piubes Turinese*; Francis Trione, *Verolengo*; Pricidia Fantino, *Castelrosso*; Francis Ferrero, *Princa*; Elizabeth Pastore, *Turin*; George Morra, *Cuneo*; V. Rev. Pasquale, *Rosè*; Mr. & Mrs. Rua, *Turin*; Mary Silvestro, *Osasio*; Celestino Mazzetti, *Mombercelli*; Rev. Louis Colombini, *V.F., Orroli*; Bartholomew Calcaterra, *Milan*; Ermelinda Borgarello, *Trofarello*; N. Ferrero, *Luserna*; Catherine Caria of Nicola, *Orroli*; Rev. J. B. Gianotti, *Cassine*; Margaret Poggetti; Angela Bertola, *Turin*; Angela Bonanseo, *Luserna*; Cajetan Fresia, *Altezzano Veneria Reale*; Rosa Barale, *Piobesi*; Louisa Drovetti Fresia, *Altezzano Veneria Reale*; Vincenza Ferria, *Alba*; Juliana Ferreri; Peter Bovio, *Bellinzago*; Joseph Bagliano, *Grana Monferrat*; Caroline Vana, *Turin*; Theresa Carello, *Cumiana*; Dominica Turino, *Pessena di Pinerolo*; John Marchisio, *Caramagna*; Michael Giordanengo, *Centallo*; Mary Camerana, *Turin*; Frances Cucco, *Pecetto Turinese*; Rev. Theobald Facchini, *Marradi*; Laurence Pairani, *Algerbo*; Joseph Rigo, *Grugliasco*; Catherine Andisio; Vincent Borgarello, *Cambiano*; Josephine Milanese, *Cherasco*; Francis Montabone, *Villarfachiardo*; Theresa Lombardi, *Saluzzo*; Gabriella Troglia, *Carignano*; Carina Rolando, *Turin*; Santina Bazzani, *Orno*; Marianne Bensi, *Castelletto Scazzosa*; Anthony Rugnino, *Mellardo*; Mary Racca; Irene Montaldo, *Turin*; Celsus Gariglio; Lina Bovis, *Turin*; Rev. E. Francesco, *Fogliizzo*; Mary Ravera, *Vobarno*; Angelica Perozzi, *Gordola*; S. G. R., *Mondovì*; Theresa Mary Cappa, *Turin*; Servilia Gallesio Piuma, *Aequi*; Louis Valdattaro, *Genoa*; Mr. & Mrs. Sarbini, *Chiesanuova*; V. Rev. Louis Manias, *D.D., Puili*; Magdalen Defilippi, *Frabosa*; P. B. S., *Genoa*; A Lady Co-operator, *Pavia*; D. G., *Turin*; G. B. Spolverini, *Halifachs*; Rev. A. Ganora, *Lu Monferrat*; Mary de Sanctis, *Elise*; Rosa Mazzoglio, *Turin*; Gina Levinis, *Bologna*; Pauline Rusca, *Settimo Turinese*; Caroline Groppi, *Varano*; Magdalen Gastaldi, *Turin*; Michael Cunial, *Possagno (Treviso)*; Hippolyte De Battisti, *Rosegafarro*; Domitilla Zin Vignato, *Gambellara (Vicenza)*; V. Rev. Canon M. Peroni, *D.D., Rimini*; Mary Marozzi, *Mirengi*; Rev. Frederick Giulioeca, *C.C., Badia S. Cristoforo*; Cristina Bagnasacco, *Chivasso*; Joseph Saglietti, *S. Stefano Belbo*; Jane Arrigoni; Ambrose Chiaffredo, *Vigone*; G. Ravizza, *Vignale*; Joseph Varno; Theresa Coriasco; Clementina Nelva, *Turin*; Clare Ivaldi, *Asti*; Eliza Martoglio, *Turin*; Rev. J. B. Bimbi, *P.P. Castelnuovo Garfagnana*; Ursula Amadio; Blanche Dellachiesa; Mary Lusnardi; Margaret Ginisio, *Turin*; Secondo Pasquero di Costanzo, *Veza d'Alba*; Magdalen Alesina, *Montanaro*; Rose Ardissino, *Cassine di Romano*; Antonia Cantone, *Galliate*; Albina Meda, *Lu*; Frances Rosso, *Villarbasse*; Theresa Corvo, *Mondovì*; Caroline Fornara, *Borgomanero*; Mary Pagliero; Josephine Ferrua, *Asti*; Rose Manassero, *Macello*; Antony Puntì, *Avigliana*; Mary Pogliani, *Ivrea*; Albertina Voir, *San Didero*; Henry Belli, *Turin*; Catherine Tesio, *Turin*; Joseph Barbero, *Chivasso*; Louisa Bodo; Frances Sola; Miss Louisa Bentini; Lucy Alessio, *Caramagna*; Rev. Ignatius Bellone, *Coassolo d'Ivrea*; Peter Miglio, *Belinzago*; Faustina Ferrarotti, *Collana*; John Molinengo, *Busca*; Cristina Cecchetti, *Turin*; Rev. James Ambrosini, *O.S.B., Turin*; Adela Armezzero, *Mosso*

S. Maria; Joanna Manassero; Maria Melano; Elizabeth Buffa, *Carour*; Maria Ugo, *Carour*; Arborio Mella Coniuge, *Turin*; Arthur Gazzaniga, *Voghera*; Catherine Gaggino, *Alassio*; Catherine Bertinetti, *Turin*; Theresa Bando, *Villarbasse*; Theresa Toschino, *Carmagnola*; Magdalen Pagolotti, *Giaveno*; Joseph Tacchini, *Valduggia*; Baptist Cometti, *Luvero Valtellina*; Mary Porta, *Bianzè*; Camille Data, *Carignano*; Mary Savio, *Turin*; Margaret Carrieri; Pauline Fina, *Sciolze*; Nicholas Tuninetti, *Villanuova*; Emilius Ghiotti, *Pozzo di Strada*; Joseph Zucchi, *Magliano Alpi*; Leonard Feletti, *S. Raffaele*; Theresa Martini, *Rivarolo Canavese*; Clementine Cofano, *Mantecchiato d'Asti*; Adelaide Cusiana, *Turin*; Nicholas Avanzato, *Castelrosso*; Louis Gallo, *Racconigi*; John Turione, *Verolengo*; Joseph Fassio, *Castelrosso*.

NOTES TO THE READER.

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

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

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

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

Contributions and alms in favour of the New Church of the Sacred Heart, West Battersea, may also be addressed to the Superior: The Rev. Charles Macey,

64, Orbel Street, London, S. W.

Father Macey is also authorised to inscribe new members in the Association of Salesian Co-operators.

The Salesian Bulletin

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

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

Gerente, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1893.

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.

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 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 bygone 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]