



Salesian Bulletin

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*Beatus qui intelligit super egenum et pauperem:
in die mala liberabit eum Dominus. [Ps. XL.]*

Don Bosco

DA MIHI

ANIMAS CAETERA TOLLE

Important Notice to Readers.



As announced previously in the **Bulletin**, the Rules of the Association of Salesian Co-operators, together with a summary of the Indulgences and spiritual favours, and appendices, have been reprinted and bound into a neat volume or manual.

A copy of this and a diploma of membership is being sent to all readers. If some of the dates affixed thereto are subsequent to the date of receipt, that is the day on which membership will commence, and on which the plenary indulgence may be gained.

Those readers, who on receiving a copy and reading the instructions and regulations, do not desire to be enrolled as members, should return the two things, and their names will be cancelled. Those who retain them will be definitively enrolled.

Explanations and information concerning the rule will be found in the manual, but will be supplemented by the **Bulletin**. Any member is of course free to withdraw his name at any future time should he so wish.

It is greatly desired that by this means a new impetus will be given to the development and active participation of the Salesian Co-operators, and that the works of Don Bosco will be known, esteemed, and aided more and more. It will also serve to strengthen the bond of charity, of prayer and of work, which ought to unite the Co-operators amongst themselves, and also to the members of the Salesian Society, with whom they work for the greater glory of God and the good of society at large.



The Salesian Bulletin

Organ of the Association of Salesian Co-operators

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The Twenty-fifth Year

We eagerly seize the favourable opportunity of our opening page to bring once more before our Readers and Co-operators, wherever this periodical may go, the fact that our work in the British Empire is rapidly nearing the completion of its twenty-fifth year.

We have already given some account of the period's results. This periodical has been conducted in English since April 1892 and has been a continual record of Work accomplished, a vehicle for the presentation of our plans and hopes, and a means of extending the various branches of our Apostolate. It has recorded many changes, for every advance means a change in some direction; and now it has gone on side by side with the general work until the twenty-fifth year is closing.

Those who are in the midst of the gradual evolution do not realise so vividly that great advances have been made, it is only when an outsider comes into contact with it, that he expressed surprise at

such growth. We must take it then that there has been positive progress, and that realised results are around us as witnesses of what work and prayer have accomplished.

But if that is so, if we can look around, and feel that the traditional words of the Ven. Don Bosco to the effect that the Salesian Work in our lands should become a great undertaking—if we must allow that they have been to some extent fulfilled—yet their greater realisation is to come, and it is to be the production of the future. That is one motive which urges us to regard this Jubilee Year as a second starting-point, as the opening of a second chapter, which will record even greater things than the first. It will have the advantage of profiting of the experience of its predecessor, and will be able to bring to maturity what the past has sown, while itself ever stretching its branches out and feeling for a wider field for energy and zeal.

But what is necessary to realise these aspirations?

It is particularly for this that we have reverted to the topic. The great thing necessary so far as our Readers are concerned is to co-operate more regularly and more generously in this expansion. It is true that Divine Providence is always mindful of his works, but He entrusts them to human agents, and, as Don Bosco and his successors so often said, in this case the Co-operators are the direct instruments God makes use of to support His Work. The

and has everything to recommend it, and must therefore be achieved. But where are the means to come from? In two things at least Don Bosco seemed to know no limits; his love for souls and his trustful faith in Providence. This faith or love, or both combined, were continually urging him on to new labours and sacrifices. But for the solution of all his difficulties one means he had and one only; that means, it goes without saying, was



GUERNSEY — Don Albera's visit to the Salesian Institute.

body is necessary as well as the soul; and if the Salesians can supply the latter, the former is to be supplied by the Co-operators. There is no end to the possible undertakings for the good of the young that might be set on foot if the means were at hand, and the plans for new work which may be commemorative of the Jubilee Year depend largely on the support of the Co-operators.

Right back in 1892 this idea was put in forcible terms by a writer in the new venture of the Bulletin. "In regard to the foundations the same difficulties are perpetually recurring. The enterprise is good

co-operation... And Divine Providence invariably inspired Co-operators to come to his aid, and then rewarded them for doing so.

For the fulfilment of new projects in the period which will commence in November next the same reliance is placed on the assistance of our Co-operators, whom Divine Providence will urge to come forward and make these projects attainable. The time is appropriate, the occasion worthy. It remains for our Readers to give to these considerations a generous and ready response.



The Christian Education of the Young.



LAST month, the main outlines of Don Bosco's educational system and ideals were put before the Reader; and now, very appropriately for the month of September, the opening month of the Scholastic Year in so many places, we are given a further insight, a wider knowledge of educational methods, and the great need of judgment in the training of the young.

As showing the main principles of his own system, the Ven. Don Bosco published among his smaller works the biography of a certain youth named Louis Fleury Colle; he had the idea, in issuing it, that it would be of service to parents particularly, and then to all those who are engaged in the care of the young. The work has now become very rare, and in order that its teachings may not be lost, but may be of practical guidance to those who are responsible for the bringing up of youthful souls, some of its pages are given here, as published by the Ven. Servant of God. These deal firstly with the chief errors in the education of the child, and the method of avoiding them; and secondly with the good results which follow the method proposed. Don Bosco concludes his book with these words: "Happy those children, to whom a christian education, watchful and well-directed, preserved from all contagion of evil influence, is the guide to the possession of the heavenly delights of a happy eternity."

May the influence of the Servant of God tend to increase continually the number of such fortunate children.

I.

The Method.

Louis Fleury was born on Sept. 22nd 1864 at La Farlède, a small village in the Department of Var in the South of France. God, in His wondrous goodness, had determined to give us in this child a charming model of the most beautiful domestic, religious and social virtues, exercised without any defect, and in their most delicate perfection, in the homely surroundings of his parent's house. Amid our troublous times, when the love of pleasure, and the passion of independence are breaking up all religious and domestic bonds, He desired to present to the world the noble spectacle of the christian family in all the charm of the pleasing harmony of its admirable unity.

His example was to come from the upper classes of society, from those that are most exposed to the dangers of selfish pleasures, of pride and voluptuousness; it was an act of compensation for so many scandals which come from the well-to-do classes and have a baneful effect on the people at large, setting aflame in them the passions of cupidity, envy and hatred.

To this end Almighty God, whose loving Providence prepares all things from afar, and, by His infinitely gentle sway, disposes all things for the salvation of His elect, had given to Louis Colle a great fortune, a respected name, a noble and independent rank, but above all, the inheritance of virtue and affection.

Through the assiduous care of truly christians mother, the first words that sounded on the lips of the little one

were the holy names of Jesus and Mary, and his first prayer was the Hail Mary. And Jesus and Mary deigned therefore to bless this young heart, whose first fruits had been offered to them, and in him they rewarded the faith of his parents, who had sacrificed to God the satisfaction of hearing the sweet names of Father and Mother as the first lisplings of their child.

THE PREPARATION.

Eager to preserve in their child the precious treasure of his spotless simplicity, his parents made it their duty to see to everything themselves that concerned their boy; so that they ever gave him over into the hands of servants, no matter how capable or trustworthy. They knew that the delicate flower of infant candour suffers by contact with even the best intentioned, if they lack that completeness of education, which alone can guard against a word or action, which, although indifferent in itself, may have an evil influence on a soul, too young to defend itself against the attack of Satan, and in a young heart, would tarnish that delicate sense of the good and the beautiful, instilled by God Himself. As a result of this careful vigilance, there was no diminishing of the freshness of the lily which opened its beautiful bloom, in the garden prepared so carefully by the loving hands of the divine gardener. His heavenly workman in the fruitful lap of the Church—that favoured land won by the death of Jesus Christ, and watered daily by the blood of a God which never ceases to flow over it—in that garden He is pleased to cultivate an infinite variety of flowers, the rarest and the most beautiful.

Some of these flowers, taken from among the choicest, form the particular

object of his cares. Desirous of their perfection, he chooses with infinite care the setting for their development, He prepares the plot of ground in rich soil, and which has the qualities necessary for the production of the sort He desires, and there He will cultivate the best blossoms; in His infinite wisdom he removes all the baleful weeds and everything which might impede their development, and in his inexhaustible abundance of means, He chooses with divine art the living instruments that are to defend them and assist their full unfolding. These living instruments for the flowers are wonderful in themselves, and of a stronger nature, and thus the Church shows us a scene of the most harmonious variety.

Thus in the favourable surroundings of a pious home the young Louis grew up under the admiring eyes of his father and mother. Instructed by their religion in the extent of their obligations, they devoted themselves to the culture of this tender plant, of which they knew that God would one day demand an account. They were mindful that a lively and sensitive nature makes a child susceptible to receive impulses in any direction; and thanks to their own excellent training, they knew by experience that good habits, so easily acquired in the state of childhood, strengthened afterwards by a constant and spontaneous exercise become a second nature and are a powerful safeguard for the youth, and the surest strength for mature years.

Just as the gardener acts upon the flexibility of young plants to give them the direction he desires, according to the end he has in view, so the parents of Louis took every opportunity of following up the work of the Holy Spirit, directing to God all the faculties of him whom they wished to become in the

first place an exemplary Catholic, and then also perhaps, if it were according to God's design, one of the Ministers of his Church.

Their assistance, exerted with great care and patience, and adapted to his tender years, enabled the young soul to free itself little by little from the clouds of the impressions of the senses;

them to the exercise of the functions of our spiritual nature. But too often these educators show a lack of prudence. They seem to be unaware of the nature and reciprocal dependence of our faculties, or else they let it drop out of sight. Their whole endeavour is directed towards developing the faculty of knowledge or of sentiment,



FARNBOUROUGH — The Salesian College.

and their wise direction, blending sweetness with firmness, taught him to become master of himself, and to know how to act with deliberation.

THE GENERAL EDUCATION OF TODAY.

A precocious intellectual development is the fortunate privilege of those children, whose guardians do not disdain to give them their attention, and to place themselves on their level, to form

which latter by a deplorable but common error, they regard as the faculty of love.

On the other hand they pass over entirely the sovereign faculty, the only source of true and pure love, of which sentiment is but a deceitful image, namely the faculty of the will. And if perchance this unfortunate will does come in for any attention, it is not to regulate or strengthen it by the repeated exercise of little acts of virtue,

obtained with ease from the child by the good dispositions of his heart; no; but under the idea of suppressing a rebellious nature, they endeavour instead to conquer the will by violent means, and can only succeed in destroying it, instead of directing it. By this fatal error they disturb the harmony which ought to preside over a combined development of the powers of our soul, and they spoil the too delicate characters entrusted to their inexperienced hands.

The intelligence and sentiment, strengthened too much by this excessive attention, draw to themselves all the powers of the soul, absorb all its life, and soon acquire an extreme vivacity and sensitiveness. The child readily grasps an idea, his imagination is vigorous and ever working, his memory retains without effort exact details and circumstances, and his vivacity delights everyone. But these brilliant gifts scarcely hide his absolute insufficiency and weakness.

The child (and in a few years time the youth) drawn by the impetuosity of his mind, cannot think or act with any order; he is an utter stranger to good judgment or good sense, to method or to any practical view of things. No method or order must be expected from him. He confuses and disturbs everything, his speech as well as his work is disorderly. He disconcerts the listener by strange flights of thought and incoherences. At one time he asserts, at another he denies with equal conviction. His reason is weak and cannot yet think seriously. He receives his judgments from others and makes them his own because they seduce his imagination, and because of this want of judgment he rejects them as easily when they no longer please, or some other theory fascinates his inconstant mind. He cannot as yet

read the depths of his heart and knows only its superficies and passing emotions, and as he is quick at discerning these, he believes he has found a solution for everything; incapable of restraint he hastens to put his resolutions into practice.

He is the plaything of Satan, who continually deceives him and arouses impressions on his mind and heart, which in his inexperience he takes for resolutions firm and well considered. Does he not perceive with the rapidity of lightning? And hence he obeys another unwillingly because in his heart he feels a sense of equality; but in the end he obeys. To act otherwise would seem to him to be a lack of candour, and he wishes to show himself outwardly what he is in his heart and mind; to restrain his passions or senses seems to him to be hypocrisy. He thinks he does not desire that which in reality he does. Virtue attracts him, but as it is contrary to the indolence of his nature, he regards this repugnance as showing no will for it. A victim of this deceit he thinks that he cannot believe or will, that which in reality he believes and desires. Graces are lost upon such a soul; it does not correspond to them; his conscience is swept by storms and adverse currents. He sees everything in the light of the passion that happens to dominate him at the time. It may be a case of deciding something important; instead of considering the action as it is, its motives, its circumstances and results, he appeals to the oracle of stupid sentiment. Whatever his inclination or repugnance suggests he follows, and if a mistake is made he thinks he is blameless as having followed what he calls his conscience.

If in later years there is a demand for a well tempered character do not depend on such a one. Although

capable of generous endeavours, he is subject to extraordinary weaknesses. Violence and obstinacy are only the manifestations of a weak will and in practice he will be found to use it in the wrong way.

But at least, it will be said, the qualities of the heart will compensate for these defects; that sentiment that was cultivated in early years, surely it will give him now a leader and lovable heart. Alas! there is here the same void as in the other powers. The youth easily gives his affections, but is just as ready to forget. His affection has nothing stable about it. Without being positively bad, he is guided merely by caprice. He cannot keep a friend, because he has so often failed them; he has offended them by his unguarded speech, by his rash and injurious suspicions or by his insolence. And he wonders that his friendship is not appreciated, that others are shy of him. Poor incomplete being! it complains of being always misunderstood. Impetuosity and inconstancy are the most clearly marked lines of such a character. It was intended to produce a man, but there has only been produced a being, intelligent and affectionate, but weak and unreasonable; an animal in a more or less high state of perfection.

But it may be thought that this description is exaggerated. In order to convince oneself of the contrary, it is only necessary to glance around, or to think of how many we have met of these brilliant but one-sided, incomplete characters. And to come to the bottom of it, it must be allowed that this painful result is the fruits of early education. We constantly hear that characters are becoming weaker; but the cause of this decadence is, to a great extent, the forgetfulness, or even the contempt of the most elementary

principles of a christian education. And whence comes this forgetfulness or this contempt? It is in part the result of ignorance, but also of egotism and a mistaken tenderness. Some endeavour to enjoy their child, instead of sacrificing themselves for him. That which an affection, sincere it may be, but egotistic and limited, demands of a son so much and so blindly loved, is above all a triumph of self-love, a satisfaction for their own complacency. They rejoice, for instance, in showing off the precious talents of the young prodigy; they drink in with avidity the praises given to it, they praise it even in its presence, without any thought of the growing vanity, which will before long develop into presumption, self-conceit and pride which will become insupportable.

They take pleasure in and expect affectionate demonstrations from their children, and are always contemplating their natural grace and beauty. They receive and provoke their caresses, as they would those of a lap dog, and they treat them like these animals, punishing them out of ill-humour or anger, when they give annoyance by refusing to obey or to remain quiet. They desire them to be pleasing in the sight of others, well-mannered, and intelligent and that is all they believe necessary.

HOW EDUCATION SHOULD BE CONDUCTED.

Thanks to the guidance of the Holy Spirit, and the practice of His divine precepts, the parents of Louis, far from giving this merely animal education, turned his infant steps in the paths of sanctity which is based on self-denial and generosity. In order to give him this spirit of sacrifice they cultivated principally his reason and will, without however neglecting any of his faculties, or any of the resources of his richly

endowed nature, or of his excellent disposition.

They fortified his will by making it pliable, and by regulating it with prudence. They formed his conscience by simple lessons and easy acts of virtue. His desire for good and his hatred for evil were developed, and the definition

mother particularly omitted nothing that would arouse and increase the ardent love of God in the generous heart of her child.

Very often a christian education is not conducted with a view to its proper end, and the children are scared by an exaggerated fear of the presence of God. The God of goodness is presented to them as a sort of phantom, which will keep them in subjection by fear. But children soon detach themselves from what gives them worry or fear, and so the love of God diminishes, and subjection and diffidence take the place of the confident expansion of a filial and happy obedience.

Far different was the idea which this pious parent sought to give to her child concerning our dealings with God. "Almighty God", she used to say to him in a few words, "is the best and dearest of Fathers to us. His love has given us everything; our existence, our parents, and all that we love. He keeps all these good things for us, and His goodness is ever ready to give us more. He however does not demand anything from us except that we love Him in return and show Him our gratitude for what He has done.

For this reason we should obey those whom He has placed over us to guide us in His name; we should thank Him from the depths of our heart; speak to Him with confidence on all that occupies our mind; and ask from Him the fulfilment of our desires. We need fear no repulse; He only wills and it is done, and moreover He has promised to hear us. And should we, in our ignorance, ask for something which



LIÈGE — Our Lady's Sanctuary during the Coronation.

of each taught, by their correspondence or not with the will of God, so that good is to obey God, and evil is to disobey Him. In this manner there is instilled that moral principle of a God to be loved above all things and in all things; and after Him all other things according to His Divine Will.

Such was the task to which these christian parents devoted their energies, and gave all their thoughts. The pious

would harm us. He takes care to give us something just as advantageous.

This great God had no need of us, He was perfectly happy without us, and yet He has desired to create us so that He might love us, and be loved by us in return. There is only one thing to be detested, and that is disobedience, for that prevents Him from loving us, and would oblige Him to correct and punish. Moreover He is so good, that if we offend Him sometimes, He readily pardons us, almost before we have confessed our fault, and declared our sorrow for having displeased Him.

None of our actions is hidden from Him. He is everywhere, sees all things, even our most secret thoughts; we are always in His sight, not indeed that He may surprise us in faults and punish us, which He always does with regret, but to encourage us by His presence to do our best to please Him, and to aid us in our needs. He desires to help us in everything we have to do, holding us, in a sense, by the hand. Thus He comes to fix His abode in the very centre of our hearts, to console and comfort, and bring it happiness, to give it light to comfort oneself well in all things, and love so as to attach our hearts only to what ought to be loved. And so that He might live with us after we had offended Him, this God of love became man so as to

die and redeem us, after cruel sufferings. Thus He has made satisfaction for us, and has merited for us that we shall one day be with Him in Paradise. There we shall see Him and know Him perfectly without fear of ever losing Him; and our whole happiness will consist in loving Him and seeing Him. How adorable and lovable He is."

These lessons, simple and familiar, were given to Louis one after another, slowly and by degrees, as his awakening intelligence developed. The excellent mother spoke to him in that language that mothers know so well, and that children understand; and by these frequent conversations the pious woman raised the young mind gently to things supernatural, to the knowledge of the mysteries of our Holy Religion; and afterwards she taught her son to venerate our Heavenly Mother, and to have recourse to Her with all confidence and simplicity. She did not forget lastly the presence and the loving care of the guardian angel. Young Louis learnt with what respect and gratitude he ought to treat this heavenly friend, to be grateful to him, to obey his pious suggestions, never to forget his presence, and to beg him to obtain from God, in whose presence he constantly stands, a ready and docile heart.

(To be continued).

The Holy Father and the First Communicants.

"Let the little ones come unto Me"

During the Pontificate of His Holiness Pius X. there is often a repetition of the beautiful Gospel scene where Jesus blesses the little ones. Groups of bright, innocent children, from the various parishes of Rome or from neighbouring towns, after having made their First Communion, are re-

ceived by the Holy Father at the Vatican, by the Vicar of that Divine Lord who said "Suffer the little children to come unto me." But the touching nature of this scene was enhanced a hundredfold on a recent occasion, when four hundred French children were taken to the Sistine Chapel, there to express to the Sovereign

Pontiff the gratitude of their young hearts, for the privilege He has secured for them of receiving Holy Communion at an early age.

Of the innumerable pilgrimages which Rome has welcomed within her walls, none had quite the same significance, either on account of the youth of the pilgrims, or on account of motive which led them to the common Father of the faithful. This was not merely the ceremony of the First Communicants gathering round the Vicar of Jesus Christ — reproducing the scene of Jesus with the little children —; the little French pilgrims with their Bishop, and parents, and the representatives of the Association of *Notre Dame du Salut*, who organised the pilgrimage, have given yet another proof of the religious generosity of the illustrious French nation, always leading the way in such undertakings, and an example to the world of the reverence due to the recommendations of the Sovereign Pontiff, even when they involve no slight sacrifices.

It must have been a source of great comfort to the Holy Father, the Vicar of Jesus Christ, who in his holy Eucharistic Apostolate, and particularly in the issuing of the decree *Quam singulari*, on the age for First Communion, has made no secret of the grave difficulties which beset the movement, especially in those districts where worldliness and ingrained habit were set against all tendency to reform.

An evident manifestation of his heartfelt pleasure was the discourse delivered on that occasion by the Sovereign Pontiff, in which he succeeded so well in adapting himself to the capacities of his young audience. In it he summarises the teaching of His previous letters on Holy Communion, and He does so not only for the benefit of the little French children around Him, nor of the hundred and fifty thousand they represented, but for all the young generations of the Church throughout the world, for their parents and instructors, for the faithful, and for the Clergy who are labouring to realise the ideal of the Head of all Christendom, for the good of souls and to the honour of Our Eucharistic Lord.

In order to appreciate the better the discourse of the Holy Father, it is prefaced by a description of the famous scene in which Jesus blesses the little children.

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During the last winter of His mortal life Jesus set out for Galilee in order to give a last farewell to that land of His predilection. There was Nazareth, His Mother's native place, where He had passed His childhood and youth; Caphar-

naum where He had commenced His divine Mission; Cana where His first miracle had been performed; Tiberias where he had multiplied the bread to feed a whole population, and where He had promulgated His Divine Law of the beatitudes; Naim where He had raised to life the only son an afflicted mother; Tabor the scene of his transfiguration..... And now He comes to give it a last farewell, for the time of His supreme sacrifice is approaching, and His enemies are gathering together all the forces of their hatred.

But for a while he forgets the plotting of his enemies, and devotes Himself again to His teaching and His miracles. And some said to Him: "Depart from this place for Herod has a mind to kill Thee"; and He goes; hatred wins the day once more. He turns His face towards Judea and Jerusalem; he enters the Temple where a great solemnity was being celebrated; but even here hatred pursues Him still; they are about to stone Him; they search for him as the dogs do for their prey. He escapes from all their snares, and passes over the Jordan where John had preached and baptised. And now a whole multitude meets Him and acclaim Him with shouts of joy, remembering what John the Baptised had said concerning Him. This display of affectionate welcome moves Him, and He no longer remembers that He is a fugitive from Herod, that His enemies have laid snares for Him, and hatred is following His steps. His Divine love again shines forth and renews, by the force of his inexhaustible energy, the prodigies of Judea and Galilee. He displays such unbounded goodness that it would seem that He was but commencing His Mission, that He had no knowledge of ingratitude, or of having any enemies. He shows unwonted affection, so that the crowds are drawn to Him from all sides, and He tarries among them. The climate is warm, and there besides the Jordan it is pleasant enough to rest on a mound, with the palm trees overhead, the river rippling by — and all are reverently listening to His Divine Word and absorbed in His radiant countenance. There are the poor whom no one minds, but He brings them comfort; there are the sinners who feel the weight of their sins, but He pardons and solaces; there are the sick whom no medicine can cure, but He gives them back the health and joy of life.

But now new crowds are approaching. It has become known in the neighbourhood that the young Nazarene has come. Children of all sizes are running to see Him, leaving their mothers in their haste to arrive; and then afterwards come the parents, young mothers leading

their little ones, who cannot run alone. They arrive out of breath, making a great noise, and push their way through the crowd that surrounds Jesus, getting through on all sides. They wish to see and hear and touch Him, the Messiah, the Prophet sent by God. The mothers desire that He should see their little ones, should embrace them and bless them and preserve them from harm.

All this has caused confusion; the Apostles must restore order; they keep the children back, reproving here and there, and reprehending the mothers. But the voice of Jesus is gently heard: "Do not hinder the little ones from coming to me." The spectacle was wondrous in the sight of the angels, as Jesus embraces the children, taking the very smallest into His arms; and the crowd stand by in delighted astonishment: "Blessed art thou," the mothers cry, "who comest in the name of the Lord, and blessed be the mother who has given Thee to us."

And while He sits there with the little ones around Him, His divine gaze passes beyond the Jordan, and He thinks of the hundreds of infants killed by Herod, the first victims of the hatred of man triumphing over the love of God. And then He turns slightly to gaze in the direction of the great capital, where the astute policy of the Caesars is reigning, and where the hatred towards Himself is growing to a head; He sees how other children will soon be coming out to meet Him with palms in their hands and Hosannas on their lips, to be followed by the final unloosening of the enmity of the Pharisees and Sadducees, and the tragedy of the Cross. A shiver passes over Him, and as though by a sudden impulse He presses to Him the little ones who gather round. "Let the children come unto Me."

This invitation, loving and urgent, which no one since has uttered with the like sweetness and affection, is repeated by His Holiness Pius X.: "Let the little ones go to receive Jesus Christ." The knowledge required in children before their First Communion is simply that of the Truths of Faith necessary for salvation, and that they can distinguish the Eucharistic from ordinary bread. The Holy Father made this clear in His discourse on the occasion referred to. He said:

"I am thankful to you, my dear Children, for the consolation you have afforded me, for I feel now in the position of Jesus Christ Himself, who delighted to be among the little ones, and said to His Apostles: Let the little children come to me, for of such is the kingdom of heaven: *Sinite parvulos venire ad me, talium est enim*

regnum coelorum. But I thank you particularly because this solemn demonstration of love for the Pope has cost you the fatigues of a long journey and because it gives me the opportunity of rejoicing with you on your receiving Holy Communion at your tender age, in obedience to the special invitation given to you by Jesus Christ, through His Vicar.

The Holy Gospel relates that Our Divine Redeemer, having called a child to Him, placed it in the midst of his Apostles and said to them:

"See that you despise not one of these little ones, for their angels in heaven always see the face of my Father who is in Heaven." The guardian angels must often be horrified to see the injustice, the depravity, the sin of many men; the guardian angels of the little ones, on the contrary, even in their outward care of their charges, are never distracted from seeing God for they find Him reflected in the souls of the young, in their innocence, candour and purity. But if this be true of all children, as in that one whom Jesus placed in the midst of the Apostles, what would Jesus have said of you, who in Holy Communion have received Jesus Christ with his divinity and his humanity, so that His Body is united to yours, and His Blood is mixed with yours, and His Sacred Heart beats with yours? What would He have said of yours angels, since you have by Holy Communion become superior to them, for they never had the privilege of being nourished with the body of Our Lord.

By the Holy Communion in fact we are united to Jesus Christ so as, in some measure, to participate in the divine nature, bringing the divine perfections to us. It gives truth to our intelligence, justice to our will, goodness to our heart, so that one who communicates worthily can say with St. Paul: my life is Christ: *mihi vivere Christus est*; I live now not I, for Christ liveth in me: *Vivo ego jam non ego, vivit vero in me Christus*. If then God is purity itself, he who unites himself to Jesus in the Holy Eucharist, rises as the spotless dove away from the muddy waters of this earth, to fly to the bosom of Him who is purer than the mountain snows. If Jesus is infinite beauty, he who unites himself to Jesus in the Holy Eucharist, draws to himself the loving gaze of the Angels, who, if they were capable of passion, would envy his lot. If Jesus is infinite charity, the one who receives Holy Communion is united to Him in an ecstasy of love, which prompts all his words and actions. If finally Jesus is goodness itself, and goodness in Holy Writ means perfection, the faithful soul united to Jesus in Holy Communion is holy and perfect, because it is raised above his ordi-

nary being and despises everything that is not eternal, as incapable of satisfying its desires; the Holy Eucharist, like the fiery chariot of Elias, raises one on high, and though he lives still on earth, it changes him into a citizen of heaven, where he enjoys a peace, a happiness that no earthly tongue can describe because *eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him.* And Jesus Christ Himself assures us of this when He says: *He that eateth my Flesh and drinketh my Blood hath everlasting life.* He does not say shall have in the future, but that he has it in the present, having received the surest pledge of it.

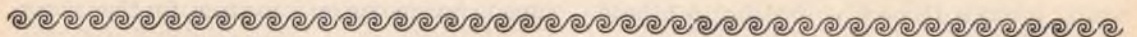
But while I congratulate you again on the great privilege bestowed on you by Our Lord, and I bow down in your presence, not only because you are like the angels, but even superior to them, try to remember always the recommendations I make to you. And first of all: These great graces that God has given you, you have received without hardly understanding them, because the development of the heart, precedes that of the intellect, and one result of this visit should be a solemn promise to frequent regularly the instructions in Christian Doctrine, so as to learn, along with other truths of Religion, how the Holy Eucharist is

the centre of our Faith, the final object of every other devotion, the source of all good, the consummation of the other sacraments, the summary of all divine mysteries, the stream of all graces, the solace for all suffering, the bread of life, the holy viaticum, the pledge and the anticipation of glory.

The second thing is this: that as we have need of daily food for the life of the body, so also is this heavenly food necessary to maintain the life of the soul; hence if we cannot receive it daily, still we must receive it frequently, and we should often visit Jesus in the silence of the tabernacle, to respond to his loving invitation: Come to me all you that labour and are heavily burdened, and I will refresh and console you.

And lastly, that, animated with a true love for Jesus Christ, you should exercise a holy apostolate in increasing the devout followers of Christ, first of all in your own families, in your schools, in your Parish, and then in the world at large where you will be able to bring many to the true love of Jesus Christ, and to multiply the numbers of his followers.

With these recommendations and these desires I very heartily give you the Apostolic Blessing, which you must take to your companions in France and to your parents and homes.



The New Scholastic Year.

In various pages of this issue Readers will find Scholastic matters referred to — whether treated indirectly as in the article on the education of the child — or directly in the accounts from the School, or in the descriptive page specially inserted. September is the most suitable time to draw attention to these topics; school work is being taken up again all over the country, and it is therefore the natural time for the introduction of new Scholars, when the Term is just beginning.

To those who are about to send boys away for their education, whatever their age, we recommend the early consideration of a suitable school. A good deal of information is supplied with this issue in regard to various Schools, but prospectuses or advice or directions should be obtained from the Salesian School, Battersea, S. W. With prospectuses the School Magazine may be had, which provides much interesting and instructive matter concerning the every day life, and the special events of Salesian Schools.



Salesian Notes and News.

London.

September is the general opening month of the new Scholastic Year; and as we are forced to anticipate events, we are looking forward to a prosperous time, beginning as it does the new series of the next twenty-five years for the London Salesian Work. Among other advantages it will have that of using the New School Chapel, which is the Jubilee memorial to the School, and the advantage of that will be readily understood, when one remembers the inconveniences of the building time during the greater part of last year. The Chapel has already been in use for some months, but it has since received additional charm from the completion of the decoration of the rood-loft and screen, the painting of which includes figures of the twelve Apostles. The whole work is striking in its richness and beauty, and is certainly one of the most attractive features.

Besides the Chapel other extensions are in progress, and will include a new School stage and classrooms, the latter denoting the need for extra accommodation resulting from growth from year to year. With these additions this memorable year will start off far in advance of its predecessors, and in comparison with the first year of the preceding series it is like the period of mature years, while that was the infancy.

We are still, at the time of writing, confidently awaiting the results of our first experience of holding the Oxford Local examinations at the School itself. In this sort of thing it is hazardous to prophesy, but if our hopes were justified in other years, we should be far more confident this year, from the satisfactory manner in which the examination was gone through by the candidates; and from the greater confidence which they themselves experienced under the fairer conditions obtaining in the new regime. On the other hand we may be setting too great a store on this apparent advantage, which has not yet the guidance of experience behind it. We shall clear up all these doubts before our next issue, for even before these lines are published, all expectations will have been fulfilled or dashed to

the ground by the lists of the successful, which are published just before the beginning of September.

But this finishing off the remnants of last year's work does not present an eager send-off to the new Scholastic Year with all its hopes and expectations and prospects. It has a great task before it, in the successful accomplishment of a year's possibilities, and in order that no side of the boy's education may be neglected, in order that he may have, according to his years and discretion, a clear idea of his duties, aims, methods and his own youthful responsibilities, a brief period is set aside at the beginning of the Scholastic Year for consideration of these important factors in his educational life. In all Salesian Schools, therefore, there is held a *Triduum*, or three days preparation, on each of which a suitable instruction is given to the boys on their year's work, on their conduct, and on the means of passing a successful and happy year, which will see them growing in size and strength, and in virtue and the good habits which combine to make a complete character, or one which will afterwards mature to completion.

It may be rather late in the day to recommend parents or guardians to apply without delay, should they be on the point of putting boys to Schools. The commencement of the term is the best time for the boy to join the classes, and to get into School routine, and after that the best time is as soon as possible. Apply to The Very Rev. C. B. Macey, Salesian School, Battersea, London, S. W.



Farnborough. The Salesian School at Farnborough Hampshire has also commenced its new School Year. One of its first events will be the distribution of prizes for last term. This ceremony having been held over, so that the results of the examinations might be known, and the certificates from the Oxford Authorities distributed. It has the advantage too of making a more vivid impression on the boys who are just starting new work,

stimulating them to look forward to another prize-giving next year, and showing new-comers the possibilities in store for hard work. His Lordship the Bishop of Portsmouth is to preside at this gathering, and considering his continued interest in the School, that fact alone should suffice to make it quite a brilliant affair.

The year 1912 will be singled out for special remembrance at the Farnborough School, for it has been a year of great advancement both in numbers and in the extension of the School Buildings, and in the better accommodation of existing premises, all of which were reflected in the eminently satisfactory results of their final examinations. Both the Oxford Locals and the College of Preceptors examinations were conducted at the School, the latter yielding several honours and distinctions.

One of the chief events of the year, as was the case with the other Salesian Schools and Houses in England, was the visit of the Superior General. The school and grounds looked their best on that occasion and the Very Rev. Don Albera foresaw great development in the future. He himself blessed the new building above the study hall, where a capacious and hygienically fitted dormitory had been erected to cope with the increasing numbers of recent years. But further extensions will be imperative, if pace is to be kept with the demands made on the present accommodation.

Another important event was the visit of the Leader of the Irish Party in the House of Commons, Mr. John Redmond, who was accompanied by Mr. P. O'Brien M. P. Their visit was partly a business affair in connection with one of the students in whom they are interested; but the Superior seized the opportunity of getting the famous Parliamentarian to speak to the assembled boys, which he did in a brief speech, and obtained a holiday for the School. Apart from this latter item which was perhaps the most appreciated by the boys, the visit of the distinguished Politician was quite an event in the scholastic annals.

All inquiries should be addressed to the Very Rev. A. Sutherland, Salesian School, Queens Road, Farnborough, Hants.



The account that was given concerning the visit of Our Superior General to England formed but a few pages of what might be written about his complete tour in the north of Europe. Years ago Don Albera had been closely connected with the Salesian Houses in France,

and it must have been particularly distressing to him now, as Superior General, to traverse that country and to find no Schools to visit, to have it brought home to him that so many flourishing centres of work had been compulsorily abandoned through the expulsion of the Religious. The land lay as a desert all around him. However at Paris he was able to look around and consider what once was. His reception might have been vastly different, but under the circumstances it was made as festive as possible. He had already been welcomed at Chambéry near the border by a group of Co-operators and friends, who had lost none of their zeal for the cause of Don Bosco, although they had been deprived of those good works inaugurated and supported by their charity and christian zeal. Their assurances were an earnest of what will be again accomplished when the time of religious liberty comes.

At Paris, a notable Catholic family, long-standing Co-operators, were awaiting Don Albera, and placed their motor-car at his entire disposition for the visits he intended to pay in Paris. From the station it took him to the house of the *Dames Benedictines*, where he celebrated Holy Mass, and was received with the greatest marks of respect and joyful welcome. From this hospitable house he commenced at once his visits to several important Co-operators; His Eminence Cardinal Amette was not in the city, so he had to abandon the idea of paying his respects, but in the evening of the same day he was present at a large gathering of past-pupils and friends, who had eagerly seized the opportunity of proving their lasting attachment to the once flourishing Salesian work in the French Capital. At four, on the following day, Don Albera gave a conference to the Co-operators in the chapel of the *Dames Benedictines*. He was astounded to see the numbers that filled the place to overflowing, and indeed that could not find entrance, and all this in spite of the fact that it was Easter Week, when the Parisians usually have a few days out of town. There were present among others The Countess d'Eu, the Count de Mun, and many of the most influential Catholics of Paris.

Don Albera spoke of Don Bosco's visits to Paris, and the once flourishing apostolate they were able to exercise. But he gave them many ways in which they can still assist the great work, which is being done to promote Catholic interests and particularly those of the young, who are exposed to special dangers during this period of irreligion.

The remainder of the evening, after the Be-

nediction, was occupied in receiving the Co-operators who stayed in order to have a brief conversation with Don Albera, so that his entire evening was devoted to them. "What a pity," was his subsequent remark, "that the Sons of Don Bosco can no longer exercise their apostolate in this city, where so many generous and zealous Catholics only desire to second their efforts and labours, for the benefit of the young and of society."

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Don Albera's next visit was to Guernsey in the Channel Islands where the Salesians, mostly from Brittany, find abundant scope to compensate for their losses on the expulsion from France. Beside the School the Priests have charge of three Parishes and several convents, and a great work is being done in the religious instruction of the children on Sundays and holidays, and their preparation for the Sacraments. Don Albera was able to meet many of the Co-operators and friends of the Salesian Institutes, which he did at the reception or entertainment in his honour. A fine display of illuminations sent a message far over the island that a noteworthy event was being celebrated, and that even after the few years of labour a great and ever increasing work had been established under the banner and patronage of the Ven. Don Bosco.

After the visit to England, which we have described at length in a preceding issue, our Superior General went to Belgium where he was to assist at the celebrations for the twenty-fifth year of the foundations in that country. At Tournai, Melles, Antoing, Brussels (Ixelles), Grand Bigard, and Saint-Denis Westrem, Don Albera had the most cordial receptions and was able to meet the Co-operators of so many good works, which are flourishing on a fertile soil. But the great celebrations were at Liège where everything had been prepared for the keeping of the Jubilee of the Belgian Houses and at which Don Albera was to preside. His reception at the School was a scene of great enthusiasm, and a vast concourse had gathered to give proof of their esteem and interest in the work which he directs.

One of the chief events was the inauguration of an exhibition of the work of the Schools of Arts and Trades. The greater part of the exhibits were produced by the Liège School, but specimens were also on view which had come from the other Salesian technical Schools in Belgium. The inauguration was again the occasion for a great assembly of Co-operators, and the afternoon was devoted to witnessing a

foot-ball match between the *Standard* team, the champions of Liège, and a team from the London School. It was a well-fought game, but as was to be expected, the older exponents of the game from England, carried off the honours. The victory was well received, although the audience was exclusively Belgian, and as the band played: "God save the King," Don Albera presented the winning eleven with medals commemorative of the event.

On the feast of the Ascension the most important item of the whole visit was performed. There was solemn High Mass celebrated by the Right Rev. Abbot of Solesmes, while, assisting in the Sanctuary, were His Lordship the Bishop of the Diocese, Mgrs. Wachter, Deckers, Nols and Crets, three mitred Abbots and the Very Rev. Don Albera. Several ministers and senators were among the distinguished gathering of the faithful. The sermon was devoted to the work of Don Bosco, and to the history of the House of Liège, which Don Bosco, when lying on his death-bed, consented to undertake, at the persistent requests of the late holy and distinguished Bishop of the Diocese, Mgr. Doutréux.

After the Mass, there was a grand procession, during which was performed the ceremony of the coronation of the statue of Our Lady Help of Christians, the whole being carried out amid a scene of great and enthusiastic fervour. Well might Don Albera say on leaving Liège: "I shall remember all the Co-operators in the Sanctuary of Our Lady Help of Christians, and at the tomb of the Venerable Don Bosco; and I trust that by the goodness of God, Belgium will always remain the model of Christian nations." Don Albera left for Basle and Lausanne *en route* for Turin where he was awaited for the feast of Our Lady Help of Christians.



Rome.

The Jubilee feasts for the consecration of the Church of the Sacred Heart at Castro Pretorio were carried out on a magnificent scale. His Eminence Cardinal Van Roussum celebrated the Mass of the general Communion at which hundreds communicated, but the crowd was enormous at the solemn Mass at which the discourse was given by the famous preacher Father Gianferrari. He dwelt on the historical associations of the Church, the untold labours and sacrifices borne by the Ven. Don Bosco in its erection, and his presence at the consecration, when he was moved to tears. In fact during the Mass which the Ven. Servant of God celebrated at the altar of Our Lady Help of Christians, there

came before him in vivid reality the scene of his first mysterious vision when he was nine years old; and he heard again clearly and distinctly the voices of his grandmother, mother and brothers who commented on the dream, and for some time he could not continue the Holy Sacrifice.

Ten thousand persons took part in the procession on the feast of Corpus Christi, while for the feast of the Sacred Heart itself, Mgr. Stanley, Bishop of Emmaus, pontificated at the First Vespers; His Eminence Cardinal Rinaldini said the early Mass, the Archbishop of Nicosia pontificated at the solemn Mass, and the Bishop of San Marco gave the Benediction. The Sanctuary was crowded all during the day, by the faithful desirous of gaining the plenary indulgence. On the last day of June the opening celebrations for the Jubilee year were terminated. They will be completed at its close in the year 1933.

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The feast of the Sacred Heart was also celebrated with great magnificence at the Testaccio quarter, where the new Church of *Santa Maria Liberatrice* is doing an immense amount of good. The Festive Oratory work in connection with it has brought about a remarkable change in that industrial quarter, where there was formerly a great lack of Religion and plenty of manifestations of the rapid growth of irreligion. This has received an effective check by the work of the Salesians in the newly constituted parish, to which they were sent by the Holy Father himself; and by the aid of zealous ladies and gentlemen, the young generations are receiving proper instruction, and now form a very promising section of the great Catholic population of the Eternal City.

The Daughters of Mary Help of Christians have recently been extending their mission among the girls by the opening of a new recreation Hall. The Cardinal Vicar Himself performed the inauguration ceremony, and in honour of the Holy Father, who has provided the new extension, the girls gave an entertainment in the presence of the Cardinal Vicar and many friends of the Work.

A brief letter, written by The Holy Father Himself, was read during the proceedings, and caused great enthusiasm among the girls to whom it was addressed, and to whom it carried the Apostolic Benediction.



The relics of Our Patron Saint. An event of interest to all those who are under the patronage of St. Francis of Sales was the recent translation of his relics

and those of St. Jane Frances de Chantal from the Visitation Convent, to the Crypt of the new Church which is in course of construction at Annecy. The great concourse of Catholics was presided over by His Eminence Card. Dubillard, and by their Lordships the Bishops of Saint Jean-de-Maurienne, Moutiers, Fribourg, Lausanne and Geneva. The bearing of the Urns processionally was followed by a great multitude of the faithful, among whom Messieurs de Roussy de Sales, d'Anières de Sales, de Vilette, de Menthon, and Bérard were relations of the Saint. The relics were placed temporarily on either side of the High Altar, awaiting the completion of the Church, when they will be permanently deposited in the upper Church.

INDULGENCES

which may be gained by the Co-operators.

The following plenary indulgences may be gained by all the Co-operators who, having confessed and communicated shall make a visit to a Church, or Public Chapel, or in the case of communities a private chapel, and pray for the intentions of the Sovereign Pontiff.

Every month.

1. On any one particular day at the choice of the Associate.
2. On the day when members shall make the exercise for a happy death.
3. Whenever the Co-operators shall say five times the *Our Father*, *Hail Mary* and *Glory be to the Father* for the welfare of Christendom, and once the same prayers for the intentions of the Holy Father, they may gain the Indulgences of the Stations in Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella; these indulgences, moreover, are all applicable to the Holy Souls in Purgatory, and can be gained by the Co-operators as often as the prayers are said.

From September 10th to October 10th.

1. Sept. 12th The Holy Name of Mary.
2. » 14th The Exaltation of the Cross.
3. » 15th The Seven Dolours of Our Lady.
4. » 29th St. Michael the Archangel.
5. Oct. 6th The Feast of the Holy Rosary.

It must be borne in mind that the present Holy Father has re-enjoined the daily recital of the *Our Father*, *Hail Mary*, and *Glory be to the Father* for the intentions of the Sovereign Pontiff, and also the invocation *St. Francis of Sales, pray for us*. These prayers are the only ones enjoined on the Salesian Co-operators at the time of their enrolment in the Third Order.

News from the Missions.

CHINA

The new residence of Ngan-Hang.

Origin of the Mission.—Edifying conversions.

Very Reverend Don Albera,

After having satisfactorily established ourselves in *Heung-Shan*, I left to Fr. Olive the care of that neighbourhood and that of a Mission already existing in *Wong Leong To*, and set off to take possession of another residence in *Ngan-Hang*, in the island of Lapa.

I started off with a guide. The weather was splendid, but after travelling a few leagues we encountered a violent hurricane with torrents of rain of which you can form no idea. Umbrellas were useless and it was more prudent to keep them closed, if we wished to preserve them undamaged. But why not take shelter in a house? It was not to be thought of: there is not one on the way, nor any trees, for the place is a desert; therefore we went on *in nomine Domini*.

We travelled along the side of a mountain, from which every moment torrents of water poured down across the path, whilst on the opposite side the tempestuous sea waves, dashing against the rocks, broke at our feet. Such a beginning for a new undertaking from a human point of view was not promising, but we went on trusting in God and the Angel Guardian of our Mission.

Instead of arriving towards midday as we had reckoned, we were fortunate in getting there by the evening and in finding a boat in which we could be taken across, not without a certain danger of being upset by the waves. But, with God's help, we reached our goal. These good Christians were astonished at our boldness, and at once provided clothes for us to change; we had an excellent supper and having given thanks to God we wrapped up in a blanket, and lay down on two tables to get some sleep.

As you see, our Mission has in it some elements of romance; but, anyhow, we are in possession of another strategic point.

Here the population is not entirely pagan and the origin of this little Mission is not devoid

of interest. It is due to the faith and courage of a young Christian woman called *Suey Zuan*.

During an attack by pirates on her native village, this unfortunate woman saw all her relatives killed, while she herself was carried off as a slave to a distant country. Tempted in every way to renounce the Faith she not only resisted, but by her courage and candour she gained the respect of the chiefs who, though still keeping her in slavery, left her a certain freedom.

It is impossible to tell what she suffered in such conditions, but resigned to God's Will she bravely awaited the hour of deliverance.

One evening, when her masters were making ready for a fresh expedition, she asked leave to follow them disguised as a man; this was easily granted, her courage and presence of mind being well known. She went with them, but the band being divided into several groups, whilst all were intent on making suitable preparations for the attack, seizing the opportunity of the relaxation of vigilance and under cover of the darkness, she fled.

She had gone but a few leagues when she met another band of pirates bound on a similar errand. Should she fly? It was not to be thought of, she would have been speedily captured, with the most unpleasant results? Should she hide? Impossible, for where she was it would not have been easy. The poor creature recognized the grave danger threatening her and was terrified. Nevertheless speedily recovering her presence of mind, an idea struck her and she went boldly forward to meet these men, speaking to them in their own jargon, and this she did so successfully, that they thought her one of themselves, come to increase their numbers; and as if nothing had happened she went with them.

The greatest danger had been warded off; now she had to devise some means of escaping the clutches of her new masters, and this also she managed successfully. Having gone some distance she felt faint and exhausted owing to the fatigue caused by the length of the journey and her anxiety; so she thought it best to stop and hide herself in the depths of a wood. This was a wise stratagem, for the band, having encountered a vigorous opposition, finding their expectations falsified, and in addition tricked

by their new comrade, they returned the way they had come, seeking the fugitive whom they cursed as the cause of their misfortune.

From her hiding place Suey watched and heard all, trembling with fear. She held her breath as she heard them passing, and when they were at a distance, she thanked God who had recused her from certain death, but she had not strength or courage to quit her hiding place, where she remained till the next morning. Thus she spent the night, not without shuddering whenever the leaves rustled.

At day break, she made a bundle of the man's clothing and went out of the wood in her ordinary dress, taking the opposite direction, avoiding the more frequented parts as well as desert places and asking for hospitality where she hoped to get it without difficulty. Her journey was a long one.

One evening she went to the door of a house where a robbery had recently been committed. The owners feared some new deception and came out armed against the supposed miscreant, but seeing that she offered no resistance and did not try to escape they calmed down and began to question her.

She replied that she wished to speak to the head of the house to whom she explained her condition. The old man was kind, he sent the rest away, gave her some food and sent her to rest in a distant corner, and the following morning had her accompanied for a good part of the way until she was in safety.

After many adventures the woman finally reached *Ngan-hang* where she was affectionately welcomed by one of her relatives and there she took up her abode. In a short time she won the esteem and affection of all and had also the happiness of gaining to the faith several of that family, and others also in the neighbourhood, amongst whom was a good young man, who afterwards became her husband.

But he did not long survive his marriage; God had called her to a life of sacrifice and in her widowhood she put aside all worldly thoughts remaining alone in the house of her father-in-law, devoting herself to domestic duties and to the education of her only child, a little girl, never forgetful of the small Christian mission of which she was the foundress, so that by her words and actions she prevailed upon the Bishop to send there a resident Missionary, to the great consolation of the few Christians.

Thus the Christian community, owing to the presence of the Missionary, prospered greatly, the number of the faithful speedily increasing to sixty; but after some years, the numbers having decreased, the Father had to leave for

another place where his ministry was more urgently needed, and thus this small body of Christians, which had grown up under his protection, seeing itself once more at the mercy of the pagans and of the local authorities, fell back into the superstitions previously renounced, some going at the same time to Hong-Kong, some to Macao and some even as far as Singapore. When I arrived there, scarcely twenty, old and young, remained, and I must add that these few, deprived of the efficacious help of the



The Christian woman Suey Zuan.

missionary, were somewhat wavering. However not much was needed to get them back into the right way. Very soon the practice of prayer in common, morning and evening, was resumed, as is the custom in these parts: devotion to the Blessed Sacrament was once more flourishing and already there are Communicants whenever the Missionary is with them.

I have had the happiness of baptizing six adults, several of whom owed their conversion to the prayers of the Christians.

Shortly after the practice of prayer in common had been resumed, a pagan young woman, attracted by the harmonious sound of the Chinese prayer, which in reality resembles a hymn,

came first to listen under the windows of the chapel, and afterwards at the door.

When I went out to look round, she hurried away, fearing I should scold her. But the following evening, growing bolder, she came again before the prayers began and on seeing me go in, she said:

—"Father, may I also assist at the prayers of the Christians?"

—"I gave her a hearty welcome."

She went in, and from that evening became more assiduous than the Christians themselves; the bell had not yet rung, when she was already in her place. A short time after, a child was born to her but it was so delicate that it could not long survive. As I had gained her confidence, she sent to ask me for some medicine for her infant. I hastened to her and was just in time to baptise it, for the poor little thing soon took its flight to heaven.

The poor mother was in such great affliction at her loss, that it seemed as if she would go out of her mind; and her grief, mingled with pagan superstitions, made her see, especially at night, the house filled with evil spirits, who pretended to be the companions of her little child. The husband, employed in the Imperial Custom-house, had often to make his rounds at night and she suffered greatly from being left alone.

One night, towards eleven o'clock, I was already asleep when I heard some one knocking at the door: it was she, who, frightened by strange noises, as she said, had fled from the house.

—"What did you hear?" I asked. "What did you see?"

—"Oh, Father, infernal noises! It seemed as if all the furniture, all the doors and windows were in motion and banged about as if moved by some strong power."

Was there really anything there?

To satisfy her I went with my guide to the place and I neither saw nor heard anything.

Nevertheless she was afraid to re-enter the house and I sent her to spend the night with the aged Suey.

In the morning she came, trembling, to thank me, and weeping, she said:

"Oh Father, tell me some way of getting rid of the *quai* (demons) who infest my house..."

—"There is an easy method," I replied; "become a Christian and the *quai* will no longer have power over you."

She would like to have said yes, but she had to reckon with her husband, a fanatical idolater and in addition an opium smoker; so she bent her head and simply replied: "I will think about it!"—and went away.

It was not yet twelve o'clock, when the husband came to me.

—"I thank you, Father, for your kindness to my wife last night; now she wishes to become a Christian, and I consent, but on one condition:

—"And what is it?" I asked.

—"That you make me also a Christian..."

—"Do you mean it?"

—"Yes, Father, come and see. I have thrown into the fire all the idols and every symbol of our worship..."

The condition was most welcome.

—"But, the opium smoking?"

—"I will give it up, and tomorrow I am going to begin the cure."

And he kept his promise. At once he arranged that his wife should go for some time to the good Canossian Sisters at Macao to be instructed; whilst he would come to me whenever his employment permitted him.

Thanks to the charitable efforts of the good nuns the woman soon returned fully instructed and the husband, who was well educated, was no less diligent: so that I was able to appoint the Feast of the Immaculate Conception as the date of their Baptism.

It was edifying to behold their preparation for this great grace by being ever the first in coming to Church and by their assiduity in the duties of their state of life. One day, I met the woman going away after the prayers:

—"Well," I enquired, "are you still afraid of the devils?"

—"No, Father," she replied: "now I know how to make the sign of the Cross which protects me against them: I fear however one thing, that God will not find me well prepared for Baptism."

—"Do not be afraid," I said, "Baptism itself will render you more worthy of God's favours."

—"Yes, Father," she replied, "but pray for me," and she withdrew.

Trials were not wanting. Her husband lost his employment. Recognized as an opium smoker just when he was going through his cure, he was immediately and inexorably discharged. This was a very severe blow to their finances, their whole income being derived from his employment. Nevertheless he bore it calmly and got employment as a labourer, seeking thus by more toilsome work to earn a living for himself and his wife. Knowing what had happened, I asked him:

—"Well, how do you get on without your employment?"

With a sorrowful smile pointing to his arms, he said:

—"So long as God gives me the use of these and good health, we shall not want bread..."

Nor was this all. A few days before the longed for solemnity, I was returning from the

Church, having made my thanksgiving after Mass, when I saw a crowd going and coming. Enquiring what was the matter I was told that robbers had entered the house of the two catechumens and carried off everything. I hastened there and found the poor woman weeping bitterly. I asked for an explanation and amidst her sobs she answered:

—"You see, Father, my husband got up early to go to work, and whilst I was at Mass they broke in the door and stole everything. If they had only carried off our own things I could have borne it: but they also stole two new garments I was making on order. You know, Father, what a state we are in!"

—"What did these garments cost?"

—"Several dollars."

—"Very good, take this, buy more cloth and set to work again."

She accepted my offer gratefully and was comforted; later on she said:

—"We are on the eve of the great grace and evidently the devil wishes to be revenged. As he cannot do much by himself he has sent his satellites to torment us."

When the happy morning dawned both came to me and falling on their knees besought me to receive them into the Catholic Church, promising that they would strive never to dishonour the Christian name. They obtained their request with heartfelt consolation and to the great edification of the Christians. The mother and two sisters of the wife were present at the sacred rite, and were so much touched by the ceremony that they also begged to be allowed to learn the doctrine of our Lord Jesus Christ and are preparing to receive the same grace.

The newly baptized are already charged with an important office in the Mission; the young woman is the mistress of the girls' school and the man, having left the receipt of custom for the apostolate, goes according to the Missionary's orders to one village after another to instruct the catechumens, happy in being able to co-operate in putting others in possession of those graces which he himself has but lately received.

I have mentioned that the 8th of December was rendered memorable by six Baptisms. Of these one other is worthy of being noted: that of a mandarin about fifty years of age. How was his conversion brought about? The goodness of God arranged matters in a wonderful manner.

Coming from Honan and being well acquainted with the mandarin language, it was easy for him to obtain the post of military mandarin in a Prefecture. Too honest to remain in that situation, he not only did not make his fortune,

but lost most of his money, so that he retired and devoted himself to commerce. He sank all his capital in a lucrative undertaking, but deceived by his companions in business, he lost all. He went to law and notwithstanding the evidence in his favour, he lost his cause; it seemed as if a mysterious hand hindered him from making any money and he became so destitute that he had to pawn everything, even his clothes.

One day, he presented himself before me with a troubled countenance, as if meditating some dark project and he said:

—"Father, I have heard that the Missionaries are generous and ready to help those in trouble. If this be true, I might place some confidence in you."

And he began to recount his misfortunes, showing me papers in proof of what he asserted and he ended by saying:

—"I can no longer trust any friend: the persons I have benefited and even my relatives, all have betrayed me, or at any rate have abandoned me; I have a wife whom I love more than myself, she is going to have a child, and this thought prevents my doing anything rash, but at the same time it distresses me greatly. There is nothing left but to beg my bread from door to door, and I would do so but for the thought that it would cause my enemies to triumph over me... Perhaps you who have a generous heart may take pity on my misfortunes, but I have not much hope, having suffered so many disappointments and refusals."

The candid statements of this poor man impressed me.

—"See," I replied: "if you were a Christian you would know where to obtain strength to bear your trials; but as you are unable as yet to understand the real meaning of troubles, and doubtless understand better the language of charity, take this small sum; with it you will be able to support your family for a time and meanwhile try to find some work, and for my part I will see what I can do to help you."

He accepted the sum gratefully and went away.

A month had not gone by when he came again with a happier mien, and began by saying:

—"Father, baptize me, I wish to belong to your religion..."

—"Oh! not so fast!... First of all you must learn the Christian Doctrine..."

—"Ask me any questions you like, Father."

Greatly astonished I questioned him and found that he knew the whole Catechism by heart....

I then put before him several difficulties and he explained them satisfactorily; and as I did not seem convinced, he said:

—"What you said to me that time when you helped me so generously, I could not then understand, but I realized that in those words a great mystery was hidden and if I could discover it, perhaps my state would be less unhappy; but the disinterestedness with which you had helped me, look away any doubts that you might be deceiving me. To be more free in my enquiries, I did not go to you, but sought another friend whom I knew to be a Christian and he helped me. Now I believe in God, and it seems to me that adoring Him and embracing His religion with my whole heart as I intend to do, He will take care of me or will enable me more easily to bear my misfortunes. Baptize me therefore!"

What could I answer to these statements? Could I refuse? Still so as not to be too precipitate I told him to return in a few days and meanwhile I made some enquiries and found everything satisfactory.

I sent privately to his house and found that he had spontaneously cast out all idols and superstitious objects, so that when he came back a few days later I was able to appoint the Feast of the Immaculate Conception. Now he also is a fervent Christian and being so well instructed I could not delay his First Communion which he received with great devotion on Christmas night.

Being well versed in matters of the mandarin class I employed him at once sending him to the capital to a flourishing school, where, whilst looking after the affairs of the Mission, he also endeavours to lead others to the Christian religion. Before long I hope to baptize also his wife and child; as I also hope to baptize another mandarin who, following his example, is diligently studying our holy religion.

The other three newly-baptized have also some education, so we are able to make use of them sending them to the small villages to instruct the simple folk and they have already obtained good results.

In my last, I notified to you the absolute dearth of school masters and mistresses and of catechists, and see how Providence has partially supplied this want. The chief posts are already filled and our catechumens have increased to sixty. May God grant them perseverance. We rely greatly on your prayers.

The Feast of the Immaculate Conception was immediately followed by another festivity, which in its simplicity was very consoling. I extract the following from the Bulletin of the Diocese of Macao:

"On the 10th of December His Lordship the Bishop went to *Ribeira Grande* to confirm the

new Christians who had been baptized two days before on the Feast of the Immaculate Conception. His Lordship was received with great enthusiasm by all the Christians to the edification of the pagans. The little chapel had been decorated with much simplicity and good taste. The administration of Confirmation was followed by Benediction of the B. Sacrament and afterwards by the blessing of the alms, which had been placed on a long table in the garden. The Bishop went thither in procession with the Missionaries, the Christians and catechumens.

"After the blessing the alms were distributed in large or small baskets according to the size of the poor families of the place; and as the charity of Our Lord Jesus Christ embraces all, not only the Christians, but the catechumens and the pagans also were remembered and all went away perfectly satisfied...."

May God grant us the grace speedily to gather fresh fruits in this promising Mission.

Begging your blessing on our work,

Your devoted son in J. and M.

LOUIS VERSIGLIA, Priest.

BELGIAN CONGO

The new foundation of Elisabethville. (1)

(Letter from Fr. Joseph Sak).

Elisabethville, May 20, 1912.

Very Reverend Don Albera,

Eor some time I have had the idea of sending you a long letter, but it has always seemed better to wait until I could give you some consoling news of the first Mission in Belgian Congo, because I know that, notwithstanding your numerous occupations, you take the greatest interest in this new work undertaken by the Sons of the Society of St. Francis of Sales. Today, at last, I can with great pleasure, give you some interesting news.

On Sunday, March 10th I administered Holy Baptism to eighteen negroes, ten men and eight women, and I venture to enclose the photograph of these new Christians. The Sisters of Charity of Ghent, who have charge of the Hospital for whites in Elisabethville, where I am at present acting as chaplain, helped me to prepare them as well as possible. The sacred rite made a profound impression on all, and particularly the satisfaction with which these new Christians

(1) Our Missionaries in the Congo, in agreement with the Belgian Government, have arranged to suspend the foundation of the residence at *Bunkesa* until the arrangements for the Negro School at Elisabethville are completed. (Editor's note).

were filled and the devotion they manifested throughout the ceremony.

Our Schools for Trades is already in working order. You can picture to yourself a large *hangar*, roofed with zinc, and open in front the whole of its length. Here we have installed five carpenter's benches and five strong blacks learn the use of the plane which they prefer to the saw as less fatiguing; Brother Verboven is proud and happy when at seven o'clock in the morning he sees the arrival of his pupils who remain at work till eleven, and then rest for two hours, and on account of the great heat, terminate their day's work at half past five in the afternoon.

For the tailors' school we have had to be content with less; we have set it up in an outside angle of our little house, which has a small verandah round it to protect it from the rays of the sun, separating one part from the other by hangings, and the machine is already working at feverish speed, placed, for want of a table, on a board across a tub. Of tailor apprentices we have, so far, only one, but we shall soon have five more, desirous, as they say "*kasi na ugun*", that is, to work at cloth.

We have also opened the mechanics' school, using half of the carpenters' shed, but there is now a difficulty: we must soon open an elementary school for the blacks and one or other will necessarily have to be taught in the open air.

We have also a small class for the whites, now attended by four pupils, but the numbers will increase as soon as the news of its opening has spread; and we have begun a small night school for adults where the Colonists come to learn French, arithmetic, drawing, etc.; this is an addition to our labour, but also a pleasant change, wearied as we are in the evening with trying all day to speak the language of the country, the famous and most difficult *Swahili*.

There is also a helper in the kitchen, so the cook is able to devote himself to the garden, from which we have already obtained a good supply of vegetables.

We do not yet see when we can make a permanent foundation so as to develop our work more rapidly. It is already six months since

we came and they have passed like lightning but we have tried to spend them usefully, by accustoming ourselves to a new method of life.

Your correspondent, some time ago, made an expedition into the bush, sleeping several nights in a tent and making forced marches on his iron steed; this journey made a great impression on him. The solitude of the forest, the appearance of the native villages, the narrow beaten track from which one cannot wander without danger of being lost, the foot-prints of wild animals seen for the first time and above all, the roaring of the lion which I heard the last night I spent in the tent, all this has opened to



ELISABETHVILLE — The Missionaries' House.

me vistas hitherto unknown.

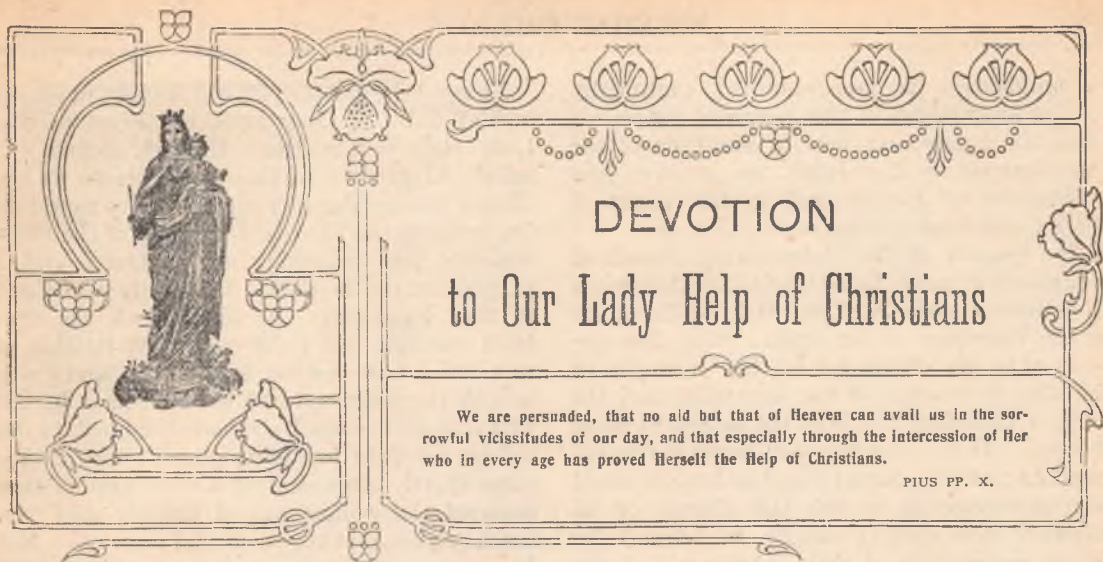
I went to visit the black Chief *Katanga*, who has much influence. The vigorous boys from his village are at our school of carpentry. He asked that his sons (*mtoto*) — all the dependents of a chief are sons to him — should make him a sedan-chair (*kiti*) and he explained to me by signs that he wished it to be very comfortable, and I naturally promised to satisfy him. When he brought his boys to us, he came back several times to see them working in school.

With this I send you some photographs not very satisfactory: but we had to develop them under a table covered with a red cloth!

Asking your blessing and prayers for our future prospects,

Your affectionate Son in J. C.

JOSEPH SAK,
Salesian Missionary.



The Co-operators are invited to join in the special devotions to Our Lady Help of Christians which are performed in her Basilica at Turin on the 24th of each month. Prayers are offered for the intentions of all the associates, and they in return are recommended to pray for the general intentions of the Association, and in particular for the protection of Our Lady on all the Salesian Institutes and Schools which will be re-opening this month.

As is customary after the celebration of the feast, of our great Patroness, from all over the world accounts are sent, detailing the wonderful manifestations of devotion to Our Lady, and the ever advancing wave of the special cultus of the Help of Christians. The extraordinary spread of this part of Don Bosco's Apostolate is even more remarkable than the expansion of his work itself; for as a rule the Devotion to Our Lady Help of Christians precedes the coming of the Salesian Work, it being first aroused by the fame of its wonderful efficacy.

It would be but a continual narration of feasts and conferences, if an attempt were made to describe the various celebrations. All of them are fashioned on the model of the great prototype at Turin, and for that reason prominence

is given to the conference which is held for the Co-operators in connection with that Feast. It was on that day, in the early years of the movement, that the Ven. Don Bosco used to mount his pulpit, and explain the wonders achieved by this devotion, and relate some of his own experiences when the supernatural and the marvellous had become associated, with the simple devotions that he counselled his



LIÈGE — The Procession before the benediction of the Statue of Our Lady.

clients to perform.

But the marvels he related have not ceased, nor have they lost any of their wonderful efficacy. The accounts sent in of the celebration of the Feast-day all over the world are witnesses

to numberless favours obtained continually by the intercession of this powerful patroness; while the conferences held in imitation of the precedent set by Don Bosco are in every case an impetus to further zeal in the works of charity which are carried on in her name.

The speaker at the Metropolitan Church of Milan said: It was a divine inspiration that made Don Bosco choose Our Lady Help of Christians as the Patroness of his work. With this glorious title are connected all the triumphs of the Church throughout the ages past; and the Help of Christians has been the safeguard in all dangers. In our own day the Church has severe combats to fight. Secret Societies have declared war, endeavouring to rob the Church of all influence over modern society, to defraud the young generations of their inheritance of the faith, and spreading licence broadcast. Therefore God raised up the work of Don Bosco which should provide just the protection and guidance required by the young generations, and this was placed under the protection, and was in some degree the result of the inspiration of the Help of Christians.

None should therefore lose confidence in the maternal goodness of Our Lady Help of Christians. It was Don Bosco's unbounded confidence that made him the recipient of such continual and marvellous favours; and by that we too shall experience her power and efficacious intercession.

GRACES and FAVOURS (1)

Ginevra.—On the 21st of May of this year, my wife was taken very ill, and after careful examination and applying remedies for two days, the medical man advised her removal to the hospital for an operation. But the removal was a difficult undertaking, and we remained in doubt and anxiety. However, being a past-pupil of the Salesians, I thought of the powerful aid of Our Lady Help of Christians, and I had recourse to her, promising to be enrolled as a Co-operator if the favour were granted. The doctor came in the evening and he assured me that there was no hope without the performance of the operation.

(1) In regard to these favours it is not intended to attribute to them any higher authority or belief, than that arising from certified human testimony.

I passed the greater part of the night in prayer and at dawn on May 24th, the Feast of Our Lady Help of Christians, the sick woman fell asleep. I profited of this to go across to the Church to hear Mass, leaving a relative to watch. On entering the Church, I thought of the great festivity just beginning at Valdocco, and I prayed for the favour to Our Lady venerated in that Sanctuary. At six o'clock the first Mass was said and I stayed to hear it; when it was over I hastened out to get news, and I was told by the sister and by the sick woman herself that just at six o'clock she had exclaimed: "I am better; my pain has quite gone." The doctor came shortly after, and on a close examination declared the woman out of danger, and was much perplexed at the wonderful recovery. But I was not at all perplexed and now render thanks to the powerful Help of Christians.

June 1912.

G. V.

Madras.—In the early part of this year my little sister was very dangerously ill, and I asked the favour of her recovery through the intercession of Our Lady Help of Christians, promising to send an offering to the Salesian Work and to publish the favour in the *Bulletin*. My sister was restored to perfect health and I now desire to fulfil my promise of publication.

July 1912.

L. H.

Kinsale.—I had promised to have a Mass offered in thanksgiving for a favour granted through the intercession of Our Lady Help of Christians, and to have it published in her honour. I now write to you to fulfil the promise made.


July 1912.

E. C.



The prayers of the Associates are asked for the repose of the soul of Sara Harrington, recently deceased member of the Co-operators.

R. I. P.



History of the Ven. Don Bosco's EARLY APOSTOLATE.

The notice of readers is called to a volume recently issued by the Salesian Press, Battersea, S. W. Although the *Bulletin* has now been circulated for some sixteen years and has recorded the main events which have marked the development of Don Bosco's work, there had been no really authoritative book in English, which dealt in any complete way with the rise and growth of this work on behalf of the young. The present volume while supplying this need goes a good deal further, revealing many of the wonderful occurrences in the life of the Servant of God and filling gaps which were unavoidable in previous lives.


A recent issue of the *Month* says: A large and handsomely bound volume comes to us from the Salesian Press, Battersea: viz: **The History of Don Bosco's Early Apostolate**. The life of the Venerable Founder is already familiar to Catholic Readers in this country, but here we have an account written by a friend and disciple, who himself lived with the holy man, and witnessed much of what he relates. The story of the first twenty-five years of Don Bosco's apostolate is told in much detail, but it will be read with absorbing interest. The Archbishop of Westminster points out in the Preface the chief lessons of the career of the Ven. Servant of God.

The book is bound in Red Cloth, lettered back and front in gilt, with a Photo of the Ven. Don Bosco as a frontispiece.

Orders may be directed to the Manager. Salesian Press, Battersea, S. W.

Single copies, cloth covers, Four Shillings.

Single copies, paper covers, Three Shillings and Sixpence.



Important Notice to the Cooperators of U. S. A.

We earnestly invite the Salesian Cooperators of U. S. A. who should wish to notify the change of their residence, or should need further explanations and information concerning the Rule of the Association, to communicate with

Very Rev. Rector of COLUMBUS INSTITUTE

HAWTHORNE N. Y.

or with

Very Rev. Rector of St. ANTHONY'S CHURCH

138 BEECH STR. PATERSON N. J.

Practical suggestions regarding the means by which fostering and developing in the various local centers where large numbers of Cooperators are to be found, the pious works prescribed by the Rule of the Association, will be gladly given.

The urgently needed work of Ecclesiastical vocations for which the Columbus Institute has been recently established, is especially recommended to the particular attention and generosity of our Cooperators.

It is greatly desired that by this means a new impetus will be given to the development and active participation of the Salesian Cooperators of the United States, and that the works of Don Bosco in this country will be known, esteemed, and aided more and more.

It will also serve to strengthen the bond of charity, of prayer and of work, which ought to unite the Cooperators amongst themselves, and also to the members of the Salesian Society, with whom they work for the greater glory of God and the good of society at large