

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



# SALESIAN BULLETIN

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## EXTRACTS FROM THE DIPLOMA OF THE ASSOCIATION OF SALESIAN CO-OPERATORS.

### CONSTITUTION AND GOVERNMENT of the Association.

1. — All who have reached 16 years of age may become CO-OPERATORS if they so desire, and seriously intend to act according to the spirit of the Association.  
\*
2. — The Association is humbly commended to the protection and benevolence of the Sovereign Pontiff, and of all Bishops and Priests in their respective dioceses and parishes, on whom it shall depend without reserve in everything relating to our holy religion.  
\*
3. — The Superior General of the Salesian Congregation shall also be the Superior of the Association of Co-operators.  
\*
4. — The Directors of the several Houses of the Salesian Congregation are authorized to enrol new Members, whose names and addresses they shall immediately forward to the Superior General, so that they may be regularly enrolled in the Register of the Association.  
\*
5. — In districts wherein there is no Salesian House, when the number of the Co-operators amounts to at least ten, one of them should be selected as President—preferably an ecclesiastic—who will assume the title of Decurion, and take upon himself the correspondence with the Superior, or with the Director of any of the Salesian Houses.  
\*
6. — All Members may freely communicate with the Superior, and lay before him any matter whatever they may deem worthy of consideration.  
\*
7. — At least every three months, the Associate will receive a printed Report of the works that have been accomplished; the proposals that have come to hand, bearing on the purposes of the Association; and finally, the new enterprises to be undertaken for the glory of God and the good of our fellow-creatures. In the Annual Report this latter point will be treated more diffusely, so that Members may have a clear general idea of the Works to be accomplished in the ensuing year.  
The names of the Associates who have passed to eternity during the year, shall also be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their brethren.

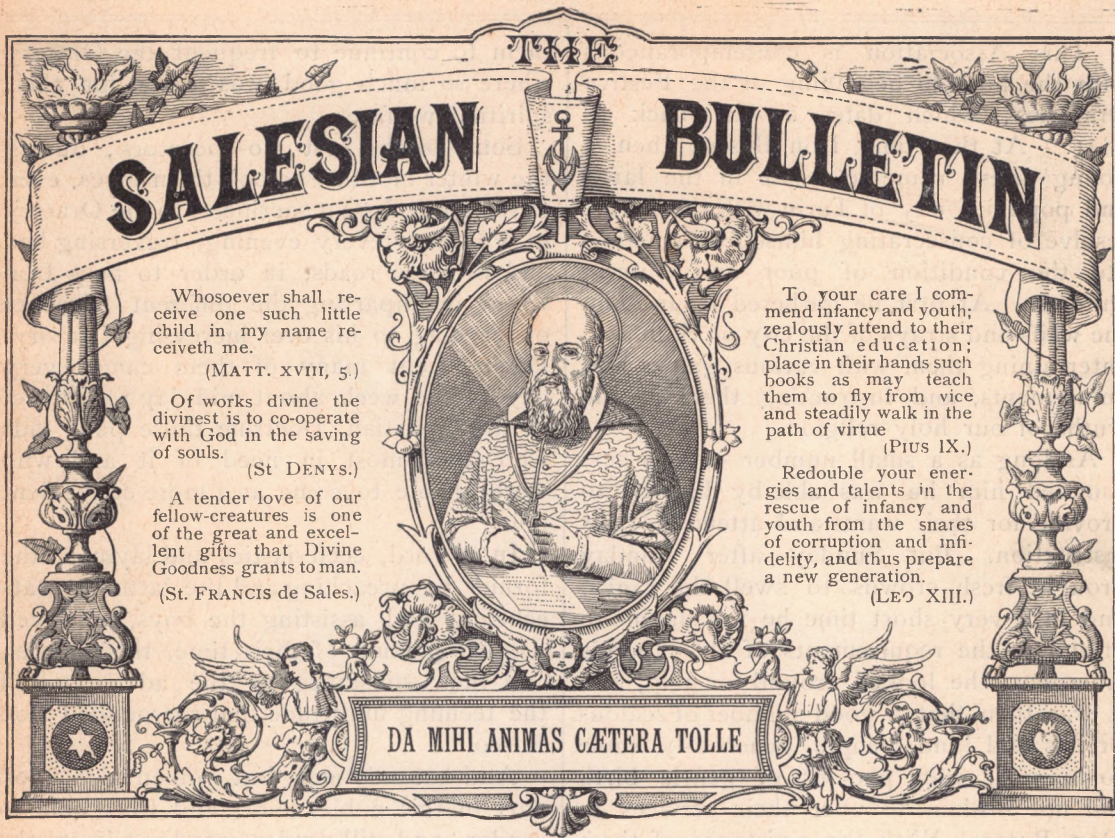
[The "Salesian Bulletin" has long since taken the place of the printed Report spoken of above.— ED.]

8. — Every year, on the Feasts of St. Francis of Sales and of Our Lady Help of Christians (January, 29, and May, 24) the Decurions should organize assemblies of all the members in their respective districts, so that the whole Association may unite in spirit and prayer with their brethren of the Salesian Congregation, invoking for one another the continued protection of these our Glorious Patrons, and the grace of perseverance and zeal in the arduous undertaking that our charity and the love of God have imposed upon us in conformity with the spirit of our Congregation.

### RELIGIOUS PRACTICES.

1. — There is no exterior practice prescribed for the Salesian Co-operators. In order, however, that their life may in some points approach to the life of Professed Religious, we recommend to them the following; that is to say, modesty in their apparel; frugality in their meals; simplicity in their furniture; reserve in their speech; and exactness in the duties of their state: they should also be careful to have the repose and sanctification prescribed in 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.





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

(MATT. XVIII, 5.)

Of works divine the divinest is to co-operate with God in the saving of souls.

(St DENYS.)

A tender love of our fellow-creatures is one of the great and excellent gifts that Divine Goodness grants to man.

(St. FRANCIS de Sales.)

To your care I commend infancy and youth; zealously attend to their Christian education; place in their hands such books as may teach them to fly from vice and steadily walk in the path of virtue

(PIUS IX.)

Redouble your energies and talents in the rescue of infancy and youth from the snares of corruption and infidelity, and thus prepare a new generation.

(LEO XIII.)

DA MIHI ANIMAS CAETERA TOLLE

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## THE ORIGIN OF THE ASSOCIATION OF SALESIAN CO-OPERATORS.

**T**HE Church has at all times availed herself of Associations in order to fulfil her mission of love here on earth. Bishops and priests imbued with this spirit have founded and encouraged in their respective dioceses and parishes, Guilds and pious Associations under various titles, having in view to further among the members and the faithful at large, religious practices and the exercise of Christian charity. Following the example of Holy Church, founders of Religious Orders have done likewise. We find this is the case

with the Franciscans and Dominicans who availed themselves of the co-operation of persons living in the world, forming, as it were, a Third Order. Thus the members of this Third Order, or Tertiaries, were, even in the bosom of their family circle and without neglecting their usual occupations, enabled to do and are still doing an incalculable amount of good in the world. Don Bosco, observing the rapid extension of his Works, in imitation of Holy Church and the saintly founders of Religious Societies, founded the *Association or Pious Union of Salesian Co-operators*. Its principal object is the active exercise of charity towards our neighbour, and more especially towards the young, who are peculiarly exposed to the dangers of the world and its corrupting ways.



This Association is contemporaneous with the humble beginning of the Festive Oratories, which dates as far back as 1841. At that time, Don Bosco, then a young priest, came to reside in the large and populous city of Turin with the heroic resolve of consecrating himself to ameliorate the condition of poor and outcast children. At first he gathered around him the waifs and strays of the city on Sundays, entertaining them with various games and amusements, and instructing them in the truths of our holy religion.

As long as a small number of lads surrounded him he was able by himself to provide for their wants and attend to their instruction. But Sunday after Sunday brought fresh crowds to swell the ranks, and in a very short time he was unable to attend to the requirements of all. In this emergency he looked around for help, and it was then that a good number of zealous priests and kind people generously came to his aid; even persons of gentle birth did not disdain to offer their services to Don Bosco. With the assistance of these fellow-workers or CO-OPERATORS, who have ever been the mainstay and support of the charitable works which it has pleased Divine Providence to confide to our care, Don Bosco was able to multiply the Catechism classes and establish night schools. These kind friends entered heart and soul into this new and fertile field of action. In the church, they taught the young lads their prayers, instructed them in the catechism, and prepared them to receive the sacraments; in the school, they expounded the rudiments of grammar and arithmetic; whilst in the playground they joined with the boys in their games as though they were elder brothers, keeping at the same time a watchful eye on them so that no disturbance might take place. But their charity did not end here. Many of the poor lads coming from the different provinces, on their arrival in Turin, found themselves without shelter or bread, unable to find an occupation or anyone likely to help them. In such cases, the fellow-workers of Don Bosco, provided lodgings, clothing and employment for these outcast boys, regularly visited them, and encouraged

them to continue to frequent the Oratory where so much good was done for their spiritual welfare.

Some of the first Co-operators, during the winter months, betook themselves, even at the cost of great sacrifices, to the Oratory in Valdocco every evening, traversing bad and ill-made roads, in order to help Don Bosco in imparting the different branches of learning to his ever-increasing Oratory. During Lent many of them came every day of the week about mid-day to instruct in the Christian Doctrine those poor lads who stood most in need of it and who were unable to come at a more convenient hour.

In a word, ecclesiastics and laymen, the former by preaching and the latter by catechising and assisting the boys, employed a great portion of their time, their efforts, and their substance to the advantage of the teeming multitude that surrounded Don Bosco.

And not only men, but women also took part in this noble work, and were able to render, and still render, good service to the poor boys. Many of the lads were so ragged and dirty that when applying for employment in the city, they were regarded with disgust and turned away from the people's doors. To remedy this evil, some pious ladies took a charitable interest in the welfare of these young urchins, providing them with a decent outfit, and a quantity of underclothing, linen, etc., and when these articles were soiled or torn they took care to have them washed and mended, and in this way, greatly facilitated their obtaining honest employment. Moreover, several pious institutions and convents vied with one another in helping the growing Oratory. The boys thus befriended, deeply thankful to their benefactors, were anxious to give expression to their gratitude, and offered themselves to sing and took an active part in the sacred functions held in the several institutions, whilst they continually raised up, morning and evening, to the bountiful Giver of all good, fervent prayers for their benefactors and benefactresses.

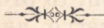
In the next issue of our *Bulletin* we intend to treat of the Canonical Institution and rapid growth of this Association.



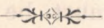


**SALESIAN NOTES  
AND NEWS.**

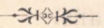
OUR confrères who went to assume the direction of a new college in Gorizia, Austria, met with a most cordial reception from the numerous friends and admirers of Don Bosco. The chairman of the committee for the erection of the Salesian House, Mgr. Alpi, went to meet them at Mogliano. The zeal of this prelate and of the other Co-operators has surmounted every difficulty and has paved the way for the settlement of the Salesians there. The kind reception which they met with from Archbishop Zorn and the many marks of attention paid to them by those good Co-operators will be long remembered.



THE children that frequent the Festive Oratory attached to the House of Foglizzo, have sent, out of their scanty savings, an offering as Peter Pence to the Holy Father. It was the "widow's mite," since they are the children of poor farmers and country labourers. However, their generosity was amply rewarded by learning from a letter sent them by Mgr. Rinaldini, that the Holy Father had been pleased to accept this tribute of their affection and had sent them his Apostolic Benediction.



DURING the course of last year the Conferences of Salesian Co-operators have considerably increased in number and importance, to the great advantage of the works and Missions of our humble Society. In the month of November, extraordinary Conferences were given in the cities of Ivrea, Castellamonte, Casale Monferrato, Rivoli, Saluzzo, Mondovì, Fossano, Asti, Venice and several other places.



SPECIAL mention, however, must be made of the Conference held at Venice in the Church of the Most Holy Redeemer. It was presided over by his Eminence the Cardinal Patriarch of Venice, who was surrounded by the committee of the Salesian

Co-operators, headed by that indefatigable prelate, Mgr. dei Conti di Sanfermo.

Father Trione was the first speaker; he spoke for nearly an hour on the Foreign Missions of Don Bosco. He then informed his hearers of the deliberations taken by the local Salesian Committee for the progress of the Association, and finally ended his address by thanking his Eminence the Cardinal most heartily for his presence among them.

Father Trione's speech was succeeded by a glowing address from his Eminence the Cardinal Patriarch. The zealous Pastor, seeing himself surrounded by so numerous and distinguished an audience, — for there were between two and three thousand present, — was much touched at this solemn and spontaneous demonstration in favour of Don Bosco's Missions, and spoke of them in most eloquent terms. He warmly exhorted the Venetians to support them, and become, in this way, Co operators of God in the salvation of souls. He gave a lucid explanation of those words of St. Dionysius the Areopagite: — *Omnium divinorum divinissimum est cooperari Deo in salutem animarum.* He reminded them, also, of the opinion of the Fathers on the same subject, and implored from God on all the helpers of Don Bosco's Works the most abundant blessings.

The Conference terminated with Benediction of the Most Holy Sacrament, during which some excellent music was rendered by the pupils of the Josephite Fathers of the House at Venice.

**FATHER MICHAEL UNIA.**

On Thursday, January 17th the *Month's Mind* for the repose of the soul of our Missionary, Father Michael Unia, was celebrated at Roccaforte his native place.

The Ordinary of the Diocese, Mgr. Pozzi, Bishop of Mondovì, owing to his advanced age, was unable to be present in person and therefore sent his secretary to represent him. There took part in the sacred functions, the Mayor, the members of the Municipality, the Clergy of the Vicariate and many priests from different parts of the diocese. The funeral sermon was preached by Father Thomas Pentore, who spoke with eloquence and affection of the deceased priest. We are glad to be able to offer to the authorities and people of Roccaforte our thanks for this truly noble manifestation of gratitude and admiration paid to our confrère. The Governor of Colombia and especially the sorrowing colony of Agua de Dios will also be deeply touched at the kindness of the townsmen of Roccaforte.





## TIERRA DEL FUEGO.

### THE NUNS OF OUR LADY HELP OF CHRISTIANS AT THE CANDELARA MISSION.

*The following account of a visit to the Candelara Mission and the establishment of the Sisters of Our Lady Help of Christians there, was communicated to our Superior by Mgr. Fagnano, Prefect-Apostolic of Southern Patagonia and Tierra del Fuego, just before his departure for America:—*

VERY REV. AND DEAR FATHER,



HE Mission of Our Lady of Candelara, to which I made my second visit last Spring, promises to assume large proportions, and to turn out well according to our hopes.

Situated in the centre of Tierra del Fuego, it is within easy reach of the Indians who live in the North as far as Magellan Straits, and in the South down to Cape St. Diego. It thus embraces nearly all the inhabitants of this large island. The Indians in time to come will leave their children with perfect confidence to the Salesian Missionaries to be educated; thus they will first of all, reap great benefits themselves, and secondly society will also draw many advantages by making use of them in exploring the riches of this land.

#### A New Indian Village.

We have begun to work at the foundation of a new village which is to be built on an elevated plain on the left bank of the Rio. The site is a few miles distant from the mouth of the river and about two from the Torino Port. This place is, in our opinion, a most suitable one both to gather together the natives there, and because of the convenience of the port nigh at hand.

In the centre of the village a square of some three hundred feet was traced out; in its midst there rises a high cross and a pole

with the national flag. It is crossed by wide roads of some sixty feet in breadth.

At the west of the square stands the Church, with the House and schools for the boys and girls at its sides. The habitations of the Indians lie scattered about in other parts. They are all symmetrical, with an area of about a hundred and fifty feet long by seventy five broad. They front towards the road in such a way as to form already quite a village and to attract the admiration of the natives.

These Indians have now a more limited territory for their hunting expeditions, as they have been expelled from the neighbouring lands which some persons have hired from the Governments of Chili and Argentine. Hence they cannot easily find food, and are obliged by hunger to steal the cattle or horses from the farmers, who without any pity keep them off by force of arms.

#### The Needs of the Mission.

It is urgent, then, to provide the Mission with animals, to serve as food, and next with the necessary means to maintain and educate the natives. The best thing would be to transport a few sheep there, which are easily reared in those parts. This would be a means of occupying the Indians and furnishing them with flesh-meat, clothing and cheese. In my opinion there is no way more suitable than this for civilising the natives, and at the same time none more economical. But how can this be done with only ordinary means? The few animals, that are brought to these parts, are rapidly diminishing owing to the great influx of Indians. The latter then, must be supported, if we desire to do some good among them. When these supplies are exhausted, the poor natives are compelled to go far away in search of food. They cannot return quickly owing to the distance and the uncertainty of finding subsistence at our station.

Thus you see, beloved Father, that for the development of this Mission, greater means are required, both material and personal. And I have come to Italy with no other purpose than to plead the cause of my poor Fuegians.

#### A Rough Voyage.

I set out from Puntarenas on the evening of March 3rd, on our steamer *Torino*, for this new visit to the Mission of Candelara. I was accompanied by five Sisters of Mary Help



of Christians, who are to take charge of the instruction of Fuegian girls and women.

At three o'clock in the afternoon of the following day we arrived at the mouth of Magellan Straits. We anchored there to wait



A Fuegian Woman of the Ona Tribe.

for good weather, so as to be able to pass through as far as the Rio Grande. During the night a strong wind sprang up, which, if it had caught us on the open sea, God alone knows how much we, and especially the Sisters, would have had to suffer! When the wind fell, we set out again hugging the shore, with the intention of arriving at the mouth of the Rio Grande at the beginning of April; but, alas! after three hours' sailing, the sky became overcast and the sea so stormy as to force us to put out to sea till ten o'clock that night. During the whole of that night and the following day, the sea continued to swell, causing grave inconvenience not only to the Sisters but also to the sailors.

#### A Cordial Reception.

Towards midnight, as the sea became calmer, we tried to get nearer the land; but we were already so far away that we could not succeed in sighting it. Finally, at eight o'clock in the morning of April 2nd, we sighted the peaks of the mountains, and at nine o'clock Cape Sunday, which is to the north of the Rio Grande. At 10 o'clock we reached the mouth of the river and waited for the high tide, because it is only then

possible to ascend the river. At 12 o'clock we cast anchor in the Torino Port. Already Brothers Ferrando and Bergese had seen us and were getting ready to come down to the coast with wagons to unlade our cargo. When we arrived there the tide began to ebb and soon left the steamer high and dry on the sand. Father Beauvoir was awaiting us, and embraced us with great cordiality, for he had long awaited us. In like manner Brothers Ferrando and Bergese were much pleased to see us again, to hear news of their Superiors and to see the Sisters come, since their help is not only useful but absolutely necessary for the Mission.

On landing we were at once surrounded by the Indians, who were much astonished at the sight of the Sisters, their dress, and the kind way in which they treated them. The Indians laughing with all their might, and jumping for joy, asked me over and over again "How are you?" not being able to say anything else! When we got to the House, all the women ran up to see the wonderful sight that, as they said, the Sisters presented. How great was the delight of the girls! With what joy did the Sisters enter upon this new field of their labours.

I pass over in silence the surprise of the



A Fuegian of the Ona Tribe.

men when they heard the Sisters sing, and saw them cooking and washing; I will only say that my heart was full of consolation in foreseeing the future great development of this dear Mission, and the realisation of



Don Bosco's golden dream and our own most ardent hopes.

#### In Search of a Tribe of Indians.

On the following day, accompanied by little Peter, whom you and the readers of the *Salesian Bulletin* already know, I set out in search of a tribe of Indians who were supposed to be far away from the Mission. But I met them on my way, as they were returning to the Mission for food, and protection against their cruel neighbours and the wicked civilised people. They told me that the whites had killed two of their number, but that they themselves had with difficulty succeeded in making their escape. What poverty! What nakedness and misery! With the weather at 26° Fahr. the greater part of them had scarcely a rag to their backs. Poor things! When they arrived near the first houses, they raised a kind of a hut (*rancho*) and then approached the Mission House to see and salute the new-comers. Then we washed them and sent them to their huts, were I left them when I came away.

Poor savages! Rejoice that your miserable state has moved the hearts of many pious people. It has touched the heart of my beloved Superior Don Rua, who has prepared a large number of Missionaries to accompany me to your country, to consecrate themselves entirely to you; it has moved to pity many good Co-operators who have given me the offerings suggested by their charity.

Dear Father Rua, always remember that the salvation of the Indians of Tierra del Fuego, although assured by the Mission of Candelara, will be more or less prompt, according to the greater or less personal and material means which you yearly provide me with. Continue, then, to help me, and never cease to turn to our Co-operators with a good word in favour of my poor Indians. I am setting out with the blessing of the Holy Father and your own. I am going to tell them of the great affection which the Vicar of Jesus Christ has for them, and of the great love the successor of Don Bosco and the Salesian Co-operators bear them. At the announcement of this comforting news they will weep for consolation, and will send up to Heaven fervent prayers in thanksgiving.

Accept, Dear Father, the expression of the filial homage and heartfelt gratitude of

Yours most devotedly in Our Lord  
JOSEPH FAGNANO,  
Prefect Apostolic.

## BRAZIL.

### LETTER OF MONSIGNOR LASAGNA. FIRST VISIT TO MATTO GROSSO.

(Continued.)

#### CUYABA—ITS POSITION AND ASPECT.



must now say a few words on the city of Cuyaba and the immense state of Matto Grosso of which it is the capital. Cuyaba is built on two hills parallel to the river and separated by a torrent, dry during summer but swollen during the rainy season and carrying with it considerable quantities of water to the river.

Cuyaba has a population of some 16,000 inhabitants. Its streets are narrow and winding. Pavement is an unknown luxury, and only one street can boast of having something approaching it. The others are mud pools, streams, rivers,..... anything.

The houses are all one storey high, built without taste or art, but well ventilated; they all have a yard or garden attached to them. The few churches built there till now are all of the old Portuguese style, a kind of room narrow at one end, where the sanctuary and sacristy are to be found. The Bishop has only three priests in the capital, and eight scattered about over his vast diocese. Most of them are also broken down in health or ill. There is a seminary directed for the last five years by four zealous Lazarist missionaries, who are a real providence for the Church of Matto Grosso. Vocations are exceedingly scarce and fickle, and in sixteen years time the Bishop has had one ordination to the priesthood. At the present time there is one solitary youth forming all by himself the entire population of the seminary; at the present moment he is still struggling with his Latin books.

Three years ago, four Sisters of St. Vincent de Paul opened a home for destitute girls. It is the privileged work of his Lordship, who has spent treasures of love, charity and money on its establishment. It gives shelter to forty boarders and is also frequented by about a similar number of externs.

Cuyaba also prides itself on three garrisons, an arsenal, a dispensary, a popular theatre very rarely opened, several houses of business, and shops which provide the most necessary things for life to the inhabitants of the state.



## AN ABUNDANCE OF PRODUCTS.

The soil is very fertile and rich in water, wood and in unworked gold, silver and iron mines. The productions are varied and some are very valuable, as for instance gum and ipecacuanha which form the principal export produce of the immense state. The ipecacuanha is the root of a tree called here *puaya* which grows wild in the forests, and reproduces itself by the little roots which always remain in the ground. Gum, on the contrary, is extracted from a beautiful tree which is straight and high, and called *syfonia elastica* by naturalists.

It grows vigorously in the low lands which for about seven months are completely flooded by the numerous tributary streams of the river Amazon.

These trees are commonly called *Seringaes* here; they form thick and endless forests, most of them still unexplored, and are a source of easy wealth to the inhabitants and of great riches to the nation.

One man alone can easily extract about sixty pounds and more of gum in a day. The price of a pound of gum is estimated here at about 2 frs. The process of extracting is very simple. The workmen cut the bark of the tree in several places, and the juice is gathered in light bowls made from the rind of a fruit something like a pumpkin; these bowls are fastened to the tree with mud. The juice thus collected is gathered in at night, condensed by heat, acid and lamp black, reduced to little balls and sold at a high price to the buyers who send it to England where it is formed into the thousand and one articles made out of india rubber.

The vanilla and quinine trees are found abundantly in the forests, whilst on the banks of the river sarsparilla is common. In the regions towards Paraguay the grass *mate*, which is produced from a little tree of the size of an orange or peach tree, is also by no means rare. The leaves are roasted and reduced to a fine powder very similar to Indian tea, but has more flavour and serves as a tonic. I will say nothing of the sugar cane which grows quickly and with extraordinary vigour, nor of cotton, cocoa, rice, maize and beans which all yield several crops a year and so abundantly that it seems scarcely possible.

Coffee, too, grows very well in certain parts. Wheat is everywhere supplanted by *manioc*, a rough plant resembling the geranium

but larger. After some eight months the root is converted into a tuber bigger than our turnips and measuring from eight to nine feet in length and ten or twelve inches in diameter. After being roasted in the oven or boiled in enormous pots, it is grated and a kind of flour answering all the uses of ordinary flour is obtained.

## MANNERS AND MOODS.

Civilization is still in its infancy in the country, and the conveniences of ordinary life are an unknown luxury. In narrow huts made with poles, and covered with dried palm leaves, and generally open at both ends, men and women, boys and girls live eat and sleep on the most friendly terms and in close contact with pigs, goats, cats and at least half a dozen dogs. The ground serves as table and when it has done duty as table, it is used also as bed. There are neither tables, chairs nor chests of drawers. Two stones, with an iron saucepan or an earthenware pipkin, form the entire kitchen service. The forest is the dining room.

In a few huts, nets in the shape of hammocks are fixed to the poles. They serve as chairs during the day time and as beds at night. With the exception of an old trunk, this usually forms the entire suite of furniture. Marriages are rare; the families living all over the country are only temporary unions without any end in view either for themselves or for their children.

And yet, considering the fertility of the soil and the great abundance of God's goods, how easy would it not be for a man to gain for himself an honourable position, and to leave to his children a rich inheritance. But the heat of the climate, the great facility of fishing and the immense abundance of fruit within the reach of anyone who desires it, such as the banana, orange and manioc, encourages and develops wonderfully the large stock of laziness which the inhabitants possess. "Sufficient for the day is the evil thereof." This is agreed to by all, and they would not care to think of to-morrow. When they are able to get a good or bad dinner during the day they stretch themselves in the shade of trees, smoke and drink rum made of sugar cane, to their heart's content.

## A BARBAROUS CUSTOM.

These people are in the habit of sharpening the incisor teeth of the children when they



reach eight years of age, and this is done in a most barbarous manner. With a chisel or large knife applied to the tooth, they take away little pieces of it by hammering rather hard on the instrument in use, so that afterwards the unfortunate children are able to exhibit, at the price of unspeakable torture, nice fine sharp teeth something like those of the crocodile!

Agricultural instruments, such as the plough in its various shapes, rakes etc., are altogether unknown here. The only implement used for all labouring and agricultural purposes is the spade, and nature is so liberal that in a very limited field it repays the labourer with several crops a year for his trouble. In fact it seems incomprehensible how in the midst of so much wealth people can live in such great misery and privation. Could they but set to work with energy, and make use of their labour there would not be a wealthier or more prosperous country than this in the whole of God's wide creation.

PLANS FOR THE FUTURE—THE  
TERESA CRISTINA COLONY.

This is why it will be necessary to open here, rather than anywhere else, agricultural schools and workshops for the most ordinary and useful trades. With labour and instruction it will not be difficult to elevate these people gifted, as they are, with a good nature, docile, and respectful and with no attraction whatever towards the quarrels and crimes which desolate other countries. Infanticide and other similar abominations are unknown here.

But our principal work must be with the Indians, of whom I suppose you would like to know something. Fathers Malan and Solari who started on the 16th for the tribe of the Coroados established on the banks of the San Lorenzo, will give full particulars about them.

The Government entrusts us with the direction of the *Teresa Cristina* Colony governed until now by a garrison of twenty-five soldiers. The Governor of Matto Grosso, Señor Joseph Martiho, a straightforward and kindly man, assisted us in this work with a solicitude and eagerness above all praise. He has recalled the Colonel who had the command of the soldiers and who was invested with the charge of the Indians, and placed everything in our own hands, with full liberty to govern, undertake and carry out all reforms we might think necessary. He also

sent us a guide and four mules with an abundant stock of provisions for the road.

The missionaries will have to travel for ten days on horseback across the great forest of Matto Grosso, find food for their meals by hunting for it and afterwards cook it themselves. They will have to sleep in nets hanging from two trees with the blue sky for roof, and keep out of reach of tigers, serpents and such like unpleasant and unwelcome visitors. But soon through their own correspondence you will be informed of all this.

✠ LOUIS, *Bishop of Tripoli.*

(*To be continued.*)

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ECUADOR.

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A VISIT TO THE SOUTH OF THE VICARIATE  
OF MENDEZ AND GUALAQUIZA.

*Writing from Gualaquiza, Brother Giacinto Pancheri sends to our Superior-General the following account of a journey of exploration to the south of that Vicariate entrusted to the Salesian Society.*

VERY REV. FATHER RUA,



WE returned to Gualaquiza last month to found definitely, as you are aware, a mission house. Our small band was made up of two Priests, two Catechists, two joiners, a smith, besides several labourers to help in constructing a Chapel and Hospice.

Some time after our arrival, when the building was already well advanced, I received a letter from Father Calcagno, enjoining on me to undertake a journey of exploration to the south and east of Gualaquiza in order to draw up a map of the geographical bearings of that part of the country—a region hitherto almost entirely unknown,—it being his intention to present the chart to the Scientific Congress to be held at Quito in the month of May. I would have set out immediately on receiving this letter, but various circumstances determined my Superior, Father Mattana, to delay my departure until after Easter. One of the motives of this postponement was the feast of the *Shanza* that the Indians were celebrating according to their barbarous custom. This



*shanza*\* was made from the head of a poor Jivaro woman whom the Indians of Zamora, during a warlike expedition in the vicinity of River Pastaza, had made captive, and whom the Indians of Gualaquiza, to revenge some offence received years ago from her relations, had barbarously murdered a few weeks previous to our arrival here. These feasts, or rather these shocking spectacles last five days. During this time, no Jivaro could certainly be found to accompany me, and without one of these guides it would be culpable rashness to make a journey through the immense and inhospitable forests that cover this district. Easter Monday, the day fixed for my departure, soon came, and, after receiving Benediction of the Most Blessed Sacrament, I took an affectionate leave of my Superior and confrères.

#### Charming Company.

I must confess that I set out with a heavy heart; not so much on account of the hardships and dangers I was sure to meet with, but at being obliged to undertake this journey without a confrère. But God sustained me and gave me courage! In the company of two strong-built men, who carried some provisions and other necessities for the march, I turned my steps towards the south with the intention of visiting the River Pongo and Mendez. Our first night was passed in the hut of a Jivaro who was to be our guide during the excursion. There we also found several Jivaros of Mendez who intended to avail themselves of the present occasion for returning to their abode. Now it is my firm belief that the Jivaros are the noisiest people in the world, for they make such an uproar at the slightest provocation that one would think them out of their senses. Hence during that night, owing to the shouts of the men, the crying of the babies and the barking of the dogs, we could not get a wink of sleep.

The following morning, after no end of trouble, I managed to get them all in

marching order and at an early hour we set out. Soon we reached the River Bomboiza where two canoes were awaiting us. By this means we were enabled to travel a mile or two by water, not all of us at once however, for our band was rather numerous and we were all well burdened. Of course, a great deal of time was employed in transporting our baggage down the river to a place indicated to us, where we found a path that runs along the left bank. When everything was safely landed and we were ready to continue our journey only one Jivaro family was found to accompany us; the others, believing it more convenient to follow the river on the right bank, had graciously condescended to deprive us of their company.

#### The Pleasures of the Journey.

It is not my intention, at present, to give you a minute description of this locality, but later on I shall send you an entire collection of the geographical items with relative map, which Father Calcagno desires first of all to present to the Congress. Now judging from appearances, it is certain, that we were still far away from the immense plains of the River Amazon, for there we were in the midst of profound valleys and surrounded in almost every direction by huge mountains, some peaks of which reach to more than 9,000 feet in height. The path we traversed runs along the left bank of the River Zamora whose waters precipitate down the side of a mountain and toss in a rocky bed through rugged valleys. The way is both very slippery and narrow, so much so that if it were not for the experience and eagle eye of our guide, it would certainly have been impossible for us to continue our journey without some misfortune befalling us. In many places the track is hardly discernible, it being overgrown and concealed by bushes, weeds, briars and shrubs; doubtless, the human foot has very rarely trod this path. Frequently, we had to descend into the deep and narrow valleys, that here go by the name of *quebradas*, and ascend the mountains on the opposite side; these ascents were, oftentimes, so steep that we were obliged to go to work with both hands and feet, climbing and clinging to the shrubs and roots in much the same fashion as mountain goats. Besides, several large rivers had to be forded; but we were fortunate in finding the water rather low, although in some places it reached up to our necks. Add to

\* The *Shanza* is a ghastly trophy of the Jivaros. Whenever they kill an enemy, they have the barbarous custom of cutting of the head and extracting piecemeal the bones and flesh thereof, so that the skin of the face and scalp remain whole and unbroken. The skin is then placed in boiling water mixed with certain herbs and drugs; and when sufficiently "toughened," it is drawn over a small, round stone, heated to the highest possible degree. The heat gradually contracts the tissue of the skin till it tightens around the stone, conserving the hair and even some resemblance to the features of the individual to whom it once belonged.



all this the scorching sun of a tropical climate overhead, and then you will have an idea of the pleasures of the journey. Yet this was but the beginning of our exploration, still other and greater hardships and dangers awaited us.

With the first streaks of dawn, as a rule, we resumed our journey and continued until evening with the exception of a halt now and then, to relieve our shoulders of their heavy burdens, and breathe a little freely especially on arriving at the top of some hill, tired and exhausted, after a fatiguing ascent. We made a final halt at night-fall and our first care was to construct a hut or *ranchito*, consisting of a few stakes placed in a slanting position and covered with palm leaves to protect us from the inclemency of the weather. We then took our evening meal, and, after having recited our prayers together, we lay down to rest on a bed of leaves, not forgetting to recommend ourselves to our Guardian Angel to protect us from the wild beasts and serpents. The temperature hereabouts is just the same as that at Gualaquiza, hence the nocturnal breeze is not at all dangerous, even when one is obliged to sleep in one's garments damped by perspiration or rain; yet we always lit a fire to keep off the wild beasts, especially the bear which abounds in these parts.

#### **A Disagreeable yet Fortunate Meeting—An Unexpected Drawback.**

Several days were passed in this manner, without anything extraordinary happening and during which we did not come across a single habitation. On one occasion we met with a herd of boars which, fortunately for us, at the sound of our rifles immediately scampered off. These animals, as a rule, rush upon the hunter, and, if he be not well-armed or able to escape by climbing a tree, tear him to pieces in a moment: as was the case a few weeks ago with a poor Jivaro. For us, thanks be to God, our encounter instead of being disastrous, was on the contrary most fortunate, for one of our dogs, dexterously seized a small hog and at the risk of being torn to pieces, hung on to his prey until we came to his help with a large knife and disengaged him, providing ourselves, at the same time, with some fresh pork for that evening's supper. My rifle also did good service by bringing down a few *pavas* (turkeys) and other large

birds thus replenishing our almost empty larder.

It was on the sixth day and just as we came in sight of a small village that our guide astonished us by remarking that he could go no further. The reason he gave was that his father, some time ago, had killed the brother of a Jivaro who lives in that village, and who would certainly be revenged for this injury, if our guide showed his face. I tried to induce him to remain with us assuring him of our protection, but he lent a deaf ear to my words, and after recommending us to the care of two Jivaros, made his way back to Gualaquiza.

#### **Indanza—A Hearty Welcome.**

Meanwhile we were approaching Indanza, a place inhabited by several Jivaro families and also the residence of the so-called "Captain Sancima". On our arrival the captain came forward to welcome us, bringing with him several gifts not forgetting the pumpkin of *Chicha*.

Sancima is a man of about forty years of age, of medium stature, but of a very strong and muscular build, and of a sprightly and courageous bearing. He speaks, or rather, is just able to make himself understood in Spanish. The greeting over, he put several questions to us regarding the physical condition of our party and whether we were afflicted by any malady; to which, I made answer that, although we were tired, all of us enjoyed good health, otherwise it would have been impossible to have undertaken such a fatiguing journey. He then desired to know what my business might be in coming to Indanza. In reply I told him that I had journeyed thus far and had the intention of advancing to the Rivers Pongo and Mendez in order to pay a visit to the Jivaros and teach them how to live happily in this life, and acquaint them with the happiness the good enjoy, after death, with *Taita Dios*. "And what are we required to do," he then asked. "If you so desire," I added, "I will return here again in a short time accompanied by some Fathers; we will bring you knives, spears, clothes, etc., we will instruct you in the mysteries of Our Holy Religion, teach you how to pray and live like a good Jivaro; moreover, if you are willing, we will baptise you, so that on leaving this mortal body you will go and be happy with *Taita Dios* for all eternity." He replied that he had been already baptised, yet he desired the



Fathers to come very much ; that he would help them to plant a garden , give them juca, plain-tree nuts and *chicha*. He then led us into his house.

#### **A Friendly Reception— The Wonderstruck Children of the Forest.**

The house of Captain Sancima is the largest of the group. Therein we found assembled more than forty persons: four families in all. The Captain has two wives, and in this his nephew and several sons follow his example. I no sooner made my appearance than they all immediately surrounded me and proceeded without delay to make a close inspection of me; the younger people, especially, approached me with their rustic familiarity and frankness and began to compare their height with mine. What was their astonishment when they saw that the tallest of the company was nearly a head shorter than myself! The next object of their admiration was my beard which they took delight in measuring, not forgetting meanwhile to pull it with right good-will. The colour of my skin also excited their admiration . . . in fact, they acted like so many little children. But their wonder reached its climax on beholding my watch. They gazed with open-mouthed astonishment at the motion of the minute-hands and balance, and listened with almost devout attention to the measured time, gravely repeating one to another: *tick, tick . . . .*. They asked me the name of the wonderful instrument, and having satisfied them on that point, I interrogated them as to the name it would go by in their own language. After a little consideration, they replied: *Hänendei*, that is, *heart*. And, in fact, some of them even asked me if the watch really had life, a heart!

I now thought it time to distribute to them the presents I had brought along with me, and which I could see they were impatiently awaiting. I began by presenting the Captain with a handsome knife, and then, to one I gave a needle, to another some thread, to this one a small looking-glass, to that one a flint and steel; to all, in a word, I gave something. Yet, when they saw that I had only a very limited number of gifts, they were not a little disgusted with me, for news had reached them that the Missionaries of Gualaquiza were very generous. I explained that the reason was owing to our being unable to carry a

greater number, and added, that we should return shortly well provided with everything. This promise seemed to satisfy them.

#### **The Indians Desire to be Baptised.**

Seizing the occasion that now favourably presented itself, I taught the children how to make the sign of the Cross, and soon the elder persons were imitating them, so that in a very short space of time nearly all present had learnt it. On my showing them the Crucifix, they regarded it with wonder, and asked me whom it represented. Without delay I endeavoured to enlighten them with regard to the grand mystery of our Redemption. I dwelt upon the subject of our first parents' fall and explained how we had contracted the taint of their crime and become slaves of *iguanci* (the Devil); how *Taita Dios*, of whom they have a vague idea, sent his only Son down from heaven to deliver mankind by dying for them; and that if they were willing they could after death be happy with *Taita Dios* for ever. They unanimously replied that they desired very much to go to heaven, and those among them, moreover, who had not yet been baptised, solicited me to administer them that Sacrament. I hastened to assure them that we should come again very shortly and we would then comply with their request. Let us hope that this desire be not the cry of transient enthusiasm, but the calling of the Lord.

We remained here two days, enjoying Captain Sancima's courteous hospitality. During this time we visited all the other huts around Indanza; everywhere we found the same customs; everywhere we were received with kindness, and everyone showed a great desire to be instructed in our holy Religion. When, however, the time comes for reforming their barbarous customs, it will, no doubt, be another question altogether. It is, moreover, absolutely necessary to found a Mission House there to take care of the Jivaro youth.

#### **The Advantages of a Mission House at Indanza.**

The foundation of a House in those parts would be most advantageous for us from several points of view. In the first place, from what I was able to gather from the Indians, the River Santiago begins to be navigable a little lower down; hence an easy way of communication with the Amazon



lies open to us, and, consequently, with the Atlantic Ocean itself. Then Indanza would be a convenient spot whence our Missionaries could easily reach the Jivaros of Mendez but a few miles distant. Besides this, several persons of Gualaceo, a town about a day's march from Cuenca, have decided to unite together and form a society for the construction of a road as far as Indanza, were they have also the intention of erecting a number of agency offices; in this way a town, quite as large as Gualaquiza, would spring up very soon. If this project be carried into effect, the Missionaries destined for these parts, as also those for Cuenca, would be enabled to pass up the River Amazon, a much shorter and less expensive journey; and thus would be solved the great problem that formed a special study of our deeply lamented Father Savio.

#### **Some Insurmountable Difficulties— Merchants or Slave-hunters?**

Having visited the houses of Indanza I thought it expedient to continue my journey as far as the Pongo; but here some insurmountable difficulties presented themselves and obliged me to change the course I had marked out for myself. One of these difficulties was the commencement of the rainy season. The virgin forests of the Amazon abound in streams and rivers; from the lofty Andes innumerable falls and cataracts descend uniting together in the valleys below and forming immense rivers, which although at a height of some 3,000 feet in those forests are nevertheless very rapid. Now during the dry season those rivers are easily forded, but when the periodical rains set in they become raging floods that sweep all before them.

Another difficulty arose on the part of the Jivaros. Not one of those acquainted with the neighbourhood of the Pongo would undertake to guide me there. It seems that they stand in great fear of the Patacuma Indians, who, they say, are very savage and ferocious, and for some years past have become the terror of the Jivaros who dwell in the vicinity of the River Santiago. The chief cause, however, of the horrible massacres that have taken place, are the whites, namely those men who call themselves civilized and civilisers of peoples! Several merchants from Peru, Brazil and even from Europe settled at Ichitos, Borja and other places in the neighbourhood of the Upper Amazon, where they carry on a trade in

*cauchuc* or India-rubber, and cultivate extensive plantations of coffee, cocoa, etc. Having but a very limited number of hands, and finding it no easy matter to procure others, they scoured the Napo, Pastaza and other rivers of that vast region killing the Indians who made resistance, and carrying off the unarmed and helpless to a life of cruel bondage on the plantations. So long as they confined themselves to the Andoas, Zaparos and Canelos they could commit their horrible atrocities without much danger to themselves; but with the Jivaros it was quite another thing! These knew well how to defend themselves. But other and truly diabolical means were resorted to. The slave-hunters contrived to win over the Patacumas, the most ferocious Jivaros, by promising them a number of rifles of recent invention on condition that they supplied them with slaves. The Patacumas, eager to possess firearms, scoured the neighbouring *Jivarie* setting fire to the huts, butchering whoever resisted, and leading away prisoners—men, women and children—to those perfidious merchants, who, notwithstanding, dare to call themselves philanthropists, friends of progress! Who will wonder then that my guides absolutely refused to accompany me to the Pongo? They said that it would be putting their head into the lion's mouth, for down by the Pongo they stood in imminent danger of being either murdered or sold as slaves to the whites for a rifle, or a bag of powder or even a percussion-cap!

To put a stop to this fiendish work, I am more and more convinced of the necessity to found, as soon as possible, several missionary stations in the vicinity of the Pongo. Hasten then, beloved Father, that much-desired moment by sending us a reinforcement of priests and catechists and a good supply of material succour, so as to render the foundation at Gualaquiza permanent, enable us to make another at Indanza, and thence, hasten to the Pongo, to give battle to Satan, who until now has reigned supreme in that region.

#### **A Glimpse of the "vie intime" in the Wilderness.**

Seeing the many difficulties that beset me, I deemed it prudent to abandon my project of penetrating as far as the River Pongo until the summer, and return without further delay to Gualaquiza. A native of Gualaceo indicated us a path, and by this way we



set out on our return journey. But what a path! The track had been difficult enough up to the present, it now became almost impracticable. The Jivaros themselves remarked that even a bear would be incapable of traversing that road in the rainy season. Only three Jivaros, besides my two followers, had offered to accompany me. We were provided with hatchets to cut down the trees that impeded our passage, but on seeing the difficulties increase every moment the Indians became discouraged and advised us to return; but my companions shrank from the idea of retracing their steps, and were in hopes of soon finding a better path; we were, however, unfortunately deceived. Day by day the track became more intricate and treacherous: we soon found ourselves in the midst of a net-work of roots and plants, from which we extricated ourselves with the greatest difficulty; then steep mountains had to be crossed, to scale which we were several times obliged to avail ourselves of ropes made of parasite plants, and drag one another up the immense boulders that barred our way, whilst below yawning precipices awaited to receive us at the first false step. After the climbing, as a matter of course, came some break-neck descents; yet in all this, thanks to the protection of Our Blessed Lady and our Guardian Angel, not once did we meet with any serious accident:—slight falls, scratches on the face, hands and legs, a few bruises, and nothing more. We were, however, accompanied by an almost uninterrupted downfall of rain, whilst the nights became bitterly cold; and yet the path still continued on and on along the lofty and inhospitable mountains, and seemed as though it were never going to end. To add to our misery our provisions began to run short. But, thanks be to God, the very evening of the day in which we consumed our supply, we arrived safely at Gualaceo, where we were welcomed by the hospitable parish Priest; he placed a horse at my disposal and on the following evening I was in the midst of my confrères at Cuenca who received me with open arms.

But I see that notwithstanding my intention to be brief, I have already exceeded the limits of a letter. Yet before concluding allow me to renew my petition, dear Father Rua, namely, that you may quickly send *personnel* and material help to carry on this Mission. Oh, if you could only see the needs of the Mission! Commending to your prayers and to those of the children of the

Oratory, the Mission of Gualaquiza, not forgetting myself, I remain, Very Rev. and dear Father.

Your obedient and affectionate Son,

GIACINTO PANCHERI.



## LONDON.

### THE FEAST OF ST. FRANCIS AT WEST BATTERSEA.

The Salesian Fathers at the Church of the Sacred Heart, West Battersea, London, celebrated with great solemnity the Feast of St. Francis de Sales, on Sunday Jan. 26th last. High Mass was celebrated at 11 o'clock, in the presence of a crowded congregation.

Under the direction of the Salesian Fathers the choir of the mission has gained a great reputation, and was then heard at its best. The sermon was preached by the Rev. A. Whereat, D.D., of Battersea Park Road, who based an eloquent discourse on the text:—"Stand, therefore, having your loins girt about with truth in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one" (Eph. VI, 14, 17).

The preacher made an earnest appeal on behalf of the schools of the mission. He showed how necessary Catholic schools are in training up children in the practice of our holy religion.

At Vespers the sermon was preached by the Rev. Father Nolan. He drew a beautiful picture of the life of St. Francis de Sales. Solemn Benediction of the Most Holy Sacrament followed.

On Wednesday, the 30th, in the afternoon the annual conference of the Salesian Co-operators was held in the Church, and on the following day a Solemn Requiem Mass was offered up for the repose of the souls of deceased Co-operators and Benefactors.







**Cured through the intercession of Mary.**—Lady Helena da Conceição Leite de Castro tells us that when her mother was seriously ill and with little hope of recovery, she had recourse to Mary Most Holy Help of Christians. She promised, at the same time, an alms towards the building of a Salesian house which is going to be erected at Fafe, and to publish the grace. After praying to Our Blessed Mother and making the promise, Our Lady was pleased to obtain the wished for cure, and now the invalid is perfectly restored to health.

REV. PETER COGLIOLO,  
*Braga (Portugal).*

\* \*

**After a Novena.**—My business affairs became so involved that I lost almost every hope. I turned to Mary Most Holy, Help of Christians, and made a Novena. The great Queen of Heaven was so good to me, that I had not completed the Novena before I came into possession of all that I thought I had lost. I offer, then, my most grateful thanks to this good Mother who has deigned to free me thus from all danger; I promise her an offering as soon as I shall be able to make one, and I implore her to grant me always her most powerful protection.

ALOYSIUS COLNAGHI, *Turin.*

\* \*

**Thanksgiving.**—The undersigned desires to thank Our Blessed Lady Help of Christians for graces received, and sends an offering in token of her gratitude towards Mary.

MRS. L. LAGOMARSINO,  
*Haverstraw, (U. S. of America).*

The following have also sent us relations of special favours they have received, and desire to render public thanksgiving to

their Celestial Benefactress, Mary Help of Christians:—

John Parodi, Grogna; Dominic Deprato, Turin; Louisa Gaia, Ceresole d'Alba; The Family Audisio, Piazze; Magdalen Scamussi; Rose Rinaldi, Lu; Charles Falchero, Turin; Mary Liberi, Arcola; Josephine Carletta, Bianzè; Legrina Pignatta, Caramagna; Virginia Barra, Chiovasza; Thomas Capello, Ceresole d'Alba; Rev. Charles Rosa, Tortona; Petronius Mazzetti, Bologna.



## THE STORY OF THE ORATORY OR DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XII.—(Continued.)



ON Bosco was called and came, and at the sight of this crowd of his little friends, he was affected beyond measure.

—“What do you want, my dear children?” he said to them.—“Have you your masters' permission to come here?”

One of the boys answered for them all:—

—“We have just been making our retreat; it finished this morning, and we want to go to confession to you. We expected you yesterday evening in vain, at St. Barbara's, and not seeing you there even this morning, with our masters' leave we went early to Valdoeco to look for you, and from there in groups, each ignorant of the other's purpose, we came here. We said nothing to the Superiors because we thought we should be able to return to College for Mass and Holy Communion. Many of us have to make a general confession, and most of us the yearly one.”

The astonishment of Don Bosco and his kind hosts can be imagined. They could not help admiring this boyish outbreak; but at the same time they found themselves much embarrassed by it. How were they to get rid of such a number of boys, who wanted more than anything else to make their general or yearly confession? And then, to hear their confessions alone, a dozen priests would not have been enough, and they all wanted to go to one. It was easy to persuade them that this was not possible, and that they would have to put off their Communion till Sunday. When this was done, Don Bosco, although almost deprived



of strength, went into the confessional. There went into theirs, too, the parish-priest, the vice-curate and the school master of the village, who was also a priest. There they remained till one o'clock, without, even then, being able to satisfy entirely the piety of the boys.

Nor did all embarrassment end here. Those good boys in going out of Turin had acted as the crowd did that followed Jesus into the desert. Thinking only of looking for Don Bosco and going to confession to him, they set out without food, so much the more as they thought to be home again in time for breakfast. For this reason, besides satisfying their devotion, it was urgent to quiet the cravings of their stomachs, which by this time, owing to their long tramp had become almost unbearable. Although the good curate was not able to work the miracle of the multiplication of the bread, he did not leave Don Bosco in difficulties. So he placed before them bread, polenta, beans, rice, potatoes, fruit and cheese; in short, all that he possessed in the shape of eatables he placed before his famished guests, and since what he had in the house was not enough, he even had recourse to borrowing from the neighbours, too. In this way the army of boys had the necessary refreshment, and no one was ill on his way home. But if, on that morning Don Bosco and his generous host were in a state of perplexity, the masters of the Christian Schools, the preachers of the Retreat and other persons who had been invited, experienced a great mortification; since, at the hour appointed for Mass and the general Communion, out of more than four hundred boys, there were only a few dozens present: all the others were either at Sassi or had lost their way.

From this fact anyone can easily understand how much our Don Bosco was loved by the boys who knew him; and how little Sassi was useful for his rest and for his recovery from ill-health.

In the month of June, in that same year, the boys of the Oratory took the occasion of showing how great was the veneration and affection which they bore towards the visible Head of the Church of Jesus Christ. In the first days of that same month, sorrowful news was spread in Turin, news quickly confirmed by the mournful tolling of all the bells, which produced in every heart great emotion. Pope Gregory XVI had died at Rome. The following Sunday, Don Bosco, speaking to the boys about the

late Pontiff, spoke of his unflinching spirit and of the great loss which the Church had experienced in his death, especially in those days. At the same time amongst other things he mentioned a beautiful instance of the goodwill which he had given them the year before; for at the simple request of Don Bosco, made in writing, that great Pontiff had the kindness to grant a special plenary indulgence to be gained at the point of death by fifty persons, who, in the judgment of Don Bosco himself, were amongst the most zealous and earnest in lending themselves to the spiritual and temporal welfare of the boys. After making a warm exhortation, he invited them to recite with him the third part of the Rosary of the Blessed Virgin in suffrage for his soul, and they joined in this with all their hearts.

After paying this tribute of gratitude to the deceased Pope, Don Bosco said that as the Church cannot remain without a visible Head to govern her, just as a flock of sheep cannot remain without a shepherd, another would be given her; and in the meantime he exhorted the boys to implore the Holy Spirit to illumine and direct the Cardinals to elect another Pope soon, and they prayed with singular fervour.

Now, on the 16th of the same month, Cardinal Giovanni Mastai Ferretti, Bishop of Imola, was elected; he took the name of Pius IX. Soon the humble vaults of the little Chapel of St. Francis de Sales rang again with a hymn of gratitude to God for giving in so short a time, another Head to His Church, another Father to all faithful Christians. The new Pope was already known for his rare gifts of mind and heart, hence his election was received with indescribable joy not only in Rome, but everywhere else, and he was greeted with the greatest applause; moreover the festive demonstrations were so enthusiastic and prolonged, the praises of the Pontiff so high, that perhaps no Pope had ever before received the like. The good rejoiced, celebrated the event with becoming solemnity, whilst they sang praises inspired by faith and love; the wicked through hypocrisy and with evil purpose did the same, as will be seen afterwards. But to say more falls not within my province.

At that time first sorrow and then joy were sent by Our Lord to the sons of Don Bosco. One Feast-day after the labours of the Oratory, Don Bosco fainted, and whether he wished it or not, was compelled



to go to bed. The illness quickly developed into bronchitis, coupled with a violent cough and serious inflammation. It is enough to say that within eight days he was at death's door. He made his confession, received the Most Holy Viaticum and Extreme-Unction, and in perfect resignation and tranquillity waited for his last hour to come. His mother was at once informed of his state, and she hastened to Turin to assist him. As it was a Feast-day, Father Borel went to the Oratory, and brought several boys to accompany the Most Holy Viaticum, which he carried to Don Bosco from the chapel of the Ospidaletto. The poor boys did nothing but weep all the time. In the meanwhile all hope for the sick man was lost. Father Borel, who helped him with the greatest care and affection, already thought it was all over, and wept right out.

At the beginning of the week, the fatal news of this illness was spread about, and sorrow, and indescribable anxiety were felt by the boys of the Oratory. At every hour groups of boys came to the door of the sick man's room to obtain news. Not satisfied with words, some wanted to see him, others to speak to him, others, again, to serve and help him. The doctor had forbidden strangers to come in, and therefore the infirmarian refused them entrance. Then most touching scenes took place.

—"Do let me just see him," said one.

—"I will not make him speak," assured another.

—"I only want to say one word to him," added a third, "and I cannot bear him to die without my saying it."

—"If Don Bosco knew that I was here, he would let me go in," said another; and then a third, in his turn, would plead:—"Be so kind as to let me in or at least tell him I am here."

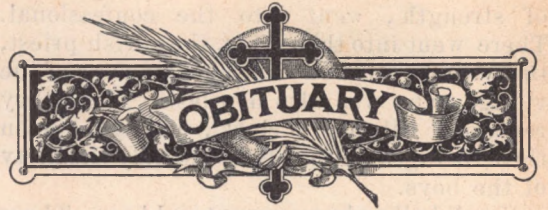
But the servant was inexorable.

—"Your presence," said he, in answer, "would disturb him too much, and you would snap the slender thread which still holds him to this life. And besides, if I let one in, I must do the same for others and others, and then there would be no end to it."

At these words the poor boys burst into tears, so that the by-standers were deeply affected.

—"Poor children!" said the people, "See how they love him!"

(To be continued.)



## THE REV. FATHER CONNOLLY.

By the death of the Rev. Father Connolly, for many years Rector of East Battersea, London, the Salesians have lost an old and well tried friend. He was also in charge of the Mission of West Battersea when the Bishop handed it over to the Salesians on their arrival in England.

Zealous, warm hearted and pious in no common degree, his loss will be felt by all the Catholics of Battersea, but by none more deeply than by the Salesians. Our confrères in days of distress have received many tokens of his friendship which will be long remembered by them.

A Solemn Requiem Mass was sung in suffrage for his soul in the Church of the Sacred Heart, the Mission attached to which he had served so long and so well.

The following extract from the *Universe* will show how highly the work of the deceased priest is valued, not only in the parish to which he belonged, but throughout the diocese of Southwark itself:

"There are hundreds of men and women of all shades of religious opinion in Battersea who testify to the whole-heartedness of the deceased priest. In him the poor had no greater friend, in him also the worker had a sympathetic guide and counsellor. His time and money were at the disposal of the sick and needy, his voice was frequently heard appealing for those who were in need of temporary assistance. As an educationist his works will live after him, for he has left behind elementary schools which hold their own with the best in the district. Father Connolly was the working man's counsellor, and by his death the labouring classes of Battersea have lost a father and a friend, and many will be the poorer by his death."

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