

Salesian Bulletin



THE APOSTOLIC CIRCLES OF MARY, HELP OF CHRISTIANS

1. The Apostolic Circles of Mary Help of Christians, are groups of Salesian Co-operators (each group consisting of twelve members representing the twelve Apostoles) who band themselves together for the object of helping a Missionary Vocation.

2. The Apostolic Circles are under the special protection of Mary, Help of Christians, who revealed to St. John Bosco that there is no work so dear to Her maternal heart and so urgent in the Church to-day as that of saving vocations.

3. Each Circle undertakes to raise the sum of £ 120 during the period of four years, each member collecting or subscribing yearly £ 2.10s. The subscriptions should be handed to the Chief Collector of the Circle, or, if found more convenient, sent direct to the Rector of the Missionary College where the boy is being trained. Whenever a new Circle is formed, a candidate is immediately accepted.

4. The members of the Circle are urged to promote devotion to Mary, Help of Christians, to make known as far as they can the apostolic work of saving vocations, to pray often for the increase of religious vocations and particularly for the perseverance of the candidate who has been adopted by them. It is suggested that they should add to their daily prayers the ejaculation: *Mary, Help of Christians, pray for us, or, Queen of Apostles, pray for us*, both enriched with an Indulgence of 300 days.

5. SPIRITUAL ADVANTAGES.

a) The members of the Apostolic Circles are inscribed on the roll of the Salesian Co-operators, and enjoy their privileges.

b) They are enrolled in the Association of the Sacred Heart (Rome), which entitles them to a share in six daily Masses in perpetuity.

c) They have a share in a Mass said every Tuesday in honour of St. John Bosco, and a Mass said every 24th of the month at Blaisdon, Shrigley, Cowley, and Pallaskenry, where special devotions are held in honour of Mary, Help of Christians.

Petitions can be sent to the above mentioned Houses for the monthly Novena in honour of Mary, Help of Christians commencing on the 16th, when special prayers are said for benefactors every Tuesday

In 1932, His Holiness Pius XI sent a special Blessing for the Apostolic Circles, written with his own hand, "*Perlibenter in Domino*". - "*With all my heart*".
To join an Apostolic Circle one should communicate with:

THE RECTOR,

SALESIAN MISSIONARY COLLEGE

SHRIGLEY PARK NR. MACCLESFIELD.

or with:

THE RECTOR,

COPSEWOOD COLLEGE, PALLASKENRY, Co. LIMERICK.

ORGAN OF THE
ASSOCIATION
OF SALESIAN
CO-OPERATORS

SALESIAN BULLETIN

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APRIL 1936

SUMMARY: *Exaltatus est.* - A Festive Oratory in Tokio, and "A Saint on the streets". - Don Bosco on punishments. - The Church of St. John Bosco. - Notes and Comments. - Nam fa Chinese Pagoda of the eighth century. - Don Bosco in the Seminary in 1836. - Graces and Favours received. - Obituary.



Cardinals Pacelli and Salotti

EXALTATUS EST

On January 31st. St. Peter's was the scene of a great gathering. Compared with that of Easter Sunday 1934 the ceremony was to be exceedingly simple, but after all it was to be the completion of the 1934 ceremony. The crowds that were there to witness the proceedings were composed mostly of children. It was a gathering such as the one whom they had foregathered to honour, would have delighted in.

Although but the last day of January, Rome showed forth all the glory of a spring morning.

Half past eleven, and Cardinal Pacelli entered the Basilica of St. Peters with all the simplicity characteristic of him. The buzz of conversation died away and the massed choirs of several Salesian schools sang *Salve decus Italarum* followed by the acclamations to the Sovereign Pontiff.

At a sign from the master of ceremonies



View showing St Peter, Pius IX and Don Bosco.

the veil covering the statue was pulled up. The thousands upon thousands of children burst into cheering and clapping, and the smiling statue of Don Bosco with the two boys sheltered under his arm pointed out to all present the tomb of Peter and the way of salvation.

Don Bosco! Don Bosco! shouted some one and the cry was taken up and St. Peter's was filled with the cry coming from lusty young lungs, Don Bosco! Don Bosco!

In 1887 Don Bosco made his last visit to Rome. He wanted nothing else than to see the Holy Father for the last time and to receive his blessing; thus he wished to end a lifetime of devotion to the Holy see. At the beginning of 1887 he was invited to write an article for a special commemorative publication in honour of the sacerdotal jubilee of the then Pontiff, Leo XIII.

Don Bosco being then at the end of his strength had to protest his inability owing to weakness, to write an article and wrote: "All that I can do is to profess, as I do with all my heart, that all the expressions of faith, respect, love and veneration which St. Francis of Sales had for the Holy Father I too profess them and have always done so. I repeat with joy all the glorious titles that he collected from the Fathers and councils of the Church and which as with a regal crown he adorned the head of the Supreme Pontiff.

He hailed the Holy Father as, Abel in his primacy, Abraham in his Patriarchate, in his priesthood Melchisedeck, in his dignity Aaron. Moses in his authority, Samuel in his power of judging, in his supreme power Peter, supreme pastor over all the pastors of the flock of Christ, and more than forty other titles not less glorious and appropriate.

It is my express desire that the members of the lowly congregation of St. Francis de Sales, never depart from these manifestations of faith towards the Holy See, of our great Patron St. Francis de Sales. That they receive promptly, with the greatest respect and with submission of mind and heart not only the decisions of the Holy Father with regard to dogma and discipline, but also that in matters which are open to discussion they accept his opinion as a private doctor, before that of any other theologian or doctor in the world.

And I would wish that this be done not only by the Salesians and their pupils and co-operators, but by all the faithful, especially the



THE STATUE GROUP



The sculptor Canonica putting the finishing touches.

the clergy, because apart from the duty that all christians have to venerate the Vicar of Jesus Christ, the greatest respect and deference is due to the Holy Father because he has been chosen from amongst the most learned and prudent men of the Church, and because in governing the Church he has the very special assistance of the Holy Spirit”.

Received in private audience when he arrived in Rome, Leo XIII would not let him kneel down, but pulling up a chair beside himself made Don Bosco sit in it. They talked long about many things they had at heart and Don Bosco told the Holy Father that it was his last visit and that he was quite happy as now he could say: *Nunc dimittis servum tuum in*

pace quia viderunt oculi mei salutare tuum: LUMEN ad revelationem gentium et GLORIAM plebis tuae Israel.

It was indeed his last visit. Six months later he was dying, worn out from the labours of 72 years of life. To Cardinal Alimonda who visited him in his last days, and who to comfort him recalled to him the labours of his lifetime, he replied "I have done what I could, God's holy will be done. There have been difficult times Your Eminence, difficult times... but the authority of the Pope!... the authority of the Pope!... I have told Mgr. Cagliero here to tell the Holy Father, that the Salesians are for the defence of the Holy Father's authority, wherever they work, wherever they may be."

Today Don Bosco stands above the chair of St. Peter, and with his right hand points to St. Peter's tomb. To all who come to St. Peter's and pause to look up at his statue he motions to them to gaze on the spot where St. Peter, head of the Church and ever living in his successors confessed his faith and laid down his life for his sheep like the good Shepherd of whom he had heard his Master speak on the shores of Galilee.

He reminds them that they are in the centre of christendom and that only by following the head of the Church are they sure of the true road to Salvation.

Between Don Bosco's statue and the chair of St. Peter is a picture of Pius IX. occupying that position, for length of time as Supreme Pontiff he comes next to St. Peter. Those who know Don Bosco's life will remember the great intimacy that existed between him and Pius IX.

It is surely no mere coincidence but the ordering of Divine Providence that Don Bosco's statue stands where it does, crowning his life's devotion to the Holy Father by placing him immovable by the chair of St. Peter.

Offerings may be sent to: **The Very Rev. Superior General**
ITALY **Oratorio Salesiano - Via Cottolengo, 32** **TORINO**

Will all those who have to correspond with the *English Salesian Bulletin* in Italy please note that the correct postage for all ordinary letters is:
 From England 2½d. and Colonies 3d. — From the Irish Free State 3d.

From the U. S. A. 5c.

A FESTIVE ORATORY IN TOKIO, AND "A SAINT ON THE STREETS"

There is a district in Tokyo with a beautiful name and an evil-smelling industry. The name is *Mikewajima* — Island of the three rivers — and the industry the manufacturing of chemical manure. The district embraces a wide area and has a population of 450,000. Just near one of the factories, getting the full benefit of the chemical manure is the missionaries' house and the parish church.

Of the 450,000 inhabitants there are only 280 Catholics, and although conversions in Japan are comparatively rare and made with difficulty, there are sound hopes for the future; the chief source of these hopes is the flourishing Festive Oratory which shares with the church and residence the proximity of the factory.

Every afternoon the gates of the Oratory playground are wide open and an average of 300 Japanese children run, shout, dance and shriek to their hearts content. After school hours they come and on Sundays they spend the best part of their day there. There are rooms where they can read books and do their home-work in peace and quiet; and those who know Japan with its narrow roomed houses, and its families where there are generally a regiment of brothers and sisters, will appreciate what a godsend this opportunity is to the children.

* * *

On Sunday afternoons instead of 300 there are generally about 600 playing in the oratory playground. All sorts of games are in progress and here and there there are Salesian clerics and lay-brothers in the midst of the games, taking part and controlling. After a time the bell rings out and all stops; they all troop into the church which for the occasion becomes a hall and a talk is given. Sometimes it is a story from the old or new Testament or from their own folklore, and whenever possible there are large pictures to illustrate the story. Whenever possible the little meeting closes with the distribution of some sweets, and a mark is entered in the register for all those present. In the evening there is generally a

cinema show and there is always a packed hall.

On certain big feasts, Christmas time for example, a bazaar is held.

The pupils of the upper class schools run by the Sisters of Saint Paul of Chartres and the Sisters of the Sacred Heart, provide all sorts of gifts, articles of clothing, books, toys, eatables etc., and with the proceeds, as many as fifteen hundred children of this poor working quarter are feasted and entertained.

There are regular classes in catechism and periodically there are catechetical competitions presided over by the Archbishop of Tokyo.

* * *

Not unnaturally it will be supposed that there are many conversions in consequence of all this. To which it must be replied that there are not. The missionaries do not baptise their young charges even though they know the catechism perfectly; they always ask the parents' permission; and even sometimes when they know that it would be granted they do not ask for it if there is not some hope that the boy when he leaves school, will be able to practise the Catholic Religion. Then it is all so much time wasted, all this running, jumping and playing of the missionary in the dust and the heat?

No! firstly a definite contact is established with these young people which will remain with them when they leave school. They will be drawn back to where they were so happy as children and the barriers between the Japanese and the Catholic Religion will thus be broken down. The knowledge which they gained from the catechism will stand them in good stead when they encounter difficulties in later life and lead them to seek solutions at the right source. They are the parents of tomorrow and there is every reason to hope that they and their future families will very much more easily be converted than the present older generation of Japanese. Even as it is, through the children the missionary gets in touch with the parents and thus whole families have come

into the church. Conversions there have been, but, humanly speaking, not in proportion to the labour expended.

* * *

Three years ago the playground of the Festive Oratory stood empty. The Catholics of the district numbered 150 and the total number of baptisms for the year numbered 12. The statistics of July 1935 show: 270 Catholics, 41 baptisms, 115 Easter communions, 7900 Communions of devotion, 130 members in the Catholic Action Group, a flourishing association of catholic parents, and a strong representation in the great association Shemaik-

more than 2000 children. He worked in silence and in hope but his death showed how much he had accomplished. He was called by the people and especially the young ones "The Saint of the Streets". For two days his body was exposed in the hall where he had so often spoken and organised entertainments. A great concourse came to pass by his remains and the grief manifested showed, which very few had realised, how great a hold he had obtained on catholics and pagans alike. On the day of the funeral, through an unprecedented favour, the children of the oratory were allowed to be absent from school to attend the funeral service.

He won these hearts by his goodness and



Christmas 1935 at the festive oratory.

wai — Union of young Girls. When one considers the great difficulties of the apostolate in Japan, and the slow progress of the catholic religion, one can appreciate what this advance means.

Who was responsible for it? He died last June, a heavy loss to the Salesian work in Japan. Ordained priest in 1922, he was one of the first Salesian missionary expedition to Japan in 1925. He began the Oratory and Native Seminary at Nakatsu and in 1933 started the Salesian work in Tokyo. He threw himself wholeheartedly into the work, seeking to spread a great love for the Eucharist, Our Lady and the Holy Father around him. It was an inspiring sight, testify his fellow missionaries to see him in the midst of his boys. His joy knew no bounds when he was able to gather together, the last Christmas of his life,

kindness, by his patience and zeal in surmounting all difficulties, but there was a price which he paid and that was suffering. Nights of sleeplessness, treatment in hospitals, oft recurring pain and finally the sacrifice of life in its full vigour; all supported with calmness and joy and offered for his dear children.

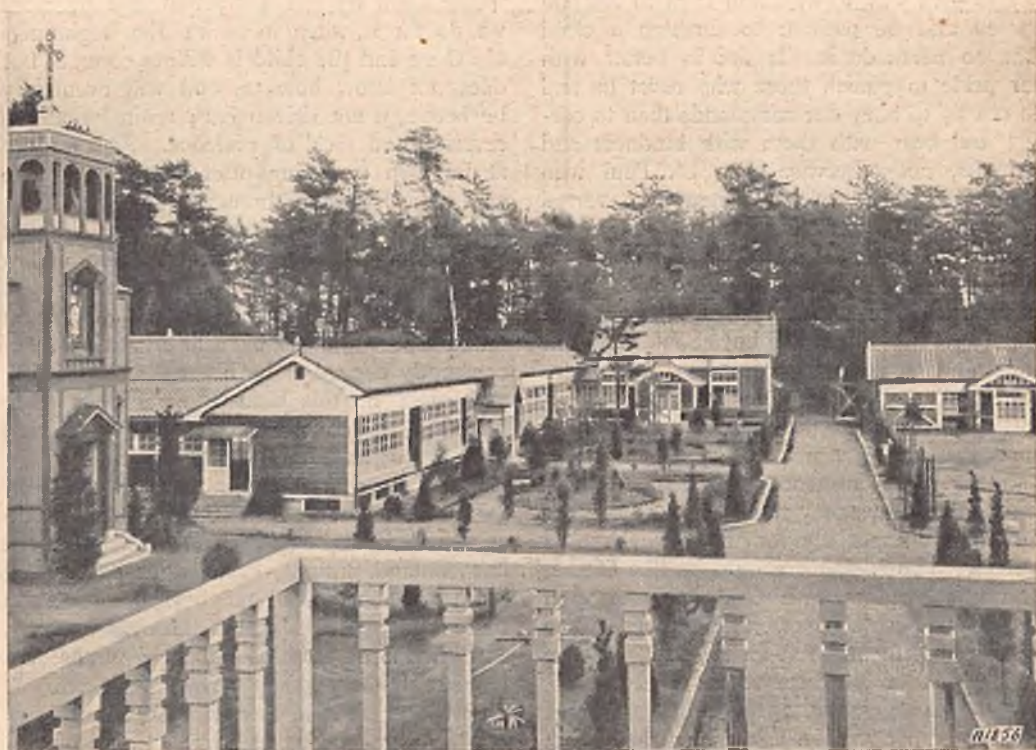
On a piece of paper was found the programme he had mapped out for himself, before he set out for the missions. "My new life shall be a continual sacrifice offered to Jesus for the salvation of souls. Let all sorts of trials and sufferings come to me O Lord, provided that by your help I may thus be of use to the mission".

Such was the short life on the missions of Father Peter Piacenza.

May God rest his soul and send many many more of the same calibre to take his place.



The last photograph taken of Fr. Piacenza



A view of the new Salesian Hospice at Myazaki.

DON BOSCO ON PUNISHMENTS

In 1883 Don Bosco was asked for some advice, with regard to punishments and among other things he wrote.

Generally speaking there are two systems, the preventive system and the repressive system. The preventive system consists in so disposing the minds and hearts of our children that they are led to surrender themselves and obey us without any external violence. With this system coercive measures are never to be adopted, but only those of persuasion and charity. If we wish it to be recognised that we have nothing in view but the good of our children we must never forget that we represent the parents of our pupils. Therefore we must have the love of a mother for her child, and consequently never anything in the nature of repression or punishment in which there is no reason and no justice. To this end I give you some general rules.

1st. Only punish after every other possible means has been exhausted.

How often in my long experience have I witnessed how true this is. It is much easier to give way to irritation than to restrain oneself and be patient: to threaten a child than to persuade it. It fits in better with our pride to punish those who resist us and do not fly to obey our commands than to correct and bear with them with kindness and firmness, not otherwise than St. Paul who wept and prayed over his newly converted christians when they did not respond to his efforts and zeal. Therefore no shouting in public at a boy, unless it should be absolutely necessary to prevent scandal or to repair that already given. Instead the boy should be taken aside and spoken to privately "in camera charitatis" — In a confidential chat.

If it is seen that there is no improvement the boy should be approached by some superior who has some influence over him. Finally we should always pray much to our Lord for our charges especially for those we have to correct. The educator should be like Moses, always interceding with God justly angered against His people Israel. It is my experience that a punishment given on the spot, without having first of all recourse to other means, rarely does any good. St. Gregory says that an entry can never be *forced* into the heart; which is like an impregnable fortress, and can only be made to surrender by love and kind-

ness. We must be firm in doing good and preventing evil, yes, but always prudent and kind.

Persevere in this and you will find that God will make you master even of those who are not easily led. I know it is hard — it is perfection, which is not found so very often in teachers and educators, especially in those who are on the young side. Too often punishment is simply a material act which does no good whatever. Those who make slips are treated just the same as hardened offenders and thus discontent spreads even among the better ones.

I myself have often come across boys who were so stubborn and so impervious to every attempt to win them over to the right way, that at length it seemed that severe measures were the only thing left, and yet they were made to give in solely by charity. Sometimes it seems as no difference is made in the child by our correction and by what we do for it, when in reality the beginnings are there and the child is willing enough, but does not know how to, and will eventually be better, if not driven back again by undue severity and lack of patience. Are we not at fault in expecting oftentimes a complete and radical change there and then?

A fault is often committed more through lightheadedness than through malice and a rigorous punishment will make the boy feel that he has been treated unjustly. Or again faults are committed by a boy because he is constantly nagged at by his teacher. Dealing with cases of this kind I have been often forced to the conclusion that there was very little if any fault on the boy's part.

The failing to obtain obedience and submission from our pupils is very often due to ourselves. Those who with all the rigour of the law demand prompt, exact, unhesitating and blind obedience from the boys are generally those who pay least heed to those above them, and pardoning nothing in their pupils, are remarkably easy going with themselves. If we wish to be able to command let us learn how to obey, and let us strive to make ourselves loved rather than feared.

When by force of circumstances we have

to use repression, since sometimes boys are found so lazy that severity is the only way of waking them up, we must use it without showing any sign of passion. This brings me to the second point which I should wish to underline.

In correcting always try to seize the right moment.

Everything has its proper time says the Holy Spirit, hence when one is put in the very unhappy necessity of having to use such means, great prudence is necessary in order to seize the best time if the act of repression is really to do good. Sickness of the soul must be treated with no less care than that of the body. Nothing is worse than to treat an illness with the wrong remedy or give the right remedy at the wrong moment. A clever doctor makes sure that his patient is able to bear the remedy, and to this end he waits till the proper moment arrives. Which is the right moment only experience perfected by kind heartedness will teach us.

Therefore, firstly, never let it be seen that you act through anger or caprice; above all wait till you have complete control over yourself; otherwise you will lose your authority and the punishment does not do a scrap of good. Keep in mind that famous saying of Socrates to one of his slaves who did something amiss "If I were not angry, I would knock you down":

Children are exceedingly observant and can easily tell whether it is zeal to do good or anger that has aroused us. And seeing that we are carried away with passion, is quite sufficient to make the punishment useless for good. However small they may be, they realise that the punishment is not directed by reason.

Secondly; Never punish a boy immediately after he has committed the fault. Oftentimes being still the victim of his caprice or anger he does not realise what he has done, and often the punishment only serves to drive him to further faults or acts of rebellion. Give him time to reflect, to enter into himself; and realising what he has done, he will see that it is only just that he should be punished and thus he will be in a state to profit from it.

I have often reflected on how Our Lord dealt with St. Paul when he was as yet unconverted and "breathing out threatenings and slaughter against the disciples of the Lord", and it seems to me that we have here a sublime example of how to act, when we encounter those who will not submit. Our Lord did



The statue group ready for hoisting into position.

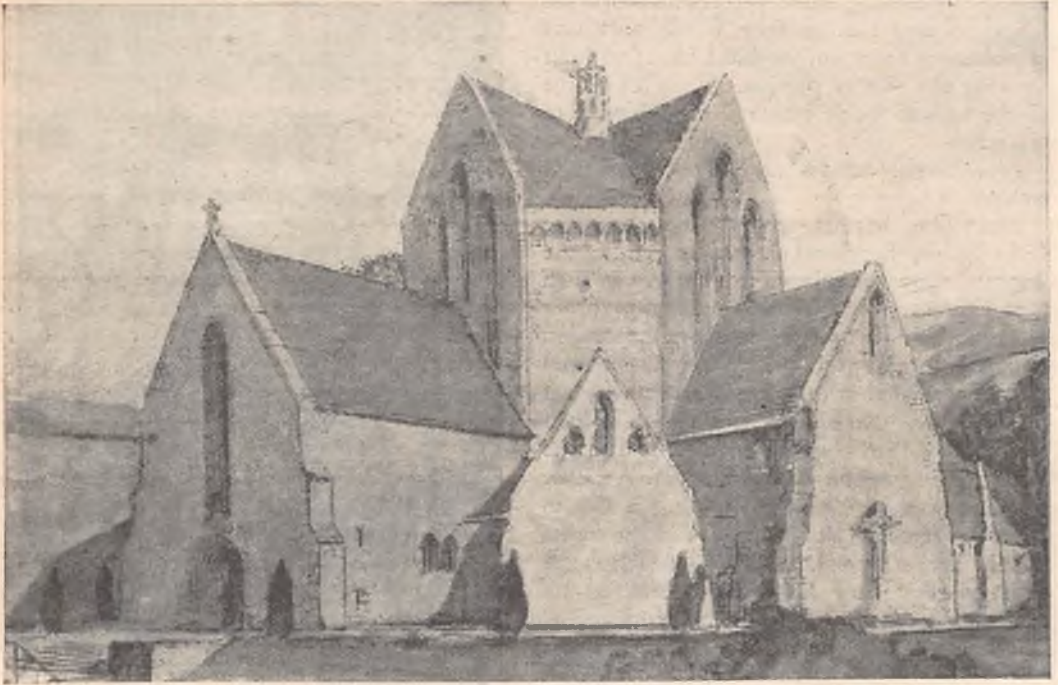
not strike him immediately, but only after a long journey, after he had had time to reflect on his mission: far away from all those who could have encouraged him to continue in his persecution of the christians.

There, right before Damascus He manifested Himself in his might and power, and with strength mixed with clemency he opened his eyes that he might see his error. It was at that moment that Saul was changed, and that from being a persecutor he became an apostle and vessel of election.

Imitate this divine example; with patience illumined by faith and persevering charity await in the name of God the *opportune moment* to correct

To be continued.

SALE OF WORK IN AID OF SALESIAN
MISSIONS - APRIL 16th, 17th, 18th.
IN THE CATHOLIC COMMERCIAL
CLUB
O'CONNELL STREET DUBLIN
ORGANISED BY SALESIAN
COOPERATORS.



The Church of St. John Bosco.

On Trinity Sunday June 16 th. of last year his lordship Bishop Moriarty laid the foundation of the church of St. John Bosco at the Salesian Missionary College, Shrigley Park. Since that time silence has reigned over the site. The foundations which were then complete are still waiting patiently for the church to be set on top of them.

They are to wait no longer. With the Spring the College drive will once more be called upon to bear the weight of heavily burdened lorries bringing the necessaries to the small army of builders who, it is hoped, will be employed there.

From the accompanying photographs it will be seen that this house of God dedicated to Don Bosco, is to be a thing of beauty, as every church should be. But more than materially beautiful it will be a great centre spiritually — the chief centre of devotion to St. John Bosco for Great Britain and Ireland.

The help of all those who know and love Don Bosco is needed.

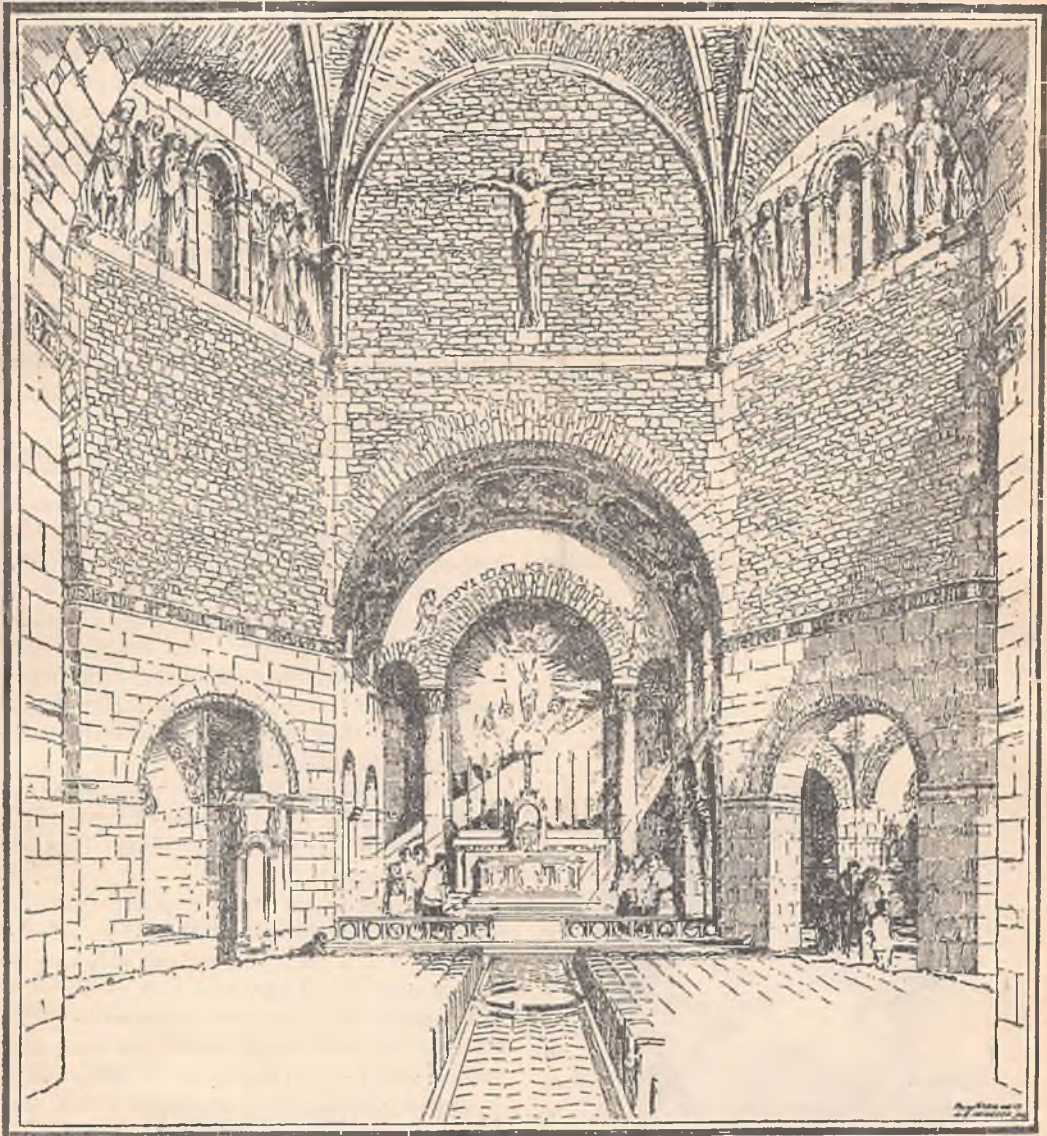
In preparation for his Feastday on April 26th. a special novena of prayer will be offered up at Shrigley. Send your petitions.

The Don Bosco Memorial Book is waiting to be filled up. It will be kept in perpetual remembrance of the Church's benefactors.

Have you — your children — your deceased parents and relatives—been enrolled in it?

An offering of 5 s. towards the church puts your name in the book. If you cannot pay it all at once, pay it by instalments. An enrolment card with a picture of Don Bosco on it is sent in return. All offerings however small gratefully received by:

V. Rev. Fr. RECTOR
*Salesian Missionary College,
 Shrigley Park,
 Nr. Macclesfield.*



A SKETCH GIVING AN IDEA OF THE INTERIOR.

THE GOVERNING IDEA OF THE WHOLE CHURCH IS OF
 A "MOTHER CHURCH" WITH CHILDREN CHAPELS
 CLUSTERING AROUND THE CENTRAL OCTAGON.

WHEREVER ONE STANDS ONE WILL HAVE
 VISTAS OF ALMOST EVERY ALTAR
 IN THE CHURCH.

NOTES AND COMMENTS

Don Rua.

At a meeting of the Sacred Congregation of Rites in Rome on January 15th, the introduction of the cause of Don Rua, first Successor of Don Bosco was formally approved. As is mentioned elsewhere a statue group of Don Bosco has been erected and blessed in St. Peter's at Rome.

So too has the feast of Don Bosco been extended to the universal Church; thus while Don Bosco has reached the heights of glory which the Church can give him, Don Rua, who shared his labours and fatigues on earth is now on the way to share his glory which he enjoys among men.

A motive of confidence and a word of thanks.

From the Rev. Father Cianter S. C. who at the end of last year lectured on Don Bosco and the Salesian work in northern England and



Don Rua

Scotland, comes news of the countless favours obtained through the intercession of our Lady and St. John Bosco. Recovery from illness, positions obtained, success in examinations, in business, successful sale of houses, conversions, suitable engagements made and unsuitable engagements broken, and increased prosperity in all manner of trades and professions including that of undertaker. The great work of the apostolic circles (see inside cover) has been taken up with enthusiasm. Groups such as choirs and the children of Mary have undertaken to pay £ 30 for a boy and where there are quite a number in the group this works out at a very small sum per week.

Father Cianter would like to thank very much indeed, the Reverend Fathers who gave him hospitality and seconded his efforts with a kindness and interest which shows how great is their zeal for the spread of God's kingdom. Many of those who gave him permission to work in their parishes, are heavily burdened with debt, and we can only ask Don Bosco to obtain for them generous aid whereby these debts may be paid off.

He would like to thank very much also the organisers of the Whist - Drive - Dance which took place in Green's Play House Glasgow on February 4 th.

This event which was postponed from January 21st on account of the death of the late king was a great success and will long be remembered by all who took part in it.

To quote the Glasgow Observer — "No event so far in the social season has gone with such a swing from beginning to end, and it is almost certain that no future event will eclipse it from the point of view of entertainment. Never has the Playhouse floors held a more joyous and lighthearted company".

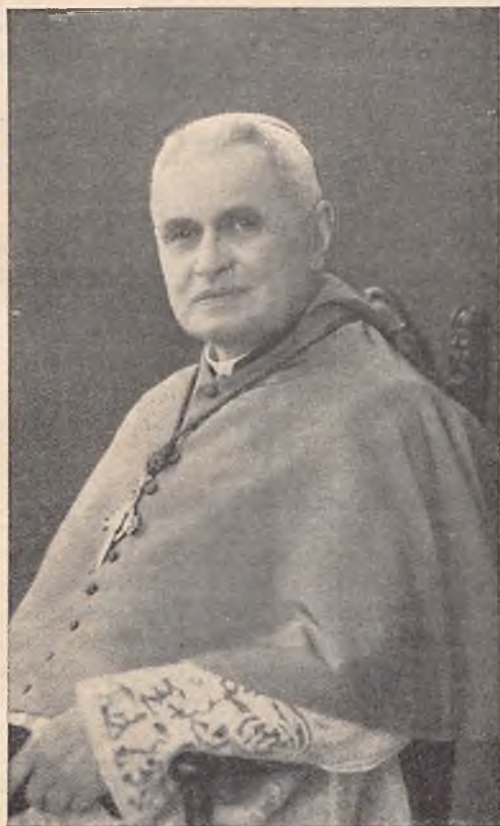
What better then than to have "innocent merriment" and at the same time help on a good cause.

Blaidon Hall Gloucester.

This school of agriculture and allied trades which was opened in 1935 is making very favourable progress. Twenty four boys are now in residence and showing a keen interest in their new life. Most of the boys so far have come from the crusade of rescue in London, but on Dec. 8 th, the first local boy was re-

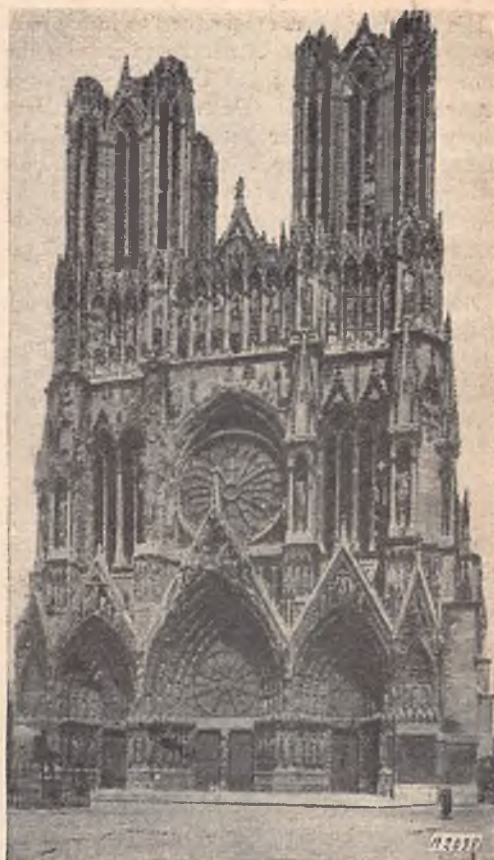
ceived, thus commemorating in a fitting way Don Bosco's initial step with the boy Garelli on the same day almost one hundred years ago. There was a little gathering to commemorate this first feastday of the Immaculate Conception in the history of the school.

High Mass was sung, and the boys sang very creditably the plain chant. After Mass a procession was formed and singing hymns in honour of Our lady went to the top of the tower which forms part of the house. Here the new papal flag was blessed and run up. From the tower can be seen many reminders of how catholic, Gloucestershire once was.



Cardinal Suhard

Many were the monasteries and churches in that county in olden times as the famous old Gloucester saying — "as sure as God is in Gloucester", shows. Now it is one of the most protestant parts, but with God's help the Salesian School of agriculture and trades will help to restore to Gloucestershire the faith it once treasured.



Rheims cathedral

Cardinal Suhard at the Oratory.

Cardinal Suhard Archbishop of Rheims stopped at the Oratory in Turin on his way back to France after receiving the cardinal's hat. When he was Bishop of Bayeux his Eminence showed how great was his devotion to Don Bosco by the kindness he lavished on the newly founded Salesian Institute in that diocese. When transferred to the Archbishopric of Rheims he found the Salesians already established in his archdiocese and showed his great pleasure by helping them in every way possible. In 1929 he presided at the celebrations in honour of Don Bosco's Canonisation at Caen.

His Eminence was received at the Oratory by the Superior General and enthusiastically welcomed by the boys. The words which he spoke in reply both here and at the Salesian International Studentate of Theology which he later visited, showed how great was his love for Don Bosco, and the depth of his zeal and piety.

His Eminence was entertained to lunch next day by the Superior General and among the numerous guests was the Consul General of France at Turin M. Destribats. In a very happy speech Father Ricaldone recalled the scenes of Don Bosco's triumphs in France and particularly in Paris and expressed the congratulations of the whole Salesian Congregation to the Illustrious Visitor on his elevation to the sacred college of cardinals.

His Eminence visited the workshops both at the Mother-House and at the Rebaudengo, the missionary institute for lay-brothers on the outskirts of Turin. He left for France in the evening having expressed his great interest in all that he had seen and heard.

An approaching Jubilee.

Next year the Salesian College Battersea will celebrate the fiftieth year of its foundation and at the same time the fiftieth anniversary of the beginning of the Salesian work in Eng-



Mother Mazzarello.

land. It is hoped to celebrate the occasion in fitting manner and plans for extensions to the college have been already drawn up.

It is also the fiftieth anniversary of the Very Rev. Father Provincial of England being received as a boy by Don Bosco.

Fr. Tozzi all of whose life as a priest has been spent in the English Province, was responsible for building up the Salesian work in South Africa. He has been Provincial for eight years and despite ill-health has accomplished great things in the province and greatly accelerated its forward movement.

The Missionary College at Shrigley Park, the school of Agriculture and Trades at Blaisdon, and the Hostel and Festive Oratory in London, he has been responsible for. A very recent development is the acquiring of a new house and property for the Novitiate. We say 'acquired' — for in these days of progress and high finance, you can get a house without having the money to pay for it, or the knowledge where it is likely to come from; hence the word — bought — would not be justified.

Up to this the Novitiate has been housed in the same grounds as the Studentate of Philosophy, at Oxford, all canonical prescriptions being observed. But numbers have so increased that there is nothing for it but to move and thus a house near Cheltenham has been *acquired*, and in a few months time it is hoped to make the indicated move.

The Progress of another cause.

The cause of Mother Mary Mazarello, first Mother General of the Daughters of Mary Help of Christians founded by Don Bosco, has successfully passed another stage. The meeting of the Sacred Congregation of Rites, known as the Preparatory Congregation has been successfully held. In this the heroicity of her virtues have been discussed. They will be re-discussed another time and then if all goes well, at a meeting before the Holy Father she will be given the title of Venerable. It is hoped that by Easter her cause will have reached this stage. Three more meetings will then be held in which the two miracles required for the beatification will be examined with the greatest minuteness. The postulator of the cause has already the dossier of the miracles complete and is confident that it will emerge triumphant. And thus once more there will be the exaltation of the humble, for who more humble and lowly than Mother Mazarello. God found in her a soul which



Taken at the visit of the Siamese Ambassador.

would not deprive Him of one iota of His glory did he choose to work great things in her, and so He handed her over to the Mother of His only begotten Son for the great work He had in mind. Of learning — the classics — the sciences she had none. Even her command of the three R's was somewhat shaky, and Mgr. Scotton a distinguished and holy Prelate, who judged of these matters somewhat the same as Mother Vaudon in the life of St. Bernadette, expressed his fears to Don Bosco. Mary Mazarello would never be capable of ruling a congregation as yet in its infancy. Don Bosco smilingly replied — "Don't let us worry about that, you will see what Our Lady will make of her". Much better than Mgr. Scotton we can now see and will yet see still better what Our Lady did make of the humble peasant girl of Monferrato.

Visit of the Ambassador of Siam.

On December 17th the Ambassador of the king of Siam to Italy and France made an unexpected call at the Oratory. He was accompanied by several dignitaries and was received by Don Candela, Director General of the Salesian Professional Schools. His Excellency who is a devout catholic first paid a visit to the Basilica of Mary Help of Christians and then was conducted through the workshops which interested him very much and drew forth his admiration. His Excellency also spoke of the Salesians in Siam and expressed his appreciation and that of the Government at the work done there.

The International Exhibition of the Catholic Press at Rome.

This exhibition which will last from May to October, has been promoted by the Osservatore Romano on the occasion of the 15th year of its foundation as an act of homage to the Holy Father. The object is twofold. 1st. To bring together as many as possible of the Catholic editors, journalists, writers and publishers before the Holy Father in order that they may show their work and plans for the future, and that by thus discussing ideas and problems in common, great benefit will be derived by all present.

2nd. That the catholic world may realise the necessity and the possibilities of a Catholic press.

The Catholic Press and the spreading of good books was one of the things Don Bosco had most at heart and his Society has taken up the project of the forthcoming exhibition with enthusiasm. One of the biggest of the sections accorded to Religious Orders has been given to the Salesians and it is proposed to show what Don Bosco did for the catholic press and what his children are trying to do today. This will be done by showing how Don Bosco started his Catholic Readings (akin to our C. T. S. pamphlets), the Salesian Bulletin, the editions of classical works and plays for catholic theatres. 2. There will be shown the development of the professional schools as regards printing in its varied branches, from the making of the paper to the selling of the printed books and pamphlets. 3. There will be shown a bird's eye view of the present day developments of Don Bosco's work in charts and pictures:

Nam fa Chinese Pagoda of the eighth century



In the lap of the gods.

It was our first visit to the interior. A party of us — all Salesians — were on a visit to Shiu Chow, centre of the Salesian Vicariate.

Someone mentioned that fifteen miles off lay Nam Fa, one of the oldest and most famous pagodas in the East. Now for newcomers, there is nothing more interesting than the sight of a many-storied Chinese pagoda, except it be meeting bandits or taking tea with the mandarin.

Setting out at six o'clock, we tramped along the railway line for three hours, with one stop for breakfast. We then left the line and cut in along the rice fields and mandarin roads, a high sounding name for the cobbled tracks built by the Emperors to join one mandarin to another.

They have not been touched since Mathew Ricci travelled along them sometime in 1500.

Before I tell you of Nam Fa as it is today, you might like to know what it was in the days of its glory, some twelve hundred years ago.

Founded in 750 by the Emperor Tong Ming Wong, who wanted and needed someone else to pay for his seat in Heaven, it was endowed with adjoining lands for a mile round. The community grew yearly, and by the year 1000

had reached the huge number of 1200. About the year 1500 was the period of its greatest prosperity. Soon afterwards, wealth brought laxity in its train, and this gave the Emperor Sin Wong the desired occasion to write out the decree for its dissolution and the confiscation of its riches.

For hundreds of years it lay unnoticed and almost empty, until in 1930 the Government tried to ree-stablish monastic life, or, as others have it, put in enough bonzes to make the place interesting. At present there are some thirty bonzes including Ma Hai the Superior who is deemed an authority on matters of oriental monastic life.

Nam Fa is in its own grounds — the best watered and the most fertile in the district — and is surrounded by beautiful hills and woodland scenery.

Even from the hills it is difficult to get a panoramic view of the monastery, owing to the fact that it is spread in a rambling way over a large area.

To reach the temple proper we had to pass through three arches and one minor temple, each beautifully decorated according to Chinese fashion, in varnished terra-cotta. Under the

first arch we made the acquaintance of "Ah Ne To Fat" or the famous "Smiling Buddha", rolling his eyes and rubbing his chubby toes together in an ecstasy of delight... The second arch was in the hands of the "Gods of the Door" four gigantic fellows of plaster and wood. Fierce-looking certainly, but they did not object in the least when we climbed on their necks to be "snapped". "Eighteen Deities" was the name given the inhabitants of the third arch, who all wore a perpetual expression of good will and contentment. Bonzesses had been the former occupants of the small temple before the dissolution; it is now being readjusted to house them once more.

This minor temple gave on to a courtyard beyond which lay the Temple of the Sixth Incarnation of Buddha. It is sumptuously decorated, the renovations having been made to harmonise with the rest of the edifice. Pushing open the massive door we stepped into an antichamber. Along each wall was a row of idols more than twice lifesize; in the centre, four of the largest idols I have ever seen. Here we beat upon an ancient iron bell and brought four bonzes hurrying to meet us. They were dressed in a wide-sleeved robe that reached down to their sandalled feet; their heads were shaven, a detail that added to the impression one gained of a life of asceticism, prayer and contemplation. One did not connect the jolly-looking gods we had seen with these meek looking men who invited us to wash and to drink some of their golden tea.

Dinner was being served to the rest of the bonzes in the cool, dark refectory furnished with deal tables and chairs. On a rostrum in the centre the Superior sits holding a little rice and vegetable on the end of each chopstick while grace is said. Grace over, he throws the offering to the ground and the bonzes in silence take their modest repast. Rice, vegetables and fish are the only items on the menu; meat, strong drink and delicacies are strictly forbidden. Just outside the refectory door they have suspended a huge wooden fish and cabbage, perhaps to whet their appetite. Going round the place we met the inevitable soldier. In China no matter where one goes, one is sure to encounter soldiers. One of the old outhouses has been converted into a barracks to shelter them. Their work is to repel the possible attacks by bandits and, it would seem, to destroy the religious atmosphere of the surroundings.

We also met two bonzes worthy of special mention. One of them, evidently the "St.

Francis of the place", was a simple old man, almost blind, who prayed continually on his beads. He was rather shy at first and as he came from somewhere near Tibet he could not speak Cantonese. However we made it clear to him that we were only taking his photograph and this made him smile wonderingly.

The second bonze, from Shanghai, was of an entirely different stamp, intelligent, alert and well dressed. We chatted together for a short time but when he saw that we were trying to "snap" him, he excused himself.

He soon returned, however, dressed in flowing silks and all the insignia of his rank.

Our guide took us to the fountain grove where the Emperors of old were wont to repose whenever they visited Nam Fa. A well chosen spot, for, despite the broiling heat of the day the interior was refreshingly cool. Although in bye-gone days it must have been truly beautiful, to-day it is choked with undergrowth and quite neglected.

We returned to the prayer hall of the Great Temple. This contains according to our guide, the mummy of the sixth incarnation of Buddha. Permission had to be obtained from the Superior before the holy of holies could be exposed. Lok Cho, as he is called, is seated with legs crossed on a raised platform behind



The pagoda of Nam Fa.



The Shanghai Bonze.

the altar. Before him lie two sacred objects, the original mantle and bowl of the Master, Buddha. The whole is hidden from vulgar gaze by thick red curtains. Our photographer had to take off his shoes and look reverent before he was allowed to enter. To the left of the altar in a much smaller compartment were two interesting idols, Marco Polo and Mathew Ricci the Father of the Chinese Missions. One of the bonzes, our Shanghai friend, came in to pray. We watched him with interest, though he did not seem to be aware of our presence, and went through everything naturally and with reverence. Having placed lighted joss sticks in the sandfilled jar, he donned his prayer mantle and opened the book on a white cloth before him.

Next followed the famous "Kow Chow". Do you know how they do it?

Standing erect with their hands, by their sides, they kneel down and touch the ground with their forehead, joining their hands above their head: this is repeated three times. His "Kow Chow" finished, the bonze pulled a small wooden gong towards him, and began to tap rhythmically, keeping perfect time with the intonation of the prayers. His pleasant bass voice and the hollow sound from the

gong produced an altogether strange effect. Each time he mentioned the name of Buddha he drew his left hand reverently to his breast as we do when we join hands. By this time, however, we felt hungry and did not relish the idea of rice and vegetables for dinner. Our cook, wise man, having foreseen the contretemps, had provided himself with "chu yuk (roast pig, a favorite dish in China), we dined à la Chinese" in the barrackroom. Towards evening we took our leave. At the gate a fervent Pater Ave and Gloria was said to Mary Help of Christians for the conversion of the souls within those monastery walls. What we had seen had been done in good faith.

When that exists, light from Heaven is all that is needed.

Yet we could not help remarking, that were those grounds placed in the hands of a contemplative order like the Benedictines or the Trappists, or active orders like our own, that fertile soil now abounding in weeds would soon produce its rich harvest of rice, fruit and flowers. And from those Altars now consecrated to the worship of false gods, the Holy Sacrifice of the Mass would be offered daily for the conversion of China.

P. LAPPIN,
Salesian missionary.



Mathew Ricci and Behind him Marco Polo.



Don Bosco at the deathbed of Comollo (From the Film "Don Bosco").

DON BOSCO IN THE SEMINARY IN 1836

(Concluding).

Don Bosco's years in the seminary were passed in great poverty. Oftentimes he had not the money to buy the books that were necessary for class and he had to borrow those of some of his friends. His only cassock was treated with scrupulous care, and the slightest tear was promptly sown up or patched. A penny tin of boot-polish lasted him a year, and as Don Lemoyne puts it, on week-days he resorted to more economical expedients for polishing his boots. As a result of constant usage and

frequent repairing, his boots were with difficulty held together as such. The porter of the Seminary in those days related in after years, that he many a time lent his own boots to Bosco, that he might be presentable when he had to go for a service at the Cathedral or for a walk with the other Seminarians.

Certainly Don Bosco needed only to have mentioned this state of affairs to either Don Cinzano or Don Cafasso and he would immediately have received all that he needed. But

his system was that of St. Francis of Sales, refuse nothing, ask for nothing for himself: he preferred to live in real want rather than importune benefactors for things which he deemed not absolutely necessary. For the needs of others he never hesitated to importune benefactors, but for his own needs, it was a different matter. In this he was inspired by a deep love of evangelical poverty. All who knew Don Bosco testified that right to the end of his long life his heart was detached from comforts and riches. Immense sums of money came into his hands but they were all spent for the good of others and nothing for himself. The poverty of our Lord was ever before him and well could he have made his the words of David, "I am poor and in labours from my youth".

When the Seminary reopened after the summer holidays of 1836, one of the new students was Lewis Comollo. There had been a deep friendship between Bosco and Comollo when both attended the Grammar school in Chieri, and now in the Seminary it was to become even yet more intimate and spiritual. Comollo had made great strides in the way of virtue, and in this the two friends resembled each other, but by nature they were vastly different. Nothing could disturb Comollo's peace of mind and when tormented and bullied by his companions in the Grammar school he returned a gentle answer and never raised a hand in his own defence.

So united again in the Seminary the two friends helped each other with counsel and good example. Whenever the Seminarians had to take part in any solemn function at the Cathedral they were dispensed from the recital of the Rosary. This did not satisfy Comollo's devotion to our Lady and as soon as the ceremony was over, while the others went for recreation he and John went into the chapel to recite the Rosary together. Don Bosco testifies that his recreations were not infrequently interrupted, Comollo would come, take him by the arm and asking him to come with him, would go to the chapel where they would make a visit for the dying or recite the Rosary or part of the little office of Our Lady for the souls in Purgatory. Don Bosco wrote in after years, "It was my great fortune to have such a friend as Comollo. He used to correct me and give me advice with so much charity and in such a winning manner that I was half glad whenever I did anything which gave him occasion to correct me. I was naturally drawn to imitate him and although far behind him in

virtue, if I was not led astray by other companions, and if I grew stronger in my vocation it was due to him. In one thing only I did not try to imitate him and that was his mortification.

During lent although only nineteen years old he kept strictly the Church's fast. Every Saturday was kept as a fast-day in honour of Our Lady. Oftentimes he went without breakfast and sometimes his dinner consisted merely of bread and water. He never showed the slightest resentment when despised or ill-treated and I looked in vain for the slightest failing with regard to his performance of his ordinary duties or his practices of piety".

Such is Don Bosco's testimony of Comollo. In the account he gives of himself incidentally he belittles himself as much as possible. Quite different was the opinion of his companions; we give herewith the testimony of one of them Don Giovanni Giacomelli. "I entered the Seminary at Chieri the year after Don Bosco. The first time that I sat in the study among the other philosophers I noticed in front of me a cleric who seemed older than the others. He was pleasant featured but rather pale and thin; it certainly seemed as though he would not last out the schoolyear. As I had come a month after the beginning of term, I knew nobody and for the first few days I wandered about more or less lost. It was Bosco who came and kept me company during the first after-dinner recreation that he saw me alone, telling me all sorts of stories, and making me quite forget that I was away from home for the first time. My biretta was somewhat higher than birettas generally are, and as it looked a bit odd, some of the Seminarians used to make fun of me when I wore it. Don Bosco took the stitches out, altered it and resowed it, making it inconspicuous among the other birettas.

Sometimes during recreation he would invite me to go to church and say the Vespers of Our Lady with him or some other special practice in her honour. He would speak very willingly of things spiritual; he would go over hymns such as the *Ave maris stella*, explaining the significance of such phrases as, *tulit esse tuus - monstra te esse Matrem*. His love for boys even at that time was very noticeable. On Tuesdays (a holiday for the schools in Italy) numbers of them would come seeking him at the Seminary and it was the regular thing to hear the porter shouting "Bosco of Castelnuovo wanted".

He was called Bosco of Castelnuovo (his native place) because there was another cleric

also called Bosco. Bosco would come down and talk with the boys, take them into the chapel to make a brief visit and never send them away without having done some good to their souls.

In study and at the lectures he was most exemplary. I admired and envied in him his great love of study and the intensity of his application thereunto. In the five years I was with him at the Seminary I never knew him to break once the resolution he made to tell every day some edifying fact or story about Our Lady or one taken from Church History or from the lives of the Saints. He was very popular and all had a deep love and admiration for him.

In the Seminary Don Bosco made a complete turn about with regard to games and sports in general. He gave up games altogether and many of his companions testified in later life that they had never seen him run during his period at the Seminary. His recreations were spent walking up and down, reading, studying, or entertaining others with his conversation.

This may seem strange at first when we think of Don Bosco before and after the Seminary but when we reflect that first of all in the Seminary it was a question of his own training, and he found it better to keep from

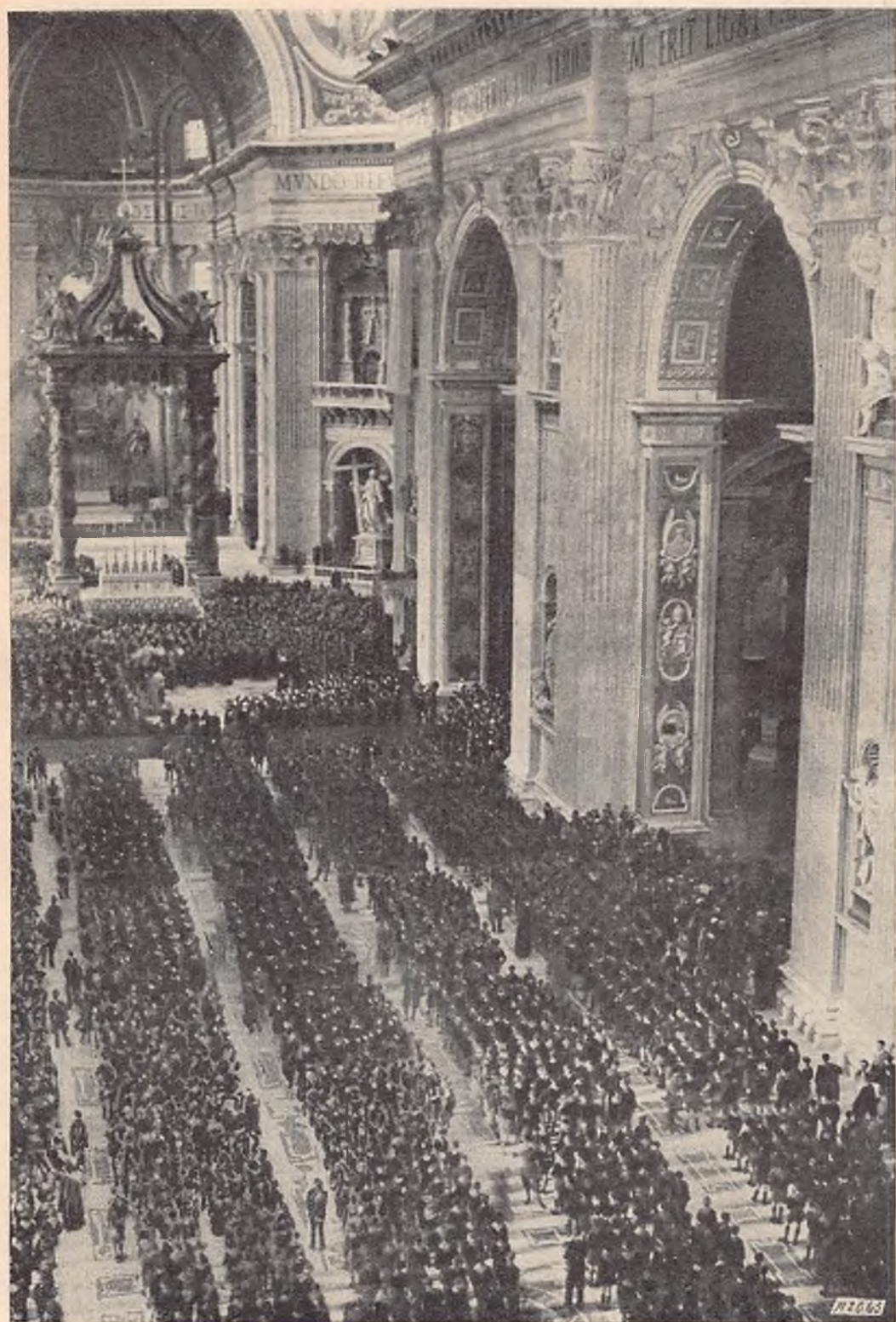
games when from his very skill in them he would go all out. He was intent on gaining a complete mastery over himself, on gaining that complete calmness and peace of spirit which were best overcome by leaving them alone.

Later on as a priest he could play games, run, and the rest of it because he had acquired that complete possession of self and also because it was no longer simply a question of his own employment, but that of his children, and the saving of their souls. Games for games' sake was never in the mind of Don Bosco, they were all means to an end. In the Seminary these means were not necessary, rather were they for the time being an obstacle so he left them alone. All the earnestness of his soul was given to equip his mind with the knowledge and science necessary for his future ministry. Hence often as not his recreation would be spent walking and discussing points with others which had not been grasped at the lectures, or reading some book which otherwise he would not have got through.

So came to an end his second year of philosophy, rich in the love of God and his companions, devoted wholly to the things which are above and drawing nearer to the day for which he so ardently longed.



Entrance to the Seminary Chieri.



General view taken during the ceremony in St. Peter's.

GRACES AND FAVOURS

received through the intercession of Mary Help of Christians and Saint John Bosco.

I wish to record a favour obtained through the intercession of the Ven. Dominic Savio. I read the account of his life, and was inspired with confidence in him, and recommended a petition to him that if granted would mean peace of mind to a soul, and that would place that soul in a better way of salvation, besides relieving those responsible of much anxiety. I promised to record the favour, if it were God's will to grant it, and I left it entirely to Ven Dominic Savio.

Very soon after beginning a daily prayer, in his honour, and for this special intention, I saw matters appearing to move in the direction of the favour being granted. And now I wish to record the fact that the favour has been granted. I am asking with great confidence further favours through the intercession of this dear child.

Yours sincerely in J. C.

SISTER M. BENEDICT.

New South Wales, *Australia*.

Loving and grateful thanks to Our Divine Lord through the intercession of Our Lady Help of Christians and St. John Bosco, for success in a very important examination, and for unsuitable engagement broken off. Engagement ring given in thanksgiving.

C. B. S., *London*.

Thanksgiving to St. John Bosco for marked improvement in illness.

P. C., *Cape Town*.

I write to tell you of the cures of two women whom I touched with the relic of St. John Bosco. One of them having undergone an operation was lying quite unfit for months. I touched her with the relic and she was able to walk about and all her pains vanished. The other suffered greatly from heart disease and was practically confined to bed for eighteen months, with brief intervals of struggling about with a walking stick. I touched her with the relic and came home. The next day she sent me word that she was quite cured.

R. L., *Bardex Goa*.

O B I T U A R Y

The prayers of the Cooperators are requested for the repose of the souls of the following Salesian and Cooperators.

Rev. O. Trinchieri S. C.

On Jan. 15th Last, the inaugural banquet, sponsored by the knights of Columbus at San Francisco, in honor of Mayor Angelo J. Rossi's second official installation, was finished prematurely when Father Oreste Trinchieri S. C., victim of a heart attack, collapsed in his chair.



The silent prayer of the nine hundred present escorted his apostolic soul to the judgement seat of God.

On Saturday the 18th, the streets outside and the interior of SS. Peter & Paul's Church, were crowded with an immense throng of admirers to grieve the loss of their benefactor.

His Excellency Most Reverend Archbishop John J. Mitty, D. D. presided at the solemn high requiem mass which was celebrated by the pastor Rev. Joseph Galli S. C. Attending the mass were six Monsignori, about one hundred priests and numerous representatives of various Religious Communities.

Of the civic dignitaries present, were Mayor Angelo Rossi, Chief of Police Wm. Quinn, Chief Administrator A. Cleary, and Fire Chief Charles Brennan while Police and Fire Department Battalions outlined the streets.

Knights of Columbus, Boy scouts of S. F. Don Bosco Catholic Scouters and Salesian boys' Club marked a strong attendance.

The mass was rendered in Gregorian chant by the boys of the Parochial School and the Salesian House of Studies in Richmond.

We extract the highlights of the eloquent tribute paid to our beloved deceased by Rev. Thos. J. De Matei S. C. one of Father Trinchieri's own boys — "one of those who in great measure was drawn to embrace the same life of religion and Holy Priesthood by his example and counsel".

After having exalted the dignity of the Holy Priesthood in the spirit of the recent encyclical of his Holiness, Pope Pius XI, our eulogist proceeded.

"Father Trinchieri was born in Northern Italy on June 2, 1885, in the atmosphere of a devout catholic family. At the age of 11 he was placed in the Salesian School of Borgo San Martino, where in due time the gift of vocation was realized and carefully nurtured. Advancing rapidly in studies and solid piety he was soon ready for the Novitiate and at the early age of 17 he became a member of the Salesian Congregation by pronouncing his first religious vows. On May 21, 1910 at the Salesian College of Alessandria he was raised to the dignity of the priesthood. His joy, and that of his pious parents was short-lived, for, like Abraham, at the voice of obedience, he must leave his native land and even the associates of his early religious life for labors in the vineyard of the Lord, in a distant country. In February 1912, California became the land of the apostolate and of the adoption of the young Father Trinchieri.

When, in 1926, the Salesian Province of the United States was dismembered and a Western Province was established, Father Trinchieri, because of his gifts of mind and heart, was appointed to be its first Provincial, which office he held until compelled to relinquish it to other hands in 1934.

The gentle and retiring nature of Father Trinchieri would protest any glowing praise of his virtues and work. Like St. John Bosco, his spiritual father, he had an almost unbounded zeal for the spiritual welfare of the young. His kindly nature and understanding heart had such a way with boys that the majority of those who came in contact with him remained attached to him and to the activities he created for their benefit.

Even during the busy years as head of a new and growing Province, he found time to

be with the young, with whom he felt the greatest consolation.

Those of his boys who were most exposed to the dangers of youth were the recipients of a special care, and many left him after a personal interview, with renewed confidence and determination for moral victories.

And how typical of him during severe illness to wish to remain where the laughter and noise of children at play seemed to relieve him of pain.

One cannot help recall the gospel scene and words of Christ: "Suffer the little children to come unto me..." or the words of St. John Bosco: "Give me souls, take all else".

Again, in imitation of the sainted apostle of youth, Father Trinchieri was noted for his work in favor of vocations to the religious life or to the priesthood. His advice sent many a prospect to the doors of a seminary or to religious institutions, and many under his special care and protection followed him into the ranks of the Salesians. During his term as provincial the house of religious formation was his greatest care.

Several who are priests and many who are preparing for the divine vocation will hold his name in benediction.

Father Trinchieri goes before his Maker rich in merits; "for they that instruct many unto justice shall shine as the stars for all eternity", and the promise of Christ, they that shall leave father and mother and lands for my sake shall sit on thrones to judge the tribes of Israel.

"May God grant him eternal rest and may perpetual light shine upon him".

CONTRIBUTED BY A MEMBER OF THE
AMERICAN PROVINCE.

Canon J. Flanagan Dublin.

He was a model priest and had a great devotion to Don Bosco. He was a very active and practical cooperater and was instrumental in sending some very good vocations.

Mrs. O'Neill Tipperary.

Mr. J. Phillips Abingdon.

Sr. Mary Magdalen Fay.

Mrs. Mesomagh, Dublin.

Mrs. Saly, Glaskov.

SPIRITUAL TREASURY

A list of the Plenary Indulgences which may be gained by Salesian Co-operators in the course of the year.

1. Once each day by raising up their minds to God by means of any ejaculation, however short. (This indulgence of *Sanctified Labour*, granted by Pius XI, includes also an indulgence of 400 days every time a similar invocation is made. It may be gained also by the Salesians, the Daughters of Mary Help of Christians and the pupils and past-pupils of both).
2. Once each month, on any day at choice.
3. On the day which they make the Exercises for a Happy Death.
4. On the day on which they assist at the monthly Salesian conference.
5. On the day on which they are inscribed in the Pious Union of Salesian Co-operators.
6. On the day on which, for the first time, they consecrate themselves to the Sacred Heart of Jesus.
7. Every time they make a spiritual retreat of eight days.
8. At the hour of death, on condition that having confessed and received Holy Communion, or at least being sorry for their sins they shall invoke with their lips or heart the Most Holy Name of Jesus.

On Each of the Following Feasts.

1) *Moveable:*

- The Holy Name of Jesus (Sunday between the 1st. January and the Epiphany).
The Holy Family (First Sunday after the Epiphany).
The Seven Dolours - First Feast. (Friday before Palm Sunday).
Palm Sunday.
Easter Sunday.
The Ascension.
Pentecost.
Trinity Sunday.
Corpus Christi.
The Sacred Heart of Jesus (Friday of the first week after Corpus Christi).
The Sacred Heart of Mary (Day following the former).

2) *Fixed:*

JANUARY

- 1 - Circumcision of Our Lord.
- 6 - Epiphany.

- 18 - St. Peter's Chair at Rome
- 23 - Espousals of Our Lady.
- 25 - Conversion of St. Paul.
- 29 - St. Francis of Sales.

FEBRUARY

- 2 - Purification.
- 22 - Chair of St. Peter at Antioch.

MARCH

- 19 - St. Joseph.
- 25 - The Annunciation.

MAY

- 3 - Finding of the Holy Cross.
- 8 - Apparition of St. Michael the Archangel.
- 17 - Anniversary of the Coronation of the Picture of Our Lady Help of Christians.
- 24 - Our Lady Help of Christians.

JUNE

- 24 - Nativity of St. John the Baptist.
- 29 - SS. Peter and Paul.
- 30 - Commemoration of St. Paul

JULY

- 1 - The Precious Blood.
- 2 - Visitation of Our Lady.
- 16 - Our Lady of Mount Carmel

AUGUST

- 6 - The Transfiguration.
- 15 - Assumption of Our Lady.
- 16 - St. Roch.

SEPTEMBER

- 8 - Nativity of Our Lady.
- 12 - The Holy Name of Mary.
- 14 - Exaltation of the Holy Cross.
- 15 - Seven Dolours (2nd Feast).
- 29 - Dedication of St. Michael the Archangel

OCTOBER

- 7 - The Holy Rosary.
- 11 - The Maternity of Our Lady.
- 16 - The Purity of Mary.

NOVEMBER

- 21 - Presentation of Our Lady.
- 22 - St. Cecilia.

DECEMBER

- 8 - Immaculate Conception.
- 25 - Nativity of Our Lord.

Apart from the usual conditions, it is necessary for all, in order to gain these indulgences, to recite daily an Our Father, Hail Mary and Glory be to the Father, for the intention of the Holy Father, with the invocation St. Francis of Sales, pray for us. (Decree, Oct, 2nd., 1904).

A GIFT FOR OLD AND YOUNG

A NEW LIFE OF ST. JOHN BOSCO

SPLENDIDLY ILLUSTRATED.

Only 2/6 post free.

"From our post-bag we quote the following in the hope that it will induce others to buy the newest, the shortest, the best and the cheapest biography of St John Bosco, price 2/6. It is by Mother Forbes of the Sacred Heart Convent, Edinburgh, and has already been reviewed in these columns. The note is from one of the most active of our Catholic laymen: —

"I want to thank you for the best thriller I have read for years. I enjoyed it from cover to cover. I am not ashamed to tell you that I took off my glasses occasionally to wipe them, or perhaps it was my eyes that I wiped. He will surely hear my prayer that you will realise your ambition for the Grotto as he lived to realise his. *Deo Gratias* for Don Bosco!"

From Carfin Grotto notes in the Glasgow Observer.

It may be had from: THE SECRETARY,
SALESIAN MISSIONARY COLLEGE,
Shrigley Park, Macclesfield (Cheshire).

OUR LADY HELP OF CHRISTIANS SCHOOL. — *For orphan boys. - Tampa, Florida.*

DON BOSCO SEMINARY. — *For Salesian vocations — Newton, New Jersey.* — The object of Don Bosco Seminary is to train the largest possible number of American boys and young men who have a vocation to be Salesian Priests or Laybrothers.

Apply: *Very Rev. Father Provincial, Salesian House of Studies, Newton, New Jersey.*

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SAINT FRANCIS SCHOOL. — *Watsonville (California).* — Directed by the Salesian Fathers of St. John Bosco. - *For particulars apply to the Very Reverend Principal.*

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