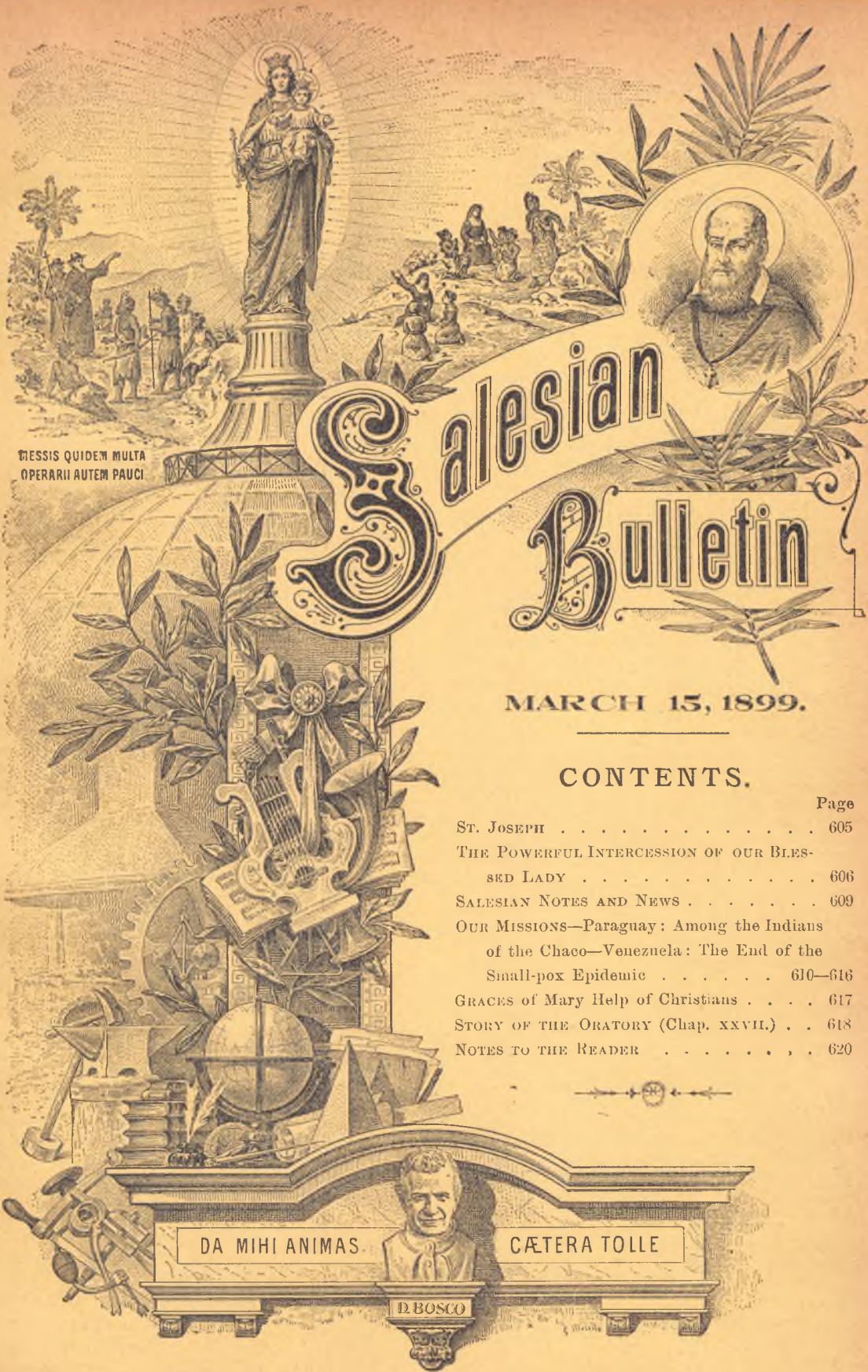


Correspondents are earnestly requested to repeat their Postal Address in every letter.



MESSIS QUIDEM MULTA
OPERARIJ AUTEM PAUCI

Salesian Bulletin

MARCH 15, 1899.

CONTENTS.

	Page
ST. JOSEPH	605
THE POWERFUL INTERCESSION OF OUR BLESSED LADY	606
SALESIAN NOTES AND NEWS	609
OUR MISSIONS—Paraguay: Among the Indians of the Chaco—Venezuela: The End of the Small-pox Epidemic	610—616
GRACES of Mary Help of Christians	617
STORY OF THE ORATORY (Chap. XXVII.)	618
NOTES TO THE READER	620

DA MIHI ANIMAS. CÆTERA TOLLE

D. BOSCO

EXTRACTS FROM THE DIPLOMA OF THE ASSOCIATION OF SALESIAN CO-OPERATORS.

CONSTITUTION AND GOVERNMENT of the Association.

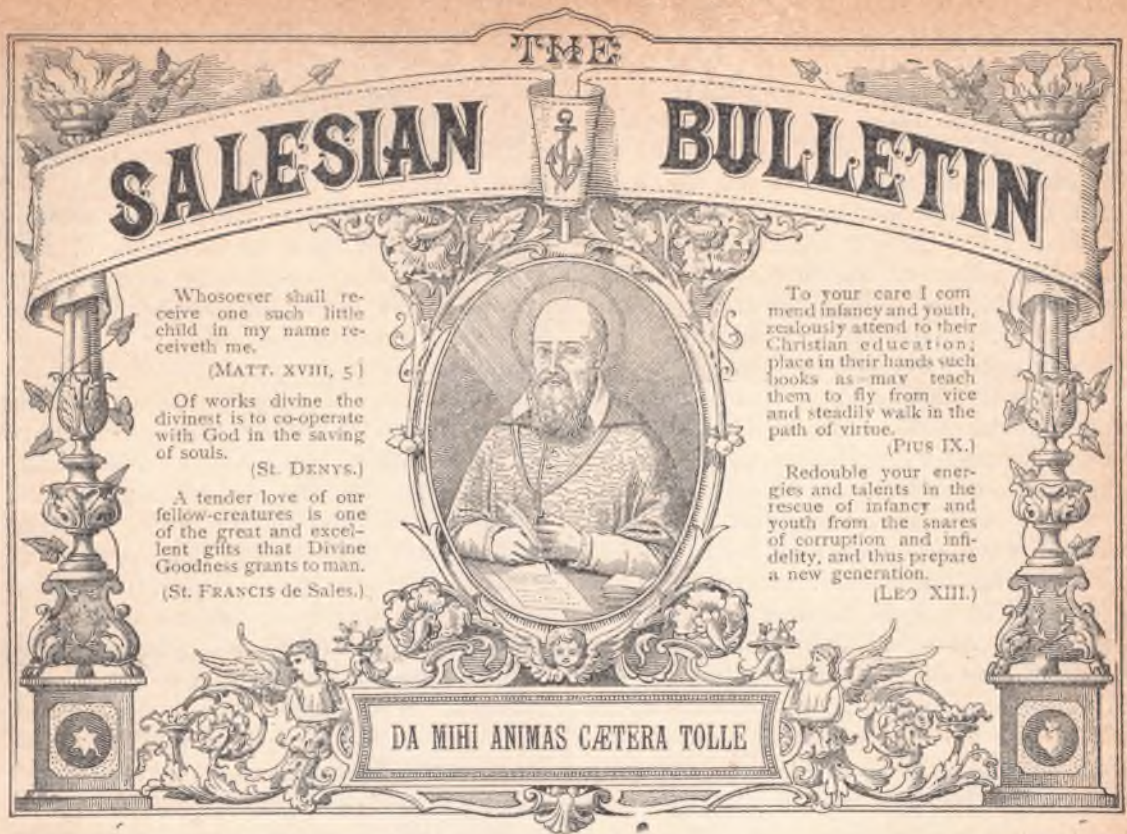
1. — All who have reached 16 years of age may become CO-OPERATORS if they so desire, and seriously intend to act according to the spirit of the Association. *
2. — The Association is humbly commended to the protection and benevolence of the Sovereign Pontiff, and of all Bishops and Priests in their respective 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 an 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.



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

Vol. II. — No. 77.

March 15, 1899.

Registered for transmission abroad.

PUBLISHED AT THE "ORATORIO SALESIANO,"—VALDOCCO, TURIN, ITALY.

SAINT JOSEPH.

WITH the recurrence of the month of March, our minds turn, in a special manner, to the sweet and gentle St. Joseph. Chosen by God to be the chaste spouse of Mary and the father of Jesus, he has special claims to our devotion. Though he was not the father of our Divine Lord in the ordinary sense, yet God breathed into his soul a parent's love and gave him the rights of a father. The Evangelist says that Jesus was "subject to them," namely, he obeyed Joseph and Mary as his father and mother, and was a dutiful son to them. St. Joseph was permitted to address the Only Begotten of the Father as "my son," a title that only

two other beings could apply—God and the Blessed Virgin. How near, then, was his relationship with Jesus and therefore with God!

In the valuable works of Father Faber many beautiful thoughts are contained concerning this great saint. "There are many pictures (he says in one place), which remain to this day in heaven, painted upon the unforgetting intelligences of the angels, of which the scene was Joseph's shop. The common litter of a carpenter's working-place is there. Boards propped up against the walls, pieces of wood lying over each other in all shapes and at all angles, the floor strewn with chips, and straight lines of sawdust under the place where he has been sawing, various tools mingling in the apparent confusion, and mutilated implements of agriculture lying

outside the door,—this is the scene which presents itself, and Mary is standing in the doorway of the house hard by. Joseph is showing Jesus how to do some work, and his broad man's hand is laid on the small hand of the Boy, and is gently guiding his fingers. He is doing it mechanically; for he is gazing rather on the Saviour's face than on the work. He sees the Boy all resplendent with glory, and his faith recognizes in him, the omnipotent Creator, the eternal Worker, who so deftly fashioned the countless worlds, and whose fingers, he, the aged carpenter, is now venturing to press, to guide, and to manipulate as he wills. The old man's soul overflows with adoration, but tranquilly, without wave or sound, as if fed from silent springs from underneath. Nevertheless, he does not desist from guiding the hand of Jesus. He does not interrupt the lesson which he knows to be so little needed. He is too humble for that. He understands his office. It was comprehensible to him always, from the first. The exercise of his authority could never be otherwise to him than the exercise of a sublime obedience. Then, as his soul swells with adoration, self-abjection falls over his features like a veil of light."

And as we pause awhile bewildered at the awful intimacy existing between Joseph and Jesus that these words reveal: What is it that strikes us most, the ineffable condescension of the God made Man or the pre-eminent prerogatives enjoyed by the lowly carpenter? We envy St. John who laid his head on our Saviour's breast and a Magdalen who sat at His feet; but oh! what must we feel towards him who was privileged for thirty years to live under the same roof as the Holies of holies; for thirty years to hear the voice that could calm the tempest and raise the dead; for thirty years to behold the face that ravishes with its beauty the blessed in heaven! Oh! the exquisite joy and happiness that must have inundated the whole being of St. Joseph during those thirty, long years spent in the company of Jesus and Mary!

Yet he was only a lowly carpenter, earning the daily bread for Jesus and Mary. His name is not connected with honours or wealth. However dearly God loved Mary and Joseph He did not lavish upon them this world's goods. And they completely aban-

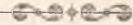
doned themselves to His holy will. Poor and hidden and almost unknown, Joseph, as well as Mary, passed his life despising all earthly things and loving the true God with all his heart.

What a lesson full of meaning for us who set such a high value on the goods of this world! Ah! if we could only see things as St. Joseph saw them! His life bears witness to the fact that the poor and lowly are indeed blessed. If poverty and hard work are our companions in this life let us not be discontented with our lot, but instead have before our minds him who was a lowly carpenter and to the last held no higher place.

Only a poor carpenter on earth working for Jesus and Mary in the humble home at Nazareth, but now the highest with them in heaven. We may justly believe that he is quite as near his foster-Son as when on earth. Now as then the interests of Jesus are his interests. And since Jesus loves us and cares for us, St. Joseph does likewise for Jesus' sake. Being then so near to God and so loved by God, it naturally follows that what he asks, God is willing and glad to grant. Let us, then, begin now to place ourselves under his protection. With St. Joseph as our patron we shall surely be safe and happy.



THE POWERFUL INTERCESSION OF OUR BLESSED LADY.



V.

OUR LADY'S BLESSING.



On opening the doors of the Church of Mary Help of Christians at Turin, in the early morning of June 4, 1874, a poor man, bent nearly double, was found lying on the ground before the entrance. Being asked why he was there, he said he had come to ask the blessing of our Lady that he might be made straight. He was then, not without much difficulty, assisted to the sacristy, his spine and limbs being so much contracted as to render him almost helpless even with the aid of a stout crutch.

That day was the great feast of Corpus Christi. All the priests were engaged either



SAINT JOSEPH

(From a Statue carved in the Salesian Institute at Barcelona).

at the altar or in the confessionals, so that the poor cripple had to wait until about eight o'clock, when Don Bosco entered the sacristy. Being informed that the poor man wished to receive the blessing of our Lady Help of Christians, Don Bosco went up to him and the following conversation ensued.

"What is it you desire, my good friend?" asked the priest.

"I ask as a great favour for our Lady's blessing so that I may be liberated from my afflictions," replied the other.

"In what does your trouble consist?"

"I have had an attack of rheumatism, in consequence of which my limbs have contracted to the extent you can see. The doctors say that the spine has been affected."

"How did you manage to get here?"

"A neighbour who was coming this way last night, brought me in his cart, and left me at the church door."

"How long have you been in this condition?"

"Oh! a long time. But for the last two months, I have not been able to make use even of my hands."

"And what have the doctors to say about your case?"

"They say they can do nothing for me; and so my relations and the parish priest advised me to come here and ask for our Lady's blessing, so that she might obtain for me what she has obtained for so many others."

"Kneel down, my good man," said Don Bosco. The man could only obey with the aid of those who stood by.

Don Bosco gave him his blessing, and then said: "If you have faith in our Lady's intercession, open your hand."

"I cannot!"

"Yes, you can. Begin with the thumb."

He tried, and succeeded. "Now the forefinger." He did so; and thus one by one, with all the fingers. Then beaming with joy, he made a great sign of the cross. "Yes, the holy Madonna has obtained this for me!"

"If so, give glory to God by standing on your feet."

The man reached out a hand for his crutch.

"No," said Don Bosco, "you must show your confidence by standing up without any support."

And he did so. The curvature of the spine had disappeared as well as the contraction of the limbs. He stretched himself to his full height, and took long strides up and down the sacristy.

"Now, my friend, in token of your gratitude, go and make a genuflexion before the altar of the Blessed Sacrament," He obeyed, and returning, fervently gave thanks aloud to God and our Blessed Lady.

"And now promise me that you will have a great devotion to the Madonna, and lead the life of a good Christian."

"I promise it; and next Sunday I will go to Confession and Communion." So saying, the man took up his crutch, and threw it across his shoulder as though it were a rifle, and gravely marched out of Church without another word, and back to his parish.

VI.

FROM DEATH'S DOOR.

ON the 24th of May, 1878, feast of our Lady Help of Christians, a young officer came in great distress to see Don Bosco at the Oratory. His wife had long been suffering from a cruel malady, and he had now been told that she had not much longer to live. Nevertheless, he had come to entreat Don Bosco to obtain from God the dying lady's recovery.

Don Bosco addressed a few words of consolation and encouragement to the grief-stricken visitor, and, seeing his good dispositions invited him to kneel and say with him a few prayers to our Lady for the sufferer; then the officer took his leave. However, in an hour from his departure he returned again in all haste, and asked for Don Bosco.

"It is impossible to see him at present," was the answer. "He is at this moment presiding at a meeting of the benefactors of the house, who assemble every year on the recurrence of this festival, and we cannot disturb him."

"But I must see him; it is only for a moment. Please tell him my name; I am sure he will come."

As the visitor thus persisted, Don Bosco was called. He came at once to the officer, whose face was now radiant with joy.

"Do you know, Father," he said, "that while I was with you, my wife, whom I had left on her death-bed, ceased to suffer; all her pains left her, and she felt her strength return. She insisted on dressing; and when I reached home she came to meet me, saying she was cured!" Then taking from his pocket a rich gold bracelet: "This," he continued, "was a present I made my wife when we were married. With all our hearts we now offer it to our Lady Help of Christians, in token of our gratitude for the unhopd-for cure she has obtained for us."

Don Bosco returned to the assembly, and, showing the bracelet, related how he had just received it as a thank-offering for another cure obtained through our Lady's intercession.



IN his Lenten Pastoral, the Most Rev. Dr. Leonard, Bishop of Charadro and Vicar-Apostolic of the Western Districts of the Cape of Good Hope, has some kind words to say in favour of our Institute at Cape Town. His Lordship also recommends our work to the charity of the faithful, for which we are deeply grateful to him. After speaking of other charitable works, he goes on to say:—

"Another and kindred work of Christian benevolence is the Salesian Institute in Roeland Street for orphan and destitute boys. We hope in God that this Institute will prove a signal blessing to our poor young lads. Here the disciples of the sainted Don Bosco devote their lives to teaching the lads under their care, not only imparting to them the knowledge of the Gospel to sanctify their souls, but also, training them in the trades that may enable them to earn their bread in honesty, and fit them to become good and useful members of society. We ask you, then, to extend to them the generous support which you have ever given towards promoting the glory of God and the salvation of souls."

WE seldom have the opportunity to do great things for the glory of God; but numerous occasions present themselves every day to overcome ourselves in little things.



FATHER LOUIS COSTAMAGNA, Superior of the Salesian College at La Paz, Bolivia, has been elected a member of the Council of the University in that city.

ENCOURAGED by the happy results deriving from the foundation of the two "Reductions" of St. Raphael and La Candelara for the down-trodden Indians of Tierra del Fuego, our missionaries have undertaken to establish others at St. Vincent's Point, Porvenir, and Ushuwaia, also for the Fuegian Indians.

OUR Readers will doubtless remember the announcement contained in Don Rua's Annual Report, published in the *Salesian Bulletin* of January last, to the effect that negotiations were being carried on for the establishment of a Salesian Institute at Osviecim in Galicia. We are now pleased to say that the matter has been since settled, and that several Salesians recently set out from Turin for Osviecim to undertake the new foundation.

AMONG the recommendations made by the First International Congress of Salesian Co-operators is the following:—"The maxims and examples of Don Bosco should be for the Salesians and their Co-operators an authoritative teaching in the education of the young. The reason is both on account of the marvellous fruit which his Institution has already yielded, and because these maxims and examples come from one of the greatest masters in the art of education.

At the express wish of the Holy Father (whose attention has been called to the neglected state of the Catholic emigrants in Switzerland by the Bishops of that country), the Salesians have undertaken an Italian Mission at Zurich. At present there is a revival all over Switzerland of that violent anti-Catholic

feeling which characterises the countries still adhering to the doctrines of Calvin; a circumstance which exposes our Fathers to dangers of many kinds. We, therefore, earnestly recommend the Zurich Mission to the prayers of our Co-operators.

THE Sons of Don Bosco engaged in preaching the Word of God in the Pampas have lately founded two new residences: one at Victorica and the other at Sta. Rosa de Toay; and full of unwearied zeal and courage, they are continually traversing those immense plains, giving missions in the haciendas, villages and centres of population, and seeking out and instructing numerous tribes of Indians who live in complete ignorance of their Maker.

THE Village of St. Raphael, built on the slope of a hill facing Port Harris, on the east side of Dawson Island (Tierra del Fuego), presents a pleasing and flourishing appearance with its more than sixty houses for the Ona Indians, its schools, workshops, hospital, church, grand piazza, and its two piers which stretch several hundred feet out into the sea. Before the arrival of the missionary this spot, which is now all life and bustle and of considerable commercial importance in Tierra del Fuego, was a weary waste.

"THE Ona Indians (writes Father Fagnano, Prefect Apostolic of Tierra del Fuego) are susceptible of the most refined culture; and the piety, industry, and signs of comfort which reign at St. Raphael's Missionary Settlement, show the immense strides, both in our holy religion and civilisation, that these poor creatures have taken in the course of a few years. Oh! the sight fills the missionary with joy and ineffable consolation, and makes him forget all that he has had to suffer in these icy regions!

"Now that the Indians have been trained to work (he continues), and are not afraid to exert their energies, we stand in need of several good and generous souls to assist us in purchasing a few hundred head of cattle. Such an acquisition would mean permanent employment for the Indians, no lack of food and clothing, and a source of income to the Mission besides. There are extensive tracts of land attached to the Settlement which

afford excellent pasturage. The cattle, however, would cost us a considerable sum of money. This sum could be advanced to us as a loan at a low interest; in which case, I think the capital could be returned at the expiration of five years. For some, this would be a means of safely investing their riches with profit to themselves and incalculable benefit, both materially and spiritually, to the poor, despised inhabitants of Tierra del Fuego. . . . In a word, by such investment our Co-operators, without being obliged to suffer any pecuniary loss, can become the instruments of saving thousands of souls, and of founding flourishing towns and villages, with which their names will be eternally connected."

The *Giornale Arcadico*, a scientific, literary, and artistic periodical, (the organ of the famous Arcadia of Rome), edited and published by the Salesian Fathers, has entered on the second year of its existence. The first volume has given general satisfaction, and called forth very flattering commendations and reviews. The Holy Father has also expressed his satisfaction in the publication through His Eminence Cardinal Rampolla, in the following letter addressed to the Very Rev. Cesare Cagliero, Procurator-General of the Salesians, at Rome:—

VERY REV. FATHER,—The publication of the *Giornale Arcadico* is a certain proof that the Salesian Congregation of Don Bosco is doing a great service not only by means of its missionary apostolate, but also by reason of the support it gives in advancing wholesome studies. This affords the Holy Father especial satisfaction as he has nothing more at heart than to see the study of the true and beautiful go hand in hand with the exercise of Christian virtue. It is, therefore, His Holiness's wish that the Editorial Staff of the above periodical may be stimulated to still greater exertion and, with the assurance of performing a useful work, do their utmost to render their publication as welcome as possible to those who devote themselves to serious studies. To encourage them in their noble undertaking, His Holiness has deigned to impart the Apostolic Benediction to the Editors and Writers of the excellent *Giornale Arcadico*. Whilst it is a pleasure for me to be able to make this communication to your Reverence, I beg to remain, Very affectionately Yours in the Lord,—
M. CARDINAL RAMPOLLA.



PARAGUAY.

AMONG THE INDIANS OF THE CHACO.

Father Turriccia, Superior of the Salesian Institute at Asuncion, writing in November last to our venerable Superior-General, Don Rua, gives an account of a visit he made to the Lenguan Indians who dwell in the Chaco territory of Paraguay:—

VERY REV. AND DEAR FATHER,

SOME years ago, our lamented Bishop Lasagna, during one of his apostolic excursions through Paraguay, projected a Salesian foundation at Villa Concepcion, as he saw that this would be the stepping-stone to establishing missionary Residences among the Lenguan and Kaingua Indians of the Chaco territory. Therefore, when it became known that the Salesians had opened an Institute of Arts and Trades at Asuncion, people of influence in Villa Concepcion wrote at once to us, and even called in the intervention of the Bishop, in order that a Salesian might be sent to them to negotiate for the establishment of an Institute of our Society in their town.

The Departure from Asuncion and the Arrival at Villa Concepcion.

For some time, I had been awaiting the arrival of our Provincial to accompany him there, but, later on, I received a letter from him to the effect that he was prevented from paying us a visit this year, and he bade me go to Villa Concepcion without him. In accordance with his wishes, I left Asuncion on September 16, by the steamer *Aurora*, accompanied by two of my *alumni* who were of great assistance to me; and it is to them that I am indebted for being able to celebrate the Holy Sacrifice of the Mass every day during this journey.

Villa Concepcion is the most important

town of Paraguay after the capital. It contains about 6,000 inhabitants; but comprising the districts it counts some 20,000. It is a beautiful and interesting city, and of considerable commercial importance, as it is the chief emporium of the herb of Paraguay. We expected to reach this place early in the evening, but owing to the many halts on the way, it was midnight before we arrived. On landing early in the morning, I found a Commission of distinguished personages awaiting to receive me and bid me welcome to

placed the plans of the city at my disposal, giving me full liberty to choose any one of the lots they could dispose of. Noticing that all were of small dimensions, I informed the Municipality that it would be impossible to build an Institute on any of them, whereupon Señor Luis Miltos, a gentleman wellknown in Villa Concepcion for his benevolence and unbounded charity, generously offered me four *Cuadras* * of land forming a healthy and beautiful spot situated in the most elevated part of the town. The proposal



Group of Kaingua Indians of the Chaco (Paraguay).

Villa Concepcion. They said they had expected me the day before and that a throng of people of all classes had assembled at the pier to give the followers of Don Bosco a warm reception. I was driven by my kind friends to the residence of Señor Idelfonso Fernandez, by whom the two boys and I were hospitably entertained during our sojourn in the town. It was in this same house that Bishop Lasagna had spent a few days some years ago.

Great Generosity of the Inhabitants of Villa Concepcion.

As it was my intention to return home the following day, I lost no time in going to inspect the house and grounds which had been offered us, but I found them inadequate for our purpose. At this, the Municipality

was accepted at once with gratitude. I then agreed upon to give a conference in the parish Church for the purpose of making an appeal to the people in favour of the future Salesian Institute. Invitations were accordingly sent out; and it was for me a source of pleasure to see the Church crowded at the hour fixed for the Conference. This naturally turned on Don Bosco and his Work, and the coming of the Salesians to Villa Concepcion. It served to quicken the great enthusiasm these good people already entertain for our beloved Father and Founder and his Institution. On leaving the Church, I was surrounded by ladies and gentlemen who said they were ready to assist

* A *Cuadra* is a measure for land corresponding to about a hundred square yards.

me as far as possible in furthering the work in hand. A reunion was convened for the morrow, the outcome of which was the appointment of a Committee to collect funds for the building of the establishment which will be called the *Instituto Salesiano de Artes y Oficios*. The good will and zeal with which the work has been taken up by the inhabitants of Villa Concepcion are a guarantee of their attachment to the sons of Don Bosco.

The Indians in the Town.

It was my intention to set out for Asuncion on the morrow, but I was prevented from doing so. As the boat would not be leaving for some time, I thought this an excellent opportunity for visiting the Chaco to obtain some exact information about the Lenguan Indians and to explore the regions which we hope soon to evangelise.

The Indians come continually to Villa Concepcion to sell their goods or make small purchases; however, they are not allowed to remain over-night there, but are obliged to retire to their *toldos* or encampments without the town, as it is feared that they might work mischief. When it became known that I was in Villa Concepcion, these Indians flocked to the house where I was staying, in the hopes of getting some small presents; unfortunately I had nothing else to give them except medals of our Lady Help of Christians. These I distributed among them, and they seemed mightily pleased to possess the little gifts which they regarded as precious ornaments. On the following day they came again, but this time to return me the medals!

Off to the Chaco.

When I acquainted my friends of my desire to penetrate into the Chaco, several gentlemen offered to go with me, and quite a number of plans of the way we should take were suggested. However, it was at length arranged that my escort should consist of Dr. Oriol Solé Rodriguez and Señor Sienza (both great admirers of our work), my two pupils, and a young man to act as cook, etc. And it was decided that our best plan was to ascend the Rio Paraguay as far as Rio Verde, and thence make our way inland.

We set out on our journey in the evening of September 20, by the steamboat *Coco*. A sharp wind was blowing from the south and the night was bitterly cold; in addition to this, the boat was devoid of the usual conveniences for travellers, so that we were

very uncomfortable and could hardly get a wink of sleep during the night. I began to look upon that as the first link to a long chain of fatigues and sacrifices.

As it was still dark when we arrived at a spot called Caraja Vuelta, one of the stages on our journey, we had to wait until dawn to go ashore. Tired and worn out after a sleepless night we landed, and, putting together the portable altar I had brought with me, I celebrated Holy Mass. May God grant that that Sacrifice, the first after so many years in these regions, may be the beginning of a new and prosperous era for the poor Indian inhabitants of the Chaco!

Some Aspects of the Route — A Singular Tree.

After the celebration of Mass, we returned on board and continued our journey. The beauty and magnificence of our surroundings became more and more evident to us as the sun rose higher and higher in the heavens, and new wonders were being continually opened to our gaze as the boat steamed along. At times, our attention was attracted to the pure limpid waters of the immense river as it rolled along towards the sea, flashing in the rays of the sun. The sportive gambols of the finny tribe were amusing and interesting to witness. At other times, we admired the trackless forests, which covered the shores and ran down to the water's edge, with their countless species of plants and trees some of which towered to an immense height. Among others we observed a singular tree, not a very tall one, which was covered with beautiful bright flowers, but, strange to say, there was not a leaf upon it. On enquiry we were told that the name of this tree is *Paratodos*, and that the inhabitants of the country distil a liquor from its flowers which is said to have the virtue of healing all complaints.

First Meeting with the Indians— The Encampment —Occupations of the Indians.

At length we entered the Rio Verde, so called from the greenish colour of its waters. The river became narrow and shallow as we advanced, obliging us to diminish the speed of the boat and to proceed with caution. Among the trees on the shore, we could see several Indians moving about, two of whom jumped into a canoe made out of the trunk of a tree, and boldly paddled towards the steamer. We invited them on board, and

presented them with some food which they gratefully accepted, and we were soon on very friendly terms with them.

On being informed by our newly-found



Types of Lenguan Indians of the Chaco.

friends that we were close to the encampment of the tribe governed by the Cacique Martin, we ordered the captain of the vessel to draw as near as possible to the shore. When this was done, we got into a boat and were shortly landed and walking in the direction of the *Toldo* or encampment, which we soon reached. We found only the women and children at home, the men were away either hunting or fishing for the day. The dwellings of the tribe consisted of huts with slanting roofs, made of branches and leaves. Stakes of about a foot and a half-in length driven into the ground, supporting frameworks of boughs

and palm leaves, served as couches, on which many of the women and children were lying together with the cats and dogs. Our entrance did not disturb them in the least. We did not remain in the dwelling very long, as we found them dirty and swarming with insects. The occupations of these Indians seem to be neither heavy nor varied; they simply reduce themselves to hunting which is carried on by the men, and to spinning and weaving (but of course to a very limited extent) by the women. I invited them to pay us a visit on the following day, indicating to them the spot where we intended to pitch our camp, and promising them some presents. I charged them to tell the Cacique on his return that a priest wished to see him and speak with him.

A View in the Wilderness—The Jaguar—The Terror of the Chaco.

Having pitched our camp in a convenient spot, we examined our surroundings. North of us flowed the limpid waters of the Rio Verde, whilst to the south and east and west stretched a boundless plain, with here and there tall palm-trees waving in the wind, and giving forth a sound not unlike that produced by the billows as they mount one above the other and impetuously dash themselves against the rocks. In every direction can be seen wooded spots (like so many islets in a vast ocean) where vegetation puts forth all its magnificence. The variety and picturesqueness of the scenery held us in such rapt attention, that we failed to feel for the time being the oppressive heat.

Among the ferocious animals that roam about this wilderness is the jaguar. The Indians hunt this fierce animal with their mastiffs. A gentleman of our party told us that he had killed no less than twenty-nine in the course of a year and a half. In his encounters with the beast, he had often found himself in trying and dangerous positions, and it is only owing to his courage and self-possession that he came forth alive. When going out on one of these hunting expeditions, he says he is always accompanied by his dogs. When these catch sight of the jaguar they immediately give pursuit, and by their loud barking oblige it to take refuge up a tree. A well directed shot or two from the rifle of the hunter does the rest.

But the terror of the Chaco are the serpents. They are very numerous and their bite is generally venomous. There are many species, but the most dangerous are the

Guacanina and *Quiririo* of the family *Viperidae*. The *Guacanina*, when full grown, measures from six to seven feet in length; is of the size of a man's arm; has a large head and a tapering neck; and is of a grey colour. The wayfarer has to keep a sharp look-out for these treacherous reptiles as their attack is noiseless and sudden. After burying their deadly fangs in a foot of the person who comes in their way, they proceed to twine themselves around his legs and do not relinquish their hold until their victim lies dead or dying on the ground. The *Quiririo*, also called the *Vibora de la Cruz* (from the sign of a cross which appears on its head), is not quite two feet in length, has a small head and short neck; is of a reddish grey colour; and has black lips. It is the most terrible species known, its bite being always fatal. The Indians are in perpetual dread of this reptile which penetrates into their dwellings and makes many victims in this way.

The Welcome of the Lenguas— Their Distrust of the White Man.

On the following day, the Cacique with all his tribe came to our camp for the presents we had promised them the day before. The Cacique told us that on his return to the Indian Village, he was informed of our visit; and during the night he had a dream in which *Nandeyara Michi* (the Little God) appeared to him and told him that the priest who had been at the village was his representative and had been sent by him! When the Cacique finished speaking, he knelt down before me, and, joining his hands, said in his own tongue: "Lord, we give the thanks for having sent us thy ambassador." He next began beating his teeth with his fist, and tried to kiss my hand; and then rising, ordered the members of his tribe to do likewise. Afterwards we presented them with gifts in the shape of food and drink, but they would not partake of these things, until we removed their fears by first tasting them. Poor Indians! they know by experience that they cannot always trust their white brethren. One of the lads of our party, told an Indian that I wished to make him and his companions Christians. The only answer the Indian gave, was: "The Christian has a soft tongue, but he is wicked." These sentiments are echoed by all the poor Indians, and not without reason: the scandalous examples and brutalities of many white people, who call themselves

Christians, and the advance of civilisation by force of arms, are the cause.

Some Character Traits of the Lenguas—Modes, Manners and Barbarous Customs.

The clothing of these Indians consists of a woollen garment, a kind of apron (of their own workmanship), which is tied round their waist by straps of leather. They have a great passion for adorning their persons: they ornament their heads, arms, and legs with feathers and beads, whilst around their neck they wear necklaces of seeds of plants, or of the teeth and claws of animals. Whenever they receive any article of clothing, they put it on at once and do not remove it until it is all tattered and torn. Very soon after birth, the children have their ears pierced, and pieces of wood introduced into the orifices. In time, these are substituted by iron rings; these rings are small at first, but as the Indians advance in years, they are changed for larger and larger ones, so that it is not a rare sight to see their ears touching their shoulders. Some of the Indians who visited us wore iron rings of two and a half and three inches in diameter. It is a common custom among some of the Lenguan tribes for the men to make an incision between the lower lip and the chin, and place in it small pieces of rounded wood, the number and size of which are increased, as the age of the persons increases, until they form a circle of about an inch in diameter. As this aperture is not entirely closed by the pellets, saliva issues through it, rendering the Indians most repulsive to look upon. This aperture, moreover, looks like another mouth and the pellets like another tongue, from which fact it seems that the primitive Spanish conquerors of America bestowed the name *Lenguas* on those tribes that practised this barbarous custom, a name they still go by.

Religious Belief—Ignorance and Superstition.

Their religious notions are very limited. They believe in the existence of a Great God and a Little God, whom the call respectively *Nandeyara* and *Nandeyara Michi* in their own tongue. Furthermore, they believe in a Good Spirit and a Bad Spirit. Of *Pombero* (this is the name of the Bad Spirit) they stand in great dread. It being his special office to persecute the dead, the Indians, before consigning the remains of their departed ones to

their last resting-place, adorn the head with feathers of the wild duck, which, so they say, are a preservative against the molestations of *Pombero*. After the burial they hasten from the spot, as though it were bewitched, and go to live some distance away. They can hardly ever speak of this Bad Spirit without flying into a passion; and whenever they imagine themselves oppressed by him, they make a headdress of some white feathers and run swiftly about until they are tired in order to frighten their invisible enemy away.



Types of Lenguan Indians of the Chaco.

There is among them one who fills the double office of doctor and priest. When an Indian falls ill, this doctor is at once called. After examining his patient, he proceeds to cook a kind of horn which is applied to the part affected, and constitutes the sole remedy. When the sick person does not recover, this imposter has to bear the brunt of the relatives' fury.

Marriage among the Lenguas — Infanticide— A Remedy against Small-pox.

These people have a great respect for the marriage contract; in this they can give an

example to many Christians. The marriage ceremony is very curious. Bride and bridegroom publicly promise to respect each other as man and wife, and then a dance take place in their honour, after which they are declared to be truly married. All the tribe take part in the dance, but only the women caper about. During their contortions, they each hold a pole to which a bone is tied, and the one beating against the other gives forth a dull sound, which is heightened by the discordant notes produced by the men blowing into a kind of gourd. The families of these Indians are small as a rule. This is in part owing to the fact that the women are accustomed to suckle their children for two and even more years together, so that it not very rarely happens that they have several children at a time to nurse which they find impossible, and to resolve the problem, they kill the weaker and defective children. Oh, how many poor souls we would be able to save by establishing a Mission in this region! Another cause is the small-pox which frequently breaks out among them and carries off a large number. To counteract the effects of the epidemic they practise a kind of inoculation on their arm with the point of a large thorn. This instrument has a great deal of value in their eye; one was presented to me by the Cacique in token of his regard for my person. I noticed that the whole tribe holds the Cacique in great veneration, and seems deeply attached to him. His sons enjoy the inalienable right of succession to him.

An Obstacle to the Catholic Mission—A Sample of the Lenguan Tongue.

The Methodists have preceded us into the Chaco. From an Indian, Capataz Miguel by name, who had spent about two years at the Protestant Mission, I learnt some particulars concerning their tactics. They seem to be engaged in nothing more or less than a commercial enterprise. Instead of initiating the Indians in the language of the country, which is Spanish, they teach them English, a matter that will one day give trouble to the Republic of Paraguay. These Protestant Missions will, I cannot help thinking, be a very great obstacle to the realisation of Bishop Iasagna's projects. It may be necessary for some of us to give up our lives in spreading God's truth in the Chaco. If so, God's will be done. His grace and strength will be with the pioneers in whatever sacrifice they may have

to undergo in reclaiming the poor savages of Paraguay.

The language of the Lenguas, like most of the languages spoken by the savages of South America, seems to be composed almost entirely of gutturals and aspirates. Here is a sample:

<i>Yhogsma</i> —priest.	<i>Ymmese</i> —water.
<i>Sapot</i> —earth.	<i>Neptahana</i> —jaguar.
<i>Tataha</i> —hen.	<i>Quiscoa</i> —woman.
<i>Tecguor</i> —cat.	<i>Necquseperet</i> —sheep.
<i>Minnha</i> —bow.	

After entertaining the Indians for several hours, we took our leave of them, and directed our steps further up the Rio Verde, to the encampment of another tribe, governed by a certain Cacique Fernandez. It is a custom with the Indians to take that name which most strikes their fancy. The Cacique Fernandez received his from Señor Fernandez of Montevideo, and as it pleased him he has since gone by this name. The tribe of this Cacique is composed of only a few Indians. During our stay with them, we noticed the same manners and customs prevailing, as among the Indians we had previously visited. One thing worthy of mention is that these tribes bear one another deadly hatred, a circumstance that will certainly be a great obstacle to the Missions.

On the very first night of our excursion I began to feel unwell, and as my indisposition grew daily worse, I was obliged to give up the idea of penetrating further into the Chaco and to return to Villa Concepcion. On our arrival there, the doctor ordered me at once to bed. For two days I was hardly able to move, and it was some few days later before I had strength enough to leave for Asuncion, which I reached safely in due course

I beg you, dear Father, to remember me and my *confrères* in your prayers, and also the Co-operators of Villa Concepcion. It is their earnest desire to have soon among them the Salesians. There is only one priest stationed in their town, and he has two other parishes to attend to besides. They, therefore, charge me to call your attention to their needs, and to beg you to send them a few Salesian brethren without delay. At an early date, I hope to visit Villa Concepcion again, this time to assist at the laying of the foundation-stone of the new Salesian Institute.

I hope, likewise, that our Lord may inspire some generous hearts to hasten, by means of their prayers and alms, the day when we shall be able to undertake the

evangelisation of the Indians who dwell in the Chaco territory of Paraguay.

With sentiments of profound esteem, I remain,

Your affectionate Son in Xto.,
AMBROSE TURRICCIA.

VENEZUELA.

The End of the Small-pox Epidemic.

GOD in His infinite mercy has deigned to have compassion on the poor inhabitants of Valencia. The dreadful small-pox epidemic which has raged with so much virulence for over six months and brought desolation to nearly every homestead in that city, has at length passed away, and Father Bergeretti and the Sisters of St. Joseph of Tharbes have been able to leave the lazarettos and to return to their ordinary occupations.

From the papers of Valencia we learn that on their return to the town they were received in triumph by the Authorities and the people. Nearly all Valencia turned out and assembled in the piazza at the entrance of the town. When Father Bergeretti and the Nuns appeared, surrounded by the Municipal Authorities who had gone forward to meet them, there was a deafening outburst of cheers and clapping of hands, a waving of handkerchiefs, and the firing of petards . . . A procession was then formed. It was headed by various religious communities; the Nuns in an open carriage came next, followed by Father Bergeretti on horseback surrounded by the clergy and civil authorities; then came a long line of carriages, and a multitude of people brought up the rear. As the procession moved along the Nuns and Father Bergeretti were heartily cheered on all sides. Arrived at the Salesian Institute, the College hand struck up a triumphal March.—They then proceeded to the Church. The Vicar General ascended the pulpit and invited all present to unite in rendering thanks to God for the cessation of the small-pox. A solemn *Te Deum* was sung, after which Father Bergeretti gave Benediction of the Blessed Sacrament. When service was over, a literary and musical entertainment was held in the College, and all the principal families of Valencia were present thereat. In this way the good Valencians have shown that they know how to appreciate and admire the noble example of those brave souls who have fearlessly faced death itself for the love of God and the welfare of suffering humanity.



[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.—Our Lady Help of Christians to whom I never fail to have recourse, is pleased to shower upon me her gracious favours. She has safeguarded and advanced all the interests of mine which I have placed under her maternal protection. I am most thankful to this good mother, and as a token of my gratitude I enclose a small offering.

A SALESIAN CO-OPERATOR.

* *

How Good Our Lady is to us.—I must thank you very much indeed for prayers for my intentions..... Would you again join me in thanksgiving to our dear Lady Help of Christians? I have heard good news of my husband. He is growing daily stronger and has been able to resume his work. I enclose an offering in fulfilment of a promise I made to Mary Help of Christians, which I redeem joyfully, seeing how good our Lady has been to me.

EUGENIE NIVET,
East Southsea (England).

Two Favours obtained through our Lady's Intercession.—I have great pleasure in forwarding you a small donation as a thank-offering in honour of our Lady Help of Christians for two favours received through her intercession; namely, a situation for a dear friend of mine who, having seen better days, was out of work and on the verge of extreme poverty; and the liberation from a severe attack of neuralgia which had caused me great suffering.

I should be grateful to you if you could find a place for the above in the *Salesian Bulletin*.

F. A., *Gold Coast (Africa).*

* *

From Death's Door.—... I wish to render public thanks to our Blessed Lady Help of Christians for a signal favour I received, a few days ago, through her intercession. For a long time I had been afflicted with a serious malady, which resisted all the remedies that were suggested by the doctors. There being no hope, I had already resigned myself to make the sacrifice of my life and received the last Sacraments, when my Confessor, a Salesian Father, advised me to place my confidence in the intercession of our Lady Help of Christians. I at once turned to our Lady with lively faith, and, wonderful to say, I instantly began to feel a change for the better. A few days later, I had once more regained my former good health. Like a grateful child, I feel in duty bound to publish the favour and make known to the world how our Lady is pleased to hear the prayers of her children.

ASSUNZIONE PARISI,

San Nicholas (Argentine Republic).

* *

Salus Infirmorum, Ora pro Nobis.—One of our Sisters fell dangerously ill, a short time ago, and we, poor Nuns of Our Lady Help of Christians, living in the midst of these immense and desert Patagonian Pampas and without a doctor or medicines of any kind, recommended our dear invalid to our good Mother, Marie Auxiliatrice. We had not yet terminated the Novena in our Lady's honour, when our Sister was restored to health to the joy of our community and pupils. Since we promised to make the favour known, if our prayers were heard, we desire to have it published in the *Salesian Bulletin*, in order that its Readers may be animated to confide in the intercession of our Lady Help of Christians, the Consoler of the afflicted and the Health of the weak.

REV. MOTHER LOUISA, Superioress,
Conesa (Patagonia).

The following have also sent us accounts of special favours they have received, and desire to render public thanksgiving to

their heavenly Benefactress, Mary Help of Christians:—

The Rev. Raimondo Ortu, Cabras (Cagliari); Eliza Tita, Calascibetta; Calogero Riccobene, Caltanissetta; Rev. Peter Di-Pumpo, Cagnano-Varano; Elinda Vanni, Campiglia; David Mazzardi, Carniglia (Parma); Judith Bertani, Caronna (Milan); B. R., Carpignano; Magdalene Burdisso, Carru (Cuneo); Rev. Peter Ferretti, Casale (Montferrat); John Perego, Casatenove (Como); Antoinette Milani, Casorate Sempione (Milan); Ferdinand Marcelli, Cassano Magnago; Mary Caimi, Castano Primo; John Nigro Castellaneta (Lecce); V. Rev. Canon Ragusa, Castrogiovanni (Caltanissetta); Emilia Nessi, Mary Tosi, Castano Primo; Eulalia Zamboni, Cento (Ferrara); Mary Anne Casabone, Cerami (Alessandria); Rev. Augustine Azzarello, Cerda Villaurea (Sicily); A Salesian Co-operator, Cevio (Switzerland); Marcelline Bagnasco, Chivasso; V. Rev. Canon Angelo Botti, Cento (Ferrara); Adolphus Puccini, Collesalveti; Rev. J. B. D'Agostina, Claujano di Palmanova (Udine); Rosaria Pontani, Collesano; the Sisters Brusadini, Concordia; Henry Mattei, Corneghiano d'Alba; Henry Giudici, Cremona; Mary Pellegrini, Cuneo; Laurina Bontempi, Darfo (Brescia); Mary Costella, Diano d'Alba; Joseph Costantini, Dignano (Udine); Rev. Anthony Stephen Nonnis, Dorgali; Joseph Ricolfi, Envie (Cuneo); Mary Savini, Faenza; Rosmunda Bartoluni, Fermo; Henry Ferrari, Fiesole; Emira Romanelli, Florence; Julius Dati, Foglizzo; Peter Squarzon, Foglizzo; Countess Antoinette Garbini, Fonte Treviso; Aldo Luzzi, Forli; Rev. Charles Guggione, Forotondo (Alessandria); Anthony Battani, Frassino (Modena); Colombo Gazzolo, Genoa; Rev. Vincent Norio, Gais d'Aviano; Raphael Piazza, Giarratana (Siracuse); Mathilda Bianchinotti, Gorro (Parma); C. Oddalengo, Grande Montferrat; Antoinette Balanga, Grimasco (Alessandria); Francesca Pelissero, Grinzane (Cuneo); Annunziata Androvandi Gustalla.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.



CHAPTER XXVII — (Continued).

THE solemnity in connection with the distribution of the rosaries becoming widely known, awakened no ordinary interest among the people of Turin. It was on the lips of everyone; the goodness of Pius IX. was praised to the

skies; and the Oratories began to claim greater attention and esteem, because favoured and blessed by the Holy Father. The press took up the matter, and one of the best papers, the *Armonia*, published a particularly good article on the subject. I should be wanting in my duty as historian, were I not to reproduce it here. It runs as follows:—

“The Holy Father’s gift to the boys of the three Oratories of this capital reveals to the world that the charity of Christ’s Vicar, which has been so highly praised, is as bountiful as ever. We are sure that a short account of this act of condescension by the Holy Father will be read with interest.

“It is widely known how certain priests are renewing in our midst the deeds of a St. Vincent de Paul and a St. Jerome Æmilian. Those poor lads who, abandoned to themselves spend the Sunday lounging about the town, are the object of their special attention. Full of zeal for the salvation of souls, these good priests are striving to rescue such from the dangers of the streets. They gather them in a suitable place in order to instruct them in their duties as Christians and citizens, and entertain them in harmless amusements. This work which began in a humble manner, has been abundantly blessed by God, and has assumed large proportions. It does not count a decade of existence as yet, and already more than a thousand boys are being benefited by it. As one site was inadequate for the re-union of all the lads, others were acquired in various parts of the town. The Senate unanimously urged the Government to help an Institution so well-deserving of Religion and of the State; and the Municipality delegated a Commission to inquire into the good performed by this work and give it the required assistance.

“Even our Holy Father Pius IX. has recognised the valuable services rendered by this Institution and has condescended to bless it and to show his appreciation of it in the following manner.

“When the glorious Successor of St. Peter was an exile in Gaeta, the faithful, in imitation of the early Christians, vied with one another in furnishing him with the material means with which to render his banishment less hard to bear. The boys attending the three Oratories of Turin, were among the first to offer their assistance. Placing their mite in the hands of Don Giovanni Bosco (such is the name of the zealous ecclesiastic who directs the Institution), they begged him to forward it to the Holy Father.

"In the small but generous donation, Pius IX. saw the widow's mite, and said: 'This gift is too precious to go the way of the others. I shall keep it for the present, and put it to a better use by and bye;' and in so saying, he wrote the names of the donors on the small packet containing the offering, and put it on one side. On coming across the gift in less sad times, he ordered two large packets of rosaries to be bought, and having blessed them, he forwarded them to Don Bosco for distribution among the boys of the Oratories. This took place on Sunday last, July 21, in the principal Oratory, which is situated in the Valdocco quarter of the town.

"When all the boys were gathered together in the chapel, Father Barrera, in his usual eloquent and fervent language which goes to the hearts of his hearers, addressed them on the subject of the Pope's gift. He began by relating the biblical story of Daniel and his companions, who, in spite of the allurements of the king of Babylon, remained faithful to the religion and laws of their fore-fathers, and were, therefore, rewarded by God.—'In the same way, you, dear children (he continued), by remaining faithful to the religion of Jesus Christ and devoted to His Vicar on earth, not only in times of prosperity but also in times of adversity, and by turning a deaf ear to the machinations of wicked men who sought to counsel you otherwise, you have deserved this sweet token which our Redeemer has sent you through His Viceregent.'—Then speaking of the gift, he touched upon the usage of the ancient Romans to crown with laurel those who had signalised themselves by some heroic act, and he showed how Pius IX. in presenting the boys of the Oratory with the rosaries intended to crown their fortitude. He exhorted them to prize the precious gifts most highly, and hoped that from their frequent use they would gather the strength and courage so necessary in the combats for the cause of God. And the cross attached to the rosary, should remind them continually that the only way leading to eternal life is to suffer with Christ.

"It would be impossible for us, in the course of an article, to give an idea of the many beautiful things he spoke of, especially when he entered on his favourite theme, Devotion to our Blessed Lady, and, to excite them to greater love of the Mother of God, reminded them of the example of the holy Pontiff who from his earliest years was distinguished for his tender love of her.

"It was a touching sight to see so many

boys listening to the preacher with riveted attention and drinking in with avidity every word that was said. Their innocent young hearts were visibly moved by the simple fervour of the orator, particularly when he referred to the manner in which they ought to correspond to the Holy Father's condescension.—'Love is repaid with love,' he said. 'Now think of the great affection Pius IX. bears you. When you consider that amidst the millions upon millions of his children, you have been singled out by him and each one of you presented with a token of his benevolence, you will easily realise this. See, then, that you love him in return, and do you love him very much. Remember that he who is with the Pope is with Christ. Promise, therefore, to love him and be faithful to him unto death.'—If the lips of those boys remained silent at these words, their glowing countenances, their looks, and the tears that flowed from the eyes of not a few, spoke most eloquently, and showed that the Sovereign Pontiff was ardently loved in return by those young hearts. At the termination of the sermon, prayers were said for the Holy Father, the King and Royal Family, and the nation. Benediction of the Blessed Sacrament followed, and then the boys received, at the altars, the rosaries sent them by Pius IX.

"As soon as service was ended, and all had quitted the Church, a body of town militia assembled outside and went through a series of military evolutions. This corps had its origin in the Oratory itself and had come to act as bodyguard during the sacred functions. A choir of boys sang a hymn of praise and thanks, composed for the occasion, to the immortal Pontiff, whilst every now and then joyous *evvivas* rent the air, and cries of "Long live the Vicar of Jesus Christ" resounded on all sides.

"Thus ended this happy feast to commemorate the bounty of the Father of the Faithful. The numerous persons, ecclesiastical and lay, who had been attracted to the Oratory on that occasion, on seeing how deeply-rooted was the religious sentiment of those tender natures, augured well of such piety; and we, who were also present, seemed to see a fulfilment of what the Psalmist says, '*Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayest destroy the enemy and the avenger*' (Ps. VIII., 3)." . . .

Shortly after the above event, Don Bosco sent, through Cardinal Antonelli, the expression of his own thanks and those of his

children, to the Holy Father for his great condescension, and, at the same time, he forwarded a printed account of the commemoration held at the Oratory. A few days later Don Bosco received the following letter from His Eminence:—

ILLUSTRISSIMO SIGNORE,

I communicated to the Holy Father the contents of your letter of the 28th ult., in which you gave expression to the sentiments of gratitude that animated you and your *alumni* for His Holiness's gift. Your letter gave him great satisfaction, and he hopes that the boys under your care will continue to make progress in the path of virtue...

I also received copies of the publication you sent me, containing an account of the feast held to commemorate the Holy Father's kindness. Pray, accept my thanks for them. Let us hope that Almighty God, moved by the prayers that are being continually offered up in the three Oratories under your direction, may vouchsafe to grant to the Church happier days.

With sentiments of profound esteem, I have the pleasure to be,

Very affectionately Yours,

GIACOMO CARD. ANTONELLI.

Rome, September 13, 1850.

These are evident proofs of the Holy Father's unlimited goodness towards Don Bosco and his boys. Thus the Church and the State, even then, showed each its appreciation of a work which gave signs of being of great advantage to the Catholic Religion and civil society.

(To be continued).

SOMETIMES, the poor Salesian Missionary finds food for sad and discouraging reflections while plodding his weary way across the measureless wilderness of Patagonia, or scaling its lofty mountains. He longs to share with the benighted Indians the inestimable truths of our holy Faith; no amount of toiling, no personal sacrifices can deter him in his noble quest for souls. But often, alas! his labours are spent in vain, because he is alone and without resources. Furthermore, he sees the Protestant pastor by his side, employing every means that riches can supply in the propagation of error. Oh! that you could only witness the consolation that the mite of your charity brings to the desponding heart of the Missionary!

Exchanges and Periodicals Received.

<i>Sacred Heart Review</i> (Boston).	<i>The Southern Cross</i> (Adelaide).
<i>Catholic Missions.</i>	<i>Ohio Waisenfreund</i> (Columbus).
<i>South African Catholic Mag-</i>	<i>The West Australian Record</i>
<i>azine.</i>	(Perth).
<i>The Ave Maria</i> (Notre Dame).	<i>Dominica Guardian.</i>
<i>The Harvest.</i>	<i>English Messenger of the S.</i>
<i>The Catholic News</i> (Preston).	<i>Heart.</i>
<i>Kamloops Wawa.</i>	<i>The Salve Regina</i> (New Orleans).
<i>Missionary Record of the Ob-</i>	<i>De La Salle</i> (New York).
<i>lates of Mary</i> (Kilburn).	<i>Franciscan Tertiary</i> (Dublin).
<i>Annals of Our Lady of the S.</i>	<i>Niagara Rainbow</i> (Canada).
<i>Heart</i> (Glastonbury).	<i>The Flight</i> (Baltimore).
<i>Annals of Our Lady of the S.</i>	<i>Church Progress</i> (St. Louis
<i>Heart</i> (Watertown).	Mo.).
<i>Catholic Watchman</i> (Madras).	<i>Catholic Standard and Times</i>
<i>New Zealand Tablet.</i>	(Philadelphia, Pa.).
<i>Poor Souls' Friend and St. Jo-</i>	<i>Canadian Messenger of the S.</i>
<i>seph's Advocate.</i>	<i>Heart</i> (Montreal).
<i>The Rosary</i> (Woodchester).	<i>Annals of St. Joseph</i> (W. De
<i>The Indian Advocate</i> (U.S.A.)	Pere, Wis.).

NOTES TO THE READER.

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

International Postal Orders

to be made payable at the P. O. Turin — **Cheques** on the National, or other Banks, Turin. — **Paper Currency** (Bank-notes, Dollars, &) can be cashed at Turin without loss or discount. — **Letters** containing money or objects of value should be registered.

The Salesian Bulletin

PRINTED AND PUBLISHED AT THE
SALESIAN ORATORY, TURIN, ITALY.

This Magazine is sent gratis to Catholics who manifest a desire to become Members of the Association of Salesian Co-operators, and concur in helping our Society in any way whatsoever.

PERMISSU SUPERIORUM.

Gerent, GIUSEPPE GAMBINO.—Salesian Press.—Turin, 1899

THE SACRED HEART REVIEW,
A Catholic Family Paper.

One of the brightest and most readable of our Catholic Magazines.

Recommended by the Ecclesiastical Authorities of New England and elsewhere; and by all commended for its clear, correct, moderate and dispassionate statement and discussion of the Catholic attitude on the burning religious and moral questions of the day.

It should have free access to every home and to all Educational Establishments, as it is very ably edited and full of interesting reading, while it excludes all Cheap Gossip, all Sensational Items, all Objectional Advertisements.

Published every Saturday, under the auspices of the Clergy of the Archdiocese of Boston, by the Rev. John O'BRIEN.

Business department: 258, Washington Street, Boston, U.S.A.

Yearly Subscription, Two Dollars.

The Illustrated Catholic Missions.

Illustrated Catholic Missions is an excellent monthly publication, full of interesting, edifying, and instructive reading and missionary enterprise: is well printed and beautifully illustrated.

Published at: 19, Henrietta Street, Covent Garden, London.

Annual subscription, Post Free 3s.

THE HARVEST,

An Organ of Catholic Works.

Printed in connection with the *Salford Protection and Rescue Society*.

Is a well-conducted and highly interesting illustrated monthly.

The cause of destitute Catholic children is very efficiently pleaded in its columns, and there is no dearth of bright and entertaining reading.

The *Harvest* costs only 1s. 6d. a year, post free. Every Catholic family in Great Britain should subscribe for it.

Subscriptions to be sent to the Editor of *The Harvest*, Bishop's House, Salford.

The Rosary.

An illustrated monthly Magazine, established in 1869, and edited by the Dominican Fathers. It is dedicated to our Lady of the Rosary, and is therefore of special interest to all members of the Rosary Confraternity.

Published by Messrs. Mawson, Swan & Morgan, Neweastle-on-Tyne, England.

New Series, Yearly Subscription, Post Free 1s. 6d.

THE AVE MARIA.

The *Ave Maria* is a Catholic Family Magazine whose object is to honour the Blessed Virgin, and to make her better known and better loved, thus commending itself to all who venerate the Mother of God and wish to see devotion to her extended. It is encouraged by eminent prelates all over the World.

The *Ave Maria* embraces the two great essentials of a popular periodical, viz: Rational Amusement and Sound Instruction. Its staff of contributors include the best Catholic writers.

Edited and Published by the Rev. Daniel E. Hudson, C.S.C., Notre Dame, Ind., U.S.A.

Annual subscription, Post Free:

United States Two Dollars
Foreign Three Dollars.

THE POOR SOULS' FRIEND
and St. Joseph's Monitor.

A monthly Magazine, devoted, as its name implies, to the Interests of the Holy Souls in Purgatory. It pleads most eloquently the cause of the "Dear Ones Departed," and it is impossible to read its pages without becoming interested in this most pathetic of Catholic devotions.

Address: Office of the *Poor Souls' Friend*, Chudleigh, Devon. Subscription 1s. 6d. per annum.

The South African Catholic Magazine

An excellent monthly publication of Catholic stories and general literature, with the rosy brilliancy of the South looking out from every page. The Editor runs a "Children's Corner" which we venture to say, is without a rival in contemporary journalism.

Subscriptions 10s. per annum, throughout South Africa. Business communications to be sent to Mr. J. C. O'Reilly, Hofmeyer Chambers, Cape Town, S. Africa.

The Child of Mary's Own Journal
and St. Agnes Magazine

Is the title of an excellent and very interesting monthly Journal and Review exclusively devoted to the interests of the Children of Mary and the clients of the Virgin-Martyr St. Agnes. This Magazine is edited by the Rev. Dom Gilbert Higgins of the Regular Canons of St. John Lateran, 12, Womersley Road, Stroud Green, London, N.

Subscription 1s. 6d. per annum, post free.

ANNALS OF THE PROPAGATION
of the Faith.

A bright and entertaining Bi-monthly publication, replete with letters and news from the foreign Missions.

Subscription: 60 cents a year, for Members of the Society of the Propagation of the Faith.

American headquarters: St. Mary's Seminary, Baltimore, Md., U.S.A.

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 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 Patér 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, Italy, who will attend to their request with great pleasure.

SALESIAN SCHOOL,

SURREY HOUSE, SURREY LANE

BATTERSEA, LONDON, S. W.

DIRECTED AND TAUGHT BY THE SALESIAN FATHERS.

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

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