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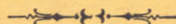


SALESIAN BULLETIN

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THE CHARITABLE ASSOCIATION OF THE SACRED HEART OF JESUS.



ADVANTAGES OF MEMBERSHIP.

- 1.—During the erection of the magnificent Temple, recently consecrated to the Sacred Heart of Jesus, at the Castro Pretorio in Rome, it was established that, as soon as the grand edifice were finished, the Rosary of the Blessed Virgin and other prayers should be daily recited therein, and holy Mass offered on Fridays for all Contributors to the Building Fund of this International Monument of devotion to the Sacred Heart. In order to augment these spiritual advantages and admit to their enjoyment a greater number of the faithful, the Charitable Association of the Sacred Heart of Jesus has been established in the above named church; whereby all the members participate in the fruit of six Masses daily, in perpetuity, offered for the intentions of those who are inscribed in the books of the Association and have given an alms of One Shilling once for ever towards the Oratory of the Sacred Heart of Jesus.
- 2.—Two of these daily Masses will be celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that Don Bosco's venerable name is associated with the two last-mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.
- 3.—Besides the six daily Masses all MEMBERS, both living and dead, participate in the fruits attached to:
 - (a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament, which takes place every day in this church;
 - (b) The devotions performed by the little boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;
 - (c) All the Services, Novenas, Feasts and Solemnities whatsoever, that are celebrated in the aforesaid church;
 - (d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in France, in Spain, in England, in Austria, in Switzerland, in America, in Asia, in Africa,—in a word, wherever they are established or may be called by Divine Providence.
- 4.—Participation in the holy Masses will commence on the day after the alms have come to hand, all the other spiritual advantages are enjoyed from the moment of inscription.
- 5.—The contributor, we repeat, of one shilling given once for all, is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention *in every circumstance* according to his particular wants or desires.
- 6.—Inscriptions may also be made in favour of departed friends, of children, and of any class whatsoever of persons, even without their knowledge or consent.
- 7.—Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling, thereby multiplying the inscriptions as often as they please.
- 8.—The offerings thus collected are destined for the maintenance of the boys of the Hospice or Oratory founded by Don Bosco on the grounds annexed to the Church of the Sacred Heart of Jesus. The Salesians are in duty bound to fulfil all the obligations of the Charitable Association as above described.
- 9.—The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.
- 10.—There are two centres for enrolment, one in Rome, the other in Turin. Address: The Rev. Rector, Ospizio del Sacro Cuore di Gesù, 42, Via Porta S. Lorenzo, Rome; or, The V. Rev. Michael Rua, Salesian Oratory, Turin, Italy.

Approbation.

We approve the "Charitable Association" and we wish it the greatest concourse of the faithful.
Given at Rome, etc., June 27, 1888.

✠ L. M. PARROCCI, Card. Vic.

The Papal Blessing.

The Holy Father has deigned to accord the blessing asked for the Charitable Association of the Sacred Heart.

Given from the Vatican, June 30th, 1888.

ANGELO RINALDI, Chaplain, Sec.

N.B.—A chromo-lithographic reduction of the classic painting, placed above the High Altar in the Church of the Sacred Heart (Rome), will be sent as a "Certificate of Inscription" to the Pious Association for every offering received.

On application full particulars will be given at the Salesian Oratory, Turin, Italy.


THE

SALESIAN BULLETIN

Whosoever shall receive one such little child in my name receiveth me.
(MATT. XVIII, 5.)

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

A tender love of our fellow-creatures is one of the great and excellent gifts that Divine Goodness grants to man.
(St. FRANCIS de Sales.)



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

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

DA MIHI ANIMAS CÆTERA TOLLE

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MAMMA MARGARET.

MARGARET Occhiena, Don Bosco's mother, or as the children of the Oratory delighted to call her, Mamma Margaret, was the daughter of a simple peasant, Melchior Occhiena and his wife Domenica Bossone. She was born on April 1, 1788, at Capriglio d'Asti in Piedmont. Brought up entirely at home, in the simplicity of rural life, under the fostering care of her loving and pious parents, Margaret grew up a very model of virtue and innocence.

The years of her youth glided by pleasantly and tranquilly and she had reached mature womanhood, before she became the wife of Francis Bosco, a young man of unblem-

ished character who had been won by her gentle and amiable manners. God blessed that union and filled both Francis and Margaret with joy by the birth of two children: the eldest Joseph and the youngest John.

Content with their lot in life the hard-working Francis and Margaret industriously employed themselves in their daily duties, the former by cultivating his small property, the latter by alternately attending to her domestic affairs and assisting her husband. They were poor, it is true; but with poverty there reigned in that little household the fear of God. Five years thus passed by. Margaret was indeed happy, for she had found a husband after her own heart. But her happiness was short-lived. When her son John was only two years old Francis died. His death was a great blow for

Margaret, more so, since this was the first real affliction that crossed her path in life. He had been a kind and affectionate husband, and up to his death his sturdy arm had provided for his wife and children. Margaret in a moment found herself alone, with her two helpless children and Francis's aged mother to support. The future seemed dark, indeed; for even the little that had been put by for a rainy day had been almost entirely absorbed during her husband's illness. The helpless condition, however, of her children and of Francis's aged mother, instead of causing this heroic woman to lose heart, stimulated her to exertion and called forth all the energies of her sex. We can well imagine the almost insurmountable difficulties to be overcome that would have discouraged the most resolute, but Margaret bravely struggled on and most successfully fulfilled her arduous task.

It must not be supposed that her many duties caused her to lose sight of or neglect the Christian education of her children. The mother is the soul of the family; it is she especially who moulds the child's heart and forms his character; on her depends the well-being of the family not only, but also of society at large. Mamma Margaret knew all this, for she was a true mother. She lived only for her children, whom she regarded as a sacred charge entrusted to her by heaven. Hence she devoted herself with indefatigable attention and care to their Christian education. Never was an opportunity lost by her to impress upon their tender minds the bounty of God, and the love of virtue; in fact, nothing escaped her attention, and she was continually drawing a moral from almost every incident.

The writer hardly knows whether it would be worth while particularizing two occasions. The house was guarded by a large dog, much prized by the children, which Margaret brought from her old home. But hearing her parents express a wish for the dog, she gave him back: however, he reappeared at the house, entering with head and tail lowered, as if doubting of his welcome, and not receiving the accustomed caress, retired sadly to a corner. A few days later, Margaret's parents came to fetch the dog,

who quietly submitted to be led away, but when liberated again found the way back. One of the boys ran towards him with a raised stick; instead of retreating, the brute crouched, throwing himself down, paws in the air—an attitude expressive of accepting chastisement provided he might stay. This mute, eloquent appeal touched the boys to the heart. "What patience, submission, and affection towards his masters, to whom he is merely indebted for some morsels of bread," Margaret said. "Ah! that we were even half so faithfully attached to God, to Whom we owe everything; not only this world's goods, but a soul created to His image, to live for ever in His kingdom. Let us then learn from this poor dog, gratitude towards our Creator."

Another time her son Joseph caught a young owl, to whose rearing he was devoted. One day he brought a basket of tempting cherries from the garden, and offered one to his pet who greedily eat it—the stone, too, then opened its beak and extended its neck with a cry for a second; it was given, but the bird was insatiable. Joseph impatiently held out the basket with, "Here, take as many as you like; let us try which will tire sooner." The owl voraciously swallowed so many cherries that it was choked. The child carried his dead pet to Margaret, who exclaimed: "The end of gourmands! Nothing hastens death more than gluttony and intemperance."

But if Mamma Margaret was ever ready to impress upon her children's minds the love of virtue, she was not less careful to protect them from evil influence. In the winter evenings neighbours assembled in her barn to chat and exchange news, as was the custom in mountainous districts; women knitted, men quietly occupied themselves, and young people amused one another. One evening two youths passed some questionable remarks. Margaret asked if they had nothing better to say; one insolently answered, "Surely we may amuse ourselves?" "Certainly, but not at the expense of propriety." "Bah! Mother Bosco, you are scrupulous, others speak as we do." "Well, if others commit suicide, will that do you any good? If you go to hell, will you find any comfort in being in a crowd?"

The young libertines laughed at the mention of "hell," and began a bad song, in a loud, affected voice. Margaret rose; "Go; leave my house; go away." As they did not instantly obey, she sent one of her sons for some members of their families; the mother of one and brother of the other soon arrived; first there was a commotion, but finally they had to go. Margaret never allowed them to spend another evening at her house.

One Sunday morning whilst on her way to Mass accompanied by her two children, she met with a miserable wretch who was cursing and swearing. Drawing the two boys closer to her, she exclaimed: "My dear children, you well know the great love I bear you, yet I would rather see you dead at my feet than that you should imitate that unhappy man's example."

One of Margaret's favourite virtues was charity. This is worthy of remark when we note her own poverty; yet, never were her means too limited when it was a question of relieving the distressed; and often, she even deprived herself of the very necessities of life to come to their relief.

What wonder then that Don Bosco, under the judicious training of this noble woman and with her virtuous example before his eyes, should imbibe that faith, piety and charity that so distinguished him in after life!

(Conclusion in our next)



TURIN.

THE FEAST OF OUR LADY HELP OF CHRISTIANS.

As usual the solemnity of Our Lady Help of Christians was kept with great pomp and splendour in her sanctuary at Turin. During the entire month preceding the feast a sermon was preached at the morning and evening services, which were thickly attended. In the afternoon of the 23rd of May, the Vigil of the Solemnity, the annual Salesian Conference was held. Some time before the hour announced, the Church was densely thronged, a sure sign that our Co-operators continue to take a deep and lively interest in Don Bosco's work

of regeneration. At half past three o'clock, our Superior-General, Don Rua, ascended the pulpit and spoke of the undertakings that have been successfully accomplished by the Salesian Society during the past few months through the intercession of Mary Help of Christians and the valid co-operation of our many benefactors.

Sunday the 24th, feast of Our Lady Help of Christians, and the following day, were, indeed, days of devotion and fervour. From the first hours of morning until late in the evening the Church was continually filled with the faithful. Small bands of pilgrims, not only from several parts of Italy, but also from France, Switzerland, Austria and Germany, united together in that temple at the foot of Our Lady's Altar, to adore the Lord of Hosts and invoke the intercession of His Blessed Mother. It was a touching sight to see the thousands upon thousands who approached the Sacraments of Penance and Holy Communion. From early morn until past midday the Confessionals were crowded, and there was a continual flow of the faithful to the altar rails to receive Holy Communion.

At 10:30 o'clock Solemn High Mass was celebrated by the Right Rev. Mgr. Querio, at which the Right Rev. Dr. Bertagna, Bishop of Capernaum, pontifically assisted. Gounod's grand *Messe du Sacré Cœur* was finely rendered by the Oratory choir, upwards of three hundred voices, under the masterly direction of M. Dogliani, the organ accompaniment being very ably played by the Rev. Father Pagella.

In the evening the following music was rendered by the same choir at the Solemn Vespers: *Dixit* (Mozart); *Laudate Pueri* (Mendelssohn); *Laetatus sum* (Amadei); *Nisi Dominus* (Vecchiotti); *Lauda Jerusalem* by Mgr. Cagliari; hymn, *Saepe dum Christi* (Palestrina); *Magnificat* (Sillas). After Vespers the Right Rev. Mgr. Querio delivered a beautiful panegyric of Our Lady Help of Christians. His Lordship the Bishop of Capernaum then imparted Benediction of the Most Blessed Sacrament.

The solemn services were continued on Monday, when Pontifical High Mass was celebrated by the Bishop of Capernaum, the congregation being quite as numerous as on the previous day. In the evening the solemnity was brought to a close by the Benediction of the Most Blessed Sacrament, which was given by his Grace the Archbishop of Turin.



IN January last, his Lordship Monsignor Cagliero, Vicar-Apostolic of Patagonia, set out from Buenos Ayres with a small band of Missionaries to establish some permanent Mission Houses among the Indians of Central Patagonia.

HIS LORDSHIP MONSIGNOR COSTAMAGNA, Vicar-Apostolic of Mendez and Gualaquiza, left Buenos Ayres for Bolivia, on the 13th of January last, with three priests, three clerics and eight foremen to open the first Salesian Houses at Sucre and La Paz in that Republic.

THE REV. LOUIS MORANDI, Director of the Central Meteorological Observatory at the Salesian College of Villa Colon, Uruguay and Señor E. Legrand, a distinguished astronomer, left Uruguay a short time ago for Buenos Ayres. They have undertaken this journey in order to determine the exact astronomical position of the Meteorological Observatory that is soon to be inaugurated at the Salesian College of Arts and Trades in Almagro.

A new Salesian House was opened in January last at Bejar in the diocese of Placencia, Spain. The venerated Bishop of Placencia, Monsignor Casas y Santo, gave the sons of Don Bosco a most cordial welcome. A few day later, on the Feast of St. Francis de Sales, a Festive Oratory adjoining the new House, was opened. The generous donor of the site is Mme. Feliciana Esteban Rodríguez, who has our grateful thanks and prayers for her generosity.

FATHER GAVOTTO, in a Missionary journey, extending over a year, among the Indians of the Cordilleras of Chili, visited Norquin, Tucuman, Nereco, Arileo, Collanto, Mallin, Xuyunganco, Barranca, Bataranquil, Trin-calmalal, Los Menucos and Chocaymelchue. The fruit that blessed his apostolic labours among the wandering Indian tribes of Patagonia may be summed up as follows: 1150

Confessions, 1100 Communions, 100 Baptisms and 4 marriages.

IN view of the important medical services rendered by the Salesian Missionary, Father Evasius Garrone, in the Territory of Rio Negro, Patagonia, the National Council of Health of the Argentine Republic granted him, at the beginning of the year, a special commission to practise medicine. Thus the Hospital erected by the Salesian Fathers in Viedma has its own certified doctor, who, as he is also a priest, can cure at the same time the diseases of both body and soul of all who have the good fortune to come under his care.

ON Sunday May 24, the double Feast of Pentecost and Our Lady Help of Christians was kept most solemnly by the Salesians attached to the Church of the Sacred Heart at West Battersea, London. The Altar of the Blessed Virgin was most beautifully decorated as was also the High Altar. Solemn High Mass was celebrated by the Superior, the Very Rev. C. B. Macey. Haydn's 16th Mass was admirably sung by the choir, but it is only fair to state that a great deal is due to Mr. T. A. Barrett, who kindly volunteered his services as Organist. In the evening, Vespers, Procession in honour of the Blessed Virgin and Solemn Benediction brought this beautiful feast to a close.

ABOUT two years ago, his Lordship Monsignor Rossi, Bishop of Pinerolo, who was then parish priest of Castelnuevo d'Asti, where Don Bosco was born, initiated a subscription for a modest monument to our venerated Founder. The subscription has been lately closed; and in January last a special Committee was appointed at Castelnuevo d'Asti for the purpose of selecting one of the twenty-four designs of the monument presented by some distinguished sculptors of Rome, Milan, Palermo, Florence and Turin. After a long and conscientious examination of the different designs that of M. Stuardi, a young and brilliant student of the Royal Albert Academy of Turin, was chosen.

The monument is to be about twenty feet high: ten feet the pedestal in granite, and ten feet the group in Carrara marble representing Don Bosco with a European child on his right, and a little Patagonian on his left. The monument is to be finished for the Autumn of 1897.



BRAZIL.

LETTER OF MONSIGNOR LASAGNA.

FIRST VISIT TO MATTO GROSSO.

(Conclusion.)

FROM CORUMBA TO CONCEPTION.

THE following morning we embarked on board the *Ladario*, a large and commodious Brazilian steamer; she weighed anchor at 11 o'clock in the morning and started for Paraguay. This time the boat touched, during the day, at some places which we had passed in the night, on our voyage up, and so we were able to see new places and new things. I saw here and there groups of Indians on the banks, with oars or arrows in their hands. Most of them belonged to the Chamacocos tribe and had been already partially civilised. Wherever there is any Christian family occupied in raising cattle, they go there from all parts to help, and in exchange for long and heavy work receive biscuit bread, fish-hooks, or some trifle worth nothing, and the women a linen cloth to wrap round their bodies.

On the third day while the boat was stopping to take in some cattle to be used on the way as fresh meat, I went on shore to visit the owners of the factory and the poor Indians. The latter were displaying for sale some fans woven out of palm leaves. I bought one so as to have an opportunity of speaking to them, and I gave them medals and other objects; but I could not understand them as they spoke a barbarous jargon. These Indians are very unfortunate, and no less so are the Christians who venture to live on the banks of this river at such a great distance as is that of Corumbà from Conception in Paraguay, for there is no priest here, no Missionary. And yet one passes by the fortresses of *Ladario*, *Coimbra*, *Olimpo*, *Bahia Negra*, so many factories where there are Christians

and so many settlements of savages. Poor souls! Is it to be wondered at that men become brutalised in such places?

THE WELCOME TO CONCEPTION.

It was on Friday, July 20th, that the steamer stopped in front of Conception. We took our leave of the captain and our fellow-travellers and went on shore in the boat of the Governor of the port. Several gentlemen gave us a kind welcome, and I was accompanied to the house of a certain Mr. Ildefonso Fernandez. He is a native of Uruguay, the wealthy owner of very extensive lands and large herds of cattle. He had arrived the day before with his wife and little son from the factory; they overwhelmed us with their kind attention. I had indeed need of it since my rheumatic pains had been increasing so that I had been having bad nights, and in the day I could scarcely move my limbs.

I remained there nearly three days, literally beset by crowds to whom morning and evening I administered Confirmation and the Word of God. This city is kept in communication with the capital by means of a steamer which goes there once a week. Hence if I had missed the Sunday boat, I should have had to stay there another whole week. I, therefore, gave up all thoughts of visiting the Chaco, preferring to leave on the Sunday for reasons which I will give later on.

THE MOST PEACEABLE INDIANS OF THE CHACO — THE CACIQUE GUAZU.

Between the city and the Chaco there stretches a long island, so long that it takes a boat with good rowers at least three hours to reach it. In spite of this, numbers of Indians go there every day, beggars for the most part, although some trade in skins. They belong to the tribe of the *Lenguas*, the most peaceable in the Chaco. They are serviceable and have a good disposition, and, as I am told, are very little given to stealing. They go into houses, penetrating as far as the court-yard, on business, but they never steal anything, although they beg until they become a perfect nuisance. At sunset, the soldiers drive them across the river.

On the second day I received the *Cacique Guazu*, the chief of the savages in these parts. He was escorted by four of his Indians who were painted all over their bodies in a most strange way. They had

barely a rag to cover their loins; the rest of their person was entirely naked. If you could have but seen, Father, what a giant this Indian is. Taller than myself by a span or more, he has the physique of a Hercules; upright and with head and shoulders well back, he looked a most formidable warrior. He spoke in broken Spanish, congratulating me on my arrival and inviting me to his tent. He promised me good milk and eggs. He wanted at any cost to take me back with him, and even went so far as to take my arm in his large greasy hands. He had a canoe ready, and his four aides-de-camp assured me that they were such expert swimmers that they could carry me on their shoulders to the opposite bank of the great river.

*THE DISAPPOINTED CHIEF — A BITTER
PANG FOR THE MISSIONARY.*

I made him presents of cigars and money, and sent him away in the most charitable manner; he departed, however, quite sad and with downcast eyes. What were the thoughts of this unhappy child of the forest? Oh! If he could but have read my heart and seen that I was even more sorrowful, more grieved than himself! At that moment I was distracted, on the one hand, by the desire to go to his aid, and on the other I was tortured at seeing myself then, and perhaps for many years to come, unable to help him. I sought some means, made every imaginable calculation, but was not able to come to any practical conclusion. Without personnel, without material means, burdened with crushing debts, which are already overwhelming my Mission, at the sight of so many needs which I could not remedy, I felt myself cast down.

And you must know, Rev. Father, a Protestant Mission, laudably supported by the Bible Society of London, has been already planted here. All tell me that it is helpless, that it has the curse of sterility; but who does not see what a terrible obstacle it is to the Catholic Missionary? Protestants have gone before us, they have placed themselves in the vanguard to sow discord; and we, the messengers of salvation shall arrive late, and besides, who knows when we shall get there? When, oh! when will the day come, for our Missionaries, Sisters of Mary Help of Christians, good Catechists and honest tillers of the soil to advance in these lands, as in those of distant Patagonia, in order to civilise and save this unhappy race?

May God Who knows how to raise up children to Abraham from the very stones, may He Who knows how to soften even hearts of flint, send us as soon as possible good Missionaries and abundant alms in order to carry on this Christian enterprise with advantage, and to conquer for Him these poor children of the forest.

—o—o—o—
PART IV.

THE KAINGUA INDIANS.

On board the *Centaur*, July 31st.

On Sunday July 22nd, I was accompanied by a large number of people down to the river, where I embarked on board the steamer *Pingo* for the Capital of Paraguay. Numbers of canoes full of Lengua Indians skimmed round and round the steam-boat and gazed at me with wistful and dejected looks. I went away, then, but with an ardent longing to return soon to those places and plant some Missions there. So much the more did I feel this desire because I knew that to the east of Conception on the side opposite to the Chaco, there are other tribes of Indians who have even a greater claim to our pity and help than these. They are the Kaingua, commonly known by the name of Caimoa. From the far-off mountains of Amambay and Maracayu many of them have descended to the plains and hill-sides near Conception. They are savages who have preserved traditions of order, morality, and work which place them high above the others. One can plainly see amongst them traces of the Gospel preached to their forefathers by the Jesuits. In fact, whenever a stranger appears they raise on high a rough cross as a sign of peace.

Every evening at sun-set the Cacique assembles his tribe, and with hands uplifted intones a canticle; at break of day this canticle is again repeated. It has been discovered that this canticle is the *Our Father* translated into the ancient Guaranitic tongue, now unknown. The language spoken throughout Paraguay is a broken Guaraní, a dialect which has scarcely any real resemblance to the ancient tongue known to the Jesuit Missionaries.

*THE WHITE MAN'S CRUELTY AND THE
INDIAN'S GENEROSITY.*

The Kaingua are a peaceful race they possess a good heart and a morality of a

really high standard. Here is a proof of it. Argentine Republic. Not content with slou-
It occurred during the war which the blood- ing down and cutting the throats of persons



The Right Rev. Dr. Bogarin.

The Right Rev. Mgr. Lasagna.

(This Photograph was taken on the occasion of the Episcopal Consecration of Mgr. Bogarin.)

thirsty tyrant Lopez carried on, helped by who were suspected, and for the most futile
the allied arms of Brazil, Uruguay and the reasons too, he seized the women and children

and chased them into the wild parts of the country, thus condemning them to die of starvation. In the year 1869 he drove away more than a thousand of them all at once. Bare-footed, poorly clad, goaded on by a brutal band of soldiers, they were made to walk two hundred leagues and more without rest, without food. To crown all they were then left in the dense forests, abandoned to themselves, to die of famine. The poor women satisfied the cravings of hunger for some time with the roots of herbs and with wild fruit, especially with certain very bitter oranges which grow of themselves on the mountains. They slept on the bare ground, exposed to the winds, to torrents of rain and in danger of being torn to pieces by wild beasts. And woe to any one who tried to go back! A number of soldiers lay in ambush to shoot them down without pity. Many fell victims to suffering and starvation, many died of despair, but many, who would believe it? were saved by the savages. The Kaingua on their far-off hills had heard of the sufferings of these unhappy creatures. They came down cautiously from their mountains with venison and good fruit, and took away with them fifty or so at a time, so that the sentinels of the cruel tyrant might not suspect anything. They led them through the forests, and by long, almost endless paths conducted them to a friendly encampment where they were given a good reception, food and tents.

Thus these Kaingua or Caimoa Indians, saved nearly half of them. I have myself spoken frequently and at great length with Miss Bedoja and with the widow of the ex-President Gil, who were among the fortunate ones saved from certain death by the goodness of the savages.

And they assured me that during the two months they spent among the Indians, they had occasion to admire their great charity and modesty and were filled with wonder. Hence it is easy to guess with what eagerness, and in what tones they *begged* me to send them some Salesians to baptise these poor Indians, and thus reward with the treasure of the Faith their great charity.

THE POOR INDIAN'S REQUEST.

Towards evening the steamer *Pingo* cast anchor in front of some small cottages hidden amongst the trees, where she had to take in wood for the engine. I had come up on deck to look at a large group of Indians who were reclining in the shade of

a large tree. The master, who was an Argentine of the province of Cordova, seeing us there, ran up to the ship's steward, a certain Dominic Savio, a Genoese, begging him to intercede with us to baptise a baby six months' old. We went down at once, and Fr. Balzola prepared all that was necessary for the purpose in the saloon. Many persons assembled there, and when all was ready the function began. Meanwhile an Indian came out of the group, a big powerful fellow, without clothes, very dirty, and with an enormous shock of hair. He climbed up the boarding-ladder, and coming up to me, gave me to understand that he and all his people wanted to be Christians and receive baptism. Poor Indian! I knew that he, too, was one of the Caciques of the Lengua tribe, so numerous in the Chaco. I made him understand that he would have to be instructed first and make a good preparation, and that, as I had no time then, I would come back again. My secretary also tried, by means of signs and gesticulations, to teach him a little Catechism, and to communicate to him the idea of God, Who from Heaven governs the world and Who will take care even of them. He seemed to understand, and pleased with the presents which we gave him, he went on shore. There he was at once surrounded by his companions eager to know the result of his visit, and we went away.

THE INDIAN'S GIFT.

Before taking his leave of us, as a mark of his gratitude, this gigantic Indian detached from one of his ears the most beautiful ornament that he had and gave it as a keepsake to Fr. Balzola. And what on earth do you think it was? A piece of wood round and light, six centimetres long and five in diameter, which he wore in a large hole made in the lobe of his ear. How different from the small aperture which women in Europe make for their earrings! This was a frightful rent. However, these poor creatures think it is an ornament, "a thing of beauty and a joy for ever", and they dispute with each other as to who carries the biggest and roughest piece of wood in his poor mangled ears! As for this elegant piece of harness we are going to send it to Turin for the museum at Valsalice.

THE UNFORTUNATE INDIANS — A TERRIBLE REVENGE.

But I should never end, Rev. Father, if I were to give you even a rough description

of the number of savage tribes which have been for ages awaiting the Missionary to raise them up out of their degraded and half-brutalised state. They are of a race so unfortunate, so fallen, so degraded by ignorance and superstition, that many unnatural, civilised people think that the system of assassination and infamy which they carry on against them justifiable. They say that they are not men, that they are not beings of our own species! Oh! if you knew what mistakes, what hateful atrocities are committed in these wild parts of the world!

The expedition of Crevaux in 1882 is well-known. He explored the river Pilcomaio, and ascending its waters traversed the whole Chaco as far as the mountains of Bolivia. He had already gone a great distance when he was horribly butchered in an ambushade by the Tobas Indians, together with all his escort and companions, not one of whom escaped.

But what was the cause of this massacre? The engineer Verniaud, who boldly ventured in the midst of these Indians and who remained with them for nine months together, in order to rescue at least the remains of the explorer Crevaux, told me the reason. It was this: the proud Tobas had, by this slaughter, avenged the honour of their wives and daughters, shamefully outraged by this impudent explorer and his people.

CONCLUSION.

I do not speak of the Guayaquis, of the Matacos, of the Guaycurus and of others besides; the time will come when our Missionaries themselves will be able to send fuller and more consoling particulars. I feel my very heart torn at the sight of so much misery, which, as you see, I am unable to remedy. It is so bursting with grief that I have not the courage to continue my explorations any further this year.

I have another reason for this in the fact that I should have had to come to an understanding with a new Government and take new measures with it for a long and dangerous journey, already planned. A military revolt has overthrown the Government of M. Gonzales, exiling him and his principal adherents. Moreover my health has become worse in the midst of these stagnant waters, and I fear that my rheumatic pains may leave me some day or other prostrate in some unknown corner in these far distant parts.

Furthermore a telegram from Assumption has reached me with the sad news of the unexpected death of our dear confrère Fr. Charles Cypriano. He was a man of much experience and prudence, and governed all the Houses in Uruguay during my absence. Oh! what sorrow did I feel at hearing the sad news; it seemed to cleave my heart.

In addition to all this, news came from St. Paul so serious as to make me anxious for my return. Upon due reflection, I decided to put off my journey to Paraguay, to Upper Paraná, and to Upper Uruguay to another time. I resolved to hasten my return to Montevideo in order to arrange the affairs of that Mission, and then to set out as soon as possible for Rio Janeiro.

Upon my arrival at Assumption, I ordained two new Paraguayan priests in the Cathedral and administered also Confirmation. I considered hastily the contract with the new Government for the future foundation of our Missions. I then took my leave of Mgr. Bogarin, Bishop elect of Assumption, * of Mgr. Arrua and many other friends, who accompanied me down to the *Centaur*. On the 29th of July, I left Paraguay, in order to return direct to Montevideo, where I hope to arrive on August 5th.

Oh! Blessed be God Who is leading me back safely to my dear confrères, after probing with my own hands the depths of the wounds of the poor people in Upper Paraguay and Matto Grosso! At this heart-rending sight, oh! what words of gratitude rise up of themselves to Our Lord, Who has given me the grace of being born, not amongst infidels, but in Italy the home of religion and civilisation, the cradle of the fine arts and of all true knowledge. Oh! privileged land where the Chair of St. Peter shines with undying splendour, where the Papacy sends forth its rays of truth and of Christians virtue into every city, into every village, into every corner of our country, whence thousands of heroes and saints have already gone forth, leaving to us a precious inheritance of immortal examples and glories destined never to perish!

At this enormous distance, surrounded by barbarism and solitude, and worn out with

* This new Prelate of Assumption in Paraguay was consecrated Bishop by Mgr. Lasagna himself, on Sunday February 3rd, 1895. The President of the Republic, the Ministers and the whole diplomatic corps assisted at the solemn function.

privations, oh! if you knew, dear Father, with what holy love the Missionary recalls his beloved country! If you did but know the ardour with which the soul turns to the good God, and calls down on her distant fatherland, her friends and benefactors the tenderest blessings from Heaven!

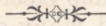
Ask all good people to remember these poor Missionaries, scattered at such enormous distances over the boundless American Continent in order to gain souls to God and extend the confines of Christian civilisation; beg them to pray for us, and to join themselves, by their charity, to our Apostolic labours, to our attempts in the cause of civilisation.

Your affectionate son in Christ

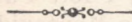
✠ LOUIS, *Bishop of Tripoli.*



COLUMBIA.



THE NATIONAL LAZARETTO.



THE alarming spread of leprosy in Columbia and the wretched condition of the stricken ones have lately attracted general attention and caused a cry of alarm to go up from one end of the Republic to the other. The Government and Medical Faculty for some years past have endeavoured to put a stop to or mitigate this fell disease. The result of their exertions was the founding of two Lazarettos capable of containing 700 and 800 lepers respectively. Yet, notwithstanding this, the lepers have increased in such an alarming manner during the last few years that, according to the statistics drawn up last year by Dr. Putman, Member of the Medical Faculty of Bogotà, they reach the fearful total of 27,000!

In 1891, the sad and almost abandoned condition of the poor lepers at the Lazaretto of Agua de Dios awakened the sympathy of several pious ladies who founded the Society of St. Lazarus with the special aim of ameliorating the physical and moral condition of those poor creatures. We may add that this Society has done, and is still doing, a great amount of good in their behalf. That same year the late Father Unia dedicated himself entirely to their

service. Besides the many advantages both from a moral and physical standpoint he was able to bring them during the few years he spent among them, he also strenuously advocated the idea of founding a large leper hospital, capable of containing all the lepers of the Republic. And on this point he had the warm support of several eminent men of Columbia. When a National Medical Congress was convened at Bogotà in 1893,—at which more than a hundred of the most celebrated doctors of Columbia were present,—in order to take into consideration this idea, it seemed that its realisation was close at hand. In fact, having proved beyond doubt, in the long and interesting debate that followed, that leprosy is contagious and that isolation is, therefore, indispensable and must be effected both in the name of science and for the well-being of humanity, they warmly discussed the question of the one large leper hospital and almost unanimously approved of the project. At length, it was decided to select one of the islands in the Pacific Ocean off the coast of Columbia for this purpose; but as many serious difficulties afterwards arose both on the part of the Government and of the lepers, the project was finally abandoned as hopeless.

Father Rabagliati, Superior of the Salesians of Columbia, who all along had warmly supported the idea of founding this Lazaretto, on seeing the matter fall through, was not a little discouraged, but he did not give up all hopes of success. Having traversed the greater part of the State and frequently visited the two existing Lazarettos, he became intimately acquainted with the miserable condition of the poor lepers, and regarded as the only effectual means of bettering their condition and checking the rapid progress of this loathsome disease the project already propounded by Father Unia and several others, and upon the realisation of which he had set his mind.

In 1894, the year following the National Medical Congress, Father Rabagliati presented to the Government a new project of the Lazaretto with all the modern improvements, drawn up by himself, selecting the *Llanos de S. Martin* for the site. Some objections were immediately raised, but his answers to the chief ones seemed so plausible and he pointed out in such a striking manner the absolute necessity of taking this step that the Government deigned to accept and approve of the *Salesian Project*, as it was called, entrusting him later on

with the special commission of exploring those immense *Llanos* or plains, and selecting a suitable spot that might serve as a site for the Lazaretto.

* * * * *

Last year, Father Rabagliati, in company with a Provincial Delegate, two doctors and an engineer, undertook a journey to the *Llanos de S. Martin*. The object of his journey was to fulfil the mission assigned him by Government.

Four days after their departure they arrived at Villavicencia, a small town numbering some 1,500 inhabitants. This place was totally destroyed by fire a short time ago, a circumstance that did not at all astonish our travellers, seeing that the roofs of even the newly-built houses are made of straw or wood. After a stay of two days, during which time they engaged a guide and provided themselves with fresh horses and mules and other necessaries for the journey, they set out once more. At Villavicencia, also, our little party was joined by a Dominican Missionary, Father José de Calasanz Vela, who has spent nearly thirty years on those extensive Missions. Some fifty miles to the south of Villavicencia stands S. Martin where our party made a halt of a few hours. S. Martin, from which the *Llanos* take their name, has a population of about 2,000 souls and is the last Christian town to be met on the road. Continuing their journey our travellers now enter upon the *Llanos de S. Martin*.

"These *Llanos* or Plains (says Father Rabagliati in a letter describing his journey), are immense, extending from the Cordilleras to the Atlantic Ocean and stretching for hundreds and hundreds of miles in all directions. To traverse them from one end to the other—a feat I am sure, no one has yet accomplished—one would employ several months. They nearly resemble the Pampas of the Argentine Republic, but are much more beautiful and picturesque, immensely vaster and devoid of their monotony. In fact, whereas one may wander for days and days together over the grassy Pampas and not meet with a single tree or boulder, such is not the case with the *Llanos*; here, instead, the charms of nature have been most prodigally lavished, and the landscape presents a picturesque variety that both delights and gratifies a lover of fine scenery. Virgin forests with an exuberance of vegetation; broad and rapid rivers, where an abundance of almost every variety of fish is to be found; the towering Andes in the distance, whilst birds of brilliant plumage and sweet song are to be seen and heard continually. I was, moreover, filled with delight

in contemplating the never ending variety of trees, plants, flowers, etc. My very limited knowledge, however, of the vegetable kingdom prevents me from giving even a rough outline of the grandeur and magnificence of the scenery hereabouts."

Across these *Llanos*, then, our travellers now wend their way. Every now and again, they pass by herds of cattle quietly grazing; a wood, here and there by the way, often invites them to take shelter in its friendly shade from the scorching rays of the sun; but not once, during the first three days, did they meet with a human being. On the third day they reached the Ariari one of the largest rivers thereabouts, and the pleasant aspect of the neighbourhood induced them to make a halt of a few days in order to examine the spot closely to see if it would answer their purpose.

"Towards evening of that same day (writes Father Rabagliati), we caught sight of the first savages. They were five in all. A man, two youths and a woman with a child. They no sooner caught sight of us than, frightened, they took to their heels. We made friendly signs to them, and the Dominican Father immediately approached them to assure them of our friendly intentions. They came to a stand-still and awaited his approach; when he reached them he promised them some gifts if they would accompany us to our little encampment. After a little hesitation, the two Indian youths accepted, but the others declined and betook themselves to their canoe. On arriving at our encampment we regaled the two Indians with some coloured handkerchiefs, pins and other nicknacks. On taking their departure they promised to return accompanied by their friends. About 10 o'clock on the following morning, true to their promise, they returned in company with the others. The young men had brought us some tortoise eggs and several necklaces, which latter were made from the teeth of lions, tigers and of several other wild beasts. These articles they willingly exchanged with us for a few coloured handkerchiefs. They remained all day long at the encampment without the slightest fear. The Dominican Father, who was able to understand their language, having ascertained that the elder man and the woman were the parents of the child, he asked them if they would permit it to be baptised. They gave their consent with the greatest indifference, and I had the honour of baptising the child, giving him the name of Vincent.

"These Indians could boast of no other clothing than a strip of cloth around the loins, except the woman who wore a garment that reached from her neck to her heels. Their faces were streaked with red, and they carried pieces of wood in their ears. Their arms and thighs,

moreover, were tightly bound with thread, an operation which, they are persuaded, helps to increase their vigour and strength. Their skin is of a bronze colour, whilst their hair is crisp and curly like that of an African. They are well-formed and muscular, especially the young men. Their language, of which the Dominican Missionary understood something, is entirely guttural; one of the young men, however, could speak the Spanish fairly well. They took their leave of us that same evening."

After examining the neighbouring country, they decided to push further on into the Centre, but as the guide would not accompany them they were obliged to return to St. Martin and procure someone well-acquainted with the country they desired to traverse. Having found an excellent guide, they set out again. They soon arrived at the river Meta, one of the largest of South America. From information received, it was here they hoped to find the desired spot that might serve as the site of the grand Lazaretto.

"And, in fact, (says Father Rabagliati) we were not deluded. After crossing the Meta, we found ourselves on a vast tableland that measures some 35 miles in length, and several in breadth. It is bounded on one side by the Meta and on another by the Nare, a tributary of the former, thus forming a large and magnificent peninsula. It was our desire to find a tract of land with an abundant supply of water, a fertile soil, a salubrious climate and sufficiently large to contain all the lepers of the Republic. The present spot offering all these advantages, we unanimously agreed to select it for the site of the Lazaretto. We were also influenced to make this decision by the consideration that the Meta is navigable and in communication with the Orinoco and the Atlantic Ocean. French vessels touch at Port Orocué, about a day's journey from the present spot, so that it will be quite an easy matter to transport thither the lepers of the north provinces of Columbia."

Having accomplished the object of their expedition our travellers thought about returning to the capital. On arriving at Jiramena, a small hamlet where they had made a halt on the previous day, they received some bad news which hastened their return. An envoy sent from the frontier by the Government authorities, awaited them with a despatch, wherein they were informed that a revolution had broken out in several parts of the Republic and were advised to return without delay to Bogotá before matters became more serious. The following day they turned their backs on Jiramena and travelled with all possible speed to the capital, the

Dominican Father remaining behind to give that small population the benefit of his sacred ministry. Without any grave mishap, although they passed through many dangers, our travellers eventually arrived at the capital. It would have been useless to speak of the Lazaretto for some time to come, owing to the war which for the time being engrossed the mind of the public; so Father Rabagliati waited until the revolution had been quelled and until tranquillity reigned before making public the successful issue of his journey. As soon as it became known, distinguished personages from all parts of the Republic spoke in high terms of the undertaking and were unanimous in furthering it to the best of their ability.

But a difficulty here arose. The site of the Lazaretto, it is true, had been found, but where were the enormous sums for its erection to come from. This difficulty had not been unforeseen by Father Rabagliati. As the Lazaretto was a national undertaking he proposed to have recourse to the generosity of the Columbians. He at once received the authorization of both the ecclesiastical and civil authorities to do so. His first Conference on behalf of the National Lazaretto was held last year on the 7th of July in the capital itself. He at once created a universal enthusiasm. All were eager to participate in this noble work, and in a short time more than 160,000 dollars were collected in Bogotá alone. A few days later, Father Rabagliati proposed that a committee should be appointed in order to co-operate with him in bringing the Lazaretto to a practical and speedy issue. The idea was at once taken up; and not only in Bogotá but in several parts of the Republic committees were appointed with the most gratifying results.

At present Father Rabagliati is traversing the State pleading on behalf of the poor lepers. He has already visited many of the principal cities, and everywhere the public shows a deep and practical interest in the National Lazaretto. The success, in fact, that has attended his efforts in these few months has surpassed his most ardent hopes, and he eagerly looks forward to the day when a Lazaretto, capable of accommodating all the lepers of the Republic, may rise up on the *Llanos de S. Martin*.





[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.—I enclose five francs in thanksgiving for special favours received through the intercession of Our Lady Help of Christians and desire to have a Mass celebrated at her altar.

Theresa Peia,
Northampton (U. S. of America).

* *

The Novena of Mary Help of Christians.—For six months a son of mine, aged seven, had been suffering from sore eyes and was in danger of becoming blind. We tried every possible remedy but in vain. I then united with my family in making a Novena to Our Lady Help of Christians to obtain my son's cure, promising, at the same time, that if we obtained the grace we would have it published and send a thanks-offering. To our great joy on the last day of the novena my son was completely cured.

Charles Volta, *Giaveno (Italy)*.

* *

Dr. Alexander Lucca and his wife Joanna of Volpiano desire to render their most grateful thanks to the powerful Virgin Help of Christians for two singular graces they have received, one of which is the restoration to health of their son Eugene.

* *

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:—

Frances and Margaret Ejnaudi, Saluzzo; Peter Rota, Mirabello; Agnes Barbero, Guarene;

Ernestine Farina, Pasma; Peter Maron, Urbano; Teresa Giaccardi, Benevagienna; Rev. Fedele Righetti, Morciano (Rimini); Rev. Leo Ostinelli, Crema; John Sandrin, Capodistria; Mr. & Mrs. C. A. M., Chieri; Thomas Vaira, Vergne; Joseph Lombardi, Bagolino; John Alessio; Louis Rosso, Bonvicino; Margaret Iarro, Demonte; Maria Loggia-Porta, Borgo d'Ale; Eugenia Lanza, Turin; Angelo Zecchetto, Caselle d'Isola della Scala; Mary Oddenino, Chieri; Louis Latini, Monteporzio; Michelina Lorenzoni, Padua; Felix Nava, Milan; John Candelo, Racconigi; Catherine Maschio, Vigliano d'Asti; Constance Caprioglio, Rossignano (Monferrat); Teresa Ambrogio, Fonsasco; Margaret Valansiano, Gasiliano; Mary Piovano, Pinerolo; Anthony Musino, Druent; Angela Costa, Bianzè; Mary Grisolfi, Racconigi; Domenica Daniele, Turin; Peter Momo, Saluggia; Annetta Bertasaghi, Cascina Amata di Cantù; Catherine Dagnino, Nizza; Caroline Partengo, Chivasso; Mary Peiretti, Osasio; Bernard Casale, S. Damiano Macra; Caroline Audisio, Cavour; Bernard Franco, Montà; Francis Delpiano, Priucea; Amelia Rutolo, Chivasso; Salvina Falco, Cavour; Louis Bressau, S. Ionio di Malo; Mary Tomagnone, Turin; Margaret Boalio, Cavour; Michael Lega, Leiny; Victoria Gardano, Turin; B. A., Chieri; Dominic Milanese, Moncalieri; Louisa Tagliavacche, Genoa; B. Cappucci, Toano (Reggio Emilia); V. Rev. Canon L. Manias, Alessandria; C. P., Sestri Levante; Joseph Treves, Emarese; Rev. Thomas Ferraris, Canelli; Peter Romagnoli, Ostra; Paul Bosco Briata, Belforte (Monferrat); M. F. E., Turin; Nicholas Castellacci, Florence; John Mollar, Cumiana; Rachael V. Brusadelli, Cassano Magnago; Louisa Gasperi, Enguiso (Austria); V. Rev. Canon B. A., Crema; Anne Ferrero, Farigliano; Daniel Dago, Novara; Catherine Grassi; The Sisters Amalia & Victoria Angiolin, Barcolo (Austria); Victoria Raimondi-Patriti, Pallanza; John Gazzera, Benevagienna; John Biolo, St. Sebastiano Po; Vincent Malvigio, Guarene; Peter Ercolini, Turin; Ernest Jacobini; Rev. P. F. Biglia; Serafina Cauvin, Turin; The Rev. C. R., Genoa; Rev. John Qualtorto, Alessandria; Agnes Olivero, Genoa.

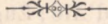


ON the 15th of March last, the solemn benediction of the foundation-stone of the new Church of Our Blessed Lady adjoining the Salesian Institute at Chieri, took place. His Grace, Dr. Riccardi, Archbishop of Turin, performed the ceremony. There were present the Chapter of the Cathedral, the city Authorities, Don Rua and several distinguished personages. In the afternoon, our Superior-General gave a Conference to the Salesian Co-operators of the city. Benediction brought to a fitting close that memorable day.

THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.



CHAPTER XIII. (Continued.)

AFTER the festive school had gone on for some months, and in the beginning of 1847, Don Bosco made his pupils undergo a public examination in Catechism, Sacred History and the Geography belonging to it. For this purpose he invited several important personages in Turin to assist him. Amongst them were the celebrated Father Aporti, the deputy Boncompagni, Father Barico, Professor J. Rayneri, Brother Michael, the Superior of the Christian Schools, and many others. These well-known personages examined the pupils in the subjects mentioned above; they were much pleased with their answers. They congratulated the boys on their examination and gave prizes and remembrances to the best.

Encouraged by their first success, after a short time the boys submitted to another examination in the subjects taught in the night-school. This second experiment was carried out with great solemnity. All over Turin people had been talking about these schools as something unheard of before, and many professors and men of distinction came frequently to see them. For this reason the Municipal authorities themselves, upon hearing of the examination, sent a commission composed of Messrs. Cotta and Capello, called Moncalvo, with Joseph Duprè at their head. They were charged to find out whether the accounts spread abroad were real or imaginary. These gentlemen appointed themselves examiners in reading, arithmetic, the metric system, in recitation and so on. They themselves could not imagine how it was that boys who knew nothing till they were sixteen or seventeen years old, had been able to make such strides forward in knowledge within a few months. When they saw a large number of well-grown lads, who, instead of wandering about in the streets of the city, had come there quietly to be taught, the Commission went away full of admiration and enthusiasm.

They gave afterwards a faithful account

of their visit in the full assembly of the members of the Municipality. This body assigned to Don Bosco's schools an annual subsidy of three hundred francs. He received this sum until the year 1878, when it was discontinued without any reason being given for it.

Mr. Gonella, whose charity and zeal for good have left behind in Turin a glorious and undying memory, was Director of the Opera Pia at that time, called *La Mendicizia Istruita*. This noble gentleman had heard many wonderful tales told about the night-schools, and he, too, came to visit them; he questioned the boys, inquired into the method followed, and was much pleased with it. He referred the matter to the administrators of that work, and obtained a grant of a thousand francs to be made over to Don Bosco in favour of his schools, and to help and encourage the pupils who attended them. In the following year, that is in 1848, he introduced them and with the same methods into the Institute entrusted to him. The Municipality followed his example, and in the space of a few years night-schools had spread all over the principal cities of Piedmont.

CHAPTER XIV.

Rules for the Oratory—The officials—The Confraternity of St. Aloysius—Its Rules—The six Sundays—Announcement of the visit of Monsignor Fransoni—The preparations.

When Don Bosco had fixed his tent at Valdocco he turned his attention to promoting in the Oratory unity of spirit, discipline and direction more and more. In the beginning of 1847, after organising the night schools, as we said before, he set to work to draw up a book of rules and, after a few weeks, completed it. In this book, he explained all that had been already handed down as tradition and practised in the Oratory; he laid down the different offices to be held in the Church, in recreation and in class, and made rules suitable for each one of them. These rules, after being revised and touched up according as experience suggested, were printed. They are divided into three parts. The first treats of the scope of the Festive Oratory, its different

duties and respective rules; the second contains the practices of piety to be observed by the boys, and the way in which they are to behave both in Church and outside; the third treats of the day and night-schools, and gives general direction for this end. From the very beginning several Bishops and Parish priests, when they heard of it, had asked him to introduce the Oratory into their own dioceses and parishes and arrange them on the same plan as his own, as far as possible for them.

After laying down the principal offices with their special duties, Don Bosco entrusted them to some of the boys who, on account of their good conduct and common sense, seemed to him best able to discharge them. He made them, so to say, his officials and aides-de-camp. As he used to make them responsible for the work entrusted to them, limiting his own share to seeing that everyone did his duty, so each one took great pains to understand and perform his part in the best way he could.

In this way the work of the Oratory took shape and progressed to the great advantage of the boys. It was a great relief, too, to the Director, who used to assemble his officials once a week, and like an able leader encourage them with fervent words to remain firm and faithful at their posts. He would, also, suggest things to be done or avoided in order to work with success.

Sometimes he would give them some little reward, a holy picture, a little book or the like, always ending by pointing out to them the beautiful crown which was awaiting them in Heaven. These words and acts of confidence were a very powerful stimulus, and it happened very seldom that, either through negligence or bad conduct, he had to dismiss anyone from his office, and deprive him of his grade.

After laying the foundation for the furtherance and preservation of the unity of administration, it was necessary to give some incentive to piety by permanent and common practices. Now Don Bosco thought of beginning the Confraternity of St. Aloysius, for the purpose of teaching the boys to practise the virtues which were most conspicuous in this saint, and thus to start them on a good and pious life. For this purpose he thought out and composed rules few in number but pithy, which seemed to him most suitable. He presented them afterwards to the Archbishop, who not only examined them himself but had them examined by

others as well. Finally the Archbishop approved them on April 12th in the same year. The rules are as follows:—

1st. As St. Aloysius was a model of good example, so all those who desire to be inscribed in his Confraternity must endeavour to avoid everything that might give scandal, and also do their best to give a good example in all things. This they must do especially by fulfilling exactly the duties of a good Christian. From a child St. Aloysius was so exact in fulfilling all his duties, so fervent in the exercises of piety, and so devout, that when he went into the Church, people used to flock there in order to observe his pious demeanour and recollection.

2nd. Once a fortnight, every member shall endeavour to go to Confession and receive Holy Communion, and even oftener, especially on days of great solemnity. These are the arms by which a complete victory is won over the devil. St. Aloysius, even when he was a little boy, used to approach these Sacraments once a week, and when he was a little older, with greater frequency. Those who for some motive cannot fulfil this condition can, with the advice of the Director of the Confraternity, change it into some other practices of piety. The members are exhorted, besides, to frequent the sacraments and assist at the sacred functions in their own chapel for the edification of the other boys.

3rd. They are exhorted to fly from bad companions as from a plague and to beware of using bad language. St. Aloysius not only used to avoid such conversations, but was so modest that no one dared to say an unseemly word in his presence.

4th. They are advised to use the greatest charity towards their companions, forgiving them willingly any offence. To do St. Aloysius an injury was enough to make him a friend at once.

5th. They should in like manner have great zeal for the good order of the House of God, urging others to virtue and to inscribe themselves in the Confraternity. St. Aloysius, for the good of his neighbour, served the plague-stricken, and this was the cause of his death.

6th. They should be very diligent in work and in fulfilling their duties, showing an exact obedience to their parents and other superiors.

7th. When one of their number falls ill, each should be eager to pray for him, and

also to help him in temporal affairs, in a way conformable to his own resources.

The announcement of this Confraternity raised great enthusiasm amongst the Oratory boys, and all had an ardent desire to be inscribed. But that they might not have to repeat the saying of the Prophet: *Multiplicasti gentem et non magnificasti laetitiam*, and in order to leave to each one a stronger motive to reform his conduct, Don Bosco placed two conditions to their being received. The first was that the aspirant should pass some time in probation, giving a good example in Church and outside; the second was that he should fly all bad conversation, and that he should frequent the holy sacraments. This arrangement soon produced a marked improvement in the boys, both with regard to their general conduct and their piety. The first reception took place on the Sunday in the month of May, which was the first of the six preceding the feast of St. Aloysius.

In order, then, to prepare well for this solemnity, the boys kept the six Sundays with particular fervour. On each of them many approached the Sacraments in order to gain the plenary indulgence granted by Pope Clement XII. We remember that on this occasion Don Bosco, in order to make it easy for all to frequent the Sacraments, gave the boys leave to go to him at any hour of the day or night. On the Saturday, he had to hear confessions until late at night, sometimes even after eleven o'clock; and on Sunday morning he was in the confessional from four o'clock until time for Mass, and often right up to nine or ten. There were two things worthy of admiration: the piety and patience of the boys, and the untiring zeal of Don Bosco. For the good of souls he used to remain shut up, as it were, in the tribunal of penance from ten to twelve hours together, and only take a very short rest in the middle of the night. It even happened several times that he went on hearing confessions all night so that the first penitents in the morning found still there the last ones of the night before.

In this way, one coming after another, they compelled him to stay in the confessional for sixteen, seventeen and even eighteen hours at a stretch. And this occurred not only on this special occasion, but on many others during the year. This hard work could not help striking the glowing imagination of the boys. Many of the more careless, seeing the poor priest sacrificing in this

way his very life without any temporal interests in view, had their own eyes opened. They began to think of their souls and turned to good more easily than they would have done if they had heard the best sermons in the world.

Nor was this all. Many of the boys who came to the Oratory, especially strangers, had also to receive the Sacrament of Confirmation.

For this reason Don Bosco thought to have it administered to them by the Archbishop on the occasion of the feast of St. Aloysius, and in the Oratory itself. He betook himself, then, to Mgr. Fransoni and respectfully invited him to come. This invitation the good Prelate welcomed most cordially, and promised him that he would come not only to administer the sacrament of Confirmation, but also to celebrate Holy Mass and distribute the Holy Communion. Indescribable was the joy when Don Bosco narrated to all the good news, and incredible was the labour which fell on the shoulders of the Director.

(To be continued.)



NOTES TO THE READER.

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