

THE SALESIAN BULLETIN

ILLUSTRATED REVIEW.

ORGAN OF THE
ASSOCIATION OF
SALESIAN CO-OPERATORS



« DA MIHI ANIMAS, CAETERA TOLLE »

NOVEMBER-DECEMBER 1928

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2. They must enjoy a good religious and civil reputation.
3. They must be able to promote, either by themselves or through others, the Works of the Salesian Congregation, by means of prayer, offerings, or work.

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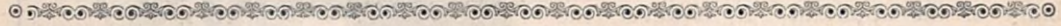
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SALESIAN BULLETIN

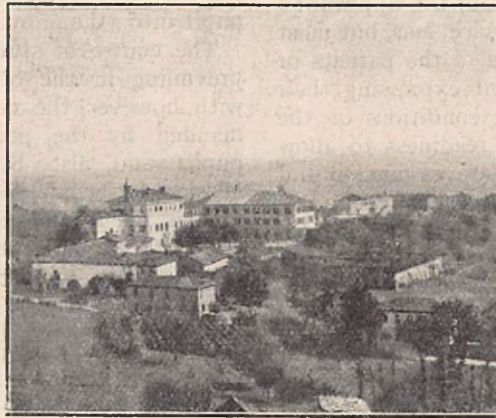
ORGAN OF THE ASSOCIATION OF SALESIAN
CO-OPERATORS



SUMMARY: A Salesian Missionary College. — News in Brief. — Buying an Heir in China. — At the Crib. — The Holy Night. — A Piao. — The Mission in Siam. — Devotion to Mary, Help of Christians Co-operators and Old Boys. — Graces and Favours. — Lest we forget. — Obituary. — Index for 1928.

A Salesian Missionary College.

Amid the vine-clad hills of Monferrato stands the Salesian Missionary College of Penango. The College itself is dedicated to St. Pius V, for that illustrious Pope was a native of these parts. The situation of the college is excellent, and the surrounding country forms a crown of beauty that gives a peaceful and charming aspect to the school. Everywhere the care of the vine takes up most of the time of the country people. From early morning till late at night, they are at work guarding against the inroads of that destructive insect, the phyloxera. The evidence of the ravages wrought in the past few years by this insect, is abundant. Fields and hills that were formerly given over to the cultivation of the vine are now devoted entirely to the production of Indian corn, cereals and hay. Great have been the losses sustained, and only by incessant labour can the peasants avoid the total destruction of their vineyards. For all this, however, vine-cultivation is still the staple industry of the district.



Bird's-eye view of Penango.

However, to return to the subject in hand. I arrived at the college and received a most cordial reception from both the community and boys. My purpose being to study at first hand the conditions prevalent in a Missionary College, I was given every facility to see the place in its everyday aspect.

I was more than satisfied.

The scope of this college is to provide personnel for the Missions. There are one hundred and ninety boys at the time of writing and all are intended for the vast mission-field under the care of the Salesians. Mainly, however, the boys of Penango are intended for the Spanish Missions of South America and, hence, the foreign language prescribed for study is Spanish. The master is a South American cleric, so the boys have thus the chance of learning the language thoroughly.

Boys are accepted gratuitously. However, the poorer boys are given the preference. Naturally, the demand for admission far exceeds the space at the disposal of the

superiors and, thus, a choice must be made. The conditions for admission are few and very reasonable. The applicant must have finished the elementary classes and be ready to take up secondary studies. Thus, the age for admission is fixed at thirteen years. For aspirants to the priesthood the limit is fixed at 25 years. Any older applicants are accepted only after mature deliberation on the studies done and the intellectual capability of the applicant. If, however, the applicant does not desire to aspire to the priesthood the limit is fixed at 40 years.

Applications for admission must be accompanied by the following documents. Certificates of birth, baptism and confirmation: medical certificate of good health and vaccination: testimony of the parish priest regarding the moral character of the applicant and of the applicant's firm desire to aspire to be a Missionary: certificate of the studies already done: declaration of the applicant's freedom from military service: last, but most important, the declaration of the parents or guardians of the applicant expressing their willingness to accept the conditions of the College, and, also, their readiness to allow the applicant to go to whatever mission and at whatever time the Superiors desire.

Over and above these, there are no preferences. Those who file their application first are accepted. No favour is given to any one, if we except the favour extended to the boys whose financial conditions are such, that they cannot possibly prosecute elsewhere their studies for the priesthood.

As before remarked, the boys are accepted gratuitously. The parents, however, are



A group of the missionary aspirants.



The boys at work in the vineyard.

expected to provide the clothes necessary and also the books and medical expenses for the time prior to the entrance of the pupil into the novitiate.

The course of studies is practically that prevailing in the other secondary schools, with, however, the necessary variations demanded by the peculiar position of the pupils, and, also, by the condition of the Mission for which they are destined. This then is the formal condition of the college. I will now go on to describe that which most impressed me, namely, the every-day working of the college.

The day.

Rising is at 6.0. A.M. Toilet follows and at 6.30. A.M. the boys all come down to study. A very beautiful and striking aspect of the passage from dormitory to study is the fact, that it is performed in perfect silence, despite the fact that the boys do not come down in a line. In fact, this was the thing that most impressed me:—the lack of any formal or rigid discipline and yet the perfect discipline existing among the boys. One could not but be impressed and feel that these boys, although young, realise their sublime vocation and, even now, are schooling themselves to that rigid control of themselves, that will serve them in after life. It seemed as if the place was run by the boys themselves.

Study finishes at 7.30. The assistant says the prayer and the boys leave the



The boys at recreation.

study, still in silence, and without the formation of lines. They proceed to church for the morning mass. The prayers are conducted by a boy. He leads his companions in the morning salute of their Creator. It was edifying to hear these boys pray. Wholeheartedly they sent forth their prayer for help. No shouting, no hurry, all with perfect reverence and concord, the prayers proceeded. The very accents of the boys breathed reverence. That they were convinced of their need of supernatural aid in the prosecution of their sublime vocation, could not be doubted by any one who heard them pray.

At communion time the movement towards the rail was general, but by no means orderly. They left their places as they pleased. Here, there is a general communion every day but no-one knows if a particular boy does not go every day. There is no disciplined movement towards the altar and thus the danger of sacrilegious communions is averted. Opportunity for confession is ample. In some educational institutes boys are expected to go to confession at a given time. Here they go when they like. Again, I have seen boys expected to go to communion in turn. Bench by bench they moved up to the rail. I prefer, immensely, the irregular, aye even disorderly, approach of the boys at Penango. They regulate their approach themselves and thus all approach regularly and devoutly. The little extra time is worth spending to achieve the loving and spontaneous approach to the Lord of life. At the end of the Mass

a boy reads the short life of the Saint of the day, which concludes with a moral exhortation. This is heard with great attention and then the boys leave the church. The only concerted movement I saw, during my stay was that made just before the exit from the church. Here all the first boys left the bench together and genuflected in unison. Once outside the church the boys broke the ranks, but, still in perfect silence, proceeded to the refectory, where they have their breakfast of bread, coffee and milk.

The refectory is a plain room, clean and wholesome. The food is simple but plentiful: not luxurious but substantial and well adapted to the needs of growing boys. The assistant in the refectory is a priest, the prefect of the house, and he walks about among the boys during the meal-time correcting mistakes in etiquette, calming arguments that are tending to become a little heated and, in general, superintending the education of the boys at table.

After breakfast the boys issue forth into the playground and immediately set about their set piece of manual work. Some have to sweep, others to dust, others to attend to the visitors' rooms, others to arrange the linen of the boys, and the hundred and one little jobs that are always to be done in any place, where there are a number of boys collected together. The cleanliness of the house devolves upon the boys and right well do they fulfill this obligation. The house is extremely clean and the hygienic conditions are admirable.

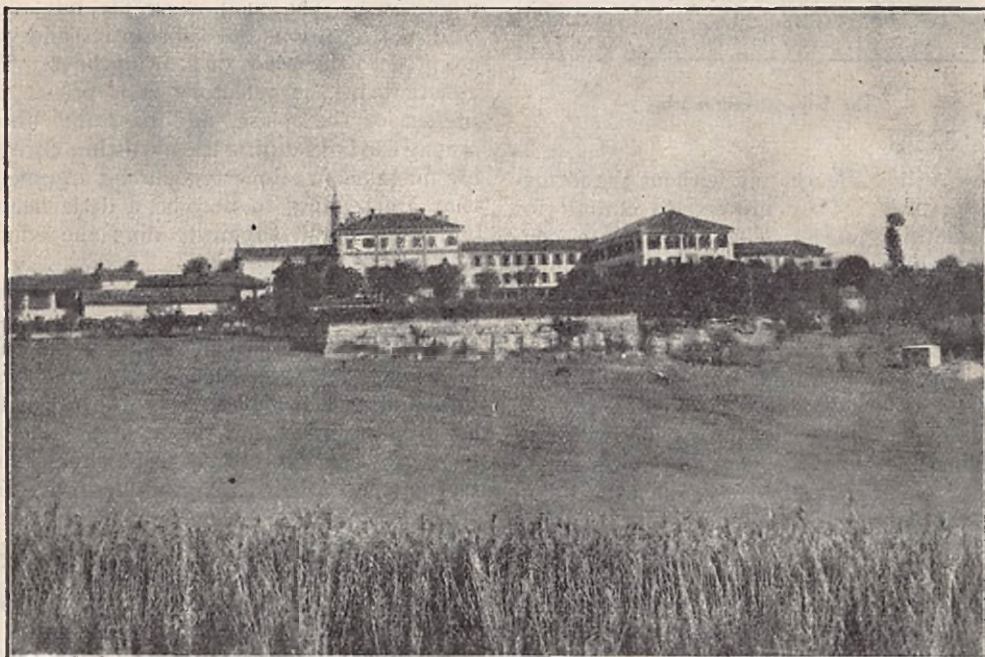
At nine o'clock school begins and lasts



The College vineyard.

until midday. At noon dinner is served, a substantial and satisfying meal. During dinner a little reading is done by a boy. In general the reading is from the *Salesian Bulletin*, or from the Life of the Ven. Don Bosco, or the life and times of one or other of the early members of the Salesian Congregation. The boys are thus early put in touch with the early days of the Salesians and are thus encouraged to persevere and to work ever harder: for the early history tells but one lesson, namely, that God chooses

like. The playground is very small and provides small scope for any extended game. However, the scene is very animated and the boys enjoy their recreation none the less. The clerics are very busy during this time keeping the various games on the move. Some boys prefer to walk about or talk to the priests. Each one pleases himself how he spends his recreation. The only condition is that he does not leave the playground without the permission of his assistant. All the members of the commu-



Salesian Missionary College, Penango (Italy).

the weak ones of this world to perform His wonders, and confounds the strong by the abundance of grace He gives to the feeble. Towards the end of the meal silence is broken but the talking is always subdued. There is none of the boisterous and rowdy laughter that one hears in some other school refectories.

“Serve the Lord with joy”.

After dinner, recreation is the order of the day. The assistants organise the games but no boy is forced to join in. They all divide into many groups and play as they

nity from the superior down are present at this recreation. All do their part in assisting the boys and the time passes very pleasantly. There is no shadow of “policemanship” in this assistance. It is the most natural thing in the world: so natural that the boys do not realise that they are being assisted. A fine trait of the school was the fact that the older boys took a hand in assisting. Quite naturally they stopped the younger boys from quarrelling, helped the newcomers to know the rules of the school, soothed injured vanity or bruised shins, with the same authority as a big brother uses towards his young brothers. The family spirit of the

school was very marked during the recreations.

At two o'clock school begins and ends at 4.15. P.M. A ration of bread is served out to each one and is eaten during the course of the recreation, which lasts till 5 o'clock. Study goes on till 7.40, when benediction is given. In the study there is one general assistant from whom the boys must ask permission if they need to leave the study. At the back of the room there are the clerics' desks. During the study they sit there

to think of the meaning of what they were singing; and, thus, the real end of the hymn was obtained, namely, the worship of God.

After benediction the boys went to supper which is a light but still satisfying meal. After supper there intervenes a short recreation before night prayers.

Good-night, boys!

The night prayers are at nine o'clock. After the recitation of the prayers the superior



The study hall of the missionary aspirants.

doing their work, preparing classes, correcting books and at the same time giving the boys an example of hard work and concentrated attention on the matter in hand. The result is admirable. The boys all work seriously and well.

Benediction is preceded by a short spiritual reading. The singing of the boys was charming. There was none of the usual shouting that one hears from boys. True there were no very good voices but, as all made use of the voice they had, the *ensemble* was quite good. Modulated and expressive their singing was a real hymn of praise and supplication. They had been taught

(or his delegate) goes up to speak a few words to the boys, prior to their retiring to rest. Occasion is taken of any event during the day to draw a moral, or teach a lesson, or exhort the boys to greater endeavour. The news of the ordination, profession or vestition of any old-pupil of the school is always presented as an incentive to greater endeavour and renewed piety. At this time, too, remarks on the conduct of the boys in general are given, with a few admonitions on how to do better for the future. However, invariably, a spiritual thought is presented to the boys before the superior says, "good night". Thus, they go to the dormitory

in perfect silence thinking over the words of the superior and readily resolving to avoid the mistakes he has pointed out, and thus profit by his salutary counsel.

Hygiene and sanctity.

The dormitories are large and airy. Sleep is an easy thing under these conditions. The assistants in charge regulate the reading of the life of a saint and, about fifteen minutes after the arrival in the dormitory, lights are put out and the day is done.

One thing that struck me most forcibly was the insistence on cleanliness. This habit is instilled into the boys at every turn. They are taught to keep every place clean and, moreover, to be very particular about their own personal cleanliness. This is a very fine and really beneficial education.

The boys soon become alive to the importance of this habit and the house is kept very clean indeed. Hygiene is represented in her right aspect, as a handmaid of health and sanctity.

Mater Dolorosa.

The church is dedicated to the Mother of Sorrows. The boys have ever before their eyes the picture of Mary, with the dead body of her Divine Son in her arms. They are thus brought constantly in touch with the price of their souls and of the souls of their brethren. They are thus urged to consolidate their missionary vocation, in order that they may carry the light of the Gospel to those who sit in darkness and the shadow of death. They are fired with zeal for the conversion of pagans and sinners, to assure that the blood of Christ be shed over as many souls as possible. They are anxious to console their heavenly mother, to partake in her sorrows, to relieve her anguish by the prosecution of their vocation. The means for the successful following of the same are furnished them in the church itself.

The secret of the Saints.

On the vault of the church are painted the pictures of the four great patrons of youth, St. Tarcisius, St. Aloysius, St. Stanislaus and St. John Berchmans. These

form a crown for the arms of the Salesian Congregation, and the whole is surrounded by bunches of lilies. The lesson here conveyed is the most important one of purity. He, who would devote himself to the care of youth in the Salesian Congregation, must study to acquire the virtue of purity in the heroic degree that St. Aloysius did. He, who would devote himself to the evangelization of the heathen, must study the heroic abnegation of St. Stanislaus, who left home, and all that life held dear, to follow his vocation. He, who would be an Apostle of Jesus Christ, must learn the heroic fortitude of St. Tarcisius. He must study to acquire an ardent love for Jesus Christ in the Blessed Sacrament and must be ready at all times, even in the most dangerous Missions, to carry the Viaticum to his flock. He, who would be a true Salesian, must study the heroic mortification of St. John Berchmans, and find the practice of this virtue in the everyday routine. *Maxima mea poenitentia vita communis.* He must learn to support with patience the shortcomings of others. He must endeavour to be scrupulously exact in his performance of the obligations of his state. He must be a model of punctuality and patience. The common life is a great and long penance. He, who knows how to bear it cheerfully and willingly for Christ's sake, is on the road to learning the secret of the Saints.

The lilies, finally, symbolise that purity of life that must adorn the followers of Christ. The nearer one draws to the Master, the greater must be the purity of one's life. However, this purity is threefold. There must be purity of body, purity of soul and purity of intention. The first two are self-evident. Christ is purity itself and loved that virtue so deeply that He was ever surrounded by virgins on this earth. His nearest and dearest were virgins. In heaven He is followed by virgins, who sing a hymn that none but virgins may sing — the song of the triumph over flesh and whole-hearted sacrifice to the Immaculate Lamb of God. Purity of intention is also essential to him, who would follow Christ. He must do all things for God, in God, and through God. Anything done from an ulterior motive has no value for eternity; and the eternal value of things must be the only criterion of the labourers in the vineyard of the Lord.

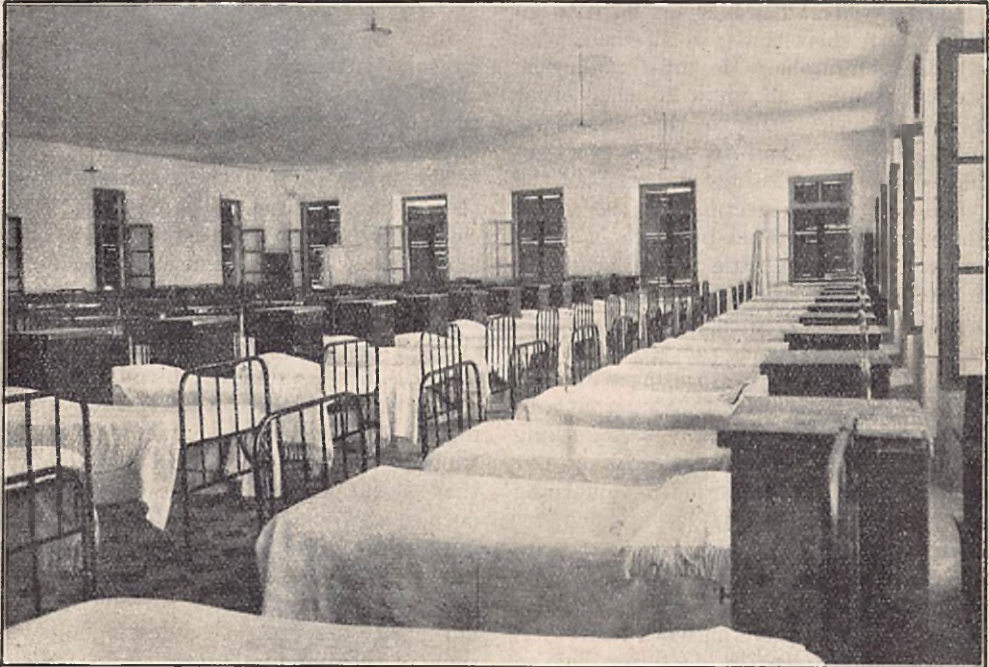
"Son, give me your heart".

Around the church are inscribed three texts. They are very significant for these young missionaries and their purport must be well grasped in order that they may be fully appreciated. Reading from left to right the texts run, "*Suffer little children to come unto me*"; "*My delight is to be with the children of men*"; "*Son, give me your heart*".

The first text conveys the lesson that the

lives of purity and faith, in order that they may become such as constitute the kingdom of heaven. Above all, he must do all in his power to make the children realise the infinite love of God for them and His passionate desire for their salvation—a desire that could be satisfied, only by His assumption of human flesh to work out the redemption of mankind.

"*My delight is to be with the children of men*", recalls to the mind of the young mis-



The largest of the dormitories.

Missionary must be a tender and loving father to the children of darkness. All the heathens are children. They are usually very childish in their religious superstitions, and the Missionary has the task of leading these children to the throne of God. Only those with childlike faith and simplicity will enter the narrow gate, "*Unless ye be as little children, ye shall not enter the kingdom of God*". The Missionary, then, must be gentle and patient with these grown-up children of his flock, but, more especially, must he be so, to the little ones of his flock. He must strive to present them in all the beauty of their innocence to the Man-God. He must endeavour to teach them to lead

the stupendous love of God for us. The Incarnation of Jesus Christ constitutes the world's greatest mystery. The key to its solution is found only by the pure of heart and the simple of faith. The secret of the love that dictated that sacrifice, that debasement of the Godhead, is revealed to the lowly of heart. The full appreciation of this text depends in most part upon the spiritual state of the reader. Christ said these words and proved their truth by the institution of the sacrament of the Holy Eucharist. There, under the appearance of bread, He is always present with us. His desire to be with the children of men is satisfied, in one way, by this material presence among us. The Missionary,

then, has the duty of making that presence ever more widespread. He must labour to build chapels, where the Blessed Sacrament may be reserved. He must labour hard and long to propagate the practice of daily communion, that every catholic may be a living tabernacle of the God-Man. He must see to it that his flock realises the immensity of the love that dictated that eternal presence. He must strive to make the appreciation of the presence of Jesus Christ a real source of devotion. He must propagate devotion to the Hidden God and induce his flock to go to Him in all their trials, in all their joys, in all their triumphs. He must make the Blessed Sacrament so vivid to them that they instinctively turn to the church at morning for Mass, and in the evening to thank God for the blessings and trials of the day and ask His protection for the night.

However, this material presence of Jesus Christ will avail but little if the hearts of men are not in harmony with the life of Christ. Christ asks, with longing accents, for the hearts of men, "*Son, give me your heart*". Give it to me to work my will upon it; to make it all my own: to convert it into my own heart, that you may will nothing but what I will, understand nothing but what I wish you to understand: love nothing but what I wish you to love. "*Son, give me your heart*", that so I may dwell therein, that so you, loving subject, and I, loving Lord, may be one—one soul, one heart, one intellect, one will. Give me your heart that I may make you worthy to enter heaven and sit among the elect of God. Give me your heart that I may present it to my Father, as a whole-burnt holocaust—burnt in the consuming fire of love.

This last is the most difficult part of the Missionary's work and, only by being himself one with Christ, can he hope ever to realise the fulness of his ministry. There, at Penango, the young boys are trained early in the way of the saints and are assisted to become real apostles. Their superiors are whole-heartedly engaged in presenting them to Christ, that He may mould them to His liking and make them fit apostles of His doctrine, and fervent propagators of His love for men. Devotion to the Blessed Sacrament is here very marked and a telling instance is the general move towards the church at the beginning of the recreation, to

salute Jesus in the Most Holy Sacrament of the Altar. The other visits are numerous and the spontaneity of these short talks with God (for they last only about a minute or two) is their most beautiful characteristic. One realises that the Blessed Sacrament is a real force in these boys' lives. They go there and are consoled and, as the apostles of old, they whisper to Jesus Christ, "*Lord, teach us to pray*".

The cross of Christ.

But, for me, the whole spirit of the work finds its synthesis in a painting over the high-altar. It is a very plain picture but for all that holds the secret of the success of a missionary.

The lower part of the picture represents the death of Christ. There, amid lowering clouds, the cross of Christ looms up tragic and black. The two thieves are there also as representatives of the ultimate value of the passion of Christ. The good thief, who realised his guilt, repented, and thus made valuable for his soul, the blood shed for his redemption; and the bad thief, who, persevering in his wickedness, rendered vain the supreme sacrifice of the Man-God. There they stand, the three crosses, witnesses at once of the justice of man and his blackest ingratitude. The thieves only received their desert. They realised this, as witnessed the good thief. The Man of Sorrows had done nothing to deserve such a death—and yet—such is the blinding power of hatred,—the tragedy of all time was wrought by the very people that God had chosen for His own. No wonder that nature was stirred to her depths at the sight of this awful crime.

The upper part of the picture holds another sight. There, amid Angels, who bear aloft the signs of the Sacred Passion, the Cross of Christ stands out glorious and splendid. The failure has become a triumph. The Jews thought to crush Jesus Christ by killing Him. They did but furnish Him a gigantic triumph—the triumph over death and the solid basis for the foundation of the Catholic Church, for as St. Paul says, "*If Christ be not risen again then is our preaching vain and your faith is also vain*".

The lesson for the would-be-Missioner is very obvious. The only road to the triumph over spiritual death to life is the

way of the Cross. Before the resurrection, death must intervene. Only those who have passed through the valley of the shadow of death can enter into the light of eternal day. The Missionary must die to himself. He must be another Christ. The world will crucify him as it crucified his Master but, in his crucifixion, the triumph of the Catholic Church will be brought perceptibly nearer. The world is worse today than ever. The followers of Christ, more especially priests and religious, are called fools. But to be fools for Christ's sake is to be wise unto eternal life. No cross, no crown. The Missioner must pass from calvary to his resurrection: the path of sorrow must be trod and the cross must be borne. *"If any man will come after me...."*. The missioner's crosses will be many, but he will be helped, not by a Simon of Cyrene, but by Christ himself. To make fruitful the vineyard of the Lord, the missioner must be ready to sacrifice even life itself.

At Penango.

These lessons are inculcated little by little by the Superiors of the house. The boys are prepared even thus early to take up their cross daily and follow Christ. They are taught to suffer the faults of their companions with patience. To bear the trials of the common life with alacrity. At times they may be discouraged, depressed but the superiors endeavour to make them cheerful and ready to bear these little sacrifices for Christ's dear sake. The trials of the school-room, of the study, the practice of silence, the necessity of mixing with all their school-fellows, the necessity of mutual love and forbearance, all these things furnish the matter for the formation of the character of the boys. They thus grow up accustomed to restrain their passions, calm in judgement, ready in charity, cheerful in the service of God.

Good-bye.

I left Penango with a profound regret. The homely atmosphere cheered my heart. I felt at home. The boys, the clerics, the superiors had but one heart and mind—the happiness of everybody else and the smooth running of the house.

I put these few thoughts before our co-

operators with a very special purpose. As I have already remarked the boys are accepted gratuitously. Hence the expenses of the house devolve upon the Salesian Congregation. Penango, too, is but one of the houses of this nature. There are several others in Italy. My reason, thus, in giving these items of information to our readers is that they may realise what an immense amount of good is achieved by their almsgiving. Their charity towards the Congregation is well spent. The upkeep of these houses is very heavy and were it not for the generous and constant support of the co-operators, this important work must cease for want of means.

May God bless all our co-operators and may Mary, Help of Christians reward them a hundredfold in this life and bring them safely unto the happiness of heaven in the next.



When one works, a very little suffices to sanctify oneself. It needs but a good intention that directs the work to God and keeps us united to Him; it suffices that the soul guards itself against all those things that offend the heart and eye of God, that are contrary to virtue.

It suffices to think of what our Lord, Jesus Christ has wrought for the salvation of men and in this thought to seek and find the highest consolation, the most elevated concept of life and, at the same time, our incomparable model.

In this way all teach, all preach. It is the preaching, the teaching of example, for this forms the most efficacious of sermons. Words have a great force, but the proverb itself tells us, that exempla trahunt, example draws men to imitate, example says more than words. By good example, all is possible and, without speaking, there is furnished a reply to all difficulties. It can be done. Who knows, how many of your fellow-workers have been kept on the right path, or renewed in strength, by the silent force of your example? Thus do we give you a means to become at once good workers, good women, exemplary christians.

PIUS XI.

at the audience granted to the Catholic Working Women at Rome, February, 1927.

“DIES IRAE”

The Church's Soul-Moving Latin Hymn.

“Sequence of the Dead.”

Such is the name sometimes given to the wonderfully affecting hymn sung in Requiem Masses, namely, the “Dies Irae”, whose first stanza runs:

*Dies irae, dies illa
Solvat saeculum in favilla,
Teste David cum Sibylla—*

which may be rendered into equivalent English rhythm and rhyme:

*On that Day of wrath undying
Earth shall prove, in ashes lying,
Seer's and Sibyl's prophesying.*

The first seventeen stanzas follow this type of rhyme and rhythm, concerning which the Anglican scholar, Archbishop Trench, wrote: “The metre so grandly devised, of which I remember no other example, has here shown itself for bringing out some of the noblest powers of the Latin language—the solemn effect of the triple rhyme, which has been likened to blow following blow of the hammer on the anvil—the confidence of the poet in the universal interest of his theme, a confidence which has made him set out his matter with so majestic and unadorned a plainness, as at once to be intelligible, so, all-these merits, with many more, have given the “Dies Irae” a foremost place among the masterpieces of sacred song”.

Protestant Physician's Praise.

The powerful effect of the rhythm is also commented upon by an American physician, Abraham Coles, who naturally expressed himself in physiological terms: “The very rhythm”, he wrote in the introduction to his little volume containing seventeen original translations into English verse, “or that alternate elevation and depression of the voice, which prosodists call the “arsis” and the “thesis”, one might almost fancy were synchronous with the contraction and the dilation of the heart. It is more than

dramatic. The horror and the dread are real—are actual—not acted. A human heart is laid bare, quivering with life, and we see and hear its tumultuous throbbings. We sympathise—nay before we are aware, we have changed places. We, too, tremble and quail and cry aloud”.

These words of the Protestant physician will suggest the appropriate reflection that the, whole grand and moving Requiem service—the Divine Office, the Holy Mass, the “Absolution”, and the concluding service at the grave—is so constructed as to offer not only prayers for the dead, but as well appropriate admonitions to the living. We, as it were, change places with the dead: “We, too, tremble and quail and cry aloud”.

The last six lines were added to the original hymn apparently in order to fit it for use in the Mass:

*Lacrimosa dies illa,
Qua resurget ex favilla
Judicandus homo reus:
Huic ergo parce Deus.
Pie Jesu Domine,
Dona eis requiem.—Amen.*

Which may be rendered into equivalent rhymes and rhythms:

*Oh, that Dawns its sorrow flashes
When from out the glowing ashes
Man shall rise, for life's behaviour
To be judged: Oh spare him, Saviour!
Loving Jesus, in thy breast
Fold them unto endless rest.—Amen.*

Quite a long paper could be given over wholly to the appreciations of the Sequence of the Dead by non-Catholic writers and translators. Suffice it to quote here briefly; Dr. Coles thinks it “solitary in its excellence”; the Rev. Dr., Philip Schaff, “the acknowledged masterpiece of Latin poetry; and the most sublime of all uninspired hymns”; the Rev. J. M. Neale writes of “its unapproached glory”.—

Rev. H. T. HENRY, *Litt-D.*

NEWS IN BRIEF

The Salesian College at Battersea has again experienced a very successful year, and is to be congratulated upon the number of pupils who have distinguished themselves in the various public examinations.

Space will not permit the publication of the long list of names of the candidates, but the total number of successes is as follows; London Matriculation, seven passes out of eight who were entered; Oxford Local Examinations (School Certificate), one First-Class Honours, one Third-Class, and seven passes, with two Matriculation Exemptions. In the Junior Examination there was one Third-Class Honours and sixteen passes with distinction in History. In the College of Preceptors' Preliminary, Examination there were three honours and fifteen passes, five obtaining distinctions, and there were twenty passes in the Lower Forms Preceptors.

The College commenced the Autumn Term on August 19th, and it is gratifying to record the large number of seventy new pupils whose names appear on the College roll call.

* *

The parishioners of the Salesian Church, Battersea, on Sunday, again had the privilege of assisting at the first Mass of a newly-ordained priest and received his blessing, together with that of another member of the Battersea community. These new priests—the Rev. Father Michael Fitzgibbon, S.C., and the Rev. Father Nathaniel Marsh, S. C.—had been ordained by the Bishop of Southwark on the previous day. Father Fitzgibbon offered the Community Mass for the boys of the Salesian College in their own College Chapel, and Father Marsh, assisted by the Very Rev. Father Provincial, with the Rev. Father McCormick S.C., and the Rev. T. J. Slyth, S.C., as deacon and sub-deacon respectively, sang the High Mass in the parish church of the Sacred Heart. The choir rendered Perosi's "Missa Pontificalis", with "Laudate Dominum" by Tye as the Offertory piece. In the evening Father Marsh again officiated at the Solemn

Vespers and Benediction, and the Rev. A. Hawarden, S.C., preached on the great dignity of the priesthood. At the conclusion of the service the members of the congregation approached the altar rails to kiss the hands and receive the blessing of the two newly-ordained priests.

* * *

At St Joseph's School Burwash, six candidates sat for the Oxford Junior, and all passed. In the Sheffield Certificate Examination thirty boys sat, and all passed. Since the appointment of Father T. O'Connor, S.C., as rector four years ago, the number of boys has been doubled. A new wing is now in course of erection to meet the increasing numbers, and will be completed by the end of the present term, which commenced with the addition of twenty new boys. New playing-fields have been acquired recently owing to the generosity of the Honourable Mrs. Bellairs and her brother, the Honourable Major Cavendish. Several acres of land have also been added to the school farm.

* *

The scholastic successes at Highfield College, Chertsey, conducted by the Salesians, have been well maintained this year, several places being secured in the Second and Third Class Honours of the Oxford Locals, as well as many Passes. S. R. Hoxey, passed the Oxford Senior or School Certificate Examination with credit in English, Arithmetic and Drawing; Derek Dean obtained Second Class Honours in the Oxford Junior, gaining distinction in Latin—a distinction obtained by only eight other candidates in the country; W. S. Harwood obtained Honours in the College of Preceptors' Junior, and R. Markin, of Lyne, in the Preliminary. The chief honour of the school fell to Noel Gabriel, a pupil from South Africa, who, obtaining the third place in England in the Junior College of Preceptors' Examination, carried off the special prize awarded by the examining body for that distinction.

* *

The native Chinese Bishops have addressed to the Holy Father a letter, written with wonderful precision and beautifully illuminated, to thank His Holiness for his letter of last July. The Bishops tell how, on their return from Rome, they found their country a prey to civil war and revolution. Now, however, they see the dawn of better days, though in some parts there is still persecution of the Faith.

* *

Rt Rev. E. Coppo S.C., is at present in the United States with the object of fostering interest in the Salesian Foreign Missions. His work as a missionary in many parts of the world render him capable of speaking authoritatively on this subject. His main plan is to get the Italian-Americans interested and also to band together the Salesian Old Boys of the United States to form a nucleus of workers to promote Missionary Burses.

May every success attend His Lordship's efforts and may the Old Boys and Co-operators respond generously and promptly to his appeal. The need for missionaries is more urgent today than ever. If the laity do not come forward with their efficacious assistance the Kingdom of Christ can only progress but slowly. *Date et dabitur vobis.*

* *

With the consent of His Eminence Cardinal Hayes a retreat for boys and young men was started on Aug. 16 in the Salesian Institute, near Echo Bay, New Rochelle. Boys who may have a sacerdotal or religious vocation were especially invited.

A second retreat, for girls and young ladies, was started on Sept. 8, at the St. Regis Cenacle, New York City. Girls who may have a religious vocation were particularly welcome.

The Right Rev. Bishop Coppo, S. C., and Father Patrick Miller, S. C., kindly consented to preach the two retreats.

Boys were to remain in the Salesian Institute at least two days and not more than a week.

The girls and young ladies had to be at

the Cenacle before 4 p. m., Sept. 8, and remain there until the following Monday morning.

There is no doubt that by attending one of these retreats our youth derive great benefit not only for the soul but also for the body, on account of the beautiful and healthy spots in which both the Salesian Institute and St. Regis Cenacle are situated.

* *

The Minister of Justice and Public Instruction recently paid a visit to the Salesian College of Tulio Garcia Fernandez, in the Argentine Republic. His Excellency was very well impressed, and, in a short but pithy speech, expressed his extreme satisfaction with the education imparted in the various Salesian Institutes, which he had to visit in the course of his duties as Minister of Public Instruction.

His Excellency paid a rapid visit to the various workshops and expressed his admiration at the up-to-date state of the same.

* *

The annual three days' fair and sports at the Salesian College grounds, Surrey-lane, was opened by the Mayor of Battersea. The weather was favourable and there was a numerous gathering.

The principal of the college, the Rev. Father Sutherland, said they welcomed the Mayor and Mayoress. It was keeping up the tradition of the past to have the Mayor and Mayoress of the borough at their fetes. The Mayor and Mayoress had recently had a civic reception in Dublin, and that day they were extending as cordial a welcome to them. The object of their fete this year was to aid the fund for the erection of a new parochial hall and club rooms. During the short time he had been again settled in Battersea he had noted great improvements in the district as compared with what he remembered when he was at the college a few years ago. These changes reflected credit on the Borough council. As Catholics they had to keep up with the movements of the times and social changes. He asked the Mayor to declare the proceedings open.

The Mayor said it was a pleasure to the Mayoress and himself to accept the kind

invitation of the principal of the college to be present at the opening of the fair. Its object was a very good one, for the social side as well as the religious side was very necessary. The reverend chairman had referred to his recent visit to Dublin. He had found the people there equally good, religious, and clean as any other people he had come in contact with. Concluding he wished the fete every success and hoped the funds would greatly benefit.

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The function of the departure of the Missionaries took place this year on October 7th at the Basilica of Mary, Help of Christians, Turin. An eloquent and stirring discourse was preached by a veteran missionary returned from China for a few months' rest. The crucifixes were distributed by H. E. Cardinal Gamba, Archbishop of Turin... The departing missionaries numbered ninety-eight and they will go to consolidate the Salesian Missions in the various countries entrusted to their care. *Adveniat regnum tuum.*

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The Salesian Oratory at Turin received an agreeable surprise visit from H. E. Cardinal Lepicier. His Eminence was welcomed by the boys and spoke to them on the Missions referring to his own contact with the Salesian Missionaries in Assam.

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October 21st saw H. E. Cardinal Van Roey, Archbishop of Malines and Primate of Belgium, at the Salesian Oratory, Turin. This illustrious successor of the late Cardinal Mercier visited the Salesian works at Turin that so he might know them at first hand. His Eminence spoke enthusiastically on the great work being done by the Belgian Salesians. A visit to the Salesian International Theological College proved very pleasing and the short speech which His Eminence delivered revealed to the students his kindly yet firm character. May he be spared many years to continue the work of the saintly Cardinal Mercier.

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The preparatory process for the introduction of the cause of beatification of the Servant of God, Fr. Augustus Czartoryski is now nearing completion. Fr Czartoryski was a Polish prince and was received into the Salesian Congregation by the Ven. John Bosco himself.

The acts of this preparatory process are now on the way to Rome and shortly there



The Servant of God, Fr. A. Czartoryski S. C.

will be forwarded for examination the numerous writings of this illustrious Salesian.

While asking our readers' prayers for the happy exit of this cause, we warmly recommend them to pray for special graces from the Servant of God, that so his sanctity may become publicly manifest in the Church, and, hence, hasten the day of his beatification. Reports of graces obtained should be forwarded to the Editor. As far as possible any extraordinary graces should be accompanied by the testimony of two independent witnesses. Any cures should be accompanied by the medical testimony of two doctors.

Buying an Heir in China—And Other Sidelights

It was deep down in the heart of the city of Kiu Kiang that a Chinese shopman tried to do me the most generous service of his life. He tried to provide me with a ready-made heir.

While I purchased some ricepatter china, he sought to know my most intimate history. Therein lay his excessive politeness.

And he was openly desolate because I possessed no son, for heirs in China are the first gate to happiness.

The famine was desolating Central China at the time—China with her Yellow Sorrow is always in the throes of some internal tragedy—and a man and wife, clad only in ragged blue linen, held together with straw plaits, with bamboo hats and bare feet, trudged down from the interior to this Yangtze port, in the vain hope of finding chow (food).

In the distant village from which they had come, they had, in company of many other parents, drowned four of their children, drowned them because they had not enough food for them. At that time half the wells of China in the famine area were polluted because of this wholesale infanticide.

The father told the story quietly, his tragic words picturesquely translated by the interested shopkeeper. They had eaten their very shoe leather, they had sucked the bare twigs from the trees, they had lain on the bare earth and been glad of the dew which oozed up and quenched their thirst. That they had reached Kiu Kiang in safety was merely due to the generosity of some Jesuit Fathers and some Christian Brothers.

Over the man's shoulder, slung from either end of a long bamboo pole, were two bamboo baskets. In each was a child, netted over like chickens, both fast asleep.

And the boy, a chubby little soul of eigh-

teen months or so, sewn up in his padded winter clothes, was offered me for—four dollars.

A son and heir for a song!

The mother was stoically agreeable to the deal. "Him heurusement with 'fankwei' (foreigner). Him have plenty bien chow." (She had learned her English from some French nuns).



A son and heir for a song!

"You keep him", I said softly "I do not want him".

The shopkeeper turned away, at heart sick at my indifference to the gift the gods had so thoughtfully provided me.

Then came the most pitiable bartering it is possible to imagine. In their agony for food the girl-child was thrown in for an extra dollar. Five dollars the pair!

I gave them five dollars—and they kept the children.

"I go Temple to offer joss sticks to Kwan Yin for le petit bon Jesu," the woman said, as ko't'owing, they walked tragically and slowly away.

A prayer to a heathen deity for the little bambino! Yet who dares to say it did not rise to Christ Himself?

The scene was typical of China, this land of upside downs. In a crowded creek in Canton I once visited a sampan, in which a patriarch of eighty pointed proudly to a huge coffin which was slung on to the stern of the boat. "My son, him give me that," he said. "One fine present. Me happy man". To give a coffin in China is the acme of felicitous thought.

It was in the Jesuit College at Siccawei, in Shanghai, that an amusing incident occurred. Here the boy scholars are taught all manner of handicrafts, and, visiting the exhibition one day, I found myself in company with a Chinese teacher who had brought some of his pupils. I got into conversation with him.

"I bring my scholars here to see this work", he said. Then, in his quaint, grandiose way: "Much good may be done to the soul by feasting the eyes on things of beauty".

"I suppose you are a Catholic?" I asked.

But he drew himself up "Indeed, no, gracious lady", he said, and his tones of absolute horror must be left to the imagination, "I am a Christian!".

Upon asking him his religion, he said: "I belong to the persuasion of the Scottish Presbyterians".

Canton which is the second largest non-Christian city in the world is a most amazing place. Its streets are mere alleyways. Wheeled traffic there is impossible. Sedan chairs carry you through the narrow labyrinths, and if they want to turn they have to enter a shop before they can make room.

In Canton is the panting life of Southern China. You see its age-old superstitions as living facts.

I once saw a man die there. A tragic sight. Even as his death agony was upon him, he was dragged from his bed so that he might pass away on the ground. To do otherwise would be "unlucky". Luck rules Chinese life, and perhaps therein is their sorrow. Yet in heathen Canton I have seen Chinese men, straight from prostrating to their favourite god in their temple, ko't'ow to a couple of black-robed nuns in reverence.

To travel to Canton up the great Pearl river by boat is an adventure. The great flat-bottomed river boats are guarded by barbed wire. Gurkha or Sikh soldiers, armed to the teeth, patrol the decks. Below, the coolie passengers are locked behind iron

doors, generally a grinning cheery lot. But there is always the chance of pirates!

The Tan-Min, the river people of China, until recently the outcasts, are a revelation to the Western mind.

That it is possible for so many people to live in so small a space is hardly credible.

Surely the Tan-Min are the prototypes of the sardine!

In their tiny sampans they live happily enough. Their family god is generally draped with butter muslin. Their children are tied round the waist by ropes. Handy to pull back if they fall in the river. In the

stern is their small charcoal stove, on which they do all their cooking. Their shopmen are Tan-Min like themselves. They buy their few wants from "floating Whiteleys".

Hanging down behind each boat is a small bamboo cage in which poor unfortunate chickens live, breed, lay eggs, and eventually are brought out to die.

China is a riddle and always will be one, but if you know her you love her; and if you love her you forget her inscrutability and only remember that you are of the same great Father as she is.

In out-of-the-way cities and hamlets, where a few foreigners penetrate, I have spent some of my happiest times with her yellow people. Neither understanding the other's language, yet we found our way about by the simple method of showing pictures in a guide book. And it was courtesy and kindness everywhere. Once we even found lodging and safety in a Buddhist monastery by showing a rosary.

E. M. SCRYMOUR.



The girl-child thrown in for a dollar.

"If you wish to offer anything to God, offer it through the hands of Mary, who is always worthy and pleasing to God". — St. Bernard.

AT THE CRIB

*Jesukin
Lives my little cell within:
What were wealth of worldling high—
All is lie but Jesukin.*

*Nursling nurtured, as 'tis right—
Harbours here no servile spright—
Jesu of the skies Who art
Next my heart through every night!*



*Jesukin, my good for aye,
Calling and will not have nay,
King of all things, ever true,
He shall rue who will away.*

*Jesu, more than angels aid,
Fosterling, not formed to fade,
Nursed by me in desert wild,
Jesu, Child of Judah's Maid.*

*Sons of kings and kingly kin
To my land may enter in;
Guest of none I hope to be,
Save of Thee, my Jesukin!*

THE HOLY NIGHT

Nazareth was astir. The news had been sent out that a census of the people was to take place. In the market place the people stood in excited groups, gesticulating rapidly, as they discussed the meaning of this unlooked-for event. The decree had been published and it seemed that it was the wish of Augustus, the Emperor at Rome. However, the manner of the census was according to the Jewish custom, namely that each man was to go to his own city to be enrolled. It was, as it were, but the revision of the genealogical family chart. The manner of the enrolling was usual and this was due to the astuteness of the ruler of the Province, who, not wishing to raise any suspicious in the minds of the Jews, contrived to make the census appear an ordinary event. However, he himself knew that it had been ordered by Augustus.

This prince was then Emperor of the Roman Empire. He was the adopted son of Caesar and had inherited all his ambitions and plans. Among these plans was that of having a general census, the better to levy taxes and recruit soldiers for the army. This was communicated to all the provincial governors. Herod knew that were he to publish the bald statement of the census there would be trouble. So, like the politic man he was, he announced that the Jews should each repair to his native city to be enrolled. He thus was able to know the exact condition of his province and yet avoided raising the suspicions of the Jews.

A man passing by the shop of Joseph, the carpenter, called in to let him know about the census. Joseph thanked him and went into the house to communicate the news to his wife, Mary. She received the news calmly but with a secret joy. She asked Joseph when they would set out and they discussed the journey and their preparations. These latter were few enough for they were very poor and the poor have no great preoccupation as to what they should

or should not take with them when they go travelling.

The carpenter Joseph was of the house of David and, since the great king was born at Bethlehem, to that place must Joseph and his wife repair for the enrolling. Mary knew this and rejoiced. It was now the ninth month that she was with child, and she knew that Bethlehem was the place at which her child was to be born. She knew that the prophecies destined Bethlehem for the birth-place of the Messiah and it was the Son of God that she carried in her womb. Nine months had passed since the Spirit of God had overshadowed her and she had conceived. Nine months of happy repose in God. Nine months of preparation for the bringing forth of the God-Man, who was to work out, in suffering and sorrow, the salvation of the world.

Everything then drew Mary to Bethlehem. The obedience she owed to her husband: the obligation of being present at the census and, above all, a secret inspiration of heaven.

Their few preparations finished, Joseph and Mary left the mountains of Zabulon and set their faces towards the city of David. Four days travel separated them from Bethlehem and four weary days they were. Mary could not travel very fast, so they both proceeded slowly on their way. They were too poor to travel except on foot and the roads were bad. The winter was severe and the piercing wind cut through their poor clothing. The two travelled over the plains of Esdrelon, En-Gannin and Sehem and finally reached Sion. Two hours from this last place they descried, in the distance, the first houses of Bethlehem. They were nearing the end of their journey.

The city of David was placed on the side of a hill. Its appearance was straggling and a hue of dirty-white struck the eye as one gazed upon it. Up to the city, the hill was covered with rows and rows of vines, of olive trees, and fig-trees which seemed to

form an amphitheatre around the city. From the top of the hill, one's gaze fell on the fertile valleys which had once been the property of Booz and Jesse, on the distant pastures where David had once watched his sheep and where the shepherds, while defending their flocks from the mountain lions, acquired that intrepid courage that made of them the most valorous captains of Israel. But, at the time of our narrative, the hand lay in the grasp of winter and the scene was desolate and forbidding. The very houses seemed inhospitable and the travellers sighed as they looked upon the melancholy scene.

As they entered the city, they came upon the Hospice for the Visitors. This place consisted of an immense square surrounded by porticos. The pavement of the porticos was about two feet from the ground. Under these porticos slept the travellers, while their beasts of burden occupied the centre of the square. It was at this place that Joseph and Mary had to present themselves.

Their welcome was cold. The proprietor looked them over, saw how poor they were, noticed that Mary was about to become a mother, and repulsed the two weary and footsore travellers. "No room", he remarked laconically.

Joseph moved off and began a weary round of the city looking for a place of refuge. He asked but a place for his wife. He could find for himself. However, it was in vain. Mary's state shut all doors against her. "No room": the answer rang in their ears.

As Joseph was pondering what to do, he noticed a light twinkling on the hillside and then remembered that the hills of Judea are mostly of chalk and, hence, are honeycombed with numerous caves. These caves were usually used for the stalls of the animals, for the narrowness of the houses precluded the possibility of housing the animals in the vicinity of the building. Joseph told Mary that probably they would find refuge there and she consented to go and try. There they discovered a cave. It had been a stall, for there was still some straw and a manger. Joseph went out again to try and get something to close the entrance to the cave. The night was bitterly cold. The wind moaned through the crevices of the cave and caused a draught

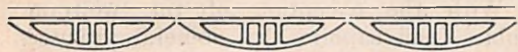
that kept the cave as cold as ice. Joseph tried to stop the largest of these crevices with straw, but this was but a poor expedient. The wind penetrated despite his greatest exertions.

There it was, then, that on a raw night of December, Mary brought forth her Son, the Redeemer of mankind and the expected of the nations. In an ecstasy of love she deposited Him upon the straw that had served as a resting place for the beasts of the field. The fulness of time was come and the long expected Messiah had not where to lay his head. In the city below the people slept, unconscious that, in a cave on the hillside, the glory of their race had been born. They had rejected Him and He was to reject them.

The Gospel account is very sober and to that we keep our narrative. There is no mention of external pomp. The whole glory of the cave is interior. The hearts of Mary and Joseph, illumined from above, are afire with love of the Man-God. Silently they adore Him. Their joy needs no expression. They gaze upon Him, Who was to be their Son, although His Father was God Himself. His love had brought Him from heaven. He had for nine months reposed in the womb of Mary. This love, so lowly, so true, so human, induces our love. No need is there to be ashamed of the poverty of the Man-God. It is but one more motive why we must love Him more ardently, serve Him more faithfully, and suffer with Him more patiently.

Silent night! Holy night! The world outside was hushed. The time had come for the revelation of God's love for man and the whole world was moved to see its manifestation. Augustus prescribed the census for his own personal advantage but it was in the design of God that this should serve as the time for the birth of the Word. Earth is hushed! *The word is made flesh and dwells amongst us.* Come, come, come to the Manger! See He wishes our love, our presence. He needs the comfort of His friends. Come to the Manger. He expects us. Can we be missing when He looks for us. Come to the King of heaven and earth. He needs our love, for He chose lowliness as His lot, in order to win our love. Come to the manger of Bethlehem, and show that His love is not in vain. He wants each one

of us, you and me, to love Him. Christmas is here again. The world celebrates the feast, it does not celebrate the birth of Christ. Catholics must realise that Christmas for them means love of one another, helping one another, pity for the poor members of Christ's mystic body. Christmas must be a season of almsgiving. They who have much of this world's goods must give to them who have little. They will not go unrewarded, for it is not to this man or that man that they do a charitable deed, but it is to Christ Himself, who had not where to lay His head. Shall He receive the same reply as of old, "No room". Have Catholics "no room", for the Babe of Bethlehem. He who refuses to perform some act of penance, some act of fraternal charity, in this season shows plainly that he has "no room" for Jesus. His heart is as the hearts of the Jews of old, full of lucre and usury, and shut to the appeals of brotherly love and charity. "See He weeps", the world has rejected Him. *He came unto His own and His own received Him not.* Shall this be said of the Catholics of today?



A PIAO.

A Piao is a fine little fellow of about eight years old. However he is somewhat precocious and already seems to have sense far beyond his years. His young life has recently been saddened by the loss of his father and, for some time, he has gone about looking very dejected. One day I asked him.—

— "A Piao, have you no new clothes for the new year?"

— "No," he replied sadly. Then, after a few moments hesitation, he raised his eyes timidly and said, "Would you care to buy me some!"

— "Why? hasn't your mother bought you any?"

— "Oh my mother", said he sorrowfully, "is very very poor, and after the death of my papa has to work very hard to keep my two little brothers. When I left her to come to College (and here two tears stole down his little cheeks) she recommended me to be

very careful of the few clothes she was able to give me".

— "But I, too, am very poor. Do you not see how badly I am dressed!"

— "Yes, I know: but you are poor because you spend all you have to keep and clothe so many Christian children. I, on the other hand", he murmured in a low voice, "*am not yet a Christian*".

Suddenly brightening up he said to me, "Very well then, let us do this—I will give you the money my mother gave me and you will buy my clothes".

— "But have you any money? Where is it?"

— "In the room behind the *Yen lo*". (The *Yen lo* is a box that serves a cupboard, locker, wardrobe, cash-box, safe etc.).

— "Alright, go and fetch the money".

A Piao went off like a shot from a gun. I, very quietly, followed him. When I arrived at the room, however, I saw nobody. The only noise I could hear was like that of a mole burrowing its way underground and, on more careful investigation, I descried two legs waving frantically in the air. A Piao had fallen into his box.

I extricated him and he put into my hand his money. It consisted of 16 small coins which had a value of about 1½d.

Some days later, a Piao came to me again and gave me 10 more coins, saying, "Father the other day you bought me some clothes. Now buy me a pair of shoes".

— "So, ho," I said, "the other day you did not give me all the money?"

— "Yes, I did, Father. That money was given to me by my mother. This was given to me by the *Chu Cao* (Bishop). He gave it to me when I came and I have kept it to buy some shoes".

* * *

He is a dear little fellow, most diligent in his work respectful and with a heart of gold. He would certainly be a splendid godson for a sponsor, who would take care of his education. Would any of our generous co-operators like to adopt the little boy? Mons. Versiglia would be satisfied with £ 5 a year which would suffice to educate and clothe the boy. Who will accept the responsibility? "As long as you did it to one of these my least brethren".

THE MISSION IN SIAM

Outline of the history and religious life of the country.

Siam is a name known to most of us from the famous Siamese twins. The country itself has never intruded itself upon the notice of the ordinary people, and, hence, has remained for many years an unknown quantity. It is, however, an important part of the East and particularly so for England and France. It forms, as it were, the buffer State between British Burma and French Indo-China. Its integrity was long a matter of dispute between these two nations, but, finally, was guaranteed by the Anglo-French Agreement of April 1904.

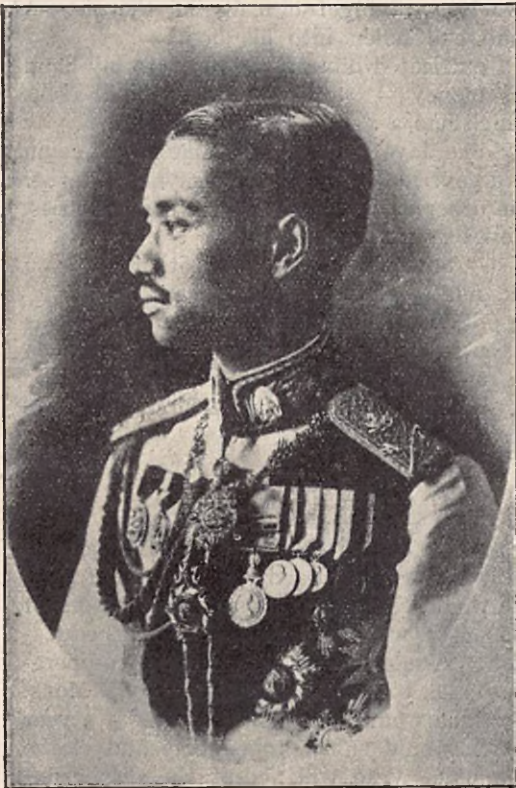
The upper part of Siam is mountainous, the lower flat. The climate is not extreme. The plains are healthy enjoying dry, fresh

air and cool nights; but in the mountain districts the atmosphere is humid and malarious, and very trying to Europeans. The flora resembles that of the neighbouring country of Burma. Mangroves, rattans and other palms flourish in the coast region, while the great fertile plains are covered with rich rice fields and plantations of coconut and areca palm. In the damp highlands great apple trees grow by the side of peaches, vines and raspberries. The teak tree, much valued for its hard timber, grows freely on the higher ground. In fact Siam is the largest teak-producing country in the world. Pine-apples, custard-apples bread-fruit and mango grow easily and extensively in this country. The area under rice cultivation has been enlarged to a great extent by irrigation.

With the exception of tin, wolfram, rubies, and sapphires the mineral products have not as yet reached any importance. There are deposits of gold, silver, iron, and coal but the richness and extent of these are not as yet fully gauged.

Trade in Siam.

The trade of Siam is ancient, dating back even to the beginning of the Christian era, when China and India were the recipients of the products of the country. Now, most of the trade is carried on by British or French ships travelling between the two ports of Singapore and Hongkong. The Railways are mostly state-owned. The line from Singapore, through Penang and Bangkok the capital of Siam, is an achievement of recent years. The developement of the railroad is still a matter for serious work. Also the roads, that run for any distance, and are, at the same time, good, are few and far between. Telegraph lines have received considerable developement and easily pass 5000 miles. The developement of roads and waterways depends upon an increase of prosperity, since the country has suffered



The present ruler of Siam.

greatly from climatic conditions and the lack of really good irrigation.

The Government.

Siam is an independent monarchy. The king is absolute and has the right of appointing his heir. The present dynasty was founded in 1782, by the then Prime Minister of the country, *Chao Phya Chabkri*, who overthrew *Phya Tak*, who made Bangkok the capital of Siam. To assist the king there is an Executive Council of Ministers consisting of eight royal princes, over twenty members, appointed by the king, and also a general adviser (usually of American nationality) in Foreign affairs. The king has an absolute power of veto. A number of English, French, Italians, Danes and Americans are employed in the various State departments. Siam has an army of over 50,000 men and a few small gun-boats. Military service is compulsory.

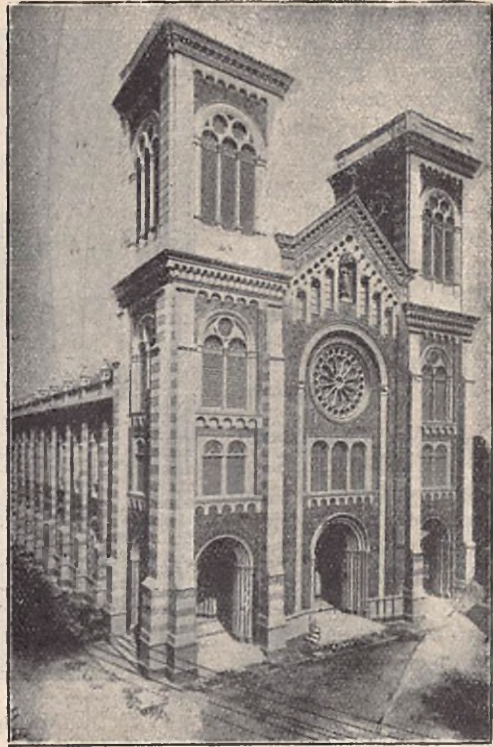
Education.

Formerly, the educational system was very poor. The Buddhist Monasteries carried on most of the elementary instruction and this applied only to boys, the women receiving no education at all. However, education has made progress of recent years and is now directed by the Minister of Public Instruction. There are over four hundred public schools and a University has been established.

The Inhabitants.

Siam has a fairly cosmopolitan population. There are the Chinese, (mostly engaged in trade and industry), Shans, Laos, Malays, Burmese and Cambodians: besides these there are some 20,000 Europeans. The population reaches, altogether, about 10,000,000 spread over a territory of 195,000 square miles.

The Siamese themselves resemble in a striking manner the Chinese. They are of medium stature, sturdily built: large face with the characteristic almond eyes of the chinaman: their lips protrude somewhat. In colour they are olive with a hint of redishness. Many of them blacken their teeth, by way of improving their personal appear-



The catholic cathedral of Bangkok.

ance. On the whole, they have a rather pleasing manner and are very courteous with strangers. They are moderate with regard to food but smoke incessantly.

The main religion is Buddhism. Every where one meets the "*pagodas*" and monasteries of that cult. The priests of Buddha are numerous and powerful. The people are much attached to the buddhistic doctrine, which among other things, prohibits the drinking of wine after midday, and, on certain days, attendance at games, use of scents, wearing of flowers,...

Catholicism in Siam.

In the whole of Siam there is but one *Vicariate Apostolic*, that of Bangkok. The *Pères des Missions Etrangères* have charge of this field of labour. Their work has had great success and their indefatigable labours, under the leadership of Monsignor Perros, have done much to prepare the way for the conversion of the Siamese to the Church of Christ. Other religious, who are at work

in Siam are, *The Brothers of St. Gabriel, the Sisters of St. Paul de Chartres, the Ursulines, the Carmelites, and the Salesians.*

The christians number about 30,000 and are concentrated in the districts near the capital.

The Salesian Mission.

The West and South of the country have been confided to the Salesian Congregation. These take in the province of *Ratburi*, west of Bangkok; and, towards the south, the provinces of *Surat, Nakhonsithamarat, Puket and Patani.* In all, five provinces with a population of two millions souls, scattered over 45,560 square miles. The christianised regions, that come under the care of the



Monsignor Perros.

the extension of His Kingdom on earth, to the temporal, spiritual, and eternal advantage of the inhabitants of Siam.

Sons of Don Bosco' are all in the province of *Ratburi* and are very close together. The christians number 6,000.

Some of our missionaries have already taken possession of *Banxang.* All of them are eager to get to work but, the main difficulty, viz, the language, has first to be mastered.

"Thy kingdom come."

The prayers of our Co-operators are earnestly asked for this new mission, that God would deign to bless the labours of the zealous missionaries and thus bring about



Siam — Market-day on the river Meklong.

Devotion to Mary, Help of Christians Co-operators and Old Boys.

In the year 1866 a member of the Italian Government called the Ven. John Bosco to Florence. The object of this summons was to confide to the Servant of God a delicate ecclesiastic-politic matter. The Ven. John Bosco, before allowing the minister to speak, gave him the following warning, "Remember, your Excellency that Don Bosco is, above all, a priest. Whether at the altar, in the confessional or among the boys, Don Bosco is a priest. So, too, among either the rich or poor, at Turin or at Florence, Don Bosco is a priest".

Thus did Don Bosco in a few words define his office and his sphere of action. Politics, as such, had no interest for him. His politics were all contained in the *Pater Noster*. He was exclusively a priest, another Christ. His object was that of Christ the salvation of souls. His chosen motto, *Da mihi animas cetera tolle*, synthesises his life's work and defines the limits of his ambitions.

This, then, was the fundamental idea of all Don Bosco's activity. Unless this is grasped, no adequate notion can be formed of his work. Without this concept the animating spirit of his work is lacking. The body is still there but it is dead and meaningless. The object of Don Bosco's efforts was the regeneration of society and he knew that this could be achieved only by the sane education of youth. Society at large was very sick. It was sunk in the last stages of moral degradation. Immorality, atheism, schism, heresy were rampant. The very fibres of society were being eaten away by the all prevalent moral leprosy. To cure the disease directly was out of the question. The only chance was that of a long and indirect cure and to this Don Bosco bent his efforts.

The body of society was diseased. The very cells and centres of life were rotten. These cells must at all costs be removed and new ones substituted—new cells full of life and energy. For the immoral and degenerate men society was to receive crowds

of pure and healthy souls. Young men educated on the firm basis of catholic truth, young men immune from vice, had to be sent among the masses and act as a healing unguent for the festering sores of humanity.

Thus, Don Bosco took the boys, trained them in the way of virtue and in the fight against sin, and, then, as soldiers of Christ sent them into the midst of society to do their bit in overthrowing the kingdom of Satan and in spreading the kingdom of Christ. The banner of Christ, so long trodden underfoot, had to be raised aloft and borne in triumph. This was the duty of these Old Boys of Don Bosco. Society soon felt the effect of this movement in its midst and the powers of darkness suffered a great setback, owing to the onset of these soldiers of Christ who had been trained in the school of Don Bosco.

The style and epoch of a building are known from its main lines. One can tell whether a church be of the lower or higher middle ages, of ancient or modern times, by the manner of its construction and by the material used. So is it with the educational fabric built by Don Bosco. It bears the marks of the days in which it was constructed.

The characteristic notes of the educational system of Ven. John Bosco are two. First and foremost devotion to the Mother of God, under the title *Help of Christians*, and, secondly, the use of the preventive system. Don Bosco did not invent the preventive system. He merely revived and popularised it. The world, in those days, was wholly intent on the superficial success of the repressive system. Its eventual inefficacy worried the educators but little. Besides, it was so much easier than the preventive. However, the time of the reaction was at hand and Don Bosco, sensing this, revived the preventive system. Today, the preventive system is almost universally practised. It exacts more work from the educator, but it also brings more lasting and consoling results. Don Bosco foresaw the modern

passion for liberty, and the resentment of anything like violent discipline, when he received the preventive system. His foresight goes far to explain the success of the Salesians in the education of youth.

However, *the* characteristic of the system of Don Bosco, *the* note which distinguishes it from all others, is a tender devotion to Mary, Help of Christians. This is the greatest of his teachings and, in turn, is the most trusty weapon in the fight against sin and error. The Old Boys knew this and went forth to do battle for the kingdom of God, strong in the love of her who has always been the Help of Christians. The whole life of Don Bosco was guided by her. His plans were formed by her. His path chosen by her. He thought with her mind, carried out her plans and was in short a most faithful servant of the Help of Christians. The life of the Servant of God began and ended with a vision of Mary, Help of Christians. His last great work, the construction of the Basilica of the Sacred Heart, at Rome, was a monument to his love for the Heart of God, but he did not think the work complete without an altar to Mary, Help of Christians.

Don Bosco is dead. His mortal remains repose at the Salesian College at Valsalice. They await the day when, having been declared *Blessed* by the Holy See, they will come home to the Basilica of Mary, Help of Christians. May that day come soon.

Don Bosco is dead! No, indeed, he lives in his works. His spirit, his aims are still the characteristics of the Salesians. The same harmony still reigns, the same means continue to bring the Salesians to a successful education of youth. Above all, the salient point of Don Bosco's system, devotion to Mary, Help of Christians, is, even today, *the* dominating note of all Salesian activity.

In the year 1905, at Rome, the celebrations for the 25th anniversary of the Sacred Heart Basilica were held. The Servant of God, Don Rua was present. At the Academy that was held to recall the glories of the past and predict the glories of the future, it happened that no-one spoke about Mary Help of Christians. At the conclusion, Don Rua rose to speak. With his usual gentleness, he reproved the various orators for omitting to speak on the Madonna of Don Bosco. He himself supplied the deficiency for, as he pointed out, the very soul of all

Salesian manifestations is devotion to the Help of Christians. That it was that which inspired the Ven. John Bosco. That it is that which must inspire his children. That it is that which will help all to a successful issue in this life and in the life to come. That it must be that, which will defend all in the day of battle and help them to carry off the victory from the malignant foe of mankind.

What then of the Co-operators? The Old Boys? What is affirmed of the Salesians must also be affirmed of them, namely, that their distinctive mark must be devotion to Mary, Help of Christians. Why? Because with the Salesians, they form but one family with a common father Don Bosco, and, as the characteristic of the father was this devotion, so must it be of all his children. When Don Bosco sent his first children out to fight the battle of life against the snares of the devil, the most powerful weapon he had to give was, precisely, the devotion to Mary, Help of Christians. Today, as yesterday, the battle is hard and long and the enemy today seems even stronger than of yore. The only means of combatting him successfully is by being very devout to the Help of Christians for she shall crush his head.

In what then does this devotion consist? It consists in keeping the heart free from worldly preoccupations and open to the love of the Mother of God. The heart of man was made for love and if it is not given a worthy object, then its pulsations will be spent upon some unworthy and immoral object. The true catholic loves all God's creatures in God. He loves some more particularly than others, but his love is always tempered by reason and religion. If the heart is given to Mary, the Mother of God, she will see that it devotes its aspirations to worthy objects and will contrive that the love of God shall guide and soothe him who has placed himself in her hands. For the love of Mary illumines the mind, sanctifies the soul, strengthens the will and is a bulwark against the onslaughts of the devil. Her love is the greatest treasure a man can have and it is his for the asking. With this love temporal success is assured and eternal salvation becomes easily attainable.

The life of the catholic must be a life of

faith. The just man liveth by faith for without faith it is impossible to please God. The catholic who lives according to the ideals and teachings of the Ven. John Bosco lives the life of faith that the Gospels demand. The ideal is not a very difficult one, it is most practicable, for the piety of Don Bosco was essentially practical. It consists in work. The translation of the ideal into terms of everyday usage becomes easy when we glance at Don Bosco's method. He spent his life working for others and this for love of Mary, Help of Christians. This then must be the path of his children. They must give their lives to help their fellow men to a better understanding of God's love for us, to a more perfect realisation of the real value of the human soul. Work, work, and then finally... heaven.

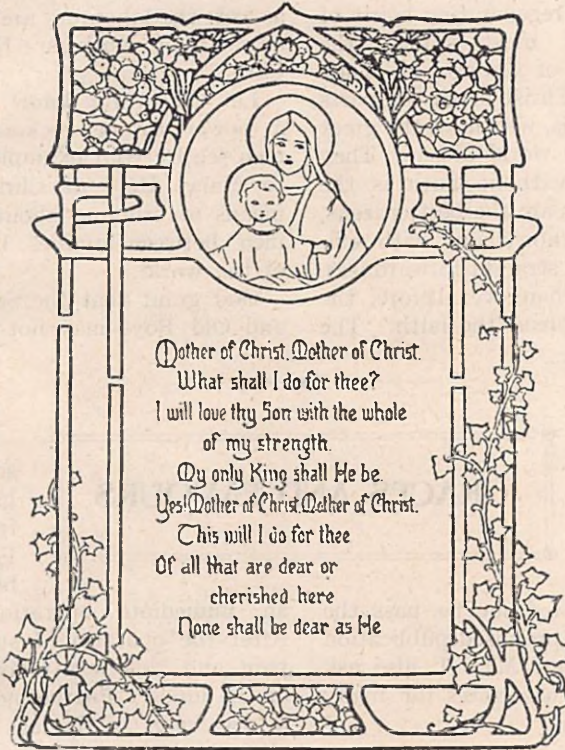
As we have said, the ideal is practical. Work for love of Mary, Help of Christians. The ordinary occupations of life must be gone through. Why should they remain useless for eternity? Why not make them a means of sanctification? To work is to pray. Since all have to work why should not that work be a prayer. No extraordinary effort is required. Just the raising of the mind to God. Why should not all our co-operators and Old Boys become zealators of the devotion to the Help of Christians? Is it difficult? By no means. How often do we have the chance of recommending intercession to some saint for the obtaining of some favour! Why not, then, recommend the novena to Mary, Help of Christians. Why could not all wear a medal of her, have her picture placed in a position of honour in their homes. They could easily, too, induce their friends to be devotees of Mary,

Help of Christians. They could easily spread this devotion by their example.

These few remarks show the practical and external side of the devotion. However there must be no sentimentality in this devotion. It must be virile, robust, and steady. The wearing of the medal, the exposition of the picture, the recitation of the novena would be but mockery were not

our lives in conformity with our practice. There must be no question of our placing small importance on the value of internal devotion. The roots of this devotion must be deep and not superficial. The devotion must express itself in good works. Today more than ever is this devotion necessary. The sanctity of the home, the integrity of morals, the beauty of virtue are all objects of the attacks of modernism. The only remedy is the old one—devotion to Mary, under the title of Help of Christians. Where that devotion exists, there reigns purity, chastity, sweetness.

Corruption can have no place where the Mother of God abides. The home where this devotion flourishes is a haven of rest, a sanctuary from the devil, an abode of love, of peace, of happiness. This devotion is so efficacious and yet so simple, that we cannot but urge all our Co-operators and Old Boys to revive it if they have neglected it, to take it up if they have not yet done so, to spread it abroad, that so the catholic peoples may discover in it just the weapon with which to combat the many attacks that are levelled against them from all sides. In this way they will be true co-operators and will be fulfilling their part of the Salesian work. It is in such things, small as they seem, that real cooperation consists. All Don Bosco's



foundations tend to one end. They are all complementary of each other. Their unifying spirit is devotion to the Help of Christians. If any one of the branches has not this spirit it is dead. It is still attached to the trunk but it lacks the sap of life. The two religious families of Don Bosco have a great apostolate, it is true, but the Co-operators and Old Boys have also a tremendous apostolate. They are the ones, who must carry into society the regenerating spirit of catholic truth. They must spread the devotion to the Help of Christians. They must be witnesses for Christ in all the parts of the world. They it is, who have the great task of convincing the world of sin. They must show that the catholic faith is the only one, that catholics are the best citizens, that catholicism is synonymous with efficiency, honesty, and straight-forwardness. In these days, more than ever before, the lay catholic has to spread the faith. The

laity, more than ever before, are summoned to fight the battle of truth, to bear witness to the truth, to extend the kingdom of God. Salesian Co-operators and Old Boys have a great advantage in the fight, by being already armed with the devotion to Mary, Help of Christians.

More co-operators are needed. More Old-Boys must take up their duties as devotees of this devotion. The work is endless and, as yet, the labourers are few. Multiply the number of workers. Help the cause of Christ.

Let the world know that catholics are a power to be reckoned with. Let all men see by your example that the devotion to Mary, Help of Christians is the best means of bringing about harmony between men, between families, between the nations of the world.

God grant that the Salesian Co-operators and Old Boys may not be found wanting.

I wish to return my most grateful thanks to Our Lady Help of Christians, to St. Jude, Pius X and to Sister Mary Celine for having assisted me to pass the degree examinations. I promised publication in the *Salesian Bulletin*. May I also ask for the prayers of the associates for many very special intentions.

GRACES AND FAVOURS

(*England*). — I enclose a thank-offering and please publish in the *Bulletin* my most grateful thanks to Our Lady Help of Christians and Our Lady of the Sacred Heart for a great favour received. I may add that the granting of this favour has given me new hope and I am now praying to Our Lady for an even greater favour—something which before seemed quite hopeless.

R. M. N.

BOMBAY (*India*). — Kindly publish my thanks to Our Lady Help of Christians for the recovery of my uncle from a severe illness. I invoked her aid through the intercession of Ven. Don Bosco and gladly bear witness to the efficacy of his intercession.

E. LOBO.

(*Ireland*). — For some years past I had been suffering from gall-stones. In February the disease became so acute that

an immediate operation was necessary. After the operation I suffered considerable pain and this was followed by congestion of the lungs. Furthermore there developed a "twiching" of the legs which rendered me almost helpless. These symptoms continued for some time varying in intensity but never left me altogether. One night the pains in the lungs and bladder became agonizing. I could not help myself, as my legs were useless owing to the paralysis that seized them. I was forced to cry out in my agony. I appealed to Our Lady, Help of Christians but without success. Then I thought of Don Bosco and, since I have been a Salesian promoter for many years, I earnestly sought his intercession with the Help of Christians. I obtained instant relief. I did not recover fully, but never was I as bad, as on that memorable night. I am a retired medical man and, owing to my profession, am somewhat sceptical, for, in the course of my duties, I have seen so called "miraculous" cures, which were due to

natural causes. Nevertheless I firmly believe that Don Bosco heard my cry for help and brought me relief.

A retired doctor.

COCHIN (India). — I am sending an offering of five shillings in thanksgiving for favours received through the intercession of Ven. John Bosco. I also hope to obtain further graces so I ask the prayers of the associates.

K. L. EMANUAL.

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:

November 21st	Presentation of the B.V.M.
November 22nd	St. Cecilia.
December 8th	The Immaculate Conception.
January 1st	The Circumcision.
January 2nd	Holy Name of Jesus.
January 6th	Epiphany.
January 13th	Holy Family.
January 16th	Chair of St. Peter at Rome.

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.

A THOUGHT FOR DECEMBER.

Mary Immaculate.

*Fair, fair as the clear stars above,
Sweet, sweet as the heart of a rose
Is Mary, the bright spotless dove,
And her heart, where all graces repose.
Oh, who amongst angels or men
Can fathom or measure her worth!
She who hath journeyed through pain,
The lowliest and greatest on earth.
Immaculate, spotless and pure,
Throned high by the side of her Son;
And that bliss will for ages endure.
Yet be ever and always begun.
Sweet Maiden and Mother, we pray,
We who are sinful and vile.
As we toil on this wearisome way,
That our souls may be cheered by thy smile;
That our hearts may be gladdened to think
Of our holy and beautiful Queen,
When we stand upon Death's lonely brink.
Oh, then, let thy Mother love beam.*

From the valley of death.

It is a remarkable phenomenon that, on the approach of the beatification or canonisation of any Saint, heaven intervenes in a special manner to hasten the progress of the cause, to break down the last obstacles and to show clearly its will by means of miracles. In fact, as far as the Ven. John Bosco is concerned, it is strange that for some months past his intercession has obtained many remarkable favours from heaven. We have only to take our choice. However we decided for following, first of all, because it took place in the Eternal City itself and, secondly, because it shows very plainly the manifest intervention of the Servant of God. May the reading of these few pages induce our readers to knock at the same door and ask for graces and favours that they need and which, perhaps, heaven has long denied them.

* * *

The miraculous fact took place at the Convent of the Augustinian Nuns at *Santa Maria in Sulci*, Rome.

A nun of that convent, Sister Mary Josephine had been a victim to excruciating pains in the stomach, for the past nine years. The malady advanced to such a state that on the 26th of last April she had to take to her bed.

On the 1st of May the doctor in charge of the case prescribed an anodyne. However, this remedy had quickly to be renounced owing to the inability of the sufferer's being able to retain anything. Accordingly on the 4th of May the doctor asked for a consultation.

Meanwhile on the 3rd of May the sick nun had begun a novena to the Ven. John Bosco, whom she had come to know and appreciate from the *Salesian Bulletin*. On the following day she made her confession with more than ordinary care, as if she were making it for the last time. Her confessor, a Salesian priest, perceiving her intention pinned a picture of Don Bosco to her gimp

and promised to bring her a relic of him on his next visit.

On the 5th of May the doctor, who had been summoned for the consultation, diagnosed an ulcer at the pylorus. "An operation", said he, "is imperative but the extreme weakness of the patient renders it inadvisable".

Besides the nun absolutely refused to consent to an operation. She said she would prefer to die.

On May 11th, the last day of the novena her state became worse. High fever, spitting of blood, painful contraction of the abdomen and continuous retching, all contributed to bring the sufferer to the last extremity.

On the evening of this day her confessor brought her the promised relic and immediately a second novena was begun.

On the following day, the doctors, seeing that the patient was unable to nourish herself, decided upon artificial feeding, but this had soon to be abandoned for it only served to increase her suffering.

Moved at the sight of such suffering the Mother Prioress besought Sister Mary to swallow a few drops of Lourdes water and invoke the help of Mary Immaculate. However she refused saying, "If I am cured I would not know whether to attribute it to Our Lady or to her servant".

About this time the relatives of the sick nun arrived in Rome. They had been summoned when the disease become chronic, so as to be at hand should the worst happen. By permission of the Cardinal Vicar they were allowed to enter the cloister to visit their relative. The parents had sorrowfully to attest the pitiable condition of their child. They departed after having given her the last good-bye. The doctor in charge, who met them in the corridor, left them no room for hope.

On May 15th the first day of the Novena preparatory for the feast of Our Lady, Help of Christians, Sister Mary had a dream. She told it to none but the Mother Prioress and her own confessor. "I saw", so she said.

"Don Bosco accompanied by two children. He came near my bed and, in a low voice so as not to be overheard by the two children, said, 'I am Don Bosco and I have come to grant you the grace you are asking. Keep up your confidence and bear your sufferings patiently for some days and next Sunday I will cure you'".

None of the persons concerned placed any great importance on this revelation. Nevertheless when, on the Wednesday, May 16th, it was suggested that she should receive the last sacraments, Sister Mary asked that it should be postponed until the Sunday. In the meantime, the Mother Prioress had a triduum begun in honour of Mary, Help of Christians, that so the grace which they had begun to despair of might be granted.

On Friday 18th, the nun had another dream which caused her much anxiety for many hours. For fear of being thought a visionary, she revealed this dream only to her confessor.

"Don Bosco has appeared to me once more. He held, folded over his arm, my habit which I used on great solemnities. He placed it on my bed and said, "Still one more day of suffering and you shall have your cure. On Sunday you will ask your confessor to give you this command, "By the intercession of Don Bosco arise, you are cured".

Her confessor enjoined her not to place too much trust in this dream and added, "Hold yourself ever ready to do the will of God. If next Sunday you are cured I will give you a life of Don Bosco".

On the Sunday, the last day of the triduum and of the novena there were no signs of improvement. Sister Mary continued to be in a very grave condition, exhausted as she was by the constant fever and spitting of blood.

When the confessor was advised of her condition he entered her room to propose that she should prepare for the last sacraments. It was at this moment that the miraculous fact took place. We leave the nun to describe the event in her own words.

"At half-past five on Sunday, the 30th

of May, my confessor entered my room to ask news of my condition. 'No change' I said 'I have just finished the second novena and still there is no signs of improvement. In fact last night I spat more blood than ever before' The priest then said to me, 'Then why not invoke the aid of Don Bosco and try and get up'.

— 'But, Father, I haven't the strength'

— 'If, nevertheless, I say to you: In the name of holy obedience and through the merits of Don Bosco, get up. At this moment I felt a shiver pass over all my body. My legs, which had been unable to more, recovered their strength: the pains in my stomach ceased and in an instant I felt myself called back from death to life.

My confessor called the Mother Prioress, who came in great haste, with some other Sisters. "Sister Mary is cured", said he, "tell her to get up".

Stupified, my Sisters looked at one another unable to articulate a single word. Finally one of the infirmarians said—


— "Would it not be a little rash or at least imprudent to make her get up".

— "Where is your faith, your obedience?", asked my confessor.

Immediately I got up, dressed myself without any assistance and left my room. I was able to move about as if I had never been ill. The whole community, advised of the miracle, surrounded me, hardly able to believe the evidence of their senses. I took some milk and biscuits without the least effort.

On the following day, May 21st, the doctors, when they saw me in such a state of perfect health, could scarcely believe their eyes. They left their patient after congratulating me on my unexpected cure. From Sunday May 20th till today May 30th I have been able to eat any kind of food without the least pain.

Everything which I have have written is the plain truth. I am obliged to proclaim it to the glory of the Ven. John Bosco, my great advocate, towards whom my gratitude shall only be surpassed by my zeal in propagating devotion to him".



O B I T U A R Y

Our Co-operators and Readers are asked to pray for the eternal repose of the souls of the following Salesian Brethren and Co-operators who have died recently.

Very Rev. Dean Carew, *Greymouth* (N. Zealand).

Rev. James Howard, *Tipperarary* (Ireland).

Rev. D. L. Murray, *Minnesota* (U. S. A.).

William Corcoran, *Sligo* (Ireland).

Edward O'Brien, *Cork* (Ireland).

Miss. M. Meyer, *Turin* (Italy).

Thomas Kilmartin *Co. Dublin* (Ireland).

Annie » » »

Catherine » » »

John » » »

James » » »

Mary » » »

Ellen » » »

Jane » » »

Elizabeth » » »

Willie » » »

Tom » » »

John Alban » » »

William Rogers » » »

Catherine » » »

Willie » » »

Sarah Ann » » »

Annie » » »

John Quirk » » »

Annie » » »

Hugh O'Neill » » »

Joseph » » »

Paul Lynch » » »

Thomas Ryan » » »

Tom » » »

John » » »



PRAYER.

Absolve, we beseech Thee, O Lord, the souls of these Thy servants; that being dead to the world, they may live to Thee; and whatever sins they have committed in this life, through human frailty, do Thou, in Thy merciful goodness, forgive: through Jesus Christ, our Lord. Amen.

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Obituary. — 32, 63, 94, 128, 156, 194.

Charitable Association of the Sacred Heart of Jesus

OFFERING OF ONE SHILLING

N.	NAME AND SURNAME	ADDRESS	Amount		
			L.	S.	D.
1					
2					
3					
4					
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19					
20					
21					
22					
23					
24					
		TOTAL			

Name, Surname and address of the Collector (*)

.....

(*) All those who send us a list of at least twelve names together with the corresponding subscriptions acquire the right of participating in the fruits of the six daily Masses, in the same manner as each of the contributors, which right is repeated for every additional dozen of names and relative offering.

The Association of the Sacred Heart

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 Venerable 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 Don Bosco's venerable name is associated with the two last mentioned Altars, for on them he offered the Holy Sacrifice during his last stay in Rome.

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 Austria, in Switzerland, in America, in Asia, in Africa—in a word, wherever they are established or may be called by Divine Providence.

4. Participation in the 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, in Turin and England. 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.



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S. W. 11.

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Pension. — The pension is £40 per annum. Entrance fee £2. Repairs of clothes, linen and boots, extra. Medicines and medical fees, extra. Music (Piano), £2.

Prospectus with further details to be had on application to: Very Rev. P. J. O'GRADY, S.C., Rector.

MELBOURNE SALESIAN COLLEGE

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The college is most healthily situated in Victoria, in what was the former stately home of the illustrious Clarke family.

Further particulars on application to the Rector.

SALESIAN INSTITUTE

Registered by the Board of Regent of the University of the State of New York.

148 Main Street, New Rochelle, N. Y. (Telephone 248).

The aim of the Salesian Institute is to impart a sound Catholic education according to the Preventive System of the Venerable Don Bosco, which combines the advantages of home influence with those of school life.

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The Salesian Institute has two departments: 1) The High School Department. - 2) The Grammar School Department consisting of the last two years of the Grammar School, admission to which requires that the candidate have satisfactorily completed the second term of the Sixth Grade of the Standard Grammar School.

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The fee for board and tuition is \$25.00 per month paid in advance.

For further particulars and admission, write to the Rector.

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