

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 on all Feasts of Obligation exactly observed by those over whom their authority extends.
*
2. — They are advised to make a Spiritual Retreat of some days in the course of every year; and, on the last day of every month, or on such other as may suit their convenience better, to make the exercise of a holy Death, going to Confession and Communion, as though it were really to be their last. For the annual Retreat, and also on the day upon which they make the Exercise for a Holy Death, they can gain a Plenary Indulgence.
*
3. — All the Associates should say one "Pater," and one "Ave," daily, in honour of St. Francis of Sales for the intentions of the Sovereign Pontiff, Priests, and those who recite the Canonical Hours, are dispensed from this Prayer. For them, it will suffice to add their intention to the recitation of the Office.
*
4. — They are recommended, furthermore, frequently to approach to the Sacraments of Penance and of the Holy Eucharist; the Associates being able, every time they do this, to gain a Plenary Indulgence.
*
5. — All these Indulgences, both Plenary and Partial, can be applied, by way of Suffrage, to the souls in Purgatory, with the exception of that for the hour of death, which is exclusively personal, and can be gained only when the soul is about to enter into eternity.

THE SALESIAN BULLETIN

I have no greater joy than to hear that my children walk in truth... We ought therefore to help *brethren and pilgrims* that we may be co-operators to the truth.

(III St. JOHN, 4 and 8.)

Till I come, attend unto reading, to exhorting and to instructing.

(I TIMOTHY, IV, 13.)

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

(St. DENYS.)

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

(St. FRANCIS DE SALES.)



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

(MATT. XVIII, 5.)

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

(PIUS IX.)

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

(LEO XIII.)

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THE SALESIANS IN LONDON.

ANOTHER important step on the road of progress has been made by the Salesian Fathers established in Battersea, a populous suburb in the South West of London.

The premises which they had acquired consisted of four small houses and a factory. The upper storey of the latter has long done duty as a dormitory, but the ground-floor Proteus-like has always been changing its form. It has been a Chapel, a study-hall, a class-room, and it has now settled down in its old age to become two staid and very respectable Refectories, one for the Priests and clerics and the other for the boys.

But the whole place had really become

too small for the ever-increasing number of aspirants and boys.

Next door to the old premises, there stood and still stands a spacious field and a garden containing a fine large house called Surrey Lodge. The property had long been for sale, and although frequent attempts had been made by the Fathers to secure it, they did not succeed. Things seemed to be altogether against them, and all hope had been well-nigh abandoned. But, as the French say: "It is always the unexpected that happens," and our good Father Don Bosco did not forget us. The necessity was urgent and the Fathers redoubled their efforts, and on the Feast of Don Bosco's Patron Saint, St. John the Baptist, the deed of sale was signed, and Surrey Lodge became Salesian Property.

The place had, of course, been sadly neglected, but during the Midsummer

vacation, the necessary changes and repairs were effected. Now the "Lodge" is ready to answer the purpose that it was bought for,—i. e. a school for boys who intend going on for the priesthood, and for whom other establishments are rendered inaccessible. The aim of the Salesians, whilst preparing these boys for the Priesthood, whether secular or regular, is to follow a syllabus which will enable those who do not feel called to the ecclesiastical state to enter upon any career that they may choose. Pupils are prepared for the College of Preceptors' Examination, for the Oxford or Cambridge Local and even for the London University. In fact, a special course may be followed for any public examination required by the parents. It remains to be added that the House is in the most healthy part of Battersea; it is only a few minutes' distance from the Park and from Old Battersea and Clapham Junction Railway stations. This school is to be kept entirely distinct from the Orphanage, thus ensuring all that can be desired by parents who are anxious about the respectability of the children whom their sons mix with.

The terms are exceedingly moderate; and full particulars about this point or any other in connection with the school, our readers can obtain by kindly addressing the Very Rev. Father C. B. Macey, 64, Orbel Street, Battersea, London S. W.

One little item more, and we have done. It is universally admitted that goods when bought ought to be paid for. We assure our good readers and Co-operators that we are most anxious to acquit ourselves of this all-important duty. So deeply sensible are we of our obligations, that we appeal to them to enable us to discharge them.

We know they will respond, for they are aware of the importance of Catholic education in England. They see our little ones, those dear little ones whom Jesus loved, whom He suffered to come near

Him, stretching out their arms for help. They have drawn from the well-spring of the Sacred Heart some of its burning love for children and will come to our aid, to enable us to train up good Catholic citizens, and to restore to Mary Help of Christians that land which was once, and God grant will be again, her "Dower".

THE SALESIAN CONGRESS

AT BOLOGNA.

DELIBERATIONS.

AFTER giving, in the preceding numbers, a short account of the Salesian Congress at Bologna, it seems to us not only useful but even indispensable to present to all our dear Co-operators a general idea of the excellent and seasonable Deliberations made by that important Assembly.

These Deliberations, after being carefully thought out under the supervision of our venerated Superior General, Don Michael Rua, and the Superior Chapter of our Pious Society, were again carefully studied and discussed in the preparatory Commissions and in the different sections of the Congress. Moreover in proportion as they were brought forward by the secretaries, they received the promptest approbation which was manifested regularly by unanimous applause.

We shall give these Deliberations in several numbers, first, so as not to encroach too much on the right which other articles have to appear, and secondly so as not to impose upon the kind attention of our readers, an effort which might entail their losing, whilst reading these resolutions, a notable part of the fruit to be expected from them. For this reason we give the first portion of the Deliberations in this month's issue, and we shall continue them during the following months.

DON BOSCO'S SYSTEM OF EDUCATION.

First order of the day.

The Congress recommends:—

- 1.—That the Co-operators seize every opportunity to consecrate themselves willingly

and with true Christian zeal to the education of the young.

- 2.—That in the exercise of this noble and benevolent Apostolate, they seek for lessons and strength in the maxims and example given them by their venerated Founder.

Because:—

- (a) The principal care and work in the Apostolate of Don Bosco, whose spirit the Co-operators wish to have, was the Christian education of the young.
- (b) In our days especially, there is no work more urgent and none that Don Bosco recommended more warmly to his Co-operators.
- (c) Before everything else, the maxims and examples of Don Bosco ought to be for us an authoritative teaching in the education of the young. The reason is both on the account of the marvellous fruit which this work has already yielded, and because these maxims and examples come from one of the greatest masters in the art of education.

Second order of the day.

The Congress, following Don Bosco's example, recommends:—

- 1.—That children should be early prepared for their first Communion.
- 2.—That care should be taken, by instructions and exhortations suited to the end to be obtained, to inspire them with the habit of frequent and even weekly confession, as also to approach often the Holy Communion.

Because:—

- (a) It is of the utmost importance that Our Lord Jesus Christ should enter into the soul of the little one and take possession of it before sin penetrates there.
- (b) The effects which frequent Communion produces in the education of the young, are divine and admirable.
- (c) The dangers, which now-a-days threaten faith and morals, have increased in number and strength in a proportion hitherto unknown, and the young will only be saved by supernatural and more frequent helps.

Third order of the day.

The Congress calls to mind, whilst adding a particular recommendation, all that is

said on this subject in the second article of the Co-operator's Rules. We quote the passage in question:—

“Those who can, will take especial care of the children and even of the adults who, furnished with the moral qualities necessary and studious dispositions, give signs of an ecclesiastical vocation. They will help them with their advice, and send them to the schools, colleges or *petits séminaires*, to be trained and directed with this object in view.”

Because:—

- (a) The need which the present times have of sending into Our Lord's vineyard Evangelical labourers, is very great.
- (b) Vocations to the Ecclesiastical and Religious state are not wanting among the young, only as a general rule there is nobody to take a proper care of them.
- (c) In the education of the young, to foster these precious gifts of Heaven is a sacred duty.

CATECHISM AND FESTIVE ORATORIES.

The Congress testifies its satisfaction in and offers its thanks to the indefatigable priests who, as inheritors of the spirit of Don Bosco, continue his Apostolate of instruction and salvation to so great a number of the young. In the Homes and Oratories of the Salesians they live, as in a safe harbour, in tranquillity and peace, far from the storms of the world. The Congress, then, proposes:—

- I. That the Salesian Co-operators should inscribe among the principal works in which they unite in devoting themselves, the teaching of the Catechism at home,—parents to their children, masters to their servants. In this way they will facilitate the understanding of the truths which the priests explain in their periodical instructions on Sundays and Feast-days.
- II. That the Salesian Co-operators devote themselves with the utmost zeal, whenever their assistance may be useful, to assist in the teaching of the Catechism and in the supervision of the children who attend the Festive Oratories and the Parish Catechism.
- III. The Salesian Co-operators, in proportion to their strength, should unite to support and promote the prosperity of the Festive Oratories existing in their midst, and to found new ones in places where they are

judged necessary, above all in populous cities.

IV. The Salesian Co-operators should lay down for themselves an absolute law never to send, on Sundays and Feast days, either their children or anyone else dependent on them in any way, to spectacles even innocent and permitted, when they take place when either the Festive Oratory is being held or Catechism is going on.

Because:—

- (a) Among the means of education, one of the most efficacious consists in gathering children together, on Sundays and Feast days, for practices of piety in common, so that mutual example may make them triumph over human respect, and encourage them to show themselves openly Christian and pious.
- (b) The Festive Oratories answer this double end in an excellent manner. There, thanks to the religious practices, children are stimulated to good, and at the same time by the aid of innocent amusements, they are kept at a distance from dangerous places and pastimes.
- (c) After prayer, self instruction in the Christian truths ought to be the principal occupation of days consecrated to God. They are days when the food of the divine doctrine can be better adapted for the age and condition of those who come to receive it.
- (d) Catechism taught on Sundays and Feast-days will produce better and more abundant fruit, if this sacred duty is not neglected, even on other days.

COURSE OF RELIGIOUS INSTRUCTION.

The Congress praises highly all that the Pious Salesian Society, the Sisters of Mary Help of Christians, and the Co-operators have already done, in order to found and promote the prosperity of the religious course of instruction destined for the young of both sexes who frequent our schools.

The Congress expresses the wish that the Co-operators should employ themselves zealously in establishing courses of this kind in localities which are without them. Their object should be to promote their prosperity and to propagate them, whilst taking care to send their own children there and the young people who depend on them in any way.

The Congress warmly recommends the Directors of Festive Oratories to neglect

nothing to establish courses of religious instruction there, where the children are already coming in sufficient numbers, attracted as they are by amusements and innocent recreation. The Directors are in like manner recommended to attract to the Festive Oratories the young people who attend the higher classes, and those who intend to devote themselves to teaching.

Because:—

- (a) In our days, the dangers which faith incurs have become more numerous and formidable, and the need is felt so much the more deeply of giving the young a more complete instruction, in order to strengthen it beforehand against the snares of an antichristian propagandism.
- (b) In almost all public schools, and especially in higher ones, the teaching of religion, if it is not altogether done away with, is not given with that sovereign importance which belongs to it in the intellectual and moral education of youth.



NOTES FROM OUR MISSIONERS.

THE SALESIANS AND THE WAR IN BRAZIL.

ALL are acquainted with the principal events of the late war in Brazil, and the circumstances that gave rise to it. Several of our Co-operators have written to us to know whether our confrères in Brazil, had anything to suffer from it or its consequences. We have been able to answer that, thanks be to God and to Mary Help of Christians, our confrères have continued to enjoy the good-will and esteem of all. But our confrères of Nictheroy, being more than any others exposed to dangers of all sorts, have been obliged to dismiss their pupils. They have sent some to their parents, some to our College at St. Paul, some to that of Lorena. The House of S. Rosa at Nictheroy has been converted into a provision-store and hospital, where our confrères charged themselves with distributing provisions and serving as chaplains to the Hospital, as we have learned through their correspondence, from which we give a few extracts.

*BALLS AND SHOWERS OF BULLETS—
TREATENED WITH FAMINE.*

The College of Nictheroy is situated on a hill, whence we were witnesses of many fierce engagements between the hostile parties. In the beginning, we did not mind much the roaring of the cannon and the hissing of the balls, but they came soon so numerous that it was dangerous to cross the playground, where we saw them coming in from all directions, just as if the College had been a target. This obliged us to dismiss our children, because we had rest neither night nor day.

Another motive for dismissing the children was that, all trade being suspended and the approach to the College so unsafe, we were soon at the end of our provisions and famine stared us in the face.

THE GOVERNOR IS NOT SATISFIED.

To secure the children from danger was not so easy as we thought it would be.—Postal service being interrupted, many parents had not received the letters in which we told them we could no longer be responsible for their children, and begged them to come and fetch them on an appointed day. The day came but the parents did not, and we had to have recourse to the newspapers, in which we inserted a copy of the letters sent to the parents, stating at the same time that the danger having increased, we were obliged to have the College evacuated at once, and that we were about to set out with the children to the capital, where we hoped they would be met by their parents or relatives. The Governor of the district was anything but pleased with the step we had taken, saying that by so doing we exaggerated the danger before the public. But our resolution had not been taken hurriedly, and the danger was real and serious.

The Jesuit Fathers had taken a similar decision to ours, and we met them on our road with the two hundred and more boys of their flourishing College. Our boys, after a long and painful journey, drenched through by continual rains, arrived at last at Rio Janeiro by 11 p.m. that same evening. Their parents, we are happy to say, had seen our letters in the papers and were at the station to receive them.

*THE FORCES OF THE COLLEGE AT NICTHEROY—
THE GOVERNMENT'S GRATITUDE.*

When all our little men were gone, there remained three brothers, the Superior and two priests to take charge of the House. They had to do all the work of the stores and hospital, and we entertained serious fears that they would soon be starving, as provisions ran more and more scarce and no fresh ones could be had.

On the 2nd of May, an order from the War-Office to the Commander of the military forces of Nictheroy, having the Salesians for its object, was issued.

Written in a very kind style, it said that, considering the services rendered by the Salesians to the Republic in the troubled days of the war, those services ought to be acknowledged, and a very handsome sum of money was handed over to the Superior of Santa Rosa College. The General of Brigade, Argollo, communicated the order to our Fathers and added his own personal thanks and good wishes.

The Colonel Commander-in-chief of the forces at Nictheroy, the Directors of the military hospital, and the Parliament joined their thanks to those already mentioned, and accounts of their appreciation of the Salesians appeared in all the papers. These accounts are most honourable to the Salesians of Nictheroy in particular, and the whole Congregation in general. They are honourable to those who wrote them, as they make it evident that they recognise the influence of the Catholic Priest on the sufferer to help him to bear his pains, and on the people in general whom they restore to peace and calm. We thank all our benefactors for their kind interest in our confrères, and hope that all the Government officials will find here the expression of our gratitude for their kindness, and our assurance that in the future, as in the past, we shall do all we can to promote religion, peace and civilisation.


THE CAMARUJO IN PATAGONIA.

We place before our readers a description of the *Camarujo*—a superstitious feast of the Indians of the Pampas, Patagonia and Chili—sent us by his Lordship Mgr. Giovanni Cagliero, Vicar-Apostolic of Patagonia. It is an interesting account and will not fail

to be read with pleasure. We are glad to say that this feast is now almost a thing of the past and is giving place to the solemn and touching ceremonies of our holy Faith:—

THE Indians of the Pampas, the Thehuellches of Patagonia and the Araucanians of Chili have a religious rite called the *Camarujo*, which, although not exactly idolatrous, is at least highly superstitious. These Indians possess no priesthood, no temples, no idols, no dogmas; in a word, no established body of moral and religious doctrine with which to honour the Divinity. Of reading and writing they are absolutely ignorant; and in their negotiations with civilised and Christian peoples they are obliged to make use of interpreters. Every Cacique has his own and they are held in great esteem. Books and public writings, moreover, are nowhere to be found among them. In all their actions these poor creatures are guided by the dictates of nature, by their traditional laws, and by some ancient reminiscences that leave no doubt as to their Asiatic origin; their religion, in a word, is based entirely upon two principles or Manichean dualism. They believe in a Good Spirit, giver of all favours and benefits, and in an Evil Spirit (*Gualicho*), author of all those calamities that afflict mankind.

The Indians, occupy themselves very little about the Good Spirit, of whom they have very imperfect ideas; they take, however, every possible means to propitiate the Bad Spirit, whom they greatly fear. But since the arrival of the Salesian Missionaries in Patagonia, and of the Franciscans in Araucania, they have now some idea of the true God (*Dios*), from their being brought into close contact with Christian people; and they also know that *Gualicho* (the Devil) is the enemy of God and man. Each tribe, instead of priests has its *Perimontán* or prophetess, whose duty it is to cure maladies and to foretell future events.

Worshipping the Good Spirit.

The only solemn and public rite that the Indians perform is the *Camarujo*, or the rendering of thanks to the Good Genius for favours received, or supplication for favours and graces. All the families of the tribe take part in this ceremony, and very often, also, those of neighbouring tribes, so that not unfrequently their numbers swell to several thousands. In the absence of a temple they

select a plain, or an oasis in the desert, beside some river or small lake where the weeping-willow grows, and there pitch their tents in the form of a military encampment.

The *Camarujo* lasts for several days. It begins with a wild discordant outburst of savage cries; then follow the libations of water, and the aspersion of blood obtained from the heart of a calf slaughtered by the Cacique. The clamorous shouting soon gives way to giddy dances, in which men, women, boys and girls take part and form large separated rings. After the dancing, fiery liquors are served out, and, then begin the drunken and disorderly orgies which eventually end in the savage rioters being overcome by the intoxicating drink, and falling into a drunken sleep that lasts for two, three and even more days at a time. You may imagine what morality must gain from such a scene!

Worshipping the Evil Spirit—The Witch—Ignorance and Superstition—A Shocking Scene.

The religious rite reserved for *Gualicho* the Evil Spirit, is not at all solemn, and takes place in private only, being undertaken by the family of a sick person, and the neighbours when afflicted by some epidemic, as the small pox, typhus fever, etc. It consists in spells and strange exorcisms made by the *machi* or medicine-woman, also called *perimontán* or prophetess.

This witch to frighten *Gualicho*, orders two spears to be erected above the *toldo* or tent of the sick person, so as to impede the Spirit's entrance. When the sick person is seriously ill, and the prophetess fears that *Gualicho* has already entered, she seizes several flaming brands, and running excitedly around the tent, uttering, at the same time, furious cries brandishes the torches up and down, right and left, whilst two strong lads, chosen for the purpose, with their spears pointed, beat the wind and pierce the air. If the sick person, in the meantime, regains his former health, it is a sign that *Gualicho* was routed, if, on the other hand, he dies, it is a sign that *Gualicho* conquered. In the latter event, the tent is burnt, and that fatal place, infested by the devil, promptly deserted. Yet, oftentimes, not only is the tent burnt and the bewitched place abandoned; but if unfortunately, the Indians for a moment suspect the *machi* or sorceress to be possessed by *Gualicho*, and the sick to die through her fault, they then in imitation of an ancient

oriental custom, lay violent hands upon her and put her to a horrible death.

A few days ago, whilst visiting the prisons of Viedma, Capital of Northern Patagonia, I came across five Indians, condemned for having barbarously murdered a *machi*, intimately persuaded that she was possessed by *Gualicho*. And to release her from the Evil Spirit—not convinced of his departure even after having killed her—they trampled upon her lifeless body until they reduced it to a shapeless mass of putrid flesh.

The Tree of Propitiation—How Indian Chiefs are Provided for their Journey to Eternity—Weeping and Lamentations.

It very often happens, in crossing the desert, that one meets with a tree that, proudly raising itself above all others, has its branches laden with tattered garments, strips of cloth, pieces of skin and other odds and ends which the Indians hang up as votive offerings and consecrate to *Gualicho*. This tree is considered sacred by them, and pleasing to their invisible enemy, rendering him harmless, if not propitious.

When the Chief of a family dies they wrap him up in a skin and bury him with his lance and *boleadoras* (hunting-nets) by his side; if he is a *capitanejo* or cacique his horse is also interred, so that he may have the means of travelling, hunting, and providing himself with food for the long journey which he must make to eternity. They then mourn the deceased for eight days. In the morning and in the evening, at the rising and setting of the sun, the Indians with their faces turned towards the east, weep and fill the desert with their mournful and monotonous lamentations, as is said of Rachel in the Sacred Scriptures: *Plorans filios suos*. It is a scene that touches the very heart and fills one with sadness and grief. I myself heard these plaintive cries in the year 1886, whilst on a mission with Father Milanesio, Father Panaro and Br. Zanchetta, at Chincinal, distant some hundred miles from Viedma and Patagonia.—The Indians were mourning for a chief of the family of Sayuhueque.

How well I remember those sad and mournful notes in the silent desert; they stirred up such emotions in me as I had never before experienced whilst listening to the sweet and classical harmonies of our celebrated composers in Europe. So much so,

that every morning and evening during those eight days, I used to leave our hut, and listen all alone to the far-away echoes of their weeping and lamentations.

The Return from the Chase and What Followed.

It was during this mission that we learnt for the first time, what the *Camarujo* was. We had been busily occupied for several months, instructing and catechising the two tribes of *Yancuche* and *Sayuhueque*. During this time, the children had been baptised and confirmed, the older boys and girls had been likewise regenerated in the saving waters of Baptism, and the women were now anxiously awaiting the return of the men from a hunting expedition in search of the guanaco and Patagonian ostrich, that they, too, might receive the grace of being instructed in the one true faith. Very soon they arrived, leading a great number of horses laden with skins and feathers and flesh-meat dried in the rays of the sun and salted in the saline waters that abound in these parts.

Both tribes now desired to celebrate the arrival of their *boleadores* and give thanks to the Great Spirit for their happy return, and for the abundant fruits of the chase. One of the tribes, about three hundred in number, very recently converted and baptised, headed by their good *capitanejo*, Miguel Yancuche came to me and asked permission to make the *Confesión à Dios*, or the feast of the *Camarujo*. Suspecting it to be a strange and superstitious rite, as in fact it really was, I successfully persuaded them to desist from such a purpose.—They assisted, instead, at the Holy Sacrifice of the Mass, which I celebrated in thanksgiving to the true God, Creator of Heaven and Earth, and Giver of every good. The Cacique Sayuhueque, on the other hand, acted quite differently. Fearing a negative reply, similar to that given to Yancuche and his tribe, he secretly made preparations for the feast, and in a short time gathered together more than five hundred persons.

A Deserted Sunday-school—What can the Matter be?—The Bishop and Sayuhueque—Breaking up the Camarujo.

It was Sunday in the month of December, a time of the year, in this quarter of the globe, quite as hot as the month of June in Southern Europe; and we were waiting as

was our custom every afternoon, for the boys and girls to put in an appearance for instruction. They generally come in troops to the number of thirty, forty, eighty, and even one hundred and two hundred. But to-day no one came. After waiting some time past the ordinary hour we made up our minds to search into the meaning of this inexplicable circumstance. Leaving our hut, we made for the Indian Encampment, and keeping our eyes fixed upon the horizon, what was our astonishment to see at the bottom of the nearest valley, a huge dark spot, clearly visible in the bright sunlight, and which on a closer examination took the form of a cloud of dust, wherein we could discern a multitude of Indians moving from side to side, the flashing of spears, and horsemen galloping here and there. Not being able to understand the meaning of this display, we made inquiries of three young girls, who were passing on horseback at that moment and hastening towards the scene, and who, by-the-by, were the most assiduous in attending catechism. They reined up and dismounted. From them we learnt that the Indians were celebrating the feast of the *Camarujo*. I immediately sent word to Sayuhueque, that the Bishop required his presence without delay, at the House of the Mission. When he had come, followed by a few warriors, two of his sons and two interpreters, I asked him the reason of such a great assembly, and why they were celebrating a feast without having invited their friend the Bishop; and added, that it made me suspect the end they had in view was not a good one. I reminded him, moreover, that his tribe, having been instructed and part of it baptised, could no longer participate in superstitious rites; besides this, as it was a question of a religious reunion to return thanks to God for the success of the chase, it was the duty of the ministers of God—the Bishop and the Missionary priests—to preside over the solemnity, and not the Cacique's.

There were present with me at the time, besides Father Milanesio, Father Panaro, and Br. Zanchetta, a lieutenant and three sergeants who had arrived that very day from the Garrison of Rocca close by. The Cacique Sayuhueque seeing that the Bishop was surrounded by a Body-guard much nobler and stronger than his own, laid aside his natural fierceness and earnestly entreated me to allow the feast to continue for that day and night only; but, consider-

ing the disgraceful scenes that might take place, I was inflexible and warned him not to press the matter, otherwise he would displease his friend the Bishop, who had come from such a great distance to bring his sons and his tribe the inestimable treasures of faith and civilization. The Indian Chief promised to break up the feast which had now gained its height; but fearing that he was either not inclined to carry out my wishes or unable to control the multitude, I ordered our horses to be prepared and, putting on the episcopal insignia, mounted and set off at a gallop towards the Indian Encampment accompanied by Father Milanesio and Father Panaro, determined to put an end to the *Camarujo*. Providence did not desert us, for the children on seeing us ran off to the tents, the women immediately stopped dancing, and Sayuhueque with his warriors retired, not wishing to displease his friend the Bishop.

From that day to this no word has ever been said about this act of public superstition; nay, even more, these same families of Chinchinal ceased from calling in the *machi* to exorcise *Gualicho*.

The Camarujo revived—Chief promoters—An unprepossessing Sorceress—Woman or Man?

Last year during my absence, the elder *capitanejos*, among whom was also Sayuhueque the Cacique, attempted, after eight years, to revive the *Camarujo* in order to implore a copious downfall of rain. It had really been a time of very dry weather for Patagonia, rain not having fallen for more than a year, whilst hot winds blew from all parts, raising clouds of sand most dangerous to travellers, and oftentimes producing death. The rich meadows disappeared giving place to small hills of sand; and for want of water and vegetation the animals succumbed by thousands.

On this occasion, the most ardent promoters of the *Camarujo* were not so much the Indians as some renegade Europeans, vendors of intoxicating liquors. The two *Capitanejos* Payteman and Linares, who had been lately baptised with their families, unacquainted with the guile and knavery of such mercenary men, allowed themselves to be imposed upon by their unscrupulous white brethren, who were in high hopes of selling their drinks at exorbitant prices, with great harm both to the health and

morality of the poor Indians and neighbouring colonists.

The poor children of the wilderness,

lagoon, where the weeping-willows abound, and about some forty leagues distance from Patagones.—It is precisely on this spot that



THE CACIQUE YANCUCHE AND FAMILY.

having decided to celebrate this feast, chose for their purpose a plain in Conesa watered by the Rio Negro, situated near a beautiful

a Mission House lately founded, is being completed.—In this place, then, the Indians assembled to the number of about 800,

coming from all parts of the valleys of Balcheta, Rio Negro and Rio Colorado. Sayuhueque, once the most powerful and most feared cacique of the desert, but now on the decline because of his old age and his being reduced to poverty through the many encounters undergone with the Argentine troops, desired to preside over the reunion. The *Perimontán*, an ugly woman of about forty years of age, with bleary eyes and a face pitted by small-pox, is the mysterious priestess who sees and speaks with the Great Spirit. The Indians have implicit faith in this witch during the *Camarujo*, placing themselves under her guidance, ready to fulfil her every wish, as though she were a superhuman being! During the feast, she lives soberly, puts on a long black cloak that reaches to her feet and ties on a white apron. It is her duty to cast a spell upon *Gualicho*, to ask the Good Spirit for the desired rain, and foretell the future, although her divinations are never realised. She gives advice in public and in private; preaches by threats or promises according to circumstances; she is the doctor for curing maladies, and is consulted in all difficulties as though she were an oracle. And here I cannot help remarking that the *machi* is a strange being altogether and seems to me to be possessed by the devil.—Whilst giving a Mission in Chinchinal, one of these *machis* used to frequent and take part in the Catechism class, but without ever being converted. She was dressed like a woman, but had the voice and appearance of a man! . . . I frankly avow that during the two months I remained with the tribe where she was to be found, I was unable to ascertain her sex. Even the Indians themselves often repeated to me in a low voice; *Es mujer; no, es hombre!* “She is a woman; no, she is a man!”.

**First Day—Opening Ceremonies—
The Witch’s Prayer—A Heart-
rending Scene.**

The *machi* during this superstitious ceremony of the *Camarujo* chooses two boys, called for the time being *pigihueu* (chosen), who act as mediums between the Good Spirit and man. They are shut up in a hut and debarred all communication with the outside world.—During this confinement food is given them three times a day.—When the time of their seclusion, which lasts a few days, is finished,

they are led forth by the *machi*, at a sign from whom, the one mounts a red horse and the other a white one and in this manner they are presented by her to the assembled tribes and *Capitanejos* who are drawn up in battle array to receive them.

As the *Perimontán*, leading the two horses, draws near she is welcomed by an uproarious band of tambourines, rattles and *trutrucos*—these latter are a species of trumpet made from a cane or bull’s horn—accompanied by the savage and very unmusical cries of the Indians. Then the witch, with a mysterious air, proceeds to present to the assembled multitude the Cacique who is to preside over the *Camarujo*; and she opens the feast by remarking that the *Camarujo* will last three days, during each of which there will be three reunions. She severely forbids them to leave the *pecun* or place of meeting, and gives them to understand that they are to abstain from every kind of drink and enjoins, at the same time, silence, seriousness, sobriety, etc., etc. . . . When she has finished, a *Capitanejo* steps forth and asks what may their purpose be in celebrating the *Camarujo*, and what must they do to merit the protection of the Good Spirit (*Dios*). The *Perimontán*, in reply, tells them that their purpose in celebrating this sacred rite is to ask for the much desired rain; and adds that God will watch over their families and animals and keep both infirmities and pestilence far away.

This same witch was at Viedma when our Missionaries set foot for the first time in Patagonia, and often attended their instructions and sermons. This is the reason why now in a mixed language of paganism and Christianity and as though inspired she gave utterance to the following words: “Many think that God does not love the poor and the Indian, but God has spoken and told me that He loves us by preference and hates the rich who rob and ill-treat us. The Christians (alluding to the Argentine soldiers and European merchants), have treated us badly; they have robbed us of our animals and of our children.” A bitter, but not the less true accusation against the Christians!—

During the campaign against the Indians in 1880-81 and 1883, the soldiers robbed them of their cattle; and either massacred all those who came in their way, or brought desolation to the Indian families by forcing the elder sons to enlist and by distributing among themselves the younger or giving

them to other families, thus leaving the parents alone and broken-hearted. In Patagonia, an Indian seeing his sons thus forcibly torn from him, in an excess of frenzy, snatched up his youngest child and dashed out its brains against the wheels of a cart, at the same time crying out: "Vile Christians, this one at least you shall not take from me!"—

The *Perimontán* concluded with these words: "But I tell you that God loves the poor who labour and take care of the goods of their masters."—Such was the opening ceremony of the *Camarujo*.

(To be continued).

THE LEPER COLONY OF AGUA DE DIOS AND THE REVOLUTION

The Revolution that broke out in Columbia at the beginning of the year reflected trouble and misery even amongst the poor lepers of Agua de Dios. One of these who was formerly a General, taking advantage of the momentary absence of Father Unia, induced some thirty lepers to rise up against the Government, and provided them with arms for this purpose. Under his command they set out on their foolish expedition. Their first step was to imprison the Mayor of Agua de Dios, the telegraphic Manager and several others. A messenger was promptly dispatched in search of Father Unia who returned without delay to the Leper Village and set the prisoners at liberty, but he was unable to stop the insurgents who by this time were far away. Poor creatures! In their first encounter three of them perished; the remainder defeated and humiliated returned to the Lazaretto. The General, however, and another leper would not give up their mad idea and united themselves with other partisans.

The mischief that these civil revolts create is incalculable. In Columbia, commerce was brought to a dead-lock, communication interrupted, and Government subsidies were entirely suspended. At Agua de Dios provisions soon ran short and as others were not forthcoming, starvation stared the poor lepers in the face. In this trying circumstance Father Unia repaired to Bogotá, and appealed to the public for charity through the columns of the daily papers. His appeal was generously corresponded to; all were anxious to alleviate

the hunger of those poor suffering creatures. It is needless to say that the lepers were touched at so much kindness and were profuse in their thanks to Don Unia and their charitable benefactors.

FAVOURS AND GRACES

OBTAINED BY INVOKING

MARY HELP OF CHRISTIANS.

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

A Bishop favoured by Mary.—My venerable Bishop desires, for the greater glory of God and of Mary most Holy, Help of Christians, and as a mark of his most lively gratitude, to have published in an early issue of the *Salesian Bulletin*, the grace received by him. Early in last February, Mgr. James dei Nobili Merizzi, Bishop of the city and diocese of Vigevano, was attacked by a gangrene on his left foot, which placed his precious existence in the gravest danger. The disease made such rapid progress, that, in little more than a day, it had reached almost up to the knee, although the treatment furnished by medical art had been most assiduous and intelligent. On the 9th of the above-mentioned month, the disease had reached such a point that Dr. Francesco Zambianchi, Head Physician of the City Hospital, and the celebrated Dr. Mazzuchelli of Pavia, who were called in to consult, gave up the case as hopeless, and declared any operation useless. In the face of a prognostic so obscure, and as the doctors themselves feared that the danger was imminent, it was thought best to administer to him in solemn form the Most Holy Viaticum, which he received with the most tender devotion. It was then that the pious Prelate turned with great faith to Mary Most Holy, Help of Christians, and made a vow to send to her Sanctuary at

Turin a thanksoffering, if she were pleased to obtain for him a cure. And Mary did not delay to give to the venerable patient a proof of her goodness; for, when the doctors returned after the function of the Most Holy Viaticum, they found, to their satisfaction, some indication by which they could judge that the gangrene might not spread further, and would thus render possible the amputation of the leg at the thigh. What was hoped for, came to pass; and on the 11th of February, a day sacred to the Apparition of the Immaculate Virgin at Lourdes, the surgical operation was performed by the Doctors just mentioned, and with a happy result; and Mgr. the Bishop wished the offering that he had vowed, to be sent without delay. Nevertheless, all danger had not entirely disappeared; because the gangrene reappeared at the stump of the limb, and could not be removed without long and painful medications which were repeated every day for over a month. Now, however, Mgr. Merizzi is in full convalescence. The stump has closed, and his general state of health has become so good as to permit him to leave his bed for almost the entire day. Nay, the day before yesterday, he was even able to take a drive in a carriage. May the most heartfelt thanks be rendered to Mary Most Holy, and to all those both in the Diocese and outside it, who have prayed with so much fervour.

MGR. EMILIO SCEVOLA
Vicar General.

Vigevano, April 25th 1895.

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Mary, Health of the sick.—A little boy named Manuel Roman, a pupil of the Brothers of the Christian schools, fell grievously ill with typhoid fever. He was already getting better when he had a serious relapse which brought him to the very brink of the grave. The doctors in charge had already given their verdict and advised the administration of the last Sacraments. He had not yet made his First Communion, but as he was well instructed and intelligent enough, it was thought well to give It to him on the 15th of May last. The affection and devotion with which he received Our Lord Jesus Christ for the first time, drew tears from all. Extreme Unction was also administered to him. After this, I the undersigned fastened round his neck a medal

of Mary Help of Christians, blessed by our Father Don Bosco, and made him repeat these words:—O Mary Most Holy, if such be thy good pleasure, obtain for me my cure! Wonderful grace! On that very day the doctors noticed not only a change for the better, but even signs of a certain cure. The thermometer which had stood, the evening before, at nearly 106° Fahrenheit, fell rapidly to a little above 100°. Now the boy is convalescent and offers his grateful thanks to Mary Most Holy, Health of the sick.

ALFRED SACCHETTI,
Salesian Priest.

Quito (Ecuador), June 15th, 1895.

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Mary has saved Mamma.—About the beginning of last August, my mother wrote to me that she was suffering very acutely in her knee; and she charged me to pray for her and to have Holy Mass celebrated for her at the Altar of Mary, in order to obtain the grace of her cure. Knowing the physical condition of my mother, and fearing with reason some mishap, I had Holy Mass said for her, and wrote to tell her that I was beginning a Novena, according to Don Bosco's method and that all at home should join in it. Four days were still wanting to the Feast of the Assumption, when a letter came bringing me the good news that the disease was not quite so acute. I wrote back at once, saying, "I am beginning a Triduum, and take care, Mamma, that on Thursday, the day dedicated to the Assumption, that you are quite cured." For a moment I stood dismayed at having hazarded such an assertion; "but what?" said I, "Mary will think of us." And my confidence in Our All-powerful Lady was not deceived. On Saturday, although somewhat late, another letter reached me, in these words:—"Oh! how great a grace has not the Madonna granted me! I am perfectly cured." It is impossible for me to say how grateful I am to this good Lady. She has, so to say, saved the life of my mother. May infinite thanks be rendered to her for it.

EUGENE TEDESCHI

Turin, Aug. 17th 1895.

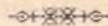
The following have also sent us relations of special favours they have received, and desire to render public thanksgiving to their Heavenly Benefactress Mary Help of Christians:—

Francis Casolini, Caluso; Lucia Baratta; Anthony Miglione, Rivoli; John Cresta, Turin; Pauline Bongianino, Caluso; Frances Novo, Montaldo; Antonine Michele, Saluggia; Candida Panizza, Signo Alba; Anthony Sartorio, Turin; Philomene Calosso, Chieri; Mary Gianasso, Turin; Joseph Campagno, Turin; Margaret, Achilles & Olympia Lombardi Varino, None di Pinerolo; Clara Zurletti, Villafranca Piemonte; Theresa Bertola, Cardona; Matthew Pagliasotto, Bosconero; Laura Ceresio, Casalgrasso; Catherine Mantellini; George Sala, Murello; Ferdinand Bosio, Almese; Emilia Belmondo, Scalenghe; Regina Sorasio, Racconigi; Rev. Peter Vaninetti, Berbenno di Valtellina; Mary Fiorio, Turin; John Anthony Ghirardi, Carmagnola; Margaret Sartoris, Carmagnola; Joanna Ferrero, Saluzzo; John Bramante, Gaveno; Catherine Bruno, Carmagnola; Alexandrine Pignocco, Strambino; Dominic Ferrero, Carmagnola; Mary Lasagna, Strambino; Ernest Giusta, Turin; Charles Monticone, S. Damiano; Joanna Dirutti, Strambino; Baptist Torchio, S. Damiano; Angela Dellamula, Saluggia; Frances Bazzano, Pobietto; Mary Marardo, Vinovo; Catherine Ferre; Antonietta Camerano, Asti; Caroline Serratrice, Condove; Emilia Enrici, Gassino; Theresa Assom, Villastellone; Mary Strada, Gropello Cairoli (Pavia); Anne Bussi, Turin; David Leonard, Att., Genoa; Maestra Peretti, Moretta; Francis Fregonara, Vespolate (Novara); Lorenzo Fassio, Castelrosso; Mary Colamutto, Priuceca; Mary Della Ferrera, Isolabella; Louisa Tappi, Turin; Charles Marchiaro, Turin; Magdalene Parocchia, Saluzzo; Camilla Ratti, Alpigiano; Vittoria Gagero, Turin; Peter Careggio, Castelrosso; Catherine Nestarino, Turin; Caroline Chiappino, Casalborgone; Chiaffredo Flesia, Cavour; Theresa Bodoira, Turin; Joanna Costamagna, Pancalieri; Rev. Dominic Gallo, Carassone Mondovì; Mary Scalenghi, Volvera; Mary Delpero, Turin; Bridget Tapre, Saluggia; Margaret Ferrero; Caroline Perratone, Novarese; Rose Bertolino; Benedetta Zaffini, Mazzara; Philip Ponzio, Bargasario; Anthony Cavalcaro, Trinità; Rev. Fr. Chiatellino, Carignano; Severina Venturino; Peter Pullacini, Vicoforte; James Isnardi, S. Giuseppe Castagni; Benedetta Tacchino, Chiusa di Pesio; Catherine Griotti, Casa Bianca Riva di Pinerolo; Catherine Albrione, Bra; Petronilla Bagnolo, Turin; Mary Monco, Saluggia; Peter Griva, Dogliani; Vittoria Colombo, Pallanza; Michael Pautasso, Castagnole; Gaetana Demestre, Carmagnola; Agnes Sacco, Caramagna (Piedmont); Camilla Crosio, Pavia; Lucy Ballatore, Saluzzo; Agnes Villosio, Cardè; Anne Fasano, Airasca; Rose Baruero, Neive; John Vittone, S. Sebastiano; Marianna Morello, Piu-besi; Joseph Raggio, Castelletto Scazzoso; Rev. Henry Piccinino, P.P., Franchini; Catherine Castelli, Macello (Cavour); Francis Barbero, Vigliano d'Asti; Margaret Mulinotto, Saluggia.

THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.



CHAPTER VIII.—(Continued.)

God permitted the fear and persuasion of Don Bosco's madness to take possession of many other persons, too. Amongst them may be numbered the Marchioness Julia Barolo, who had called him to the Refuge to direct the Ospidaletto. This good lady wanted Don Bosco to employ himself only in her Institutions for women; and although she did not show herself averse to his devoting some attention to the boys' welfare, yet when she knew of the opposition on the part of the City authorities, she was also afraid that he was losing his mind. She seized the opportunity and tried her best to turn him from his own purpose, so that he should devote himself entirely to hers; but by good fortune, matters went in quite the opposite direction. One day she went to the door of his room, and addressed him as follows:—

—“I am very much pleased with the care which your Reverence takes of my Institution and I thank you for introducing the singing of hymns, plain chant and music, and for teaching in the schools arithmetic, the metric system and many other things of great utility.”

—“There is no need at all, my Lady, to thank me,” answered Don Bosco, “for as a Priest looks upon his work as a duty imposed on him by conscience, I have only done as I ought. I look to God for my reward, provided I deserve it.”

—“I should like to say, also, that I am very sorry that the number of your occupations should have been injurious to your health. It is not to be expected that you should be able to continue the direction of my Works and that of abandoned children, too, especially as these are increasing out of all proportion. I must, therefore, ask you to occupy yourself with what is strictly your duty, and to cease from attending the prisons, the Cottolengo, and above all to abandon the charge of the children. What do you say to this?”

—“My Lady, God has helped me up to now, and I hope that he will not fail to

help me in the future: therefore, you need not fear about what has to be done; Father Borel, Father Pachiotti and myself will combine to fulfil everything to your satisfaction."

—"But I cannot any longer allow your Reverence to kill yourself; your numerous and so varied occupations will, whether you wish it or not, prove detrimental to your health and to my Institutions. And then there is the opposition on the part of the City authorities and the report spread about your mental faculties, all this forces me to advise you . . ."

—"To advise me to do what, my Lady?"

—"Either to abandon your Oratory or my Ospidaletto. Think it over and give me your answer at leisure."

—"My answer is already thought out, and I am ready to give it to you at once. Your Ladyship has wealth and resources, and you will easily find as many priests as you like to direct your Institutions. It is not so with the poor children, and therefore I cannot and must not abandon them. Therefore, for the time to come, I will continue to do willingly for the Refuge all that I can, but I will cease from performing my regular duties, in order to give myself up more to the care of boys."

—"But without stipend how can you live?"

—"God has never let me want up to now, and I trust that I shall never be in need in the future."

—"But you have ruined your health; your head can stand the strain no longer and has need of rest. Listen to my advice, which I give you as a mother, Don Bosco, and I will continue your stipend, and increase it, too, if you wish. Go and pass some time in some place, rest yourself, and when you have recovered your health, come back to the Refuge,—you will always be welcome. If you do not do this, your Reverence will place me under the painful necessity of dismissing you from my house. If you force, me to take this step, you will only plunge yourself into debt; then you will come to me for help, and I protest to you here, at this moment, that I will refuse every one of your appeals. Think it over, now, seriously."

—"I have already reflected and that for a long time, too, my Lady; my life is consecrated to the welfare of these poor boys, and no one shall make me swerve from my purpose."

—"Then do you prefer your little vaga-

bonds to my Institutions? If this be the case, your Reverence may consider yourself at once dismissed; this very day will I provide some one else to take your place."

At this point Don Bosco observed that so sudden a dismissal would give occasion to dishonourable suspicions, and that it would be better to proceed quietly, and to preserve that charity between them which they would wish to have preserved when they stood before the tribunal of God.

At these words the Marchioness calmed down a little, and concluded by saying:—

—"Well, I will give you three months' time, after which you must resign to others the direction of my Institutions."

Don Bosco accepted the proposal, and full of confidence in God, abandoned himself to His ever loving Providence.

In the meantime, the idle report, that the affectionate friend and Father of so many poor boys had actually become or was about to become mad, was spreading, every day more and more in Turin. Hence his true friends were much distressed at it; hence, the indifferent or envious mocked at him; nearly all in the end, and even those who up to then had helped him, kept at a distance from him; so that, for several Feast-days, Don Bosco was seen alone, and all by himself had to bear on his shoulders the enormous weight of looking after four hundred and more boys. This abandonment would have disturbed and beaten down the most courageous man, but God did not let it cast down Don Bosco, who went on repeating with the Royal Prophet: *The Lord is my strength and my refuge; in him will I place all my hope.*

For the sake of truth I ought, however, to say that not all the ecclesiastics abandoned Don Bosco in those days of stern trial; and he himself, when questioned by me, answered that Don Cafasso especially, and Mgr. Franzoni never ceased helping him with advice and encouragement. It was truly a great stroke of fortune that in those stormy times there was found to rule the Archdiocese of Turin an Archbishop so learned in the ways of Our Lord, and so good to Don Bosco and his Oratory; otherwise, without a miracle, his work would have ended in smoke.

In connection with Don Bosco's supposed madness, an incident amusing enough in itself occurred about that time. Some worthy and charitable ecclesiastics of Turin, convinced that he was suffering in the head,

took it into their heads to try to cure him. "This good priest," said they, "has some fixed ideas which will certainly end in madness. As his ailment is only just beginning, we may, by careful attention, be able to overcome it, and perhaps thus prevent a total collapse. Let us take him, then, to the Lunatic Asylum, and once there, by aid of the needful attention, let all be done for him that charity and skill may suggest."

In the meantime, arrangements were made with the Doctor in charge of the Asylum for lunatics, and a room was found for poor Don Bosco. Then two eminent priests, of whom one was Father Ponzati, parish priest of St. Augustine's, and the other a no less pious than learned member of the Turin clergy, still living, were charged to go and take him for a drive in a closed carriage, and in this pleasant way, accompany him to the Asylum. So one fine day, the two who had been charged with this affair, wended their way to the Refuge to fulfil their commission.

After entering Don Bosco's room, and passing the usual compliments, they introduced the subject of his beloved Oratory, its future building, the Church, the Priests and clerics; and Don Bosco repeated to them all that he had already told the others, and with as much certainty as if he then saw the whole thing under his eyes. The two priests looked at each other, and with a certain air of compassion and a half-sigh said: "*It's quite true!*" that is, he is a real madman. However, Don Bosco, from the unexpected visit of these two noted personages from the persistent questions that they put to him, and from that mysterious exclamation, gathered they belonged to the number of those who believed him to be mad, and he laughed at them up his sleeve. He was standing, then, waiting for them to bring the matter to an end, when his two interlocutors invited him to go out with them for a drive:—"A little fresh air will do you good, my dear Don Bosco," said Father Ponzati; "come then, we have a carriage just outside." Don Bosco, who was wiser than these two gentlemen, saw at once the trick that they wanted to play upon him; therefore without letting them see that he saw through it, he accepted the invitation, and went down stairs with them to the carriage. When they reached it, the two friends, a little too politely, begged him to get in first. "No," answered Don Bosco, "you know this would be a want of respect

to your rank: be so good as to get in first." And without any suspicion, they got in, feeling quite sure that Don Bosco would get in at once, afterwards; but as it was precisely *fresh air* that he wished to breathe, because *he knew that it would do him good*, when he saw them once inside, he shut the carriage-door quickly, and said to the coachman: "As fast as you can to the Lunatic Asylum, where these two gentlemen are expected." The coachman lashed his horse, and in less time than we can say it, they dashed off and arrived at the door of the Lunatic Asylum. When they saw the carriage stop, the warders, who had been warned before hand, came up at once to receive the expected lunatic. When they opened the door, however, instead of one madman, they found two, who in order not to be treated as such, had to prove that they really had their heads on the right way. It is easier to imagine than describe how these two ecclesiastics felt when they saw themselves made a jest of, and in so polite a manner, too. This single fact was enough to let them see that either Don Bosco was not a madman, or if he was, then he was one of a new kind; one of those, in fact whom Our Lord generally makes use of in order to carry out his greatest works, according to the saying of St. Paul:—*Quæ stulta sunt mundi elegit Deus, ut confundat sapientias*: "The foolish things of the world has God chosen in order to confound the wise". (I. Cor. I. 27.)

Amidst these and other sudden trials like them, Palm Sunday, the 5th of April 1846, the last day on which they were allowed to hold the Oratory in the field, came. It was one of the most distressing days for Don Bosco, a day of great affliction for his poor heart, already broken and sorrowing under other troubles. On that day he should have known in what place he would be able to gather together his four hundred boys on the following Sunday, so as to tell them: and instead, in spite of every inquiry and the most minute search, no ray of hope had dawned on his mind to enable him to find it. His soul was plunged in the deepest bitterness, but as he was always full of trust in God, he thought of putting to the proof the prayers of his dear children, many of whom were real angels in virtue. Therefore, on that morning, after assembling them in the field, and hearing the confessions of a large number of them, he gathered them round him. He announced to them that they

were going to hear Mass at the Monastery of the Madonna di Campagna, which was about a mile and a quarter distant, on the road to Lanzo. "We are going there," he said to them, "in devout pilgrimage in honour of Mary, so that this all-pitiful Mother may obtain for us the grace to find soon another spot for our Oratory." The proposal was hailed with delight, and the boys were soon arranged in ranks. As they knew that the excursion was more for devotion than pleasure, their behaviour was more than ever edifying; and hence along the way, at one time they prayed, saying their Rosary together, at another, they sang the Litany of Loretto and hymns. Whilst they were in the avenue which leads from the main road to the Monastery, to the great astonishment of all, the Church bells began to ring out. I say, to the great astonishment of all, because, although they had already been there several times before, their arrival had never been hailed by those hallowed sounds. This demonstration seemed so unusual and extraordinary, that the report was spread that the bells were ringing of themselves. The truth is that Father Fulgenius, the Guardian of the Monastery, and then confessor to the King Charles Albert, positively asserted that neither he nor any body else in his community, had given any order to ring the bells on that occasion; and in spite of all his efforts to find out who had rung them, he had never been able to discover the one who had done so.

After entering the Church, they heard Mass, and several of the boys approached the Holy Communion, also. After Mass, and whilst the good Father Guardian was having a repast prepared for them in the Monastery garden, Don Bosco made them a beautiful discourse adapted to the occasion. He compared his children to little birds whose nest had been dashed to the ground, and he animated them to implore the Madonna to deign to prepare for them another one more lasting and secure; and together with him they did beseech her from the bottom of their hearts, full of confidence that she would hear them favourably. After their repast they returned to the city in order to gather together in the field, that afternoon, for the last time.

(To be continued).

M. CHARLES HUET

THE Salesian House at Lille has lately lost one of its most generous benefactors, M. Charles Huet. That gentleman was Chairman of the Council of Administration of the Salesian Orphanage in the Rue Notre-Dame, Lille. A happy and enviable death has been the crown of a life spent for God and in his works. In the cemetery M. de Montigny delivered an eloquent discourse, tracing the history of the Orphanage at Lille in which M. Huet had taken such an active interest. Many friends and the pupils of the Orphanage accompanied him to his last resting place. "It is not *adieu* we bid you," said M. de Montigny, "at this painful moment of separation, but *au revoir* in Heaven where Don Bosco has no doubt received you as his special friend and Co-operator." — R. I. P.

NOTES TO THE READER.

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

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

The Very Rev. MICHAEL RUA,

Oratorio Salesiano,—Turin, Italy.


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

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Salesian School,
SURREY HOUSE, SURREY LANE
BATTERSEA, LONDON, S.W.



DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.



THE principal object of this School (which is distinct from the Orphanage) is to provide a classical education at a moderate charge for those boys who desire to study for the priesthood. The course is arranged to meet the requirements of the College of Preceptors and the London University Examinations. Special advantages are offered for the study of Modern Languages, which are taught by native Professors. Boys who have no vocation for the Ecclesiastical state are prepared for any other career that they may wish to follow. The House is surrounded by a large garden and playground, and is situated in a most healthy locality, a few minutes' walk from the Park.

For particulars apply to the Superior, the Very Rev. Father Macey, 64, Orbel street, Battersea, London, S.W.

RELIGIOUS PRACTICES OF THE SALESIAN CO-OPERATORS.

- 1.—There is no special exterior practice prescribed for the Salesian Co-operators. In order, however, that their life may, in some points, approach to that of the Professed Religious, we recommend to them the following: that is to say, modesty in their apparel; frugality in their outlay; 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 obtain a Plenary Indulgence.
- 3.—All the Associates should say daily a *Pater* and *Ave* in honour of St. Francis of Sales and 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 so, 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 (*in articulo mortis*), which is exclusively personal, and can be gained only when the soul is about quitting the body and entering on eternity.