

SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF
SALESIAN CO-OPERATORS



SEPTEMBER-OCTOBER 1930

TO OUR READERS

POSTAGE. 1) Will readers, who are kind enough to send offerings for Masses or for the *Salesian Bulletin*, please take care *that the letters containing the money are registered*. In the event of any letters going astray, as they are apt to do, we will then be in a position to trace the letters in question. — 2) The registered postage is 5d from Great Britain and 20 cents from America. — 3) The postage for a letter from Great Britain or the Colonies is 2½d. and from America five cents. 4) The postage for a letter from the Irish Free State is 3d, the registered postage 5½.

CHANGE OF ADDRESS.

It will greatly assist in the expedition of the *Salesian Bulletin* Co-operators would notify us *immediately* on any change of address. In forwarding this notice *it is necessary to cite the old address* so that it may be cancelled and the new one inserted. This notice should be forwarded to.
The Administrator, English Salesian Bulletin, — Via Cottolengo 32, — Turin 109 (Italy).

NEW CO-OPERATORS.

Do you read *the Bulletin*? When you have read it, pass it on to a friend. Help us to form new friends of the Salesian work and thus spread the kingdom of Christ. Help the *Bulletin* to pay its way. How? By sending your offerings regularly. An offering of one shilling and sixpence *per year* will pay the expenses of the *Bulletin* as long as it is two-monthly. Send your offerings to the nearest Salesian centre and ascertain particulars of the Pious Union of Salesian Co-operators.

OBITUARY NOTICES.

Co-operators are, hereby, advised of the importance of sending in the name of any dead co-operators. This should be done, *immediately*. Sometimes we are reproved for publishing the deaths of people, who passed away years and years ago. However, since we have no means of knowing the date of these deaths we cannot be held responsible. The suffrages that each co-operator receives are numerous and relatives of the dead person should see that these suffrages are applied as soon as possible.

Don't delay in this all-important matter. As far as possible, too, insert the *date* of the death and also whether we are to continue sending the *Bulletin* to the same address.

Let not the meeting with our dear ones after death be a little anxious on our part, from the memory of our having neglected this important duty. They cry to us now, "*Have pity on me, at least you, my friends, for the hand of the Lord hath touched me*". Be prompt and let us be able to keep our obituary list as nearly up-to-date as is possible.

PUBLICITY.

Any communications for publication must reach this office *before* the 10th of the month preceding the issue in which insertion is desired. Graces, favours, obituary notices etc. that arrive after that date will be reserved for the issue following the then current one.

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SUMMARY: By order of the King! — A Soldier and his Rosary. — Young China and Christianity. — The Sistine Madonna. — Vocations for the Priesthood. — The Missionary's foes: II. Prejudice. — Lest we forget. — Notes and News: Chertsey, Surrey - Baltersea, London - Burwash, Surrey - New York, U.S.A. — In very brief. — Graces and Favours.

BY ORDER OF THE KING!

In the Gospel of St. Matthew is contained the narrative of the mission of the twelve apostles and the lessons previously given them by the Divine Master. Among the words of warning we find that the following ring out more clearly than the others, "*Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. But beware of men. For they will deliver you up in councils... and you shall be brought before the governors for my sake... and you shall be hated by all men for my name's sake. But he that shall persevere to the end shall be saved.*"

The history of the Church bears evidence of the sad truth of these words. Every work of God has had for its hallmark of perfection, the opposition of those in authority and, sadder still, often from those from whom most support might reasonably have been expected. "*A man's enemies are those of his own household*" has proved true not only of earthly domestic relations but even of those higher spiritual relations that men in all ages have assumed to win through to the glory of heaven. "*In perils from my nation, in perils from the Gentiles, in perils in the city, in perils from false brethren,*" laments

St. Paul and his cry of anguish has been taken up by each and every man, who has sought to tread the same path as the great apostle in the achievement of some lasting work for the benefit of poor stricken humanity.

* * *

Among the workers in the recent social activity towards a more humane standard of living and education, Blessed John Bosco stands in the very first rank. The last century saw the beginning of this movement and John Bosco may justly claim to represent what is best and truest in the development of this impulse. However, his enemies were many and powerful; and in the early days of his apostolate the chief place was held by the Marquis Cavour, who held a civic position in the city that was more influential than that of the Lord Mayor. The power of this nobleman was very great and his opposition to Don Bosco's work threatened at one time to bring it to an untimely end.

Despite all proofs of the order, discipline, and quiet that reigned at the Oratory, Cavour would insist that these gatherings of boys had a dangerous element in them, and were contrary to the well-being and safety

of Turin. On finding that Don Bosco had the full consent of the Archbishop, he convened a special meeting of a select committee at the Archiepiscopal Palace, since the prelate was at that time in very poor health. This committee was formed of the foremost municipal counsellors, in whose hands all the power of the civil administration of the city was centred. As President

Oratory was put forward and discussed with great animation. The arguments for and against were thrashed out, but the end of the debate was a foregone conclusion. The Oratory must cease since it was a constant threat to the order and peace of the city!

One of the members of the committee was Count Piovano of Collegno, at that time Minister of Finance at the court of



Painting of Blessed John Bosco by Crida.

of this committee Cavour was superior in power to the Mayor and hence for practical purposes could do almost what he liked.

* * *

The Archbishop was much pained at the object of this special meeting, and remarked that, when he saw all those high authorities gathered together at his Palace, he thought that at least the end of the world had come, and that they were there to do judgment on the city of Turin! Instead, their object was the poor Oratory, of Don Bosco!

The motion for the abolition of the

His Majesty, Charles Albert. This Count was a great benefactor of the Oratory and had often helped Don Bosco by his own alms and by sending the offering of the King. Charles Albert was very much interested in the work of Don Bosco and was always pleased to receive the accounts of the festivities held at the Oratory, either from Don Bosco's own letters or verbally from the Count of Collegno. More than once the King had sent word to Don Bosco that he esteemed highly the branch of ecclesiastical labour in which he was engaged and compared it with the work of the foreign missions. He also expressed a wish that similar Oratories

should be opened up and encouraged in all parts of his dominions. As a New Year's gift he was accustomed to send 300 lire with the message, "To the ragamuffins of Don Bosco."

When the King came to hear that the committee had in mind the breaking up of the Oratory, he called the Count of Collegno and charged him to attend the meeting and express the royal wish in the matter.

Count Collegno assisted at the meeting at the Archbishop's Palace. He listened attentively to the discussions but himself took no part either for or against the motion on hand. When he observed that the motion was about to be passed, and that the abolition of the Oratory was very definitely decided upon, he arose and asked permission to say a word or two.

He began to speak amid perfect silence. He was well-known to favour the Oratory and the committee did not intend to change their attitude for all his eloquence. However, the Count, after a short preface, said in a distinct and firm voice, "*By order of His Majesty the King! I am here to communicate to you his sovereign pleasure in this matter. His Majesty, then, wishes you to know that it is his royal wish and intention that these meetings of the Oratory of Don Bosco be protected and encouraged. If any danger of disorder should arise let measures be taken to anticipate and prevent the same: but the Oratory must continue!*"

The Count resumed his seat amid profound silence. The meeting broke up and the motion was quashed.

Cavour now tried other tactics. He summoned Don Bosco to a private audience and then attempted to browbeat him into sub-



Don Bosco and the Marquis Cavour.

mission and into the voluntary abandonment of his work. His efforts were vain. He threatened and stormed, called Don Bosco obstinate and pig-headed, and concluded his harangue thus, "I do not wish to harm anyone. You work with quite good intentions but you are treading on dangerous ground. Since, I am obliged to safeguard the law and order of the city, I shall send guards to keep you and your meetings under observation. If anything happens, no matter how slight, that can in any way compromise you, I shall proceed immediately to the legal abolition of your work, and the disbanding of your crowd of ragamuffins, and you shall render me a strict account of anything that shall happen"

Don Bosco took his leave. Maybe a coincidence made that Cavour's last visit to the Town Hall!

* * *

As long as he was in office, Cavour sent several of the police to watch over everything that was done at the Oratory. Both in Church and outside of Church these poor civic guards had the odious task of watching for what they soon realised would never exist—a reason to bring Don Bosco into conflict with the law.

Cavour once asked one of the guards what he had noticed at the Oratory and was not a little chagrined to receive the following reply, "An immense crowd of boys, who amuse themselves in any and every way that is right. We have heard sermons in the little chapel that put the fear of God into us. The preacher said so many things about Hell and the devil that even we were seized by the desire to go to confession"

"And what of politics?"

"Never a word have we heard. Anyhow these boys would never understand politics. The only argument that appeals to them is that of a good meal and in that line they are quite ready to see who can carry off the laurels."

* * *

It is interesting to notice that, in later years, Don Bosco recalled the scenes of these days with great fidelity. In fact we find written by him, "If only I had had a daguerreotype done or at least a sketch drawn of the appearance of the Oratory on some Sundays! The chapel packed with boys all listening attentively to what I was saying. At the main points of the Chapel the civic guards, two by two, rigid and solemn, with crossed arms listening to the same sermon. I was glad of their presence, for despite the fact that they had come to watch *me*, they served as so many assistants for *the boys*, who sat still and silent beneath the awesome gaze of the municipal police! It was a picture that would have been worth while painting! The guards every

now and then wiping the tears from their eyes with the backs of their hands! Or covering their faces with their handkerchiefs to hide the fact that the preacher had touched them to the quick. How often have I seen them kneel down to await their turn for confession! Naturally, I seized my opportunity and often made my sermon more of an appeal to them than a lesson to the boys."

* * *

The opposition of Cavour and the consequent annoyance were not too pleasant to such a peaceful citizen as Don Bosco. He therefore began to consider how to remove the cause of the same and thus became "as cunning as the serpent" while remaining "as simple as a dove." He engaged the influence of the Marquis's friends and asked them to intercede for him and his work with Cavour. He had the object of his work explained and his gentleness calmed the irritated spirit of the nobleman. Don Bosco ended by asking for his support.

Cavour was at last satisfied and became a great admirer of Don Bosco's work. His admiration was such that he sent for the holy priest and asked him how he managed to support so many boys since the expenses must be very considerable, and evidently Don Bosco was not a man of means. With his usual gentle smile Don Bosco lifted his eyes for an instant to heaven and said, "I rely solely on the Providence of God, and if the Providence of God should at this moment inspire the Marquis to give me a little help I should thank God with all my heart"

Cavour laughed and gave Don Bosco two hundred lire.

* * *

From this on Don Bosco and Cavour were fast friends. Time and again did the humble priest visit this proud nobleman to console him in his illness. The relations between the two became very intimate and the Marquis was especially dear to the heart of Don Bosco from the fact that he belonged to a family that was of the same lineage as St. Francis of Sales.

A Soldier and his Rosary.

Antoine Lefebvre, an old soldier covered with wounds, was an inmate of the hospital for incurables, and there became a Catholic. From his attendant, a good Sister of Charity he learned to say the rosary, and it pained him very much not to have practised this beautiful devotion all his life. One day pondering over the matter, he exclaimed:

"How much I have lost through my ignorance! I would have said the rosary daily had I known it. How shall I repair this great loss? O mighty Queen of the Rosary, obtain for me the grace of living three years longer, and I promise to say as many rosaries as there have been days in my life!"

He then said to himself: "I am now fifty-seven years of age. If God grants my request, I shall live to be sixty years, or 21,900 days old, and hence I shall have to say twenty rosaries every day to make up for lost time. But where there's a will there's a way". He therefore set to work, says the chronicler, reciting his beads with a zeal of a traveller who wanders under the burning sun and wishes to reach the pleasant shade.

Being accustomed, as soldiers generally are, to punctuality and strict discipline, he never once retired to rest until he had fulfilled his promise to the letter. As before he had carried his gun, so now he carried his beads and a little memorandum book wherein he scrupulously marked every rosary which he recited until he had finished the 21,900. Hardly had he said the last Hail Mary than God called him to a better world. During the last three years of his life he had invoked our Blessed Mother many thousand times and who will say that she did not hear his petitions to help him at the hour of death?

My Mother's Rosary.

*My mother's eyes, like Irish skies,
Were blue and sweet and clear;
Her hair the shade that nature dyes
The woods when winter's near.
Her fingers, like the lily pale,
Lacked strength for mighty deeds,
But graces that will still avail
Came from her rosary beads.
I mind her when the morning light
Lay on her features fair;*



*I mind her when the turf fire bright
Shone round her old armchair;
And while I knelt, with bended brow,
She told of Her who pleads,
And joined my hands and taught me how
To count my rosary beads.*

*I mind her when, one morning gray,
Before the spring had come,
She quietly passed from us away—
With pain my lips were dumb.
The eyes I closed had always seen
Her offspring's wants and needs,
And fingers cold still held between
Her cross and rosary beads.*

*Oft when I kneel a shrine before
Though sacred be the place,
They come again those scenes of yore,
Of life's sweet dawning grace;
And when they speak of souls in bliss
And saint who intercedes,
I think of her and fondly kiss
My own brown rosary beads.*

S. M.



Shanghai — General view of what was China's most prosperous mart.

Young China and Christianity

By Rev. MATHIAS K'ANG, S. J.

Recent happenings in China deserve more than a passing interest from every good Catholic. That vast country, densely populated, abounding in riches of all kinds, may become some day a force of supreme importance for the well-being or the harm of the whole Christian world.

The consecration of the first six Chinese Bishops by the Holy Father himself shows not only his great paternal love for the Chinese people but his keen appreciation of the developments in China on the future of Christianity.

China Awake.

For centuries China was satisfied with her ancient political, social and economic programme. But to-day she is uneasy. Contact with Western nations has shown her how out of touch she is with modern methods and modern ideas. China has wakened up. She will never drift back again into the sleep she has slept for centuries.

A number of young people have gone into voluntary exile to study in distant lands, to seek the means of raising their fatherland to the ranks of the great nations of the world. Twenty years have sufficed to form the new-China—Young China. And Young China has launched the present revolutionary, democratic, Socialistic, Communist, feminist, nationalist, and... anti-Christian movement.

Young China.

It can be said now, without fear of contradiction, that nothing will be able to stay the forward march of Young China: even if embarrassed for a time, she will survive all opposition and all persecution.

This Young China is composed, principally if not exclusively, of students educated in the materialistic ideas of modern science. Are people aware that in 1916 the Minister of Education had already on his list 129,739 schools—of which thirty three were univer-



Young China has launched the present revolutionary... anti-Christian movement.

sities or establishments of higher education? The number of students of both sexes was 4,294,251.

Protestant Efforts.

Are people aware also that nearly 7,000 Chinese students of both sexes are studying in the universities and high schools of Japan, America and Europe?

Confronted with this sudden awakening of Old China, the Protestants have lost no time in casting a vast net to catch this student body. In 1920 they had 7,533 establishments of education, of which fourteen were universities attended by 268,923 young men and women, whilst we Catholics had, according to the statistics of 1925-1926, only 2,800 schools, excluding Sunday schools, attended by 109,514 young people.

Catholic Efforts.

We must, however, add to this number 761 seminarians and 521 students in the following places of higher education: L'Université l'Aurore at Shanghai, Institut Supérieure d'Industrie et de Commerce at Tien-Tsin—both directed by the French Jesuit missionaries—and the Catholic University of Peking, directed by the American Benedictines.

Let us return, however, to the Chinese students who are studying abroad, because it is they who form and direct the soul of this new movement of Young China.

Chinese Students.

They are divided up as follows: 1,000 in Japan; 3,000 at least in the United States; 300 in England; 300 in Belgium, the most of whom are Catholics; about 400 in Germany; 600 in Russia at the University of Sun-Yat-Sen in Moscow, which is a veritable breeding ground for Bolshevism; 1,200 in France, and some hundreds in Holland and the other countries of Europe.

I should like to give some details about the Chinese students in France, because here the movement is directed by an organization patronized by both the French and Chinese Governments.

Influx into France.

The influx of Chinese students in great numbers into France dates only from 1917, the year in which was founded the "Association d'Etudiant-Ouvriers en France" by M. Li Che-Tseng, a very important Socialist, one time student of Montargis, the Sorbonne, and the "Institut Pasteur". His object is

to gain enough money by work to cover the cost of education.

During the war France brought over thousands of Chinese workers. Many of these were seen to be very bright intellectually, and lacked only the necessary time and money to develop their gifts. The scheme of the student worker was set on foot to help these exiles.

Student Workers.

By working a few hours each day they earn enough to clear their educational ex-

made the scheme unworkable. It was then decided to turn over to the work of the Chinese pupils that part of the Boxer indemnity which remained due to France, the interest to go to the support of the students in the universities and high schools. Thus was formed a scheme of Franco-Chinese education which has become known as the "Université Franco-Chinoise."

It consists of three stages of learning: primary, secondary, higher; and has three kinds of establishments: one at Peking, a second at Canton, and a third in France. Altogether it has four institutes and as many



One of the desolated towns of China—result of the Reds' passion for anarchy.

penses. MM. Aulard, Besnard, Painlevé, Montet, Herriot, etc., were won over to the idea and collaborated with the Chinese promoters. The association of student workers then became the "Association d'Education Franco-Chinoise".

At the end of the war more than two hundred young Chinese were sent to France. One-third of these work in factories, the rest study the French language. In 1921 about 3,000 had arrived. The original plan was to pass through the French schools 20,000 Chinese students in five years!

Finding the Funds.

But the want of stable resources, and unemployment with all its consequences,

colleges in China for preparatory education, and a Franco-Chinese Institute at Lyons, in France, for higher education.

Atheistic and Anti-Christian.

The latter has been installed in the old fort of St. Irenne, on the hill over the city of Lyons. An academic council, consisting of twelve members, is charged with the direction and care of the institute, which gives places to about a hundred and twenty students.

These follow the courses at the University and high schools of Lyons. But the majority of the Chinese students in France do not belong to this organization, which is completely atheistic, Socialistic, and anti-Christian.



The path of Bolshevist "progress" — Ruin, desolation, rapine and murder.

A Changed Outlook.

Even at Lyons there are at least a hundred students who clear their own expenses or have burses from their own departments. There are also about six hundred at Paris outside this organization, sixty at Grenoble, and others at the other university towns, such as Montpellier, Bordeaux, Nancy, Strasbourg.

These young students have nothing in common with the *liberati* of former days. They are as violent in their attacks on the political,

social, philosophical, and literary ideas of Old China as they are simple in yielding an unlimited credence to the theories of modern science, no matter how paradoxical.

Ancestral rights, formulated by the school of Confucius, are no longer accepted. They will bow before nothing but facts scientifically proven. Their one idol is science! The existence of God, the human soul and its immortality, faith, dogma, miracles, the supernatural order, are regarded by these students as really harmful ideas, or at the very least mere superstitions.



The perpetuation of class-hatred — Communist Boy Scouts.

Hence they cannot appreciate the true rôle of the missionary, whom they consider as the ally of imperialists and capitalists, and not as the envoys of God and the supernatural Church, that is to say, the Catholic Church.

The Anti-Christian Movement.

The vigorous and passionate campaign of the last five years against Christianity and individual Christians let loose by these students of Young China is well known. Here in France the Chinese students publish anti-Christian booklets and hold anti-religious meetings.

The students of Peking, Shanghai, Hang-kow, Canton, and nearly all the provinces publish tracts and pamphlets against the Churches, missionaries, and Christians. True the anti-Christian movement in the beginning was directed against the Y.M.C.A. and the Protestants, but Catholics do not escape the attack.

Filling the Professions.

Russian Bolsheviks and unscrupulous politicians fraternize with these students and urge them on, so that the anti-Christian movement has become general. To-day, Protestants and Catholics alike are the objects of the same hate and the same contempt.

Thus it is extremely difficult for the young people of the day to embrace the Faith of Christ and at the same time enter on a professional career. On returning to China, atheistic students, especially those who have been educated in France, are quickly placed in important positions, chiefly in the Ministry of Education, in the direction of high schools, and in the "Society for the Improvement and Progress of National Education".

Danger to Our Schools.

The steady opposition to religious schools and the imposing on them of impossible conditions will therefore be readily understood. This danger to the schools is the greatest danger which threatens the missions in China.

It is of the first importance for us to have influential friends who will protect our rights, our liberty to teach, and who will form a Catholic *élite* which will furnish the directors and professors of to-morrow. The future

of the missions is being decided at this very moment, to a large extent, in the study circles of Chinese students in foreign lands.

Converts.

It is not merely to be enlightened by the light of modern science that Divine Providence has led these young people to live amid a Christian civilization. May it not be His wish that they should receive the light of faith from us?

In spite of the anti-Christian spirit of the majority, pure and upright hearts are not wanting amongst these students, which have opened to the touch of the all-powerful grace of God.

Belgium's Contribution.

An old Chinese missionary, Father Lebbe, a Belgian Lazarist, whom we love as a father, gave himself up body and soul to the conversion of these students of good-will. Commencing in France, he has been obliged since 1920 to confine his activities to Belgium. It is in Belgium that his work, encouraged by the late Cardinal Mercier, has met with the greatest sympathy.

In Belgium, too, has the work given most consoling results.

Trials of Converts.

In France the *milieu* is less favourable than in Belgium for conversions. Whoever becomes a Christian is denounced immediately by his anti-Christian comrades, his name is often published in the Chinese newspapers (and there are seven of these in Paris).

Often exclusion from the students' friendly association follows, and sometimes the subsidy or bursary given by his province is withdrawn. I have known a girl student who, after a year of hesitation, asked for baptism. When her companions came to know of it they mocked and ridiculed her, telling her that she had lost her dignity as a human being, since she believed things which were stupid.

Extreme Cases.

The father of another student refused to send him any more money because he had "sold" himself to the Church. His mother sent him some money secretly, but was so

badly treated by his father for doing so that she died as a result. Quite recently a very clever young student became a Catholic. When the news was given to his family they replied in these words: "Since you have become a Christian you no longer belong to our family!"

Encouraging Factors.

I could give innumerable instances of these sad cases. The students who have become converts have been hardly received by their families, shamefully treated by their companions, and their future rendered doubtful.

But even in these unfavourable circumstances God has been pleased to use the writer of these lines as His instrument for the conversion of two hundred of his fellow countrymen during the last seven years and to win the solid sympathy of a great number of influential non-Christian students who have promised to work for the just cause of the Catholic Church and for peace amongst men.

Need for Help.

Nevertheless our schemes have been constantly held up owing to financial difficulties. Often, to encourage the growth of faith in these young people, it is necessary to remove them from evil or hostile surroundings. To solidify their convictions and finish their religious instruction they must be placed in an active Catholic atmosphere.

To complete their studies, and even sometimes to live, they must be assisted materially. Nothing can be done in this world without money! How often have I had only kind words to offer those who have come to me to tell me their troubles—those who certainly would not have done so if I were not a priest of their own race.

The Plight of Six Converts.

I know of six new converts, two of whom have received nothing from their province for a whole year and who are in danger of falling into the hands of the Bolsheviks; the families of the other four have been either ruined in the revolution or have refused to send money.

Amongst the two hundred Chinese students converted by Fr. K'ang, two-thirds have received the gift of faith on Belgian soil.

In seven years he has been able to gain this number for Christ, and before his return to China he formed at Louvain a centre for Catholic Chinese students, (*Associatio Catholica Juvenum Sinensis*), and guaranteed the publication of a monthly review in French and a weekly newspaper in Chinese.

Catholic Movement Inaugurated.

All these converts, who before their entry into the fold of the Faith shared the anti-Christian prejudices of their comrades, have now decided to start a Catholic movement in China. The future, of course, rests with God, but, with the help of His grace, they are firmly convinced that they will be able to act at least as a barrier against the anti-Christian wave that threatens the land.

God has been pleased to choose His priests and religious amongst these converts. Five have already become either seminarians at the College of the Propaganda in Rome or have entered the Benedictine or other monasteries
(*Catholic Times*).

THE SISTINE MADONNA.

Raphael, so the story goes, was one time painting an altar-piece, which was veiled, while the paint was in process of drying, from the curious gaze, by curtains. The artist, wearied by his work, had fallen asleep before the closed hangings; but, though his body slumbered, his wondrous mind still wandered through the realms of fancy; and, as he lay in sleep, he saw the curtains open, and standing between them, surrounded by myriads of angels, a vision of the Madonna and Child. For a moment only the apparition lasted, and then the painter awoke to find the curtains closed before the altar-piece just as they had been left.

Next day he received an order to paint a Madonna for the Sistine Chapel, introducing Pope St. Sixtus. Raphael, still haunted by the remembrance of his dream, resolved to paint what he had seen. He sketched the Madonna and Child surrounded by angel heads, with the great curtains drawn back on both sides. St. Barbara occupied the other side of the painting. The picture was complete; the vision was there, and the requirements of the order fulfilled. Still something was wanting. The bare ledge troubled the artist's eye, till one day, going to his studio, he saw two boys leaning on the side, looking intently at his work. He seized the happy moment and fixed them on his canvas as adoring angels.

Vocations for the Priesthood

(By a Layman)

It is, of course, a commonplace that the well-being of the Church depends to a very large extent on the spirit that animates the laity. They form the body of the Church, and the state of religion in any country can be gauged by studying the faith and religious practice of the laity. The success of the Church in making her principles effective and bringing her standards to prevail, depends on the extent to which lay folk have made those principles and standards their own. But even when we realise how much the Church depends on us, the rank and file, as we might say, of her army, there is danger of our overlooking one particular point of our duty towards the Church, a point in which our co-operation is most needed and is most likely to prove effective. The Church needs good priests, and vocations to the priesthood must come from Catholic families.

Labourers Wanted.

In nearly every country in the world the cry is for more priests. The Great War resulted in the death of thousands of priests, and, furthermore, checked the flow of recruits to the seminaries. On the other hand, thoughtful men have declared that the Catholic Church has been the sole gainer by the war, in the sense that she has enhanced her reputation and established a greater claim on men's attention. The Church, therefore, is faced with greater responsibilities, and feels the need for more priests. The mis-



John Bosco receives intimation of his life's work at the age of nine.

sions among the pagans, too, have developed enormously, and the only bar to winning for the faith of Christ vast numbers of pagan souls is the lack of labourers for the harvest field. In Australia, in particular, there is urgent need for an increase in the number of vocations for the priesthood. Scarcely anywhere are the needs of the Catholic population adequately provided for, and were it not for the large number of priests who come from Ireland, the condition in Australia would be a serious one indeed.

The Highest Honour.

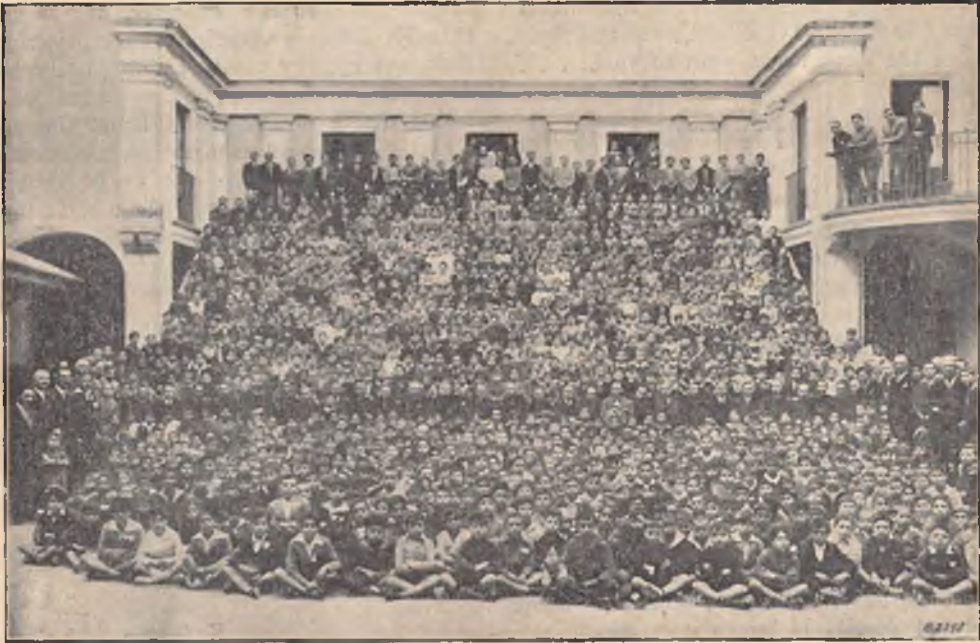
Vocations to the priesthood, I have said, come from Catholic families, and vocations result not so much from any outside influence as from the influence of the home. Priests have themselves a duty in the matter of fostering vocations. Teachers in schools, also, can do much to help. But, as a general rule, it is found by experience that it is only from a certain type of Catholic home that vocations to the priesthood are expected. Here, then, is a matter worthy of our attention. It is unnecessary to remark that a true Catholic will do nothing to discourage a son's vocation. Cases occur where a father has worldly ambitions for his boy, and considers the ecclesiastical state as beneath him, or not giving scope enough for his abilities. But a true Catholic will realise that to have a son called to share in the priesthood of Christ is an honour higher than any other this world

could offer, and that the work which a priest is called to do surpasses in importance that of any other career on earth.

The Home Influence.

But a Catholic who wants to do his duty by the Church will not be satisfied if he refrains from discouraging vocations among his boys. He will realise that he has it in his power to help the Church and the cause

practice every day in the lives of their parents, it will be strange if these virtues do not take root in their souls. It is not so much what we say to children that impresses them lastingly, as what we are. Children are quick to discover our ideals in life, the scale of values we apply to things, and if they find a genuine supernatural outlook in our lives they cannot help being impressed. Less instruction, less correction, would be needed, if our own lives spoke eloquently enough.



Calania, Sicily — The boys of the Festive Oratory.
Blessed John Bosco's favourite hunting ground for vocations.

of Christ by positively encouraging vocations. How can he do this? First, by the sound religious training that he gives his children. I do not refer now to the duty incumbent on Catholics of sending their children to good Catholic schools, but to the training that children receive, or should receive, at home. We are often reminded by those whose duty it is to instruct us about the proper training of our children, that the work of the Catholic school will be a failure unless there is co-operation in the home. It should therefore, be our aim to see that in our homes there exists a truly Christian atmosphere. Children are quick imitators, and if they see charity and consideration for others, love, a spirit of reverence and self-sacrifice, in

"Think of God First".

If a Catholic home has a deep spirit of faith; if its horizon is not bounded by the things of this world; if there is found in it a deep, if unobtrusive, spirit of piety; if the interests of the Church in the world are taken to heart there; if there is a high regard for the priesthood; if there is displayed some of that Christian spirit of self-denial, which is so needed at the present day, that Catholic home can be truly regarded as a nursery of vocations. In Ireland—where vocations to the priesthood are numerous—they are attributable mainly to the deep spirit of faith and reverence for the priesthood found in the homes of the people. As an illustration

of what I have been saying, I quote a passage from some recollections of an English Jesuit, written by his brother —

"... When his education was finished, his mother obtained for him a very good appointment in the Civil Service. When all was settled, he startled his parents by announcing his intention of becoming a Jesuit. Very naturally, they asked what had given him the idea. His reply was to fetch all his mother's letters, and to cast them into her lap. She told me that she had never been so astonished, and said so. 'You always told me to think of God first', was the reply, 'and of the next world—not of this...'"

The Value of Prayer.

A second way in which we might help to secure more vocations for the priesthood is by prayer. If we realise the great need for priests, the dignity of the priesthood, and that we could not hope for a higher vocation in life for our boys, it would seem natural that we should sometimes ask God to honour us by calling one of our boys to the ecclesiastical state. We are hardly doing our duty adequately if we are satisfied with looking after the bodily needs and temporal welfare of our children; God shares with us the responsibility for their souls. A father's prayers would seem, therefore, a part of his ordinary duty towards his children, and a probable source of special blessings upon them

Papal Approval.

Finally, when we speak to our boys about a career in life, we should not fail to put the priesthood before them for consideration. We should make it clear that the life and work of a priest contains a worthy object of a boy's ambition, and that if any boy of ours is inspired to aim at it, he will receive every encouragement from us. Furthermore, we should be able to give some explanation of what a vocation to the priesthood means and how it can be discerned. We have in this matter an authoritative pronouncement from the Holy See to guide us. A book was published in 1909 in France, entitled, "The Priestly Vocation", which endeavoured to set forth clearly the meaning of a vocation

to the priesthood. The views of the author, Canon Lahitton, aroused much discussion and criticism, so Pope Pius X appointed a special committee of Cardinals to examine into the matter. Their report, which received the full approbation of the Holy See, was published in the official "Acta Apostolicæ Sedis," in July, 1912. The report declared that the work which had been examined was worthy of the highest praise, and commended it for its clearness and soundness. This book lays down that, "what is required in the one to be ordained or, as it is usually called, a vocation to the priesthood, does not by any means consist, necessarily, or even ordinarily, in any kind of interior desire or invitation from the Holy Ghost to receive the priesthood; but on the contrary, that in the one to be ordained nothing more is required than a right intention, combined with fitness. Fitness consists in such gifts of grace and nature, such holiness of life, and sufficiency of knowledge, as may give a firm foundation for hope that he may be able fittingly to carry out the duties of the priesthood, and observe faithfully its obligations".

To conclude, Catholic laymen have a serious duty to the Church in regard to vocations to the priesthood, and undoubtedly, if they take their obligations to heart, the results will prove the value of their efforts.

Salesian Missionary

College, Shrigley.

John Bosco, at the cost of incredible sacrifice, in his own life-time gave more than 2,500 priests to the Church. To mark his *Beatification* the Salesians offer 100 boys the opportunity of being trained for the Priesthood in their new Missionary College. For the love of your Faith and as an act of devotion to this great apostle of priestly vocations, will you assist the Salesian Fathers in this undertaking? Will you help at least one boy to become a priest? Mary Help of Christians granted extraordinary favours to all those who helped John Bosco in this great work. Send whatever you can to, the Salesian Provincial, The Very Rev. E. M. Tozzi, S. C. — *The Salesian College* — SURREY LANE, BATTERSEA, S. W. II.

THE MISSIONARY'S FOES

II. - PREJUDICE.

In our last issue we dealt with Superstition as a stumbling block in the conversion of pagans to the Church of Christ. In this issue we would present an article taken from the Franciscan Annals of India that gives another of the obstacles in the way of the progress of catholicism. The article in question is by Rev.: Pius Lyon. O.C., and will serve as an introduction to a later article on the question of caste that we hope to lay before our readers.

(Editor's note).



I. - CASTE INCIDENTS.

It was evening. The short Indian twilight was fast closing in. There would be no early moon that night and the dust-laden atmosphere would still further reduce the duration of that semi-darkness which we style our twilight. I had finished my rounds of the Christian quarters in the village of Dafatwa, and had examined the class of boys in their work since my last visit. Most of them had gone home to have their "rotee", but a few had remained behind and were amusing themselves in one way or another, while I sat in front of the little mission house waiting,—waiting for my supper. With that over and with the return of the boys and men there would be confessions and then prayers before retiring to sleep.

Hungry travellers reject good food.

Suddenly from the partially closed gate of the enclosure there came a plaintive appeal for food. "We are poor travellers; we are hungry; give us something to eat". Situated, as we in Dafatwa are, on the high-road to Sardhana in one direction and to Meerut in the other, it was not a surprising thing to find poor benighted travellers asking for food, but it was strange that these should not have been told that the occupants of this place were Christians who, to that dis-

qualification, added yet another by associating with low-caste people, the "publicans and sinners" of our caste-bound India. My little Chura boys hearing the appeal and taking in the situation at once, ran to the gate and were trying to explain to the travellers that they had mistaken the shop, when I called up my catechist and bade him give these people some of the food he had prepared for us both. This he promptly did. But after they had retired with the food given them, it struck me that if they came to know, as they almost certainly would, that the charitable people who had so readily given it to them were Christians, they would unhesitatingly and contemptuously throw it away. So I sent the catechist after them to explain how matters stood, and he soon returned with the food which, he said, the hungry travellers had given back to him without any hesitation, declaring that they could not accept food that had been prepared and handled by Christians. My Chura boys were glad to have this simple, wholesome and cleanly prepared food which, according to the decrees of caste, would have constituted a heinous transgression and a cause of pollution to those Hindus if they had eaten it.

The Tyranny of Caste.

This is an instructive instance of some of the baneful effects of the caste system in opposition to the teachings of Christianity.

It is *tyrannous*. I take it for granted that these men were genuine travellers and that they begged for food because, being hungry, perhaps very hungry, they had no money wherewith to buy it. Yet they preferred to suffer the pangs of hunger than satisfy it with food that had been handled by non-caste people. Of course in refusing our food, they probably had the hope of getting *lawtu* food elsewhere. But still they rejected a certainty for a problematic uncertainty through the tyranny of caste prejudices. Years ago when I was camping out

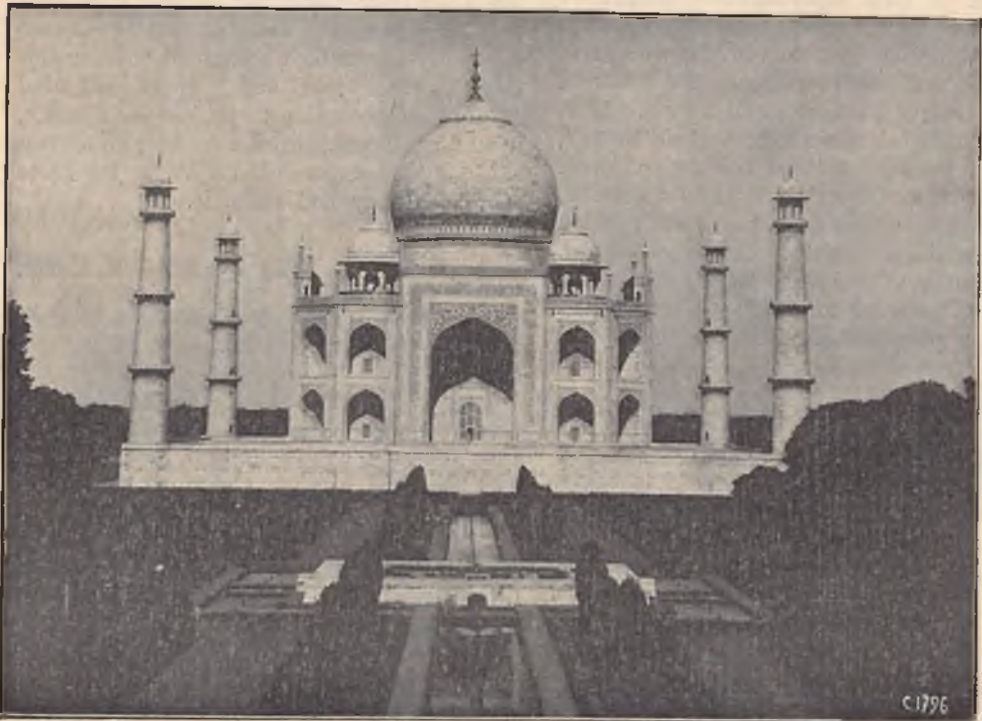
under canvas on a missionary enterprise near a village some six miles distant from the post office, a peon appeared at my tent door one afternoon and handed me a telegram. He had come out all that distance over the burning sands of an unmetaled road and in the scorching heat of a summer sun. But he took care to bring with him his own brass pot with a sufficient length of string attached to it with which to draw his own water from a well to quench his thirst. He knew that he was not likely to meet a man of sufficiently high caste from whom he could accept water to drink, and he therefore took no risks. If he had happened to forget to bring his pot and string with him, he would rather have endured all the agonies of thirst than take a drink of clean, cold water from my hands. Such is the tyranny of caste. Men at times make themselves willing slaves and martyrs to their passions, to vanity, to fashion, to human respect. But in caste, quite apart from what there is of social distinction in it, we have a religious system which is inexorable in its ridiculous impositions and demands upon whole classes of people whether they like it or not.

If engenders pride.

The caste system engenders pride and a sense of essential superiority in people of the upper castes, and is thus absolutely opposed to the teachings of Christianity. According to caste teachings, it is the accident of birth, and not virtue, that confers real distinction before God between man and man; it is through the accident of caste that men are twice-born, and not through the application to their souls of the grace and the merits of the Saviour; it is not by water and the Holy Ghost, as Our Saviour teaches, that the Hindu of India, as all other men, must be born again; for if his parents did not belong to one of the three upper classes he will never be born again spiritually: he has no chance of being twice-



A professi



Agra, India — The world-famous Taj Mahal.

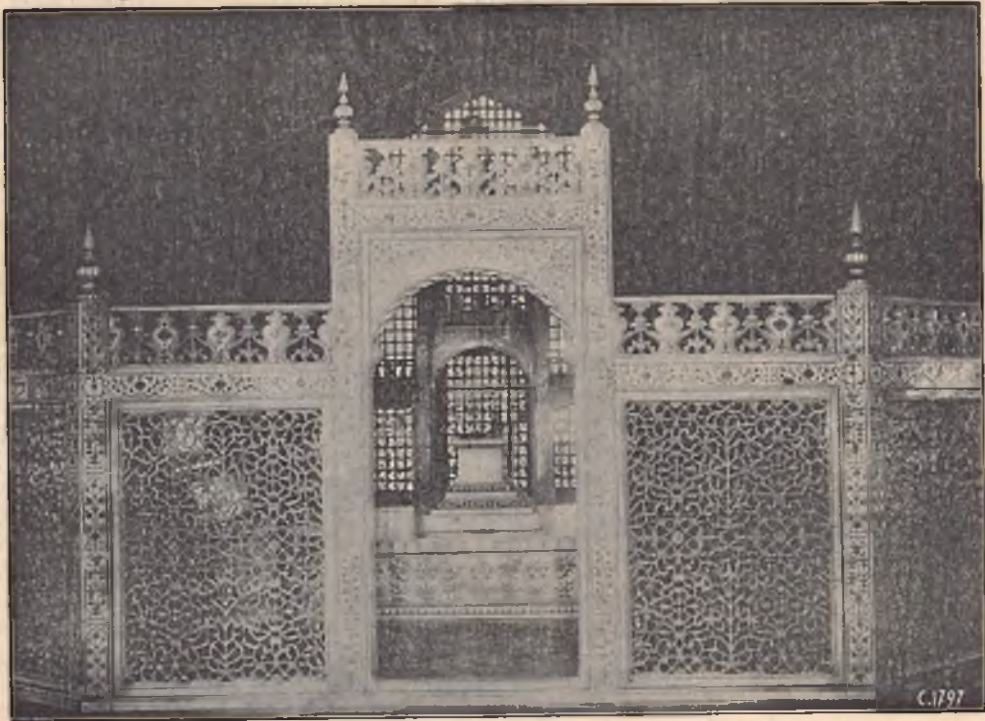
born. Thus by the accident of birth do these upper classes of Hindus in their own estimation occupy a higher spiritual plane than the others less fortunate, whom they heartily despise as essentially inferior to them for all time and whose society and touch are polluting. It is caste and its observance, and not the practice of virtue and the abhorrence of sin that in this system really matter. The Eternal Son of God humbled Himself, took flesh and lived amongst men to serve and save them; but the high-caste man, poor wretched mortal though he is, would not humble himself in the slightest degree, personally to serve his fellow man of the untouchable class should he see him lying in some wretched condition; but like the Levite and the priest of Our Saviour's parable, he would pass him by;

or, if deeply touched with compassion by his pitiable condition, he would, by a great stretch of liberality, go out of his way to put him on *someone else's ass* even by paying for it, but not on his own.

It is opposed to Christian Charity.

Thus also is the caste system so great an obstacle to the exercise of Christian charity. No Chura,—my Chura boys for instance who heard those traveller's appeal for food,—would dream of going to the aid of a caste Hindu whom he should happen to see in some miserable, pitiable condition. Should he feel impelled to do so from a sense of ordinary humanity he would crush this natural impulse from the knowledge,—traditional knowledge, the outcome of centuries of caste-law and practice,—that any such proffered aid would be considered an insult by the suffering Hindu and would be scornfully rejected. In the case of those needy travellers, I merely acted upon the first impulse of Christian charity and gave them the food they begged for; and it was only on second thoughts, to prevent the waste

egggar of India.



Agra, India. — The details of the tomb of the Taj Mahal.

of good food, that I, in a way, recalled my charitable act. If in the beginning I had taken caste injunctions and caste practice as my guide, I should never have been *guilty* of that act of charity!

II. - NON-CASTE

INCIDENTS AND REMINISCENCES.

Hungry travellers who accept food.

In the following incident which happened on the next day there was also an appeal for food, but there was no objection to accepting it from Christian hands.

A lad about twelve or thirteen with a little girl, probably his sister (so at least he said she was) came into our enclosure begging for food. He said that besides this little girl, his sister, he had a little brother whom he could not bring along with him; they had lost both their parents, and so the support of the little family devolved wholly on him. The story interested the catechist; he thought he saw here a chance of netting a whole family of waifs, and therefore suggested to the lad that they should come and stay with the Padre Sahib who would take them to Sardhana and put them in school where they would be fed, clothed and educated and taught the Christian religion. The boy very heartily accepted the proposal and said he would return later, in the afternoon, and bring his little brother also along with him. They departed with their bowl full of grain which the catechist had given before this proposal was made and accepted. I was under no delusion that they would return and clearly said so, and so it turned out. They never came back. Their story was no doubt pure fiction, and they most probably belonged to a band of *Sansias*, who spread themselves out during the day in different directions, even to great distances, singly or in small groups of two or three, begging and stealing and then at nightfall meet together in their encampment and pool their takings.

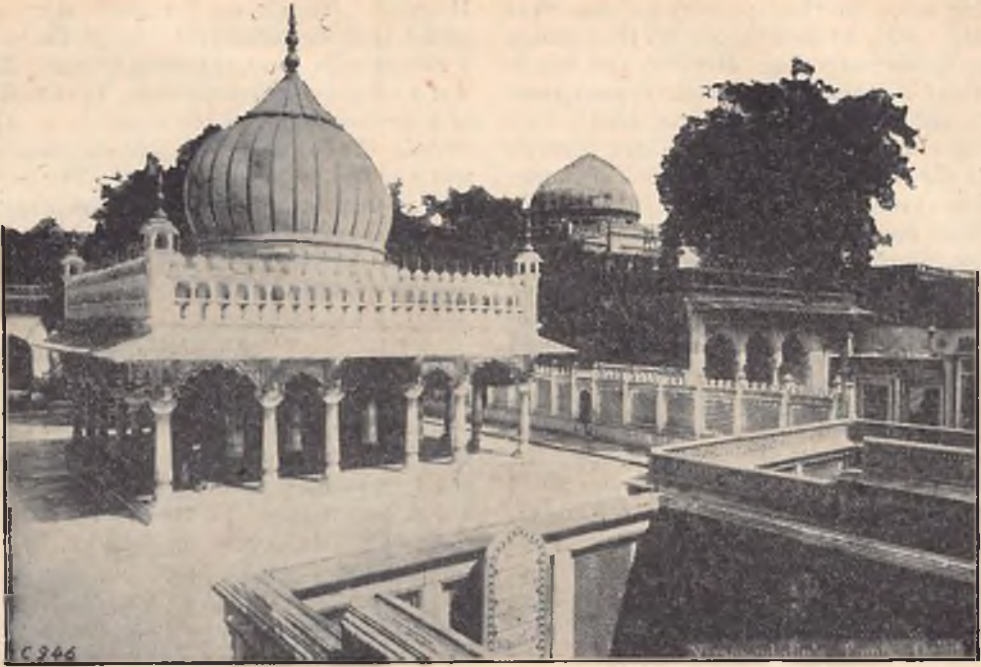
A Sansia Colony.

These *Sansias* are considered a criminal tribe and are always kept under close police surveillance. Sometimes in order the more

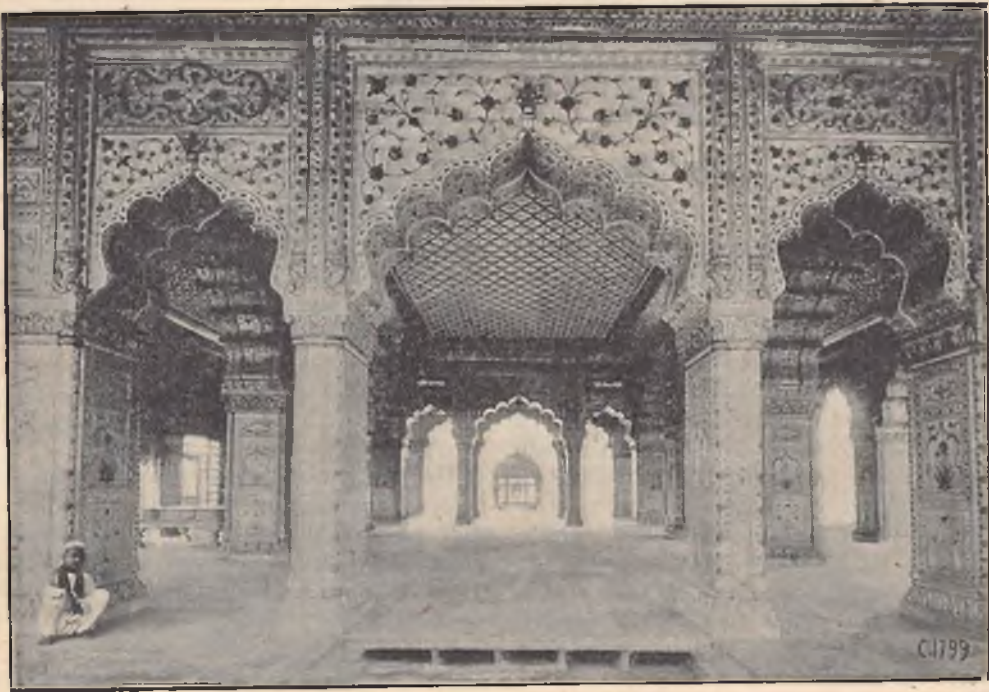
easily to exercise this control over them, the police gather them together in little colonies near their police *thanas*, usually under the sheltering shade of a mango grove where they are lodged in rudely constructed thatched huts. Last year there was one such colony in a mango grove near the Sardhana *Tahsil* and *Thana* which I had to pass and re-pass very frequently on my way to and from the Christians' *Hata*. Though their dwellings were primitive and always in a state of decay and disrepair, they themselves seemed a very happy and contented family and very prosperous. Their milch-buffaloes were always in splendid condition, so unlike the sorry, wretched specimens ordinarily seen; their *chulhas* (little mud built fire-places) were seldom cold; something was always cooking; and one seldom missed hearing the grinding hum of their *chakkis* (hand mills, querns). All this was ample evidence that they always had enough to eat and would have had enough to clothe themselves decently, if it didn't suit their purpose to go about in filthy rags and tatters. Last March when plague broke out, their colony was promptly broken up by the police and shifted to another mango grove at a distance from their *Thana*. The police were not going to take any risks.

*They are prosperous
though they toil not.*

Now, how do these *Sansias* manage it? How do they manage to have these fine, sleek buffaloes and to keep them in such excellent condition? How do they manage to get not simply a sufficiency, but an abundance of food? Put these questions to any Indian, and he will unhesitatingly reply that it is not by any honest toil. No man has ever seen a *Sansia* condescending to be thus employed. They manage it therefore partly by begging, and to a far greater extent by stealing and robbing. When a *Sansia* comes begging to your house, he always has an eye on what he can pick up at the time or later on, on a more stealthy visit. And while he engages your attention at the front of the house, he has an accomplice or two at the back, in the fowl yard or the vegetable garden, annexing whatever they can. They are thieves and robbers by race and tradition. They are too wise to do much, or on



Delhi, India. — Tomb of the Maharajah.



Delhi, India. — Wonderful beauty of the interior of the Royal mausoleum.

a big scale, in their professional line near home. But, as General Sir W. H. Sleeman says in his interesting "Rambles and Recollections", "they extend their depredations into remote districts and the booty they bring home with them they share liberally with the native police and landholders under whose protection they live. Many landholders and police officers make large fortunes from the share they get of this booty. Magistrates do not molest them, because they would despair of ever finding the proprietors of the property that might be found upon them, and if they could trace these same, they would never be able to persuade these proprietors to come and enter upon a worse sea of troubles in prosecuting the thieves". It is usually at the beginning of the cold season, in October or November, as Sleeman's editor remarks, that parties of *Sánsiás* go out on their depredatory tours in districts far removed from the places where they live, and are known, and return with their booty in March or April. And they enjoy complete immunity from police, magistrates and victims for the reasons just stated. From the police, because of the share they have in the booty; from the magistrates, because of the trouble in tracing the proprietors of it; and from the victims themselves, because of the worry and expense in proving their claims to it.

How they dispose of their booty.

The booty, if valuable, finds a ready market in places far removed from the scene whence it was taken. Here is an instance to my knowledge of the way in which these ill-gotten goods are disposed of. The baniya from whom we bought the present mission property at Dafatwa last year continued to live in the house during the month's grace allowed him by law before the sale could be made permanent. One night two thieves entered the house and were busy robbing it when the baniya awoke and grappled with them. There was a scuffle; he was overpowered, badly beaten with a *láthi* (a bamboo club) and the thieves escaped with a valuable shawl. I happened to be in the village that night, and went next morning to see the unfortunate man, whom I found very badly hurt and unable to walk, and had him conveyed to the Sardhana

Hospital. He told me the above story and added that he recognized one of the men, a *Sánsia* from a neighbouring village. This was a suspicious circumstance. In the midst of a fierce struggle in the darkness of night he was able to make out who his assailant was and knew where he lived! The police held an identification parade at the hospital; the baniya at once picked out this *Sánsia*, who was arrested, but was later unconditionally released.

Jewellery disposed of.

Now the true story of this attack and robbery is quite different and it shows how these *Sánsiás* dispose of the thefts they commit in distant districts. This *Sánsia* with a companion came to the baniya's house that night, not intent on robbery, but to demand full payment of certain articles of jewellery which he had sold to him; he obtained admittance; there was no need to force an entrance. The baniya would give only 80 rupees, — whereas the sum agreed upon was about 200 rupees. They began to quarrel, and from words they came to blows. The shawl that was carried off was only part payment of the amount due,—perhaps it was part of the booty originally sold to the baniya with the jewellery. That shawl must now be with some other baniya and must have fetched good money. Perhaps this transaction which ended so tragically for the baniya was only one of a series of others; and perhaps for all we know some village policeman was privy that night to the whole affair and may have been waiting round the corner for his share of the money that was claimed!

A Government attempt at reforming Sánsiás.

Mr. Vincent A. Smith, the editor of Sleeman's book just quoted, says in a note to this passage that with a view to effecting a reformation of this criminal tribe by making them take to agriculture; the Government of the United Provinces in 1891 adopted the policy of suddenly capturing many hundreds of these *Sánsiás* and drafting them off to reformatories, called settlements, or to various landlords' estates where they would be employed in agriculture. He

himself when Magistrate of Muzaffarnagar effected the capture of more than seven hundred of them in his district and despatched them in accordance with orders. Of course these would-be agriculturists very soon absconded and were back again at their old trade. But this policy was continued for many years.

A Missionary Attempt.

That zealous Indian missionary of the Agra Archdiocese, the late Fr. Francis Xavier Paul, received many of these *Sánsiás* thus disposed of by Government and made a valiant attempt at christianizing them, at the same that he tried to convert them into agriculturists. He deserved to succeed but failed. He established them on some land, just outside Sardhana, belonging to the Mission and called the new settlement *Sánsipur* (the village of *Sánsiás*), a name it still bears though no longer inhabited by people of this tribe. I remember being shown over this little colony by Fr. Paul himself some twenty-five or twenty-six years ago. There was a resident catechist, and a temporary chapel in the midst of the small collection of huts, and a sufficient extent of land was assigned them to cultivate. But the plan so carefully laid out and at so much trouble and expense did not succeed. The men were constantly getting into trouble with the police, for they were still down in the police registers as members of a criminal tribe. If a robbery took place in the neighbourhood, a number of these men would be arrested as implicated in it, and there was thus constant and irritating interference with what agricultural work Fr. Paul had induced them to attempt. If this interference was legitimate, it was certainly unfortunate as it did not make for the success of the undertaking. There were even ugly surmises at the time that it was no part of the policy of the police that the undertaking should succeed.

And Failure.

But even with the most whole-hearted support and encouragement by the police it would have been very uphill work with such unsuitable colonists who must have keenly felt the lure of the road and the call of hereditary habits of generations of *Sánsiás*.

Fr. Paul soon gave up the attempt at conversion and reform and the colony dispersed. A few of the older men in that encampment of *Sánsiás* near the Sardhana Tahsil which I have mentioned earlier in this article were among those *Sánsipur* colonists of Fr. Paul, and they asked me one day to take them in hand as he did. But I was unable to accept the invitation, and moreover I was certainly not inclined to embark on any such hopeless task.

A Convent Attempt.

On one occasion last year a *Sánsiá* man from this colony near the Tahsil turned up



A *Sánsiá* native.

at the Convent pleading for some charity for his two motherless girls whom he had brought with him. The Sisters told him that the best charity they could give him would be to take the children over from him if he would part with them for good; they would be well cared for and would never want. He agreed; the bargain was made; the children were left in the convent and their father departed. The Sisters felt happy, in their possession of two genuine *Sánsiá* girls, true to their race in every lineament, whom they would train up in the ways of cleanliness and honesty and make good Christians. The first step in this process was a good tubbing and scrubbing, and then a very necessary and thorough combing and brushing so as to rid them of all the parasitic escort they had brought with them. And when they were finally dressed in fresh clean

clothes, one would scarcely have recognized them as the same squalid, ragged urchins one met knocking about the precincts of the Tahsil.

And Failure.

But alas! this transformation did not last long. It may have been the tubbing, or,—more likely,—perhaps it was these very clothes with their beautiful freshness and cleanness that brought about their early lapse from the ways of honesty thus happily begun. How pleased their father would be to get these clothes! they must have thought. They had indeed acquired them at the cost of much suffering from that awful initiatory rite to which they had been subjected. They had never before in their lives suffered such torture. That was trouble enough. But other acquisitions that had often gained such cheerful and encouraging approval from their father had cost them much more trouble and time. So seizing a favourable opportunity they secured their old rags and slipped away from the Convent, and thus immaculately clad, fresh and clean they stood before their father. This fond parent lost no time in useless admiration of his transfigured offspring; the new clothes were instantly taken off the girls and huddled away out of sight. And when, hot on the heels of the fugitives, emissaries from the Convent appeared demanding their property, they were shown these girls clad as usual in their old rags, but as to the new clothes everyone professed complete ignorance. A careful search however brought them to light, and thus ended an experiment that was foredoomed to failure.

Foraging far afield.

To show how far afield these tribes go in their foraging expeditions, Mr. Vincent A. Smith mentions that on one occasion some *Bowredhs* (a similar criminal tribe) of Muzaffarnagar stole a lakh and a half of rupees in currency notes at Tuticorin in the south of the peninsula, 1,400 miles distant from their homes! According to this writer, who may be considered an authority, these criminal tribes are to a large extent races, and to certain of them the gypsies of Europe are closely related.

If the caste system of the Hindus presents an insurmountable barrier to the advance

of Christianity, the non-caste *Sinsids* and others furnish equally formidable obstacles of another description.

Lest we forget

Salesian Co-operators who, after having been to confession and communion, visit any church or public chapel, as also those who living in community, visit their private chapel, and pray for the intentions of the Holy Father, can gain—

A Plenary Indulgence.

Every month—

- 1) On any *one* day in the month at their choice.
- 2) On the day on which they make the Exercises for a Happy Death.
- 3) On the day on which they assist at a Salesian Co-operators' meeting.

On each of the following days:

September 15th Our Lady of Sorrows.
 September 29th St. Michael.
 October 7th Our Lady of the Rosary.
 October 11th Maternity of B. M. V.
 October 16th Purity of Our Lady.
 November 21st Presentation of B.V.M.
 November 22nd St. Cecilia.

It is also worth remembrance

That, *on the sole condition of being in the state of grace* the Co-operators, *who, in the midst of their daily work, unite their hearts to God by a short ejaculation, can gain each day—*

1) For any *one* of these ejaculations a *plenary indulgence*. The choice of the particular ejaculation is left to each one's discretion.

2) For *each of the others* 400 days indulgence each time.

NB. Those Co-operators who, on account of sickness, cannot go to visit a church, can gain the above indulgences by reciting *at home*, Five Our Fathers, Five Hail Marys, and Five Glory be to the Fathers, according to the intentions of the Holy Father.



Turin, Italy — T. R. H. the Prince and Princess of Piedmont assisting at the Holy Shroud lecture.



Naples, Italy — Cardinal Ascalesi pontificating at the celebrations in honour of Blessed John Bosco.

NOTES AND NEWS

CHERTSEY. SURREY.

A new church with accomodation for 300 people was opened by Bishop Amigo near the Salesian College in the riverside meadows between Chertsey and Weybridge.

Abbot Cabrol, assisted by two young Benedictines from Farnborough celebrated High Mass and the Bishop preached.

His Lordship alluded to his own pastoral earlier this year which, he said, had been misrepresented in other countries. He had devoted his pastoral to a survey of the progress made in the revival of Catholicism in England in the hundred years which culminated in the great rejoicings over the centenary of the Emancipation Act last year. His words had been misquoted as conveying a confession that the Catholic Church in England had failed during that period.

What he had said, His Lordship continued was that "through our own failure and our own fault we had not made the progress that we ought to have made."

Catholicism in Chertsey.

In Chertsey there had been a very famous Benedictine Abbey in the centuries when England was Catholic. King Henry VI.'s body had lain there for a time, and it had been a centre of great pilgrimages. The Abbey is now a ruin, but there had been a steady revival of the Catholic Church in the district.

They had always worked quietly, said His Lordship, and at first there had been only the private chapel in Lady Holland's house. Then a small public chapel had been built; and even when the Salesians came, some thirty years ago, they had still proceeded quietly with their work. A convent school had followed, and then the Salesians had opened their college for boys; and their iron chapel had served for the mission.

Towards the cost of the beautiful new

church the late Fr. Macey, S. C., had bequeathed £4,500. The people themselves had contributed £1,600, and other donors had helped also. Some £10,000 had been paid and there was still a debt of £2,500. The Salesians, said His Lordship, had been exceedingly kind, but the people must remember that it was their church and their parish, for the completion and upkeep of which they were responsible.

Gothic in style.

The new church has been designed by Messers. Scoles and Raymond, of Basingstoke, in perpendicular Gothic style, with a square tower at the end of the nave on the central axis.

A magnificent high altar with a reredos has been completed in coloured marbles and Beer stone. The rood figures suspended above the reredos are carved in wood and coloured. The floor of the sanctuary has been laid in coloured marbles, and the altar rails are also in stone and marble. The stone and marble work has been done by Mr. W. H. Best, of Cheltenham. The remarkable carved stations of the cross in colours were supplied by Maurice Vanpoulle.

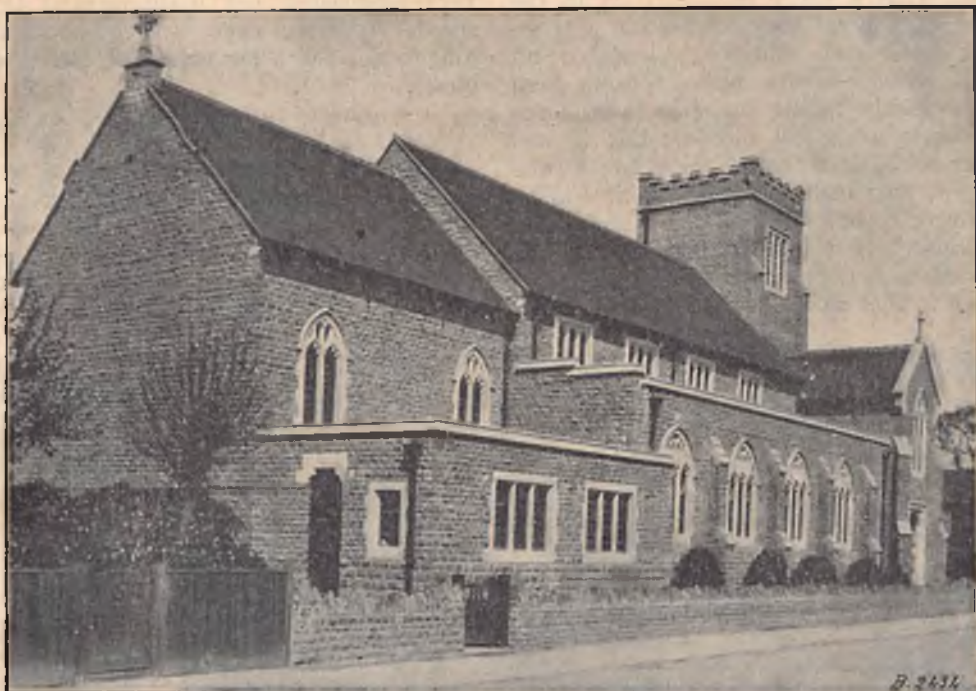
At a luncheon after the ceremony, in the grounds of the Salesian Fathers, Fr. Tozzi, S. C., Provincial, expressed the joy of the Salesians that they should have helped to build another church in England.

He welcomed especially the presence of Abbot Cabrol and his Benedictine priests, as celebrants of the first Mass to be said in the church of a district which had formerly been a great Benedictine centre.

Abbey stones used.

Fr. Austen, S.C., rector of the college, presided, and welcomed Bishop Amigo, who congratulated all who had taken part in the work and said that he hoped the debt would be paid off in a few weeks.

Fr. Aloysius Hawarden, S.C., in charge



Chertsey, Surrey — Lateral view of the new church.

of the parish, paid special thanks to Fr. Flower, S.C., who had superintended the building. He mentioned that some of the stones from the old Benedictine Abbey had been collected and incorporated in the new building, some of them having been specially inscribed. (*Universe*).



BATTERSEA. LONDON.

In a blaze of sunshine, from an assembly of some three hundred students and professors and about five hundred parents and friends, Professor Smiddy, the Irish High Commissioner, received a great reception at the Salesian College, Battersea, on Wednesday, July 9th when he presided at the sports' prize distribution.

The students presented a beautifully illuminated address in which they stressed the cordial relations existing between the English and Irish boys in the College, which was a happy omen of friendship between the two countries.

The Rector's Speech.

Rising on behalf of the Governors and Staff to propose a vote of thanks to Professor Smiddy for presiding, Father Sutherland, the Rector, said that this was a historic occasion, for it was the first time that an official and so distinguished a representative of Ireland had ever come to the College — an honour which they all deeply appreciated.

It was also the first time that Professor Smiddy had come into more intimate contact with the Salesian Fathers. For, although the Salesians were now to be found in nearly every country of the world, it was only in recent years they had established themselves in Ireland, where, adapting themselves to the needs of the country, they had opened two Agricultural Colleges — a work which their Founder, the Blessed John Bosco, had so successfully inaugurated in other lands.

As a well-known authority and writer on Economics, his Excellency would agree that they could not have started a work more suitable for Ireland.

But what a beginning! Starting in the midst of a cruel and devastating war — with death and ruin and bloodshed all round them — with prices soaring high and suddenly falling to zero, their hopes of success sank low indeed! But it was better so! For though coming late to the harvest, they had yet arrived in time to be privileged to be present and to share in the sufferings, the travail and rebirth of the Irish Nation. (Applause).

And in that dark hour, well we remember

your Excellency, our gratitude and God-speed. They will ever have our hopes and prayers for the achievement of their great ideals.

Mr Brogan's Speech.

Seconding the Vote of Thanks, Mr Brogan, Ex-Mayor of Battersea, expressed the great joy of all present at seeing the High Commissioner in Battersea. As the representative of many public bodies, he could never forget the great hospitality he received



North Haledon U. S. A. — The new Orphanage under the care of the Salesian Sisters.

the kindly forethought of the National Government! Within four months of attaining sovereign power — they had recognised the first Salesian College and allocated a substantial grant to the new foundation. (Applause).

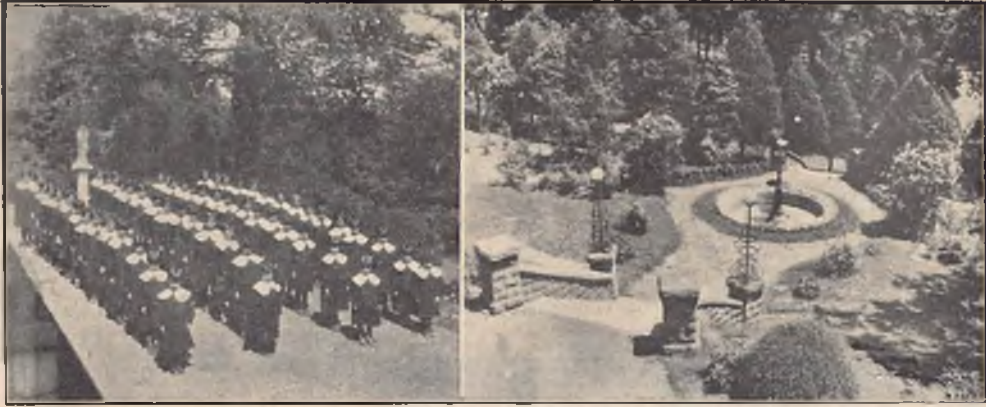
With the completion of the great Shannon Scheme of electrical power, a work which has won the praises of the whole engineering world, the industrial development of Ireland is assured and in this development we feel confident that the Salesians will take no unimportant part.

We all admire and feel justly proud of the success that has attended the efforts of those who are now guiding the destinies of Young Ireland. We offer them, through

when visiting Ireland and especially in Cork, about which he told some amusing anecdotes. He regretted the absence of the Irish Members from the English Parliament. They had done great work for the Church in England and they could be of great help in the present crisis on the Education question. But their loss must be considered a gain for Ireland which he was proud to see making such wonderful progress under its own government. (Cheers).

Professor Smiddy's Speech.

The Professor rose to reply and said that he had listened with great pleasure and even with emotion to the kind words



North Haledon U.S.A. — 1) A group of the Orphans — 2) A pleasant spot in the grounds.

of Fr. Sutherland, and concurred with him in hoping that the Salesian Agricultural Colleges in Ireland would increase from two to at least half-a-dozen. He had also listened with great pleasure to the kind words of Mr Brogan, and, without necessarily agreeing with all Mr Brogan's stories, yet he agreed Cork men could be very fine fellows even towards opponents.

He was glad to have been asked to present the prizes and was only sorry other engagements had prevented him from witnessing the sports' contest, which the list of previous records on the programme, told him must have been a keen one. Keeness in sport and the attention given to it in the College struck him as an extremely good point. He also heard that the boys were enthusiastic in their studies and he was glad to learn that the College had been recognised by the Board of Education and the University of London, so that it was now possible for a boy to pass straight from the College to the University.

In his time education was directed almost solely towards the acquisition of knowledge, but now he was glad to see that attention was given to the religious, moral and physical aspects of education. As the boys grew older they would realise that, although learning had its place, yet character counted for far more in the world. In his opinion games formed an excellent training for character, for in them boys had to compete with their fellows and cheerfully receive many hard knocks.

The enthusiasm shown by the various departments of school-life was a very good

sign. He had read that the Blessed John Bosco never took even a walk without some good purpose. The same enthusiastic spirit showed itself in his founding the Salesian Society. Similarly the boys, by learning to be enthusiastic about small things at school, would become keen workers in the world later on. In conclusion he congratulated the prize-winners and hoped that the College would make still greater progress and be able to take its rank with the best schools in the country. (*Contributed*).



BURWASH. SURREY.

In a beautiful country setting near the School grounds, the annual sports of St. Joseph's Salesian College, Burwash, were held on Wednesday, and were marked by the breaking of several school records in various events.

The running was a great improvement on the performances of previous years, and both the Senior and Junior high jumps, together with the Senior long jump, constituted records.

An innovation was made by holding swimming races and diving competitions in the school swimming pool.

At the close of the afternoon Mrs. J. Lacy presented the prizes.

The Victor Ludorum Cup was won by Martin Shanahan with 47 points, and F. Pearce came second with 39.

The President, the Rev. T. O'Connor, thanked all who had contributed to the success of the occasion, and Mr. Jas. Lacy also addressed the gathering. (*Contributed*)



NEW YORK. U.S.A.

At Transfiguration, the most prolific progress has been achieved during the past ten years under the direction of the Rev.



North Haledon — Blessing the corner-stone of the Orphanage.

John Voghera, S.C. Assigned to the pastorate over a decade ago, Father Voghera has steadily striven to assure this century-old congregation the thorough-going standard enjoined by Canon Law. A commodious modern parochial school replaced the one frequented by His Eminence Cardinal Hayes, and the late Bishop McDonnell of Brooklyn. A new convent arose to shelter the first resident teaching Sisters, the Daughters of Mary, Help of Christians. The church edifice was exteriorly reconditioned and its interior tastefully redecored for the Salesian centennial, celebrated in October, 1927. But none of these external embellishments satisfied the heart of the pastor or his assistants. With their parishioners and their religious confrères scattered throughout five continents, they maintained an unobtrusive crusade of prayer for the beatification of their saintly founder,

Don Bosco, whose fecund virtues gave to the Church a new religious family in the Salesian Congregation of priests and brothers, and the Daughters of Mary, Help of Christians. In June of last year Pope Pius XI. raised Don Bosco to the dignity of the altar among the ranks of the Blessed.

In thanksgiving for this consolation, and as a stimulus to more intensive propagation of the characteristically Salesian labours on behalf of Catholic youth, Father Voghera and his curates yearned to present to Transfiguration a statue of their Blessed Founder, and two new marble altars, dedicated to the Sacred Heart and to Mary, Help of Christians, recalling Don Bosco's favourite devotions, reflected in practice among his followers today. Through the generosity of the societies of elders, youths and children their desire was recently fulfilled.

The new altars and statue were blessed by Father Voghera on Sunday, June 22, preceding the first Solemn Mass of Father Peter Pellegrino, S. C. Father Charles Simona, S. C., Ph. D., served as deacon and Father James J. O'Hara, S. C., as sub-deacon. With all his youthful fervour and facility, Father Aloysius Trifari S. C., preached touchingly of the glory and privileges and benefactions of the Catholic priesthood. At this Mass assisted the Right Rev. Monsignor Michael J. Lavelle, Protonotary Apostolic, since their first arrival in America ever a true friend and ceaselessly charitable co-operator of the Salesians. (*Catholic World*).

In very brief.

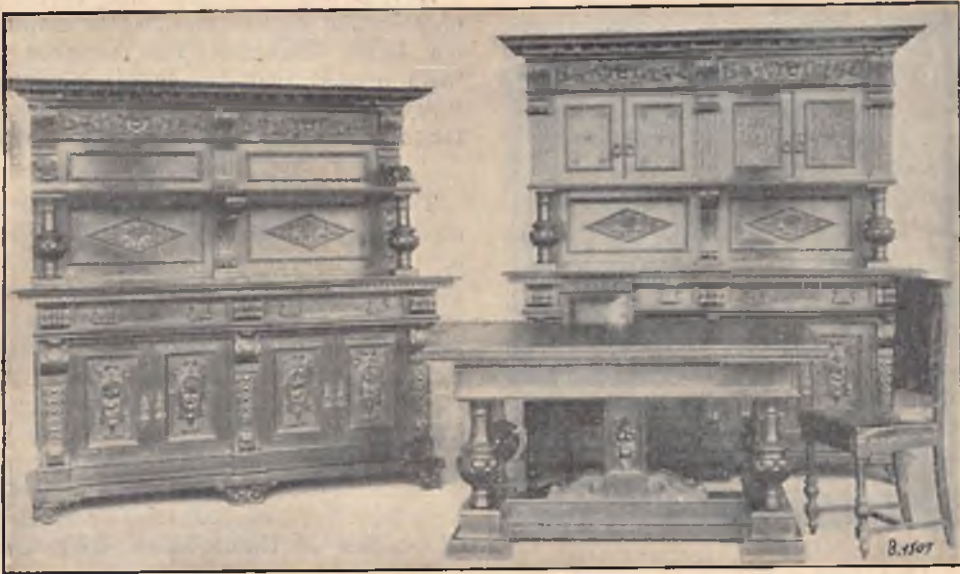
On the Feast of the Assumption, the Rt. Rev. Peter Amigo, Bishop of Southwark raised Francis Curry, S.C. and William Fahy S. C. to the priesthood; Patrick Breen to the diaconate; and Stephen Fitzpatrick to the subdiaconate. To all of the newly ordained the *Salesian Bulletin* presents hearty wishes for the future. *Ad multos annos*

Our heartiest congratulations to Revv. John Wiseman and George Davis on their having had conferred on them the M.A. degree at Oxford University. The former is professor of Literature and the latter of History at the Salesian College, Battersea.

The Salesians at Cowley held their Annual Fête during Whit-week. The Fête was opened by the Mayoress of Oxford and was an unqualified success.

to the heart of Blessed John Bosco, who spent so much of his life for the poor and abandoned.

The Catacombs of St. Callistus at Rome have been confided, by the Holy Father to the care of the Salesians. The object of the donation is the founding of an Agricultural Colony on the surrounding territory. This fresh sign of the benevolence of the Pope for the work of Blessed John Bosco must fill the hearts of his children with increased fervour in the prosecution



Milan, Italy — Furniture made by pupils of Salesian Technical Schools.

The Feast of Our Lady Help of Christians was celebrated at the Missionary College at Shrigley with great solemnity. A party of pilgrims from Manchester added their quota to the band of boys; and the grounds, festively decked for the procession, were made to echo with the praises of the Mother of God.

In the United States the celebrations in honour of Blessed John Bosco were concluded by the solemnities held at the house of Our Lady Help of Christians, North Haledon. The new orphanage in the course of construction formed the beatification gift of the good nuns to their spiritual father. This gift must be most acceptable

of the ideals of this humble priest of God's choice.

The second motor-chapel for the missions has been procured by Mgr. Malan. He has been materially aided in this work by the French and Belgian Co-operators. The necessary equipment was provided by the Countess Camerana, a most zealous co-operator of Turin. The new chapel is destined for the Mission of Araguaya.

On the 21st of June, their Highnesses the Prince and the Princess of Piedmont assisted at a conference on the "Holy Winding Sheet and the House of Savoy" at the Salesian Oratory, Turin. The lec-

turer was Rev. Albert Caviglia, S.C. The illustrious guests were presented with beautifully bound copies of the lecturer's work on the same subject. The binding was the work of the Salesian Binding School of Turin. Their Highnesses visited the professional schools and expressed themselves most pleased with the progressive work there performed.

The Salesian Technical Schools of Milan held an Exhibition of the work of the pupils. Most interesting was the work in wrought-



Liege, Belgium — Carved lime-piece presented at the International Exhibition.

iron and the concourse of people proved how real was the interest taken in the Professional Schools of the Blessed John Bosco.

The *Salesian Bulletin* must needs present its most cordial congratulations to Mons. Salotti on his elevation to the rank of Archbishop of Philipopoli of Thrace. The new archbishop is a good friend of the Salesians and to him was due much of the credit of the successful issue of the Beatification of the Blessed John Bosco. Mons. Salotti has a keen interest too in the English Martyrs and will do all in his power to further their cause. As secretary of the Congregation of Propaganda we are delighted to be more intimately connected with him in our missionary work. *Ad multos annos.*

During his brief stay in Turin the Prince Damrong of Siam, uncle of the present ruler, found time to visit the Salesian Agricultural College at Cumiana. He was welcomed by the Very Rev. Peter Ricaldone S.C. delegate of the Superior General, in a brief discourse in English. The Prince replied in English thanking Fr. Ricaldone for the heartiness of his reception and for the sentiments expressed in the speech of welcome. His Highness assured the Salesians of his good will and that of the King.

A visit round the farm and the schools of scientific agriculture greatly impressed his Royal Highness. He remarked that Siam needed that branch of Salesian activity more than any other since the population of Siam is almost entirely agrarian.

The Salesians in Scilly have just terminated their celebration of the golden jubilee of the foundation of their work in that part of Italy. The solemnities were attended by a large crowd of boys and the faithful responded nobly to the appeal of the Salesian Fathers, to mark the event by increased fervour in their religious duties. The ceremonies were carried out with all the solemnity and decorum possible. The delegate of the Superior General was the Very Rev. B. Fascie, S.C., the General Prefect of Studies of the Salesian Congregation.

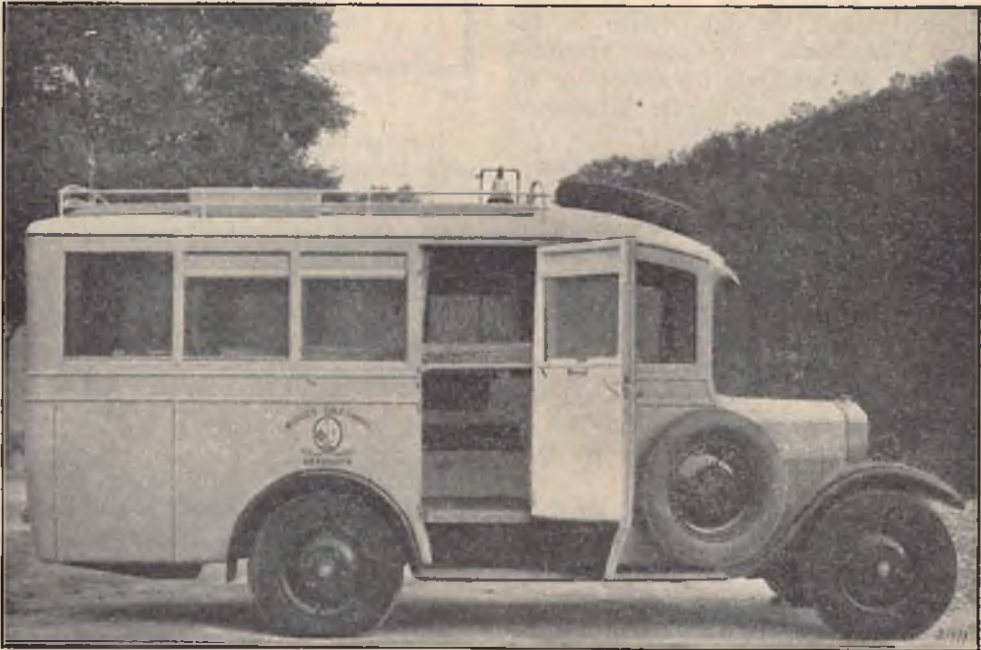
An interesting visitor at the Salesian Oratory, Turin, was Mons. Perros, Archbishop of Bangkok in Siam and until recently the ecclesiastical superior of the Salesian mission in that country. His Grace spent several days at the Oratory and was particularly delighted with the number of the pupils with whom he spent some happy minutes during the recreations.

At the International Exhibition at Antwerp the Salesian Missionaries of the Belgian Congo have participated in the Missionary department, exhibiting the results of their labours among the Congolese.

At Liège the Professional schools of Belgium have contributed to the Exhibition by presenting the work of the different branches of arts and trades taught by the Salesians of the Blessed John Bosco.



Turin, Italy — Mgr. Perros and Fr. Candela with some of the boys of the Oratory.



Araguaya, Brazil — The magnificent new motor chapel.

Graces and Favours

WALTON (*Liverpool*). — May I ask you to be kind enough to publish my deep gratitude to Blessed John Bosco for a signal favour received. My baby boy was due to undergo an operation as soon as he was old enough to stand the strain implied. However, desiring to protect him from this seemingly necessary evil, I made a novena to the Blessed John Bosco and had the child blessed with his relic. Now, thank God, all danger of an operation is past and the doctors declare themselves satisfied to let the child develop without any surgical operation. I have sent my thank offering to the Salesian Missionary House at Shrigley. May I ask the prayers of the Salesian Co-operators and boys for a very special spiritual favour, which, if granted, will make a tremendous difference in my life and that of my baby boy.

J. MILLARD.

PRESTON (*Lancs*). — I enclose a small offering for the Missionary House at Shrigley in thanksgiving for a great favour received through the intercession of the Blessed John Bosco. My deepest gratitude to this son of Our Lady for answering my prayers both sooner and more satisfactorily than I had ever hoped.

A. WORCESTER.

SCRUBB (*Co. Down*). — Please publish my gratitude to Our Lady for a great favour received. I was suffering from some infection in the leg, which the doctors could not cure. I made a novena to Our Lady and am now perfectly well. My cure could not be attributed to the doctors for I had already given up attending them.

W. Q.

SCRUBB (*Co. Down*). — Please publish my heartfelt thanks to Mary, Help of Christians for a great temporal favour to which was attached a more important spiritual grace. May I ask the prayers of the associates for a recovery of my health which, at present, is giving me serious trouble.

E. Q.

EVERTON (*Liverpool*). — Enclosed you will find a humble offering for the Burse of the Blessed John Bosco. This offering is from my sister and is in thanksgiving for her having obtained a position.

M. G.

MT. TALBOT (*Ireland*). — Please find enclosed a small offering in thanksgiving for my brother's recovery from a serious illness.

J. S.

A THOUGHT FOR SEPTEMBER.

Often reflect that all that we do, derives its true value from conformity to the Will of God.

St. Francis of Sales.

A THOUGHT FOR OCTOBER.

Our Lord seems to have shewn more affection to the imperfect than to the perfect, since He said that He came not for the just, but for sinners.

St. Francis of Sales.

HOKITIKIKA (*New Zealand*). — Please accept the enclosed as a thank offering for God's special blessing on our schools and work, particularly in thanksgiving for successes in music exams.

SR. M. G. O' K.

IRELAND. — We acknowledge the receipt of offering towards the Mission Fund from

M. B.

SLEIMA (*Malta*). — Please accept offering in thanksgiving for favour received through the intercession of the Blessed John Bosco.

M. M.

ASSOCIATION of the Sacred Heart of Jesus.

During the building of the magnificent temple to the Sacred Heart of Jesus, at Rome, it was established that, as soon as the church was completed, the Rosary of the Blessed Virgin together with other prayers should be said daily, and that the Holy Sacrifice of the Mass should be offered every Friday, for all those who contributed towards the raising of this monument to the Sacred Heart. The construction was undertaken by Don Bosco at the express wish of Pius IX. It can safely be said that this Basilica was his last great work, and, not only was it a monument to the burning love, that filled the Blessed Servant of God's heart for Jesus Christ, but, it was, also, a monument to his unflinching obedience to the slightest wishes of the successors of St. Peter.

The Association.

The above brief account is the origin of what is now known as the Association of the Sacred Heart. Upon completion of the building, the desire of Don Bosco was to augment the spiritual favours to be granted to the faithful and also to extend these privileges to an ever increasing band of worshippers. Therefore, there was established this Association, whereby the members participate in the fruits of *six masses daily and in perpetuity*.

1. The condition of membership is the payment of *one shilling* towards the expenses of the Basilica, which are by no means meagre, and other Salesian works. The payment of *one shilling* entitles the member to the above privileges.

2. Two of these daily Masses are celebrated at the Altar of the Sacred Heart of Jesus, two at that of Mary Help of Christians, and two at St. Joseph's. We may remark that John Bosco's Blessed name is associated with the two last mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

The members thus participate in more than 2000 Masses per year, in addition to the masses they themselves attend.

Advantages.

3. Besides the six daily Masses, members both living and dead, participate in the fruits attached to:

a) The recital of the Rosary and the imparting of Benediction of the Blessed Sacrament which takes place every day in this church;

b) The devotions performed by the boys of the Oratory in their own private Chapel, including also the Mass at which they daily assist;

c) All the services, Novenas, Feasts and Solemnities that are celebrated in the aforesaid church;

d) The prayers and good works performed by the Salesians themselves and by their protégés in their Homes, Colleges, Hospices, Oratories, Missions, etc., in Italy, in Belgium, in Spain, in England, in France, in Austria, Switzerland, in America, in Asia, in Africa—in a word, wherever, they are established or may be called by Divine Providence.

4. Participation in the above-mentioned spiritual advantages commences from the moment of the enrolment.

5. The contributor, therefore, of *one shilling* is entitled to put his intentions in all the six Masses and all the other pious works, for his own advantage or for that of his friends, living or dead, and to change the intention *in every circumstance* according to his particular desires.

6. Enrolments may also be made in favour of the departed, of children, or of any other persons, even without their knowledge or consent.

7. Persons desiring to participate more abundantly in these spiritual advantages may do so by repeating the alms of one shilling thereby multiplying the enrolments as often as they please.

8. The Salesians are in duty bound to fulfill all the obligations of the Charitable Association as above described.

9. The names of subscribers will be entered on the Registers of the Association and preserved in the Temple of the Sacred Heart, in Rome, for perpetual remembrance.

10. The centres for enrolment are in Rome, Turin, England and America, Address: The Very Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Marsala, 42, Rome;

or, The Very Rev. Superior General, Salesian Oratory, Turin, Italy;

or The Rev. J. Simonetti S. C., Salesian House, Cowley, Oxford;

or, The Rev. R. Pittini, S. C., Salesian School, 148 Main St. New Rochelle, N. Y., U. S. A.

Apud SOCIETÀ EDITRICE INTERNAZIONALE
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Opus magni momenti

MONUMENTA SAPIENTIAE

THESAURUS SENTENTIARUM

IN ORDINEM DECESSIT, EDIDIT; PRAEFATUS EST

ERNESTUS CUROTTO

Volumen insigne paginarum DCC — Libellis italicis: 37.

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Multum novi multumque boni en tibi affert hic liber. Olim quidem non defuerunt viri eruditissimi, qui huiusmodi sententiarum thesauros conflarent; sed auctor noster alia quadam ratione omne tulisse punctum videtur.

Sub tercenta enim nomina in litteras digesta viginti milia sententiarum coegit de religione, de moribus, de iure, de valetudine valetudinisque tuendae arte, ipsasque sententias quaternis ex fontibus hausit, ex Sacris Litteris, ex Sanctis Patribus Ecclesiaeque Doctoribus, ex ethnicis christianisque philosophis, ex poetis.

Tum, unde sententiae omnes sint deductae, locos diligenter signatos habes; quod si quid de quaque re placuerit reperire, duplex cum auctorum et operum tum rerum index facillime patefaciet.

Denique formarum elegantia et chartae nitore liber oculis legentium optime commendatur.