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ROGATE ERGO DOMINUM MESSIS UT MITTAT OPERARIOS IN MESSEM SUAM

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.

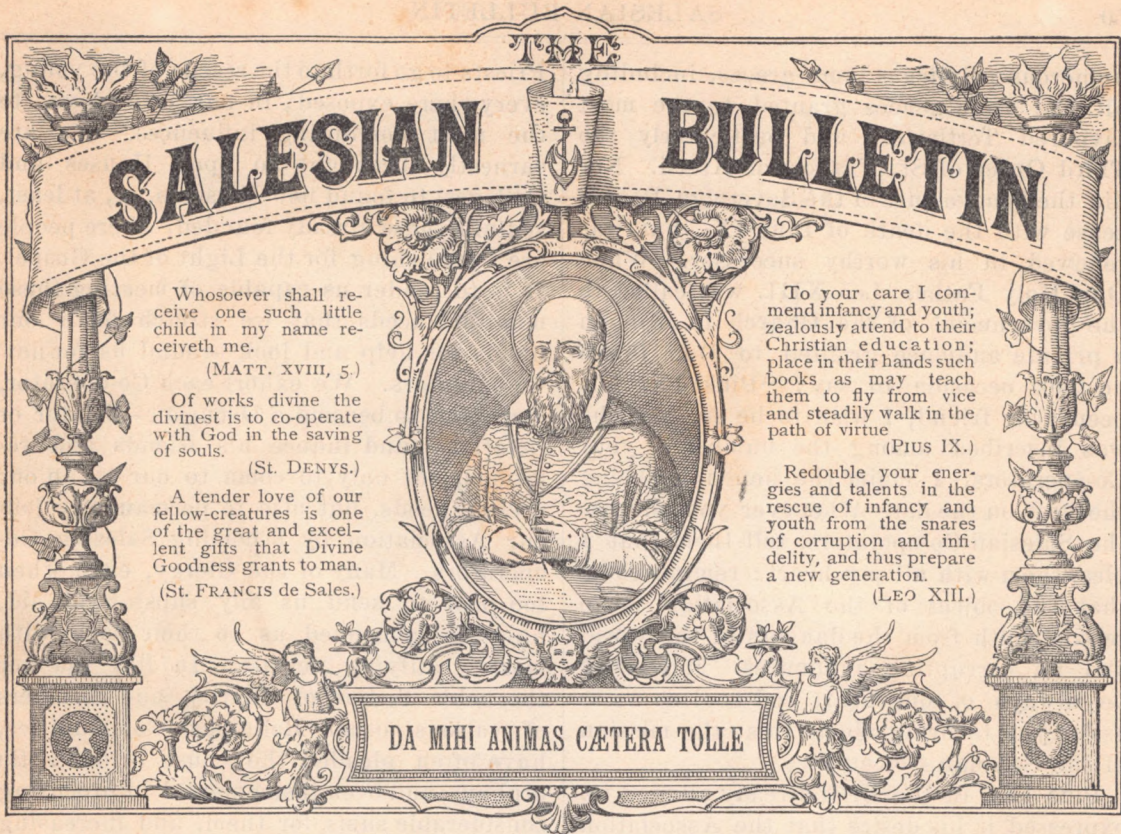
The names of the Associates who have passed to eternity during the year, shall also be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their brethren.

[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 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.



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THE ASSOCIATION OF SALESIAN CO-OPERATORS

*ITS CANONICAL INSTITUTION AND
RAPID GROWTH.*

WE have seen in a preceding number how Don Bosco—to cope with the difficulties of the increasing Oratory—had recourse to the generous aid of some pious persons, whence originated the Association of Salesian Co-operators. Now these generous helpers endeavoured, each in the part assigned to him, to conform to the discipline in use and the general lines laid down for the guidance

of all. But there was generally felt the need of a more comprehensive and definite code that might serve both as a basis of action and bond of union, whereby uniformity of spirit might be always preserved among the members. This code was drawn up by Don Bosco in 1858, forming, as it were, a bond whereby Catholics in the world may unite with the Salesian Religious and participate in their good works on a common and settled plan. This rule, revised again and again, according as increasing wants and experience suggested, was finally fixed and definitely submitted to the Pope in 1874. The Association received the most flattering encouragement from the great-souled Pio Nono, who not only approved of the Institution by a special Decree of May 9th, 1876, but deigned to become one of its members, and copiously enriched it with

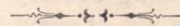
numerous privileges and graces, including all the Indulgences granted to the most favoured Tertiaries, and particularly the Third Order of St. Francis of Assisi. Nor did the benevolence of the Sovereign Pontiff cease with the death of Pius IX., but was renewed in his worthy successor. When Our Holy Father Leo XIII. was called to the government of the Church in 1878, in a private audience granted to Don Bosco he took occasion to say: "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. Whenever you address the Salesian Co-operators, tell them that I bless them with all my heart; remind them that the object of the Association is to rescue youth from the dangers of the world and its corrupting influences. May they be always of one heart and soul so as to assist you to bring about this, the mission of the Salesian Society."

Pius IX., in the Brief already alluded to, expressed it his desire that the Association of Salesian Co-operators *might progress from day to day*. And, in truth, the wish of the great Pontiff was fulfilled. In fact, as soon as the news of the special favours and privileges, whereby Holy Church had enriched this Association, spread abroad, requests for enrolment among its members came from all parts. After Italy, it was rapidly propagated throughout the French Republic, and thence extended to Belgium, Spain, Great Britain and Ireland, Austria, Switzerland, Prussia, and even penetrated into Russia and Poland. With the first Salesian Missionaries who crossed the Ocean, it was established in the New World, enlisting the sympathy and zeal of many a generous heart of both the North and South American Republics. After a few years, Salesian Co-operators were also to be found in many parts of Asia, Africa and even in far-away Australasia.

But although our numbers are surprisingly augmented, the Apostolic field assigned to our humble Society by Divine Providence, is wide enough to encompass the zeal and ardour of yet many a generous heart and many a helping hand. For from all parts of the world come incessant demands for

Priests to go forth to the rescue of the young, everywhere exposed, in our own days, to the most corrupting influences. We are earnestly besought to open Houses and Colleges, to found new Missions, or, at least, sustain those already founded, where people are languishing for the Light of the Gospel. It is to render us capable of meeting these manifold needs that we stretch forth our hands for help and look around us for new Co-operators. We exhort each Co-operator, moreover, to become a Decurion—Zelator or Zelatress—and induce his friends and relations, not only to come to our aid in our present needs, but also to permanently join our Association by becoming Salesian Co-operators. Many of the Clergy, even when too poor to send us any substantial aid, have recommended us to their flock with most gratifying results. In like manner the noble Sisters of Charity, and members of various other Religious Communities, have often pleaded the cause of our little orphans, and been instrumental in procuring considerable sums for them, and increasing the number of Salesian Co-operators.

In conclusion, we make an appeal to all good Christians living in the world and lovers of suffering humanity, inviting them, especially in these difficult times, to imitate the example of the Salesian Society, to come forth and stretch out a helping hand to the poor and homeless children of the streets; see to their being instructed in the Christian doctrine; provide them with the means of passing the idle hours of Sundays and Holidays in harmless and innocent amusements; procure them, if necessary, suitable places, where without danger to morals they can earn an honest livelihood; in short, endeavour, each as far as it lies in his power, to ward off, or at least to mitigate, the evils that threaten the innocence and virtue of the youthful generation which is growing up around us, and which holds in its hands the future destiny of Society.



HIS LORDSHIP, MONSIGNOR CAGLIERO, Vicar-Apostolic of Patagonia, has just returned to Buenos Ayres, from which city he had been absent since October last on a pastoral visit to the Missions of Chubut in Central Patagonia.



**SALESIAN NOTES
AND NEWS.**

ONE of the central streets of Malaga has recently been dedicated to the name of Don Bosco. The municipality and entire population took part in the solemn ceremony of inauguration.

WE quote from the *Revista Catolica* of Lima, the following account which goes to show how highly the Salesian work in behalf of the young is esteemed in Peru:—

“Recently, two projects for the establishment of Schools of Crafts and Trades in Piura, Ayacucho, and other departments of the Republic, were brought before the Senate. It was also proposed that these Schools be entrusted to the care of the Salesian Fathers, who have met with such success in Europe, and here in South America”

ON November 4th last, the Feast of St. Charles, at the *Istituto Sevilla*, Lima, directed by the Sisters of Mary Help of Christians, a new Chapel was solemnly opened. At the eight o'clock Mass, there was a general Communion, and afterwards the Sacrament of Confirmation was administered by his Lordship the Bishop. The High Mass was sung by the Very Rev. Father Cosmo Miville, Superior of the Lazarist Fathers. In the afternoon a musical and literary entertainment was given, at which many of the nobility and gentry of the city were present.

ON the 8th of December last, Feast of the Immaculate Conception, a new House was opened at Tournay in the province of Hainault, Belgium. The foundation is owing, in great part, to the generosity and piety of Mr. Charles Verdure. Many of our friends took part in the opening ceremony, amongst whom we must mention the Very Rev. Canon Brun and Father Descamps, the latter, who also sang Mass, is the parish priest of the *Madaleine*. After dinner a very interesting concert was given. In the evening solemn Benediction was preceded by one of the

children reciting the formula of consecration to Mary Immaculate, the Virgin Help of Christians so dear to Don Bosco.

We have no doubt that the Catholic inhabitants of Hainault will come to the aid of this great undertaking with both moral and material means, knowing as they do that their assistance brings with it its own reward—the blessing of God.

We feel incapable of giving an adequate idea of the solemn funeral services celebrated in suffrage for the souls of the late Monsignor Lasagna and companions who perished in the railway accident at Juiz de Fora (Brazil).

Besides the suffrages which took place in all our Houses, Salesian Co-operators initiated funeral services as a token of condolence towards the Salesian Society. Several Archbishops and Bishops assisted at these tributes of affection, whilst some delivered eloquent funeral orations in honour of the indefatigable Apostle of Uruguay, Paraguay and Brazil.

Memorial services were celebrated in many cities, among others: Rome, Turin, Montemagno (birth-place of Monsignor Lasagna), Novara, Milan, Palermo, Casale, Mantua, Venice, Genoa, Faenza, Lugo, S. Nicholas, Barcelona; in several cities of the Republics of Brazil, Argentina, Ecuador, Columbia, Peru, Chili and Uruguay. Worthy of special mention are the solemn functions which took place in the capital of Paraguay by order of the Government, and at which were present, also, representatives from the Republic of Uruguay.

IN 1890, the Salesian Fathers rented a modest private house at Rosario de Santa Fé in the Argentine Republic, where, under the Patronage of St. Joseph and with the help of our good Co-operators, they opened a Festive Oratory, established day and also night schools and two small workshops for artisans.

In course of time this place became too small, and last year they bought a large piece of land whereon now stands a building well adapted as a school for Arts and Trades.

The new building was blessed by the Provincial of the Salesian Houses in the Argentine Republic, Father Vespignani; and this blessing soon produced abundant

fruit. So great was the number of externs that attended the school, that in a short time it was deemed prudent to give up the House entirely to them. Another site was secured whereon soon rose up a handsome building which serves as a Boarding School. To this House a new Chapel was recently added, and in August last was solemnly opened by Bishop Cagliari, Vicar Apostolic of Patagonia, who at that time was on a visit to Rosario. On that occasion Monsignor Cagliari remained there a few days and also held a Conference to the Salesian Co-operators.



LONDON.

THE SALESIAN FATHERS AT WEST BATTERSEA.

THINKING that a few jottings about the schools attached to the Mission at West Battersea, London, will not be without interest, we lay them before our kind readers and Co-operators. First of all there is the public Elementary School; this, properly speaking, consists of three schools, one for infants, another for girls, and the last for boys. The two first mentioned are under the able direction of the Sisters of Notre Dame, but the staff of the boys' school is composed entirely of Salesians. All three are in a most flourishing state, and number between six and seven hundred children.

Next, we must mention the Higher School, which is rapidly developing. Here boys of the middle and upper classes are given a sound commercial and classical education. Such as show vocations for the priesthood are prepared for it, and those who wish to enter for any Examination are carefully trained. But unfortunately bricks and mortar do not expand as the number of boys increases. Soon we shall be compelled to build; workshops for boy-artisans, classrooms, dormitories, etc. are urgently needed. It is said that there are more Catholics in London than in Rome; it follows, then, that there are more Catholic children. These poor little ones, often-times very poor, too, are waiting anxiously for Our Lady Help of Christians and Don Bosco to provide for them a Home where they may be brought up as pious Catholics, intelligent men and good citizens.



BRAZIL.

LETTER OF MONSIGNOR LASAGNA. FIRST VISIT TO MATTO GROSSO.

(Continued.)

THE SAVAGE INHABITANTS OF MATTO GROSSO.

Now let me tell you that the Coroados belong to the *Tupî* race, the most common in the north and west of Brazil, whilst the other South American savages belong to the *Guaranî* race. They live in little groups in the forests. At the most, three hundred approach the colony to receive the Government allowance and after a few months' sojourn there, return once more to the forests and the banks of the rivers to make room for others.

All our efforts will, then, tend to draw the Coroados towards us, to gather them together in villages and establish them in fixed places in order to be able to instruct them in our Holy Religion, to teach them agriculture and the most necessary trades for civilized life. Yet before we shall be able to realise this scheme, what sacrifices, what labours, what expenses shall we not have to bear! But we have full confidence in Mary's help and we hope to see in the near future the Cross of Christ rise gloriously above these forests, and, not only the Coroados, but also the Bakiherins, the Chamantes and hundreds of other tribes, which wander free as the air under the shelter of the majestic trees, flock together under the shadow of the blessed sign of our Redemption.

PART II.

THE COROADOS AT HOME—THEIR PHYSIQUE AND DRESS.

On board the "Ladario," July, 22.

After the description of the journey which we undertook in order to reach Matto Grosso, I think it will not be out of place to give some of the information I gathered about

the Coroados. Their name translated literally means tonsured, and indeed they all have a kind of tonsure, on the top of their heads. They are noticeable for their rather high stature, their bronzed skin, and thick dishevelled hair. Their black eyes are almond shaped, their cheek bones very visible and their mouths rather large. The forehead is not bare but adorned with something looking like a tangled mass of oakum. But to put matters right a little there is not a hair to be found elsewhere on their persons. They make a plentiful use of oil in anointing their bodies.

To compensate for the complete absence of even the smallest article of clothing, they wear round their neck and wrists necklaces and bracelets made of little fresh water shellfish and periwinkles. These enviable objects of toilet are shaped with the teeth, or on stones. With a sharp fish bone a hole is made in the centre, and through it they pass a string made of the twisted fibres of the leaves of a cocoa-nut tree called *tucu*.

They also thread with this kind of string and alternate with the pieces of shells, little red and black berries taken from certain fruits. This makes their necklaces look something like false rosary beads. On days of great festivity, they adorn their waists and heads with magnificent garlands made of the feathers of parrots and other birds of brilliant plumage. Not satisfied with this they also adorn their necks and wrists with ornaments chiefly made of tigers' claws and the teeth of crocodiles and other animals.

One of their customs is to smear themselves all over the body with a kind of ointment made from the little red fruit of the *urucu* mixed up with tiger grease, but more often with crocodile grease, which

gives them a frightful appearance; in fact, they really look like so many demons escaped from hell. This ointment, as well by its disgusting smell as by its sticky nature (one would say it was tar) protects them against mosquitoes and other vampires so numerous there.

THEIR FORM OF GOVERNMENT.

The whole tribe and the families that compose it, are governed by a supreme chief assisted by other inferior ones. The first rejoices in the name of *Pachemegera*, whilst the second and third pride themselves respectively in those of *Tacmegera* and *Agmegera*. They have a priest or magician called *Baire*. The *Pachemegera* holds his office by vote, whilst the *Baire* has his by right of birth.

In order to be elected chief of the tribe, it is necessary for the candidate to be of great muscular strength, brave in war with the enemy, and audacious in excursions and in wild beast hunts. Moreover, he must be well acquainted with the forest in order to guide his tribe, who obey him blindly, now here, now there in quest of new hunting grounds.

These Indians are very vindictive and if one of their tribe is killed, a cruel revenge

is taken. These continual reprisals are an eternal source of war and a steady means of self annihilation without the poor wretches noticing it. They live on what they can get by their hunting or fishing. The warrior carries a bow and arrows and has a steady arm at thirty yards; he rarely misses even a bird on the wing or a fish under water.

Men and women from early childhood, become such good swimmers that one would almost be tempted to look upon them as amphibious. They dive in the deepest and most rapid waters and swim under the



SISTER THERESA RINALDI,

Superioress of the Salesian Nuns in Brazil.

Killed at Juiz de Fora (Brazil) Nov. 5, 1895.

current with their eyes wide open for a very long time. In this manner they pursue a large fish called *jahù*; they even go to take it in its hiding places and pierce it with a spear secured by a rope fixed to their arm, and which enables them when on shore to land their prey.

For want of anything better they fight with the crocodile until they have stabbed him to death. They fish turtles and feed on monkeys and other animals.

"WOMEN'S RIGHTS" AMONG THE SAVAGES.

The women are positively looked upon as beasts of burden. When the husband goes out hunting, he tells his wife the time when he shall be back and expect his dinner, and woe to her if, at his return, her lord and master does not find everything ready to satisfy his gluttony.

She has to beg, borrow, steal or get in whatever other way she can, something to put in her saucepan, because if she did not, her husband would not be long in finding something to almost kill her with.

It is the women who prepare the clay and shape and burn it to make their pots and pans. They have to chop wood with hatchets made of stone. They have to light the fires by rubbing briskly a piece of wood in a groove made in another piece of dry wood. They have also to make baskets destined to receive all their household articles and which have to be carried with all their contents for great distances on their heads, whilst they carry their children on their backs.

Their huts are very simple. They are made of four posts with a roof of straw and palm leaves on which they fix their game.

In a bag hanging on their backs and which they never lose sight of they keep their trophies, garlands and other trifles.

At night they sleep on tiger skins, and the bag mentioned before does duty as a bolster.

THE RISING GENERATION OF THE COROADOS.

These Indians may be looked upon all their lives as big babies. Inconstant, unforeseeing and without affection for their wives, they are severe to excess with their children and correct them with cruelty. Sometimes to punish them they will run a sharp fish bone through their calves so as to stick out several inches on both sides, and then leave it there two or three days.

They ask and beg without shame to such an extent as to become a severe trial to their hosts, and woe to him who has nothing to give them. What they esteem most is a knife, an axe or a fish-hook, but they are also very partial to necklaces, ribbons, little looking-glasses, etc.

They bring up their children by separating them completely during the day as well as during the night time, the boys from the girls, and it is a rare thing to hear of an act of indecency amongst them. At the age of nineteen the boys cease to be under the tutelage of their parents and must provide for their own subsistence. Then they try to marry a young girl who from that moment becomes their slave. Polygamy is very rare amongst them and even the chiefs rarely make use of it although it is their privilege.

The tenth day after their birth the children are presented to the magician of the tribe, who, with a sharp bone ornamented with feathers and called *barogarra*, pierces their lip. To keep the incision open, they fix a little round stick in it, in order to be able to insert in it small black, red or white sticks which resemble our penholders.

WHAT IGNORANCE AND SUPERSTITION LEAD TO—THE VICTIM OF THE BAIRE.

The chief duty of the *Baire* is to exorcise such eatables as might prove hurtful, as for instance the flesh of the crocodile, the tiger, etc. It is customary to place these articles of food before him when the sun is already high in the heavens, and then with a garland of many coloured feathers encircling his head, and his eyes fixed upon the sun, he begins to gesticulate, grimace and give utterance to furious cries, terminating this foolery by a monotonous chant in which his wife takes part. These incantations ended, he appropriates the greater part of the eatables and carries them into his own hut.

The *Baire* takes no part whatever in the hunting, being supplied by the tribe with the necessaries of life. He is also the medicine-man or doctor, and in case of the slightest illness his services are always requested. Yet his stock of medical knowledge must be very limited indeed, since he confines himself to binding the part affected with the bark of a tree, and then gesticulates and howls dismally until the patient is almost stunned. Sometimes he applies his lips to the suffering spot and sucks it in order to draw forth the evil spirit. If the

patient, notwithstanding all this, continues to decline, and the evil spirit does not make his exit, the *Baire* prophesies the day and the hour of death, and the unhappy patient must inexorably die so that the prophecy be fulfilled. When the fatal hour draws near the fiendish sorcerer covers his victim with a kind of veil woven with leaves, and passing his hand underneath it, tightly compresses the nostrils and mouth of the doomed wretch, thus rendering respiration impossible, and causing him to die of suffocation. In such a way are the prophecies of this Devil's Imp rendered infallible! Yet, notwithstanding, the whole tribe venerates him, and blindly follows him in everything, and even submits to receive death one day at his hands!

THE COROADOS AND THEIR DEAD.

When the victim of this horrible cruelty expires, the *Baire* in a solemn tone pronounces the word: "*Bi*," which signifies, *he is dead*. Immediately howling and shrieking is heard on all sides, whilst some horrible scenes take place. If the victim be a child, the mother lacerates her breast with a piece of glass and causes the blood to flow abundantly upon the corpse; if an adult, the nearer relations cover their legs and thighs with huge gashes and tear their hair, yelling all the while at the pitch of their voices. They then smear their bodies with a black ointment made from the sap of certain plants—this being perhaps their dress of mourning.

Their superstitious worship of the dead is carried to a ridiculous pitch. Besides what I have already related, they have some other very curious practices that I do not intend to pass over in silence. The corpse, twelve hours after death, is taken out and buried at a short distance from the hut almost on a level with the surface of the ground; and to quicken the process of putrefaction, water is daily thrown over it. In a fortnight's time it is exhumed, in a decomposed condition, and borne to a neighbouring river or lake in whose waters it is immersed. The relations of the deceased then range themselves in a circle around the corpse and begin to hack away until it is cut up into many pieces; the flesh is next torn away piecemeal from the bones which soon assume a polished state; after a good washing they are carefully collected and carried once more to the hut where they are smeared over with the celebrated red

pomade, called *urucù*, and placed in a casket adorned with beautifully coloured feathers and there peacefully repose until the morrow.

THE FEAST OF THE BACURURU —THE MAGIC ROOT.

At an early hour on the following day, the whole tribe assembles to celebrate the feast of the *Bacururù*. From the rising to the setting of the sun—during which time they take no food—the men and women set up a double chorus, a really incomprehensible chant, accompanied by an overture on their grand orchestra which consists of a small stick that is made to pass rapidly up and down a hollow cane.

In order to counteract the weakening effects of their long fasting they chew the root of a certain plant, which helps to maintain their harsh voices at the same pitch all through the day. The name of this magic root and where it may be found is an inviolable secret among them, and on no account whatever can they be induced to disclose it. When night sets in they form into a procession and bear the casket with its contents towards its last resting place. If the relics belong to some former chief, or wizard, they are buried in the deepest part of the neighbouring river. Two of the savages dive into the waters with the casket and fix it to the bottom, where it is then left in peace. If, on the other hand, the remains belong to a common Indian they are buried underground; and such is the superstitious horror of these savages for the dead that they never again go near the graves.

THE DOCTRINE OF METEMPSYCHOSIS.

The Coroados believe in the immortality of the soul, but this belief is ridiculously blended with the strange doctrine of metempsychosis or transmigration of souls. When a *Baire* dies his soul, so they affirm, passes into a star. Hence, when one of those heavenly phenomena called shooting stars take place, they are filled with terror and confusion. They all turn out of their huts and make the night hideous with their weeping, cries and shrieks, and wildly gesticulate so as to exorcise the soul of the *Baire* and impede his return among them to work evil. The souls of the others, according to their superstitious doctrine, prefer to take possession of a large species of parrot called *arrara*, very common in these parts, which has a long beak and is adorned

with feathers of striking red, yellow and green colours. On this account these birds are caught and domesticated, becoming part and parcel of the family, and their feathers go to form garlands, waist-bands, etc. with which the savages adorn themselves.

BELIEF IN DUALISM—THEIR LANGUAGE: AN OBSTACLE FOR THE MISSIONARY.

From what I said in preceding letters, you have been easily able to gather, Rev. Father, that these tribes of Coroados have a vague belief in a kind of dualism. They identify the god of goodness with the sun, and they call the god of evil by the name of *Boupé*; this same deity is called *Gualicho* by the Patagonians.

Their religion has no other outward form than a superstitious and exaggerated worship of the dead, and in the many incantations made by their *Baire* against the dreaded *Boupé*.

All these tribes have a language of their own, which is only understood by themselves; hence the Missionaries have no little work to do in learning them all. And this they must do by gathering every expression from the mouths of the Indians themselves, since neither grammars nor dictionaries are to be found. These languages or dialects have common roots, as is easily seen; for example the Coroados call their priests *Baire*, other tribes call them *Pagé*, others *Payà*. It is unnecessary to say that all these languages are very poor in words; with the same word a little modified they express many different ideas. They never conjugate their verbs, but always use them in the infinitive.

By the use of pronouns and adverbs, but still more by signs of the hand, they indicate changes of persons and time.

SOME CHARACTER TRAITS OF THE COROADOS.

Like all the savages of this region, the Coroados are very voracious. When they obtain good venison, they eat until they are like pumpkins. It seems to grieve their very hearts to see anything left. At any rate they turn to their duty and fulfil it so thoroughly that they cannot stand upright on their feet. They are a little too fond of alcoholic drinks, and when they can procure them, they get very drunk.

They are so improvident, and reckless, that when they come across a fruit tree, they knock it down in order to gather the fruit,

as they have no thought, no care for the morrow.

In general, these Indians are robust and run with great swiftness. They practise racing very much, carrying on their heads branches of trees, or stones weighing from 100 to 120 kilogrammes. And they become so accustomed to running in this manner that they can go at full speed and for a very great distance without letting their burden fall to the ground, in spite of the bushes which they must jump over and the interlacing boughs of the trees through which they must open a passage. By this means they become very active in war in carrying off the bodies of their relatives and friends when wounded or killed on the field; for they think it a great misfortune to abandon them to the vengeance or outrages of the hated foe.

Another exercise which is common to the Indians is that of dancing, which they sometimes protract for whole days on feasts, as for example after a victory or a tiger-hunt. The men always dance apart from the women, and keeping separate they make gestures with their arms, bend their heads in a strange way and twist their bodies into all sorts of shapes. But their movements are rather slow and very awkward so that upon seeing them, one cannot help recalling to mind the impression received as a child, from the performances of ungainly bears.

METHOD OF WEAVING—AN EFFECTIVE BUT UNPLEASANT REMEDY.

These Coroados cannot weave anything except little bands which they place round their necks or wrists as ribands on feast-days. They make use of the fibre of the *tuçù*, a tree which I have already mentioned, and of red or green or yellow thread when they can get it from some Christian in their inroads. Sometimes they put the two ends of a stout bent branch into the ground, and in front of this another like it; they stretch the web tightly from one to the other, pressing the cross threads with a wooden shuttle.

This work is done by men; it is the only art that these poor creatures know, and it is of very little use to them.

They cure the wound made by the bite of a serpent by cauterising it. They apply, without pity, a red-hot cinder to the place, burning the flesh right down to the bone. With regard to these venomous reptiles, you know very well that in recent years science has discovered an infallible remedy

against their bite which was before always fatal. By injecting potassic permanganate in good time, it has been found that the most powerful venom is neutralised. Thus rattlesnakes and a hundred other kinds of orphidea that used to kill and very quickly too, and in the midst of fearful spasms the unwary traveller, are no longer so much feared. And this is also no small comfort to the poor Missionary who ought to be always armed with this powerful antidote.

✠ LOUIS, *Bishop of Tripoli.*

(*To be continued.*)



THE COLLEGE OF ST. ROSE AT NICTHEROY AFTER THE REVOLUTION.

THE Salesian College of St. Rose, Nictheroy, which served as an hospital during the Revolution, has now once more opened its doors to welcome the hundreds of children that are flocking back to it. It has been honoured with a visit from his Lordship, the Bishop of Nictheroy, who cherishes a great love for Don Bosco and his sons. The following short account is taken from a letter written by Father Zanchetta to our Superior-General, Don Rua:—

October, 20th, 1895.

VERY DEAR FATHER,

After the stormy days of the revolution, calm has again returned, and with it peace for the College of St. Rose. To God and Mary Help of Christians be the honour and thanks! . . . A short time ago our boys in full uniform and accompanied by the band made a loyal demonstration before the President at his own house. His Excellency touched and greatly affected, addressed them a few words which show how deeply he appreciates Don Bosco and his work . . .

Another fact is worthy of mention. For some time past it had been our intention and particular study to introduce the Conferences of Salesians Co-operators in the capital of this Republic. Our efforts have been crowned with success, for the Conference was held and abundantly blessed by God. Our dear Superior, Monsignor Lasagna, spoke of the important work of Don

Bosco and its rapid diffusion in almost every quarter of the globe, and of the great good to be done in Brazil. He concluded by pleading the cause of the poor savages of Matto Grosso . . .

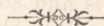
This, Very Rev. Father, is the news that your children of Nictheroy are able to give you. They are the first fruits after long days of sadness and misery. We humbly beg your blessing, trusting that it may descend upon our poor labours like dew from heaven, rendering them fruitful and acceptable to God.

ALOYSIUS M. ZANCHETTA.



ARGENTINE REPUBLIC.

HELP FOR THE HELPLESS.



The "*Southern Cross*" Buenos Ayres, in a recent number, published a long article, with the above title, in behalf of the Orphanage of Almagro, from which we take the following extracts:

"In this age of wretched selfishness and hollow pretensions it is consoling to witness the pure and disinterested labours of the many charitable institutions established here amongst us, which, whilst doing an immense amount of moral and material good amongst the poor and needy, give their rich neighbours a higher idea of our poor fallen nature; and in presence of such a sublime ennobling spectacle we can even admire the wisdom of Divine Providence in permitting mortals to fall so low that nothing short of angelic suffering and self-sacrifice can rescue these wretched victims and their offspring from a life of misery and an eternity of woe!

"Of this class is the Sister of Charity's life-long labours, so beautifully described by Gerald Griffen:

She felt in her spirit the summons of grace,
Which called her to live for her suffering race;
And heedless of pleasure, of comfort, of home,
Rose quickly like Mary and answered: I come.

"Such disinterestedness is not found outside the Roman Catholic Church, and is too often regarded by Protestants and others as fanaticism; but I know better, for well I know the spirit of true religious charity that alone can impel a man or woman to forsake all the pleasures and vanities of life in charity's sacred cause.

"Foremost amongst these blessed institutes stands out in front rank the industrial school at Almagro, founded here some twenty years since

by the disciples of the immortal Don Bosco, whose death a few years ago was bewailed by even the most bigoted Protestant journals *as something more than a national loss*. Who can calculate even approximately the vast amount of good done by these good men, who, descending into the lowest dens of poverty snatch up the little children whilst yet innocent, clothe, feed and educate them until they are enabled to earn their own living? Thus rendering happy and virtuous so many human beings like ourselves, whilst preparing them for a blessed eternity!

"In the head establishment at Almagro 750 boys are daily fed, clothed and educated, half that number being taught trades (printing, bookbinding, carpentry, &c., &c.), whilst the rest are prepared in the day and night schools for 1st and 2nd years of National College course; there is also a telegraph class. The greater part of these boys are taught free of charge, the others paying a small monthly stipend according to the resources of the parents. The old wooden sheds have been replaced by a fine, solid brick structure, healthy and commodious. There are 500 boarders and as many more day-scholars. The Convent alongside has room for 250 girls and 300 externs, who are daily instructed in needle work and other feminine arts.

"From these two central houses have branched out forty other houses throughout the Republic, Fireland and the Falkland Islands, viz:

2 Schools of Trades and Arts.

2 Schools of Practical Agriculture.

22 Salesian Institutes, 800 pupils, 2500 externs.

14 Houses of Maria Auxiliadora, 500 pupils, 2500 externs.

Oratorios Festivos, 4000 boys and girls 3500.

"Giving a grand total of 1300 boarders and 12,500 day-scholars daily instructed in the arts of civilisation and the duties of Christianity by these most worthy and disinterested men! Surely the history of the world can shew nothing nobler nor more truly religious.

"And yet the work languishes for want of public support, the mother house here being impoverished by trying mainly to foment the various offshoots aforesaid; for who can turn a deaf ear to the cry of starving children? Who can turn the little ones out to starve if their parents or guardians fail to pay the small monthly pittance?

"Don Bosco was often in the same dire necessity, but heaven always came to his aid in the hour of most need, and let us doubt not the same charitable spirit prevails amongst the wealthy of this fertile, happy land, to whom this appeal is especially addressed."

ON EASTER SUNDAY, the Salesian Fathers concluded a very successful fortnight's mission in the Church of the Sacred Heart at Battersea, London. At both the morning and evening services there was a crowded attendance.



(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.)

Recourse to Mary.—May infinite thanks be given to Mary Help of Christians for the cure of my wife who was dangerously ill. When human means proved of no avail, I turned in my deep affliction to Mary Help of Christians, and immediately my wife's fainting fits and haemorrhage began to diminish.

Dr. JOSEPH PEIXOTO, *Rio de Janeiro.*

* *

Health of the Sick.—I wish to return my most grateful thanks to our Lady Help of Christians for the recovery of my father from a very dangerous illness, which the doctor thought would prove fatal. I also desire to express my thanks for the recovery of a Superioress of a Carmelite Convent, and that of my niece who was afflicted with a bad sore throat.

MISS KATE HARTIGAN, *Croom, Ireland.*

* *

Effect of a Novena.—Through the most merciful and Sacred Heart of Jesus and the powerful intercession of Mary Mother of God invoked under the title of Help of Christians, the following graces have been granted:—

During a Novena made together with the children of the Oratory of St. Francis de Sales, our little girl Emily was suddenly delivered from acute and dangerous sufferings in the head. Our father Francis, too, was ill with influenza accompanied by a violent catarrh, and was cured during the Novena. In due thanksgiving we send an offering and beg, at the same time, that the graces received through Mary's aid may be published. May the Help of Christians ever

intercede for us, and may she obtain from her Divine Son for my eldest daughter the power of speech which she lost during an illness three years ago.

Dr. EMILIUS PESENDORFER, *Gmunden*.

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:—

Mary Antonio, Castelrosso; V. Rev. Canon L. Tallandini, Bagnacavallo; C. Oggero; Rev. Joseph Montanari, Valsalice (Turin); Cecily Amadei, S. Damiano d'Asti; Mary Ann Gonano Burelli, Fagagna; N. N., Ferrera Lomellina; Louis Manari, Rome; Luigina A., Novi Ligure; Louis Malfatto, Nizza (Monferrat); The Sisters Orlando, Liceta; G. C., Trino; A Salesian Co-operator, Oleggio; Picco Bosio, Savigliano; Joseph Ferrando, Alvitto (Caserta); Angela Neretti, Rueglio; Bridget Vallino, Saluggia; Anne Ruffia, Cherasco; Enrica Penco Fermi, Carpineto (Piacentino); Rev. Bernard Maranzana; Lawrence Canta, Sau Damiano d'Asti; N. Strumia, Turin; The Sisters Frasca, Quargnento; Bernard Cavagliato, Cellarengo; Peter Daprà, Turin; Battista Lanfranco, Bartholomew Quattrocento, Cellarengo; Mario Rosato; Pia Brasio; Dumaglio d'Asti; Margaret Appendino, Pralermo; Joseph Quarone, Valfenera; Vittoria Varese, Turin; Vittoria Fasano, Chieri; Ambrogio Piano, Forno (Novara); Henrietta Bezzo, Tonco (Monferrat); Magnani Piccolitta, Massi; Silvia Ghinos, Pugnana Fivizzano; Mrs. Lucy Delfina, Rome; Rev. Charles Barrini, Tendola (Massa Carrara); Josephine Catrastellero, Pollenzo; Vincent & Giovannina Balladore, Turin; Angela Negro, Castagneto d'Alba.

THE RIGHT REV. DR. LETO

Titular Bishop of Samaria.



WE regret to record the death of the Right Rev. Dr. Leto, Titular Bishop of Samaria, which took place in our Oratory of St. John the Evangelist at Turin. Dr. Leto was born at Masserano, in Piedmont, of a distin-

guished family on the 29th of September, 1819. At an early age he entered the Diocesan Seminary of Vercelli, where he distinguished himself by his studious habits, pious disposition and quiet gentle manner. He received the sacerdotal ordination on May 20, 1842; and soon afterwards he retired among the Oblates at Vercelli. Yet

he was not destined to long enjoy the peace and quiet of a Religious life, for the Archbishop, knowing the many virtues and the zeal of the young priest entrusted him with the parish of Trino, one of the most important of the Diocese. During the many years he acted as spiritual guide to that large flock he endeared himself to all by his ardent zeal and charity; and although many years have passed since then, he is still spoken of with love and veneration by the parishioners.

Created Bishop of Biella in 1873, by Pius IX. of venerated memory, he entered on this new field of action with redoubled zeal and indefatigable devotion, and governed that Diocese for upwards of thirteen years with love and solicitude. Through failing health he was incapacitated to perform his Apostolic duties and obliged to give up the work he so loved.

The closing years of his life he desired to pass among the sons of Don Bosco whose work he admired.

During these ten years he has edified us with his piety and ardent zeal; becoming, as it were, one of us, conforming himself to our mode of living, and taking part in the sorrows of the humble Salesian Society.

For some time he had been preparing himself for the end which he saw was not far-distant. Heart-disease was rapidly consuming that frame already enfeebled by labour and old age. On the morning of the 15th of February, he had a severe attack which left no hope of recovery. He immediately called for and received with edifying piety the last rites of the Church, and passed away a few hours later, comforted by the presence of his Grace the Archbishop of Turin, who tended him with loving care during his last moments.

On the following day, Sunday, the remains lay in state in the chapel underneath the Church of St. John the Evangelist transformed, for the time being, into a *chappelle ardente*. During the day there was a continual flow of friends who came to look for the last time on the deceased Pastor and offer a prayer for his soul.

The remains were removed on Monday morning to the Cathedral, where a solemn Requiem Mass was celebrated, at which his Grace Archbishop Riccardi assisted pontifically. There were also present in the sanctuary Right Rev. Dr. Manacorda, Bishop of Fossano, Right Rev. Dr. Bertagna, Titular Bishop of Capharnaum, our Superior-General

Don Rua, the Canons of the Chapter and a large number of clergy both religious and secular. After the Mass his Grace the Archbishop ascended the pulpit and preach-

Archbishop; and immediately afterwards the coffin was removed from the catafalque to the hearse in waiting, the funeral cortege was formed and proceeded to the cemetery



HIS LORDSHIP THE RIGHT REV. DR. LETO,
Titular Bishop of Samaria.

ed the panegyric, wherein he referred very touchingly to the death of the Bishop and also gave an account of his life and career. The absolutions were then given by the

outside the city, where the remains of the deceased prelate were interred.

THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XII. (*Continued.*)

Not only with tears did the boys show their affection towards Don Bosco but, in a special manner, by deeds, too. Seeing that human remedies no longer left any hope, they had recourse to Heavenly ones with admirable fervour. They divided themselves into little groups which followed each other alternately from morning until late at night in the Sanctuary of the Consolata, imploring Mary to preserve the life of their beloved friend and father. For this end they had some wax-lights burning before the miraculous Image, they heard Masses and went to Holy Communion. In the evening they never went to bed without making a special prayer for poor Don Bosco, inviting the members of their families to join in with them: some even watched in prayer all night long. Others, too, went so far as to make a vow to say the whole Rosary for a month, others for a year, and not a few for their lives. Some during that time fasted on bread and water, and promised to fast for months and years, if Mary restored their dear Don Bosco to health. I know for a fact that several lads, who were working as bricklayers, fasted rigorously for some days, without being able to slacken their hard work at all. And what was to be the result of so many prayers and good works?

It was Sunday in the month of July, a day sacred to the August Mother of God. Many prayers, Communions and mortifications had been offered up; but notwithstanding all this, when evening fell, no ray of hope shone forth to indicate that Heaven had deigned to hear them. The poor sufferer was so much worse, that the assistants thought that he would die during the night. The doctors who were called in to hold a consultation, were of the same opinion, too. Don Bosco, for his part, feeling that he was indeed deprived of strength and was suffering from a continual loss of blood, had already made to God the sacrifice of his life, and thought of nothing else than rendering his soul into the hands of its divine Maker. In these last moments while some were

weeping, he tranquilly and serenely bade them to take courage; nay he even at times indulged in witty remarks which consoled everyone, and made them wish that they were in his place.

But was, then, indeed, Death's sickle to cut down a life so cherished, and wound so cruelly the innocent hearts of so many children?

No; the compassionate Virgin would not bereave so many poor little ones who had placed their every hope in her. She let herself be moved to compassion by their tears, and gathering together their prayers and vows, she presented them before the throne of God, and obtained the longed-for grace; in fine Mary showed herself to be a truly loving and consoling Mother. Through her maternal goodness and the mercy of God, that very night which, according to human calculations was to end the life of the Father and Director of so many boys, ended instead the common sorrow.

Towards midnight Father Borel, who was at his bedside in order to recommend his soul and receive his last sigh, felt inspired to suggest to Don Bosco that he, too, should say a prayer for his own cure.

Don Bosco answered:—

—“Let us leave God to do His holy Will.”

—“Say at least: *Lord, if it be Thy Will, cure me;*” but he would not.

—“Grant me this favour, my dear Don Bosco,” whispered his loving friend, “say only these words, and say them with all your heart.”

Then the sick man, in order to console him, said in a weak and faint voice:—“Yes, Lord, if it so please thee, cure me.”

When he heard this, the good priest dried his tears, his face became serene, and he exclaimed:—“That will do, now we are safe.”

He seemed to know that to the prayers of the others, only Don Bosco's had to be joined, in order to be favourably heard; and he was not deceived. Shortly afterwards, the sick man fell asleep, and when he awoke he was out of danger, and born, as it were, to a new life.

In the morning the two doctors Botta and Cafasso came to visit him, fearing that they should find him dead. After feeling his pulse, they said to him:—“Dear Don Bosco, you must go and thank Our Lady of Consolation, for you have good reason to do so.”

My pen has not the power to describe the consolation which flooded all hearts, when it was known that Don Bosco was better.

So great was the joy, that not being able to express it all by words, the boys showed it by their tears. What a change of scene! The day before was one of tears of sorrow; the day after, one of tears of the purest joy. *Oh! Blessed be God! Blessed be Mary!* they exclaimed full of delight: *Blessed be God! Blessed be Mary, Our Lady of Consolation, who has indeed consoled us.*

The joy and enthusiasm were renewed more solemnly, when Don Bosco, with a little stick in his hand, came to the Oratory. It was one Sunday in the afternoon. As they knew of his intention to make them a visit, the boys came to the Refuge where he was still staying, to fetch him. Some of the strongest carried him in a large chair; some walked behind, others in front, others all round him, so as to form a cortège. The boys were so afraid to make him ill again, that they scarcely dared to press near him. The emotion was so great that they wept on all sides, and Don Bosco wept with them, too. It was a scene, a feast so sincere that it has to be imagined, it cannot be described.

Father Borel preached a sermon, in which, while speaking of the grace obtained from God by the intercession of Mary, he urged them to always place their confidence in her, and to show themselves grateful by persevering in good and in coming to the Oratory.

Don Bosco, too, would say a few words. Amongst other things he said:—"I thank you for the proof of your affection which you have given me during my illness; I thank you for the prayers offered up for my cure. I am convinced that God has granted my life to your prayers; gratitude, therefore, demands that I should spend it all to your spiritual and temporal advantage. This I promise to do as long as God leaves me on this earth, and you, on your part, help me." He concluded with this reminder:—"My dear children, this time the good God, moved by your tears, has snatched me from death. Let us thank him with all our hearts, but let us remember, willing or not willing, the time must come when I and yourselves, too, must die. Oh! let us, then, now live like good Christians, so that we may one day meet together in heaven, where death shall be no more, and where sorrow and tears are laid aside for ever." After this the Blessed Sacrament was exposed and the *Te Deum* sung in thanksgiving and with inexpressible joy.

When it became known that really serious

vows had been made, and made, too, without proper reflection, Don Bosco, like a wise spiritual director, took great pains to commute them into things that could be done, and which would be of greater spiritual advantage. Hence he changed fasting into simple mortifications; the saying of whole Rosaries into a third part or into other devout practices; perpetual vows into temporary ones, and so on.

This illness which brought Don Bosco to the brink of eternity, and had been the cause of such distress, happened in the beginning of July 1845, when he had to leave the Refuge, and transfer his residence to the Oratory at Valdocco. As the place was not then ready for him, and, on the other hand, as it was important for his health to improve, he went to Castelnuovo d'Asti, his own country, in order to pass some time at Becchi in the bosom of his family.

But that proverb which says *Out of sight, out of mind*, could not be truly said of Don Bosco and his boys. They were always the object of his thoughts and desires, and he of theirs. Although under good Father Borel, and the kind Fathers Pachiotti, Vola, Carpano and several other priests, the Oratory continued to flourish, yet when Don Bosco was not there, its heart and soul were wanting. Hence the boys kept on talking about him; hence they asked one another when he was going to come back; hence there was a most ardent longing for his return amongst them. After he had been away some weeks from Turin, the boys began to pester him with letters; then after making an agreement together to visit him in little bands, they used to go and see him, travelling, what with going and returning, not less than twenty miles. Generally they set out in the morning and went back in the evening. Besides the wish to see him back and be together with him their visits had also another object, and it was this. They knew that the boys in those parts had begun, to gather round him, and to give rise to a little Oratory in his house. When they knew this, some ingenuously confessed that they felt a little bit jealous and had no small fear that they would snatch him from them. One day one of them said to him with a smile: "Either come back to Turin, or we shall bring the Oratory to Becchi."

And he consoled him by saying: "Continue, my dear child, to be good and to pray, and I promise you that I will come back amongst you before the Autumn leaves fall."

CHAPTER XIII.

Unwelcome advice—The son and the mother—Noble and generous end—Mothers' grief—Departure from Becchi—A happy meeting—Arrival in Valdocco—Poverty, misery and content—Sacrifice of the bridal trousseau—New lodgings—Results from the Sunday and Night schools—Visits and rewards.

Three months had already passed by since Don Bosco had gone home, and thanks to the rest, to the healthiness of the climate, and to the loving care of his family, he could then say that he was quite restored to health. Touched by the frequent visits which the boys made to try to get him back to Turin; urged by the affectionate letters in which they implored him to return, he had promised to satisfy them, and he seemed every day a thousand times better able to remove the obstacles to his return to the Oratory. But two things kept him long perplexed and delayed the fulfilment of his desires:—The counsels of his friends who dissuaded him, and the critical circumstances of his new abode.

—"You must," one or other of his companions was wont to say to him, "you must take a year or so's rest, far away from the Oratory; without this you will be every day in danger of a relapse, which will either unfit you for further work altogether, or will infallibly lead you to the grave. Remain then for some time at home, occupy yourself with light work and reading, and thus you will be able to enter the field in full vigour and labour fearlessly."

If the great fatigue which the Oratory caused him, be taken into consideration; if the frail constitution of Don Bosco be reflected on and the consequences of an almost fatal illness, from which he had escaped only a short time before, as it were by miracle, these suggestions were certainly not to be despised; but by good fortune, a powerful magnet was drawing Don Bosco to take charge of his boys again, and he felt a sadness, a pain and an indescribable repugnance to follow the advice just mentioned. For this reason, by word and by letter, whilst at the same time thanking his friends for their kindness, he made answer with St. Paul the Apostle:—"Let me go where God calls me. He Who is omnipotent, and Who casts down and raises up, will know

how to give me strength and help necessary for my purpose. And then, even if I had to yield, what does it matter? *Nihil horum vereor, nec facio animam meam pretiosiore quam me*: I do not fear what you say to me, neither do I hold my life more precious than my ministry; since I shall be even glad to end my career in the service of poor boys."

Seeing his resolution, and discerning in it a disposition from Heaven, Fr. Cafasso, amongst others, and Mgr. Frasoni consented that he should return to the Oratory, but recommended him, for some time, to limit himself to appearing amongst the boys, to directing and advising them, but keeping altogether from hearing confessions, preaching, giving class, catechism, and similar things. Don Bosco promised, but afterwards . . . they saw that he did just as in the beginning.

Speaking one day of this, I heard him say:—"At first I certainly intended to obey and to keep my promise, but when I saw how Fr. Borel and his companions were unable to attend to all, and that sometimes on feast-days many of the boys were without confession or instruction, I could no longer remain idle. So I took up my wonted occupations again, and for the last twenty-five years and more, I have had no further need either of doctors or medicine. This has made me believe that, after all, it is not methodical work of any kind that injures bodily health."

After overcoming the difficulties which his too timid friends talked of, the next thing was to overcome one which was much greater. When Don Bosco returned to Turin, it was his intention to fix on a more permanent residence at Valdocco, near the Oratory. For this purpose he had already made an agreement with Pinardi for some rooms close to the Church. But in the meantime it came to his knowledge how dangerous a residence in that place would be, both on account of the *Gardeners' Tavern*, close by, and the fact that people leading bad lives dwelt in the neighbourhood. Don Bosco, in his new abode, could no longer depend on the services which were rendered to him in the Institution belonging to the Marchioness Barolo, and had, therefore, need of some one in the house; but on account of the reasons already alleged, he had not the courage to take a servant, fearing to expose her to dangers which can be easily imagined. He was therefore much

troubled and perplexed about it. Now who was to remove his doubts? Who was to smooth his path on his arrival and settling down in Valdocco?

Woman enters always into all the more or less stirring events of unfortunate mankind, and also into the salvation of souls. This is not the place to pass in review all the great heroines, who, by the divine will, have taken a noteworthy part in achieving great deeds both in the old and the new Law; but as for us and boys in general the solid foundation of the Oratory and the Home of St. Francis de Sales was an event of great importance. In this case, also, Almighty God disposed that women, too, should have a special part in the work. Women took part in it by sending their sons with solicitude and eagerness to the Oratory; women took part in it by their alms and offerings in support of this work; Nuns took part in it by working even at night-time for boys who had been rescued. But amongst them all there was one woman who took a very special part in it, who gave in this the example and the incentive to all the others; a woman who from the very first planted on this soil the standard of charity for the good of poor and abandoned boys who called her, and with good reason, mother; a woman who for this undertaking placed herself at the head of a long line of others, who marched with her, who are still marching and will continue to do so, in her footsteps, perhaps to the end of the world. And this woman is Margaret Occhiena, the widow Bosco, mother of our never to be forgotten father. Even in Don Bosco's lifetime an interesting biography of her had been written by the golden pen of our confrère Father Lemoyne; but as she enters now into this history as our adoptive mother, it will be a pleasure to speak of her as often as occasion offers.

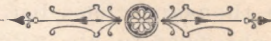
More events, than are narrated here, and others, too, which will form the subject matter of future accounts up to 1856, the year of her death, I have heard from her own lips, during the time that I was privileged to enjoy her friendship, and to taste the sweets of her motherly love.

In great trouble, then, with regard to the difficulties referred to, Don Bosco, after thinking over and over again how to get out of them, one day took his mother aside, and spoke to her as follows:—

"I have been thinking, dearest mother, of returning to Turin to my boys. As I

shall no longer be at the Refuge, I want someone to attend to the house; but the place where I must live in at Valdocco, by reason of certain persons who dwell in the neighbourhood, is a very dangerous one, and I am not at all easy about it. You alone can remove all my fears; will you not come then, willingly, and live with me?" At these words the good woman was somewhat pensive, but she answered:—"My dear son, you can imagine how much it costs my heart to leave this house, your brother Joseph and all the other dear ones; but if it seems to you that such a step would be pleasing to Our Lord, I am ready to follow you." Don Bosco assured her of it, and after thanking her, concluded by saying: "Let us, then, get everything ready, and after the feast of All Saints we will set out."

(To be continued).



NOTES TO THE READER.

When applying for a copy of this periodical, please state whether you already receive our "Bulletin" (Italian, French, Spanish, or German) 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,
Salesian Oratory,—Turin, Italy.

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