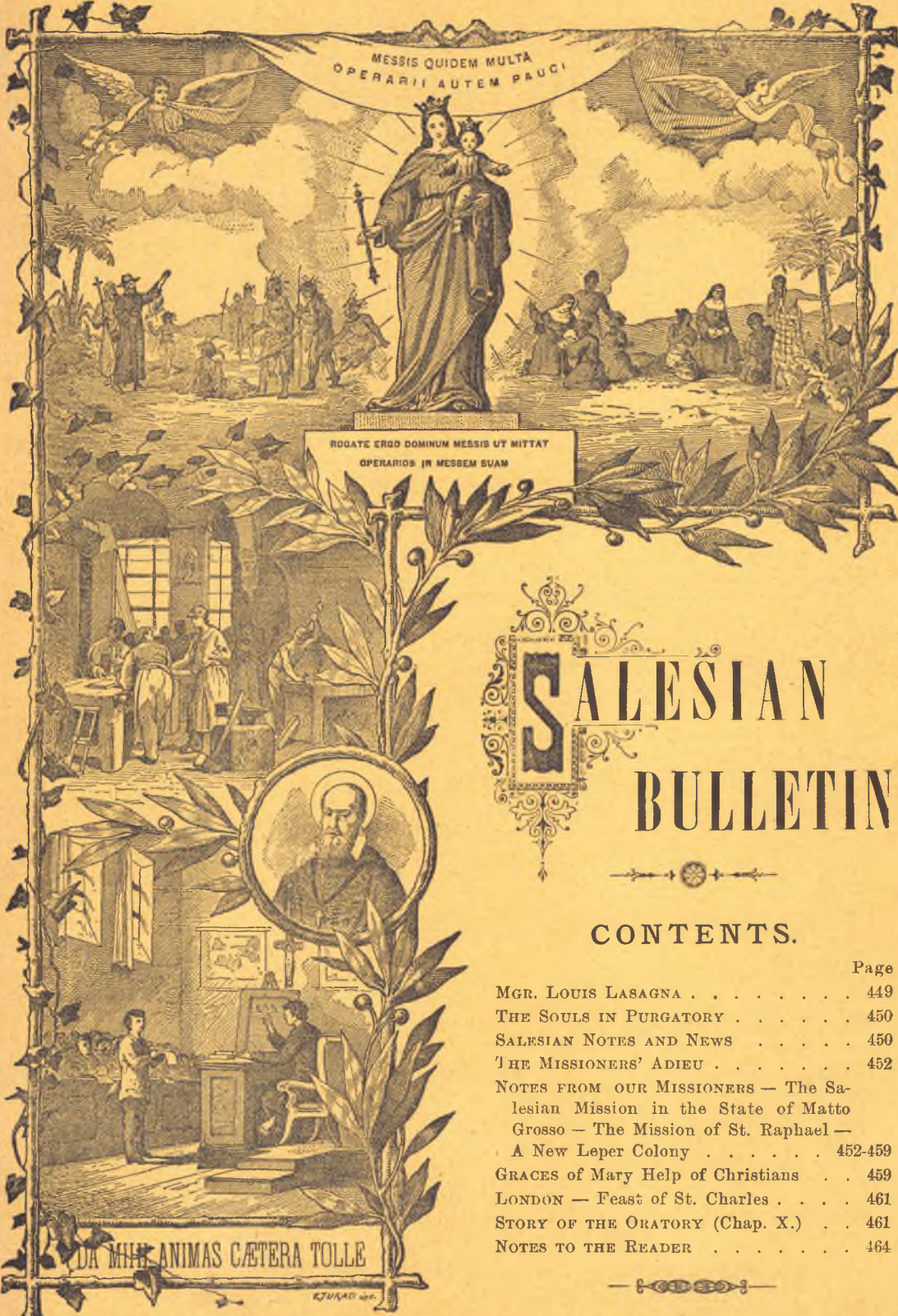


Correspondents are earnestly requested to repeat their Postal Address in every letter.



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.)

No. 37.

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MONSIGNOR LOUIS LASAGNA.

A sad loss has been experienced by the Salesian Congregation in the person of the Right Reverend Louis Lasagna, titular Bishop of Tripoli and Superior of the Salesian Missions of Uruguay, Paraguay and Brazil.

A telegram dated from Nietheroy (Brazil) reached the Oratory at Turin, on the 7th of this month. Its contents are painfully expressive:

Monsignor Lasagna, Secretary and four Nuns have perished through railway accident.

ZANCHETTA.

The following day another despatch arrived, this time from Villa Colon (Paraguay), confirming that Monsignor Lasagna, two priests and four Nuns were victims of a railway accident.

It seems that his Lordship was on his way to establish a new foundation in his vast Mission when he was snatched away so unexpectedly from us.

We await further details concerning this deplorable disaster to give a fuller account in our next issue.

In the meantime we recommend to the prayers of our Co-operators the repose of the souls of our lamented confrères who have died on the field of their labours and, as it were in the very exercise of their zeal and eagerness for the salvation of souls and the glory of God. R.I.P.

THE SOULS IN PURGATORY.

Our religion is one of love. God has loved us with excessive love, and our beloved Redeemer loved us so far as to give Himself to us in the holy Sacrament of the Altar and to shed even to the last drop His most precious blood to ransom our souls from eternal misery. Love begets love: wherefore God desires us to love Him. And not only does He desire us to love Him, but He recommends us to love also our fellow-creatures, inasmuch as perfect love consists in loving God above all things and our neighbour for the love of God.

Now it is evident that the divine precept obliges us to love the poor suffering souls in Purgatory. Some of our fellow-creatures live with us in this vale of tears, fighting the same holy battle in order to obtain the imperishable crown of glory, others have finished their course, kept the faith and are now in the enjoyment of the reward which we also aspire to. But not a few are to be found in Purgatory, wherein they have to satisfy Divine Justice for the debts contracted during their mortal pilgrimage.

Amongst these souls there are some, perhaps, most dear to us on account of the strictest ties of nature, friendship or religion. They may be undergoing sufferings of such a nature that it is not within the reach of our understanding to comprehend. In that place of sorrow and wailing, perhaps, there is that relative... that friend... that benefactor... whom we held so dear; perhaps a loving father and an affectionate mother, whose only solicitude was for our temporal welfare, and who now, in that terrible prison, are suffering inexpressible sorrows on account of the too great earthly affection they bore us. There also, perhaps, are found some of our Co-operators...; let us, then, by our pious supplications, hasten the day of their relief from so much misery.

Charity commands us, piety and justice urge us to this. The state of those poor souls is one to excite great pity and compassion. Unable to help themselves in the slightest way, they continually cry to us from their abyss of sorrow:— "Have pity on me, at least you, my friends, because the hand of the Lord hath touched me." Oh, yes, we can alleviate the sufferings of those poor souls; and our merciful Creator who desires the Church militant to be in

communion with the Church suffering, has Himself unfolded to us an easy method of succouring the souls of our deceased brethren. The holy Sacrifice of the Mass, assisting thereat, holy Communion, the gaining of Indulgences, prayer, alms and good works, behold here powerful means that we have continually at our disposal.

Wherefore, beloved Co-operators, let us have compassion on the poor suffering souls in Purgatory, especially during the present month consecrated to them. Let us remember that praying for the dead is not only *holy* but *wholesome*, that our piety and charity will be changed into meritorious works for us, and at the end of our career on earth we shall receive the promised reward.

SALESIAN NOTES AND NEWS.

During the Eucharistic Congress which was recently held in Milan, the foundation stone of a new Salesian House was blessed by his Eminence Cardinal Ferrari. Our space will not allow us to give an adequate description of the very imposing ceremony. An enthusiastic reception from the multitude which gathered together for the occasion, greeted the arrival of the Cardinal, who, when the ceremony was concluded, addressed the assembly in congratulatory words. He thanked God that his most ardent desires were about to be realized, for in a very short time a home for about a thousand boys would be spreading its benign influence amongst them for the mental, as well as the moral training of our youth. Our beloved Superior, Don Rua, then spoke and congratulated the Co-operators of Milan on their untiring activity displayed in promoting and furthering the work. He was much applauded. Amongst those present we were glad to see the Archbishop of Turin and the Bishops of Mondovi, Novara and Guastalla. The new Institute, which is to bear the name of St Ambrose, commands a prominent position, near the central station, and will cover an area of about twenty thousand square metres. Bright hopes are entertained that the inauguration ceremony will take place during the proximate centenary of St Ambrose which will be held in 1897.

On the 15th September, the inhabitants of Somma Lombardo (Milan) witnessed the solemn opening of a new Salesian House which was erected through the indefatigable zeal of Father Andrea Frontini and ceded by him to the Salesians. Mgr. Costamagna assisted at the feast. During Mass His Lordship conferred the order of the subdiaconate on a Salesian cleric, Doctor in Theology, and afterwards blessed the House and Chapel. In the afternoon his Lordship, the priests and people were invited to a literary entertainment, and in the evening the general illumination of the houses spoke well in favour of the coming of the Salesians. The music during Mass and Vespers was rendered by our singers from Turin. We congratulate our Co-operators in Lombardy, who, within a few months, have opened several Salesian Houses and begun one which, when finished, will be a true monument to their chief city; and in conclusion we trust that these Salesian Institutions may in no way fall short of the Christian desires and aspirations of their promoters.

At the Eucharistic Exhibition of Milan the Salesian workshops of Turin have been awarded a gold medal on account of the notable and varied works there presented. Special attention was bestowed on objects presented by our sculpture workshop, amongst which was conspicuous a beautiful *Via Crucis* in *alto-relievo* and gilt with much taste. Our typographical contributions were also much praised, most especially the artistic volume of the Encyclicals of Leo XIII, which merited a diploma of honour at the Vatican Exhibition and a gold medal at several others. An elegant Missal which evoked much praise because of the many elegant designs which it contains, reflects much honour on our Salesian typography of Turin.

The feast of the Rosary was celebrated at Becchi, the birth-place of Don Bosco, on Sunday the 6th October. The presence of Mgr. Fagnano added much to the solemnity of the feast, which had to be held in the open air, owing to the great crowd of people that had come together for the occasion. In the afternoon there was a solemn procession of the Blessed Sacrament, and, in the evening, an appropriate literary entertainment. It is needless to say that Don Bosco's early years formed the general topic of the

evening, especially amongst the oldest of the inhabitants who spoke with much effusion of the time when Don Bosco, in their midst, was nothing more than a poor humble shepherd-boy.

On the Monday following the feast of the Rosary, the little village of Mondonio was clad in its best festive attire, owing to the placing of a marble slab on the house where the virtuous youth, Savio Domenico, died. Triumphant arches adorned the principal streets. When Mgr. Fagnano, who represented Don Rua, accompanied by the band and singers of the Oratory, arrived, he was greeted by the pealing of the bells. A procession was formed, which immediately proceeded to the cemetery, where underneath the chapel altar, lie the remains of the happy youth. Afterwards the procession, headed by Mgr. Fagnano, the Parish Priest and all the local authorities, directed its steps towards the place of the ceremony where Fr. Trione addressed the multitude on the importance of the feast, and entrusted to the care of the people and municipal authorities that house of happy memory. The engraving on the slab runs as follows:—*On the 9th March 1857, the holy youth, Domenico Savio, passed from this world to the reward of the Saints. He was born at Riva de Chieri on the 2nd April 1842, and at the age of twelve entered the Salesian Oratory at Turin where, under the guidance of Don Bosco, he arrived at a high degree of Christian perfection. Don Bosco, in a little volume on the youth's life and which has been translated in several languages, speaks highly of his angelical virtues. That the memory of this place may be handed down to posterity, the fellow-students of Domenico Savio raise this slab.*—Afterwards, many letters were read received from eminent persons who took deep interest in the day's proceedings, but who could not attend—such as their Eminences Cardinal Parocchi, Vicar of his Holiness and Protector of the Salesians, the Cardinals of Paris, Verona, Capua, Ferrara and Bologna, the Archbishop of Turin, and Bishops of Asti, Fossano and Ivrea. When the reading was finished, Mgr. Fagnano spoke amidst much applause, and finally, the old pupil of Don Bosco, Carlo Gastini, who, in the name of the fellow-students and companions of Domenico Savio, thanked all present for assisting at the feast. Benediction of the Most Holy Sacrament brought the feast to a close.

THE MISSIONERS' ADIEU.

THIRTIETH EXPEDITION OF SALESIAN MISSIONARIES.

This year we assisted once again at that oft-repeated, but always solemn and impressive "Departure Ceremony," which took place on the 31st of November last in the Church of Mary Help of Christians at Turin. On this occasion the sanctuary before Our Lady's Altar was occupied by no less than eighty-seven young missionary priests, clerics and catechists, whilst some twenty Nuns of Our Lady Help of Christians occupied a place immediately before the altar-rails. These apostles, under the leadership of Mgr. Costamagna, Vicar-Apostolic of Mendez and Gualaquiza (Ecuador), and Mgr. Fagnano, Prefect-Apostolic of Southern Patagonia and Tierra del Fuego, had assembled there on the eve of their departure for strange lands, as is the custom on similar occasions, to invoke the protection and assistance of the Blessed Mother of God, recite the customary prayers, receive Benediction of the Most Blessed Sacrament, and bid adieu to Superiors and friends.

When his Lordship Monsignor Costamagna ascended the pulpit the church was crowded. He explained in an eloquent discourse the necessity of missions, which his own experience of a long missionary career had taught him, and of the many dangers that would cross the path of these new recruits among barbarous tribes in foreign lands.

An important feature of the impressive ceremony was the presence of His Grace the Archbishop of Turin, who, after imparting Benediction of the Most Blessed Sacrament, addressed, from the altar-steps, words which touched the heart, eulogising the holy object of the missionaries who were going forth to sacrifice the comforts of life—and perhaps life itself—for the good of souls. He concluded by observing that the temple of Mary Help of Christians was now witnessing the thirtieth repetition of these impressive farewells. Afterwards his Grace the Archbishop, Don Rua, Superior-General of the Salesian Congregation, and the other Superiors and Salesians present in the sanctuary embraced the neo-apostles, who departed amidst the tears and blessings of the multitude.

This numerous expedition will spread itself amongst the various Salesian Missions of Patagonia, Tierra del Fuego, Chili, Argentine Republic, Brazil, Peru, Ecuador, Bolivia, Venezuela, Mexico, Africa and Palestine.

NOTES FROM OUR MISSIONERS.

BRAZIL.

THE SALESIAN MISSION IN THE STATE OF MATTO GROSSO.

As a tribute to the memory of our deeply lamented MONSIGNOR LASAGNA, whose sad end is announced above, we begin to give some very interesting letters about a missionary journey into the state of Matto Grosso, and which are amongst the last this intrepid pioneer of the Catholic faith penned from the wilds of South America.—

WE think it right, before everything else, to begin with some details about the country—details which we borrow from a correspondence with one of our missionaries, Father Peter Cogliolo, who has remained several years in Brazil. Thanks to him our Co-operators will be able to form some idea of the truly great and difficult work to which the children of Don Bosco are consecrated. We shall add here the beautiful Pastoral letter, in which his Lordship the Bishop of Cuyaba announced to his people the entry of the Salesians into the interior of the State.

THE STATE OF MATTO GROSSO — CLIMATE AND PRODUCTIONS.

Matto Grosso which means large forest, is one of the largest States in the new Republic of the United States of Brazil: its area, about 505,620 square miles, is by consequence, equal to that of France, Spain and Italy put together. It has a population, more or less civilised, of about 80,000 souls; its capital, Cuyaba, seat of the Governor and the Bishop, numbers nearly 8000 inhabitants. This immense State contains the sources of the principal rivers which flow into the Parana on the one side, and into the Amazon on the other. It is entirely inland, and only communicates with the sea indirectly; it begins in 23° South latitude, and stretches North as far as the prairies of Parecis. At present, the journey from Rio de Janeiro to Cuyaba is rather long. The means of transport by land have still to be invented; it is necessary to sail to Monte Video first, which requires four or five days, and then by reascending the Rio de la Plata, the Uruguay or Parana and lastly the Paraguay.

The climate, in the greater part of the country, is intensely hot and very unhealthy. Game, fish and fruit are found in abundance, and vegetation is luxuriant. The cocoa, vanilla, cotton tamarind, bananas, coffee, sugar plants and thousands of other fruit-bearing trees are to be found there; the most precious woods, such as the *jacaranda*, the mahogany and the cedar.

Amongst the minerals, gold is abundant, as well as diamonds, topaz, iron and copper. The animals differ immensely from their European brethren as regards size and ferocity. The *onca parda*, and the *onca rajada* or Brazilian tigers, are met oftener than wanted, and as for monkeys they abound in all sizes, shapes and forms, and a rare funny lot they are, too. Among the serpents we find the boa constrictor, a little insect measuring from 18 to 24 feet in length and the rattle-snake, called *cascavel* by naturalists; other interesting members of the serpent family, including alligators and American crocodiles are to be expected now and again during the journey, but they serve, if for nothing worse, at least to break its monotony.

THE INHABITANTS OF MATTO GROSSO —
RELIGION OF THE SAVAGES.

And now, how shall I make you acquainted with the inhabitants of Matto Grosso? As I have stated previously, those who take to themselves the name of civilized, although the assumption of that name is questionable for scores of them, number about 80,000.

But the immense forests, the plains and the banks of the rivers are populated by numerous tribes of savages. Nearly all of them have preserved their primitive aversion and hatred towards all civilisation. Many of these tribes are essentially nomadic and wander about through the forests. They have no great opinion of fashions, as they have kept up the one in use in Adam and Eve's time, in the garden of Eden.

The general language is *Guarany*, and that language, for the greater consolation of linguists, I suppose is spoken differently by each tribe, as they introduce now and again a few variations on their own account. The principal of these tribes are the *Coroados*, *Aymores*, *Kaigua*, *Guaycurus*, *Carijos*, *Coètes*, *Jabojares* and many others. It is in the midst of folks like these that our missionaries have to sacrifice themselves.

Like all their brethren of America, the Brazilian savages are heathens. They acknowledge two Superior Divinities, the one a good

one called *Jupa*, the other an evil one, who is designated under the name of *Anhanga*, and scores of an inferior order classified under a general name *Munites*. And as it is good to have friends everywhere, they frequently raise their hands to the sun, moon and stars with evident admiration, crying out frequently: *Teh! Teh!* "Help! assistance!" Thunder and lightning frighten them, and they gaze at the sky in a most doleful manner when things are rather noisy in the upper regions.

In reply to the advice of those who tell them to adore God the author of the thunder and lightning, they say: *It is rather strange that the God Who you say is so good, scares poor people out of their wits with such awful things as thunder and lightning.* They have no idea of the Creation.

They have a tradition amongst them that a very powerful stranger came into their country, animated by a fierce hatred towards their ancestors, whom he drowned by a general inundation, sparing only two of them whom he saved in order to obtain a new race through them, and from whom they are themselves descended. This mutilated tradition to which allusions are made even in their songs has its origin in the Deluge. It is certain that they believe in the immortality of the soul. They feel confident that those who have lived honestly will go across the mountains with their ancestors, and will dwell with them in delightful gardens, having nothing else to do all day long but to sing, laugh and dance for ever, whilst the souls of the wicked and of those who have not been able to defend themselves against their enemies, will be carried away by *Anhanga* to be punished for ever.

They have a kind of priests who act as Doctors and are called *Pages*. These priests are the ancients of the villages. All sorts of impostures are made use of by them. They make the people believe that it is poor *Anhanga* who plays tricks on them and that, too, especially during night time. Those *Pages* preside over the feasts of the savages, intone the chant, conduct the music and preside over the dances. At these reunions the men and children strike their breasts with great earnestness with an accompaniment of horrible noises, and the most select grimaces of possession, whilst it seems as if epileptic fits have seized the . . . ladies.

After all these contortions a little rest is taken and needed, and soon they begin again to spin round and round, varying it

by some movements of the arms. Sometimes they all join hands, now and then each dancer does a little jumping on his own accord, away from the others. At the end, they divide themselves into three circles, in each of which one of their priests enters and incenses them by blowing whiffs of tobacco smoke in their faces, saying at the same time : *Receive the spirit of strength with which you will be able to conquer your enemies.*

MUSICAL INSTRUMENTS—FEROCITY
OF THE INDIANS.

Their musical instruments consist in a kind of horn very often made with the bones of their enemies' legs. They are called *inubia*. They also have a certain kind of fruit which, after being emptied and then filled with little pebbles, they attach to their legs; it produces a not too disagreeable sound in their dancings. The fruit which serves to make those instruments is called *Ahouai* by them.

Physical strength is principally esteemed by the savages, as also audacity and ferocity. Even when they are on the point of being killed, they insult and despise their enemies. Out of consideration for our reader we refrain from describing the horrible scenes which then take place. We will only state that as a rule it is the old women who act as executioners, and that they acquit themselves of their horrible task to the general satisfaction of the onlookers. By what we can gather from careful investigations, it seemed that the inhabitants of Matto Grosso, the inhabitants of the banks of the Amazon and the Goyaz are reckoned amongst the most fierce and cruel savages of South America. They recognise no authority whatever. It is true they have their caciques, but their power is only effective in time of war. And then, as has been said before, they give their preference to the *pagès* or priests.

The approach to their villages offers a most loathsome spectacle. Their huts or *tocas*, arranged in a more or less regular half circle, form a village the entrance of which is guarded by innumerable human skulls stuck on the top of long stakes, forming almost a hedge. These villages, at least, those of certain tribes, possess as guardians exceedingly strong and ferocious dogs which are also made use of in time of war. Many things ought still to be said concerning these barbarous nations, their customs, family life, wars and burials, but a

better occasion will present itself, and we hope before long to do so. For the present we only aim at drawing your attention to the difficulties that the missionaries have to struggle against.

THE MISSIONARIES' DIFFICULTIES.

The first and greatest of all these difficulties is not the ferocity of the savages, nor the hot and unhealthy climate, it is the language. The dialect generally adopted is, as was stated above, *Guarany* from which various other idioms are derived, such as *Tupy*, *Tupuiers*, *Tupinambas*, etc.

But as the Apostles spoke various languages, through God's assistance we hope that He will give us that same help and make up for the deficiencies of poor human efforts.

Another kind of difficulty for the missionary will be the opening of roads across those entangled forests, and to provide themselves with all the requisites for their assistance. And it is for this reason that Bishop La-sagna, in his letter written from Botucatu, made an appeal to the strong and healthy young men living in the country and accustomed to farming, to reinforce the little colony by their vigour and good will.

And even supposing that he was able to obtain victuals from the savages, what would they be? . . . Only think! Highly spiced and detestable food. Their bread for instance which is made with mandioca flour, consists in cakes baked in the rays of the equatorial sun. He who tastes it for the first time cannot help feeling nausea, but nevertheless the Missionaries have to eat it, because very often there is nothing else. Often, too, he will not be able to do otherwise, the savages looking upon the refusal of their gifts as a gross insult. Their principal drink is *Caocoin* made with fermented maize, and very strong. It is very nasty, but has to be drunk all the same.

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Such, dear Co-operators, is the new Mission that Almighty God has confided to the sons of Don Bosco, and it is there that the generous offerings of the rich and the small alms of the poor will be sent to. Continue then the work you have undertaken, a work eminently Christian and humanitarian, helping the Missionaries who in all parts of the globe sacrifice themselves for the conversion of people still sitting in the shadow of death, that the day may not be very far off when the words of the Redeemer may find their realisation—there shall be but one flock and one shepherd. *Fiat! Fiat!*

*PASTORAL LETTER OF HIS
LORDSHIP THE BISHOP OF CUYABA.*

Charles Louis D'Amour, by the grace of God and the favour of the Apostolic See, Bishop of Cuyaba—Roman Count—Assistant at the Pontifical throne—Domestic Prelate of His Holiness—Commander of the Order of Our Lord Jesus Christ, etc.

To all our beloved Diocesans health and Apostolic benediction in Jesus Christ Our Lord.

Animated with the greatest joy, beloved children, we communicate to you a great and important piece of news.

His Lordship Mgr. Louis Lasagna, Bishop of Tripoli, Superior of the Salesian Missions in Brazil, Uruguay and Paraguay, in a letter addressed to us from St. Paul, on the 2nd of December, says: "To-morrow, 3rd inst., Bishop Cagliero will embark at Genoa with those who are to accompany me to Matto Grosso. Unless some unforeseen difficulties arise, I shall be back at Monte Video in the first half of January, and shall start for Cuyaba in April."

We rejoice, then, with you, beloved children, because of the certitude that soon we shall have in our midst the worthy sons of Don Bosco who come to evangelise and civilise our Indians, and also give us a helping hand in all that concerns the temporal and spiritual welfare of this Diocese and State. And from this time forward, we beg of you, dear children, to receive these missionaries and to give them and their venerated Superior, Bishop Lasagna, the reception which they deserve. Meet them at their arrival, and help them in all the ways your generosity and good heart will suggest. We also beg of you to help them efficaciously in the pursuit of the important enterprises which they hope, through God's blessing and the assistance of the Government, to bring to a good end.

His Excellency Dr. Manuel-Joseph Murinho, the worthy President of this State, considering that religion is the common centre from which emanate all ideas of justice, love and liberty, understands very well that it is by the work of the Missionaries that the civilisation of the Indians will become a reality. As for us who appreciate the immense blessing of having been brought up in the Catholic Faith and real civilisation, thanks to the labours of so many valorous Apostles, who have shrunk before no sacrifice in order to implant the Gospel of Jesus Christ in our midst. It is

impossible for us not to take a lively interest in the fate of those unfortunate infidels who wander in the forests, and who, born and living like us on this blessed soil of Brazil, know nothing of the Divine work of the Redemption, and endure a burning thirst for truth and good, so near to the vivifying waters of the Redeemer.

In these sentiments we await with impatience the Missionaries, who will not limit their action to catechising the Indians, but whose intention it also is to do as they have done elsewhere, open a college and industrial school in this capital. There, trades will be taught to the less favoured of fortune, without excepting the Indians, providing also to many of them the means of cultivating letters and preparing them thus to receive a more extended education if they should happen to desire it.

These are indeed grand enterprises tending to civilise, and in accordance with the spirit of our times. They are the enterprises of God and as such are wonderful, of incontestable advantage, and from which society will derive great benefits.

May God grant us to see soon all these enterprises in a good way to be realised, as we desire it for the prosperity of the Diocese and State.

And that it may be so, we implore, dear children, the Divine help through the intercession of the glorious St. Francis de Sales, under whose patronage the Salesian Congregation is placed, and whose feast we commemorate to-day. The Rectors of all the parishes of this Diocese will read this pastoral letter during the parochial Mass and register it in the books kept for the purpose.

Given in the city of Cuyaba, under our seal, on the 29th day of January, 1894.

✠ CHARLES, *Bishop of Cuyaba.*

LETTER OF MONSIGNOR LASAGNA.
FIRST VISIT TO MATTO GROSSO.

CUYABA, CAPITAL OF MATTO GROSSO—DIRECTION
OF A PARISH—FOUNDATION OF A
FESTIVE ORATORY.

Cuyaba, June 25th.

VERY REV. AND DEAR FATHER RUA,

At last we are at Cuyaba where we arrived after a long and painful journey. Our confrères started on May 26th in the S. S.



GROUP OF INDIANS OF ST. RAPHAEL'S MISSION, DAWSON ISLAND (*See page 458*).

Diamantino and took twenty-four days in ascending the river. I, with my secretary Father John Balzola, left on the 8th in the S. S. *Mercedes*, in order to stop a while in Paraguay. We joined the others at Assumption and together arrived happily in this little town lost among the large forests of Matto Grosso, on June 18th in the afternoon.

Cuyaba is indebted for its existence to the gold miners of the State of St Paul. Having found abundant gold bearing veins in these regions some two centuries ago, they arrived here in great numbers and gave rise to the present population. When gold had become scarce the Brazilian Government continued to maintain a garrison here and built a fortress to protect the immense frontiers which separate it from Paraguay, Bolivia, Peru and Ecuador. The State of Matto Grosso of which Cuyaba is the capital covers an area of about 850,000 square miles. And yet, on that vast stretch of land only about 80,000 baptized people are to be found. All the rest is occupied by savage tribes wandering all over it in every direction. From this you will be able to see, dear Father, what work would await your sons if they had to find out amidst these thick forests the Indians in order to baptise them. It is an untrodden soil requiring legions of valiant missionaries.

As soon as we had arrived we accepted the parish of San Gonsales as a starting point or head quarters, as it is situated on the port of Cuyaba. In the little house from which I write to you, we intend opening a home for poor boys. Yesterday, the Feast of St John, we opened a Festive Oratory. Twenty seven boys were present, but to day they have increased and number thirty-eight. Afterwards we will advance towards the forests and open the first mission on the banks of the river San Lorenzo some two hundred miles from here so as to be within reach of the ferocious tribes of the Coroados. The cruelty and depredations of these Indians have been for years a continual source of desolation and terror for the inhabitants.

Once the Government sent several military expeditions out against them, and many a time dreadful massacres took place, but it has been impossible to exterminate them.

The government, seeing its views frustrated, changed tactics and endeavoured to conciliate the Indians and render them docile by gifts of provisions, etc. For years it has

paid them a yearly tribute of victuals in order to keep them in control and put a stop to their deadly inroads, but it has been powerless to introduce the smallest vestige of civilisation amongst them. In another fortnight, then, with no other weapon than the Cross of Christ we will try to tame these savages who have little more in common with the human race than its features.

But before I venture to give any particulars on the projected tour in the land of the Coroados, their customs and characters, allow me, dear Father, to retrace my steps a little, and say a few words on the long journey we have had to reach here.

ON THE RIO DE LA PLATA—A LONGING GLANCE—
VISIT TO ROSARIO—THE RIVER PARANÀ.

The distance from Monte Video to Cuyaba is more than 3,100 miles. To perform this journey by river with little steamers of small tonnage, more time is needed than to go from Monte Video to Turin. It is very difficult for any one who has not seen them to form an accurate idea of what South American rivers are. The river Plata has a mouth about a hundred miles wide.

On leaving Monte Video we sailed first on a sea of fresh water, then leaving on our right Uruguay we entered the Paranà. The bank on the right of one who ascends the river is low for a long distance, and the water overflowing frequently its limits, forms on the adjoining lands endless marshes.

On the third day of our journey we passed the high banks on which stands the town of San Nicolas de los Arroyos, and from the boat we cast a wistful look at the black walls of the Salesian College which rises there like an old medieval castle. Our confrères had no idea we were passing so near to them, and as the steamer did not stop there, we had to be content with gazing on those walls sheltering them, as long as we were able. Together with the darkness of night we arrived at Rosario; two hours were at our disposal whilst the crew took some merchandise on board. The anchor was not yet lowered, before the superior Father Piovano came to welcome us. He was accompanied by several confrères and children. To jump into a cab and rush to the House was done in no time. Although modest, the House has a good future before it; and the welcome that greeted us proved that we were really at home there.

Rosario is decidedly a rich and populous town, but it is racked by all sorts of sects

and vices, and there is no one to bar their progress. Industry is very animated and wealth extensive. Theatres, music halls and other places of entertainment are very numerous, and the little religion to be found, is suppressed and smothered by the fever of rapid gains and the immoderate desire of pleasures. Life is lived fast there.

It was the first time I had been to this city, populated chiefly by Italians. I wanted to see, were it but for a second, the House of the Daughters of Mary Help of Christians. They occupy large grounds, and in a very short time indeed, have been able to build a beautiful chapel. New schools and work-rooms are being erected for the girls who daily become more numerous round the Sisters. Having blessed both Houses and inmates I had to hasten back on board steamer.

Our confrères of Rosario were the last we met on our way. From there, then, we had to accustom ourselves to new faces and scenes, and we felt more keenly the solitude which we had entered upon. What a majestic river is the Paraná, what a waste of waters, what numberless islands on the way! Geographers who have calculated the volume of its waters estimate it at seventy two times the volume of the river Po. The same applies to the river Paraguay.

As we leave Rosario and ascend the river, the left bank slopes more and more whilst the right rises. It is in these vast plains on the left bank that the colony of Santa Fè lies. More than 300,000 emigrants work upon its fertile soil and send millions and millions of sacks of wheat and other crops all over the world. It is a pity that these hard-working farmers have not always the religious assistance that they require, at their disposal. This explains why last year they let themselves be induced by audacious peace-disturbers into rebellions which the government drowned afterwards in their blood. Poor emigrants! how sad their condition! Many have to buy their worldly position at the price of their faith.

We pray to God that He may bless and develop the House of Rosario that the confrères there may be enabled to establish permanent missions amongst all the settlers so numerous in this province of Santa Fè.

✠ LOUIS, Bishop of Tripoli.

(To be continued).

TIERRA DEL FUEGO.

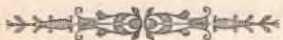
THE MISSION OF ST. RAPHAEL ON DAWSON ISLAND.

Father Pistone, Superior of the Mission of St. Raphael on Dawson Island, set sail from Punt Arenas on the 3rd of May last in the brig *Maria Ausiliatrice*, with the intention of passing through the Straits of Magellan and taking up all those poor Indians willing to accompany him to the Mission. The brig arrived at St. Raphael's Mission three weeks later, after a voyage fraught with great danger. During this time he had put up at Forts Gallant and San Miguel where several Indians willingly consented to accompany him. Thence passing on to Castellano Island, he came across the remains of a stranded whale, and a deserted Indian village, consisting of a large number of huts made of branches. On leaving there the brig was directed to King Charles' Island and he would have proceeded still further where many Indians could be found, but for a contrary wind arising which obliged him to return to Fort San Miguel. Here he was informed that provisions were running short at the Mission, but only after eight days was he able to set sail for Punt Arenas, on account of the severe weather, and embark provisions for the Mission. The following table of provisions and other requirements of the Mission is more or less the cargo that the *Maria Ausiliatrice* carries to Dawson Island every month.

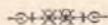
200 Blankets	to the value of	£. 110 0 0
200 Sacks of flour	. . . . .	336 0 0
50 cwts. of potatoes	. . . . .	40 0 0
25 cwts. of beans	. . . . .	40 0 0
20 cwts. of rice	. . . . .	48 0 0
10 cwts. of sugar	. . . . .	24 0 0
100 Sheets of zinc	. . . . .	210 0 0
Timber	. . . . .	74 4 0
Other provisions	. . . . .	212 0 0
		£. 1094 4 0

The population of St. Raphael's Mission on Dawson Island goes on rapidly increasing. Low Sunday was a great solemnity at the Mission. The neo-christians fulfilled their Easter duty with edifying piety, whilst ten

of these poor Indians received for the first time the Bread of Angels. After Mass six neophytes were regenerated in the saving waters of Baptism. It would be impossible to describe the happiness and joy both of the Missioners and the entire population. Nothing was left undone to add to the solemnity of the feast: bells were rang, the band played, whilst various amusements and games were got up; in short, one could have scarcely desired more in a civilised country.



COLUMBIA.



A NEW LEPER COLONY.

From a pamphlet printed in Bogotà, we learn that the important step has been taken of erecting a large leper hospital, to check the alarming spread of this contagious disease in that region. The Rev. Fr. Rabagliati, Superior of the Salesian House at Bogotà, who has visited over and over again the two existing leper hospitals, and has traversed the entire state, pointed out the absolute necessity of taking this important decision. He indicated the plans and the site necessary, from a hygienic point of view, for an institution of this kind. From a lecture which Father Rabagliati has lately given at Bogotà, we gather that this state is more infected with leprosy than any other in the world. From the statistics which he had from Dr. Carlos Putnam, a member of the Academy of Medicine at Bogotà, the number of lepers in the Republic reaches the astounding figures of 27,250. His appeal in behalf of the lepers was most generously responded to, and his project for the erection of a large new hospital, where these unfortunate creatures should be compelled to retire, and where they would find all that they need for soul and body, was eagerly taken up. A committee was at once appointed. The Ecclesiastical and civil authorities, in letters full of praise for the work done by the Salesian Missionaries and Sisters of Charity, authorised public subscriptions throughout the entire state. In a very short time the subscriptions reached the sum of 160,000 pesos. It may be said that the members of the aristocracy wrote down their names for a large amount each, thus setting a noble example.

In his lecture, after answering the chief objections that might be raised against the realisation of this vast project, Fr. Rabagliati passed on to the last, namely, as to who would take charge of this great work. He said that the choice lay with the Ecclesiastical and civil authorities. There was no lack of Religious and priests full of zeal and charity, who would accept this mission as soon as offered to them. Should the choice fall on the sons of Don Bosco, they were ready, and if he were allowed to speak in their name, he claimed this honour for them. All knew the mission of the sons of Don Bosco. The mission among the lepers fell within their sphere of action. The successor of Don Bosco, the present Superior General of the Salesian Family, Don Rua, a short time ago solemnly promised Mr. Joachim Vélez, the representative of Colombia at Rome, to send as many religious as would be necessary to begin this project and to carry it on. In one of the last letters that he wrote to Bogotà, he blessed this great project and encouraged us to do our best to realise it. The local press has also done its best to further this noble work. We may single out amongst others, *El Telegrama* which speaks in high terms of this great undertaking.



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.)

Hope of the Hopeless.—Towards the end of January last, my only brother, after a long and complicated illness that left us little hope of his recovery, was affected with congestion of the brain. The doctors who attended him despaired of his recovery, and remarked that, even if he rallied from

this new attack, he would no longer be able to enjoy the use of his mental faculties. In either case, then, my brother was lost to me. Seeing that human aid was now out of the question I turned with lively faith to Mary Help of Christians and prayed earnestly for his return to perfect health, parents and friends uniting with me in this prayer. Wonderful to say, only a short space of time passed by, when my sick brother came to himself, no longer spoke incoherently as for the last few days, and within a fortnight was able to leave his bed, notwithstanding the severe weather and such a serious illness of four months. He is now in the best of health and enjoys a still better use of his mental faculties than before his illness. For this special grace, my parents unite with me in rendering thanks to the powerful Virgin who never fails to come to the aid of those who invoke her with the faith and confidence of children.

REV. LAWRENCE CAPRA, *Alasio*.

From Death's Door.—Having already had occasion to experience the protection of Mary Help of Christians, I had recourse once again to her imploring the recovery of a sister of mine, who was reduced to death's door by a mortal illness. I had hardly begun the Novena when a slight improvement was noticed, and a few days later, the doctor declared her out of danger. At present she enjoys perfect health. Grateful to the great Mother of God for this new favour, I hasten to fulfil my promise, by having the grace published and a Mass celebrated at the Altar of her beautiful Sanctuary.

JOSEPH EMANUEL BAZZANO, *Turin*.

Novena to Our Lady.—On the 16th of May, my only child, aged twelve months, was laid up with measles which was soon attended with a severe attack of bronchitis, that very quickly reduced her to such a state as to render every remedy useless. In this extreme, I turned with faith to Mary Help of Christians. I also wrote to Don Rua, asking a Novena of Prayers in the Virgin's honour. Our Blessed Lady soon came to our help, for my poor child whose name is Mary, immediately began to improve and is at present perfectly well. Most grateful to Our Lady Help of Christians for having obtained me this favour, I hasten to fulfil my promise of

publishing this grace, and by sending a small votive-offering as a sign of my thankfulness.

JOHN ZAMBONIN, *Caprino Verona*.

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:—

Anne Bosco, Carmagnola; Elizabeth Grazio, Cigliano; Prola Sostegno, Magliano; Catherine Certini; Josephine Cantù, Carignano; Theresa Perinotti, Cigliano; Dominic Martinetti, S. Francesco Campo; Rose Rondoletto, Cigliano; Teresina Molino, Chieri; Dominica Ferrero, Pralormo; Joanna Tavara, Morano; John Comotto, Grondona; Martina Argenta, S. Mersanotto d'Asti; Catherine Parodi, Cornegliano; Charles Besadi, Briona (Novara); Camillo Barbieri, Genoa; Rose Bertola, Castigliole di Saluzzo; The Family Taverna; Rev. Thomas Ferraris, Canelli; Mary Merigi, Mondovì; Candida Varetto, Cinzano; Emilia Brotta, Turin; Teresina Bernardi, Bologna; Magdalene Boccardo, Scalenghe; Mrs. Ferrara, Turin; Catherine Panelli, Ottiglio per frazione Noletto; Felicity Cavigliasso, Scarnafigi; John Arrigoni, Rogeno; Mr. Boniface Gariglio & Family, Turin; Angela Bonansia, Pinerolo; Rev. G. M. Costantino; Margaret Gallina, Torassa di Verolengo; Catherine Luca; Louis Motti, Vigevano; Mary Ventura, Asti; Joanna Bogani, Turin; John Chiavarino, Castelrosso; Michael Cardellino, Racconigi; Joseph Dò; G. B., Molteno; Albert Dentone; Augustine Pasteris, Cigliano; Caroline Fornara, Urancetti (Milan); Mary Gherardi, Carmagnola; N. Cussinetti; Angiolina Gloria; Giuseppa Castagnetta, Carignano; Mary Bellone, Marese; Frances Robatti; Rose Priolo, Pinerolo; Theresa Bartolino, Lucedio (Novara); Louis Semino, Pontedecimo; Rev. Dominic Giordano, Cornegliano d'Asti (for the recovery of a dying mother); Rev. Justin Cretaz, C.C., Donnas (Aosta) (for one of his parishioners with an offering of 100 francs); Rev. Sr. Rose Catherine, Marradi; E. Mattei, Cornegliano; Joseph Rampazzo, Padua; V. Rev. John Antonioli, Mirteto (Massa); Francis Pozzo, Casale; E. Leonards, Milan; Mary Varaldo-Beccaria, Savona; James A., Catania (Sicily); Dominica Garino, Turin; Mary Crivella, Vinovo; Theresa Granazio Rinaldo, Salerno; Mrs. Pizzuti-Conforti, Salerno; Rev. Dominic Rambaudi, Chivasso; Caroline Pozzi, Busto Arsizio; Gottardo Bellinsanzi, Rivanzana; Gaudenzio Gallo, Casalino; Louis Boggetto, Castelrosso; Joseph Giubellino, Cigliano; Hyacinth Cogo, Barge; Louisa Ferrero, Castagnole; Fedelina Lanteri, Turin.

LONDON

THE FEAST OF ST. CHARLES.

"Sunday last, 3rd of November," says the *South Western Star*, "was the occasion of great rejoicing amongst the Salesians of Battersea. The feast of the Rev. Fr. Macey, St. Charles Borromeo, though belonging properly to the following day, was then solemnly kept. High Mass was celebrated at 11 o'clock, the Officiant being the Rev. Fr. Macey himself. The Kyrie and Gloria of Mgr. Cagliero's beautiful Mass followed by the Credo, Sanctus etc. of Haydn's. No. I in B. Flat, were exquisitely rendered by the choir, under the able leadership of the Rev. Fr. Rabagliati. The preacher for the morning was the Rev. Fr. Barni, who delivered a short but eloquent discourse on the words:—*Render unto Cæsar the things that are Cæsar's*, etc. After the High Mass, the Community and Congregation presented a very handsome Canopy for the Blessed Sacrament to Fr. Macey. It was accompanied by an address which stated that as Fr. Macey's chief interest was centred in the Church, it had been thought best to offer him something to be used in connection with the Church. In a graceful little speech, the Rev. Fr. Macey thanked all for their beautiful present, modestly saying, amidst loud expressions of dissent, that it was far more than he deserved.

"The sermon in the evening was preached by the Rev. Fr. Arts, who took for his text the words:—"Have pity on me, have pity on me, at least you, my friends, for the hand of the Lord hath touched me" (Job. 19-21). Thus the joyousness of the morning was tempered by the solemn thoughts of the evening. The sermon was most impressive, and many were moved even to tears. A solemn Procession and Benediction followed, and never perhaps did the Church present a more imposing spectacle than when the God of love was carried round the sacred edifice. The Altar, one mass of flowers and candles, the people recollected and devout, the solemnity of the music and finally the majesty of the sacred functions, all tended to produce an ineffaceable impression on mind and heart.

"On the following day, the boys re-produced most successfully the play called 'The forty Robbers.' Thanks to the care bestowed upon them by the Rev. Fr. Rabagliati, they acquitted themselves exceedingly well. Then came two addresses, one from the Community and Congregation, the other from the Sacred Heart Catholic Club. Presentations, too, were made by members of the Congregation; they consisted of an Altar Cloth, a Holy-water stoup and an electric battery with appliances for lighting a room. After this followed an amusing Negro sketch. But the event of the evening—a play called 'When people plot' was yet to come. Suffice it to say that the three gentlemen who performed it, Messrs.

Macilquham, Marchant and Granshaw fairly brought down the house. The piece had been most carefully prepared by the Rev. Fr. Arts, and amply indeed was he re-paid for all the trouble which he had taken. The whole of the stage arrangements were under his supervision, and, thanks to his energy and skill, all passed off without a hitch.

"The children, too, were not forgotten. They were treated, on the following evening, to a Magic Lantern entertainment, kindly given them by Mr. Ralph. Thus, amidst the hearty good wishes of all for Fr. Macey's welfare, the festivities in his honour were brought to a close."

We might add that to all these tokens of esteem and sympathy from the members of the Mission, the Sisters of Notre Dame de la Retraite presented a beautiful cushion for the Altar rails, tastefully worked by themselves.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER X.

Taking possession of the new Oratory and the grand basilica—A good effect—A consoling beginning—Method observed at the Oratory—The clever fisher—The departure in the evening.

Signor Pinardi had given his word to Don Bosco to have the place ready for him by the coming Sunday, and he kept it. Seeing that there was a great deal of work to be done, and that it was urgent, he called in workmen to dig out and carry away the soil, builders to break down and build up walls, carpenters to make floors; and as this was not enough, he lent a hand himself and the good Pancratius too. We may say without fear of exaggeration that a month's work was done in a week. By reason of this, on the morning of Easter Sunday, April 12th 1846, the place was quite ready: a long coach-house to be used as a chapel, and a playground for amusements.

At a fixed hour, when a good number of the boys had gathered together, Don Bosco made them carry the articles used in Church and recreation, from the Refuge where they were kept, and thus together with him they took possession of the new Oratory. Also, the day before, Don Bosco prepared all that

was necessary and asked the Archbishop for the requisite authorisation, so that on that same morning he blessed and dedicated to divine worship in honour of St. Francis de Sales the modest edifice. He celebrated Holy Mass there, which was assisted at by many boys, by the people living close by and other persons from the city. The Archbishop, too, in order to show his satisfaction and to give them a mark of his good-will, renewed to Don Bosco the faculties already granted to him in favour of the Oratory, that is to say—to celebrate Mass, to give Benediction, to administer the Sacraments, to preach, to give tridiums, novenas and retreats, to promote to Confirmation and Holy Communion, as also to satisfy the Easter precept, just as if the boys were in a parish Church.

It would be well to give here a short description of the new chapel. It was a room about eighteen yards long and seven wide. For pavement it had a wooden floor made hurriedly and put together as best they could, and through the holes of which, not only the rats, but also the cats that hunted them had free passage. For roof it had the bare tiles, plastered and whitewashed. And what about its height? To tell the truth, it was something less than St. Peter's at Rome! To give some idea of it, it is enough to say that when the Archbishop came to administer Confirmation or to fulfil some other function there, upon rising from his throne, he had to keep his head low, for fear of striking against the roof with the top of his mitre. This, then, was the great basilica which served for divine worship for about six years. Although the new place had not all the room necessary for Don Bosco's purpose, nevertheless, as it was rented by a formal contract, he felt free from the anxiety of having to move from time to time, from one place to another with grave inconvenience, and it answered his purpose sufficiently well. Nevertheless even here, too, in the beginning not a few difficulties arose, not indeed on the part of the landlord, but on account of an immoral house which stood near, and the so-called *Albergo della Giardiniera* (The Gardener's tavern), where the roysterers of the city used to meet, especially on feast-days. But through Don Bosco's vigilance, and by an entire submission to his orders, the boys suffered no harm at all; moreover, their noisy recreation, their singing and their shouting, soon afterwards produced a good effect, that is to say it

made the occupiers look upon the site as one unsuitable for doing evil in, and they ended by shutting up the house, and transferring their inn somewhere else. Don Bosco, on his part, rented the place, and afterwards acquired it altogether, thereby rendering the return of people of this kind, impossible. Thus, without its being intended, our Oratory at Valdocco worked in the same way that holy water does:—it caused the devil to fear, and put his followers to flight.

In the meantime the marks of approval from Ecclesiastical Superiors, the solemn functions which used to be celebrated on the most beautiful feasts, certain small presents which were made by benefactors, the music which became every day more choice, the different kinds of games and amusements, which Don Bosco's fertile brain knew how to imagine and his great heart to give life to, attracted to the Oratory children and boys from all directions. As a proof that this was so, in a short time afterwards, the children numbered more than seven hundred, so that during the sacred functions every corner of the Church, of the choir and even the Sacristy, which was a room rented on the south side of the chapel, were full. Several of the priests, moreover, began to come back; so that, besides the intrepid Father Borel, Father Joseph Trivero, Father Giacinto Carpano, Father Joseph Vola, Father Robert Murialdo, Father Chiaves, Father Bosio, Father Merla, Father Peter Ponte and many others whom it would take too long to enumerate, often used to come and lend their aid. On account of all these and other reasons, too, the Oratory at Valdocco very soon began to make consoling progress.

The method which was then adopted is almost the same still followed now-a-days in the Oratory of St. Francis de Sales in Turin, for the outside boys, and in all other Houses that take their rise from it. It is worth while to give here a short account of the system pursued, for general information. On Feast-days, the Church was opened early, and Confessions began to be heard, which went on right up to the time for Mass. This was fixed for eight o'clock; but in order to satisfy all who desired to approach the Holy Sacraments, it was not seldom, put off till nine and even later, because, as a rule, everything fell on poor Don Bosco's shoulders. During the Mass, some of the elder and more sensible boys recited the prayers and the preparation for Holy Com

munion alternately. After Mass, Don Bosco used to unvest and mount a low pulpit and preach a short sermon. At first he used to explain the Gospel, but afterwards he began to narrate the events of Sacred and Ecclesiastical History, which he continued for more than twenty years. These events, drawn up in a simple and popular style, clothed in the customs of the times, circumstances, places and geographical names, were much enjoyed by both young and old. They furnished instruction in religion and history, and at the same time served very well as a means to instil into hearts a hatred of vice and a love of virtue. After leaving Church and enjoying a short recreation, the Sunday classes began, reading and singing, which went on till twelve o'clock. This was the morning's occupation.

At one o'clock the games with bowls, stilts and gymnastic amusements, began over again. At half past two they went into the Chapel, and Catechism took place. The ignorance of the boys in general was very great; but this, instead of discouraging Don Bosco, urged him to make himself all to all, so to speak, to instruct them according to need. In the beginning, when he intoned the *Pater*, no one knew how to answer him, so that he had to sustain the two parts. Not unseldom, too, this or that Catechist was away, and sometimes several all at once.

At such times, in order not to leave these children without instruction, he used to gather them all round him, or devoting himself for a short time to one class and then to another, he thus fulfilled the office of all. When Catechism was over, a third part of the Rosary was recited. Later on, they began to sing the *Ave Maris Stella*, and then the *Magnificat*, next the *Dixit*, and finally the other Psalms and antiphons, and in the space of a year they were able to sing the entire Vespers of the Madonna. To these practices, there was usually added a short sermon, which, for the most part, consisted in relating an example in which a given vice or virtue was personified so as to make the former hated and the latter loved. The entire service ended with the singing of the Litany and with Benediction of the Most Holy Sacrament.

After the Church functions were over, free time began, in which each one could occupy himself according as he wished. Therefore, those who, at that time, did not know their prayers, or even adults who had

not yet been promoted to the Holy Communion, went apart and received a special lesson in the Catechism; others gifted with a good voice, applied themselves to music and singing; those who wanted to learn reading and writing, did so; the greater part, however, passed their free time in merrily jumping and running about, and in playing.

We need not think, then, that the recreation was a time of rest for poor Don Bosco; indeed it can be said that it was the time of his greatest solicitude, the time of his best fishing. And how was this? Besides watching that they did no mischief, in that time which was longer or shorter according to season, he approached now this now that boy, and as if he had some secret to confide to him, bent down to his ear, and with inexpressible goodness and sweetness would say to one:—"When are you coming to Confession? I shall expect you on Saturday evening;" and in the meantime he made him promise to come. To another he would say:—"Are you still at that place, or with that companion? Do me the favour of not going there any more;" and he used to obtain his promise.—To a third:—"I heard a bad word fall from your lips; mind, you don't say it again;" and the recommendation was never forgotten.—"You must do me a favour," he would say to a fourth or fifth, "will you?" "Very gladly, and what is it to be?" "That you bring your companion with you to the Sacraments, next Sunday;" and so on in other cases. With these and other exhortations like them, made in confidence, Don Bosco surrounded himself with a crowd of boys who, on Saturdays and Sundays, used to come and besiege his confessional, and fulfil practices of piety with an edifying devotion. Thus, whilst becoming master of their hearts he was able to direct and govern them at his will. It happened, though, at times, that some of the more unfortunate did not so soon surrender to his loving cares; and then he used to have recourse to other no less efficacious means. In connection with this, I remember hearing the following fact. A youth about seventeen years old, had been many times invited to fulfil his Easter duties; but he always contented himself with promises, and never kept them. One feast, after the sacred functions, when with face flushed and bathed in perspiration, he was eagerly engaged in a most exciting game, Don Bosco called him to him quickly,

and asked him to go with him to the Church to help him in something. He was glad, beyond measure, to help Don Bosco, and at once abandoned his game, and went with him just as he was at the time, that is in his shirt sleeves.

—"Not in this way," said Don Bosco to him, "but put your coat on;" and he did so. When they got inside the Chapel, Don Bosco led him to a kneeling-stool. The youth, who did not understand at the time what Don Bosco wanted, got ready to carry it away. "Leave it there, leave it there," said Don Bosco.

—"Well then, what do you want me to do?"

—"I want you to go to confession."

—"To go to confession? But I am not prepared."

—"I know."

—"Well then?"

—"Get ready, of course, and then go to confession, as you have so many times promised me."

—"Very well," he at once exclaimed; "Indeed I have need of it. You do well to take me in this manner, otherwise, out of fear of my companions, I should not have come yet."

In the meantime, Don Bosco recited a part of the Breviary, and the boy prepared himself and then made his confession willingly, following it with a devout thanksgiving. After this, he was one of the most assiduous in fulfilling his religious duties, and both by word and example, drew others also. Relating the story to his companions, afterwards, he said: "Listen to the nice trick that Don Bosco made use of to cage this old bird;" and in describing it he used to make everybody laugh.

A singular scene was that also which used to take place at night, when the boys left the Oratory. There seemed to be a powerful magnet, keeping the boys, as it were, bound to Don Bosco. Everyone wished him good night, about a hundred times, but they could never make up their minds to tear themselves away from him. He was obliged to say:—"Go away, my children, go away, for it is night-time, and your parents are expecting you." In order to set them on the way, he was, himself, obliged to move and accompany them for a good distance. It generally happened thus:—After reciting the prayers and the *Angelus Domini*, they gathered round him, and afterwards, half a dozen of the more robust

made a throne, as it were, with their hands, upon which Don Bosco was jokingly compelled to sit. Then placing themselves in order, as though in column, they carried him in their midst to the *Rondò* a place not far off. When there, Don Bosco got down from his throne, and they sang some verses, the last of which ran thus:—*O! let us now our voices raise, in Jesus' and in Mary's praise.*

When this was over there was a profound silence, and he then wished them all good night, and all with voices half-choked, answered:—"Good-night; viva Don Bosco." After this, they went home; however some of the bigger boys remained behind to accompany him to his house, generally more dead than alive through sheer fatigue.

(To be continued).



NOTES TO THE READER.

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