



# Salesian Bulletin

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

*Sanctus Dominus*


DA MIHI

ANIMAS CAETERA TOLLE

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## Important Notice to Readers.

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 s 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.

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# The Salesian Bulletin

Organ of the Association of Salesian Co-operators

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## THY KINGDOM COME.

**T**HE Church of God is ever engaged upon a work of restoration, and the various forms of Catholic endeavour in which the Co-operators engage are in essence a continued and combined attempt to bring about the great ideal of Jesus Christ himself, that the kingdom of God should be re-established on earth. The whole world had practically turned away from God. Before the coming of Our Lord, says the late Holy Father, man had been an outcast and an exile for ever so many generations, and the whole race was moving more rapidly day by day towards destruction.

It was overwhelmed not only with all the evils which original sin had

entailed, but with other evils besides; human aid was powerless to provide a remedy; then it was that Christ came amongst us. He had been promised by God in the beginning, as the conqueror and subduer of the serpent, and therefore when the time had come for the fulfilment of the designs of the Most High, the Only-Begotten Son of God, made Man, appeased the outraged Divinity of the Father, made full and abundant atonement for the sins of men, and claimed for Himself as His own possession the human race which He had redeemed at such a price. "You were not redeemed with corruptible things as gold or silver, says the Apostle, but with the precious blood of Christ." You are not your own,

for you are bought with a great price." Hence God has re-established all things in Christ, as St. Paul expresses it: "*That He might make known unto us the mystery of His Will, according to His own good pleasure, in the dispensation of the fulness of time, to re-establish all things in Christ that are in heaven and on earth in him.*" (Eph. I. 9. 10.).

When, therefore, Jesus Christ had annulled the decree which had been passed against us, the wrath of Heaven was straightway appeased; God's love was regained, His grace restored, the gates of Heaven were thrown open, and the right and means of obtaining eternal salvation were given back to us again. Then it was that man, aroused as though from a long and fatal lethargy, again beheld the light, so long desired and sought for in vain. He now perceived that he was born for far higher and nobler things than the fleeting objects of sense, which had formely been his sole object and care; he now recognised that the distinctive character of human life, the supreme law to which all else is subordinate, is, that as we came from God, so in like manner to Him we must return.

When this fundamental principle was recognised, there was a reviving of the consciousness of the dignity of human nature, a feeling of the charity of brotherhood took possession of men's hearts, and such duties and rights as had been already acknowledged were developed and perfected, and others hitherto not admitted were called into

being; at the same time there sprang up on all sides virtues so admirable that even the possibility of their existence, could not have been dreamt of in any system of ancient philosophy. Thus a change came over the ideals, the lives, and the conduct of individuals; and when the tidings of the Redeemer had been borne far and His saving virtue had flown like life-blood through all the parts of human society, then such a transformation was effected amongst the nations, that the whole face of the earth was changed, through the spirit of Christianity with which it was quickened.

Thus it was that Jesus Christ restored to the world its primitive bond of union between itself and God its Creator; and not only that, but made it possible to extend that union by the closest bonds of devotion to the Most Holy Trinity; this is accomplished by that intimate union with the second Divine Person, whose grace would draw all hearts to the love of God.

Now in what way does Jesus Christ show more clearly His supreme love for man than in the abundant charity of His Sacred Heart! That love is all-embracing, and demands a corresponding return of love from mankind. The dominion that Jesus Christ desires to hold is that of a loving devotion from His people. It is true that His Sovereignty is absolute over the whole world. His supreme right is established first by His being the Son of God. "Tou art my Son," and by the very fact that He is the Son of the king of all, He is heir to the universal

power; hence the words, "I will give Thee the Gentiles for thy inheritance;" and St. Paul expresses it thus: "Whom He hath appointed heir of all things."

But, more than this, Our Lord Himself declares His own supreme dominion. To the Roman Governor's question as to whether He was a king, He replied at once: "Tou sayest that

not subject to Him in the exercise of that power." This supreme authority of Christ is exercised over men by truth, by justice, and above all, by charity.

However, in order to draw us closer to Himself in the bonds of charity, He permits us to add to the twofold ground of His power and dominion, a



VALENCIA (Spain) — Reception to the Rev. D. Albera.

I am a king," and elsewhere. „All power is given to me in heaven and on earth." It is therefore a necessary consequence that His empire must be supreme and absolute, so that there is nothing equal to it, or like unto it in the world. It may be thought that infidels are not under the power of Jesus Christ, but St. Thomas shows that they are. "All things," he says, "are subject to Christ as far as His power is concerned, although all are

voluntary consecration. He is rich in the complete and perfect possession of all things; we on the other hand are so poor and needy that we have nothing of our own wherewith to offer Him a gift. Yet He allows us to dedicate to Him what is already His and even demands such offerings at our hands: "My son give me thy heart;" and in such an act of consecration there is a dedication and pledge of our allegiance to Jesus Christ.

This devotion is the great means of bringing back to the service of God not only those individuals who have neglected their duty to Him, but whole nations, where there has been a general apostasy. It affords a hope of better things, since it can draw more closely the bonds which should connect public affairs with God. In these latter times a policy has been pursued which has resulted in placing, as it were, a wall between the Church and civil society. In the constitution and administration of states the authority of sacred and divine law is set at nought, with the avowed object of preventing religion from affecting public life. This wicked policy tends to remove the faith of Christ from our midst, and to expel, if it were possible, God Himself from the earth.

When the minds of men are raised to such a height of revolt we cannot wonder that the greater part of the human race has fallen into a state of unrest, and is tossed about by waves so threatening as to leave no one free from anxiety and peril. The most trusted foundations of public welfare must, of necessity, give way, when religion is set aside. The late Sovereign Pontiff has elsewhere very well said that, according to the eternal designs of God, all our hopes, the hopes of the race, as well as of the individual are centred in Christ. They that desert Him rush like blind fools to their own destruction, and at the same time endeavor, as far as in them lies, to hurl back human society into the abyss of misery and disaster from which the Redeemer in His love has rescued it.

The words of the late Sovereign Pontiff Leo XIII. as to the results of a turning away from their true end which is God, have proved prophetic, for those States whose apostasy has been most marked to have reaped the whirlwind. The remedy for social ills must be sought for at a higher source than mere legislation, however skilful; a power greater than that of man must be invoked to touch the hearts of the people, to recall them to a sense of duty and to accomplish a reform; and it is none other than the power of Him who rescued the whole world from destruction when it was crushed with the burden of far greater ills. If only the Christian spirit live and flourish once more in the State, its obstacles to it be removed, the State will be regenerated.

Now it will be abundantly clear that a closer adhesion to the precepts of Jesus Christ, which are the foundation of the ideal life propounded by Him, would be readily attained were the devotion to the Sacred Heart to be more widely spread, more thoroughly practised. When the Church, in the early days that followed her institution, was oppressed by the yoke of the Caesars, a cross, seen in the heaven by a youthful emperor, was the fortunate omen, and the cause of the brilliant victory that soon succeeded. To-day another thrice happy and heavenly token is presented to our eyes; the Most Sacred Heart of Jesus, surmounted by a cross, shining forth with dazzling glory amidst flames. In that Sacred Heart all our hopes must be placed;

from It must we seek and expect with confidence the salvation of men.

Who can form an adequate idea of the immense benefits obtained by the human race since this devotion to the Sacred Heart has been propagated? It would seem that it was amongst the mysterious counsels of the Most High to reserve this devotion, so powerful,

thing of the ineffable benignity which flows from the Divine Heart towards the human race, she asked St. John, in a tone suggestive of complaint, why he had not unveiled more of the secrets of the Sacred Heart; to this St. John replied that a more profound knowledge of its treasures would be granted to the world, when men, in



VALENCIA (Spain) — On the vast campus.

and yet so gentle in its influence, so efficacious and so attractive, until the human race should feel the urgent need of its heavenly physician. St. Gertrude in her revelations says as much. Our Divine Saviour one day appeared to her together with the beloved disciple St. John, and she seemed to experience the mysterious and eager throbbing of the adorable Heart of Jesus. Then, having thus, in ecstasy, learned some-

the depths of their spiritual torpor, would be the better roused by it, and their hearts, rendered cold, material, and gross by earthly pleasures and interests, would then have the love of Jesus Christ re-kindled in them.

From what has been quoted above, and from our own knowledge and experience of life, these words of St. John seem to be fitted particularly for our own age; and it is consoling to note

that the promise of a larger outpouring of divine grace has accompanied the evils that the good have witnessed with consternation and dread; for despite the outrages committed in some parts, in spite of the rejection of the Faith in Christ and of obedience to His Church, yet in others, by way of a larger compensation, devotion to the anciens beliefs in manifested in the multiplication of churches and sanctuaries, where the Sacred Heart of Jesus reigns as a king restored to his own, and daily receives the adoration of the faithful and bestows on them His graces.


Moreover in the endeavor to accomplish the desire expressed in the motto of this devotion: *Thy kingdom come*, all the works undertaken or supported, or promoted by the Co-operators, are contributing in their degree to its realisation. For what better satisfies the desire of the Sacred Heart to have a closer union with souls, and to be more honored with a part in the life of men, than to draw to Him the hearts of the young, who form His chief delight, and whom He will fashion after His own model?

Accordingly to make our devotion practical, it should be apostolic as well as personal; if Our Divine Lord made anything especially clear to Blessed Margaret Mary, and seemed to insist upon it, it was that she should fulfil an apostolate in this devotion; and this too is what He still desires, namely, that what we have received should fructify into good works, which may

lead others to Him, so as to come nearer and nearer to the realisation of His own words: *Thy kingdom come*.



## The training of the Young.

 In a previous issue we gave our Readers the benefit of an excellent pastoral letter, issued by one of the ablest of Don Bosco's followers who now rules a diocese in Italy. With his previous experience, he might be expected to show a particular competence in dealing with questions affecting the young, and this pastoral letter is the outcome of his practical knowledge of their training.

He first of all showed that it is traditional in the Catholic Church to be especially watchful over the interests of the young members of her fold, and how this care is more than ever necessary nowadays, and demands from parents above all constant care and interest. „But,” he continues, „if we desire to put into action some effective remedy for the public evils, which are only a faint reflex of those that work havoc among souls, if it is desirable to secure an era of better conditions, attention must be seriously devoted to the education of the young. No great degree of mental acumen is necessary to understand how the main source of individual and collective well-being lies in that. In the child is the youth, the man, the father of the family, which is the nucleus of civil life; therefore to have at heart the true interests of the child is to consult those of society at large; and to make the child truly christian is to make society radically christian.

In regard to this it would be advantageous to read the words of a modern author, who is by no means too favourable to religion. He begins by discussing the general importance of education, and its influence over the young. He says it should be done accurately, promptly and carefully, it should be begun from the state of infancy, for children are wonderfully disposed by nature to receive into their mind and soul, and to preserve with astonishing tenacity impressions from the external world. Christian education — this author says — is naturally the only one intended, for this is the only one that makes men properly disposed; any other makes them egoists, and egoism is very often



only a cold insensibility. It is to Christianity therefore that the young must be confided, in proportion as their independence of spirit appears to withdraw them from the authority of the family. Christianity is the friend of the young; the Saviour of mankind desired to have the children around him, and religion loves to make of them a crown for itself.'

This writer's words appear to strike the true remedy—prompt and christian education. It should be initiated with the very dawn of reason, and the parents are naturally the first teachers. On the mother's lap should be erected the first professional chair; the mother and father must infuse the first notions of our Creator, our Redeemer, and our Rewarder, the first maxims of love, respect and justice; it is for them to restrain undesirable tendencies, to excite good dispositions, to form thus the early character; to them is short belongs by far the greatest share in the multiform and complex undertaking, by which one soul fashions another, and one heart trains another. A child under the loving and gentle hand of its parents is as pliant as a tender plant, and like it, gradually strikes root and takes a stable form; but if it is allowed to grow up without discipline, it will afterwards become inured, and will resist all efforts to train it, as will an overgrown plant. A young man, says the Sacred Text according to his way, even when he is old will not depart from it.

However besides being prompt, education must be Christian, and it will have that characteristic if Faith is its foundation, its guiding spirit and its soul. The child should learn to know Jesus Christ, to know his life and his teaching, to know him as a model, and as one whose actions and whose very thought he can copy. Thus, as St. Paul says, he will have Jesus Christ formed within him. What lessons indeed the child receives from Jesus in the crib, from Jesus obedient to Mary and Joseph, from Jesus again in the work-shop at Nazareth, from Jesus evangelising and working miracles, in the various incidents of his life of wonders, and so full of gentle kindness, but also with a hatred of every wrong. What a store can be found in the parables of Our Lord, that of the good seed, of the rich man and Lazarus, of the Prodigal Son and others. All these have an educative influence which nothing else can equal, and they present it under a form accessible to simple souls, but containing lessons of the highest wisdom.

But in order that a christian education may become gradually full and perfect, it must be invigorated and strengthened by the grace of the Sacraments of Penance and Holy Commu-

nion. We should place no confidence in instruction which is divorced from the use of the Sacraments. Jesus Christ, who knows perfectly the needs of the human soul has instituted them as a corrective of defects and the nourishment of virtues. Now if the Sacraments are necessary for adults, they are much more so for the young, in whom the passions are beginning their season of strife, and for whom so many snares everywhere abound. Yet if all other arguments were lacking, there would be enough to convince us, in the opportune Encyclical of the Supreme Pontiff on the Holy Communion for children. From the frequentation of the Sacraments of Confession and Holy Communion,



VALENCIA (Spain) — Gymnastics in honor of the Rev. D. Albera.

the Vicar of Jesus Christ looks forward with good reason not only to the perseverance of the young in virtue, but the christian restoration of the world.

In a country district all the inhabitants once approached the Holy Table in order to gain the Plenary Indulgence. Among others was a father and mother taking with them their children, a little boy and girl, each about seven years of age. The parents received the Sacred Host, and then presented their two children to receive Communion also; afterwards they took them apart on a seat, and taught them how to make their little acts of thanksgiving and love and how to adore the Divine Guest dwelling in their hearts. This scene was witnessed by the writer who thanked God that there were yet

true christian parents who knew how to bring up children in the christian ideal.

His Lordship then continues: To you, fathers and mothers, I had intended to speak separately, but I see that I have already addressed myself partly to you, for it is impossible to speak of the children without touching on the duties of parents. But I would also add, that you should consider your children not as burdens, but as treasures entrusted to you by God, so that you may turn them to account. And by means of a christian education this treasure will fructify, not only for the glory of God, but also to your own advantage, according to the Sacred Text: A wise son maketh the father glad; a foolish son is the anger of his father, and the sorrow of the mother who bore him.

Be careful therefore to whom you entrust your child. When there is a question of money, every possible precaution is taken that it be not lost; but when it is a question of children, there are some parents who will entrust them to the first comer. It may happen that you have to send your children away for their education or for other causes; in that case make sure first that the School is thoroughly good, or that the family to whom you entrust your child is above suspicion as regards faith and morals; in fine see that your child is cared for both morally and physically, unless you are content to see destroyed in a month, what your loving care has taken years to accomplish.

Speaking then as a Bishop, he has a word for those who are particularly entrusted with the spiritual training of children. While I am speaking of the children to their fathers according to nature, I ought not to forget their fathers according to grace. I turn to you whom the Church has placed as pastors in the midst of the catholic people. As representing Our Savior himself you will have his spirit and his charity in your dealings with the children. Following his example say not only in word but in deed: Let the little ones come unto me.

And now a word to the rich. You may be surprised at my appeal, and will perhaps say in your hearts: What concern have we with the children? It concerns you very closely, and perhaps more than others, for to you par-

ticularly Jesus Christ says: He who receives one of these little ones receiveth me. Every good christian ought to have the desire to assist the young, but not all have the means of doing so. But notwithstanding that, it is not uncommon to find a little orphan living in the house of some countryman or workman, and treated as one of the children of the house, while this is very rarely indeed found to be the case in the houses of the rich. But are not the rich designed particularly by God to assist the poor and the unfortunate. When God, who is the absolute Lord and Master of the Universe made you to be brought up in wealthy surroundings, or in some other way opened to you the path to fortune, do you think He intended to do so, to the detriment of the poor, who are His Children just as much a you are? His intention was to confide His riches to you, so that you should administer them, and provide for those that are without, so that by christian charity a fraternal equality should be established to the reciprocal advantage of each. Hence the teaching of Christ: *Of that which remaineth, over and above your honest expenses, give alms.* I am fully aware that there are many forms of misery and want, but to my mind there is nothing so worthy of commiseration as a homeless child, who is not even aware of his own misfortune. It lacks not only nourishment, but the education of the heart and soul, which is necessary to save it from sin and eternal damnation. No form of charity is therefore more urgent or more beneficial. Support generously those works which are devoted to the interests of the poor and of the children especially and whatever you invest in this bank will furnish a hundredfold.

However I recommend the young to all in general, for there is no one who cannot do them good in some way or other. A word in season, some correction or advice will bear its fruits; but if you cannot do any positive good, at least be on your guard against anything that might give them scandal. A pagan writer has said that the greatest reverence is due to the child; but Jesus Christ who knew the value of an innocent soul, places them under the direct protection of God, for He said: their Angels always see the face the Father who is in heaven





# Salesian Notes and News.

London, The celebration of the Month

of May at West Battersea, whether in the Sacred Heart Church, or in the Salesian School, was conducted on the lines of those high traditions which are associated with that devotion in our Churches and Schools. In the Sacred Heart Church the fervour was increased by a special course of sermons preached by Fr. Cressy, who, on the four Sunday evenings presented the many phases of this devotion, how pleasing in the sight of God, how acceptable to the Queen of Heaven herself, and how profitable to her children in this vale of tears. The services of the Sunday evenings were rendered more devotional and solemn by the processions in honour of Our Lady, particularly on the Sunday when the Feast of Our Lady Help of Christians was kept.

Another item of importance during the month of May will be the visit of His Lordship the Bishop on May 28th, when He will hold the general confirmation. The visit will be so close to the occurrence of the 24th, the Feast above referred to, that it will almost be a part celebration of it; however this visit is to be held too late in the month to come within the scope of the present chronicle.

In the Salesian School the month is always an important one, apart from the reasons above referred to. In the first place scholastic matters commence to draw towards their climax, and this is impressed on those concerned by the entries for the public examinations, which are definitely fixed upon early in the month. In the second place the annual retreat for the boys was held in Whitsun week, according to the established custom; during those few days the youthful minds are impressed with other truths besides those connected with mundane science, and instructions are given according to the level of their intelligence, dealing with the important truths of life and eternity. The two Salesian Fathers, Fr. Mc Carthy and Fr. Giltinan, gave the retreat which was greatly appreciated by all, and followed with ready attention by their numerous audience.

While on the subject of retreats, it should be mentioned that in the same week a retreat was given in the Salesian School at Farnborough, where the audience of youthful listeners show evident signs of increasing numbers every year. The century was passed some few weeks back, and greater advances will be made upon the completion of the new wing, which is at present in course of construction. These advances are evidences of continued prosperity which one is pleased to note, and the school seems destined to be a popular centre in the south of England where a wide field is open for its activities.

Malta.

All the world has heard of the extraordinary success which attended the Eucharistic Congress in the island of Malta. Wherever this solemn commemoration is organised one hears of enthusiastic devotion, and unrivalled demonstrations of faith; but words seemed to have been unequal to the demand in describing the scenes accompanying this Congress among the Maltese people. We are concerned here only with that part which affected the Salesians, and they have become so well-known in the island, and have spread their labours in so many directions, that scarcely any public event is unconnected with them.

The *Tablet*, in its report of the procedure of the Congress, was very appreciative of the musical talent displayed by the Salesian Choir, and referred to the great welcome given in the *Domus Juventutis* to His Eminence the Cardinal and other distinguished Congressists. Despatches from Malta give us some fuller information on these points.

Speaking of the Saturday of the Congress, the *Malta Chronicle* says: The great service of Saturday morning must be allowed to have been that held in the *Musta Rotunda*. The entire English Community, permanent and passing, flocked to *Musta* early in the morning. His Eminence Cardinal Bourne was to celebrate the Pontifical Mass, the choir was to be English, the whole service was to be such as one may

assist at in the chief Catholic Churches in England.

But there was a demonstration before the religious service such as could hardly be held except in Malta. The whole of the Casal Musta had been decorated afresh for the English Service, and the entire population was in a state of intense excitement. Positions were taken up at an early hour. But at last the Cardinal — Cardinal Bourne—was proclaimed to be approaching. Expectancy arose to feverish height. The Committee, with band playing, met His Eminence at the entry to the Casal boundaries. His carriage was unhorsed, and drawn along by the strength of arm of the sturdy loyal men of Musta. His progress now to the Church Square was a Triumph, as he passed amid the dense throng, whose applause was lusty and prolonged. The church bells rang out, petards were shot off, the welcome to His Eminence was whole-hearted and grand. A body-guard of the Catholic Boys' Brigade (which has been organised principally by the Salesian Oratories), was drawn up on the Church Square.

The Rotunda, vast as it is, was absolutely packed, the English-speaking congregation occupying a large part of it, including the Duke of Norfolk, Lord Walter Kerr and Lord Clifford. The Pontifical Mass commenced soon afterwards and among those assisting at the throne was Fr. O'Grady, Superior of our School in Malta. The choir of the Salesians, greatly augmented for the occasion, received universal praise for their singing which was of a distinctly English character; and indeed the part taken by the choir was not only faultless, but the performance was characterised by its grandeur, and by its exquisite skill and charm.

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Among the local news of the same issue of the *Chronicle* was the following: Father O'Grady invites all the friends of the Salesians to the entertainment which will be given at the *Juventutis Domus* this afternoon at five o'clock, which will be honoured by the presence of His Eminence Cardinal Bourne and other distinguished vivitors.

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In reply to this announcement we are subsequently told that the Rev. Father O'Grady and the Salesian Fathers had the honor of receiving His Eminence Cardinal Bourne on Monday April 28th, in the Hall of the *Juventutis Domus*, where in response to the invitation, a vast concourse of friends of the Institute had assembled. His Eminence was supported by eight Bishops, among them being Mgr. Eward,

Bishop of Valleryfield, Canada, and he was accompanied by the Marchese and Marchesa Mattei, Mgr. O'Reilly, Mgr. Jackman and Father O'Grady S. C.

His Eminence was received by a guard of honor of the Salesian Boys' Brigade, 120 strong, under the command of Major Alfred Sciortino, which the Cardinal was pleased to inspect and bless, speaking to the boys as he walked up the lines. A burst of applause greeted him as he made his way through the serried crowd of distinguished persons who filled the spacious Hall to overflowing, and as soon as he had taken his seat on a raised platform the Programme was immediately proceeded with.

Owing to the short time available, in consequence of so many other engagements, the programme was brief, but by general consensus it was such as to show His Eminence the quality of the instruction imparted by Fr. O'Grady and his valiant assistants.

Besides various choral songs and selections by the band, which reflected the highest credit on the youthful performers, two plays, one in English and one in Italian were given; the one in Italian was adapted from *Fabiola*, and was given by the boys of the Salesian Oratory, while the other, a most enjoyable comedy was performed by the young gentlemen of the *Juventutis Domus*. At the conclusion His Eminence, addressing the vast assemblage, spoke in the highest terms of praise of the work that is being done in Malta, and all over the world by the Sons of Don Bosco. He congratulated the Maltese on their good fortune at having them in their midst, and he believed that lasting good would result from their self-sacrificing efforts. His speech was punctuated throughout by loud and sincere applause, showing the appreciation of his hearers and the esteem in which His Eminence is held. The cheers were renewed when the Cardinal took his departure to the strains of God Save the King, and amid the vociferous cheering of the crowds outside.

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On May 1st Father O'Grady had the honor entertaining at St. Patrick's, the Right Rev. Mgr. O'Reilly, the Very Rev. Canon O'Grady his brother, and a considerable number of the British delegates to the Congress. Many of his local friends were asked to meet them and the proceedings were marked by the greatest cordiality. Several speeches were made after the toast of *Our Guests* proposed by Fr. O'Grady, all overflowing with the wit characteristic of the sons of Erin; Colonel A. Samut ably inter-

preted the sentiments of the local section. The party was subsequently photographed, immediately after which, a dash was made to catch the French mail boat, which was to carry away His Eminence Cardinal Bourne, and most of the English Congressists.

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Considering the prominent part now played in the religious life of Malta by the various sections of Salesian work, it was proper that the Institute should have a conspicuous position during the Congress, and F. O'Grady is to be congratulated on the success of his efforts to

never knew Don Bosco are responding readily and handsomely, and therefore the past-pupils, who have perhaps been under Don Bosco's own guidance, or have come into contact with him through his two Successors, who are familiar with his wonderful influence and saintly deeds, should be second to none in the rivalry among his children.

If the work of Don Bosco has roused a wave of enthusiasm in all lands, it should arouse in his past-pupils a deeper feeling of attachment and gratitude, and all should accordingly concur in this demonstration which will be a tangible proof of fidelity.



VALENCIA (Spain) — Evening entertainment in honor of the Rev. D. Albera.

cope with the demands made by a great and unique occasion.

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#### Concerning the Monument.

The distinguished lawyer, Signor Battù of Turin, himself a past pupil of the Salesians, is one of the executives

for the business connected with the erection of the monument, which is to commemorate the centenary of the birth of the Ven. Don Bosco. Writing in the principal page of the periodical called *Federation*, the chief organ of the Old Boys' Associations he says: The appeal has been launched, and the promoting Committee awaits replies to it from all quarters. Hundreds who

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Commenting on the first list of subscribers, he says it is to be remarked that among the contributors there were socialists as well as catholics; that political creed made no difference where it was a question of attesting to the worth of one, whose charity was world-wide, and whose ideals were essentially those of amelioration for the poor, but by the road of catholic principles and the labor that has been sanctified by the example of the Holy Family.

„I would like to be able to remember,” he continues, „the hundreds of my college companions, with whom I lived on terms of intimate companionship, during my eight years at Lanzo

I would like to have the address of each one, so that my appeal could be sent to them. It may sound egoistic, but it will be easily pardoned when I say that I would like to see the College of Don Bosco at Lanzo, where I was at school, at the head of this response, if not in the amount of its contributions, then in the number of those who reply to it.

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This is the sentiment that he would wish to see manifested by all the past students, all the world over, and it is the sentiment, undoubtedly, that carries great undertaking to their high measure of success. The College he refers to is one of the earliest opened by Don Bosco, and is among the very foremost for the numbers of distinguished men who have been educated there and who like the writer above referred to, have won distinction in various departments of public life. Yet an admirable spirit of fraternity exists among them and others of their class, and that wider section of Don Bosco's boys who have passed through the schools of Arts and Trades and are now in equally honorable, if less distinguished positions on the world's stage.

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Now that the Scheme for the construction of Don Bosco's monument is definitely arranged, the second section of his work, that on behalf of the girls, has decided to be represented. A general meeting of the past-pupils of the Nuns of Mary Help of Christians was held in Turin in order to consider proposals to be laid before all the organisations among the past-students of the Nuns.

The gathering unanimously adopted the resolution to associate itself in this matter with the Executive Committee already formed, and in forwarding to all its members the appeals of that Committee, it added its own recommendations. These were directed to the Ladies at the head of each section, and through them all the past-pupils of the Daughters of Mary Help of Christians. Among other resolutions and suggestions we read:

The General International Federation's Appeal contains these words. „That there shall arise, through our combined endeavors, a Monument to Don Bosco, on the occasion of the First Centenary of his birth, as an act of universal homage to the great Educator of the young, and the Benefactor of society in general.”

These words, says the ladies' circular, we adopt as our own, for all the past-pupils and friends of the Daughters of Mary Help of Christ-

ians. We too have been educated in his school and by his principles, and we also desire to consecrate in bronze and marble the union of our hearts in holy remembrance of him; we too desire the whole world to know how profound is our gratitude to Don Bosco, to his Successors and to our mistresses, who continue the greatest work which his charity founded.

Let there be, accordingly, a fitting emulation amongst us in this combined endeavor. Not one of the past-pupils of the Nuns of Our Lady Help of Christians should be missing from it—the lowly grain from the industrious poor, the pearl from the well-born lady will be, each in its way, a witness to our common feeling of admiration and gratitude, and a source of blessing to our families.

The Superioress-General of the Nuns will present, at the conclusion of the fund, an album containing the names of all subscribers, to the Successor of Don Bosco.

When it is remembered that the pupils of the Nuns are not far less in numbers than those of the Salesians, it will easily be recognised that their endeavor to assist the executive Committee will be an important consideration and will be highly appreciated by that body.

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The executive Committee, as a sequel to the results of the first competition, have opened another trial of artistic excellence among the five winners of the prizes then allotted. The sum of then thousand francs was divided equally among the five distinguished artists who come from Turin, Florence and Buenos Aires.

In their report the Jury take occasion to remark that not only must the monument be a worthy representation of the Ven. Servant of God and his work, but must be in keeping with the site and its surroundings and must be such as to hold its own in a city of monuments, some of which are of recognised artistic excellence. The gentlemen composing the jury for the selection included two architects, three sculptors, one painter and one writer.

In order to signalise the closing of the competition, a general meeting was arranged at the Oratory to commemorate the twenty-fifth anniversary of Don Bosco's death. The meeting was addressed by the Honourable C. Nava. M. P.

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While on the topic of commemorations, mention should be made of that held in the Sanctuary at Turin for the third anniversary of Don Rua's death on April 6th. Our Readers will easily

remember the extraordinary display of sympathy three years ago, when not only a whole nation, but many nations seemed to be in mourning for the passing away of the Successor of Don Bosco; his name was then almost a household word, for he had been so long identified with the work which he governed so well, and which seemed to multiply in his hands.

In connection with this commemoration, a committee of gentlemen met in Turin to discuss the embellishing of his tomb at Valsalice. There

only of the first legislator, but also of his first successor, who having maintained and extended his kingdom, has given rise to a sort of new dynasty. It is this continuity that is especially to be regarded in connexion with Don Rua's commemoration.

It is true that after three years it is not only a case of *adhuc loquitur*, but he has acquired greater eloquence, because as time goes on, new virtues are discovered, fresh episodes of his active zeal and genial kindness come to light,



VALENCIA (Spain) — Estrella - Festive Oratory.

were ready offers of assistance from many quarters, for they felt, says the report of the meeting, that it was due to the memory of him, whose life and work made it clear that he had the company and guidance of Don Bosco, even after the latter had passed to his reward, so closely did he follow his master's ideas and so efficacious did he make them.

This act of homage is appropriate, for it suggests the perpetual union between him and his master. We are accustomed to think of the destinies of the Salesians as being gathered up by Don Rua, and being carried forward to development and fulfilment; it is therefore proper to regard Valsalice as the place of repose not

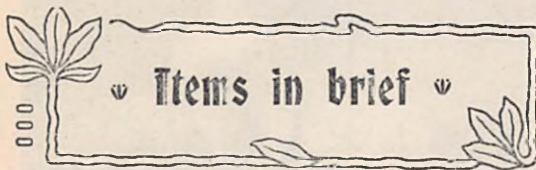
and other testimony is forthcoming which during his life was not likely to be disclosed. To one who only knew Don Rua from afar, or only saw him once or twice, and who on the other hand, hears of the wonderful progress that marked his term of government, it appears strange that he, who received the heritage of the piety of his great master, and was particularly more ascetic in aspect than he, should be able to cope with the manifold activities, and to carry them on with a tenacity, and with a boldness, which was heroic in its humility.

To see him closely, to hear him speak in public, he appeared to be only the scrupulous executor of the will of another in regard to some

affair confided to him; whereas he showed himself a free and resolute master of what he had inherited, and determined like the good servant to make it multiply, before he was called to give an account of his stewardship.

The honors, therefore, that are to be rendered him at his tomb, which is in such close proximity to that of his master, will serve to make practical and lasting the eulogiums bestowed upon him at his death, when his name and work were held in admiration and veneration.

*In connection with this tribute to Don Rua, an earnest request is made both to Salesians and Co-operators, to forward an account of any particular event or conversation of which they may have special knowledge, and which may be of value in view of a memorial work being prepared.*



It is not uncommon to hear of telegrams from His Holiness the Pope in connection with particular ceremonies or celebrations; but his autographs are much scarcer and therefore more precious. Just before his recent indisposition, His Holiness wrote to the Rector of the Salesian Institute at Milan, congratulating him on the progress made in the construction of the monumental temple to St. Augustine, the Doctor of the Church; and urging all to redouble their efforts to hasten its completion.

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The death of His Eminence Cardinal Respighi, who had so ably filled the position of Vicar General of Rome, was very deeply felt at the Salesian Houses in the eternal city. Particularly was he interested in the new Institute in the Testaccio quarter, and the Salesian Church of Santa Maria Liberatrice, over whose construction he watched with special interest and care. During his last illness His Eminence often expressed his satisfaction at the good results of the new parish, and it must have been a source of consolation to him to feel that it will continue its good work among the people and the children, in keeping them true to the Faith of ancient Rome.

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In this parish there was solemnly carried out the ceremony of the Easter Communion to the

sick, and on a scale worthy even of the capital of Christendom — for the various associations which formed the procession brought the number of attendants up to several thousands. During the ceremony the parish would have passed for the most Catholic spot in the world, and it would appear to have quite belied its former reputation as an anticlerical quarter, where the ministers of religion only entered at their own risk.



## 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 June 15th to July 15th.

1. June 22nd Nativity of St. John the Baptist.
2. June 29th SS. Peter and Paul.
3. July 2nd The Visitation of Our Blessed Lady
4. July 6th The Most Precious Blood.

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.

### Touching scenes of Faith in a lazaretto of the plague-stricken.

#### Ninety-four Baptisms.

Yeung Shan (Macao-China).

*Very Reverend Don Albera,*

It would seem that this part of China is passing through a rather bad quarter of an hour. The storm of civil war and revolution has traversed all parts, rapid in its course, but terrible in its results; it leaves peaceful citizens in terror, whilst evil-doers become bolder, commerce and industry are at a stand-still and in many places the poor have been plundered, the authorities giving no protection. Many have fallen victims to famine, and in addition, the terrible scourge of bubonic plague has ravaged several districts.

Returning from a long expedition I was greeted by a Christian:—„Father,, he said, „have you been to *Wan Chai*?

—„Why should I go there?”

—„There are many there suffering from plague.”

—„Where?”

—„In the lazaretto.”

Without delay I hastened thither; it was about an hour's walk. Do not imagine this lazaretto is a properly constructed building; it is a large erection of bamboo, roofed with leaves and enclosed with matting, the floor consisting of cane lattice-work raised about two feet from the ground. Even the compartments are made with matting. Each one is entered from a kind of corridor in the middle and is about ten feet in length, and along each side, with the exception of the doorway is a bed, if it can be called so, two bare boards, a mat, laid on the floor with a brick for pillow... Of cleanliness, disinfection, hygienic precautions there is no question: suffice it to say that the ordinary patients and the plague-stricken are all placed together. When one dies, at most the mat is changed and

the filthy blanket is taken away, the rest remains, and the next arrived is placed there, whatever his malady may be. The doctor puts in an appearance once or twice a day, but there is no sort of treatment... and the food is wretched; a small quantity of sweet potatoes boiled in water and cooked with a little lard: or a piece of yellow pumpkin prepared in the same way, in fact only just enough food to prevent them dying of hunger.

—„Father” said my Chinese assistant, „this is a place to which those come who wish to die without giving trouble to their families and without expense.”

The first time I visited the lazaretto I passed close by the compartment for the females. Going in I saw on one side a poor girl about twelve years of age of a gentle and kindly aspect, but with her hair tangled and as pale as death. The blood, which her malady caused her to vomit, had reddened her lips. She was lying on one of those miserable couches, and had a large clain fastened to her foot for fear she should escape in her delirium... Near her was her father crouching on the ground, staring at her without moving, a living image of grief.

—„*Lau-fan!*” (stranger) he said, as soon as he caught sight of me, “if you have some medicine, cure her, she is my daughter...”

I thought of the prayer of the Chananean woman for her sick daughter... and oh! would that in that moment I could have made use of the power of Our Divine Master to comfort that poor Father!

—„Listen” I said, much distressed; “I cannot cure your daughter: but, if you wish I can give her that which will make her happy after death, and from her abode of happiness she will help you also.”

—„Yes, I consent” he replied eagerly.

—„Very good, then tell her she must renounce all idols and adore God the Creator of Heaven and earth!”

At the word God, the young girl opened her eyes as if to signify her consent, listened attentively to the short explanation possible in such a case, and to each question replied in a feeble but clear voice: „Yes, Sir, I believe.”

„Do you then wish to be baptized?”—„Yes,”  
—„Then receive Holy Baptism!”—I poured the  
saving water on her head, and the poor creature  
seemed transformed: the salutary influence  
was clearly visible and gave her an aspect of  
heavenly peace.

—„So am I now a child of God?” she asked  
with the frankness of her Youth.

—„Yes, and very soon you will go to see  
Him and enjoy Heaven.”

—„Thank you, Father, O thank you!”



INDIA — Indian interer during the plague.

and, with an eagerness of gesture above her age,  
she took my hand and kissed it. Then, pointing  
to the heavy chain fastening her foot, she con-  
tinued:—„And will not that prevent my going  
to God?”

—„No, do not trouble about it”; and turning  
to an infirmarian, I dropped a coin into his hand,  
and said:—„Take off that chain, do not be afraid  
she will not move again.”—Turning again  
to the child I added:—„Repeat from time to  
time: *Je-su, Ma-li-à, kan ngoo* (Jesus, Mary, be  
my salvation).”

—„Yes, Father,” and she did so immedi-  
ately.

I withdrew, giving her a blessing, whilst she  
went on saying: „*Thanks, thanks*. In about an  
hour’s time I had finished my round, and going  
to the same spot I found that the child’s soul  
had passed away.

Hearing loud cries in another compartment,  
I entered and saw a man and a child near a  
young woman who was evidently dying; they  
were railing against the spirits and screaming  
horribly. I said to the man:

—„Do you not see that instead of comforting  
her, you will kill her before the time by your  
screams?”

—„What then should I do?”

—„If your love is real, obtain for her at least  
happiness in the next life...”

—„How?”

—„Tell her to become a Christian.”

—„But I have no money...”

—„There is no need of money”:—and I  
explained something of the Christian Doctrine:  
the poor invalid, meanwhile, kept her eyes fixed  
on her husband’s face to learn his intentions.  
Having reflected a few moments he asked her:

—„Well, do you wish to go to that place of  
happiness which this stranger promises you?”

—„Yes.”

—„Do you believe what I have just said?”  
I asked her.

—„Yes, yes! I believe.”

—„Say from your heart: My God, One and  
Three, have mercy on me; Jesus, Son of God,  
save me.”

—„Yes”—she replied and eagerly repeated  
my words. Then I baptized her just in time...  
a few moments later, seized by a violent pa-  
roxysm she died exclaiming: „Jesus, Son of God,  
give me eternal happiness.”

During that first day I was able to give Holy  
Baptism to ten persons, all of whom passed to a  
better life.

After four days visiting at the lazaretto the  
number of Baptisms was already nearly thirty.  
On the fourth day I came upon a poor peasant  
about forty years of age whose face was covered  
with marks of the plague; he was burning with  
fever and the death rattle was almost suffocat-  
ing him. But his mind was perfectly clear.

—„My friend,” I said, drawing near to him,  
„you are suffering much, are you not?”

He replied by bending his head.

—„Do you wish these pains to cease and go  
where you will be happy for ever?...”

He made a sign as it were of displeasure, as  
if I were making fun of him.

—„No,” I rejoined, „I am not deceiving you,  
you have only to renounce your idols and adore  
God, Creator of heaven and earth; and He,

when you are dead, will give you eternal happiness."

At these words his face changed suddenly and a smile, as it were of approbation, brightened his distorted countenance.

—, "Well then, listen to the truths I will teach you, and then if you desire it, I will pour water on your forehead, pronouncing at the same time a prayer and thus your sins will be forgiven and you will be fit to go to Heaven."

The poor man, even in his extremity appeared like one listening to some great and wonderful news. I explained briefly the principal truths of Faith; meanwhile his sickness was evidently making rapid progress and menaced suffocation, so I hastened to ask him:

—, "Do you believe all I have said?"

Collecting all his remaining strength, he murmured:

—, "S... o... n... (son! I believe)."

—, "Do you desire the washing for the remission of sins?"

With a great effort he bent his head to reply: „I desire it”; but his eyes were growing dim and the pallor of death spreading over his features. There was no time to lose; his voice failed in a hoarse and lengthened sigh, the regenerating water flooded over his forehead and with the last of the Sacramental words the happy man breathed his last, receiving at the same time the life of grace and admission to Paradise.... I blessed the corpse and turning to my assistant I saw that he was wiping away his tears.

These people, when on the point of passing to another world are very willing to hear about a future of which they know nothing. Oppressed with suffering and often abandoned by all, without any hope in this world, most of them are well disposed to accept the hope of a future happiness and embrace it gladly. But this is not always the case. There are disappointments also.

In another compartment I found an old woman so emaciated that her bones were almost bare; her eyes deeply sunk, her cheek-bones projecting, her arms bare with hands and fingers like a skeleton, reminding one of the figure representing death with scythe in hand. Her voice was discordant like the broken string of a musical instrument, but her tongue was active and she chattered incessantly, although suffering from the plague. On my entrance she began at once:

—, "Oh I know you, you are an adorer of God; I will not adore God because you Christians after death put all the bones together in a cistern" (alluding to the ossuary in the cemetery of Maco).

—, "What does it matter about your bones when you are dead? Think rather about saving your soul."

—, "The spirits I adore will cause my soul to be born again in a rich person and then I shall be happy. But you, who do not adore the spirits, will be reborn in dogs."

—, "In that case we shall bark at you!" cried my Chinese assistant with vexation.

—, "But who has told you." I rejoined, „that



INDIA — The Catechist Wong Tecuna  
at the lazaretto.

we do not adore spirits, since we adore the Supreme Spirit, the only one to whom adoration is due; we adore God; He Who has the power to make us rise again, not in another person, but in our own body, to be rewarded or punished according as we have or have not observed His law."

—, "You *fan quai* (European devils) believe this; we Chinese believe differently and I will believe nothing that is European..."

—, "Just because the Chinese sun is not the same as the European! However, look here,

and I showed her an English coin, for which she at once extended her hand, but withdrawing the coin I added: — „Gently, do you not see that it is English?”

— „All the better, it is worth more!”

— „So you take the money which is not Chinese because it is good and you prefer it to Chinese coin... And why do you reject the European religion if it is better than yours?”

With a scowful gesture she turned to the other side grumbling:

— „We have always done thus, and there is no need to change; keep your religion and your money.”

On the other side was a poor mother with a little girl about two years old; and without any lengthy preamble I said to her:— „Allow me to baptize your child; if it recovers it will remain a Christian, if it dies you will have a protectress in Heaven.”

The poor woman looked at me undecidedly...

— „Do not let her be baptized,” shouted the old hag. „They will steal her from you and never give her back.”

— „A great boon it would be to the Father, to take any of you,” remarked the catechist; „you are here because you know not where else to go...”

— „Be quiet”—I said to him and turning to the woman:— „Do not listen to that old creature; now that you have time, think about making your daughter happy at least in the next life; as she cannot be here long, do not lose such a good opportunity.”

— „It is true” she replied with tears in her eyes; „but I fear the vengeance of the spirits.”

— „On the contrary, the spirits will be afraid of her when she is a Christian.”

— „The Christians do not adore their dead.” began again the old woman.

— „You may be sure no one will adore you, you old grumbler!” exclaimed the Catechist.

I had to remonstrate with him a second time, but I also said to the old woman:— „Take notice, I am not speaking to you, this has nothing to do with you; therefore do not meddle with other people’s business. If you wish to go to the devil’s house, do as you will; but leave others free to do as they wish.”

And turning to the mother of the little girl, I said— „When your daughter is dead there will be no offering required from you, on the contrary she will be able to help you by obtaining for you favors from God...”

— „Well then, baptize her.”

The old woman continued grumbling, but a threatening gesture from the catechist, who had nearly lost patience, put her somewhat

on her guard, this however did not hinder her from hurling at us a final insult when we were going away: „Ugly European devils!”

One day it was raining in torrents; and there were some who advised me not to go out; but hearkening to an internal voice, or rather to the inspiration of God, I went to the lazaretto, in case some might be in need of me. With me was the catechist, who was, by the way, a converted opium-smoker. We walked a long time in silence in the pouring rain. Suddenly he said to me: „Father, to day we ought to receive a great consolation.”— „Why?”— „Does it not seem as if the Lord should reward you? You are a European and more delicate than we are; and yet notwithstanding such bad weather, you do not think of yourself but hasten to help those who are suffering.”— „May it be so!” I replied... „we shall see.”— „Yes, Father, in my heart I feel the Lord is guiding you...”— „So be it!”—and the conversation dropped.

On reaching the lazaretto:— „Father, Father,” I heard some one calling: „the angel of the Lord has sent you...” Come quickly and baptize me before I die!...”

I turned to that side and saw a sick woman:— „How is this? Do you know the meaning of Baptism?”

— „Yes, Father, I have already learnt all the Christian Doctrine; but, for charity, make haste, for I fear to die before being baptized.”

I questioned her and found that she knew the Christian Doctrine perfectly.— „Very good,” I said, „you shall be called Mary in future, and now say with all your heart the act of contrition. Then I pronounced the words, I baptize thee in the name of the Father etc...”

The short ceremony ended:— „Now are you happy?” I said. „You are no longer afraid of dying?”

— „No, Father, now I have no fear, thank you so much!... But yesterday evening... last night, what painful anxiety I suffered; listen!”— and she related her history:— „Brought up by a Christian family I learnt from them the Catechism; in about a month or two I was to be baptized so as to marry a Christian youth... but, as you see, the Lord ordained otherwise having taken the terrible plague, that family got rid of me, and under the pretext of taking me to the doctor I was brought here and abandoned in this abode of suffering... You can imagine, Father, my consternation at the trick played on me!... Alone, in the midst of pagans; with the faith in my heart, but not yet baptized! It was not the desertion that was most heart rending, it was the fear of having to appear before God

without being a Christian... Father, how great was my anguish!... But God had pity on me

told me that her countenance was peaceful and smiling, and that her whole aspect radiated a heavenly impression: —, „I told you, Father,” he concluded, „that the Lord would reward us!”



INDIA — In the lazaretto. A father assisting his plague-stricken child.

It was now more than a week that the plague had been raging, and the lazaretto was always crammed; amongst many poor wretches who died there, some more were granted the grace of baptism.

A man of gigantic stature, a real Hercules, was struggling in the paroxysm of the disease; his feet were fastened with two strong chains, a precaution by no means superfluous! what might not have happened if that colossus had been free to move about in the paroxysms of delirium! He addressed me and I began naturally to speak of his illness, he showed me four

and your angel, yes indeed it was your angel who brought you here...”—Abundant tears flowed from her eyes and her sobs interrupted her speech for a moment.

large swelling on his armpits and his neck. I spoke to him of God and of Paradise and he

I exhorted her to place her whole trust in God during the short time remaining to her.

I gave her a medal of Mary Help of Christians and recommended her to recite from time to time one of the prayers she knew perfectly. I gave her a blessing and withdrew, thanking God for having led me thither.

That same evening one of our confrères passing by, saw her in her agony: it seemed she could no longer understand anything, but her clasped hands were raised to heaven and from her lips, as from a person in delirium, he heard from time to time, in monosyllables, the words *Je-su, Ma-li-a* (Jesus, Mary). And the catechist, who later saw her dead,

listened in admiration and with satisfaction; I asked him if he wished to be baptized and he



INDIA — The lazaretto seen in its length.

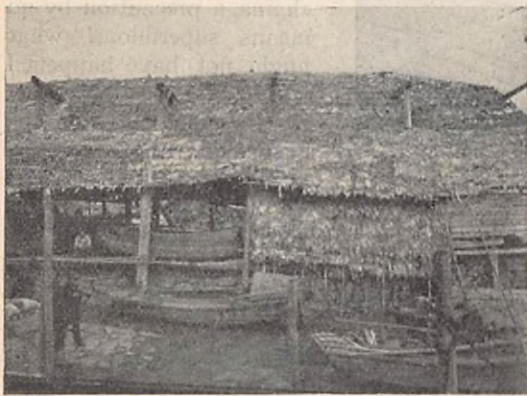
answered. „Yes”. Pleased with such an easy conquest, I hastened to complete the necessary instruction and administered Holy Baptism.

When he felt the water on his head, he suddenly shook himself and roared out.

—„No, no!” What had happened? Was it a final temptation of the devil, or was he deceiving me? Much disconcerted I could not forbear saying:

—„Unhappy man!—were you trying to deceive me? With God you cannot jest...”

The poor man, more confused than I was, instinctively clutched my coat and almost weeping:—„Forgive me, Father” he exclaimed, „forgive me, I could not contain myself; the cold water you poured on my forehead burning with fever gave me an unexpected shock; I could not restrain myself, forgive me, do not



INDIA — The lazaretto seen from the sea.

go away. I wish to go to heaven, forgive me, forgive me.”

I was moved even to tears and I replied:

—„Remain in peace, I quite understand”—and I placed round his neck a little crucifix which he kissed, weeping,—„press it to your breast from time to time and say with all your heart: „Jesus Saviour, have mercy on me.”—He promised me this by a motion of his head, for he was too much disturbed to speak. I blessed him and retired. The following day I went to see him; he was dead and still pressed the crucifix to his heart.

*(To be continued).*



## The Holy Father and the support of the Missions.

OUR Readers are not unaccustomed to the cry from far-off-lands which appeals to the Faith and Charity of Christians, on behalf of those who are still deprived of the knowledge and graces of Christianity. The various missionary periodicals make it abundantly clear that there still remain millions of creatures to whom the name of the Saviour is yet an unknown word; and, despite the noble endeavors of a considerable number of missionary laborers, the lands that are still denominated as Pagan contain vast regions where the feet of the Apostles of Christianity have never been set, or are visited at such lengthy intervals as to greatly counteract the good previously accomplished.

Amid the manifold cares and anxiety entailed by the vicissitudes of the Church in regions nearer home, the Supreme Pontiff still extends his paternal solicitude to those farther regions, whose inhabitants are also reckoned among the flock that he is called upon to feed in the place of his divine Master, and to whom he therefore desires to give the first and most necessary nourishment of the knowledge of God.

He has recently replied to a report presented to him by the heads of several missionary societies, and among other things in regard to their labors he says: „Nor were you mistaken, Venerable Brethren and Beloved Sons, when in the address presented to Us, you indicated the principal cause of the backwardness of many to co-operate in this great work of evangelisation; and that this lies chiefly in the ignorance, widely diffused, of the duty incumbent on all of co-operating especially by prayer and alms; and forgetting that the great object is to extend to those still deprived of it the infinite treasure of the Faith, the source of salvation, the animating spirit of all virtue, a superhuman gift, the principle of a new life which opens the gates of a happy eternity.

„It is also too often forgotten”, he continues, „that in this matter the great precept of charity is more especially applicable, and that it is too often limited to those needs which strike the eye. People do not realise that in the immensity of space, beyond the seas, there are

new heavens and a new earth, and numbers of people seated in darkness and in the shadow of death, and that particularly from us who so fortunately participate in the inestimable benefits of Redemption, they await those who will speak to them of God and His works, and lead them into the wonderful illumination of the Gospel. It is this ignorance then, that prevents them from feeling the burden of the misery of others, and from carrying out the generous impulses of christian charity.

„As to ourselves we have never neglected any opportunity of recalling to the mind, and inculcating the obligation of contributing to the propagation of the Faith, whether by promoting vocations to the Apostolate, by beseeching God for abundant fruits, or in fine, by furnishing the means necessary for the apostolic ministry.”

The Holy Father concludes by giving a special blessing, „with paternal affection,” to all those who have true feelings of mercy towards the poor heathen.

This blessing of the Vicar of Jesus Christ will be abundantly poured forth also upon our worthy Co-operators, both men and women, who help us to support the Missions now established in so many quarters of the globe, in Patagonia and Tierra del Fuego, in the Argentine and Chilian Territories, in Chili; those of Matto Grosso in Brazil, of the Eastern portion of Ecuador, of Mozambique and the Congo, of India and China, in which we have to contribute to so many Schools, Churches, Missionary works and orphanages. It may be mentioned that the school of Macao in China for the teaching of trades to the orphan Chinese has been re-opened.

by the natives, now converted to our Holy Religion, but by many immigrants, both Americans and Europeans, who increase year by year, so that the populations of the more promising centre grow continually larger and every where new centres are being opened. It no longer suffices that a single missionary should, from time to time, visit these poor souls to invite them, in God's Name, to approach the Holy Sacraments and renew their resolutions of leading a Christian life! They feel the necessity of seeing the priest more frequently, and I must add that in many places it is necessary that the priest should have a permanent residence.

During my first years at *Chos-Malal*, the visitation of the few centres then existing to the north and the south of this parish, notwithstanding the great fatigue of the journey and its still greater privations, was always a great consolation to me; I found pleasure in visiting these brethren, living like us as so many hermits scattered over an enormous extent of contry where we never even thought of having a fixed residence.

But all this is changed. Each time I go forth, my heart is saddened at the sight of so many good people, who need resident priests, and whom we are unable even to visit every year. We are far too few in number.

Through the help of God and of Mary, Help of Christians, following in the footsteps of our Founder Don Bosco, we do not shrink from work; there is no lack of good will; and though our powers are weakening by age, we joyfully remain as labourers in the field. But how can we gather in the ripening harvest, when as the years go by the field is ever widening immensely?

The present writer, in the year drawing to a close, has spent eight months away from home, giving missions in the country and he can assure you that much work has been done; but by no means all that might have been done.

I set off, the first time, on the 18th of January and during the space of about five weeks I visited four districts widely apart, returning in February to *Chos-Malal*.

On the 26th of April I started for another mission to *Las Ovejas* and *Challanta*, which lasted till the 14th of May, and completed various missionary labours till the end of the month.

On the 3rd of June I set out once more on


## THE UPPER NEUQUEN DISTRICT OF THE ARGENTINE

### Scarcity of Missionaries.

*Letter to Don Albera from the missionary Fr. Gavotto.*

Chos-Malal, Argentine.

Very Rev. Father,

 have just returned from a long Mission, the last of this year, and it is well should make known to you the needs of so many souls. Patagonia is no longer inhabited solely

my travels to six other settlements remaining away until the 20th of July. But my chief expedition now began. On the 1st of August I started for *Andacollo* in the department of *Las Minas* and visited in turn no less than twenty other districts, where the populations depend on the chance visitation of the missionary, and I did not return to *Chos-Ma'al* until the 3rd of December.

In this Mission spread over eight months, some good, indeed by the blessing of God, has been done. I administered 490 Baptisms, gave Confirmation to 550 and blessed 48 marriages. I had the consolation of administering 215 First Communions, and of giving Holy Communion to 1605 others. But this was accomplished on what may be best described as a flying visit, so it may be easily conjectured what could be effected, by a resident priest. And if we had been two, three, or even a greater number of missionaries, we should all have abundant work and how much more good would have been done!

For I must confess that there are still some places comprised in the sphere of this residence, that we have not been able to visit on account of the great distance, and everywhere time fails us to visit every dwelling, for usually our visits are made to some centre where, with some effort, the inhabitants of the neighbourhood may assemble and we do whatever is possible for those who present themselves. More than that can not be done; but meanwhile what happens? Those who are somewhat careless as regards religion, those, that is to say, who are most in need of the sacerdotal ministry, do not present themselves and remain in an ignorance of their religion that is almost incredible: and thus it happens that one meets with persons of twenty years and upwards who do not know what the Mass is, and much less what confessing and communicating means! The establishment of

new stations and residences is most urgent, so as to visit these territories more frequently and at greater leisure!

In the expeditions of this year I was able to administer the Holy Sacraments to eight sick persons. They received me with open arms like an angel from heaven, and they never ceased thanking God for their happiness in seeing a priest at their bedside. Two especially who, after a few days passed away to another life, never ceased thanking me, whilst I, thinking of others in the same plight, with no one to assist them, could hardly restrain my tears. May God send fresh labourers to these countries, who may replace us who are old and worn out, and accomplish all that good which we have not been able to do. One is cut to the heart by the thought of so many dying without receiving the last consolations of our Holy Religion!

As for the rest. Faith is not wanting in the greater number of these families. This is shown by the sacrifices they make in order to profit by the Missionary's visit, hastening from a great distance and laying aside their employments.

At *Las Layas* a cemetery was blessed with solemn rites. On the evening of All Saints we went in procession to the cemetery, celebrating the obsequies of the Faithful Departed, accompanied by a large number of the faithful.

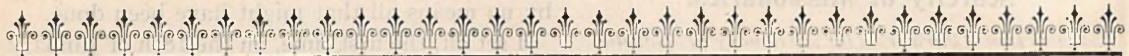
During the Mission of *Barrancas* a subscription was begun for the building of a chapel, which I hope, I may soon be able to bless!

In many other places I received evident proofs of faith and piety which I need not particularize.

I beg your blessing my brethren, for the faithful of this Parish and Mission and especially for myself.

Remaining your affectionate son in J. C.

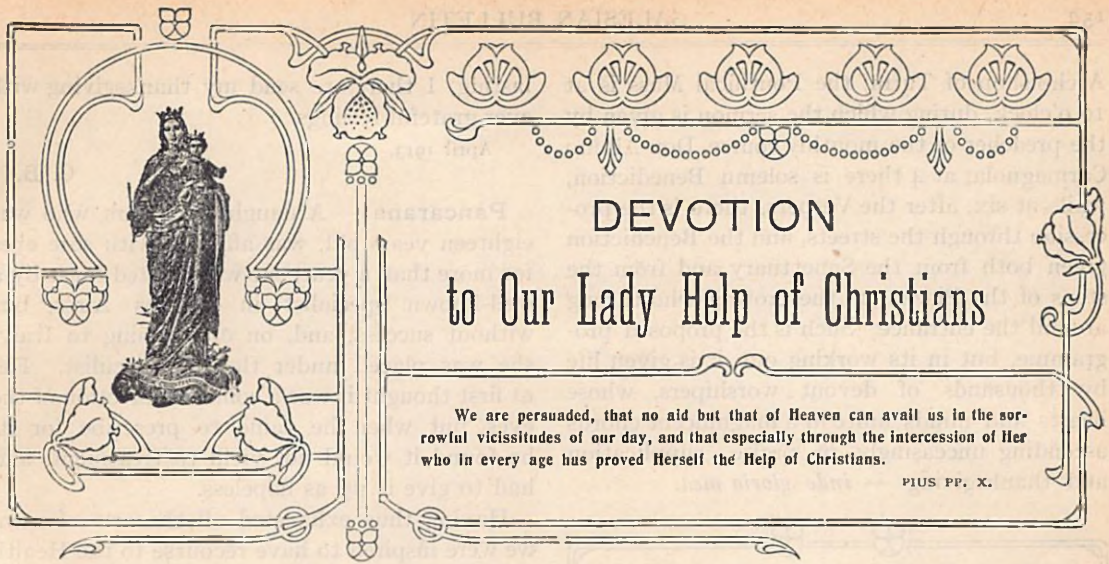
MATEW GAVOTTO  
Salesian Missionary.



To avoid delays and losses, we beg all our Cooperator to send all their offerings for the Work of D. Bosco, only and directly to our Superior General Rev. Fr. Paul Albera, 32 Via Cottolengo, Turin, (Italy).







## 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.

Last month was kept with all the devotion and fervor that is traditionally associated with the celebrations in honor of Our Lady Help of Christians. The words inscribed upon her Basilica *inde gloria mea; hence shall my glory flow*, have been realised almost as completely as those more famous inspired words: *All generations shall call me blessed*. For it would indeed be difficult nowadays to find a land where her title of Help of Christians is not held in particular honor, and in some it is her foremost title and the watchword of devotion to Our Lady.

It would be a great thing in the life of any man if he had but planted the seeds of such a magnificent tree, without living to see it come to a great size; but even the subsequent spreading of its branches, and their shooting forth into ever new surroundings may be ascribed to Don Bosco, since it is in his name and under his guidance that his sons have carried this watchword far and wide. In his hands the medal of Our Lady Help of Christians seemed to be ever endowed with miraculous properties, sufficient to achieve the most unexpected and seemingly impossible results; from his lips the words: *Maria Auxilium Christianorum, ora pro nobis*, fell with the gentle dew of consoling hope and the healing balm of a secret power whose influence was immediate and lasting.

No wonder then that he transformed the neighbourhood in which he established his first Oratory, and changed it from being worse than a wilderness, into the busy centre of sanctified labor and study dominated by the great

May is always at its height, which has enough to spare, it would seem, for an overflow into far distant lands.

Multitudes flocking to the Sanctuary, where the preacher's words daily raise their devotion and faith and fervor, novenas being made and wonderful favors received, visits of thanksgiving and supplication, pilgrimages arriving and dispersing. All this is a grand and sublime realisation of the visions given by the Mother of God herself to Don Bosco at various periods of his wonderful life, and continued still in every flourishing vigor by his example and by the unflinching efficacy of her intercession.

The celebrations in the Basilica at Turin during May, culminated in the services for the 23rd and 24th. The programme for the eve of the Feast announces Holy Mass, sermon and Benediction for six a. m., so that occupations may not deprive the faithful of their expectations; at 7.15 a. m. His Lordship Mgr. Castrale celebrates Mass; at 4 in the afternoon is the conference to the Salesian Co-operators; again later in the evening are Pontifical Vespers, another discourse and solemn Benediction, and illuminations.

On the morning of the Feast, the 24th, the Very Rev. Don Albera, the Successor of Don Bosco says Mass at 6. a. m. at the altar of Our Lady Help of Christians, where he is followed at 7.15 by His Eminence Cardinal Richelmy, Church, at once its protection and its inspiration. And thus it is that, in our days, the Basilica of Our Lady Help of Christians is the centre of a devotion, which during the month of

Archbishop of Turin; the Pontifical Mass is at 10 o'clock, during which the sermon is given by the preacher of the monthly course, Don Albino Carmagnola; at 4 there is solemn Benediction, while at six, after the Vespers, there is the procession through the streets, and the Benediction given both from the Sanctuary and from the steps of the Piazza, to the crowds who throng around the entrance. Such is the proposed programme, but in its working out it is given life by thousands of devout worshipers, whose hearts and minds unite in a magnificent chorus ascending unceasingly in praise, supplication and thanksgiving — *inde gloria mea.*

## GRACES and FAVORS (I)

Dublin. — I desire to have published in the *Bulletin* my thanksgiving for many favors received, after a novena and promise of publication. I enclose an offering for a Mass in thanksgiving.

April 1913.

M.

Randazzo. — About this time last year my husband was taken very seriously ill, and in a short time his state became so much worse that there was little hope of his recovery. I lived in continual dread that his illness would take him from me, and from his little children. But, on April 23rd, I happened to hear the pealing of the bells from the Church attached to the Salesian College in this town, announcing the beginning of the devotions for the month of May. It brought to my mind immediately the beginning of the devotions for the month of May. It brought to my mind immediately the favors obtained by Our Lady Help of Christians, and at once determined to put my present need in her hands. Prayers were said, I made an offering, and promised to publish the favor in the *Bulletin.*

My prayers seemed to have a ready answer, for the violence of his fever diminished almost at once, and he gradually became convalescent and was perfectly cured. A whole year has passed away and his recovery has been proved

lasting; I therefore send my thanksgiving with ever grateful feelings.

April 1913.

C. B.

Pancarana. — A daughter of ours, who was eighteen years old, was afflicted with sore eyes for more than a year; she was treated for it by a well-known specialist in Buenos Aires, but without success, and, on our coming to Italy, she was placed under the best oculist. He, at first thought it was a common affection of the eyes, but when he came to prescribe for it, he found it would not yield to treatment, and had to give it up as hopeless.

Having thus exhausted all the arts of men, we were inspired to have recourse to the Health of the sick, and as the month of May had come, we commenced a Novena to Our Lady Help of Christians, sent an offering to the Sanctuary at Valdocco, and promised publication of the favor. At the end of the Novena there were signs of a distinct improvement, and by the end of May all trace of the malady, which had been so persistent and refused to yield to any remedy, had disappeared.

With the very deepest gratitude we record our public thanksgiving.

Mr. and Mrs. F.

*Acknowledgement for favors obtained is also requested by:*

Miss Alice Mac Mahon, Belfast, Ireland.  
Mrs. Maria Susai, Mittadar, Chokampatti.  
Mr. Nemo, Ireland.  
Mrs. Nora O' Connor, Ireland.



The prayers of the Associates are requested for the following lately deceased Co-operators:

E. Dunne, *Dublin.*  
Mr. Patrick Vaughan, Kilshany, Ennistymon, *Ireland.*  
Mrs. Hayes, *Dublin.*

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