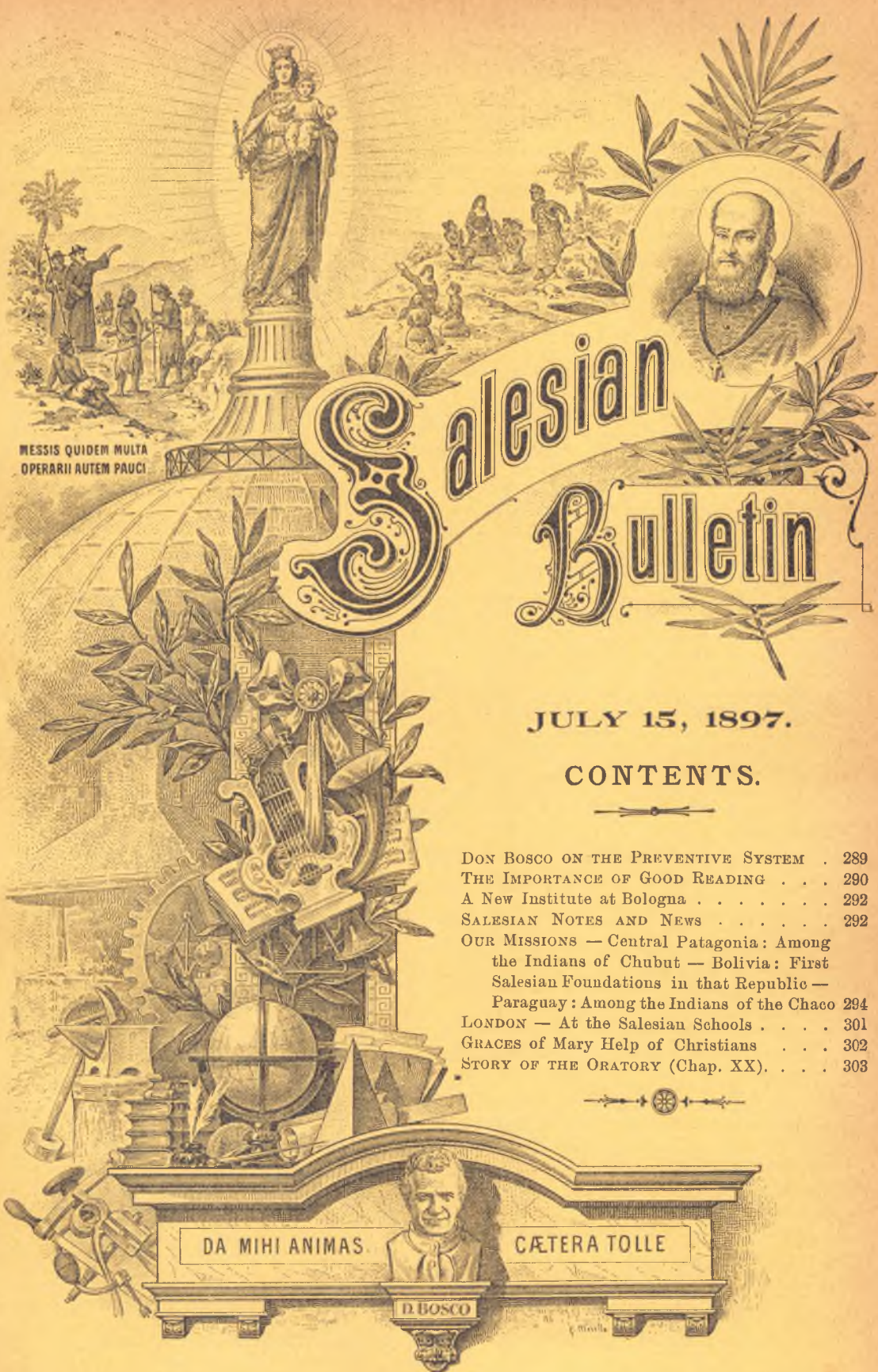


Correspondents are earnestly requested to repeat their Postal Address in every letter.



MESSIS QUIDEM MULTA
OPERARI AUTEM PAUCI

Salesian Bulletin

JULY 15, 1897.

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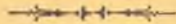
DA MIHI ANIMAS



CAETERA TOLLE

D. BOSCO

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 or the Sacred Heart of Jesu. 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

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

(MATT. XVIII, 5)

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

(St. DENYS.)

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

(St. FRANCIS de Sales.)



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

(PIUS IX.)

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

(LEO XIII.)

DA MIHI ANIMAS CÆTERA TOLLE

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DON BOSCO
AND
THE PREVENTIVE SYSTEM.

THE admirable instructions on his course of education Don Bosco left to his sons, bear testimony to his fondness of heart and his perfect knowledge of children. "Let us try to prevent instead of repressing crime; a more humane and a far more economical method," he said on one occasion. "Each of us is born with the germs of vices and virtues; the aim of education is to destroy bad, and develop good instincts. Soft wax takes and keeps an

impression. Children are like young trees. If we wait till the twig grows into a tree it breaks and will not bend. Religious education is necessary; without it instruction aggravates evil by increasing the power to do wrong, without lessening the inclination. Do you think that a man who is imbued with a clear idea of duty, conscious of the presence of God Who registers all actions for reward or punishment, formed to love and confide in Him as a father, as well as to fear Him as a judge, accustomed to subdue himself and to struggle against perverse nature is likely to fall into vice, or, if so, that he will not soon reform, repent, and rise from its trammels? Form Christians, and you have good citizens."

In Don Bosco's opinion, the teacher should be more than master, the friend, adviser, father, and should aim to gain the child's assistance in achieving the end in view—the latter's improvement. Thus baffling evil makes it unsuccessful; natural inclinations are directed and consequent punishments are prevented. Infinite gentleness, unutterable patience, vigilant attention, and ceaseless watching, are essential in the masters. Carrying out the Preventive System exacts a course of action, in accordance with St. Paul's words: "Charity is patient, is kind, suffers all things, hopes all things, and endures all things." The master should completely belong to his pupils, devote his time to precede, assist, and follow them everywhere, or depute others equally reliable to do so, never leaving them alone nor allowing idleness. This is the substance of Don Bosco's system of education, a system of education entirely grounded on reason, religion, and affection, and which practically suits the young, who are naturally unsteady and forgetful of law and punishment and who claim indulgence being more amenable to love than fear.

Some may think that the preventive system is not the best adapted to generate order, and keep under control rebellious children, and yet it is a fact that order and tranquillity ever reigned supreme in Don Bosco's Oratory. His care and solicitude were not thrown away on his pupils, as many incidents in his life can show, but awakened in them a sense of dutiful affection which made them quick to obey his every wish. Still the secret of Don Bosco's success is to be found in the frequency of the Sacraments which he always impressed on his pupils. "Frequent Confession, frequent Communion, daily Mass: these are the pillars which should sustain the whole edifice of education," are Don Bosco's own words.

Not long ago, when Lord Palmerston was passing through Italy, he called on

Don Bosco. He carefully examined the workshops, and on being brought into a large hall in which five hundred boys were at study, was greatly astonished at the perfect silence and laborious attention without constraint. His surprise increased on hearing that a year had passed without discipline having been infringed, or punishment inflicted.

"Is it possible? How do you manage?" he asked.

Don Bosco smiled, and replied: "My Lord, we possess a means unknown with you."

"What?"

"A secret only revealed to Catholics."

"You jest, Reverend Father; nevertheless my question was serious."


"So is my answer, my Lord; this is our secret prescribed in our rule: 'Frequent Confession, frequent Communion, daily Mass, to be practised regularly by us and our children.'"


"You are right these are not in our province. But can they be replaced?"

"Yes, my Lord; by the cudgel and prison."

"Strange, strange!" the English statesman exclaimed, "Mass or cudgel; I shall tell that in London."—

THE IMPORTANCE OF GOOD READING.

UR esteemed contemporary, the *Sacred Heart Review*, one of the most prominent of New England Catholic papers, treats in a masterly way, as is its custom, a subject of vital importance which we take the liberty of reproducing here, assured that it will be read with interest by our Co-operators.

E fear that the very great importance of furnishing good reading to our children is not generally appreciated. That immense damage is done to the souls of our

children by bad books and papers there can be no doubt. Few of our steady-going people have any idea of the extent to which the minds of our youth are corrupted by the popular, sensational literature which so much abounds and is spread broadcast through the community.

Early impressions are so deep and lasting that the eternal salvation of a soul may depend upon the bias it receives from a single book that is first put into the hands, or that may casually fall in the way of, the unsophisticated and unsuspecting child.

We have not a doubt that thousands of pure-minded boys and girls, have been corrupted and lead into evil ways by reading a single immoral book or story paper. It may have been put into their hands by some agent of the devil whose business it is to corrupt the minds of youth and lead them astray; or it may have been recommended by a companion who had already taken the first step in the downward road by reading the sensational books in which vice is rather insinuated than openly advocated.

There is a terrible fascination in such books and story papers for they appeal to the most powerful proclivities of our nature, and if a young person once gets a taste of the vile stuff there is no knowing what the final result may be. But certainly, nothing but the grace of God, together with the most careful and watchful supervision and restraint can save them from an evil life, a death of shame and the eternal loss of the soul.

Comparatively few of the parents of our Catholic families know of the existence and universal spread of this pernicious literature. It is everywhere. It is sold at bookstalls; it is hawked upon the streets; it is thrown into our doors, and the vilest specimens are secretly offered to our children by the pimps and panderers—the devil's agents—whose calling it is to corrupt the minds of youth and lead them from the paths of innocence and virtue.

The important question arises, How shall this great evil, which is ruining the bodies and souls of our children, be remedied? We reply, in the first place, our people must be warned and convinced of the existence of the evil and they must be on the watch, and make it a point to know what their children are reading.

Sometimes it is done on the sly. When a child once gets the taste of this fascinating

kind of reading, a sense of shame and guilty conscience will lead him to hide the obnoxious book or story paper and to indulge the reading in secret. Unsuspecting parents may not be aware of the danger and if told that a favourite child was indulging in such forbidden pleasures they would be horrified and very unwilling to believe it.

But parents who have been put on their guard and warned of the danger will be on the watch. They will make it a point of conscientious duty to know what their children are reading, and if any book or paper is brought into the house about which there is any doubt, they will take measures to inform themselves at once as to its true character, and for this purpose there is no better adviser than their own pastor.

But it is not enough to guard against the evil of bad and corrupting literature. The very best remedy is to furnish our children with a pure and unobjectionable literature. Here, we must say, is a very great deficiency on the part of our people. Children will read, and if you don't give them good books and papers they will read bad ones. In fact, the minds of our children should be forestalled from infancy by a class of reading which will give them a love of purity and virtue.

Parents, Sunday-school teachers and teachers of our Catholic schools of every grade should take pains to store the minds of the pupils with stories from the Bible history, the lives of the saints, of Christian heroes, especially of young persons who were distinguished for their virtuous lives, and care should be taken as they grow up that they should be supplied with books suitable to their age.

In this connection it is proper that our people should be warned against allowing their children free access to town and city libraries. Our experience is that in most, if not all, such libraries, even when the committees and superintendents professedly aim at keeping out all immoral books, there are always more or less books—especially novels—which no careful conscientious Catholic will for a moment think of allowing his children to read. The non-Catholic standard of virtue and morality is not always a safe one. We know of children and youth who have been in the habit of taking books from public libraries and somehow, as if the very devil was in it, they were sure to light upon the most objectionable books.

We know of no better remedy for this

than a good, carefully selected and properly conducted parish library. There is no dearth of Catholic books and papers, story books and books of general literature, histories written from the Catholic standpoint which, while they are not deficient in literary merit, are infinitely more preferable in a moral point of view to the most popular sensational novels with which the country is flooded.

What we want is a deep interest in the matter arising out of the conviction of its vast importance. A large proportion of the crime of the country is the result of bad reading. The vice and corruption of our children in a multitude of instances is to be attributed to the same cause. It is high time that we should wake up to the importance of the subject and go to work in earnest to remedy the evil.



LAYING THE FOUNDATION-STONE OF A NEW INSTITUTE AT BOLOGNA.



At the International Congress of Salesian Co-operators held in Bologna in 1895, his Eminence Cardinal Svampa in the closing address said among other things: "I am sorry to have to say farewell to my beloved Salesians; but it is only for a little while. We shall soon have the Salesians again, and not as guests but members of our family: not on a visit but permanently." His wish has now been realised, for recently the foundation-stone of a new Salesian Institute was laid by his Eminence. There were present at the impressive ceremony besides the Cardinal, their Lordships the Bishops of Sebaste, and of Pesaro, Monsignor Carpanelli, our Superior General Don Rua, V. Rev. Father Lodi, O.P., Rector of the Seminary, the Procurator-General, Senor Carlo Lozzi, Count Baptist Ridolfi, Baron Manno, Secretary of the Academy of Science at Turin, Representatives of numerous Committees and Associations from all parts of Italy, and a large multitude of admirers and friends of Don Bosco's Institution.

The building when terminated will be able to accommodate 500 boys.



DURING a missionary excursion along the Rivers S. Lorenzo, Tarrigara and Cuyabà in Matto Grosso, Brazil, Father Joseph Solari administered 227 Baptism, blessed 65 marriages, and Confirmed 243 persons, among whom were many men of advanced age, one having reached his hundred and fourteenth year.

LAST month the Salesian Oratory at Nice was honoured by a visit from the Mayor of the town. The distinguished visitor was shown over the Institute and he took a deep interest in all he saw. On leaving, he gave expression to the great pleasure he had derived from his visit, and said that he would do all in his power to promote Don Bosco's Institution.

HIS EXCELLENCY SENOR F. ERRAZURIZ, President of Chili, has lately presented the Salesian Institute at Concepcion with a complete set of instruments for a brass band. The Salesian Fathers and their *alumni* are deeply grateful to the President for his handsome gift, and pray that Our Lord may amply reward him for his generosity and benevolence.

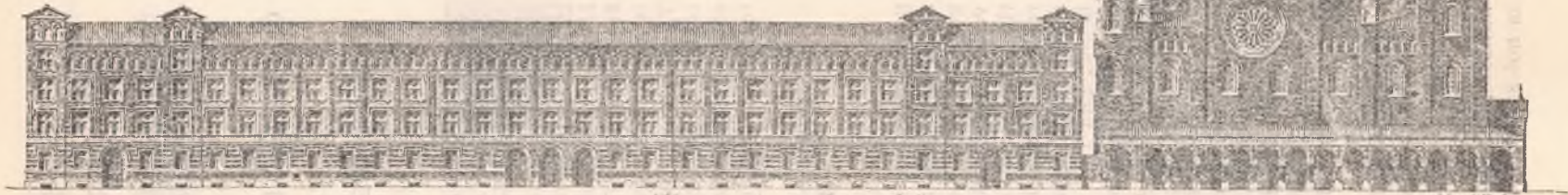
WE regret to hear that the bad state of health of the Most Rev. Dr. Leonard, Vicar Apostolic of the Western Districts of the Cape of Good Hope, has obliged him to desist from active work. By order of his medical adviser he has gone to his native country Ireland to seek a change. His Lordship is a conspicuous Benefactor of the Salesian Congregation, a fact of which we are justly proud. We unite our prayers with those of his many friends and admirers in order that he may soon return to the scene of his labours with renewed health and strength, and labour yet for many years to come for the glory of God and the salvation of souls.



Edificio Salesiano in Bologna.
 Piano di Distribuzione. Come si dispone l'edifizio.

Legenda:
 A. Sala per le lezioni.
 B. Sala per le lezioni.
 C. Sala per le lezioni.
 D. Sala per le lezioni.
 E. Sala per le lezioni.
 F. Sala per le lezioni.
 G. Sala per le lezioni.
 H. Sala per le lezioni.
 I. Sala per le lezioni.
 J. Sala per le lezioni.
 K. Sala per le lezioni.
 L. Sala per le lezioni.
 M. Sala per le lezioni.
 N. Sala per le lezioni.
 O. Sala per le lezioni.
 P. Sala per le lezioni.
 Q. Sala per le lezioni.
 R. Sala per le lezioni.
 S. Sala per le lezioni.
 T. Sala per le lezioni.
 U. Sala per le lezioni.
 V. Sala per le lezioni.
 W. Sala per le lezioni.
 X. Sala per le lezioni.
 Y. Sala per le lezioni.
 Z. Sala per le lezioni.

FRONTEGGIO NORD DELL'EDIFICIO ISTITUTO SALESIANO IN BOLOGNA.



FRONT VIEW OF THE SALESIAN CHURCH AND INSTITUTE TO BE ERECTED AT BOLOGNA.

(Plans by Mr. Edward Collamorini).

At San Nicolas, South America, where the Church is dedicated to Our Lady Help of Christians, the Salesian Fathers kept the titular Feast with great solemnity on the 23rd of May last. At the early Mass the altar-rails were frequented by numerous communicants. Solemn High Mass was celebrated at ten o'clock by the V. Rev. Father Canepa. The Rev. Father Pirola, Secretary of Bishop Cagliero, preached *infra Missam* the sermon, in which he eloquently described the origin of the title "Help of Christians," demonstrated the great efficacy of Our Lady's intercession, and concluded by exhorting his hearers to always have recourse to this good Mother in all their undertakings. In the evening a Conference on "Don Bosco and his Work" was given by the Very Rev. Father Piovano, Superior of the Salesian College of Rosario, after which followed Benediction of the Most Blessed Sacrament. The services both in the morning and evening were well attended.

THE members of the Catholic Club in connection with the Salesian Mission of the Sacred Heart at West Battersea, London, gave a very successful concert and dramatic performance on Tuesday evening, May 11. The programme was opened by an overture by the amateur band, after which Mr. J. W. Sullivan in good style rendered: "Oh how the wild winds blow;" Miss Alice Biroth gave a mandoline solo, and Mr. E. J. Potkin, in a descriptive song, "Kimberley," was very entertaining. Miss N. Phelan sang, "A Child of Spain," and Mrs. Barnes was applauded for the recitation of "The Fisher Folk." Miss M. Crombie gave a clever banjo solo, which was encored. Miss Annie Berryman was most amusing in her song, "Dere's only one moon in de sky." Mr. George St. Clare put the audience in screams by singing, "Ain't it nice in London," and Miss A. Biroth concluded the first part of the programme with an Irish song. A very clever drama was then performed entitled "The Chimney Corner," in which the impersonations were well sustained as follow: *Solomon Probity*, Mr. D. Ryan; *Peter Probity*, Mr. M. McGrath; *John Probity*, Mr. M. Noon; *Charles Chetty*, Mr. J. Sullivan; *Sifter*, Mr. E. Lodge; *Pathy Probity (wife of Peter)*, Mr. S. Phelan; and *Grace Emery*, Master F. McGrath. The member of the Club are to be congratulated on the success of the second part of the proceedings, which was certainly the hit of the evening.



CENTRAL PATAGONIA.

AMONG THE INDIANS OF CHUBUT.

(Continued).

WE soon emerged from the Valley of Teca and then turned our horses' heads towards the Colony of the *Sixteenth of October*. This colony was founded in 1885 by Lieutenant-Colonel George Fontana, the first Governor of Central Patagonia, and it is almost entirely composed of Welshmen. The distance from the Valley to this spot is about twenty miles, but, being unacquainted with the country thereabouts, we certainly travelled more than double that distance.

The Valley of Nahuel-Pan —The Puma.

Before reaching the Colony we have to pass through a small valley, some fourteen miles in length and three in breadth, that goes by the name of Nahuel-Pan. This valley lies engulfed in the rugged bosom of the Ante-Cordilleras, down whose steep and rocky sides precipitate innumerable torrents which form streams and rivers in the valley below, and thus give rise to an abundant and almost exuberant vegetation. The woods are alive with an infinite variety of birds of no particular beauty, and almost entirely new to me. There are also occasionally great tracts covered with strawberries, and the opinion of the Colonists is that they were brought into the country by the Jesuit Fathers. At almost every step we met with traces of the beneficent influence of those good Religious.

This Valley of Nahuel is also the home of the puma. A gentleman at the Colony told me that twenty-seven of his horses were torn to pieces in a few nights by these animals. The puma of Patagonia, however, is not so large and so ferocious as that of

Senegambia; it rarely attacks man, and then only when it can find no other food.

The Indians dwelling in this valley do not live under tents, but in huts of wood plastered over with mud. These huts are solidly built, and are spacious dwellings. The largest and best belongs to Nahuel-Pan, a tall stout Indian, who is quite a notability in the district, and from whom the valley takes its name.

A "Flattering" Reception —Fresh Conquests.

It was decided to make a short halt there to my great delight, as I thought that this would give me an opportunity of offering the benefit of my ministry to the Indians. On arriving at the Indian village, although it was already late, I immediately walked into the first hut I came across, where I found two families. I tried to draw them into conversation; it was useless; they could not understand me and only laughed at me for my pains. Seeing that it would be foolish for me to remain under the circumstances, I entered another hut, but I met with the same failure. The hut of Nahuel-Pan was the next I visited, but it seemed as though things went against me, for the inmates were away engaged in shearing sheep. I felt deeply pained at this; the minister of God, I thought, passes in their midst and they are unable to reap any benefit thereby. I left the hut with a heavy heart, and directed my steps towards the dwelling of an Indian called Ahinqueo. The reception I met with was anything but encouraging. As I approached, a lad who was lying in the door way, seized a heavy piece of wood and threw it at me, which, had it taken effect, might have brought my mission to a somewhat hasty close. The noise brought out the inmates of the hut, and in a moment I was surrounded by Ahinqueo and his numerous family. Ahinqueo is a veritable giant. He has two wives, and several sons by both. I explained to them by means of Juan Huenquén—a young Indian I met on leaving the hut of Nahuel-Pan, and who consented to accompany me and act as interpreter—the reason of my presence among them, and seeing that they were willing to listen to me, I entered the hut and instructed them for fully an hour in the chief mysteries of our Holy Faith, made them aware of the necessity and the effect of Baptism, and exhorted them to

receive this means of opening the gates of Heaven to them.

At this point Ahinqueo interrupted me: "It would be useless for us," he said, "to become Christians as we do not understand your language."—"But do you believe what I have just said?" I inquired. "Are you disposed to live up to the commandments set forth by the God of the Christians?"

—"Oh, of course."

—"Then it matters little if you do not know the language I speak. God, Who is our Creator and Lord, understands perfectly your own language as well as all others."

—"In that case, baptise us by all means."

—"But my friend, from what I have been able to see, you have two wives and this is forbidden by God's laws. You must therefore dismiss the last, before you can become a Christian."

At these words of mine, the second wife, jumped to her feet and, with a lowering expression on her countenance, made for the door; but Ahinqueo at once commanded her to sit down. She slowly resumed her seat and seizing a piece of wood, began to furiously poke the fire that flickered in the centre of the hut and somewhat dispelled the darkness. Ahinqueo then turned to me saying that he was very sorry such was the case, but it was now too late; he could not and would not abandon a woman with several children, as this was not the custom among them. I explained matters, and showed him that things could be satisfactory arranged on both sides; still he lent a deaf ear to my words. He added, however, that he would place no obstacle in the way of his family, if they desired to embrace the Christian Religion. At this point his brother, who was still single, and who had understood my instructions better than any one present, made himself heard, and declared that he no longer entertained the idea of becoming a Christian, because he had the intention of taking two wives. Poor, unhappy Indian! When all had been heard, I found that, out of eighteen, fourteen desired to be baptised. This fact greatly consoled me, still I could not help feeling grieved to see the head of the family, his two wives, and his brother, unwilling to embrace the Catholic Faith. Having fixed the time of the sacred ceremony for the morrow, I bid them good night. As I was retiring, Ahinqueo begged me to wait awhile; I acquiesced, and he called to one of his sons, Tucuman by name, and ordered him

to play his flute. Tucuman, who is about 18 years of age, is the Indian who greeted me so very gently at my entrance an hour before; the poor lad being blind had mistaken me for a dog. He placed a rough made flute to his lips and drew forth such sweet and plaintive airs, that I was deeply moved. Then he produced a bugle and gave us all the military calls from the reveille to the retreat. I was informed that he is also an able weaver of *matras*, *ponchos*, *cojinillos*, and other articles of Indian industry.

On the morrow at an early hour, I solemnly administered the Sacraments of Baptism and Confirmation, blessed two marriages, and also distributed several Communions. All my Catechumens presented themselves, and seemed animated by a deep sense of piety.

(To be continued).

BOLIVIA.

FIRST SALESIAN FOUNDATIONS IN THE REPUBLIC OF BOLIVIA.

(Continued).

FROM THE CITY OF THE "HUNDRED DEAD"
TO KINCO — A KIND RECEPTION —
AN INDIAN LEGEND.



DISGUSTED with what we had seen, we were glad to leave the village of the *Hundred Dead* and continue our journey. We travelled on without hardly a halt, except to change horses, until late at night, when we reached Azo-Azo, a village mostly made up of Indians who had likewise wholly abandoned themselves to the Carnival mania. Here we passed the night, and early on the following morning, after Mass, we were on our way to La Paz. Leaving on our right Calamarca we soon entered on a deserted part of the country which stretches almost as far as Kinco, where we arrived about 4 o'clock in the afternoon. This village is within five miles of La Paz, and here the diligence came to a standstill. In a moment we found ourselves surrounded by four distinguished members of the Senate, and Señor Reyes, the President of the University. These gentlemen had come from the Capital to salute us in the name of the Government and welcome us to La Paz.

On getting down from the diligence, we found ourselves in the midst of an enthusiastic crowd who greeted us with a perfect shower of flowers and loud acclamations. Just in front of us stood an open carriage and pair, into which we were handed, and soon we were being driven to the Capital. On the way we admired the splendid panorama which the inhabitants of La Paz continually enjoy. We were particularly struck with the grand sight presented by the gigantic mountains that rise up to a tremendous height with their summits wrapped in a coverin of the purest white, which shone in the rays of the sun with the most dazzling splendour. Señor Reyes related a legend to us concerning those lofty peaks that is believed in by the credulous Indians and continually on their lips. On fine day, so the story runs, the Illimaou and the Llampto two of the loftiest mountains, jealous of the height of the Descabezado, suddenly seized hold of it, and with the word, *Sejama* (Be off with you) threw it on to the immense tableland of Taena and Oruro. There the exiled mountain has since stood alone, and goes by the name of *Sejama*.

OUR ENTRANCE INTO LA PAZ — AT THE
CHURCH AND MONASTERY OF THE
FRANCISCAN FATHERS.

The road to La Paz leads over this very tableland at a height of more than 12,300 feet, and then runs down a steep incline at the bottom of which we could see a large and flourishing town—our destination. Half way down the slope, we met the Superintendent of the Police and the Italian Consul on horseback, who, impatient at our non-arrival, had come out to meet us. Half an hour later we were at the gates of the *City of Peace*.

We had scarcely entered the town when we saw that a great part of the population were a prey to the Carnival mania. Bags of flour, old pots and all kinds of rubbish were being hurled through the air, and we had some very narrow escapes from these missiles. We were glad when we arrived at the Church of the Franciscan Fathers who were at the door waiting for us. They proceeded in procession to the High Altar where the Blessed Sacrament was already exposed. The *Te Deum* was immediately intoned and Benediction followed. The officiant was the Very Rev. Father Sans, a venerable religious eighty-four years old.

On descending from the Altar, he took my hands in his and addressed to me words so kind and touching, that I was moved to tears. I answered this worthy son of St. Francis as well as I could, thanked the Congregation, and gave all present my blessing.

A few minutes later we were in the sacristy, where Senator Santos Machicado, President of the Committee that had been formed to give us a worthy reception, pronounced in the name of the Government a discourse replete with noble and Christian

kindnesses we received at their hands during our sojourn among them. They are days we shall never forget. May Our Divine Lord amply repay them for their kindness.

The following day, Shrove Tuesday, there was a regular procession of visitors to and from our apartments. Señor Salles, the Prefect, and Señor Risnero, Mayor of La Paz, were among the first. In the course of the day, I made the acquaintance of a considerable number of the admirers of Don Bosco's Institution.



THE SALESIAN INSTITUTE AT LA PAZ, BOLIVIA.

sentiments. I replied to the good gentleman and begged him to present my thanks to the Government. We were then conducted to the refectory of the excellent Franciscans as we stood in need of a little refreshment.

Night had set in. The Carnival frenzy had somewhat abated, and so we decided to set out for our night quarters. Still we were not allowed to go alone; some precaution was necessary, they said. Hence it was that a short time after, we arrived at the Monastery of the Minor Observants, accompanied by a goodly number of Franciscans, the members of the Committee and a crowd of pious people. We were the guests of the good religious for a whole week, and it would be impossible for me to do them justice were I to try to describe the exquisite bounty, the cordial hospitality, and the many

*A VISIT TO THE BISHOP
OF LA PAZ.*

We were desirous of paying our respects to his Lordship the Bishop that same day, but the venerable prelate was suffering from heart disease, and could not receive us until the next day. We presented ourselves to him on the morrow and he welcomed us with tears of consolation and joy. He said that it had been his ardent desire to go and receive us at Oruro, distant three days' journey, in order to give us a surprise, but his illness had prevented him from so doing. His Lordship had also prepared a circular inviting all the clergy, both secular and regular, to a grand reception in our honour. At my request his Lordship gave all of us his blessing. Then presenting me to his

clergy he told them to look upon me as their Bishop. At the instances of the venerable prelate, I said a few words to those present. He afterwards invited them to kneel down with him to receive the blessing of a Bishop of Don Bosco. How humiliated I felt at this point. But matters did not end there. "Now," said his Lordship to his Chapter and the clergy, "be so kind as to accompany to their dwelling these beloved sons of Don Bosco and my own sons too, They have come to take in hand our poor neglected youth, and ameliorate their condition." The request was instantly complied with. The clergy surrounded us and, contending in a friendly manner among themselves for the person of the Bishop, a Salesian priest or a lay-brother, led us in triumph to the Franciscan Monastery.

*DON BOSCO'S INSTITUTE OF ARTS
AND TRADES.*

Later on in the day, I accompanied the Prefect to inspect the House and land the Government has given over to us for the Salesian Oratory. It is a piece of ground about four and a half acres in size, and situated at a short distance from the town at the opening of a valley. A portion of the land is under cultivation, and we found a number of eucalyptus trees there. The building has been but recently constructed, is very solid and capable of accommodating about sixty boarders; there is also space and shelter for a vast Festive Oratory. Everything was to my taste. On the following Sunday, I solemnly blessed our new habitation, and celebrated Mass in the presence of a hundred boys, the first fruits of the budding Oratory. Afterwards Brother Nicola got up an entertainment in which a few old marionettes he had brought with him played a conspicuous part, to the great astonishment of both the Indian and white children. In the evening we had a second edition of the marionettes. Since that day the attendance at the Oratory goes on daily increasing most wonderfully, and the Superior and his fellow-workers have begun to sow the good seed in the field confided to their care. Oh, how much these poor neglected little ones needed such a haven! For the most part they had been previously abandoned to themselves, without a friend in the wide world to care for them and cherish them. Their education had been neglected, in fact, they had been living

amid surroundings that were anything but conducive to moral and Christian education. The revolting scenes I witnessed at La Paz during the last three days of Carnival were enough for me and filled me with disgust and sadness. Let us hope that the efforts of the Salesians in behalf of the poor neglected youth of La Paz may be rewarded with a successful issue.

It is, however, a source of consolation for us to see the Oratory so flourishing. It has been open only a few days and it is already attended by more than four hundred boys; as for the Boarding School it is full up, and nearly two hundred children frequent the Elementary Classes. In a few days more we shall open four workshops for artisans. The people of La Paz are lost in wonder at the giant strides already made, and it is in compliance with their express desire that the new House has been called *Don Bosco's Institute of Arts and Trades*.

A PUBLIC ACT OF THANKSGIVING.

They were unanimous in declaring that they had contracted a debt with Almighty God by the coming of the Salesians, and to give expression to their gratitude, the 14th of February was chosen as a day of thanksgiving. Pontifical High Mass was celebrated in the Church of the Franciscan Fathers, after which a masterly discourse was delivered by the eloquent Father Monjé, D.D., then the *Te Deum* was solemnly sung. There were present besides the ecclesiastical and civil authorities, the inmates of the Little Seminary, the Jesuit Fathers, the Fathers of Mercy, the Franciscans, the Salesians, and all the people the vast Church was able to contain.

When the sacred functions were over we went to the refectory where the good Franciscans forgot for once, and in our favour only, that they were sons of the poor Saint of Assisi. They did this to show how proud and delighted they were that the first Oratory of Don Bosco originated in the sacristy of the Church of St. Francis Assisi in Turin. The refectory on that day contained the very cream of the sacred and profane orators of La Paz. Everything proceeding pleasantly, and, at the dessert, the Very Rev. Father Louis, the Guardian of the Monastery, the venerable Father Sans, Señor Machicado and several other gentlemen rose and gave to the sons of Don Bosco toasts full of eloquence and cordiality.

The last to enter the lists was the Vice-President of the Republic, Señor Severo Fernandez Alonzo, an eminent lawyer, and a candidate for the Presidency when the actual President's term of office expires. The enthusiastic utterances of Señor Alonzo justifies our warmest hopes.

*UP AND DOWN LA PAZ — TWO
DEVOTED FRIENDS.*

The difficulties that usually accompany the foundation of a new Institute were hap-

These two devoted friends were ever at my side, and accompanied me in my ups and downs through La Paz and the neighbourhood. Their conversation, which was both interesting and instructive, rendered these excursions most agreeable to me. Many were the marvels they related to me of Bolivia. The flora and fauna, the state of the Republic, the condition of the people, the habits of the Indians were their daily themes. It was during these walks that I learnt the origin of La Paz. It seems that



SUPERIORS AND ALUMNI OF THE SALESIAN COLLEGE "MONSIGNOR LASAGNA" OF ASSUNCION (PARAGUAY).

pily got over, thank God, in a few days. Seeing that I had nearly a fortnight at my disposal before departing for Sucre, I passed a portion of my time in climbing the hills about the town to recruit children for the Oratory, and in returning some of the innumerable visits with which I had been honoured. Two of our distinguished benefactors never lost sight of me: they were Fathers Joseph I. Monjé and Joseph E. Chaves, two worthy priests, doctors in Divinity, who, when leaving Rome some years ago, where they had prosecuted their studies, received from Don Bosco a promise to send the Salesians to Bolivia.

a band of Spaniards drawn to this part of the country by the rumours that gold was to be found in plenty, very soon quarrelled among themselves, and took up arms against one another; they eventually became reconciled to each other and laid the foundations of a town, which they called *Paz* to commemorate their reconciliation. The Indians, they tell me, do not admit this theory at all; but hold that the name of the city is derived from an ancient village which it has replaced, and from the valley below called Choquizapo (Gold-field) a name that the torrent which runs through La Paz still bears.

ADIEU TO LA PAZ.

But March 4, the day for my departure has come round, and I must hasten to rejoin Father Gasparoli, the Superior of the new Institute at Sucre, who has already quitted Valparaiso and is waiting for me at Challapata, whence we shall proceed to Sucre. I have already received several letters from the authorities and inhabitants of the last mentioned town saying that they are impatiently awaiting our arrival.

And now, dear Father, I must leave off, in order to have some time to get my luggage ready, which is by no means a pleasant task for me. I am obliged to undertake this journey over the mountains, as far as Challapata, all alone.

At the moment I am writing to you the country does not enjoy complete peace. The election of the new President will soon take place, and everybody knows what South American Republics are at that season.

Kindly remember me in your prayers, and also these two new Houses. This reminds me that we have been called to open Institutes at Aururo and Arequipa in Peru. It only remains for you to approve of these undertakings.

When all has been settled, and if I do not receive contrary orders, I shall set out for my Vicariate in Ecuador to settle down among my Jivaro Indians.

With particular esteem and veneration, I remain, etc.

✠ JAMES, *Bishop of Colonia*
and
V. A. of Mendez & Gualaquiza.



PARAGUAY.

A NEW FIELD OF ACTION AMONG THE
INDIANS OF THE CHACO.

(Conclusion).

An Indian Concert — The Religion
of the Tobas.

THE Indians on seeing us make preparations for our departure, wished to give expression to the joy our visit had occasioned them, and for that purpose formed themselves in a large ring around their medicine-man

who began a weird chant, accompanied at intervals by a rattling noise that proceeded from a strange instrument he held in his hand. The chant began in a low tone and gradually rose until it ended in piercing shrieks. This performance was repeated several times. At its termination we bid our dusky friends adieu and, jumping into the saddle, turned our horses' heads towards Assuncion. As we were leaving we saw several Indians on horse-back, a circumstance that rather astonished us, seeing that the Tobas are so poor that they do not even possess any animals. We were afterwards informed that they had stolen them from the Lenguas, a neighbouring tribe, in consequence of which a war is being waged between those two people.

During our homeward journey, our conversation naturally turned on the subject uppermost in our mind, namely, the condition of the Indians we had left behind us; and we learnt many interesting items from Manuel. Their religion certainly bespeaks the crude and imperfect state of their knowledge. They adore the moon, which they call *Yasy* in their own tongue, and use it to measure the time,—their month being the period that intervenes between full moon and full moon. They are happy and contented when there is a full moon, and on such occasions they pass the greater part of the night in prayer. This prayer is made in public. They assemble together in the open-air and arrange themselves in a circle with their faces upturned to the queen of night. Their priest then takes his place in their midst, his special office being to stalk up and down, mumble a lot of prayers, and now and again give vent to shrieks and frightful noises. When the moon is on the wane a superstitious fear seizes hold of them; they dread the anger of *Yasy*, and give up much of their time to weeping. An eclipse, moreover, produces a regular panic among them; they then lose all control of themselves, and fly in all directions, not caring where they go.

The Various Dignitaries of the
Tribe — A Low Moral Standard.

Each tribe has a Cacique, a priest, and a doctor or medicine-man. The Cacique is the chief and exercises a despotic power. Next in authority comes the priest, in whom the savages have the most implicit faith, accepting his every word as gospel truth.

It is his particular office to propitiate the deity. This he does by mumbling and chanting. Often he is to be seen in the midst of an assembly of Indians relating his dreams to them in a sing-song tone and impressing them with his mysterious interpretations. The doctor or medicine-man represents the third grade of authority. He attends to the sick, and he has one remedy for all infirmities, namely, to suck the particular spot where the pain is felt. This man is often the medium for carrying out the *vendettas* that are so frequent among the Indians. For instance, a vindictive savage has a grudge against his neighbour; he presents himself to the medicine-man and bribes him to get rid of his foe. In a short time the chosen victim falls ill and dies. To bring about this, the medicine-man makes use of means that to me seem incredible and impossible, at least as far as I was able to understand, for Manuel was rather mysterious at this point and did not altogether succeed in giving me a clear idea of matters. These things deeply affected me, and caused me to still more compassionate the hard lot of the untutored savage. I thought that only the pure Light of the Gospel can entirely dissipate the darkness that so thickly enshrouds this neglected people. In our holy religion alone will they find a remedy for all their evils.

The Return Home.

Before long we passed by Manuel's hut and proceeded some two hundred yards further on until we arrived at the River Pilcomayo, where we made a halt as we needed a little refreshment. Manuel would have liked us to pass the night under his roof, but we were obliged to decline his kind offer as we wanted to reach the capital that same evening. While we were discussing the contents of our larder, several Indians put in an appearance, and seeing their hungry looks, we invited them to join us in our meal, an invitation they readily accepted. Our attention was soon attracted to one of the party who was fishing with his bow and arrow. He handled them with admirable skill, and, although the fish were hardly visible to us, every shot told.

We at length took our leave and pressed forward to Assuncion. On the way we met a goodly number of Indians returning from the capital where they had been to trade their various articles of merchandise.

We saw with pleasure that many of them carried a medal of Our Lady Help of Christians around their neck. This was certainly a good sign. In the near future our Missionaries may doubtless come across some of the very Indians we had presented medals to. They would be a means of recognition. How earnestly I pray for the day when a band of zealous men may penetrate the wilds of Paraguay, eager to elevate the social and moral standard of those poor degraded and neglected children of the forest. The present Government would place no obstacle in the way; nay, his Excellency, General Eguzquiza, the President, and the Ministers of the Cabinet are solicitous that the work of civilizing the Indians of the Chaco be undertaken at once.

It therefore only remains for us to pray to the Lord of the Vineyard to send labourers, full of the spirit of God, into this vast Mission.

We recommend finally our first foundation in Paraguay to your prayers, and humbly ask your blessing.

Your obedient son in J. C.,

AMBROSE TURRICCIA.



LONDON.

AT THE SALESIAN SCHOOLS, BATTERSEA

THE liberality of two of our English Co operators enabled the 500 children taught in our elementary schools at West Batterssea, London, to celebrate the Diamond Jubilee of Her Majesty, Queen Victoria, in a way that will fix that glorious event deeply in their memories. Thursday, June 24th, was the day chosen for the celebration which took place in the grounds attached to our House at West Battersea. It consisted of a sumptuous tea followed by an entertainment, sports and the distribution of a Jubilee souvenir to each of the children. This was a beautifully ornamented enamelled tumbler for the elder children and a mug of the same kind for the younger ones. The tea and entertainment were the gift of Madame Whiting; the souvenirs were given by Miss Whiting.

Early in the afternoon, the children assembled in the grounds, which presented a

gay appearance, bunting having been arranged in every possible place. At 3:30 p.m. Madame Whiting, Miss Whiting and Mrs. P. Whiting arrived and proceedings began with an interesting musical drill performed by the children. Afterwards addresses were read and presented to Madame and Miss Whiting, in which the children expressed their gratitude to their generous benefactresses for kindnesses received from them in the past and for the present splendid entertainment. The children were then conducted to the tea-tables which were arranged on the lawn. Grace having been said by Father Macey, Superior of the Salesians at Battersea, both entertainers and entertained were busy in their different ways for some time. After tea the souvenirs were distributed amid loud cheers for Madame and Miss Whiting.

The adventures of "Punch" next occupied the attention of everybody and occasioned much laughter and applause.

The "sports" then commenced. These consisted of various obstacle races, running and jumping matches, etc., and afforded much amusement to competitors and spectators. Prizes of money and books were awarded to the victors. The proceedings of the very pleasant afternoon were then brought to a close and the children dispersed, wishing, no doubt, that Jubilee celebrations would occur more frequently.



ON the 23rd of June last, the Very Rev. Father Calcagno and the Revv. Stephen Pagliere and Louis Pedemonte arrived in Turin from South America and received a joyful welcome at the Salesian Oratory. Father Calcagno was the Provincial of the Salesian Houses in Ecuador, but, during the late Revolution there, he was exiled with other Salesian Fathers from the Republic. The long journey into exile through virgin forests and over mountainous districts had to be made on foot, and the hardships and dangers they encountered on the way were innumerable and fearful. On crossing the frontier into Peru they were received everywhere with kindness and acclamations by the Peruvians who did all in their power to mitigate the sufferings of the poor exiles. In consequence of that fearful journey, Father Calcagno soon after fell ill, and has now come to Europe to recruit his health.



[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 desire to render my most lively and heartfelt thanks to Marie Auxiliatrice, for the instantaneous recovery of my daughter from a dangerous illness, after having invoked Our Lady's intercession.

MR. PETER LUADRI,
Cignole d'Isola (Bergamo).

* *
*

Confidence rewarded.—I am sending a thank-offering to the Sanctuary of Mary Help of Christians at Turin to fulfil a promise I made to Our Blessed Lady in an hour of danger. The house I dwell in somehow caught fire and I was in danger of perishing in the flames. In this extreme I invoked Our Lady's aid, and, as though by magic, the flames died out, and left me unhurt. Blessed and praised be the holy Mother of God!

MRS. N. BRAGA, *Fornaci (Brescia).*

* *
*

Hope when Hope is sped.—Henrietta Cattaneo of Romentino (Italy), was a short ago labouring under a malady which the doctors declared incurable. She turned in her affliction to Our Lady Help of Christians with great confidence, imploring the Blessed Virgin to obtain her cure, if it were for the good of her soul. Her prayer was heard, for in a very short space of time she recovered from her illness to the great consolation of her parents and friends and to the utmost astonishment of the doctors.

* *

Health of the Weak.—My wife was suffering from malignant fever and heart disease, which caused me to entertain grave apprehensions as to her recovery. She had all that medical art could do for her, but, notwithstanding, she still grew worse. Seeing this, I recommended my wife to Our Lady Help of Christians, and begged this good Mother to obtain her cure, promising to have a Mass of thanksgiving celebrated, if the grace were granted. From that moment a notable amelioration took place; the fever ceased, and my wife now enjoys good health.

MR. CHARLES QUIRICI,

Colle di Castelnuovo (Garfagnana).

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

Valente Fontana, Cerisole; Dominica Brancardi, Turin; Adele Vercelli, Marcorerigo; Rev. Francis Falcone, Conversano; Samuel Dolfi, Montagnana Pistoiese; N. M., Catania; Teresa Sabbadin, Venice; Z. B. C., Ivrea; Victor Scavini, Bosia; Charlotte Giorgetti, Racconigi; Lino Carpignano, Asti; Anthony Bianchi, Chivasso; V. C., Broni; Francis Pezzuoli, Crivieto; Salvatore Valentini, Dipignano; Peter Boccardi, Sampierdarena; Mary Balestro, Montecchio Maggiore; Margaret Papina, Mergoscia; Lucretia Brunelli, Quinzano d'Olio; Rev. Ersilio Magni, S. Pietro Martire; Philomene Cardinali, Buzzo; Anthony Gallo, Vinzallo; Raphael Ciulla, Noto; Rev. Francis Mari, Roma; Rev. Celestine Calcaterra, Bellinzago (Novara); Rev. Anthony Testa, Rivalta Bormida; Angela Ziveri, Asparetto; George Genaro Modica; Richard Losito, Andria; Leonarda Biddau-Melis, Nuoro; Michael Racca, Pavia; Joanna Morandi, Barzesto; Rev. John Roneda, Isolato; Ernestine Paglieri, Treiso (Alba); A Salesian Co operator, Alassio; G. V., Turin; Santina Mondini, Imola; Bernard Cavigliato, Cellarengo; Dominic Miletto, Asti; John Arduino, Valfenera; Charles Tacca, Cavaglia d'Agogna; John Pelazza, Asti; Rev. Octavio Bianchi, S. Angelo Lodigiano; Mary Golzi, Castelrosso; John Donadio, Ferrere d'Asti; John Arrigoni, Rogeno; Rev. Peter Tornaghi, Monza; Pasquale Cantatore, S. Antonino; Rev. Dominic Ramello, Genua; John Salieri, Cotignola; Teresa Borsarelli, Vicoforte; D. G. Mules, Barumini; James Gallo, S. Stefano Roero; Mathilda Tavallini, Vercelli; Prospera Bersanino, Turin; Chiaffredo Girauda, S. Peire; Eugene Rossi, Mathi; Virginia Casissa, Savona; Francis Scarrone, S. Stefano Belbo;

Lawrence Lorry, Barumini; Augustine Mangiardi, Alpignano; Mary Barato, Villardo; Agnes Carbone, Canale; Joseph Masera, Turin; Mary Strada, Margarolo; Teresa Lovera, Garino; Anthony Martinasso, Rubiana; Ernest Poggio, S. Antonio; Secondo Ponzio, Castelnuovo Calcea; Anthony Carbone, Canale; Joseph Branchio, Moretta; Felicity Caramelli, Turin; Mary Audisio, Levaldigi; Rev. Maurice Maineri, Rochetta Cencio; Anna Morra, Cherasco; Anthony Cortese, Castagnole d'Asti; Rev. Lawrence Ellena, Pertusio; Irene Zavattaro, Borgo S. Martino; Philip Sequenza, Messina; Christina Olivero, Cherasco; Angela Viglietti, Trinità; Mary Basso, Pralormo; Stephan Bovio, Aosta; Martin Ronchetto, Turin.



THE STORY OF THE ORATORY

OR

DON BOSCO'S OPENING APOSTOLATE.

CHAPTER XX. (*Continued*).



very edifying incident was noted during the procession. At the side of the statue were seen two distinguished personages, who afterwards gained great renown for themselves throughout Italy, and one of them throughout Europe. They were holding a lighted candle in one hand, and in the other the *Giovane Provveduto*, singing with the sacred ministers the hymn *Inferus hostis glorie*, in honour of St. Aloysius. These personages were the Marquis Gustavo and Count Camillo Cavour.

These two brothers had not been slow in convincing themselves that the fears entertained by the Marquis, their father, in the beginning of the Oratory, were without foundation. When they saw that Don Bosco had had the ability and the perseverance to overcome every obstacle and to extend his labours, by gathering around him all the young vagabonds and urchins in Turin, they became his admirers.

They often went to visit him and encourage him in his arduous undertaking. After this there was no feast of importance at the Oratory in which they did not take part. Both the one and the other used to take delight in contemplating all the boys together, playing peaceably with each other, instructed, watched over, well treated, thus removed from the path of temptation, and at a dis-

tance from the door of the prison. At this sight Count Camillo was often heard to say these words:—"How beautiful and useful a work is this! It is a thing to be wished for in every city. So many boys would thus be kept from prison, and the Government would not have to spend so much money on the maintenance of young criminals. And then the state would have in their stead many well brought up subjects, who, having some art or trade, would live in honour, and be of service not only to themselves, but to society at large."

Perhaps someone will be surprised that the two Cavours acted thus in our Oratory and showed such sentiments. We must observe that at that time they showed themselves deeply Catholic. Gustavo, especially, was often to be seen in the Churches of Turin, and used to approach the Sacraments in a most edifying manner; he was, too, for several years one of the most powerful writers of the *Armonia*, which began its circulation on July 4th of that same year. Camillo, too, in the year 1850, was seen in the Church of the Most Holy Annunciation, receiving Holy Communion at the hands of Fr. Fantini, who was afterwards elected Bishop of Fossano. If he changed afterwards, he owed it to the political ideas which he allowed his head to be filled with, and which led him in the opposite direction.

But Don Bosco had one matter greatly at heart, and that was to have round him a good number of boys well founded in virtue; and he thought out the means of forming them himself. For this purpose he determined to give them a short Retreat. He said a few words about it to those who seemed the best disposed; with his advice they obtained from their parents or masters a week's leave of absence for the purpose, and thus he gathered together a small band.

After preparing all that was needed, and arranging with the Revv. preachers, who were Fr. Joseph Gliemone, Canon of Rivoli and Fr. Borel, one Sunday evening in July, the spiritual Retreat began, and ended on the following Sunday morning with Holy Communion and a reminder for perseverance. The boys in Retreat remained all day at the Oratory, heard the meditations and instructions there, morning and evening, and dined with Don Bosco; but as there were not enough beds for all, some of them went home in the evening to sleep.

The preachers chosen by Don Bosco were

just the ones for the work; hence the truths, the instructions, the maxims, the examples and edifying facts which were given, could not have been better adapted for the state of the hearers, or have been made more attractive. With God's help many of the boys changed their lives, and began to behave in a most exemplary manner, to their own great good and that of the whole Oratory as well. Afterwards some of them became religious, whilst others remained in the world, but lived like good Christians.

(To be continued).



NOTES TO THE READER.

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

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

The Very Rev. MICHAEL RUA.

Salesian Oratory,—Turin, Italy.

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SALESIAN CO-OPERATORS.

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 Pater and Ave in honour of St. Francis of Sales, for the intention of the Sovereign Pontiff; and lead a practical Christian life.

Persons desiring to become Members of our Association are respectfully solicited to send their name and address to the Very Rev. M. Rua, Salesian Oratory, Turin, 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.