

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.

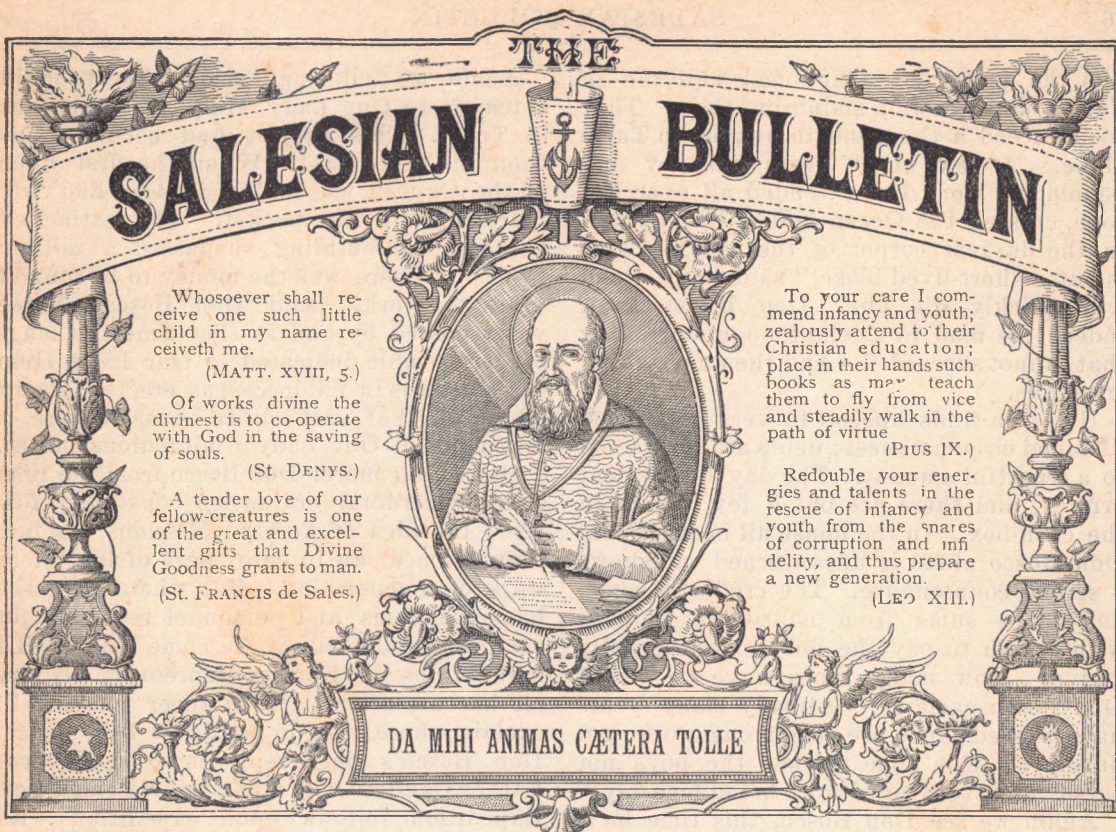
The names of the Associates who have passed to eternity during the year, shall also be forwarded to the Members of the Association, in order that they may be remembered in the prayers of all their brethren.

[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

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

(MATT. XVIII, 5.)

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

(St. DENYS.)

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

(St. FRANCIS de Sales.)

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

(PIUS IX.)

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

(LEO XIII.)

DA MIHI ANIMAS CÆTERA TOLLE

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OUR LADY HELP OF CHRISTIANS.

DEVOTION to Our Blessed Lady is a devotion inseparable from the Catholic Faith and has a beauty and sweetness all its own. This devotion has been, and is, a powerful influence in purifying and sanctifying the life of man. Now, nothing proposed by the Church as an object of devotion, or an incentive to piety, was foreign to our beloved Father and Founder, Don Bosco; however, he had three particular devotions: to St. Francis de Sales, model of Apostolic gentleness; to St. Aloysius Gonzaga, patron of youth; but above all, to the Blessed Virgin invoked as the Help of Christians.

Under this title Don Bosco honoured Our Blessed Lady and zealously advocated her devotion, so that the people soon learnt to call Mary Help of Christians, Don Bosco's Madonna. And the voice of the people, more expressive than might appear at first sight, did not err in so doing.

We will see this very clearly, if we look back to the commencement of his apostolate, consider the many difficulties and annoyances by which he was surrounded, the persecutions procured him by sectarian spite and official intolerance enough to discourage the most resolute and courageous. In the midst of all this he is continually heard repeating to the faint-hearted: "Be not afraid it will all pass away."—And it all passed away: difficulties were overcome and enemies vanquished.

Again, we see Don Bosco thrown upon his own resources and without even the necessities of life, yet he gathers around

him the poor and abandoned children of Turin, educates and maintains them. They soon exceed a thousand in number in Turin alone. A few short years pass by and behold his work has extended all over Europe, crossed the Ocean and is to be found in the darkest corner of the earth. "This is but a short-lived blaze," said many, "and will quickly die out. Don Bosco must, indeed, be mad to attempt an undertaking that cannot succeed."—And the undertaking triumphs.

He often finds himself in very straitened financial circumstances; debts are contracted to a frightful amount. The day for payment arrives, and there are but a few pence in the cash-box. In the house all is confusion; Don Bosco alone is unconcerned and shows a serene countenance. The creditors come, and large sums from charitable persons with which to pay the debts, unexpectedly arrive. How many times have we heard Don Bosco exclaim: "Already many years have passed since we began our work, yet during all this time neither the boys nor ourselves have been without bread for a day."

Again we see Don Bosco, this time he is alone and stands in need of followers. We are in troublesome times when Religious Orders are being suppressed. The very name of Sodality has fallen into discredit, owing to the false ideas that have been propagated among the masses. It would be out of the question to institute one. Learned men have been consulted on the matter and graciously deigned to call Don Bosco a dreamer. His ideas have only to be made known to his friends to be unfavourably received and he himself abandoned. Not at all discouraged he turns to his children: he must create his own followers. And manfully struggling against every obstacle he has soon the unspeakable consolation of gathering the fruits of his fostering care. In a short time he is surrounded by a large number of followers willing to help him, and thus assure the existence of his foundations.—"Do not remain with Don Bosco," was very often repeated to these children, "for everything will cease with his death and you will be cast on your own resources. Give then a thought to the future." But Don Bosco had infused into the hearts of his sons that faith and confidence in Divine Providence that so distinguished him, and soon they had the joy of seeing the Salesian Society solemnly approved of by Holy Church.

Again, we find Don Bosco decides to build a temple to Our Lady Help of Christians in Turin. This project had occupied his thoughts since 1844. When the first stone of the Church was laid in 1864 he had only fourpence in his pocket. The estimated value of the building surpassed a million francs. Where was the money to be found? "Set to work," said Don Bosco.—Three years passed by and in that time the magnificent temple dedicated to Our Lady Help of Christians in Valdocco was erected. Every stone of that vast edifice is, as it were, a testimony of Our Lady's miraculous power.

One thing more. Don Bosco from the time of his sacerdotal ordination constantly fostered the idea of Foreign Missions. In fact they formed an integral part of his great work of regeneration. But where were the immense sums and personnel required for such an undertaking to come from? His foundations in Europe, moreover, require all his attention. "It is sheer madness!" exclaim those who do not know Don Bosco. Don Bosco's only reply is to send forth Father Cagliero with a band of Missionaries. Expedition follows upon expedition with marvellous rapidity, and our Missions at the present day are to be found all over the South American Continent.

And now let us pause for a moment and ask what this rapid and imperfect glance reveals. We are simply obliged to exclaim: "How bountiful is Our Lady Help of Christians!" Yes, we must seek for the fount and origin of all that Don Bosco has done, in Our Lady Help of Christians.—She has been his Inspirer and powerful protectress, his comfort in his afflictions, and his help in his necessities. If Don Bosco then has accomplished aught, all is due to the intercession of Our Blessed Lady, whose wish is the will of her Divine Son.

Don Bosco himself has given us to understand this. One day in 1883, soon after his return from a journey in France where he had been received with every manifestation of joy and enthusiasm, some friends, venturing to congratulate him for the great success of his journey, provoked the following reply: "Who do you say Don Bosco is? Don Bosco is not a saint, neither is he a learned man; he is not eloquent, nor has he any particular attraction either of mind or body. And yet, as you say, men of all conditions of life seek him: the poor and the rich, the peasant and the nobleman, men distinguished in science, in

politics, in arms; all, in short, think themselves fortunate if they can but approach him and speak with him, with poor Don Bosco who many times does not know what to reply. Oh, if these persons but knew who Don Bosco is, they would be filled with astonishment and perhaps blush for having honoured him so much. If, in 1827, anyone of them could have taken a walk on the road that leads from Castelnuovo to Buttigliera, he would have seen on a little hill to the right, a small cottage, and on the hill-side a poor, ignorant, and friendless country-lad tending two cows. That lad is Don Bosco." For a moment he was silent, his lips trembled and two big drops appeared in his eyes, and bowing his head he said in a voice full of emotion: "O, how bountiful is Our Blessed Lady!"

O, how bountiful is Our Blessed Lady! These words explain all. They are the key to the wonders at which the world has assisted for nearly half a century. Let us all then turn to this best and most powerful of Mothers with the simple faith and confidence of children. She is ever ready to plead our cause to her Divine Son.

And you, in a particular manner, dear Co-operators, have a special claim to her protection, since you have always been the mainstay of the work she has inspired. Be assured that Our Lady Help of Christians will never forget your zeal and sacrifices, and will strew with roses your path to eternity.



Our Lady Help of Christians.

of educating the young and outcast, and, by this means, pave the way to the regeneration of society.

Those were indeed days of rejoicing for us, and will remain indelibly impressed on our memory. The magnificence of that vast Assembly, the eloquent and touching discourses, with which Princes and Pastors of Holy Church, and noble and illustrious personages honoured Don Bosco and his work, find now, as then, an echo in our hearts and fill us with emotion and gratitude.

We are, therefore, unwilling to pass over in silence the first anniversary of those days, the memory of which awakens such sweet and tender recollections. The friends and admirers of Don Bosco's work of regeneration—those kind benefactors who take such a deep interest in all that regards our humble Society—will, we are certain, willingly return with us to those pleasant days and gladly dwell upon that event, which forms a triumph for the sons of Don Bosco.

But this is not all. We must not confine ourselves to admire that brilliant Assembly and nothing more. We must consider its practical results. In these lies its true success. Some persons, however, represent an event of this kind as a flashing meteor that is seen for a moment in the firmament obscuring with its brilliancy everything around, and which in another moment disappears, leaving the heavens even darker than before. This, certainly, was not the view entertained by those who promoted and took part in the Congress of Salesian Co-operators. It was not their intention that that Reunion should be brilliant and imposing only, but it was their special aim to encourage one another in the Salesian Apostolate, propagate the spirit that animated Don Bosco and instil it into the hearts of Salesian Co-operators, and of Catholics who do not belong to our Association.

These expectations have been fully realised. Since the Congress we have been conscious of an ever-increasing flow of sympathy towards the work of our beloved Father and Founder. Catholics who had

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A RETROSPECT GLANCE AT THE SALESIAN CONGRESS.

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A year has rolled by since we had the honour of assisting at that sublime spectacle of affection for Don Bosco in the city of Bologna, where several thousand Salesian Co-operators assembled in Congress to animate one another in the Salesian Apostolate

scarcely heard of Don Bosco before, on reading the accounts of the Congress, became interested in our work, and desired to take an active part in the glorious cause of poor and abandoned children. Every day brings a number of fresh applications for enrolment among the Salesian Co-operators from both the Old and the New World. And it is a source of pleasure for us to see that there is a steady increase in the number of Co-operators especially in English-speaking Countries. Here, as elsewhere, the industrious zeal of many pious benefactors has been successful in enlisting the sympathy of their friends and relations in favour of our poor children.

We have also reason to rejoice that, since the Congress, the Salesian Conferences have considerably increased, surpassing those of preceding years both in number and importance. Not only in large centres, but even in districts where the Co-operators were not very numerous, generous efforts were made by them to introduce these Conferences, and in almost every case their exertions were crowned with success.

Many demands have likewise reached us from several parts of the globe for priests to go forth to the rescue of the young. Hence we have been obliged to open new Institutes, begin the foundation of others and enter into fresh engagements. This is abundant proof that the work begun by Don Bosco is becoming daily more and more widely appreciated.

The Salesian Society, we may add, by the grace of God and the generous aid of our zealous Co-operators daily waxes stronger and more vigorous. That system of education peculiarly Don Bosco's and towards which were directed his noblest aspirations, is most scrupulously adhered to by his disciples. This system, founded entirely on Christian charity, began with the Festive Oratories, where it still continues to flourish with unabated vigour and in its primitive simplicity. The Salesian Congress was instrumental in making known the abundant fruits that have been reaped in this new field, and several Bishops and priests seeing the success that has attended the efforts of the Salesian Fathers, have introduced the Festive Oratories in their respective Dioceses and Parishes and have had the satisfaction of seeing them bear consoling fruits.

From what we have said above, it must be allowed that the object the Salesian Con-

gress had in view has, so far, been attained. The Salesian Congress has been a powerful factor in diffusing the spirit that animated Don Bosco. The prophetic words of the venerable Bishop of Fossano—that the First Salesian Congress would bear abundant fruit and that the many works of Don Bosco would excite a universal enthusiasm—have been realised. Hence, the beneficial influence which the Congress has exercised during these few months gives us encouraging hopes for the future. We cannot doubt, then, that the work which has cost a life-time of self-sacrifice and heroic abnegation to its founder, Don Bosco, will be enabled to continue its mission of regeneration and mercy while a helpless orphan remains to be succoured or a stray sheep added to the fold of the Good Shepherd.

The great-souled Pius IX., speaking of the Salesian Co-operators, gave utterance to the following words with which we will conclude: *The Salesian Co-operators*, he said in 1877, *are destined to do a great deal of good in the Church and for Society at large. Their work, since it tends especially to the rescue and amelioration of poor children exposed to the temptations of a wicked world, will in time be so esteemed that I already seem to see not only families, but even cities and entire provinces becoming Salesian Co-operators. This is why I have loved them so much and so greatly favoured them.*

ROME

AN IMPORTANT CONFERENCE.

THE Feast of St. Francis de Sales was celebrated with great solemnity by the Salesian Fathers in the monumental Church of the Sacred Heart in Rome. The presence of their Eminences Cardinals Segna and Macchi, and his Lordship Dr. Sogaro, Bishop of Amida, who took part in the sacred functions, added greatly to the solemnity.

Besides the Conference held on the vigil of the feast in that church, another was organized to take place two days later, by the members of the Circle of the Immaculate Conception, in the *Chiesa Nuova*, kindly lent for the occasion by the Fathers of the Oratory of St. Philip.

Our readers are doubtless aware that similar religious reunions cannot be held in the Eternal City without a special permission of the Holy Father. When the subject was submitted to His Holiness last year, he graciously deigned to give his consent and desired that it should take place after the Salesian Congress of Bologna, and serve as a fitting close to that event. Hence this Conference assumed a character of quite unusual importance, and was eagerly looked forward to by the Salesian Co-operators of Rome and the vicinity.

On the day fixed for the Conference, the stately spaces of the magnificent Church of the Fathers of the Oratory were thronged before the hour announced. Among those who attended, in addition to his Eminence Cardinal Parocchi, Vicar of His Holiness and Protector of the Salesian Society, who presided, were eleven Archbishops, several Bishops and Prelates, a great number of the nobility and other distinguished personages. About three o'clock, Father Stephen Trione of the Salesian Oratory of Turin, appeared in the pulpit and with his usual winning and inspired eloquence delivered a brilliant discourse on *The Emigrants and Don Bosco's Missions in South America*.

His Eminence the Cardinal Vicar then addressed the vast assembly. After some remarks with regard to the resemblance that existed between Don Bosco, St. Philip Neri and St. Francis de Sales, he alluded to the first Conferences given by Don Bosco in the Chapel of the Oblate Nuns at Tor de' Specchi, Conferences which, although delivered in a language simple and unadorned, charmed his hearers, and brought to one's mind the simplicity and amiability of the Venerable Curé d'Ars. "Don Bosco," he continued, "on those occasions, spoke only of the work done in Italy, for the Salesian Society had not yet crossed the Italian frontiers and penetrated into the far-off South American regions where so many European emigrants, especially Italians, daily go in search of food to keep body and soul together. Theirs is, indeed, a sad lot, for generally they seek in vain for a minister of God to comfort and gladden them with the consoling influence of his sacred ministry"

"This grand and glorious undertaking of sending out priests to alleviate the sad condition of the unfortunate emigrants and infidels, outweighs what good the Salesian Society accomplishes in our own country.

"Now to come to the help of our unhappy brethren by means of a strong and powerful organization, like that of the Salesian Society, is a really humanitarian enterprise that should greatly console us in these days of grievous social troubles.

"By assisting, then, the Salesian Society in her mission according to our means, we not only come to the aid of our unfortunate brethren in Europe, but also those in America, and we thus contribute to solve the great problem of emigration, that to-day occupies the most learned." . . .

His Eminence concluded by invoking the choicest blessings of Heaven on all those who had co-operated, in whatsoever way, in this eminently Christian undertaking. Thus terminated that important Conference, which left a grateful impression on all present.

LONDON.

THE RIGHT REV. DR. BOURNE.

ON the Feast of the Apostles St. Philip and St. James, the Right Rev. Mgr. Bourne was consecrated as Bishop of Epiphania and Coadjutor-Bishop of Southwark with the right of succession. The ceremony was performed in St. George's Cathedral in the presence of a great number of the clergy and laity who had assembled to witness the impressive ceremony. Among the clergy were representatives of the Augustinians, Benedictines, Franciscans, Capuchins, Norbertines, Jesuits, Fathers of Charity, Oratorians and Salesians. The senior students from St. John's Seminary, of which Mgr. Bourne is rector, were also present. The ceremony was to have been performed by the Bishop of Southwark, but the delicate state of his health prevented him from being the consecrating prelate. This office was undertaken at a very short notice by his Eminence Cardinal Vaughan. After the function the Bishop of Southwark entertained a large number of guests at luncheon in the Cathedral House.

The Right Rev. Mgr. Francis Bourne who is thirty-five years of age, received his education at Ushaw, St. Edmund's, Old Hall, St. Sulpice, and the Catholic University of Louvain. He was raised to the Priesthood in 1884, and has worked in several missions of the diocese of Southwark

including Mortlake, Blackheath, and West Grinstead. When the new Diocesan Seminary at Womersley was opened he was appointed Rector and that position he will still retain. When he visited Rome, as Chaplain to the Bishop of Southwark, the Holy Father raised him to the dignity of a Domestic Prelate. On April 16th, news reached London of his selection as Coadjutor-Bishop of Southwark.

His Lordship is a zealous Salesian Co-operator and takes the greatest interest in all the works of our Society. He was personally acquainted with our venerated Founder Don Bosco who held him in the highest esteem. His Lordship has the hearty good wishes of the Salesians to whom he has ever been a true friend.

THE CHURCH OF THE SACRED HEART AT WEST BATTERSEA.

ON Easter Sunday evening the fortnight's Mission that the Salesian Fathers had been giving in the Church of the Sacred Heart, was brought to a close. Never, perhaps, since the opening of the Church had there been a larger congregation present. Nave and aisles were literally thronged with the ever increasing number.

The Altar had been beautifully decorated, and when the kneeling multitude bent down in lowly adoration before the God of Love, one would have thought that one was in a Catholic Church in some far-off Catholic land. But when the Blessed Sacrament was exposed on the Throne, surrounded with lights and flowers, and the whole congregation rising to their feet, proclaimed aloud, that once more they renounced the devil with all his works and pomps, what Catholic heart did not throb with emotion at the sight of so much faith and love.

Then followed the Papal Benediction imparted by the Very Rev. Fr. Macey, Superior of the Salesian Fathers at West Battersea.

Thus this beautiful ceremony, the renewal of the Baptismal Vows, brought to a fitting close the labour of Christian love in which our Fathers had been engaged. Let us hope that it will bring forth good fruit, fruit a hundred-fold, fruit to life everlasting, to the greater glory of God and of Mary Most Holy, Help of Christians.



BRAZIL.

LETTER OF MONSIGNOR LASAGNA. FIRST VISIT TO MATTO GROSSO.

(Continued.)

HOW THE TIGER IS SLAIN.

TIGER-hunting is not carried on by them with lance and pike, struggling at close quarters as the Indians of the Amazon still do. The Coroados in this undertaking have already learnt another method, the one used by the Christians. Whenever they set out on a tiger-hunt they are accompanied by a number of dogs, who, as soon as they see the tiger in the distance, begin to bark most horribly, and advancing little by little in a circle round him, by continual barking and grinding their teeth, they oblige him to climb a tree and cower down high up amongst the thick branches. In this place it is much easier for the hunter to point his arrow or his gun at the beast and shoot it to the heart.

Although the tiger of these parts, called here *onza*, is smaller than that of Africa or Hindostan, it is, however, very strong. He springs on an ox from the front, places one paw on his breast and with the other seizes him by the nose, then with a rapid movement he twists his neck and in the twinkling of an eye the poor beast is dead. The tiger then seizes in his jaw the leg of his victim, throws him across his shoulder and carries him off to his lair to be devoured at leisure. This wild beast is common enough in these forests and is the scourge of those who tend the sheep and cattle.

I have here with me the skin of a magnificent tiger, killed not far from here, and as soon as I arrive at Montevideo I will have it sent to Turin; you will then be able to examine for yourself, as you wish, the terrible claws together with the powerful and sharp-

pointed fangs of this ferocious beast. I will send you also some arrows, bows, necklaces, ribbons and little bags worked by the Indians, and later on I will add to the collection some of the strange animals and birds of these far-distant parts.

*THE WRETCHED CONDITION OF THE
COROADOS.*

In conclusion I may say that the Coroados very easily fall victims to congestion of the lungs, or to lingering consumption owing to their ignorance and their savage customs. They like to stay for a long time in the water like frogs, and when they are tired, or after engaging in the most wearying races, they try to cool themselves in it. There they plunge about at their ease and thus contract deadly diseases. Woe to them if small-pox, scarlatina or influenza or even measles attack them, as indeed has happened several times; then not one of the sick escapes. When they are attacked by the fever, they cannot keep from running to the neighbouring river to cool themselves in it; the more the fever rages within them, the longer they stay in the water, and anyone can imagine for himself what fatal consequences they expose themselves to.

Poor people! From whatever point of view they are looked at, they are to be pitied. There ought to be, then, some generous souls in the world ready to help them. Whatever others may think, I think and say that they are quite capable of being taught, and taking them, when children, they easily conform to all our customs. They learn to read and write, and to understand well and delight in the doctrines of our holy religion. Time is certainly needed, together with patience and self-abnegation, but the happy result will one day fill the heart of the Missionary with intense joy; it will delight the Angels and make even the sceptical and hard-hearted rejoice.

Let then, the stout-hearted come, let them bring with them the prayers and succours of the good, and in a few years we shall see arise, as if by enchantment, a flourishing portion of Christianity where for so many ages has existed the kingdom of Satan; we shall see with joy civilisation and well-being spring up where barbarism has reigned supreme; we shall see these children of the forest, now the sport of Satan and victims of most horrible superstitions, becoming even children of God and our own brothers in the charity of Jesus Christ.

PART III.

DOWN THE RIVER CUYABA.

On board the, "Centaur," July 31.

On the 12th of July I set out from Cuyabà, and together with my secretary commenced again the long fatiguing journey described in my letter. The President of the State, the Bishop and a large number of people accompanied us to the river, amongst them being more than two hundred boys; they were, perhaps, the poorest and raggedest in the whole city and had become most cordial friends of ours. They could not tear themselves away from me, and asked me with tears in their eyes:—"When are you coming to see us again?" I embraced our confrères, gave them my blessing and then took my leave of the good people who saluted us reverently. We embarked on one of those flat-bottomed boats which are pushed along by poles, but this time helped on a little by the current; thus we descended the Cuyabà in the same way as we ascended it. On the next day, about mid-day, we rejoined the steamer *Coxipo*, and in spite of her want of conveniences she seemed to us a very palace in comparison with the flat-bottomed boat on which we had suffered so much; on the 17th we had already reached Corumbà on our way back.

*CORUMBA AND ITS ENVIRONS — HUNTING
DOWN THE INDIANS.*

Accompanied by the Parish Priest, the Italian Consul and some other gentlemen, I went to visit the town and its environs, in order to see if it were possible for the Salesians to pitch their tent there one day. I saw, amongst other things, the foundations, at a good height, too, above the ground, of beautiful Church dedicated to St. Anne; the work had, however, been suspended for twenty years, and the walls of the presbytery and a fine arch, already finished, were falling into utter ruin. This work had been begun by a good Italian Capuchin, a certain Fr. Mariano da Bagnalia, who all by himself had been for forty years a Missionary amongst the savages of the forest; he had formed villages amongst them, but now they are all destroyed. The Indians saw themselves alone and defenceless, and in danger of being made slaves by certain civilised *inhuman* beings who laid snares to rob them and then sell them as slaves in

the city-market. They, therefore, sought their much loved liberty in the savage life, and dispersed again in the impenetrable forests of Matto Grosso. It is not at all to

journey I came across a certain Doctor of Curitiba who was fleeing from certain death. He had been one of the chiefs in the rash and unsuccessful revolution raised against



The protagonist.... opening his mouth to its full extent receives the contents of the three vessels poured down his throat by the wizard (*See following page*).

be wondered at that such crimes were committed in former years, when the shameful practice of slavery was still rife in Brazil; for even at the present day the same iniquities are committed, although slavery has been abolished for full seven years. In this

the existing Government of Brazil. From the shores of the Atlantic he had plunged into the forests, and had then gone to the city of Conception in Paraguay. He arrived there bare-footed, his clothes in tatters and altogether in a very bad state. The

journey took him three months, during which time he lived on wild fruit and game, when he could find any. Oftentimes, too, he asked alms of the different savage tribes that he met on his way, and they were always kind and hospitable to him. He told me that in a place called *Vaccaria*, not far from the confluence of the Parapanema with the Parana, there is even now a cruel military officer who, with other brigands like him, engage in Indian-hunting.

The poor Indians who are taken are dragged off to be sold for twenty-five dollars each. In these far distant places the action of Government is slow, in point of fact almost dead, and thus these frightful abuses have to be deplored.

FATHER MARIANO. — A VISIT TO THE
ARSENAL.

But to return to Fr. Mariano, I ought to have said that he remained for a year or so at Corumbà, and then, as he was very old, he retired to Rio Janeiro to end his days in the convent there. Some twelve years ago when on his journey to Montevideo he remained a day or two with us at Villa Colon, where we listened in utter astonishment to the story of his adventures and apostolic labours. After his arrival at Rio Janeiro, he let himself be again transported by his zeal, and assisted by Fr. Sabino returned to the Mission of the Indians in the State of St. Paul, where, poor man! he met with a tragic death five years ago. May God reward that generous soul!

I visited the military arsenal two miles from Corumbà at the courteous invitation of the Colonel in charge, who had sent a fine steamer to fetch me. There are more than three hundred men engaged in the works. The village close by, outside the quarters, has a population of about two thousand five hundred souls.

But, poor, men! for ten years they have had no chaplain and they live completely abandoned to themselves. The good Colonel, who had not long been there, with the other officers overwhelmed me with kindness. They all begged me to send them a Missionary, promising that they would treat him well and help him in every way.

✠ LOUIS, Bishop of Tripoli.

(To be continued.)



ECUADOR.

IN THE VICARIATE OF MENDEZ AND GUALAQUIZA.

In the following letter Brother Pancheri gives a detailed account of a strange Indian feast called the feast of the "Shanza," and of the late war that broke out among the Jivaros of Gualaquiza, concerning both of which mention has already been made in the February and March numbers of our "Bulletin."—

Preparations for the Feast of the Shanza.

TOWARDS the middle of October some Jivaros of the neighbourhood celebrated another feast of the *Shanza*. The *shanza* used on this occasion belonged to that poor Jivaro woman of Mendez who was murdered by order of a savage chief, and the facts of which I related in a former letter.

The Indians make active preparations for the feast a few months beforehand; the owner of the ghastly trophy, who plays the chief part in it, preparing himself with particular care. He observes a rigorous fast, only allowing himself a vegetable diet and strictly abstaining from all intoxicating liquors. His *tambo* or hut is, meanwhile, carefully decorated and a great quantity of provisions are stored up, consisting of pigs, chickens, turkeys, fish, fruit, not forgetting several barrels of *chicha*. When all is ready the whole neighbouring tribe is summoned to the feast.

Arrival of the Guests — The Feast.

The guests, gorgeously dressed in feathers and headed by their wizard, immediately swarm to the dwelling of their host. When all are assembled, the wizard takes his seat in their midst, and all attend the appearance of the host, or more properly, protagonist of the feast, who presents himself bearing his lance in one hand, and in the other the *shanza*. At his entrance the wizard goes forward to meet him, and taking from his hand the grim memorial, immerses it in a jar of tobacco juice. then in one of *chicha* and finally cleanses it in another vessel of pure water. At a given sign the protagonist seats himself, and opening his mouth to its full extent, receives the contents of the

three vessels poured down his throat by the wizard. By this ceremony he believes himself cleansed from any stain he may have contracted in killing his enemy.

No sooner is this purification over than he takes the *shanza* and fixes it to a stake, which he adorns with flowers, feathers and desiccated birds. All the assembly now comes forward in act of veneration, and forms a ring around the *shanza*. The wizard then delivers a discourse. His words are a panegyric of the murderer; loud are the praises of that worthy's bravery, since he is capable of revenging an offence. Words of ridicule and derision for the tribe to which the poor victim belonged, bring this speech to a close. All present listen with rapt attention, and when the discourse is over, they form themselves in a procession and pass out of the *tambo* by one opening and enter by another making genuflections when passing before the *shanza*. This passing to and fro continues until the wizard announces that the religious ceremonies are terminated. Then take place the feasting, the revels, the dancing, in a word, the orgies, which last for some five days and are always attended with sad consequences.

The Cause of the War.

In fact, on this very occasion, a terrible war was the result. A Jivaro, Mashanda by name, was seized after the orgies by a very painful indigestion which reduced him to such a state as to leave very little hope of recovery. But thanks to his robust constitution he began to get better. This improvement lasted a few days, when all of a sudden he had a relapse, owing no doubt to the carelessness of those who attended him. The *brujo* or medicine-man—a certain Andrés and a relation of the chief Ramon—was immediately called in to cure the sufferer by means of his grotesque incantations; but all his efforts were in vain, and after a few days Mashanda died. The relations of the deceased ascribed the death to the enchantments of the medicine-man and swore to be revenged. In order to carry out their evil designs they secured the assistance of Ramon's enemies, who, owing to his many barbarities, are very numerous. The dwelling of Taita Naranza, leader of the expedition, was chosen as the place of reunion, and there many Jivaros of Guaquiza, Mendez and Zamora assembled to discuss and settle the time and mode of taking the hated chief's hut by storm.

What can the Matter be!

On the morning of the 10th of December we were alarmed by hearing loud and savage cries coming from the forest. Some Indian children, who were with us at the time, understood the meaning of that unusual noise, for, frightened at the first cry, they immediately scampered off.

As the cries continued, Father Mattana decided that we should go and see what was the matter. Whilst we were preparing our horses, two young savages issued from the forest and running towards us, cried out in their *patois* of the Spanish language:—"You coming [come] quickly, quickly to the house of Ramon; last night wicked Jivaros killing Andrés, wounding Ramon with a lance."

Meanwhile five of the principal proprietors of the neighbourhood, who had been apprized of what had happened by the Jivaros, made their appearance, and seeing that we were determined to go, offered to accompany us and act as our body-guard. We willingly accepted their kind proposal and without further delay set out together.

A Nocturnal Attack—Christian Death of the Brujo.

On arriving at Ramon's dwelling we found traces of the Jivaros' nocturnal visit outside; strewn about on the ground were the remains of the firebrands they had made use of to set fire to the house. For this purpose, as is their custom, they previously prepare several stakes pointed at one end and with a bundle of dry leaves at the other, forming altogether a large arrow. The leaves attached to this instrument are set fire to and it is then thrown on the roof of the hut. The Jivaros had thrown several of these burning missiles against Ramon's hut, but the inmates had successfully managed to extinguish the flaming brands.

Entering the *tambo* we found poor Ramon lying on a bed of wicker-work of cane, restless and agitated by a burning fever: the effects of fear and of passion at being unable to revenge himself at once, rather than the effects of his wounds which were few and not at all serious. In another part of the hut the medicine-man Andrés was lying in a pool of blood and covered with wounds, through one of which could be seen his lungs. At the sight of us, he made an effort to raise himself to a sitting posture, but his strength failed him and he fell back

exhausted. When Father Mattana approached him and took his hand, he faintly asked: "What is your opinion of my condition? How long have I still to live?" Having answered these questions and seeing that the poor man's end was near, the minister

An Agreeable Surprise—The Mission threatened by the Indians.

His relations, much to our surprise, asked us to give the body Christian burial. Our astonishment was really great since we were



The assembly comes forward in act of veneration and forms a ring around the Shanza.

of God spoke to him of the goodness of the Creator and His love for men and concluded by asking him if he would be baptised. The dying man giving his consent, Baptism was forthwith administered. A few minutes later the poor Jivaro breathed his last without having given utterance to a murmur or word of revenge against his enemies.

aware of the contrary usages of the Jivaros and their great prejudice against such a sepulture.

No sooner was the unfortunate Andrés dead than his mother and the partisans of Ramon present at that sad sight, began to weep and utter bitter cries of vengeance; they would have set out, there and then, to

revenge themselves but for Father Mattana and the rest of us, who successfully managed to dissuade them from their savage purpose. Having thus calmed that turbulent crowd we returned home.

The news of our visit to the house of Ramon soon reached the ears of Naranza and his partisans, who, fearing that we were determined to have recourse to the Civil Authorities to punish the assassins of the poor *brujo*, became hostile, and soon reports were circulated that they had decided to attack the Mission House.

We at once took steps to protect our habitation and guard against a surprise—we ourselves doing duty as sentinels by turns for several nights, there being not the slightest danger of an attack by day, for the Jivaros are a treacherous people and know no open mode of warfare, almost always availing themselves of the darkness of night to do battle. It was precisely in this manner that they attacked the house of Ramon, but as it was strongly built and resisted all their efforts to force an entrance, they bribed one of Ramon's friends, who, at the moment agreed upon, opened the door to them. Once within the dwelling they were masters of the situation and finding there Ramon and Andrés laid violent hands upon them and then took to flight.

The Indians at the Mission House.

One morning the chief Naranza and his followers, all well-armed, boldly presented themselves at the Mission House to see if we really had the intention of putting the soldiers on their track. "Why," they said, "have you called out the soldiers? Have we, perhaps, killed white men? Had we done so then you were right in calling out the soldiers. But, no, we have not injured the Christians, but chastised the wicked Jivaros. And do you not build prisons and maintain soldiers to punish wicked Christians? Shall we not then punish wicked Jivaros?"

We warmly reproached them for their cruelty and barbarity towards members of their own tribe. They listened to our reproaches in silence, but were not convinced of having done wrong. On the contrary they began to narrate one by one the many cruelties of Ramon to justify what they had done. We, however, gave them to understand that if they did not lay down their arms, or if they dared to commit such barbarities in the future, we would certainly

call in the soldiers to bind them and conduct them to the mountains. They promised to cease all hostilities and do whatever we asked, on condition that the soldiers be not called in, a condition we agreed to.

Poor Unhappy Jivaros!

At the termination of that interview the savages immediately retired. We afterwards learnt that they did not return to their habitations, but wandered about the forest fearing an attack from Ramon and his partisans.

Poor unhappy wretches! Thus they pass their lives in continual fear and dread, without enjoying a moment's peace. And notwithstanding all this, they are loath to abandon such a miserable and unhappy existence for a calm and peaceful life: the portion of the followers of the true Faith!

They are beginning, however, to understand how greatly superior is a civilized and Christian life to a savage one. The Indian chief Ramon and his brother Nuninga, having decided to pass the remainder of their days among the Christian inhabitants, came to us and begged us to give them a plot of land to cultivate and build a house thereon. Ramon's son, moreover, and two or three Jivaro children presented themselves to us and asked us to cut their long hair, *since they desired to live always with the Missionaries!* . . .

The Tomb of the Jivaros.

But this move towards the Missionaries began a short time before. One day, a Jivaro chief of Gualaquiza made his appearance at the Mission House and desired to know the reason why we did not go and collect the bones of his brother, who died some five years ago, and bury them in the cemetery, since he had been baptised a few hours before dying by a Christian of those parts. This request excited our wonder and astonishment for the Jivaros have an instinctive horror of allowing their dead to be buried in consecrated ground and by Christians. Father Mattana at once consented to give the remains Christian burial, and, on the following morning, he sent me to wait on the Jivaro who was to show me where the remains of his brother were to be found.

The Jivaros do not bury their dead under ground, but in a small square hut built, as a rule, in a corner of the garden surrounding their dwelling. This hut consists of a

close paling of branches with a roof made of bamboo canes and covered with large leaves carefully interlaced. It measures some six feet in length and breadth and about four and a half feet in height. On a chair in the middle of this chamber the deceased is placed, gorgeously dressed in feathers and adorned with his most beautiful ornaments. Both the body and chair are then tightly enclosed within a palisade of a tubular shape. The empty spaces within this kind of tube are filled with leaves, whilst a wooden disc, with a large stone above, serves as a lid. Between the walls of the chamber and this monument, a large quantity of yams, plain-tree nuts, flesh-meat, etc. is placed, and several calabashes of *chicha* and other narcotic liquors are appended to the sides of the hut for the use of the deceased.

The Remains of Huambachi — The First Christian Burial among the Jivaros.

It was precisely to a tomb of this description that my guide conducted me. I soon made an opening in one of the sides of the hut with a good axe, and on entering found several pitchers of *chicha* hanging about. I immediately set to work to break open the wooden case that enclose the remains of the deceased, and in a few moments came across the skeleton of the chief Huambachi, in a sitting posture, and with a few shreds of his garments still adhering to his bones. A swarm of ants literally covered the skeleton from head to foot. These insects had contributed to destroy the corpse. I carefully collected the bones of the deceased chief and carried them to the Church of the Mission. Father Mattana having made sure of the Christian death of Huambachi, celebrated a solemn funeral Mass in suffrage of the deceased's soul on the following day. Many Jivaros were present at the Mass and also accompanied the mortal remains in procession to the cemetery.

This was the first solemn ecclesiastical funeral among the Jivaros at Gualaquiza, and was a means of our gaining the confidence of the chief Ramon and his followers. Since then they came more frequently to visit us and entrusted to our care several of their children to be educated and instructed in the Christian Faith.

The Missionaries' Trials.

Both this and the calm that followed the war among the savages, gave us hopes of

being able to quickly civilize these unhappy creatures, when news reached us that small-pox had broken out in the neighbourhood. Now the Jivaros stand in just fear of this and similar diseases, for neither knowing how, nor being able to treat those labouring under this epidemic, they abandon them to a cruel death. The first attacked by this disease was a wealthy proprietor of the neighbourhood. This sufficed to provoke the anger of the savages against the whites, and cause them to abandon us. If the terrible epidemic were to spread, God only knows how long the Mission will be abandoned. Towards the end of the year, as though to add to our misery, the Mission House was destroyed by fire.

Our position could not, certainly, be more hopeless and despairing! Yet, although without a roof, without food, without means, and in the midst of savages up in arms against each other, we had not the heart to abandon the field confided to us by Divine Providence. Seeing our helplessness one of our kind benefactors, Mr. William Vega, took us under his hospitable roof and treated us with exquisite kindness. We firmly hope in God and in charitable persons to come to our aid and help us to rebuild our house and workshops, and recover again the poor children of the forest who are just beginning to taste the sweetness of a pure and Christian life.

GIACINTO PANCHERI.



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

Thanksgiving.—Please accept the enclosed offering (one dollar) which we pro-

mised in honour of Our Lady Help of Christians, in thanksgiving for a temporal favour.

SISTERS OF CHARITY,
Corning (U. S. of America).

April, 11th, 1896.

* * *

From Death's Door.—My grateful thanks are due to Our Lady Help of Christians for the restoration to health of my wife who, a short time ago, was reduced to death's door. Seeing that she received no relief from the medical art, I had recourse to Our Blessed Lady and I soon had the joy of seeing my wife recover.

DR. PEIXOTO FORTUNA,
Rio de Janeiro (Brazil).

* * *

Don Bosco's Madonna—My little Annie was very ill with diphtheria. In my anguish I turned to the Madonna of Don Bosco. I implored her to intercede with the Sacred Heart for my child's recovery. She is now quite well again, thanks to the Sacred Heart of Jesus and to Mary Help of Christians who deigned to hear me in my affliction.

Enclosed you will find an offering of 20 marks for your Society. May Don Bosco's Madonna ever intercede for my whole family.

TERESA SCHLICTE.
Biberach (Wurtemberg).

* * *

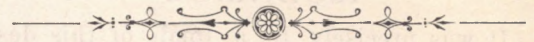
Mary Health of the Sick.—The Superioress of the Teresian Sisters makes an offering of five francs in thanksgiving to the Virgin Most Holy, Help of Christians, for obtaining the cure of a little girl who was being educated at their school. The poor child, who is called Margaret Musso, was suffering from a severe attack in the lungs which was complicated by other diseases. The doctors had given up all hope of saving her from the hands of approaching death, taking into consideration her constitution, the seriousness of the attack and her weakness as a child. After she had received the last Sacraments, the good Sisters, fearing from day to day that the poor little one would pass into eternity, and leave her parents in grief and desolation, recommending her to Mary Most Holy, Help of Christians. And the Blessed Virgin deigned to show her power, since, after a few days, the little girl began to get better

and better until she was perfectly well again. In thanking Our Lady Help of Christians for so singular a grace, the Superioress asks that it may be made public.

REV. ANTHONY BRUNO, *Mondovi.*

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

Rev. Joseph Zago, Buenos Ayres (S. America); Erminia Scavina, Cravanzana; Margaret Massello, Torre Pellice; Rev. Charles Mina, Savigliano; Mary Cavallero, Vesime; Emma Besson, Verrés; Louisa Pezza, Pavignano; Rev. Francis Cotta-Ramusino, Mortara; Dominica Pensotti; Catherine N., Carmagnola; Mrs. Pinaglia, Domodossola; V. Rev. Canon Francis Falcon, Conversano; Peter Frassà, Moncrivello; F. Berton, Zubiena; Rev. Antony Pondrucco, C.C., Avigliana; John Bertone, Romano Canavese; Clothilde Marchisio, Piovà; Silvia Piazza, Monte di Malo; Bernard Musso, La Ciotat (France).



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XIII. (*Continued.*)

In truth Margaret Bosco, in abandoning her home, made a great sacrifice; since she was mistress there in everything, loved by all, looked upon by great and small as a queen, and in her condition there was nothing wanting to make her happy. No less painful was the sacrifice on the part of the members of the family who were in great grief when they knew that she was going away. But in that home reigned the holy fear of God; and, therefore, when they thought of the end for which she was leaving them, they became resigned and said nothing.

The end which this mother had in view was indeed a truly noble and generous one. She was going to live with her son, not indeed to lead an easier and more pleasant life, but to share with him toils and hardships in the service of a hundred or more poor and neglected boys; she was going there, not indeed attracted by selfish motives of temporal gain, but through the love of God and of souls, since she knew that the part of the sacred ministry undertaken by Don Bosco, far from bringing him wealth or fortune, obliged him instead to spend all

his own means, and afterwards to seek alms. However, she was not at all dismayed by this reflection; nay, admiring as she did her son's courage and zeal, she felt herself so much the more urged to become his companion and imitator, even to death. Happy are those priests who have mothers of such virtue.

In the meantime what with sending to Turin some few provisions of vegetables, grain and corn, and with setting household affairs in order, the 3rd of November had come, the day fixed on for their departure.

When the news became known in the neighbourhood, a scene most unexpected by Don Bosco took place. I mentioned before, that during the time of his convalescence at Becchi, following that irresistible bent of his, he had gathered a number of boys round him from the farms, and thus commenced an Oratory.

Won by his sweet and attractive manners, the boys already loved him so much, that all during the week they did nothing but sigh for the Sunday in order to be with him again. The parents, and especially the mothers, upon seeing how well their children were treated, educated and instructed, were so pleased at it that they wished the good priest would never leave them again, so that he might carry on this work of charity. But, when, instead of this, they came to know that he was getting ready to leave them altogether, and with his mother too, they went to his house, and with all the eloquence that their hearts could give to their tongues, they did their very best to persuade him to remain.

—“If there has been any expense, we are ready to pay,” said they.

—“If I cannot give money,” said one, “I will make up for it with clothes.”

—“I will give you eggs and hens,”—promised another.

—“Don't be afraid,”—added others too, in their turn—“don't be afraid, we will not let you want anything; we will bring you wheat, maize, anything we have; only stay here and don't deprive us and our children of so much good.”

Then, seeing how useless were all their prayers and entreaties, some of these good women and their children began to weep right out, disturbing not a little Don Bosco's serenity.

Margaret Bosco's little ones, too, cried very much when they saw her on the point of leaving them; but the courageous woman,

consoling them with the hope of seeing them again soon, untwined their arms from around her, and in company with her son, set out on the way to Turin. Don Bosco was carrying with him his breviary, a missal and some manuscripts; his mother had a basket with a few indispensable articles inside. They journeyed on in a truly apostolic style, on foot, talking of God and holy things. When they reached the town of Chieri, they stopped a little at the house of the lawyer Vallimberti, whose family was intimately connected with the Bosco's. After refreshing themselves they set out again, and arrived in the evening at Turin.

When they reached the so-called Rondo, at a short distance from their new dwelling, a fortunate event occurred, which deserves to be recorded.

They came across Father John Vola, a zealous priest of Turin, already mentioned in these pages, who had often been to the Oratory to help Don Bosco.

After hearty congratulations on the recovery of his health, he came to the question:—

—“And where are you going to live now?”

—“My mother is here”—said Don Bosco in answer,—“and I am going to live in Pinardi's house near the Oratory.”

—“But without employment or salary, how are you going to live in this city?”

—“You are asking me a question which I cannot answer just now: in any case we place ourselves in God's hands, and I hope He will not fail to come to our help.”

—“Well, I admire you,”—said the good priest—“and I commend you: I am sorry I have no money with me; but take this now,”—and thus speaking he pulled out his watch and gave it to him.

Don Bosco thanked him, and turning to his mother said:—

—“See here a beautiful proof that divine Providence will think of us. Let us go on therefore with perfect confidence.”

Going down the streets a few steps further they found themselves at their new dwelling. It consisted of two little rooms for sleeping, one of which however had to do duty as a kitchen. The furniture consisted of two little beds, two benches, two chairs, a box, a table, a small pot, a saucepan with some dishes, and for the first night I might add a watch, too, but this was sold next-day. Thus we may see that poverty reigned there supreme.

This want and squalor which would have

made anybody else grumble and lose heart, only made Don Bosco and his mother rejoice; the latter turned to him and said with a smile:—

“At home I had to be about, tidying things, arranging everything and giving orders from early morning; but as far I can see, here I shall be much more at peace and with fewer cares by far.” Then out of sheer good humour and content she began to sing.

But to tell the truth their position was a very critical one. As Don Bosco was no longer attached to the Institution belonging to the Marchioness Barolo, he received no stipend, and there was nothing but expenses. They wanted the very means of subsistence; they needed money for the rent; very often they had to provide food and clothing for poor boys who were suffering from hunger and cold. Indeed many children came to the door every day asking for bread, shoes, clothes, shirts, without which they could not go to work, and whom the good Margaret could not find it in her heart to send away without some help. For this reason, at the end of a few weeks, they had already got to the end of the small stock of provisions that had come from Becchi, and had given away all the articles of clothing and linen that they had brought with them. How then were they to manage for the future?

Although they had placed their confidence in the store-house and treasures of divine Providence, they did not, however, desist from doing all they could, so as not to oblige it work miracles for them too soon. Therefore, Don Bosco took measures to sell and actually did sell some pieces of land and a vineyard which belonged to him. Even this was not enough, so his mother had her bridal trousseau sent to her. Up till then she had jealously kept it intact, silk dress, ring, earrings and necklace. When it came, she sold a part of it, and employed the rest in making sacred vestments for the Chapel of the Oratory, which was very poor.

Although the good woman was detached from the things of this world, nevertheless the despoiling herself of these precious memorials cost her no little pain. Once when she was speaking of it I heard her say:—“When I saw these objects in my hand for the last time, which I was about to sell or dispose of, I felt somewhat disturbed by sadness; but I no sooner saw this than I said:—‘Be off with you; what

better lot could fall to you than that of feeding and clothing poor children, or of honouring our heavenly Spouse in the Church.’ After this act, I felt so happy that if I had a hundred trousseaux besides, I would have deprived myself of them without any complaint.”

With this and other help like it, Don Bosco was able to rent from Pinardi three other rooms close by, which were of great service to the Oratory. The first to profit by them were the festive and night schools. In the beginning, through want of space, one of these classes was held in the kitchen and another in Don Bosco’s room; there was one in the sacristy, another in the choir, and several others in the Chapel itself. We need not say that these places were little suited to their purpose, but nothing else could be done at the time. When Don Bosco had more rooms, he soon had different classes; these, too, he divided and subdivided according to the greater or less knowledge of the boys. There instruction was imparted to them with more order and with greater profit. A larger number of pupils came; in summer they even went up to three hundred at a single attendance. In this way the most consoling results were obtained.

(To be continued.)



NOTES TO THE READER.

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

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

The Very Rev. MICHAEL RUA.

Salesian Oratory, — Turin, Italy.

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WHAT IS THE SALESIAN SOCIETY?



The Salesian Society of Turin is a Congregation of Priests and Lay Brothers founded by Don Bosco for the care and education of destitute children in all parts of the world, and the propagation of the Gospel among heathen nations.

Its Colleges and Industrial Schools are established in almost every country of Europe, in Algeria, Palestine, Mexico, and all over the vast Continent of South America.

Its Missionary Priests are to be found preaching the Gospel in all those countries, especially in Patagonia, Tierra del Fuego, and the unreclaimed portions of the American Republics.

The whole Institution depends for its support upon the Alms of the Charitable.

In connection with the Salesian Congregation is the

ASSOCIATION OF SALESIAN CO-OPERATORS, a canonically-erected Society, also founded by Don Bosco to help in maintaining and furthering the Salesian Institutes and Missions.

It is copiously enriched with spiritual favours and Indulgences, including all the graces and privileges granted by the Holy See to the Franciscan Tertiaries. Members, moreover, participate: (1) In the merits of the Missionaries in all their good works, labours, and sufferings; (2) In the fruits of the Masses offered for Co-operators; (3) In the prayers for Benefactors—living and dead—which are daily recited by hundreds of thousands of children in all the Houses of the Salesian Congregation—for “The lips of many shall bless him that is liberal of his bread” (Eccl. xxxi, 28).

The conditions of Membership are very simple:

- (a) *To profess the Catholic Religion, and be, at least, 16 years of age.*
- (b) *Be inscribed on the Register of the Association, kept at the Salesian Oratory, Turin.*
- (c) *Recite daily a Pater and Ave in honour of St. Francis of Sales, for the intention of the Sovereign Pontiff; and lead a practical Christian life.*

Persons desiring to become Members of our Association are respectfully solicited to send their name and address to the Very Rev. M. Rua, Salesian Oratory, Turin, who will attend to their request with great pleasure.