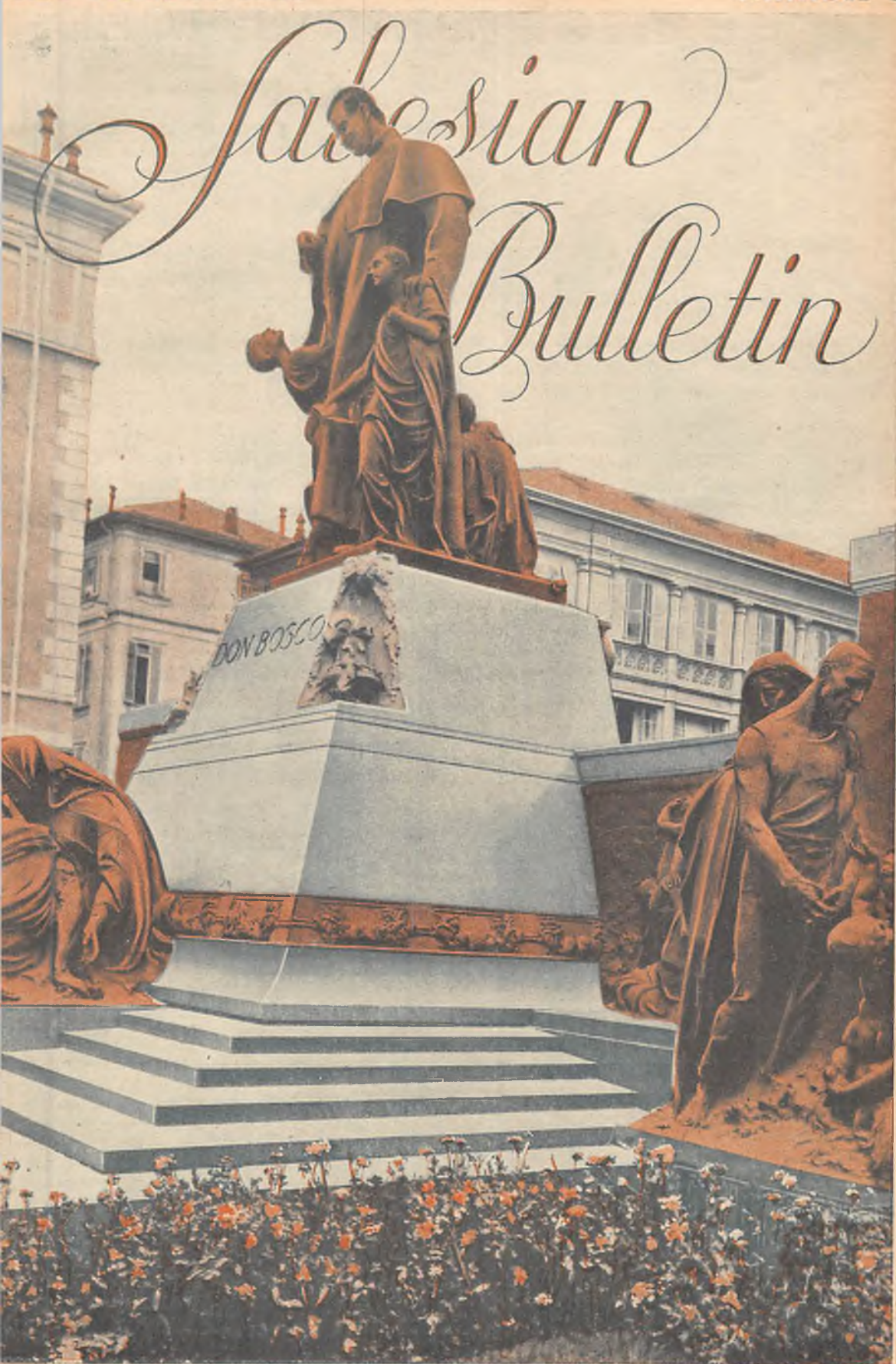


Salesian Bulletin



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 Apostles) 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.

SUMMARY: Decree for the Extension of the Feast, Mass and Office of St. John Bosco to the Whole World. - St. John Bosco and the press. - Proclamation of the heroicity of the virtues practised by the Venerable Mary Mazzarello. The great disaster in the Salesian Mission at Shillong (Assam). - Opening and Consecration in Rome of Church Dedicated to Mary Help of Christians. - A particular instance of Don Bosco's zeal for the press. - Evangelising by Means of the Press in Japan. - Obituary

Decree for the Extension of the Feast, Mass and Office of St. John Bosco to the Whole World.

It was a matter of the greatest gladness to the Universal Church when in the nineteenth hundred year of our Redemption the Supreme Pontiff, Pius XI conferred on St. John Bosco the supreme honours of the heavenly Kingdom. From that time not only the Salesian Society but also numerous Dioceses have publicly honoured him as the Special Patron of Youth. As devotion to him was daily increasing and that greater fruits of sanctity might result in the souls of the faithful especially of youth, innumerable Bishops humbly and insistently besought His Holiness Pius XI to extend to the Universal Church the cult of such a great saint so well deserving of the Catholic Cause. Whence His Holiness, having heard the opinion of the undersigned Cardinal Prefect of the Sacred Congregation of Rites, and graciously acceding to the desires of so many Cardinals, Archbishops and Bishops of the Holy Roman Church, decreed, that the Feast of St. John Bosco as a 'Confessor not Pontiff' be kept by the Universal Church

with the rite of a minor double on January 31st. the Feast of St. Peter Nolasco being transferred to January 28th, notwithstanding any customs to the contrary.

Given at Rome at the Secretariate of the Sacred Congregation of Rites, March 25th 1936.

C. Cardinal LAURENTI, Prefect.

A. CARINCI, Secretary.

In Martyrologio Romano.

Die 31 Januarii, Primo Loco.

Augustae Taurinorum, natalis Sancti Joannis Bosco, Confessoris, Societatis Salesianae ac Instituti Filiarum Mariae Virginis Auxiliatricis Fundatoris, animarum zelo ac Fidei propagandae conspicui, quem Pius XI anno millesimo nongentesimo trigesimo quarto Sanctorum Fastis adscriptis.



On one of the walls of the Salesian Section (Vatican Press Exhibition):
 "One day we shall have a printing press, then a large press, then many presses." (Don Bosco).

ST. JOHN BOSCO

AND THE PRESS

The attention of the whole Catholic World has been fixed on the great exhibition at Rome of the Catholic Press throughout the whole world.

Don Bosco is for most, simply one of the greatest of Christian Educators. The majority perhaps do not realise that he was in his day not only a great benefactor of the Catholic Press but one of its most active workers. Without fear of contradiction we can safely say that from the year 1844 to 1888, the tireless spirit of Don Bosco, always in the vanguard of progress, laboured unceasingly for the press. At a time when no one foresaw the prodigious development the press was to have, Don Bosco made use of this

powerful machine and got little short of the maximum out of it. He was in a word a popular and prolific writer, publisher of the first Catholic Almanack, of the first Catholic series of pamphlets, and of the first collection of plays for the catholic stage.

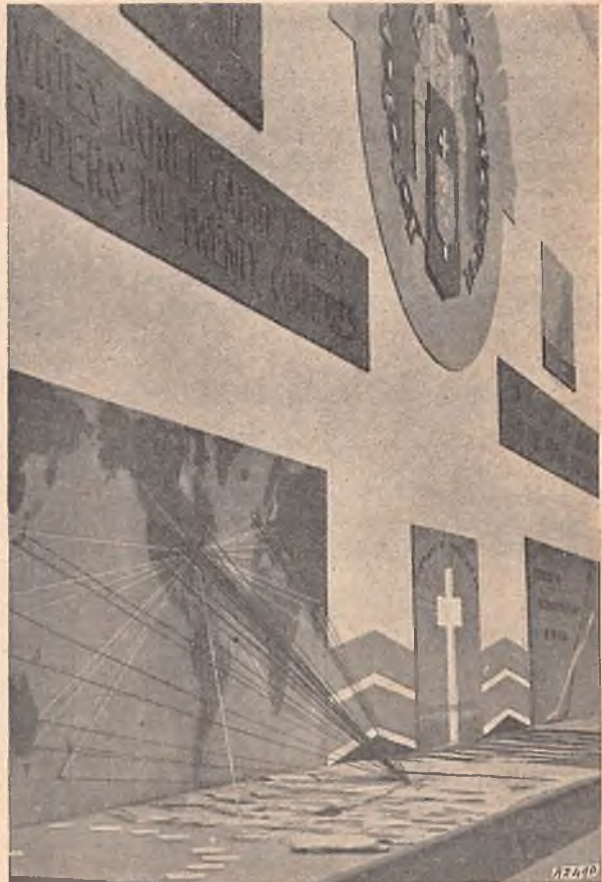
Not content with his own efforts he trained a small band of capable and enthusiastic writers to realise his ideals.

Nor did the enterprising spirit of Don Bosco stop here. Not content with publishing the books written by himself, his friends or his sons, he set up bookshops to ensure their circulation. To ensure the permanence of his work, he made one of the duties of his society no less than of his cooperators the



The English Section
in the Vatican Press
Exhibition.

The United States
Section in the Vatican
Press Exhibition.



spreading of good literature, and he set up Schools of Arts and Trades, run by Lay Brothers skilled both in their religion and their trade who gave to Society each year qualified workmen, compositors, linotypists, printers, lithographers, binders, booksellers capable of printing and circulating catholic literature.

Perhaps not without justice this work of printing and publishing has been labelled unique in the history of the Catholic Press.

Reasons for this predilection for the press.

It might well be asked whence this love of Don Bosco for the Press right from the first days of his priesthood.

The answer is threefold.

In the first place he saw clearly that the printed word was gradually becoming one of the chief moulders of public opinion; it was imperative therefore to enlist it in the cause of the Faith.

Secondly, he foresaw that in evil hands it would be a powerful disseminator of error and a formidable enemy to the christian cause; this catastrophe must be averted.

Thirdly, no matter under what form, whether tract, pamphlet, review or monograph, the press would enlarge the field of his apostolate. From this pulpit he could speak no longer only to several hundred boys but to countless numbers. Therefore it was imperative that this powerful means of propoganda should be seized and used to spread God's work.

What the saint did for the press.

As has been said, St. John Bosco's love for the Press was an active love. In 1844 he set to work — alone. From his pen came tracts, pamphlets, reviews, brochures, books; dealing with all kinds of subjects — ascetics, hagiography, biography, history, pedagogy, drama.

Then he set going series of booklets, some of which like "The Catholic Readings" are still going strong. Finally he turned to the Class textbooks, to the classical works in Greek, Latin, Italian, to edit them and make the fit for Catholic Youth.

The year 1877 saw the coronation of this apostolate of the Press with the appearance of the *Salesian Bulletin* — a monthly review and the official organ of the Salesian Society.

Its scope is to keep its readers informed of Salesian activity in its various spheres, and to spread a system of education based on the teaching of the Gospel. To-day this periodical has a circulation of 500,000 copies and is printed in 17 languages.

Any one contemplating his literary output must, remain astonished. By itself it was the work of a lifetime for any man, and yet it was only one aspect of his busy life. No less than 120 works of various kinds came from his pen.

And when did he find the time to write them we may ask, — he who had thousands of children to feed and clothe, churches to build, congregations to found, missions to open up and maintain, souls to direct and encourage?

His days were no longer his — they belonged to everybody; only the nights could he call his own. It was then that bent over his writing desk, he filled sheet after sheet with his large handwriting; his article or book had to go to press on the morrow and the head compositor had already been along in the evening to worry him for his manuscript.

Great as was his zeal, he alone could not fulfil the vast programme he had mapped out. Thus it was that from 1850 he gradually gathered around him a group of young writers, Salesians and friends, into whom he infused some of his own love for the Press. He fired their imaginations, meted out work according to their talents, spurred them on, gave them confidence in themselves, helped them by advice and correction; and his numerous publications thanks to them are firmly established. Did he not dream of a group of writers, religious and lay, who unceasingly would supply material for his printing machines?

From 1863 he was no longer dependent on publishers; his own writings as those of his sons and friends, were printed and published by himself.

For 20 years he had nursed the desire to start a printing press of his own, and the year 1861 saw the realisation of his dream. It was a very primitive affair this first Salesian work shop: two old hand machines, a somewhat rickety press bought second hand; there was a stand with pigeon holes for the type, made by his carpenters; and the driving force of his machine? the strong arms of his boys supplied that. They found the installation rather primitive, but Don Bosco reassured them: "wait and see, wait and see: this is only

a beginning. Soon we will have two, three, many printing presses.

This prophecy was but the repetition of another one made some months previously: "One day we shall have a printing press, a big printing press, many printing presses".

But his ambition was not satisfied. He wanted to ensure the independence and cheapness of his publications, so he established a

Arts and Trades he was preparing a small army of compositors, linotypists, book binders, book sellers, who in the various parts of the world, in Turin, Marseilles, Munich, Buenos Aires, Liege, Barcelona, Warsaw, London, Paris, San Francisco, would work to diffuse Truth or to combat the irreligious and immoral press.

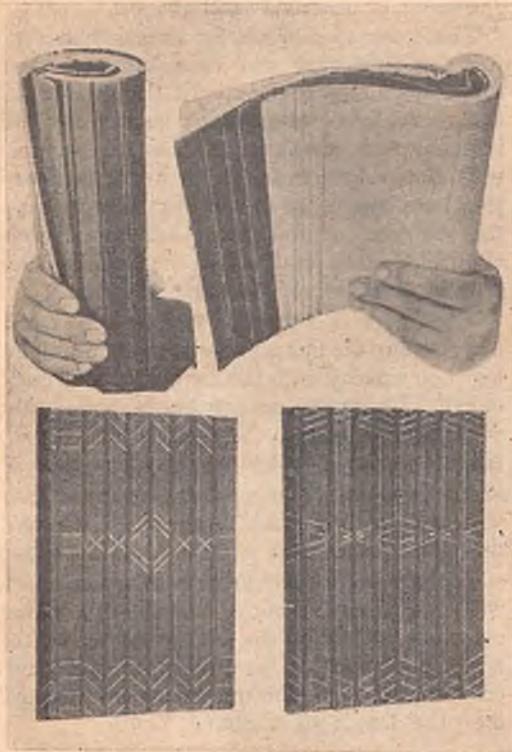
Moreover he was giving to the Catholic Press in the persons of his lay religious, efficient workmen capable of instructing others in the various trades connected with printing. The Benedictine monasteries of the middle ages had given to the world the monk, who as transcriber and illuminator of manuscripts preserved the treasures of ancient civilisation. The Salesian House produced this strange modern monk in civilian clothes, the Salesian Lay-Brother, who during his life time in the workshop forms generations of youths to love what is good and beautiful in the Press.

This work of Don Bosco was all embracing, beginning with the mind of the author and ending with the mind of the reader. It comprised every process in production, not only stimulating the thought of the writer, but seeing to the printing, binding and publishing of the manuscript in book form.

Don Bosco's mind was constantly occupied with this project of good literature, no matter what form it took. He thought of to-morrow and the day after to-morrow as well as to-day, because he saw in the horizon the menace of the irreligious immoral or indifferent press. Thus it was that to his army of religious as well as to the Salesian Cooperators he entrusted the diffusion of good literature. In the Rule for Salesians it is clearly stated "they shall also endeavour to spread good books among the people, employing all the means which Christian Charity inspires. Lastly they shall seek by word and writing to combat irreligion and heresy, which are now striving by every means to make their way among the uneducated classes".

Similarly in the regulations for the cooperators we read: — "Against the irreligious press they ought to oppose sound literature by the diffusion of good books, pamphlets, tracts and publications of every kind, circulating them amongst private families and wheresoever else it seems that this may be prudently done.

Docile to these injunctions the two armies were ready to take the torch from the hands of the dying Saint in 1888. The future of the Saint's work for the press was secured.



New form of book-binding invented and patented by the Lay-Brother head Book-Binder at the Oratory. Turin.

paper factory, bookbinding and paper stitching departments, and opened up shops for the sale of his books.

By his patience and care publishing firms were established, which in course of time were to become powerful centres of propaganda. These fruits of his zeal Don Bosco put at the service of Faith, morals and of the high ideals which alone make life worth while.

Don Bosco however did not want to limit this weapon to his own sphere.

The needs of the Catholic Press were ever present to his mind, not only in Italy but outside, not only in his own day but for the future. Thus it was that in his schools of

The work of his Sons.

Fifty years from the death of Don Bosco, here are some statistics showing what the Salesians and the Cooperators faithful to the legacy bequeathed them by Don Bosco have done. In more than 40 countries and even in the Foreign Missions as at Shanghai (China), La Kafubu (Belgian Congo). Shillong (India), Tokio (Japan), they have opened up 147 establishments of typography, lithography and book-binding; 25 publishing and bookselling establishments in 18 countries situated in both hemispheres have been set up. One of these establishments, the S.E.I. which has its seat at Turin with six branches throughout Italy, has a turnover equal to that of any of the great firms. It floods the Peninsula with its publications of all kinds, but especially classical, religious and pedagogic.

Since the day when Don Bosco gave himself heart and soul to this form of apostolate, the Salesian workshops have turned out 38,540 workmen engaged in printing binding and publishing. At present the number of boys being trained is 4,332 distributed among some 40 nations.

From the Salesian printing presses issue forth 477 periodicals dealing with all manner of subjects — Science, Literature, Religion, Pedagogy, Drama, Agriculture, Liturgy, Propaganda: of these there are 242 in Europe, 206 in America, 6 in Africa, 23 in Asia. Out of the 477, 43 are issued weekly, 14 bi-monthly, 399 monthly and 21 twice yearly.

We have already spoken of the *Salesian Bulletin* but other reviews also edited by the

sons of St. John Bosco are worthy of mention on account of their increasing circulation and on account of the esteem in which they are held by the public: such are the "Help of Christians" for Great Britain and Ireland, "The Don Bosco Messenger" for the United States, "Don Bosco in India" for India. For Italy there are "The Catholic Readings" begun by Don Bosco. "La rivista dei Giovani" "Gymnasium", "Catechèsis", for France "Jeunesse et Missions" etc. etc. etc.

These statistics speak for themselves; they prove clearly that the Salesians and their cooperators face to face with the intellectual and moral havoc wrought by an impious and immoral press, have tried to follow the example of D. Bosco. Responsive to the call of the Popes they have sought to provide by their writings the antidote, or following Don Bosco's Preventive System to forestall the evil by presenting truth in an attractive manner.

The forces of error and vice have certainly not given up the fight; rather are they multiplying their activity with the facility characteristic of evil. Each year sees new books, periodicals, newspapers taking up the fight on their behalf. It is up to Catholics therefore to be continually on the look-out, to bring to the notice of their writers anything which can help forward this great movement of the Catholic Press.

To help on with their prayers, their goodwill and their practical aid all the varied processes which in the old world as in the new labour to stem the tide of irreligion and error and also to put the means of conquest into the hands of Catholic Youth.



ST. FRANCIS
de Sales.



DON BOSCO

Two of the commemorative stamps issued on the occasion of the Vatican Press Exhibition.



Village where Ven. M. Mazzarello was born.

*Proclamation of the heroicity of the virtues
practised by the
Venerable MARY MAZZARELLO
Co-Foundress of the Daughters of Mary Help of Christians.*

On April 21st. the general congregation of the Sacred Congregation of Rites met in the Vatican to discuss whether the theological virtues of Faith, Hope and Charity, and the Cardinal Virtues of Prudence, Justice, Fortitude and Temperance had been practised by Mother Mary Mazzarello to an heroic degree. The result was that on May 3rd the Third Sunday after Easter and the Feast of the Finding of the Holy Cross, the Holy Father in the Consistorial Hall of the Vatican ordered the decree declaring that the above mentioned virtues had been practised to an heroic degree, to be read.

After the reading of the decree the Superior General of the Salesians read an address of homage to the Holy Father. At its termination His Holiness gave a discourse on the Venerable Servant of God, the translation of which we give herewith.

“EX HOC BEATAM ME DICENT
OMNES GENERATIONES”.

“It is by a happy, and not merely chance coincidence” — began His Holiness — “that we are united here today to honour the Venerable Servant of God, Mary Mazzarello. We have just begun the month consecrated to Mary, the month of May. It was fitting that this month so much associated with Mary Mazzarello’s life and work should be chosen for this reunion — fitting that we should meet in this month to honour her who was a devoted Child of Mary even before the foundation of the Daughters of Mary Help of Christians. The beginning of one month of May saw her birth to this earthly life, it was fitting that the beginning of another May should see her birth to eternal life.

Mary Mazzarello was always an exemplary Child of Mary, and a life spent under the maternal care of such a Mother is in itself great.

But as if that were not sufficient the Servant of God also possessed excellent qualities of solid virtue. In the first place she possessed the virtue of humble simplicity — and in a degree rarely to be found in any person. Her character was fundamentally simple, but simple in a wealth of rare gifts. Such indeed is the portrait of this humble Servant of God. The Decree just read and edifyingly commented on by the Superior General of the two great Salesian Families, speaks eloquently of the characteristics of the sanctity and life of Mother Mary Mazzarello. But there is one word in the Decree which reveals the driving force of all her sanctity, and which calls for our special consideration — Humility.

Humility strikes the characteristic note of her sanctity. Great was her humility: and in what did it consist? We might say it was the full consciousness and the constant explicit

city which God, the Creator of souls, had planted in her, and it has seemed good to us to follow and study those secrets of her sanctity as revealed in her life, and as now manifested in the work which has survived her.

So great was her lowliness that we ask ourselves what God could see in a soul so profoundly humble, how He could delight in her to such an extent as to work marvels in her soul and in other souls through means of her.

Early in her life, it is worthy of note, this poor peasant girl showed that she possessed a great talent — the art of governing. And she possessed it to such an extent that St. John Bosco himself an expert in the art of governing and discernment of souls — detected it immediately and chose her out from among her companions to be at the head of the Institute which he had in mind to found. Who knows what criticism Don Bosco had to suffer for his choice! what could this peasant girl do!

And yet the choice could not have been



Mother House of the Daughters of Mary Help of Christians.

recalling to mind of her humble origin, her humble state of life, and her lowly work. She was a peasant girl a village dressmaker with only elementary schooling; her education was christian it is true, and therefore to be prized above all other education but of what we generally understand by education she had very little.

To compensate, however she had that simpli-

better; witness the solid foundation and the rapid progress, nothing short of marvellous, of the Daughters of Mary Help of Christians, and you have an eloquent proof of the efficacy of Don Bosco's choice.

Even during her life-time the work had spread, but to-day there are 734 houses, 66 of which are in the mission fields, 8352 Sisters and 1,100 Novices. The figures



Practical lessons for girls.

speak eloquently for themselves and the question naturally arises what does God see in true humility to reward it with such striking favours? The question answers itself when we think of the value of each individual soul "He has given His life for me", exclaims the Apostle — and more especially when we compare the opposing values set on humility by the world and by God. Where God sees wisdom and simplicity in humility, the world sees nothing but misery worthy of compassion.

Again God, in His goodness, has given us the answer to the question when He puts in the mouth of St. Paul one of the most solemn sentences addressed to those who think themselves self-sufficient and who think to glory in themselves; "Quid habes quod non accepisti? Si autem accepisti, quid gloriaris quasi non acceperis?"

Here then is the secret of humility: the soul which is humble sees the relations which exist between God and itself in their true perspective. The humble soul sees God in all the splendour of truth; knows what it owes to God in all justice; and fulfils with respectful gratitude its obligations towards Him. In a word, the quintessence of this virtue is in the truth which recognizes God as the origin of all things since everything comes from Him; in justice which attributes,



Salesian Sisters on the Missions.

glory to God alone: "Non nobis Domine sed nomini tuo da gloriam!" and in profound gratitude to God for the liberal and gratuitous manner in which He dispenses His graces and blessings.

If God's views on humility then, are so opposed to those of the world's it is because the humble soul has an attraction for Him which He cannot resist; in its beauty and fundamental traits He sees the image of His Divine Son who said; "Learn of me for I am meek and humble of heart" This was His lesson to us — humility.

Never will we sufficiently realise the import of these few words.

It is the Divine Master Himself, in whom are all treasures of wisdom, knowledge and sanctity who says to us "Learn of me for I am meek and humble of heart. "Humility! as if He had no other lesson to teach poor bewildered mankind which had lost all sense of truth, and apparently all hope of regaining it; as if mankind needed only to learn that lesson to work a reformation in souls and to transform the world morally.

These are lessons which only the infinite wisdom of God could give us. Now we realise what God sees in humility; and to what extremes His divine predilection for humility went. The Church herself teaches us to-day in the feast of the Invention of the Holy Cross. She proposes again for our meditation those powerful words which show to what depths the Incarnate Word abased himself "Humiliavit semetipsum usque ad mortem... mortem autem crucis".

This is the limit of God's love of humility — a humiliation so profound as to lead as a consequence, to an exaltation, to a glory without comparison. "Propter quod et Deus exaltavit illum ed dedit illi nomen quod est

super omne nomen ut in nomine Jesu omne genu flectatur, coelestium, terrestrium et infernorum. The world does not realise, in fact is incapable of realising that this glorification, adoration and exaltation of the Divine name is a just return for the extreme humiliation of the Word Incarnate. The life and work of the Venerable Mother Mazzarello brings this lesson before our minds, and we owe her a debt of gratitude for teaching us how to live in the Divine school of humility. After all that has been said the Holy Father has nothing more to add but the blessing which his dear children have asked for the two families of St. John Bosco and the Venerable Mother Mary Mazzarello. The latter brings to our mind the words of the Blessed Virgin proclaiming her humility as the cause of her election: "Respexit humilitatem ancillae suae" The Mother of God proclaims herself the Servant of God — and with what result? "Ex hoc beatam me dicent omnes generationes!

It is pleasing to consider Mother Mazzarello in this light. She, like Mary can repeat; God in His infinite goodness has regarded my humility and my simplicity and therefore. "Beatam me dicent omnes generationes".

In fact her name and work are known throughout the entire world.

And the reading of the Decree proclaiming the heroicity of her virtues on this day when we commemorate the humiliation of the Cross, leaves us the hope that one day with still greater appropriateness she will be able to say, "Beatam me dicent omnes generationes".

Having finished his speech the Holy Father gave his Apostolic Blessing to all present. Then having received a copy of the Decree and accepted the homage of the Cardinals and other personalities present, he left the Consistorial Hall.

DUBLIN

Very sincere thanks are expressed to the Cooperators of Dublin for the great interest and zeal displayed in organising the sale of work held on May 21st, 22nd, 23, at the Catholic Emancipation Club O'Connell Street, which was a great success. Special thanks are due to the organising committee and stall-holders who gave time and materials with unstinted generosity.

The great Disaster in the Salesian Mission at Shillong - Assam - India.

Most of our readers will have heard of the great fire that reduced the Cathedral, Bishop's residence, theological and philosophical studentate and Novitiate to a heap of ruins.

We give here some details, taken from the account sent to the Superior General.

At about 6-30 p. m. when the community came out of the Cathedral after the Tenebrae Service, some one noticed smoke coming out from one of the corners of the house. Investigations were immediately made and it was discovered that an attic where trunks were stored was on fire. Water was thrown on the flames and for the moment they were put out. But worse than ever they sprang up, started the adjoining attic going and in a few moments the whole of the wing was in flames.

Just that day they had finished rubbing oil into all the beams of the house to clean and preserve them; they could not have prepared them better for a fire. Added to this that it was the period of the monsoon winds and it will easily be realised that the only thing to be done was to try to drag out odds and ends before the flames touched them. From the house chapel the Blessed Sacrament was saved, a few benches and statues, before the flames made entry impossible. The refectory, general study hall, class rooms, dormitory, and some private rooms were all now a mass of flames.

All the people round about of varying religions and colours came hurrying to the scene to lend what aid they could. Anything that could be laid hands on was dragged from the house, but it must be confessed that most of the things that were not burned got broken in some way or another. There was no stopping the flames so that the right wing and other parts of the house were soon in flames and at 7 o'clock half an hour after the fire had broken out the whole house was a raging furnace. Mgr. Ferrando had to be almost dragged out of the church and scarcely was he out than the roof fell in. Something of the library, the physics laboratory and almost all the effects of the infirmary were saved, as also the

contents of one dormitory, as these were furthest removed from the beginnings of the fire. However most of the clerics were left with only the clothes they were wearing at the time of the disaster.

The wind now blew the flames towards the Cathedral which was about 8 yards distant from one part of the house. A detachment of soldiers had been sent to help and together with the clerics worked furiously, cutting down trees in the intervening space, and trying to dislodge the roof of the Cathedral, but all to no avail. In the meantime hundreds of people carried out of the Cathedral all they could lay hands on. Great efforts were made to save the beautiful new organ only installed last year, but it was impossible. Likewise the High Altar. The archives and other important things were saved from the Bishop's House.

The whole place was like a furnace. As



Mgr. Mathias S. C. Bishop of Shillong.



The Shillo

before

and

the



g Mission

during
after
fire



far as one could see the sky was red and the whole city coloured with its reflected light.

The wind continued driving the flames further and for a time it was feared that the Loretto Convent nearby would catch fire, and indeed there was a panic in the neighbourhood that the fire would spread through the whole countryside, but the energetic efforts of the soldiers and clerics averted the further extension of the tragic disaster.

Thanks be to God there were no serious casualties. One priest Ft. Gustas fell from the roof of Our Lady's house, but without serious mishap. The same priest and the Governor's private Secretary had a narrow escape from flames and smoke when removing a statue from near the High Altar of the Cathedral. A few others had burns and bruises but that was all.

At 10-30 p. m. there was nothing left but a heap of smoking ruins

Numerous offers of hospitality were made by English residents round about.



Mgr. Ferrando S. C. Actual Bishop of Shillong.

Some of the clerics and priests were thus accommodated while others were put up for the night at the nearby Don Bosco Orphanage. A Captain came forward and provided a hundred blankets which stood us in very good stead. A detachment of police and soldiers stood on guard during the night over the heaps of odds and ends saved from the fire. Three days later the staff and communities of the Novitiate and Studentate of philosophy and theology went to Calcutta where they are carrying on in the summer house of the Jesuit Fathers most generously and kindly put at their disposition by the Archbishop of Calcutta.

The Morning after the fire (Holy Saturday) the Solemn Easter services were carried out at an altar improvised at the Calvary. There was a great gathering of christians and pagans and it was determined to begin work on the new Cathedral on the following Easter Monday.

On that day about 500 people turned up with tools, Catholics, Protestants, Pagans and set to work with the confrères. By Tuesday evening the site of the church and bishop's house was cleared and all ready for the digging of the new foundations.

And the causes? Some papers published that the fire was due to fusing of the electrical wires: but this is certainly not the case for there are no wires passing where the fire began: and also the light was on in the house during the brief time that we were clearing out what we could.

The whole thing remains a mystery but with a strong suspicion that it was no accident.

The loss incurred is estimated at over £, 80,000, but greater still is the spiritual loss incurred by the necessary departure of the clerics and their professors

Mgr. Ferrando S. C. the Bishop of Shillong thanks publicly the Civil and Military authorities and the religious communities of Shillong for their unstinted labours and their generous cooperation.

We think the above account leaves it clear in how great necessity the Shillong Mission is.

We give herewith his Lordship's address

Rt. Rev. Mgr. FERRANDO S. C.
SHILLONG. Assam. India.

Offerings towards the erection of the new ALTAR of ST. JOHN BOSCO
will be gratefully received by

The V. Rev. Superior General, Via Cottolengo, 32 — Turin (109) - Italy.

*Opening and
Consecration in
Rome of Church
Dedicated to
Mary Help of
Christians*



During the Consecration of the church

The Salesian work in Rome can be said to be now established in a manner both fitting and complete with the opening and consecration of the beautiful and spacious church dedicated to Our Lady Help of Christians. Don Bosco once said during one of his many visits to Rome that one day outside St. John's Gate, there would be a great centre of devotion to Mary Help of Christians. Then, there were nothing but green fields in that part, now, there is a steadily growing suburb of Rome, and with the creation of this church to Our Lady, Don Bosco's prophecy is well on the way to being realised.

Don Bosco's programme of unflinching loyalty, prompt and unswerving obedience to the wishes of the Holy Father in an age when the Holy See by no means enjoyed the prestige

that it does to-day, is well known. It was at the request of Leo XIII that he undertook the building of the Sacred Heart Basilica in Rome although humanly speaking it was the last thing on earth he should have dreamt of undertaking. So too it was at the request of Pius XI that the third successor of Don Bosco undertook the building of this noble church to Our Lady although he had planned differently.

It happened in this wise.

Don Bosco had founded beside the Basilica of the S. Heart a school of arts and trades for poor boys. At that time the Institute was on the outskirts of Rome, now it is surrounded on all sides and is in an exceedingly busy part of Rome. Thus hampered in its development through lack of space, it was resol-



The tenth station of the cross in the new church.



The fourth station of the cross in the new church.

ved in 1927 to build new and spacious professional schools and to this end a large tract of ground was acquired in the Via Tuscolana on the outskirts of Rome.

The plans for the new Institute were drawn up and it was determined that in years to come a church should be built for public worship.

On the eve of the Holy Father's Feast-day May 11th 1928, the Ecomer General of the Society was admitted to audience with the Holy Father, and after offering the good wishes of the Society submitted the plans of the new institute and begged his Holiness's permission that the school be known as Pius XI Institute.

The Holy Father thanked him for this act of homage and gave his consent. He expressed the desire that the church be built immediately and not at some date in the future, that its proportions be much greater than originally intended. He was very glad that it was to be dedicated to Mary Help of Christians and it was to be regarded as a thank-offering for the settlement of the Roman Question for it was to Our Lady under this title that he had confided the successful issue of that great problem.

The Holy Father gave the first offering for the new church.

The next day the foundation stone of the new Institute was laid; as to Don Bosco so to his successor the desire of the Holy Father is a command, and orders were given immediately for the drawing up of plans for the church.

On June 2nd 1928 Don Bosco was solemnly Beatified in St. Peter's and the plans being now ready, on June 4th the Foundation Stone of the church desired by the Holy Father was laid.

On May 12th 1930 the Institute was finished and in September of the same year the 90 boys of the old professional schools of the Sacred Heart were in residence. By the end of October the numbers were up to 200.

On June 16th 1931 the work on the church had to be suspended owing to the general economic crisis.

On July 11th 1933 Dominic Savio was declared Venerable and the work on the church was resumed.

On May 19th 1935 the eight bells for the church were solemnly blessed and placed in the two towers.

On October 10th 1935 the great marble statue of Our Lady which crowns the façade

of the church was blessed and hoisted into position.

On May 17th 1936 His Eminence the Cardinal Vicar of Rome consecrated the new church and celebrated the first Holy Mass in it. The second Mass at the High Altar was celebrated by the Very Rev. Father Ricaldone, Superior General. Each day of the Octave was kept in a most solemn manner and the crowning celebration was the keeping of Our Lady's Feastday on May 24th.

On the high altar there is a beautiful bas-relief of the last supper and the tabernacle is in beautifully worked silver inlaid with gold.

The two lateral altars of the cross are dedicated one to St. Joseph and the other to St. John Bosco. There are eight lesser altars of which one is, through the generosity of Daniel O' Connell Esq. of Cork City, (grandson of the great Liberator) dedicated to St. Anne in memory of his mother.



View of the church from the back.

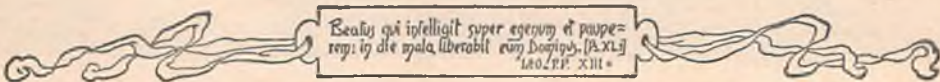
The church was designed by the Salesian lay-brother architect G. Valotti. The architect has sought his inspiration for this construction in some of the larger churches built during the vigorous epoch of the counter-reformation. In the interior great simplicity has been aimed at and achieved by great sweeping curves and the absence of ornament.

The great apse out against which stands the beautiful high altar is imposing and beautiful. The arc of the dome while not being after Michael Angelo is yet powerful and the interplay of the lines is particularly pleasing and harmonious.

There is also a project on foot to raise funds for one of the other altars to be dedicated to St. Patrick and St. Bridget.

The stations of the Cross are in bas-relief and are by the sculptor of the central piece of the High Altar. The confessionals are in worked walnut and are the work of the boys of the adjacent Pius XI Institute.

Perhaps we could not bestow better praise on the church than by saying that it is a worthy addition to the great churches of Rome, and we hope that by the intercession of its great Patron that from it many blessings will be showered on the city and the world.



A PARTICULAR INSTANCE OF DON BOSCO'S ZEAL FOR THE PRESS

In April of this year was published the thousandth number of the *Catholic Readings*. Up to this year more than 15,000,000 copies have circulated and the thousandth number coinciding with the Catholic Press Exhibition at the Vatican it will not be out of place give a glance at the origin, scope, and development of this collection.

Don Bosco first conceived the idea of the *Catholic Readings* in 1849. In July of that year the Bishops of Piedmont had gathered together at Villanovetta to try to organise their forces against the widespread irreligion around them. Among the resolutions taken was the following:

"To form some kind of an association connected with the press and for the distribution of good books."

The Bishops of Mondovi and Ivrea were deputed to see to the materialising of this resolution. It is not on record what the two Bishops did in the matter, but from that moment Don Bosco kept on thinking of ways and means whereby his already conceived project of the *Catholic Readings* could be made possible.

Whenever he had occasion to go to Ivrea

he visited the Bishop and discussed the possibilities with him; and whenever the Bishop came to the Oratory Don Bosco returned to the charge exposing his conviction that it was absolutely necessary to have a regular publication of good literature.

Just as people died for want of water so too many people went astray for want of contact with things Catholic.

This was the conviction that kept hammering in his mind right from the first days of his priesthood. He had already written several books and gathered together a small body of writers to run a daily paper. The paper appeared under the title of *L'Amico della Gioventù* — The Friend of Youth, and was designed to be a paper for the family circle.

Its success was considerable, but Don Bosco had to bear the burden of the work — administration, correspondence, correction of proofs and articles. His chief regular feature was *La Cronaca contemporanea*, a review of the ideas and movements then in vogue. He told interesting stories and vigorously refuted the errors of the day, particularly exposing the pernicious and lying doctrines advocated in



Boys learning the printing trade in a Salesian School.

the *Gazetta del Popolo*. This paper of Don Bosco however lasted only for eight months, after which time it was amalgamated with another paper called *l'Istruttore del Popolo* — the *People's Teacher*. Don Bosco remained in active contact with this paper for four or five months to set it on its feet and then withdrew.

He had come to the conclusion that God did not wish him to take part in journalism as such. One of his chief ideas in launching



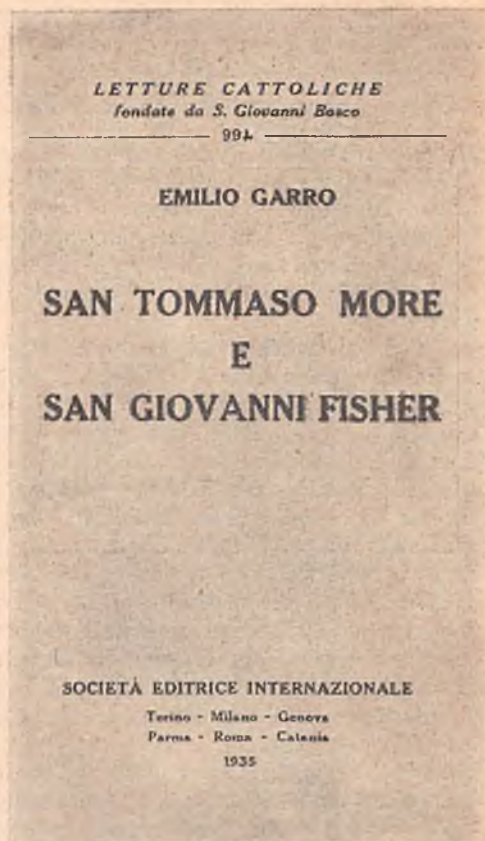
An early number of the "Catholic Readings."

the 'Friend of Youth' had been to uphold the authority of Pius IX then living at Gaeta.

When he returned to Rome Don Bosco withdrew from Journalism as such.

The Launching of the Scheme.

Don Bosco drew up a programme and sent it to Mgr. Fransoni Archbishop of Turin, then in exile at Lyons. The Archbishop approved of it wholeheartedly. Mgr. Morena the Bishop of Ivrea also gave his approbation. He was absolutely at one with Don Bosco in agreeing that something had to be done to



A recent number of the "Catholic Readings."

counteract the intensive and steadily increasing Protestant propaganda.

Don Bosco placed the project of the *Catholic Readings* under the protection of Our Lady and went to pass a few days at her sanctuary of Oropa. He had secured promises of help in writing the booklets from various priests and Catholics of good education.

He visited influential families, journeyed in all the towns and villages around giving conferences to prepare the ground, and secure subscribers and helpers who would spread the booklets in the families.

The plan was simply this.

1. — The spreading of books written in an easy and popular style and dealing exclusively with matters pertaining to the Catholic Faith.

2. — Once a fortnight (now once a month) a new book was to be issued of 100-110 pp. (nowadays 150 pp).

3. — Yearly subscription was to be 5s (i. e. 2d or 3d per booklet).

4. — Special facilities for those forming centres of distribution.

5. — Agents for receiving subscriptions to be those designated by the various Bishops.

This simple scheme Don Bosco had printed and whenever he had occasion to write he enclosed copies of it; wherever he went he left copies behind him and recommended it wherever he could; and this not for the first few months or years, but right to the end of his life.

In 1851 he published a pamphlet which was in the nature of an introduction, with the title *Avviso ai Cattolici* — "A word to Catholics". In this Don Bosco pointed out the countless insidious forms the proselytising of the Waldensians and other protestant sects was taking on, and he stressed the wonderful unity of the Catholic Church and the security of salvation that lay in being one with the Holy Father the successor of St. Peter.

The second which was really the first number of the series was a popular exposition on the one true religion, showing the contradictions and absurdities in the tenets of the various sects of Protestantism.

And so the campaign was opened, the battle begun. Each fortnight came forth punctually a new booklet to the great chagrin of the Protestants and the consolation of the faithful. Any subject that would nourish the mind of the faithful was treated of: — Christian doctrine, Church History, Liturgy) Epistles, Gospels, Rites, Explanations of Feast such as Christmas and Easter), the Sacraments in general and particular, lives of the Sovereign Pontiffs, hagiography and biography in general, Apologetics, Stories of conversions to Catholicism. Blasphemy, Angel Guardians, true piety, health and hygiene as elements in a true christian life, etc., etc.

Before publishing his Readings Don Bosco submitted them for Ecclesiastical approval, but no one in the archiepiscopal curia could be found to take the responsibility of revising them and putting his name as authorising their publication. Don Bosco had not minced matters as regards the protestants and heretics, and mindful of the recent murders of Count Rossi and Don Margotti who had crossed their path, the Canons were unwilling to run the same risk. At length the Bishop of Ivrea consented to authorise their publication with the general formula "With the approbation of the Archiepiscopal Reviser", without putting any name.

To give but one example of the tenor of some of the early publications, one of those published in 1854 is entitled "Traffic in Consciences and the Protestant agitation in Europe". Among other things we find this. "It is with the thirty pieces of silver of Judas that the Protestants seek to induce Catholics to deny Our Lord Jesus Christ, taking advantage especially of the miseries of the poor. Although among those born as protestants many are in good faith, their leaders no longer believe in God nor the Bible. Divided among themselves on matters of doctrine they are unanimous in one thing only — their furious hatred of the Catholic Church"!

"They deny the infallibility of the Pope and the church and give it to mankind in general even to those who cannot read. Their object is not to convert the wicked but to prevent the innocent. Satan who deceived our first parents in the garden of Eden is their model"!

Within a few years the *Catholic Readings* were spread through the whole of Italy. We have Don Bosco's word for it that in the Papal States alone the number of subscribers was 12,000 and many of these were groups or families who subscribed jointly so that the figure would really be much higher. Pius IX had given his blessing and whole hearted approval to the undertaking and the Cardinal Vicar sent a letter on his behalf to all the Archbishops and Bishops of the Papal States recommending that it be encouraged in their dioceses. In the letter is summed up admirably the whole scope of the undertaking. "The exclusive scope of these Readings is to preserve the Faith and integrity of morals in our Catholic People, to maintain and increase their love and respect for the Holy Father and to unite then ever more solidly to their Bishops."

Naturally with all his other work Don Bosco could not attend to all the work which the Readings entailed. He therefore enlisted the help of various priests and well instructed laymen getting them to write on religious topics, he himself generally suggesting the theme. In the first fifteen years the Readings were largely his work and the others were all examined and amended by him not only in Mss. but also in the proofs. And this it must be remembered was only a side issue in a busy life.

As an example of the different aspects of the combat into which Don Bosco flung himself we may cite the following. In 1855 Catholics were anxiously waiting the outcome

of the Ratazzi law the object of which was the suppression of the Religious Orders and Congregations. Don Bosco determined to do all that was possible to prevent the law being passed and first of all started a crusade of prayer to this end. Then he published as one of the Catholic Readings a book of Baron Nilinse entitled "The Church's Goods: how they are robbed and what happens to them that do so: with a brief appendix on the present troubles in Piedmont". On the outside cover was printed a quotation from St. Ambrose. "What! A private house may under no circumstances be robbed, and you have dared to lay hands on the house of the Lord!"

The book set forth the terrible punishments which in the course of the centuries had fallen on those whether rulers or subjects who had stolen, sold or bought goods consecrated to God; and showed that not only the actual spoliators of churches and Religious Orders had been punished but also their families and descendants, amply bearing out the truth of the proverb, "The family of him who steals shall not see the fourth generation".

This publication caused a great impression and put a salutary fear into many who had

had designs on the houses and property of the Religious, and the law was never passed.

Don Bosco had understood fully the power of a good book, and hence no fatigue or worry was too great to prevent him spreading them whenever and wherever he could. In this there is no Salesian Cooperator who cannot imitate him. Buy and pass on catholic newspapers, magazines pamphlets and books.

If you find a book or pamphlet that does you good be eager that others may derive a like benefit from it. If you visit the sick and can only bring *either* a good book *or* fruit, bring the book or pamphlet because it will do good to body *and* soul. For when the mind is calmed and lifted up to God the body gains accordingly. Much better than Ovaltine or Bournvita and the like, will a good book calm the nerves last thing at night and ensure a good night's rest.

All are not in a position to write, but all can spread the good seed in generous handfuls; and if a reward is promised to those who feed the hungry, clothe the naked, how much more will *they* receive, who feed the minds and souls of those around them with the word of God in the guise of a good catholic newspaper, pamphlet or book.



(Facing). Copies of the Salesian Bulletin printed in 17 languages.



A Salesian Missionary with his little charges in Japan.

Evangelising by Means of the Press in Japan.

At Takanabe for the last two years the Salesian Missionaries have been experimenting with a method of approach and propaganda by means of the free distribution of Catholic literature. Within the two years about 200,000 books, reviews, newspapers etc. have been distributed. The visible results so far are chiefly these that the missionary is no longer regarded as an unknown quantity. Instead of all sorts of names he now gets his own designation — "Spiritual Father" — "Roman Catholic Missionary". Sometimes getting into casual conversation with a pagan for the first time the missionary discovers that he has a certain knowledge of things catholic which can be traced back to the catholic literature he received either directly or indirectly.

Attached to the literature is a postcard with questions, information etc. and each week there are quite a number of these to reply to. Some ask for the answers to the questions proposed, or for a special book or the catholic newspaper. Not unusual are phrases such as the following. "I am suffering spiritually...how can I find relief...? Teach me how to lead a spiritual life... I would like to become a

Catholic, please guide me and give me instruction..."

Books are asked for and names of friends and acquaintances are sent who would willingly receive the catholic newspaper. 1500 or so copies of the catholic newspaper printed and published by the Salesians are distributed free each week to pagans.

It all sounds simple enough, but this work of propaganda entails a great deal of very hard work and many thorns. At present it is all sowing, but the time of the harvest will come. Each week the missionary gets in touch with an ever-increasing number who are known to him only by name for the present but who one by one are surrendering to Divine Grace.

Don Bosco writing of evangelising by the Press said "I do not hesitate to call this means Divine, since God Himself made use of it for the regeneration of mankind".

Our missionaries are tremendously handicapped for lack of means; it requires little reflection to realise how heavy are the expenses of publishing and printing a weekly newspaper, which for the most part is given away free.

Book Reviews*LAUDATE DOMINUM* ⁽¹⁾

Piety is oftentimes nourished and developed more by the ceremonies of the Church well performed than by dry lessons in doctrine and exhortations. Don Bosco made use of this means to the full according as his circumstances allowed him, until the Basilica of Our Lady being complete his boys could take active part in the liturgy of the Church carried out in all its splendour. He taught his boys to sing in church and instituted the *Compagnia del piccolo clero*, with regular class in the performance of the Sacred Ceremonies and lessons in the elements and symbolism of the Sacred Liturgy.

How he worked to teach his boys, such as they were without the slightest idea of music, to sing first simple hymns, then the hymns of Benediction, then the psalms for Vespers and finally the ordinary of the Mass! He was convinced of the great educative value of the Church's music and gradually he brought his boys to sing it and to love it. While doing all he could in his own sphere he sighed for the reform in Church music which was so necessary in his time.

He would therefore have rejoiced to witness such a publication as *Laudate Dominum*, a Benediction Manual compiled chiefly from English Mss by V. G. L. — a Salesian Cooperator. The Compiler, has drawn on the beautiful gregorian melodies in ancient English Mss and provided a Benediction Manual in which beauty and devotion are combined in a rare degree.

There are eighty one pieces twelve of which are O Salutaris, and eight Tantum ergo. The others are divided between antiphons and responds in honour of the Holy Trinity, Our Lady, the Saints, and those proper to the liturgical seasons. An English translation of each is given (not for singing).

Space does not allow us to dwell on the merits of individual pieces so we content ourselves with saying that it is an ideal and complete manual for Schools, Convents, Communities and Colleges, and with its companion volume *Cantate Domino* published some three years ago leaves no excuse for the services in churches and chapels falling short of that beauty and devotion which the Church enjoins on us and which are the begetter and nourisher of solid piety.

We heartily recommend *Laudate Domino* to all and wish it a wide diffusion *Ad Maiorem Dei Gloriam*.

A LIFE OF DON BOSCO FOR CHILDREN

Second in their "Series of 'Lives' for Children", Messrs Burns Oates and Washbourne have produced — St. John Bosco by Wilkinson Sherren (price one shilling).

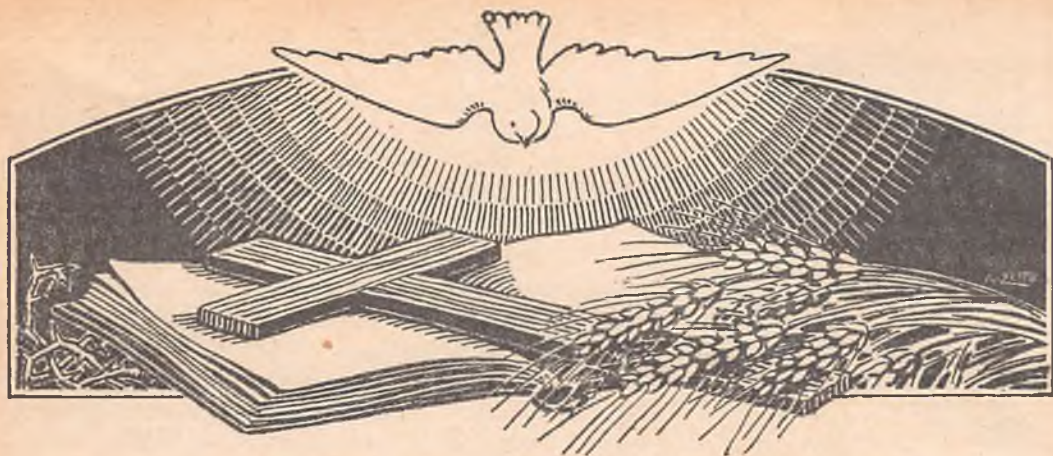
It is written in an easy style suitable for children and runs to seventy three pages, being divided into twenty four chapters which make easy stages for young people. A fairly comprehensive idea of Don Bosco's life is given with emphasis on some of the aspects that would appeal most to children.

In a life for Children we think an illustration or two would seem to be indicated and could have been magaged without going beyond the modest shilling asked for it.

The famous talk on the transplanting of the cabbages was not given by Don Bosco as is recounted in so many biographies of him but by his Assistant Don Borel.

We feel sure that children will read with pleasure this life of one who loved and worked so much for them.

(1) A Benediction Manual. Rushworth and Dreaper, Ltd. Islington, Liverpool. Price 1 s.



O B I T U A R Y

The prayers of our Readers are asked for the repose of the souls of the following Cooperators.

Rev. MOTHER FORBES

With regret we announce the death of the Rev. Mother Forbes of the Society of the Sacred Heart, author of the most recent, and according to some the best, life of Don Bosco in English.

Mother Forbes was a convert to the Faith being received into the Church in 1897. She was a daughter of Archibald Forbes of the Royal Dragoons and granddaughter of a Moderator of the Church of Scotland. History and literature were her dominant interests and it was through her study of history that she was brought into the Catholic Church.

In face of the brightest prospects she decided to leave the world and enter the Society of the Sacred Heart consecrating her talents and energies to the Service of God and Catholic Education. Her large-heartedness, wide outlook scholarly and cultured mind, enabled her to do much valuable work in the field of education.

Her spare time was devoted to writing and many were the works which she produced. Her books were not written at random but always owing to some special circumstance which indicated to her God's will in the matter.

When she was approached about writing a life of Don Bosco she hesitated. She was anxious to have the chapel finished but permission was not forthcoming as the necessary funds (£ 7000) were not in hand. It was decided that if Don Bosco would give some sign that they would be able to finish the chapel, she would write the life.

The Community began a novena to Don Bosco. Before the end of the novena the £. 7000 had turned up and so the life was written.



Death came suddenly after a very brief illness of two days. She is mourned by a very wide circle of friends. May she rest in peace.

- Rev. M. Canty. P. P. Kilmallock.
- Mr. Thomas Fattorini, Skipton, Yorks.
- Mr. J. Trotter, Chicago.
- Mr. J. Blaney, Belfast.
- Mr. Power, Carrick-on-Suir.
- Mrs. A. Gordon, Wynberg, Cape Town.
- Mr. J. Reilly, Bracknell, Berks.
- Mr. G. O'Reilly, Drogheda.
- Mr. J. Bryan. Derry City.

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.*

SALESIAN HIGH SCHOOL. — *Registered by the Board Regent of the State of New York — 148 Main Street, New Rochelle, N. Y. (Telephone 248).* — *Courses of Study.* 1) The High School Department. 2) The Grammar School Department. *Board and tuition — \$40.00 a month. — Write for Prospectus.*

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

SALESIAN JUNIOR HIGH SCHOOL. — *Main Street, Goshen, N. Y.* — The Syllabus of the Board of Education of New York is followed in all the classes. Boys will be accepted from the 4th. Grade. *Board and tuition — \$40.00 a month. — Write for Prospectus.*

HOPE HAVEN, MARRERO, LA. — *A School of Arts of Trades.*

DON BOSCO SCHOOL. — *A High School for Polish Boys.*

HOUSE OF STUDIES AND NOVITIATE of the Salesian Province of Western United States, at Richmond, California. — The object of this House is to train American boys and young men who show signs of a Salesian vocation.

Boys and young men wishing to become Salesian priests or brothers should apply to.

Very Rev. Father Provincial, Salesian House of Studies, Richmond, California, R. D. F. 431 A.