

The Salesian Bulletin

Organ of the Association of Salesian Co-operators

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THE NEW CARDINAL PROTECTOR

of the Salesian Society, and of the Daughters of Our Lady Help of Christians.

By a letter from His Eminence the Cardinal Secretary of State, we learn of the appointment by His Holiness the Pope of a new Cardinal Protector of the Salesian Society and of the Daughters of Our Lady Help of Christians. It is His Eminence

Cardinal Pietro Gasparri

whose name has long held a place of honour among the Salesian Co-operators, and who was among the many friends of Our Venerable Founder. More recently too, when he was going to America as Apostolic Delegate, he visited the Oratory and had a long interview with our late Superior General the Very Rev. Don Rua.

We offer His Eminence a tribute of profound esteem and gratitude, together

with our filial homage; and this carries with it the promise of a constant remembrance in our prayers, that he may be long spared in his work for the Church and our Society.


His Eminence Cardinal Gasparri was born at Visso, in the diocese of Norcia, on May 5th 1852. As a young priest he was a professor of Canon Law and on Jan 2nd 1898 was elected titular Archbishop of Caesarea, and sent to Ecuador as Apostolic Delegate, whence he returned to Rome to take up the position of Secretary of the Congregation of extraordinary affairs, and was a Consultor to the Holy Office. His rare attainments as a canonist drew the attention of Pius X, who entrusted him with the Codification of Canon Law. His Eminence has written much on this subject, including the Canon

Law of Holy Eucharist, Holy Order and Matrimony.

These high merits obtained the Car-

dinal's hat in 1907, when Pope Pius X held the consistory of Dec. 16th, his title being San Bernardo alle Terme.

How to mark Don Bosco's Centenary.

 HE approach of the centenary of the birth of the Ven. Don Bosco tends to focus opinion and attention more and more upon the great productions of his genius; for be it remembered, that his life, from boyhood to the grave, was characterised not only by sanctity, and by all that stamps a career with the tone of the supernatural, but also by the marks of undoubted genius. And of this there is ample evidence. The man of genius possesses some faculty, displayed either in the world of intellect or of action, and possesses it in such a degree that the outcome is far and above that of others who work on similar lines, Don Bosco's genius was many-sided, but, to a great degree, it lay in the direction of creative organising power, which produced a variety of works all tending to the material and moral amelioration of the people; for though most of his best known work was connected with his educational institutes, he was also an organiser of labour and a promoter of schemes for the welfare of the people at large.

However, although he was an innovator in his methods of dealing with the juvenile world, he was at the same time a notable exponent of the doctrine that the laws of God should be the fundamental guide in the lives of all; that the influence and directive safeguards of religion are indispensable, and indeed of primary importance, if they are to stand the people in good stead in times of stress and difficulty.

It is quite a commonplace now, the story of how the disastrous effects of even one generation of religious ignorance were brought home to him; it is almost equally a commonplace, the history of the wonderful reforms he secured by the training of the young according to his system, which had religion for its foundation, guide and assistance. It follows that he must have provided a supply of teachers after his own pattern so that his system might be perpetuated, for the position resolves itself into that contemplated in the old words: "How can they learn without a preacher?"

The force of this remark has long been grasped by those who are responsible for the supply of the ministers and teachers of the Faith, as well as by those who are at the head of religious Congregations like our own, which are devoted to the education of the young and also to the spiritual care of parishes and the general spread of religion. It was a special gift of our Venerable Founder, that he could unerringly discern the vocation to the Apostolate, and could foster it with consummate wisdom. His own personality doubtless had much to do with attracting large numbers to his standard, that is when the seed of a religious vocation had been implanted by the Holy Spirit. Who was the guide of his Work; for it must be taken for granted, that God provided many vocations, so that Don Bosco might be adequately assisted in realising the programme traced out for

him as without these devoted labourers very little, comparatively speaking, would have been effected.

The need of vocations to the priesthood and to religion seems to have impressed itself more and more upon Don Bosco as the field of his activities increased. He saw how spiritual indifference had infected high and low, and that ignorance of religion was mainly responsible. The ministers of religion must therefore be largely increased, multiplied in fact, if they were to cope with the evil. The remedy lay in one direction only. His Schools soon provided numerous vocations; he opened others expressly for the training of ecclesiastical students; he sent many boys and young men to the colleges already existing for that purpose, and re-opened some of those which had been shut during the persecution of the Church in Napoleonic and revolutionary times.

This work became in fact one of the great features of his educational programme. It was a costly one; but his Co-operators were convinced of its necessity, and of the high merit obtained by those who took part in it, or made it possible by their offerings. The co-operating in the training or promoting of ecclesiastical vocations has ever been held in particular honour by the faithful, and the Popes and Fathers of the Church have given it a very distinguished place among the good works to which Catholic endeavour should be devoted. It has therefore a standing recommendation of its own.

Among the many works which Don Rua, who succeeded Don Bosco, received as his inheritance, none occupied a higher place in his estimation than this, and to none did he more assiduously devote his great talents and his persevering effort. It is not surprising therefore that it should still be a

dominating note in the letters and recommendations of our present Superior General, and one of his chief topics in his recent letter. It may be that his wide practical experience of the Houses in America and elsewhere has made him more convinced of the absolute necessity of keeping up the present supply of priests and teachers, and of increasing their numbers to cope with ever-growing demands.

For this purpose all our larger Schools have attached to them a section for the training of vocations, in which young men pass through the earlier courses of what is necessarily a long and costly preparation. This is done in every province, and has long been in working order in our own. But it will be evident that this can only be maintained at the cost of great expense each year; so that those who desire to promote Don Bosco's work in its highest form have herein a most laudable object for their generosity; there are always sufficient numbers of young men who are anxious to devote their lives to the service of the Church as priests and religious, and it would undoubtedly be co-operating in a work of the very highest merit, to make the training of these young men possible, by helping towards their education. When their vocation and priesthood are accomplished facts their ministrations in a hundred good ways are so many fountains of merit not only to themselves, but also to those whose generous self-denial and liberality have been instrumental in securing the accomplishment of vocations, which cannot possibly be matured without material assistance on a large scale.

This then is a point worthy of consideration. There are hundreds who are admirers of Don Bosco's work, and who desire to see it spread, that it may be of service on a wider scale. They are desirous of partaking in the ce-

lebrations which will mark the centenary of his birth, and the dawn of his apostolic career. They can do so in a very practical manner. Let Readers and Co-operators signalise this occurrence by helping us to perpetuate and spread that Apostolic vocation; let them provide the means for the cultivation

of those vocations which are to fill the places left vacant by death, and which will perhaps provide even for those who are one day to fill high positions in that Religious Society, which is at once Don Bosco's greatest work and the realisation of his heavenly call.

Don Bosco at the death-bed of the Comte de Chambord.

—◆ (Continued). ◆—

Sunday, July 15th.

Saturday went by and the night also. Approaching Niener-Neustadt my excitement increased. Towards half past four in the morning we reached that Station: a carriage from the castle awaited us. Naturally I hastened to get news of Monseigneur from the Coachman. He replied that there was no change, and the night had been fairly good. I translated for my friends the Coachman's German; Don Bosco raised his hands to heaven, saying:

—"I am very glad: I was very anxious for news."

Undoubtedly he had feared to find the Comte de Chambord dead.

In three quarters of an hour we reached Frohsdorf. The carriage stopped at the entrance to the castle. I saw the Valet Ernest hastening from Monseigneur's antichamber where he was on duty; he came to tell me that the Prince was awaiting me and wished to see me at once. Ferdinand Obry, the head valet, in his turn, brought me a message that the Prince wished to see me immediately. I hastened to obey, without considering my travelling garments covered with dust from five nights and four days in the train. I left Don Bosco to the care of the castle household. I was much agitated at the prospect of meeting my beloved sovereign...

I entered and kissed his hand affectionately. What a change in the appearance of the Prince! how thin he had grown! His emaciated countenance had lengthened, the eyes, much dilated were still bright with their usual expression.

—"Well", said the Prince, "you did not want to see me, and I have been obliged to call you back. When I heard that you had come

and gone, I gave orders that a telegram should be sent to make you return. According to my reckoning, I thought the telegrams sent to Ling and Monaco would have reached you and would have informed you that I wished to see you."

The kindness of the Prince moved me to tears. He then gave me particulars of his illness and ended by saying:

—"The doctors maintain that I have a cancerous tumour in the stomach: this is not true, I know better than they do. Touch me, you will see I am better: there is scarcely any tenderness of the stomach."

I acknowledge that fearing to cause pain to the august invalid, I scarcely touched him; then he, taking my hand, pressed it from side to side, adding:

—"You see I am better; there is scarcely any pain except at the base of the stomach where I still feel something. I do not know whether I shall recover, as to that I am indifferent. If God wills to leave me still awhile in this world, I only ask of Him to keep my mind in its present State. I feel a great alleviation... really better!... During my illness God has granted me great graces exceptional graces."

—"When God sends a trial," I replied. "He always sends with it consolations and special graces."

—"No," said the Prince. "You do not understand: God has granted me great graces amongst others that of forgiving. To forgive is much more difficult than people think; it is not sufficient to say so, one must do it really and practically, and that is the difficulty... There were persons who had given me cause of complaint, who had done me harm: well, I have forgiven them in reality, it seems to me. I have at last forgiven them..."

Such words and the feelings which accompanied them were indeed excellent...

The Prince went on:

—“You bring me Don Bosco. He will be anxious to say Mass. I wish you to tell him I have already heard one Mass and performed my devotions; to hear another would be very fatiguing. Explain this to him; but if that holy man felt inspired to obtain my cure, I would not miss the opportunity. So, you understand; arrange this affair as you judge best. Tomorrow the Feast of Our Lady of Mount Carmel. I should like to hear Don Bosco's Mass at half past four or five o'clock and to receive Holy Communion. But I repeat: if he has an inspiration for today, let him say so. You will bring me his answer.”

The Prince always kept the joyous manner natural to him, even in the intervals of acute pain.

I hastened to the apartment prepared for Don Bosco, where he awaited me. I gave him the message; he seemed not prepared for such a message, but he did not demur in the least and smiling at my words, making of him a thaumaturgus, he consented to what was proposed. I took him to the Chapel where he was received by the Curé, the official Chaplain. Meanwhile I went to give the Prince notice that all had been arranged as he wished and that Don Bosco would say Mass for his intention.

—“That is well,” replied the Prince; “My wife will hear Mass and you also; I beg you to go to Communion for me.”

The Countess was already at her prie-dieu in the Chapel: Charette was also there. Don Bosco said Mass slowly, and with great devotion.

Ten minutes after, Bondeau, one of the valets came to say the Prince wished to speak to me... As soon as I was with him, he said:

—“Well, tell me about Don Bosco.”

I began at once to tell him of my journey, and to relate several anecdotes regarding the life and work of Don Bosco (the grey dog, the miracles worked through prayers to Mary Help of Christians, certain extraordinary interventions of Divine Providence regarding the work of the Salesian Society, amongst others what had recently been done for the Seminary intended for the Patagonian Missions). I related a number of other instances of the same kind; after which the Prince said:

—“Now, go and bring that holy man to me.”

—“I presume you do not wish me to be present at the interview.”

—“Why not?”

—“My presence might be inopportune; in any case I should feel uncomfortable.”

—“No, I am quite indifferent. Do as you think best, but go and fetch him.”

I went: Don Bosco was still in the Chapel making his thanksgiving. I told him that as soon as he had finished the Prince would receive him. He assented, bowing his head, and went on praying without giving a thought to the things of this world. The saints seem to soar above the clouds, and to do it with such simplicity!

I let him do as he would, because I did not see how, in the circumstances, I could get him to shorten his prayers. I could only say to myself what I had heard so often from him during our journey:

—“Patience!”

Another valet came to remind me that the Prince was waiting. I returned to Don Bosco, saying:

—“We cannot make the Prince wait thus: he asks for you, you must go.”

Another inclination of the head... still immovable!

All comes to an end in this world, even the prayers of Don Bosco; finally he got up, very slowly. I suggested that he should take something; he was in great need of it after travelling two nights and a day almost without food. He consented; he was tottering and could scarcely walk.

Whilst he was taking a cup of coffee and milk another messenger came to say the Prince was expecting him. I explained the cause of delay. Don Bosco had a heavenly calm of soul, and was not in the least disturbed. At last it was finished and I took him to the Prince.

Whilst I waited in the adjoining room, his wife, who was constantly going backwards and forwards watching over her sick husband, came to me and said:

—“Monsieur du Bourg, I beg of you, try to be more calm with my husband. You are excited, and he is so weak: you might tire him.”

I thanked her for the warning which I followed; it was the more useful as I had not adverted to my outward agitation. The poor princess with great kindness begged me to excuse the freedom of her observation, and I thanked her cordially.

During this conversation Don Bosco came out of the Prince's room. I presented him to the Princess, and the holy man, with great simplicity, enquired.

—“Who are you?”

Madame smiled at this enquiry, and replied herself, giving her name and title, recalling at the same time the origin of her Mother, who was a Princess of Savoy, but of the older branch, not of the Carignan family....

With a clear and strong voice, the prince called out:

—"Du Bourg?"

I hastened to him. I shall never forget the impression made on me in those few seconds. The Prince, sitting up leaning against the pillow, with eyes clear and shining exclaimed:

—"My dear, I tell you, I am cured. He would not tell me, but I understood; I shall escape this time."

I was beside myself with joy; with tears in my eyes I kissed the hand of my beloved prince.

He added:

—"He is a saint! How glad I am to have seen him! You must tell them to prepare a place for these two priests at my wife's table."

I stared in astonishment, not realizing the meaning of the last sentence. The Prince answered the mute interrogation he saw on my face:

—"Yes," he said, "I have heard tales about the French doctor who arrives this morning. Whoever we may be, we are not up to the standard of Don Bosco. You will tell Blacas that I wish them to dine with you."

I withdrew, and enjoying what I had heard, I went to fulfil my commission. I endeavoured to soothe the apprehensions of the Count de Blacas at allowing a priest to be seen at the Prince's table by a leader of Modern science, probably a sympathiser with atheism and anti-clerical prejudices. I related the reception of Don Bosco by the Orleans Princes and the efforts employed to make it a success. This episode seemed to satisfy the Count de Blacas, who accepted without further reflexions the orders I transmitted to him.

That Sunday, July 15th, was the Feast of S. Henry, the Prince's Patron. He kindly gave permission for the household at Frohsdorf to offer him their congratulations. They were only, however, to pass before his bed, so as not to fatigue him; ten o'clock was the hour appointed for rendering homage to the King... One after the other they passed through the ante-room, crossed the grey room occupied by the august invalid, leaving by the billiard-room... Monsieur de Chevigné was not present, as he did not reach the castle with Doctor Vulpian until half past ten.

At Frohsdorf there was some anxiety regarding the probable attitude of the Parisian doctor, whose name was almost unknown, and who came without any other recommendation than that of his scientific knowledge. What would be his bearing towards the Prince and his personal position in contact with the Viennese doctors already in attendance on the royal invalid.

Doctor Vulpian made himself agreeable to all by his courtesy and sound judgment. He had arrived in Vienna with his wife and daughter that very Sunday, the 15th July... On his journey from Vienna to Frohsdorf he had repeatedly declared that he recognized and appreciated the ability of Doctor Drasche; that he was not so foolish as to suppose he would be more successful but for the honour of the French medical faculty, he was glad that the Prince had asked for a Frenchman and that he recognized the honour done to him in being chosen etc. etc. Entering the Castle he asked Monsieur de Chevigné who accompanied him whether he should remove from his button-hole the ribbon of the Legion of Honour, not having received it from His Highness.

—"Certainly not," replied Monsieur de Chevigné, "the Prince will consider it well placed on your breast where it proclaims your scientific knowledge and the services you have rendered; the Prince's sole regret will be that he could not decorate you himself."

Doctor Vulpian's enquiry manifested so great a delicacy of feeling that we were filled with admiration; many royalists might not have felt the same. Still Doctor Vulpian frankly avowed himself a republican, but a conservative republican, full of respect for the Count de Chambord and what he represented.

He was, at once, presented to the Prince, to whom he renewed the declarations already made regarding the Austrian doctors; he added that having been honoured by a summons, he did not wish merely to give a courteous assent to what had been done by his colleagues, and begged for permission to study the malady for two or three days so as to form an opinion of his own.

The doctor was astonished at the Princes' simplicity, kindness and lofty intelligence.


During lunch the doctor's attitude was perfect his intercourse with Don Bosco amused me much. Instead of causing any surprise, or producing an unfavourable impression, as the Count de Blacas feared, the sight of this holy and celebrated priest seemed to interest him. He wished to be introduced and told him that his son, a pupil of the College Stanislas (an important institution directed by the Marists) had had the pleasure of seeing him when he, Don Bosco, had visited that institute during his stay in Paris. All went off most satisfactorily.

(To be continued).



THE NEW FOUNDATIONS

by the Daughters of Our Lady Help of Christians in 1913.

 the continual expansion of a Society is the best proof of its vitality, and of the sympathy it has gained among all classes, the Daughters of Our Lady Help of Christians may be congratulated on what they have accomplished in the past, and in particular on the work of 1913.

During the month of September, the Congregation held its seventh General Chapter at Nizza Monferrato, and this great meeting was full of promise for the future advancement of the work of the Society. The present Superior General was confirmed in her office, and it was announced that two hundred and thirty six postulants had joined the Institute during the year 1913. The assembled sisters also had the good fortune of assisting at the translating of the remains of their revered Foundress from the cemetery to the Chapel of their College of Our Lady of Grace, where the holy religious had died.

From Nizza a group of fifty sisters went on a visit to the Sanctuary of Our Lady Help of Christians, and to the tomb of Don Bosco at Valsalice; this was in preparation for their departure to the Missions, where they are eagerly awaited, and where they will find a life of labour and self sacrifice.

Moreover there were other new works to be undertaken nearer home. At *Baldichieri d'Asti* they have taken over the direction of a Festive Oratory, and a training-school for girls. At *Barasso* and *Gambarella* in the province of *Vicenza* they have accepted institutes with similar work, and also a recreation place for very small children. The Archbishop of Milan has been instrumental in their undertaking a new Oratory at *Sant' Ambrogio Olona*, and the noble Family of Pappadopoli has provided a Festive Oratory and a school for little Children at *S. Paolo di Piave*.

His Grace the Archbishop of Vercelli, a great benefactor of our Society, has got the Sisters to undertake a Festive Oratory at the new Parish Church of *Belvedere*, and a school for girls engaged in various occupations in the city.

On the first Sunday in June, the Sisters were welcomed with great demonstrations at *Fontanello d'Agogna*, where a Co-operator, *Signore Dulio* had built a school and Festive Oratory.

About the same time they opened a Boarding School at *Cesano Maderno* for girls engaged in business, and as a holiday home for those requiring rest or change of air. In August another Sunday Oratory and School for general training was opened at *Reggio Emilia*. For the beginning of the Scholastic Year a Boarding School for young ladies and for business training was opened at *Milan* and in connection with this there will be a night School and Sunday Oratory. At *Acireale* the nuns have taken over the management of another School for girls and in connection with it there will be a training House for the Sisters themselves, and a Sunday Oratory in the neighbourhood.

In the city of *Acqui* the Nuns took over the former Convent of the Ursulines. The solemn transference, authorised by the Holy See, was performed on March 25th, in the presence of a large number of the people of *Acqui*.

In *Padua* and in *Parma* the Sisters have largely increased their buildings, principally for the accommodation of those that are following courses in the Normal Colleges.

The First new establishment outside Italy was in *Balerna* in Canton *Ticino*, where a Boarding House for young women engaged in business may find a home and suitable occupations in their leisure hours. A School has been opened at *Adalia* in *Asia Minor*; while at *Damascus* in *Palestine* the Nuns have taken over a convalescent home for the young.

At *Lima* in *Peru* the Governor has given the Nuns charge of a boarding School for the training of girls in domestic science, in which they will have a complete training and, if successful, receive diplomas in these sciences. Near *Guayaquil* a boarding School has been opened for young ladies, and it will have parochial schools and an Oratory in connection with it.



Salesian Notes and News.

London The second term of the Scho-
Battersea. lastic year is somewhat shorter than the others owing to the approach of Easter, and hence the apparent crowding of events into a few weeks. We have already had occasion to comment on the kindly visit of His Lordship the Bishop, when the new play was given in his honour. Very shortly afterwards it was performed before Lady Turner, on the occasion of the annual tea-party, to the children of the elementary schools attached to the church of the Sacred Heart, and both music and acting came in for their meed of praise.

Another event was the gathering of the past-pupils for their Annual Dinner and general meeting. The Association of the Old Boys now numbers a hundred and four, and these are kept in touch with the School and with one another by the School Magazine which is now entering upon its fourth year. The gathering was quite as successful as those of other years. At the Dinner, the toast to the Very Rev. Fr. Macey, the Principal, and the School was proposed by Mr. A. Fraulo, the committee member. In replying Fr. Macey dwelt on the growth of the Association, on the good it undoubtedly accomplished in keeping the past pupils together, in reviving useful counsels and urging to greater endeavour; and particularly he found this to be the case with boys who were far away, in the Colonies and elsewhere, who looked forward to the coming of the Magazine with eagerness. He emphasised the point that letters from the Past would be welcome, and that accounts, suitable for publication, would be very acceptable to the Editors.

The Secretary, Fr. McCourt, made a statement of the year's proceedings, showing that the Association was making progress both numerically and financially, although in the latter respect greater punctuality was desirable. It was proposed that next year a later hour be fixed for the Dinner, since so many found the present arrangement inconvenient; in this way the Annual gathering might resolve itself into two meetings at the School. The Matches between Past and Present were also arranged

for. There was next held the election of the two Committee members for the year 1914-1915, and to these positions Mr. J. Fitzgibbon and Mr. D. Parker were elected. Each of these gentlemen returned thanks in suitable terms for the confidence reposed in them, and then all adjourned to the School-grounds, previous to the Play which was given with great success. It had been intended that the Dinner should conclude with the singing of the School Song by the Old Boys, but as this was the first gathering since the introduction of that feature, it was thought wiser to give them the opportunity of hearing it sung first by the Present, and at future gatherings it could be rendered by the Past themselves. It is hoped that the changing of the hour for the Annual Dinner from 6.30 to 8 p. m. will enable us to meet many more of those members of the Association who are within easy reach or short distances of the Metropolis.

* * *

Another item of interest is the visit paid to the School by His Eminence Cardinal Bourne, about this time. St. Francis is the patron saint of the Cardinal, and it is our own. If there had been no other reason for his connection with our Society (and there are many), this would have been enough to establish one, for doubtless His Eminence has fashioned his own ecclesiastical life upon that of his great Patron. It is accordingly an act of kindly courtesy on the part of the Cardinal when he pays us a visit just about the 29th of January; he came this year in the afternoon of Feb. 9th, and spent some time with the Rector, the Very Rev. Fr. Macey, and with some of the Fathers; there was no demonstration on the part of the boys, as he did not wish their lessons to be disturbed. His visit was another of those acts of thoughtful regard for which we are already greatly indebted to His Eminence.



The Patronal Feast. The Feast of St. Francis of Sales was kept with special solemnity both in the School and in the Church of the Sacred Heart. In the former it was

celebrated on the twenty-ninth itself. Very Rev. Fr. Rector said the Community Mass at which was some two hundred and fifty boys received Holy Communion. At half past ten there was Solemn High Mass in the School Chapel; the remainder of the day was kept as a holiday.

It so happened that the *Universe* of that week contained an article on "Old and New Southwark", a considerable portion of which was devoted to the description of the Salesian work in this neighbourhood. It contains nothing which would be new to our Readers, but we take the liberty of quoting some of it, as co-

**Salesian Church
Wandsworth.**

The Oratory of St. Mary Magdalen continues its excellent work in this part of London. A zealous Co-operator supplies us with the following interesting account of the recent celebrations, and the work of the Mission. "The feast of St. Francis of Sales, the patron of the disciples of the Venerable Don Bosco, was kept with all proper solemnity on Sunday the 1st Feb. As it was also the day for the monthly Communion of the members of the Guild of the Blessed Sacrament, a large number of the parishioners — men, women and children — were



The Rio Grande Mission — A School for Girls.

ming from the pen of one who has the advantage of an outsider's view. "The work of the Salesian Fathers has been marked by an expansion which adds a brilliant chapter to the wonderful story of Don Bosco, and his Mission in the Church at large." The writer then shows the various steps in the growth of the Mission, and of the Salesian School, both of which have reached a high stage of organisation and successful development, and both of which are continually displaying new signs of vitality. "This splendid work, so rapidly developed, is just one corner of the field of the Salesian triumph achieved by the spirit of Don Bosco." The article then goes on to give details of Don Bosco's life and his connection with St. Francis of Sales, whose Feast was then being kept.

present at the 8 o'clock Mass, and the various services throughout the day were also exceedingly well attended. The 8 o'clock Mass was celebrated by the Very Rev. Fr. Brownrigg. At the High Mass Fr. O'Connor officiated, Fathers Noonan and Ramsdott being deacon and subdeacon respectively. An eloquent panegyric of the Saint was delivered by Father Noonan, who gave a succinct account of the life and wonderfully successful missionary work among the heretics of the great Bishop. There was exposition of the Blessed Sacrament from six p. m. until the close of the evening service. This included Vespers, sermon by the Rev. Father O'Connor, in which he continued his series on the Blessed Sacrament, enrolment of new members of the Guild, Procession and solemn Bene-

diction. Many non-catholics, it is a pleasure to state, were present at the services from which they derived great edification.

A lecture on the "Catholic Forward Movement" was delivered by Mr. A. Elliot Anstruther (so well known as a Lecturer and chief Organizer for the Catholic Truth Society) in the School Hall attached to the Oratory, on Wednesday Feb. 4th. The Lecturer expressed great satisfaction at the good attendance, and kept the close interest of his audience for more than an hour, while he showed the vast change of opinion that had come over the non-catholics of this country during the past thirty years, in respectfully hearing and often accepting the Catholic view. He explained the excellent work done in this direction in recent years by the five important Catholic Societies, viz: — The guild of Our Lady of Ransom in respect of Street processions and public lectures; the Missionary Fathers by their Motor Chapel, in which the Holy Sacrifice is offered in remote country places deprived for centuries of that great privilege; the Catholic Women's league; the Social Guild, and the Catholic Truth Society, which issues some 1500 publications, most of them at a penny within reach of all and always up to date, fresh issues as new questions arise, and the public needs to be informed by the best authorities. Fr. O'Connor and Mr. F. Ryan voiced the thanks of those present to Mr. Anstruther for his much appreciated lecture.

It may be mentioned that the financial results of the series of Winter Socials, organised to liquidate the considerable debt on the Mission, together with various donations and subscriptions (although good) have not proved sufficient to enable a portion of the principal debt to be paid, but only the interest.

This report certainly shows that good work is being accomplished, and it is hoped that with continued effort an advance may yet be made towards paying off a portion of the capital debt before the end of the year.

Farnborough Hampshire.

The New School Term is progressing very satisfactorily, particularly as the advantages of the extensions are making themselves felt. The Feast of St. Francis of Sales was observed both in the School and Church on Sunday Feb. 1st. The early services were characterised by large numbers of Communion, and there was Solemn High Mass at eleven. In the evening there were Vespers, after which Fr. Kelly from Battersea preached the sermon for the occasion. His theme was principally the practice of Charity,

and in developing this he aptly portrayed the extraordinary sweetness and kindness of St. Francis of Sales, through whose instrumentality Almighty God was pleased to bring back to the one true fold such a great number of the misguided people, who had been robbed of their Faith by the heresiarchs.



Cape Town South Africa.

Amid all the trouble of political strife, the people of Cape Town still find time to devote to the cause of charity and education. This was made evident in a striking manner at the great celebrations held in the Good Hope Hall for the Verdi Centenary, the proceeds of which were to go towards the funds for the Salesian Institute of Arts and Trades.

This was organised on a very large scale, and the Patrons of the movement numbered some of the best known gentlemen of the Province, including: The Hon. Sir. Frederick de Waal, Administrator of the Cape; His Lordship the most Rev. J. Rooney D. D.; Vicar Apostolic of the Western District; The Hon. Sir. J. E. Buchanan. the Acting President Judge; the Mayor of Cape Town; The City Council of the Corporation of Cape Town; The Honorable Edmund Powell, Senator; and The Hon. Alexander Wilmot, K. S. G.

The Executive Committee, with its sub-committees, included a large number of ladies and gentlemen who gave generous and devoted assistance and made the Festival a great success. The *South African News* and other Journals had long descriptions of the event. The function, we are told, had been advertised in glowing terms, but the actual fare offered exceeded the expectations of even a cynical pressman. Music, as befitted the occasion, formed an important part of the programme; 500 children, drawn from five Schools, contributed choruses, which were greeted with enthusiasm. Verdi's own music was heard to great advantage in the selections given by the Salesian boy's band. There were many other interesting shows and items and all were in the hands of such skilled entertainers, that the large gathering was most appreciative.

The Administrator of the Cape. Sir. Frederick de Waal, was accompanied on the platform by His Lordship Dr. Rooney, by the Rev. Fr. Tozzi, the Hon. A. Wilmot, Mr. Etherington, Mr. G. M. Stahl and Dr. Colgan. The Administrator made an excellent opening address touching on the parallel between the lives of Verdi and of Don Bosco. Verdi was a great philanthropist, like his compatriot, for the musician's philan-

thropy is of as lasting value as his art. These two great men had points in common, for they were both poor and of humble parentage, and yet both had become famous as friends of humanity at large. Verdi had a strenuous struggle against adverse circumstances, but had nevertheless risen superior to all his troubles, so that at the age of twenty-eight he was famous all over Europe. Had Verdi not been a great musician he would have been a great politician. As it was he was continually being drawn into political affairs. His music was national in the very highest sense, and had a great influence on the development of Italian national sentiment. Verdi, however, though he was elected to Parliament and had high honours showered upon him, never played a prominent part in politics. Of him it might be said, as was said of Don Bosco at the twenty-fifth anniversary of his death that "he was like a star, which, according to the astronomers, continues to send a light to the earth even after it is itself spent for many years."

Sir Frederick then referred to the good work being done at the Salesian Institute and wished the movement every success. Special thanks are due to the indefatigable stall-holders, particularly to Mrs. Cavanagh, Mrs. Eigenmann, and Miss Crowly.

The Superior of the School had occasion to render a tribute of gratitude to all these ladies and gentlemen, when he gave his annual report at the distribution of Prizes. The report itself shows that very creditable work is being done at the Institute, both in the ordinary School work and in the Trade sections. After-speaking of the various departments the Superior said: "While the school and trade departments have made very satisfactory progress, our finances have often been very precarious. Our building fund has been relieved of L. 500 of its debt, through a legacy from the estate of the late Sir Julius Wernher, and the Verdi Festival has realised L. 500 towards our current expenses... It is impossible for me to find suitable words to thank all those concerned in the organisation of the Festival — the subscribers, the workers and the press, and it would be perhaps unfair to single out any one in particular, where each one of the two hundred assistants attended so devotedly to their work of charity, as to merit the admiration and praise of the several thousands who attended the Festival. At the request of our Committee I must thank the Principals, staff and choirs of the six Schools who gave us such ready assistance; and as it is the seventeenth anniversary of the coming of the Salesians to Cape Town, it is most appropriate that I should extend my expression of

gratitude to all who have so generously assisted us; their good works have made up a long chain of kindnesses, which have enabled us to carry out our work of charity.



An appreciative Conferences and Congresses Reference.

on educational aims and methods are frequently organised in these modern days. Needs and dispositions are so varied, that it would seem impossible to agree upon the adopting of any one system to every case, but on the whole the main principles need not vary much. In referring to the differences among the prophets of rival claims, Don Bosco is mentioned by the *Universe* which remarks: "While the Professors wrangle about the relative value of different kinds of knowledge, we commend the maxim of a great educator who founded many schools and taught all kinds of subjects, including handicraft and technical subjects "Knowledge", he said, "never made a man, because it does not directly touch the heart. It gives more power in the exercise of good or evil, but alone, it is an indifferent weapon wanting guidance" Practical religion "should sustain the whole edifice of education" not merely occasional religious instruction, but a pervading atmosphere and stimulus."

This remark concerning our Venerable Founder is certainly true. He considered that education should deal primarily with the moral and religious side of character, for in the great issues of life these are of far more consequence, far more reaching in their effects than intellectual attainments. Thus the training of character, which is never successfully accomplished without the influence of Religion, was according to him, as well as to all great educators, the main issue in education; and this development has a guiding and stimulating effect upon the attainment of knowledge whether mental or experimental. Don Bosco foresaw long ago this modern craving after the technical side in training, and therefore began his courses in trades and mechanical arts, which were a judicious combination of theoretical and practical knowledge, together with an acquaintance with those subjects which might enable the pupils to apply their skill in various directions and adapt it to the attainment of the highest skill in their respective trades or professions.

Brief Notices.

There seems little fear that Don Bosco's first, and in some respects most important, work is failing to command that attention which he

ever desired it should receive. In the annual letter of his successor the greater number of the new undertakings were Sunday Oratories and kindred Schools, showing that the success of others creates the demand for more. At many of these Oratories, the New Year is the occasion for distribution of prizes and useful gifts, these being supplied by co-operators. In the Oratory at Turin this ceremony was presided over by Don Albera himself, and the boys were addressed by a well-known engineer, who was formerly in attendance at the Oratory.

At Bologna, The Vicar General presided, in the absence of the Archbishop, and the *Avvenire* had a very appreciative description of the work that the Oratory is doing for the youngsters of the city, as well as for those who are in their teens, and need particular help.

At Alassio, again, the Oratory attached to that important College had a meeting recently to commemorate the XVI. Centenary of the peace of the Church, and the first centenary of the birth of the famous musician Verdi. Thus drawing attention, as a speaker said, to the great objects of the Oratory, to foster love of and fidelity to the church, and to help in the formation of good citizens for the State.

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* *

The completion of the monumental Sanctuary to the Sacred Heart of Jesus at Barcellona will soon be accomplished, if the new enthusiasm aroused concerning the scheme can be maintained. The great industrial capital of Western Spain has long regarded the mount *Tibi Dabo* suburb as an attractive rendezvous, and when the Sanctuary is completed it will provide for the spiritual duties of the thousands that flock there on Sundays and Fête days. A special periodical has been printed, dealing with the work and the appeal made for the funds of the building, and there is every reason to be satisfied with the results that have so far been obtained.

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A last debt of gratitude was paid to the memory of our late Cardinal Protector, when our Superior General, the Very Rev. Don Albera, celebrated the Requiem Mass in the Basilica of Our Lady Help of Christians. There was present a very large gathering of Co-operators, and representatives from many Salesian Houses, for it was recognised on all sides that His Eminence Cardinal Rampolla had proved a most powerful and efficacious Protector, and that a great debt of gratitude was owing to him.

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 March, 15th to April 15th.

1. March 25th The Annunciation.
2. April 3rd The Seven Dolours of Our Lady.
3. April 5th Palm Sunday.
4. April 9th Maundy Thursday.
5. April 12th Easter Sunday.

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.

Book Notices.

The Irish Catholic Truth Society has added the following to its excellent Penny Series:

1. The Catholic Church and the Working-man; by Christopher Reddin B. A.
2. Irish Universities and Culture by Thomas P. O'Nolan M. A.
3. Geoffrey Keating, by R. J. C.
4. Confessions of Louis Veuillot, by John Hannon.
5. From the Fair Hills. Three Stories by Lucy M. Curd.

The Irish Catholic Truth Society 24 Upper O'Connell St. Dublin.

News from the Missions.

CHINA.

The life of our Missionaries.

Scenes of suffering, of piety and of faith.

Several Baptisms.

(Letter to Don Albera from Fr. Louis Versiglia)

Very Reverend Father,

SHOULD like to keep you constantly informed regarding our apostolic labours, but there is not always leisure or opportunity for this. However, not to prolong my silence. I will now send you an account of a series of expeditions recently made.

I have not yet told you that amongst the small Christian Missions under our charge, there is one in the island of *Mong-Ciau*, consisting of twenty-five or thirty, poor lepers who live in miserable straw huts. Before we came a zealous priest, Fr. Antony Gomez, looked after them, and gave them the consolations of religion, with some pecuniary help. Now we have have charge of them, although the above named priest has not abandoned his charitable work, still assisting us materially and continuing to pay them some visits.

The condition of these unfortunate people is such as to excite universal compassion. They live in the greatest poverty: and yet who would believe it? they are often attacked by pirates.

I was at the residence of *Nang-Hang*, when one morning early I heard myself called in a loud voice; they were three of these lepers, extenuated with hunger and fatigue. With great difficulty, they had rowed in a small boat, with their maimed hands, and had succeeded in crossing the sea, and had dragged themselves to the place where they were certain to find the Missionary. The poor creatures told me that on the preceding night, the pirates had robbed them of everything, so that they had had nothing to eat for a whole day and they would have to wait some time for the usual supplies from the Government, having received them, only the day before the robbery.

Moved to compassion, we gave them the few provisions we had, bought what we could on the spot, and the Christians also added some rice and salt fish, so that they were able to manage for the day, and at the same time I gave notice to the Authorities so that they might anticipate the usual supplies, and this was done.

We visit them every month, so as to give them an opportunity of approaching the Holy Sacraments. Standing under a shady tree, the priest hears the confessions of these poor afflicted creatures, who, notwithstanding their infirmities kneel on the ground and receive sacramental absolution with great devotion; whilst under another tree the good Chinese Sisters of Canossa who never leave us alone in these charitable visits, are assisting the penitents to prepare for Confession.

One of the same Sisterhood, in a kind of avenue sheltered from the sun's rays, prepares the altar for Holy Mass. All reminds one of the days of the primitive Church; and the fervour of the poor sufferers is assuredly very similar. One of the lepers, older and better instructed, acts as Catechist to the others and instructs the newcomers, so that almost every time we go amongst them, we have the happiness of administering Baptism.

My expedition began with a visit to these poor creatures. I went with our *Confrères* Fr. Bernardini and. Fr. Pedrazzini and we had the happiness of baptizing six who had been instructed.

Having done our work amongst the lepers I returned with Fr. Bernardini to the residence, *Nang-Hang*, where, being Saturday, we remained for the Sunday services, whilst Fr. Pedrazzini returned to his mission.

The congregation of *Nang-Hang*, small but fervent, profited of the opportunity to approach the Holy Sacraments all together. In the evening all went to Confession and the next morning they received Holy Communion. Scarcely had I finished Mass when a man out of breath arrived and said.

—"Father, you are very kind, come quickly; there is a man dying in the wood close by."

Fr. Bernardini, who was free, went and found

a poor man lying on some leaves, covered with an old mat, under a tree which scarcely protected him from the falling rain. Seeing he had a burning fever and that we could scarcely articulate a few words, we did not delay, but, helped by some Christians we had him carried to the Mission house, laid on some planks and revived him with some food; then, he began at once to instruct him in the fundamental truths of our Holy Religion. The poor man consented to become a Christian and our Confrère had the happiness of baptizing him.

I started almost immediately for the interior

villages on the way and arrived at *San Fau*, where I remained ten days to visit all the villages in the neighbourhood.

In *San Fau* we have a fair number of catechumens, who come every evening to listen to the instructions and make their prayer in common. Amongst these was a Chinese ex-official and his wife.

I had made their acquaintance one day, when, passing their house towards evening, they pressed me so kindly to come in that I could not refuse. My catechist was with me, and they themselves, after conversing on various subjects,



CHINA — A Village School.

of the island leaving Fr. Bernardini at *Naug-Hang*; and I visited several infant Christian communities and their respective schools, of one of these I send you a photograph. In another I baptized a good old man who was dangerously ill, and already prepared for Baptism by an excellent Christian maiden. I also baptised a dying infant.

On my return I heard that Fr. Bernardini's patient had passed away, and that our good confrère, regardless of trouble and expense, had given him a grand funeral, to impress the pagans, who generally accuse us of neglecting our dead. I heard, indeed, that this had made a very good impression.

Setting forth once more, I visited several

spontaneously spoke of their vicissitudes, and their present needs, manifesting at the same time so much resignation that I was moved both to compassion, and admiration. I exhorted them to have recourse to God and to study the Christian religion, the only one which in such cases can give any comfort. Seeing that my words fell on good ground, I invited them to come to our residence at least on Sunday and whenever they had time, to learn the Christian Doctrine, to which they willingly agreed.

From that day they never missed coming to Mass on Sunday and to the instruction of the Missionary, or to the lesson given by the catechist in the Missionary's absence. And as I knew that the wife was clever, devoted to stu-

dy and to piety, I began to give her some small alms, so that, giving up other occupations, she might attend the Catechism class every day to study religion more deeply, and thus perhaps become a good Christian teacher. How gratefully she accepted, I need not say.

During my various excursions in those days at *San Fau*, I came across almost daily some Christian who had unfortunately become an apostate, or nearly so. Generally these are persons who have returned from America or from the Philippines, where they became Christians, but very superficially, and when they have made some money they return to their own country and also to their idols.

Still there are some remarkable exceptions. One day after a journey of four hours I arrived at a village. I stopped at a house where tea was sold to travellers. An old man of about sixty years stared at me and said in bad Spanish:

—"You are a Catholic priest."

Astonished. I enquired:

—"How do you know me?"

And he without another word took me by the hand, led me to a small room, and these, he showed me a little altar with a statue of Our Lady, before which a lamp was burning.

—"I understand," I said, "you have been in the Philippines."

—"Yes, Father."

—"But how is it that all around and even this house, is full of idols and superstitious objects?"

—"They are not mine, but belong to the people of the house, who will not hear of Christianity. But I have reserved this little room for myself: here I have always honoured the Blessed Virgin, and here, as you see, there is nothing, superstitious... Unfortunately for fifteen years since I returned from Manilla, I have not practised my religion, but I have not let a day pass without saying a prayer to Our Blessed Lady."

—"How long is it since you have seen a priest, or a church?"

—"Fifteen years, as I said before."

—"Have you any children?"

—"Yes; and they also are Christians, but they are in the Philippines and I think they have forgotten their old father;" —and he wiped away a tear.

—"Well, do you wish to put the affairs of your soul in order?"

—"Willingly, for I am old and I might die soon."

And the good man prepared himself and made his confession devoutly; weeping with emotion, he said:

—"Father, I thank you; it is the Lord who guided your steps hither: come to see me from time to time, so that I may be able to fulfil my duties: then I shall not be so bad in my state of abandonment."

This I promised him and set off again. Returning by a nearer way, in about three hours we reached the residence where an unpleasant surprise awaited us; robbers taking advantage of our absence had broken the lock and entered the house. Fortunately they were not able to enter the Chapel, and they contented themselves with carrying off some things of mine and of the catechist's. We were thankful that it was not worse.

After remaining a few days longer at *San-Fau*, I set off for another place not far off, where I thought of spending some time. I had not got there when a man in great haste came up to me and said.

—"Father, turn back at once; the young woman *Sam-Ku* (the wife of the ex-official) is dying."

—"How is that?"

—"She has a heart attack."

I had already walked more than twelve miles but I turned back, not because it was absolutely necessary, as there was a good catechist on the spot, but on account of the pagans. These indeed were astonished to see me return in less than eight hours after I had started, perspiring and out of breath.

—"See, what attention he pays to the members of his religion!" they said.

—"How much will you pay him?" others enquired of the sick woman's husband.

—"Nothing!" he replied; "absolutely nothing! on the contrary knowing that I am poor he gives me some alms from time to time..."

In their selfishness, accustomed not to move a finger without payment, they could not believe in a stranger's generosity.

Entering the sick woman's room I found her convulsed through successive heart attacks; the last had deprived her of her senses, so that she seemed unable to understand anything. However, after calling to her in a loud voice, she seemed as if roused from a profound lethargy, and said:

—"Oh! Father! help me."

—"Yes, be calm; I am here on purpose to help you. Do you wish to be baptized?"

—"Yes, Father."

Knowing she had been instructed for some time and had made some progress in the study of religion I had no difficulty in baptizing her; I exhorted her to make an act of contrition and I baptized her.

When she had received Holy Baptism she thanked me and remained some time in devout recollection, after which, being seized by a fresh attack, she fainted and on coming to herself again she made the sign of the Cross frequently, or murmured a prayer... There was a moment when, turning to her husband, she said in a firm voice and undismayed:

—“*A-Yin*, take your sword and drive away the monster standing at the foot of the bed.”

And as if she were speaking to some one:

—“No, I am not coming, I am a Christian!”

Then, clapping her hands, she exclaimed:

—“Oh! a shining youth with wings is fighting the monsters... They have fled.”

After an interval of calm, she started up again suddenly, crying:

—“There! the monsters have come back! Go away, go! I am a Christian,” — and speaking thus she made the Sign of the Cross several times.

A moment afterwards:

—“Oh! look at the strange lady who is driving them away... They have vanished!... Give me my book, I wish to pray...”

Was there anything extraordinary in these visions? It would not be surprising: for amongst the pagans the devil has much influence, and the hand of the Lord is sometimes to be discerned. The fact is the scene was so full of life that even the pagans present were impressed and joined the Catechist and the catechumens in the prayers they repeated:

—“May God assist you; may Jesus assist you: may Our Lady help you...”

The time passed and the patient came back to her normal condition. Seeing me she thanked me saying:

—“Father, help me to pray.”

—“Yes, I will help you; but do not fatigue yourself: call upon Jesus and Mary in your heart and try to get some rest.”

She obeyed; and soon after fell asleep, whilst I returned to the residence.

The next morning I went to see her again, and found her fairly well.

—“Father,” she said, “I thank God for sending me this sickness: if it had not been for this, you would not have baptized me so soon, according to the usual rule you would have made me wait another year; but the Lord wished to have me sooner and now I am his child, therefore I fear nothing, whatever happens.”

Having exhorted her to correspond with the grace of Holy Baptism I left the place reaching in course of time another place where preparations were being made for a festival, and time pressed. Here were several catechumens,

amongst them a family of boatmen who for at least two years had been preparing to become Christians. Their constancy having been sufficiently proved I had decided to baptize them, fixed the day for the feast and given orders for the necessary preparations.

This Mission is not far from Macao, about two hours journey, by boat. In order, therefore, to enhance the festival it had been arranged that our pupils from the Orphanage at Macao should be present.

I arrived there on the preceding evening to hear Confessions and give the final touch to the preparations. The whole Mission was busy. Some were cleaning the Chapel and the schools adjoining: others brought flowers and greenery others were fastening up decorations etc. The work was finished by midnight, and now we eagerly awaited the morning.

Before daybreak the greater number of the Christians, as well as many pagans, were on the shore awaiting the arrival of the boys from Macao. After a time some black spot were visible in the distance... these were the boats... and then later, carried on the wings of a favourable wind, at first indistinct, then clearer, the music of the band. The people all began to talk excitedly in Chinese chatter.

Reaching the shore, like so many little sailors, the pupils leapt on to the sand and arranged themselves in marching order. The trumpets sound and they move towards the Chapel. I could not describe the enthusiasm of those moments. All agreed that the boys made a fine sight.

Some, not satisfied with seeing, wish to touch the trombone, and others want to see what there can be inside the instruments...

—“It seems impossible say some,” that blowing into such a small hole, should produce such a great sound!”

And one of the pagans says with suspicion:

—“Truly these Europeans are devils!”

Others seeing Fr. Lucas beating time at the head of his battalion:

—“Ah!... that one must be clever... to be able to put together so much noise... He must have at least ten devils!”

But that which more than all the rest attracts universal admiration is the big drum, for the big drum and the cymbals are the *ne plus ultra* of Chinese music... They look at it, they measure its diameter, its circumference, its depth, and with so little circumspection that sometimes the drumstick beats on the breast of one so wanting in discretion.

The Chapel is two small for the crowd, but the Christians have obviated this inconvenience by stretching large awnings before the principal

entrance, so that all may assist at the function sheltered from the rays of the sun. The administration of Baptism was, as it is always, very touching, leaving on the neophytes and on all present a solemn and pleasing impression.

After Baptism there was Holy Mass with General Communion, and it was with difficulty that people made their way to the altar.

After the service there were the indispensable fireworks. They had been provided by the boat man himself. Early in the morning he had decorated his boat with flags and flowers, for to him the boat is his home, and after ha-

from that village but marched through several other villages, where the band excited much the same scenes of enthusiasm and wonder above described; finally we embarked for Macao.

Pardon me, if I have tried your patience too much. What I have written relates to things of small importance, but they give a good idea of our constant occupations in the Mission.

To do these as one ought would require legs of iron and a stomach of brass! How often after a long journey of many hours' duration, the thought comes to one's mind: "If we only had a horse or a motor-cycle... or a motor-boat!...



CHINA — A Group of Recently Baptized.

ving arranged all his little affairs, including the fireworks, which he had confided to some friends, he retired to the Church in great recollection.

The ceremony over, they were the first, amid the cheerful discharge of fireworks, to approach the Father with some small present.

To them and to two other families I gave a beautiful chromolithograph of Mary Help of Christians, which the boatmen carried in triumph to their boat where they placed it conspicuously in the place of honour, facing the sea.

There was not wanting also a fraternal repast for all the Christians, the men in the boy's school, the women in that of the girls.

When returning we did not embark at once

this journey of five or six hours could have been made in half an hour!" But these are vain fancies; we cannot dream of such expenses, having a thousand other more pressing needs, which we are unable to supply. Still it is a fact that in these parts a Missionary is more truly a missionary when he can get about quickly and widely.

Pray for us, who being amongst the most distant of your sons, feel more keenly the need of the prayers and of the advice of our venerated Superiors, and believe me always.

Yours devotedly in C. J.

LOUIS VERSIGLIA, Priest.



DEVOTION to Our Lady Help of Christians

We are persuaded, that no aid but that of Heaven can avail us in the sorrowful vicissitudes of our day, and that especially through the intercession of Her who in every age has proved Herself the Help of Christians.

PIUS PP. X.

Bishop Makil and Mary, Help of Christians.

The late Rt. Rev. Bishop Makil D. D. was one of the most powerful and efficient cooperators of the Salesians. since he was consecrated as Bishop of Kottayam and Vicar Apostolic of Changanacherry in 1896, he worked indefatigably and with great success for the glory of God and the salvation of souls in the vineyard assigned him by the Lord. In the position as Vicar Apostolic, Bishop Makil came to know of Don Bosco and his work. The Bishop had a great devotion to Mary, Help of Christians and spread the devotion among his faithful. He is said to have obtained several favors through Mary Help of Christians. He built a church to her honor at Kidangur which is now in the Vicariate Apostolic of Kottayam. In 1911, the Bishop made a tour all through Europe. He also visited Turin and stayed 5 days with the Salesians, praying in the Basilica of Mary, Help of Christians and admiring the work of Don Bosco. During his stay at the Oratory, the Bishop said Mass also in the room of Ven. Don Bosco. He died a saintly death, reposing, shortly before he expired, the ejaculation: Mary, Help of Christians pray for me. The Bishop earnestly desired to establish a Salesian House in his vicariate and may he help us by his prayers to accomplish, his desire before long may he rest in peace.

GRACES and FAVOURS (1)

A favor from Our Lady.

Reverend Father: When I was at Turin in 1890, I was in the habit of visiting, as often as I was able, the beautiful Sanctuary of Mary Help of Christians. There, besides listening with delight to the melodious singing of the boys of the Oratory, I was able each time to pour forth my devotions at the feet of our Heavenly Mother and obtain from Her all the graces I desired.

I returned to my Convent at Milan and later on was sent as missionary to various places; finally to China. Thirteen years have now elapsed, but my confidence in Her, who loves to be called Help of Christians, has never diminished, and every time I have been in need I have experienced her powerful assistance. Among others there is a wonderful favor recently obtained through the intercession of our Heavenly Queen.

Two years ago our Bishop Mgr. G. P. Mondaini sent me to the very extensive prefecture of Pao-king-fu, saying:

—"See if you can open a Christian Mission among, the hardened and cunning Chinese of Pao!"

I set off at once for the principal city of the Prefecture, and with the blessing of God, and steady endeavor, I succeeded in getting a few scores of the inhabitants to give in their names

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

for instruction in our Holy Religion. They took our books, set themselves to study diligently, and on certain days assembled in a small house I had hired for the explanation of Christian Doctrine and the recitation of prayers, I was much pleased, and His Lordship not long ago authorized me to buy a piece of ground where, in course of time when funds have been collected, I might build a church to the true God.

But the devil, always jealous and hostile to all good works, once more exerted himself to frustrate my efforts.

While some of the catechumens were writing out the deed of purchase, a rumour was spread that the ground was to be devoted to Catholic Worship. This was enough to make the owner of the ground put a stop to the whole proceeding and further to accuse the catechumens as meddlers and enemies of the Republic, who were secretly trying to sell Chinese land to the European devils.

At once the mayor of the city sent for the chief of the soldiers and ordered him to arrest four of my catechumens and keep them secretly in prison until the prosecution should be completed, and they should be condemned to death. Further, the rumour was spread that all the Catholic neophytes would speedily be imprisoned and severely punished.

Meantime, I was staying quietly at the Episcopal residence making my annual Retreat. When the Schoolmaster's letter telling me what had happened reached me it was a veritable bolt from the blue. But I was not disheartened. Accustomed to similar troubles, I had recourse to my usual Helper, I said to Mary Help of Christians:

—“If you will assist me at this critical moment, I will do my best to erect a chapel in your honor in Pao-King-fu, just where the devil does not want it.”

I wrote to the catechumens that they should pray to Our Lady, and as it was the 24th of April I began the devotions in preparation for the feast of the 24th of May.

Well, to-day, the Feast of Mary Help of Christians the devotions are ended, but the favor also has been granted. The four catechumens have already been set free, accompanied by a discharge of guns; the Prefect has already issued an edict for the protection of Christians and I have in my possession the deed of purchase of a fine site in the centre of the city!

Reverend Father, I place this account in your hands to use it as you judge best for the greater honor of Mary help of Christians. If Your Reverence would recommend me to the

charity of some good Catholics, we would soon erect a less unworthy little Church in honor of Don Bosco's Patroness.

Thus Mary Help of Christians will establish Herself in this poorest province of China and the neophytes of this region, having recourse to Her as their Mother, will not forget their brethren



A Statue of Mary Help of Christians
presented to the Mission of Mgr. Philip Perlo.

devoted to Mary, especially among the worthy followers of Don Bosco.

Your Reverence's humble servant,

FR. INNOCENTE BURRONI.
O. F. M.

In connection with this section we are glad to be able to publish a letter from His Lordship Mgr. Perlo, titular Bishop of Maronia, Vicar

Apostolic of Kenya in Central Africa. It is sent to Our Superior General the Very Rev. Don Albera.

Fort Hall September 1913.

Very Rev. Father.

I would not have dared to occupy your attention with my affairs, if I had not been sure that you would at once sanction the reasons which prompt me to write to you.

For some seven or eight years we had been in communication with the English Government and also with the Protestant authorities concerning a missionary station at Tigania. It was a district containing at least fifty thousand people; the position was healthy and congenial, and if once a mission was founded, there could not be another one opened, according to the laws in force in these parts.

When this district was first discovered, the native population refused all attempts at establishing a foreign government, so warlike and determined were they; accordingly no permission could be obtained for Missionary enterprise, as the Governor refused all responsibility for ensuring safety. However, in the end, force had to accomplish what persuasion could not, and as the savages had been subdued, there was no longer any reason for the missionaries to delay.

Then arose the question of precedence of the various missionary Societies in British East Africa; a question which soon became acute, and in which we appeared to have very little chance, being both foreigners and Catholics. However we decided to place our prospects, slight as they seemed, in the hands of Our Lady Help of Christians, and to our astonishment the Mission was soon afterwards conceded to us. The very same day that we got the news, we set off in a caravan to fix our tents there; it was a journey of some two hundred and fifty miles. It was very natural that under these extraordinary circumstances, as well as out of gratitude, we should dedicate the new Mission to *Our Lady Help of Christians*; and it is under that name that it will henceforth be known whether from a religious or civil point of view.

It is in these circumstances that I am writing to you. I wish to make two petitions; that you will present to the new mission a statue of Our Lady Help of Christians, and inscribe the name of the donor on the base, so that it may be remembered by the Missionaries and the Blacks. You will perhaps wonder at my boldness; but I am taking courage in the fact, that as you are en-

trusted, in a sense, with the spread of this devotion, it would be quite out of place to seek elsewhere this favour, which will be so greatly to her honour; moreover I have some personal claim to it, for it was in the Sanctuary of Turin that my mother dedicated my life to Our Blessed Lady, in fulfilment of a promise made.

Our gratitude shall not be expressed in mere words, but in the fervent prayers which will be offered for your Reverence, that God may prosper you with long life, and for the continual well-being of the Society confided to you. With sentiments of affection and veneration I am,

Devotely Yours

FILIPPO PERLO (*Vicar Apostolic*).

In accordance with this request, Our Superior General has sent to Mgr. Perlo a beautiful life-sized statue of Our Lady Help of Christians, especially carved and coloured by a Turin firm. It was blessed by Don Albera and despatched to its remote destination where it is hoped that it will be the instrument of accomplishing much good in favour of the new Mission.

Fasano. — About two years ago a young lad, who going through his studies was attacked by a mental disease, and was so badly affected that it was necessary to remove him to an Asylum. There was great consternation in his home at this misfortune, and his sisters at once besought the intercession of Our Lady Help of Christians, promising to publish the favour and to send a thank-offering; one of the sisters went so far as to offer her life in order to obtain the favour for her brother.

After some months the boy's cure was complete, and the thank-offering was sent to the Basilica of Our Lady Help of Christians. The sacrifice of the heroic sister was also accepted, for having entered the religious life she died three days after her profession.

Dec. 1913.

Rev. F. R. (*Parish-priest*).

OBITUARY.

The prayers of the Associates are asked for the following lately deceased members:

Dame Mary Hildegard *Howard* (de Passione). Atherstone, Warwickshire, Sister Mary Laurence *Kavanagh*. St. Vincents, Galway.

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