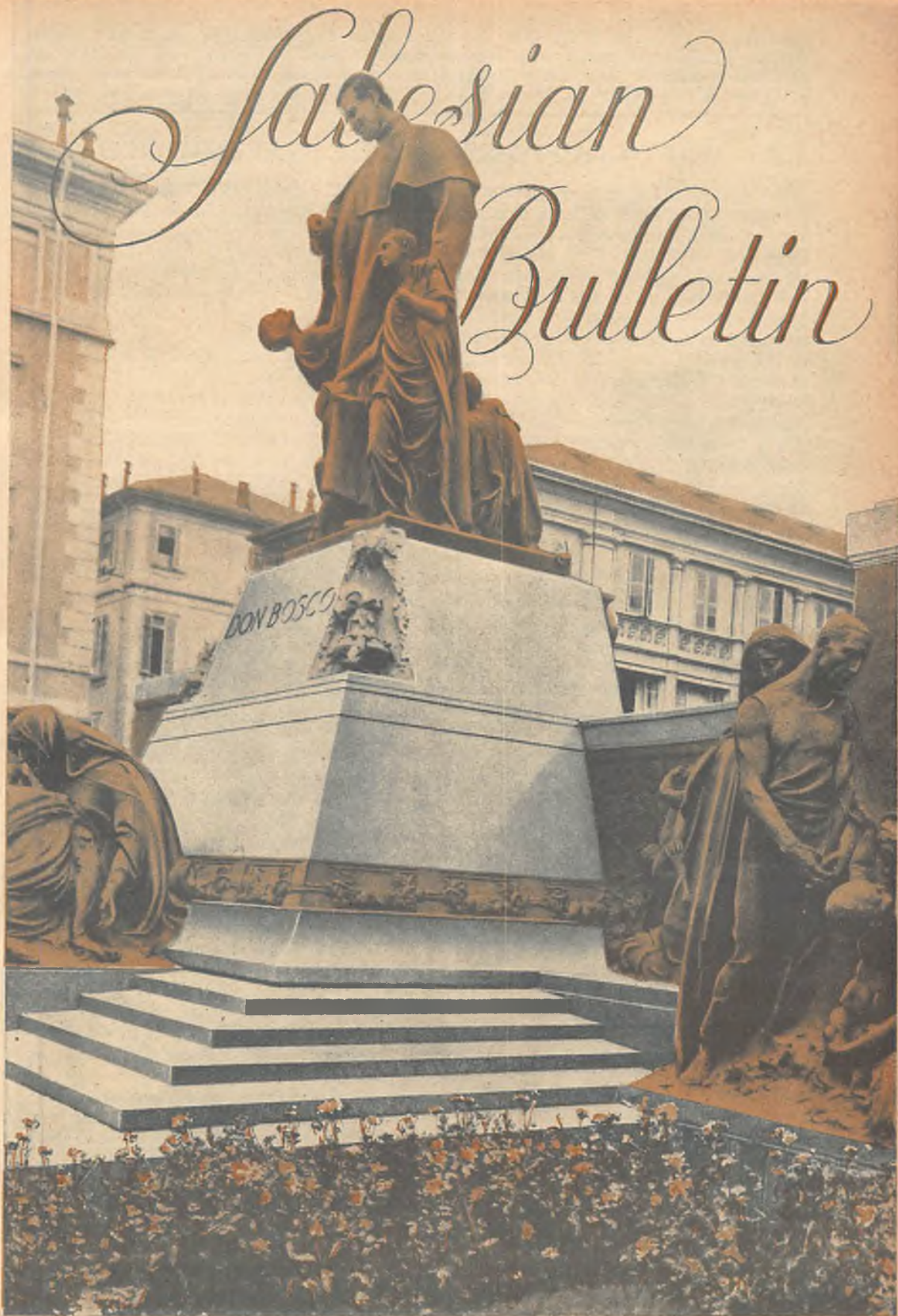


Salesian Bulletin



SUMMARY: A Plank in a Platform. — The Salesian Laybrother. — Across the Salesian World. — Devotion to the Rosary. — Notes and Comments. — News from our Missions: The New Mission of Bang Tan. — The Mission of Phoborpara, Krishnagar. — Father James Flover, S. C. — Father N. Marsh, S. C. — Obituary. — Graces and Favours received.

THE ASSOCIATION OF THE SACRED HEART

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

The Association.

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

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

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

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

Advantages.

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

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

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

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

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

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

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

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

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

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

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

10. The centres for enrolment are in Rome, in Turin and England. Address: The Very Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Marsala, 42, Rome (121), Italy.

Or, The Very Rev. Superior General, Salesian Oratory, Turin (109), Italy.

Or The V. Rev. J. Simonetti S. C. Salesian House, Cowley, Oxford.

Concluding

A Plank in a Platform

Last month we dealt with S. John Bosco's early efforts as a writer. He was far enough ahead of his time to grasp the important part that a strong Catholic press would play in the struggle for souls. It was shown how Don Bosco himself edited a newspaper until circumstances made it inadvisable if not impossible for him to continue.

Don Bosco understood also the need for plenty of Catholic books, both for cheap pamphlets and biographies of good Catholics. He set to work and wrote the brief live-stories of several model young men with whom he had been intimately acquainted.

This month we have tried to complete this brief study of Don Bosco's side apostolate for Catholic literature by dealing with the Catholic Readings (Don Bosco's C. T. S.) and the bigger volumes which he wrote primarily for his boys in class.

Catholic Readings.

But if the attack was silenced in one direction it broke out more fiercely and more effectively in another. Scarcely had the *Amico della Gioventù* ceased to appear than, in the same year of 1849, Don Bosco began to discuss with his friends another scheme for the diffusion of Catholic literature. His idea was to publish monthly a series of pamphlets to be known as the *Catholic Readings* with the object of countering the widespread propaganda of the Waldensian Protestants. Their writings were being distributed throughout Turin — boys brought copies to Don Bosco at the Oratory and he realised the danger that the Catholics were running.

He decided to come straight to grips with

his oponents. The first publication was a plain statement of Catholic belief and an ordered refutation of the heresies of the protestants and of their calumnies against the Church and Her ministers. Such a work means little out of the ordinary to us living in a country where bigotry is rapidly being displaced by indifference; we have hundreds of similar books, from our twopenny C. T. S. pamphlets to the apologia of the latest convert. If the book is attacked we take that as a good sign that it is being read and moreover is attaining its end.

In Don Bosco's day things were rather different; it was the author not the book that was attacked. Father Ximenes, director of the *Labaro*, a Catholic paper published in Rome, had been recently stabbed to death for telling the truth about some sectarians, nor was his murder unique. Perhaps this was the reason why, when Don Bosco presented the second of his *Catholic Readings* for revision by the archiepiscopal curia, the Canon appointed for the work refused point blank to have anything to do with it. Eventually he did read the book, heartily approved of it, but refused permission for his name to be printed as having done so.

"Its more than my life is worth", he told Don Bosco quite frankly. And so the first numbers of *Catholic Readings* appeared as "written by Father John Bosco and with ecclesiastical approbation", but no name confirmed that approval.

The *Catholic Readings* began well and never looked back. Perhaps it was the simple yet entertaining style — Don Bosco was a born writer — that attracted, possibly



The Catholic Readings in the time of Don Bosco.

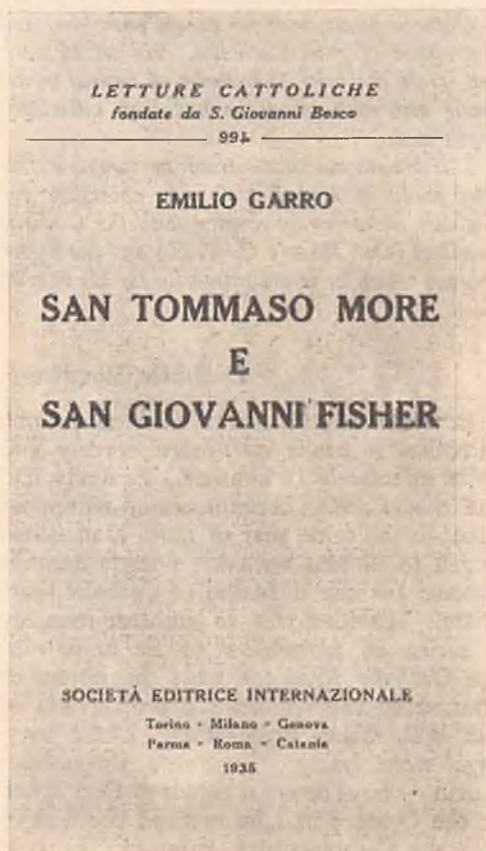
the variety of the subjects: one month saw a book of Catholic apologetics, the next, the throttling of a Waldensian heresy to be followed by a practical instruction on hygiene. Lives of saints, short stories, explanations of the Gospels, they followed one another in rapid succession with the public always eager for more. Today, forty-seven years after Don Bosco's death and over eighty years after the first publication, the *Catholic Readings* are still appearing as regularly as fifty years ago. The most recent number was a well-written account of the life of S. Thomas More and S. John Fisher.

The Big Volumes.

The *Catholic Readings* had been inspired by the intimate knowledge that Don Bosco had of the wants of the human soul. But the priest's particular vocation took him into other regions where he worked, not simply as a priest but as a Christian educator; there in the class-room he found other wants and these too he set about supplying.

In the eyes of Don Bosco it was of primary importance that his boys should have a thorough grounding in Bible and Ecclesiastical History, yet he was loth to adopt the text books in general use in Italy. In the matter of Bible History, for instance, he considered that authors were frequently lacking in that reserve which is clearly demanded when treating of biblical matters before young people. Again regarding the text books of Ecclesiastical History, Don Bosco claimed that they digressed too far and too frequently into profane history and spent useless time on unnecessary polemics. And finally there was the question of a History of Italy that he could conscientiously put into the hands of his boys.

Don Bosco solved his difficulties by writing all three text books. The Ecclesiastical History appeared in 1845 and was shortly followed in 1846 by the Bible History. Both books are still recognised as admirable works; up to the time of Don Bosco's death 60,000 copies of the second had been printed and sold.



The Catholic Readings as they are today.

The History of Italy appeared later in 1856. The *Civiltà Cattolica* of Rome wrote of the book "it has not an equal of its kind in Italy", whilst another critic whose charity was not a match for his admiration for the book, payed Don Bosco a no less laudatory tribute by declaring that the original manuscripts of the book had actually been found in a library by the priest who now claimed to be their author; the book was in reality the work of an unnamed Jesuit Father.

Don Bosco was silent under this accusation; not so, however, his friend Don Picco, a good-hearted man but of uncertain temper.

"What", he stormed, "you have the audacity to tell lies like this to me, — me who have seen the work come, sheet after sheet from Don Bosco's pen!"

There is one other interesting fact in connection with this History of Italy. Some years ago an English Salesian, rummaging in a secondhand bookstall, in London, to his astonishment came upon a book that bore what was for him an arresting title: *A Compendium of the History of Italy by John Bosco, translated from the Italian by an ex-Inspector of Government Schools*. The name of the translator followed with the title of Doctor of Laws. The book, which was published by a well-known London firm and bore the date 1881, contained a preface of which we site the following remarkable paragraph.

The present compendium is for the greater part translated from the Italian of John Bosco (a learned Italian priest) ... it has already gone through five editions and is widely used as an approved text.

The style is extremely simple and I have tried to reproduce this simplicity in the translation... I must also declare that the author is a very zealous priest of the Catholic Church and there are to be found, scattered throughout the book, ideas and opinions that would not be in accordance with our English and, above all, our Protestant ideas. I hold myself justified in modifying or omitting them as necessity demands.

The translator was apparently conscientious enough to admit his rather questionable expurgations; one is none the less tempted to think that here is subject matter for another of Mr. Belloc's brilliant essays on 'How it is done'.

One other work which has a claim to be mentioned with these books, was the Lives



Grigio comes to protect Don Bosco, attacked because of his writings.

of the Popes which Don Bosco wrote originally as separate pamphlets for the *Catholic Readings* and afterwards collected into book form. In later years Cardinal Tripepi who is renowned for his historical essays on the Popes, cited Don Bosco continually throughout his writings as a very reliable and a saintly historian.

To follow Don Bosco throughout his life as a writer would become a wearisome task; in referring to his *Catholic Readings* and his larger volumes we have dealt with the bulk of his work, there remain but two backwaters into which the current of his genius as a Catholic writer and educator, bore him.

Don Bosco had realised from the first to what great use he could put the theatre. It was not merely a bait to draw boys too him, it could be nourishment too when the 'fish' was landed. This needed of course a certain type of play that would, whilst it amused, impart a certain amount of moral instruction. Once again Don Bosco found that what he wanted was not easy to find and here too he got round the difficulty by writing his own plays or setting others to write them for him. So far as can be ascertained three dramas are of his authorship, though numerous dialogues —

short and humorous, to keep the boys amused during the intervals between the acts — are unmistakably his work. But it was sufficient that Don Bosco had given the lead. The lists of 'Salesian' drama, headed by Father Lemoyne's *Le Pistrine* reach down to the exquisite little operetta written by their Rector and performed by the Oratory boys at Turin recently.

Finally there are the classical authors which Don Bosco expurgated and annotated in order to supply his students with good Latin and Greek text books, and the Christian authors, likewise annotated by Don Bosco to popularise in the secondary schools the writings of the Fathers of the early Church.

Discipline.

To assure himself of the simplicity of his style — an essential quality in view of the class of people for whom he was writing — Don Bosco had recourse to a very practical test. He gave his manuscripts to the door-keeper to read and asked him to underline any phrase that he did not understand; at other times he read them to his mother. History does not record whether the porter had any difficulties; Mother Margaret had.

Don Bosco had written a pamphlet on S. Peter and whether he had succumbed to

the temptation to embellish his work or whether he was merely trying to avoid repetition, he adopted, instead of the plain name S. Peter, the sonorous Italian, *Clavigero*.

"Clavigero! Clavigero!" repeated his mother doubtfully, "where's that?". "Clavigero is not a place, Mother", smiled Don Bosco gently, "it means 'key-bearer' and is another name for S. Peter".

"Well, in that case", remarked Mother Margaret dryly, "why not say 'S. Peter', then we'll all understand".

This self-imposed discipline produced its results. Don Bosco's style, as the English translator of his history has already told us, was simple and lucid, and no doubt was to a very large extent responsible for the success of his writings, to the consequent displeasure also of those whose business it was to propagate their own anti-clerical or anti-Catholic hatreds.

The Apostle of the Press.

The various attacks on Don Bosco's life — the bullet that tore through the sleeve of his only cassock, the poisoned wine that they once tried to force him to drink, the two assassins of whom the great grey dog made such short work, and the armed visitors who frightened young John Cagliero, busy at the key-hole of Don Bosco's door



The compositor's room in a Salesian press.

— they were all the savage outward expression of the uneasiness that his books were causing in certain circles.

But ambushes seemed to have little effect on Don Bosco unless it was to spur him to a more intense campaign on behalf of Catholic literature. In 1862 he opened his first press at the Oratory and so, by giving to his own artisans his works to print, produced books more cheaply and diffused them more widely. A humble beginning, that cumbrous hand-driven machine, but not an unworthy parent of the Salesian presses that have since spread to Rome, Paris, London, Liège, Buenos Aires and a hundred other cities of the world.

Don Bosco, were he alive today, would surely view with regret the calm indifference with which so many of us Catholics treat a matter which came so near to his heart. Sufficient for him indeed that Christ's Vicar had asked for support for the press; he would have strained his last energy to give that support.

To help the interests of a Catholic paper he once had recourse to strategy; he entered a restaurant and called for coffee, asking at the same time for the paper in question. As he expected the coffee came together with the proprietor's regrets that he had not a copy of the paper in the house. Don Bosco said that he was surprised and sorry,

nevertheless he returned two days later and gave the same order and met with the same apology. A third time he tried, and again unsuccessfully. At the fourth attempt the paper was there. After that Don Bosco changed restaurants several times and always for the good of the newspaper. Perhaps the same legitimate propaganda might be made — without necessitating the inexpensive cup of coffee — in our public libraries where Suggestion Books welcome the advice of borrowers on the choice of new volumes.

In all events it remains as a duty to Catholics to see that once a week at least a Catholic paper enters their homes, not so much for the sake of the paper as for the sake of the home. Archbishop Hinsley has recently told us that the Catholic paper is the strongest plank in the platform of Catholic Action. Whilst then we remain ignorant of the complex nature of the human mind of the various effects that advertisement and propaganda produce, of the 'why's' and 'wherefores' of publicity, and the strength of what we call public opinion, let us take the word of those who assure us that our support, infinitesimal though it may appear, has wide and important repercussions on the spread of Christ's kingdom on earth, which is the foremost desire of every one of us.



Laybrothers teaching at the Rome professional school.

The Salesian Laybrother

He was a young priest who, on his way home to England from Rome, had stopped at Turin to visit the house that had been the home of Don Bosco. He willingly accepted the invitation to stay the night.

As we left the refectory after dinner he turned and asked: "Have you often so many visitors in the house?"

"Visitors?" I repeated, not understanding what he was referring to, "there is only yourself".

"Then who are all those laymen, I noticed quite a number sitting at table with the priests".

This time I understood and hastened to explain that they were our laybrothers and as such, Salesians in as full a sense as any of the priests. There was much more to be explained after that and eventually I was left with a suggestion — perhaps I should say an exhortation.

"Look here, Father", he said, "in the matter of his laybrothers Don Bosco seems to be as original, I suppose some people would say as modern, as in all the other details of his programme. He has undoubtedly created a state of life that is not merely interesting from the point of view of the immense possibilities for anyone who chose to embrace it, but it would be tremendously attractive to many Catholics who probably have so far never even heard of it".

"A Catholic newspaper", he went on, "has recently published a series of articles on the laybrothers of the various religious orders, I feel pretty sure that your Salesian laybrother wasn't mentioned. Frankly, I think that it is up to you to remedy the omission, if not for the sake of your own Society, at least for the sake of such as may have a vocation to this life".

The idea was one that had suggested itself several times and now that the Blaisdon house has been opened where it is hoped eventually to train some Salesian laybrothers in England for farm work at home and in the missions, an attempt to repeat in a more



The silos of the Salesian Agriculture School at Cumiana.

orderly form the explanation given to the visitor, may not be out of place in the *Bulletin*.

The Origin of the Salesian Laybrother.

It may be remarked at once that the term "laybrother" does not translate precisely the word used by Don Bosco and in consequence it may easily misrepresent his idea. A closer word is "co-adjutor", for in Don Bosco's plan the layman was to help the priest in his apostolate rather than merely to serve his personal wants; to undertake work for which the priest would have neither the time nor the necessary training. Don Bosco was planning something quite foreign to the laybrother of older religious orders who looked to the cleanliness of his monastery, fulfilled in his community more or less the duties of a domestic and, in the ordinary course of events, occupied a proportionately inferior position.

The Salesian laybrother sits with the priests at table and fulfils the same practices of piety, he enjoys exactly the same privileges both during his life and after his death as the priests. Apart from the fact that he does not say Mass or perform any like priestly offices the only difference between him and the priest is that he may not be loaded with the responsibility of directing a house.

The idea of his laybrother came to Don Bosco from a study of his own needs. As soon as he decided to build his workshops where, in an intensely Catholic atmosphere, young apprentices could be taught to earn their living, he began to think of the masters whom he would need to teach there.

He was forced to look for them among the very men from whose vicious company he had struggled to withdraw these boys. Several times even after careful selection, he found that the men he employed were doing moral harm in the Oratory and even when he found honest men there was always the difficulty of the high wages which they could command elsewhere and which they demanded accordingly from Don Bosco.

In time Don Bosco was fortunate enough to come across good Catholic men who were willing to come to his workshops and teach and who asked no recompense other than their food, clothing and a bed at night. These were the men for whom he had been searching all along, men willing to swell the "family" at the Oratory. He showed them that their's was a real apostolate and his own enthusiasm, in addition to his personal sanctity, bound them closely to him. When, after years of battling, the Constitutions of the Society of S. Francis of Sales were finally approved at Rome, these coadjutors were included as recognised members of the newly-formed society.

Henceforth they would undergo a year's novitiate, would make their three vows with the rest and, though retaining the secular dress of the man-in-the-street, would be as fully religious as their Benedictine or Franciscan counterpart.

What does the Laybrother do?

What is it then that the Salesian laybrother does? That depends very much on his tastes, his ability and previous experience, his age, his health. He may become the head or the second-in-command of a workshop and train boys as tailors, carpenters, shoemakers or electricians; if he has the ability he may stay at home and edit a missionary review or he may go abroad and build roads and bridges in the Salesian missions. He may be a farmer, in which case there are immense possibilities for him in the Salesian Agricultural Schools. There is a place for him in the financial administration of a House; there is urgent need of him to teach catechism to Bororos or to Bengalese. Today Salesian laybrothers are engaged in all these occupations.

Wherever the laybrother works moreover his power for good is vast. From the priest who teaches them Latin or Maths boys will expect good example and even saintliness of life. Haven't they seen him at the altar that morning with the Sacred Body of Christ in his hands? Isn't



Laybrothers on the farm.



United States. - Aspirants from the Salesian House of Formation at Richmond.

his cassock a constant reminder of his vocation? When, instead, an electrician, a carpenter or a farmer lives a model Catholic life, the influence of his example on the boys around him, boys over whom he has already some hold by reason of his skill, is marked and endures.

In addition to this is the fact that the laybrother is supreme in his own domain. It will be realised, then, how wide and how important is the sphere of his activity. Naturally he, in company with his confrères, is under the fatherly guidance of his Rector but practically, he is responsible for the running of a workshop or the management of a farm, matters in which the priest, knowing little or nothing of the technical side of the work, takes only a superficial interest.

In the Training Schools.

We have already referred to occupations such as catechists in the missions, secretarial work at home and there are many other such occupations which do not demand the years of special training necessary to skilled engineers, carpenter, printers and the like. None need think then: "I am untrained therefore I cannot possibly have a vocation to this life".

Nevertheless if a man is already trained so

much the better, if not the society has houses where suitable subjects are being prepared to take their places in workshops and agricultural schools. Superiors understand only too well that the amount of good that a laybrother can do is in direct proportion to the perfection of his training as a master. For this reason the training begun before his novitiate is continued in special schools after his profession as a Salesian. He is given every opportunity to study, to visit factories or farms, to talk with experts. Nothing is stinted to produce perfect masters for the workshops and farms.

Where is the laybrother recruited.

We have to give thanks to God that vocations to the religious life as Salesian laybrothers are numerous. It is true that they are not anything like enough to keep pace with the expansion of the work which most people would like to see, nevertheless from prayer we hope for much.

Many vocations come from our Salesian professional schools. Boys at the end of their training feel attracted to embrace the life led by those who have taught them. Others there are who seemed once to hear a call to the priesthood. Then came the difficulties: bad

health, no aptitude towards particular studies, no desire to assume the responsibilities inseparable from the priestly state. Acknowledging the absence of a sacerdotal vocation they are unwilling to break with a life which they have led perhaps for some years and in which they have been really happy. They ask to be allowed to remain as laybrothers.

But the great majority of vocations come straight from the world. Many are still young men, older men there are too who have lived a long time there feeling ill at ease all the while. A chance meeting with a Salesian priest, a lecture, the *Bulletin* even, has been responsible for effecting contact between these souls and the Society, and God in His Providence perfects another vocation.

A few months, a year, perhaps three or four years when it is the case of learning a trade, are passed in a special house of formation, then comes the important year of novitiate when the aspirant learns to live the life of a religious and of a Salesian. At the end of the period the first vows are made for a period of three years and the newly-professed leaves the novitiate to perfect his trade or to take up some post for which he is already fitted by his previous experience, to go abroad if he so desires to the foreign missions.

Happy those to whom this last call is given. Perhaps more than others they realise their power for good as they see ignorance, heathenism, disease both of soul and body retreat before their steady efforts. It needed the genius of Don Bosco to understand the hidden energies that lay stored up in the world of layfolk, it needed his daring to create this new type of monk, so wonderfully in harmony with his age, that those energies might be released to spread the Kingdom of Christ.

A Man in the Street.

And so the Salesian laybrother attends to his affairs very much in the world though

completely withdrawn from it. You yourself have seen him on the 'bus, in the street, and because he wore no habit, no heavy rosary, not even a Roman collar, you have not noticed him. Neatly dressed, he does not think that to be a religious he must be careless in his appearance, affable, ready to join in conversation, or laugh at a good joke, he might almost be one of those business men who spend their lives on the tops of office stools. Yet there is a difference. He is calm, more tranquil, he has not their air of pre-occupation. A man of affairs, he has no fears of possible disaster. He handles much money and remains poor and so at ease. In the midst of the world he remains unsullied by its contact, breathing the same poisoned atmosphere as the rest, he is unaffected by it. Daily prayer and meditation, Holy Mass and the Most Sacred Body of Christ in Communion, have fortified him and he is an armed giant against a pygmy foe. Beneath the façade of his workaday appearance there is all the discipline and strength of those fine old medieval monks and he does not flinch before any task or sacrifice.

It is easy to understand why such a life proves a strong attraction for those who feel nothing but nausea for the pleasures of the world outside. There are so many who are looking for something better than the constant unsatisfying round of their daily life where things at times seem to be so meaningless, many who dream of consecrating their lives entirely to God's service and yet shrink from the quiet of the cloistered life. They want the cloister but they want activity as well. To anyone who is in this position and who does not yet know that the Church has already given Her solemn approval to a religious congregation where the layman has his place by the side of the priest, not as a domestic but as an invaluable helper, to such a one we commend this article. A whole world of confrères waits to welcome him warmly and when at the end God calls him, his hands will not be empty.

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.

ACROSS THE SALESIAN WORLD



The Boys of the Pius XI Industrial School after their audience with the Holy Father.

Rome. Pius XI School received in Audience.

On May 30th. the feast of the Ascension and the day before the birthday of the Holy Father, the boys of the Salesian Professional School in Rome, dedicated to the reigning Pontiff, were received in audience by the Pope.

An address of homage was read followed by the singing of the *Tu es Petrus*. The Holy Father then passed through the midst of the Salesians and their boys allowing each one to kiss his ring and spent some time admiring the gifts that they had brought for him, all examples of their own craftsmanship. Included in the books which they had bound, there was an album containing photos of the new sanctuary of Mary, Help of Christians in Rome, in addition there were two beautifully wrought metal candelabra and other objects in beaten iron. The youthful tailors had made a new white skull cap for the Holy Father and when it was presented to him he smilingly took from his head the one that he was wearing and gave it to them in return. Then mounting his throne he talked to the boys. His words could not be called a speech they were far too paternal and affectionate. We think that our Co-operators will appreciate the fairly complete extract which we give here, translated into English.

After thanking the boys for their gifts the Holy Father went on:

We thank you much more for the other inestimable gift of your presence which alone means so much to the heart of your Father. It means not only that you are sons of the great family that the Lord has thought fit to confide to Us

but that you are good sons, particularly good sons who have remembered to come to visit their Father and to bring him samples of their skill and to ask his blessing. Such a thought alone is sufficient to rank you among the best and dearest children of our Family, but we see you under another aspect, even dearer and more consoling. We see you under the standard of S. John Bosco. It was characteristic even from the beginning of this work (and We know something of it; We have personally known and admired it, if not from its earliest stages, at least when the work was still very young) it was characteristic, We say, of this work to form good chosen sons of the Church, good sons affectionate towards their Holy Mother, and therefore particularly affectionate towards the Pope, to that Pope who, at whatever time he may come and by whatever name he may be called, is always the Vicar of Jesus Christ, the Father of all the Faithful and of all the Children of the Universal Church.

With what joy then, We have come into your midst, have responded to your greetings, have seen the presents which you have brought Us. It is a special joy for Us to have been able to meet you all and to have made the personal acquaintance of each one.

But there was even greater pleasure for Us when we heard what was said in the address that has been read to announce your presence. Not indeed that We did not know what is being done in the Houses that prosper under the protection of S. John Bosco; but we could see in your address your particular ability. We have heard with pleasure and paternal pride of your great successes, the prizes and praises and special championships which you have won. We can only add Our own congratulations and repeat what we have so often said when we have been

told of any great success: 'Ever more and ever better'. This is the law of all that is good and it must be obeyed because it is the natural law of what is good to aspire ever higher, ever towards what is better. We are confident, from what you have done and are doing under the guidance of those who direct you so well, that this wish will be realised.

The Gift of the Pope.

We thank you for your gifts and desire to make you one in return. Here it is (here the Holy Father caused to be uncovered a beautiful representation inlaid with Mother-of Pearl and depicting the Last Supper) It is not done in wood which can be treated more skilfully but it has its value, not only because it represents a subject dear to the hearts of the Faithful but also because it comes from the Holy Land where the Sons of Don Bosco are accomplishing a work that prospers to the good of souls.

We know how far woodwork and inlay is developed among you and we have been told that perhaps one of these young artisans may be able to copy this scene in some other material. Copied in wood it would gain something in purity of line for which wood responds better than Mother-of-Pearl. And there are other materials too: metal and iron, but that is sufficient, We do not wish to put limits to your skill and hope that, seeing it and studying it, you may be able to take something from it.

The Christian Education of the Sons of S. John Bosco.

After promising his Apostolic Blessing to them all, to their friends and relatives and especially to their Superiors, the Holy Father continued:

Many are the gifts that you receive under the protection of Don Bosco in the matter of each one of the arts or trades which you learn and the gifts which are developed in you, but that which is far above all the others and out of all proportion to them, that which is common to you all no matter to which category you belong as artisans, is the benefit of a Christian education, and not any sort of Christian education but as the Sons of Don Bosco know how to impart it, profound and accurate, such as may serve all the needs of soul and of life.

Beloved Sons, all those who love you — and they are very many, they are all who know you because you are the predilection of those who are older — wish you well for the future. But cling

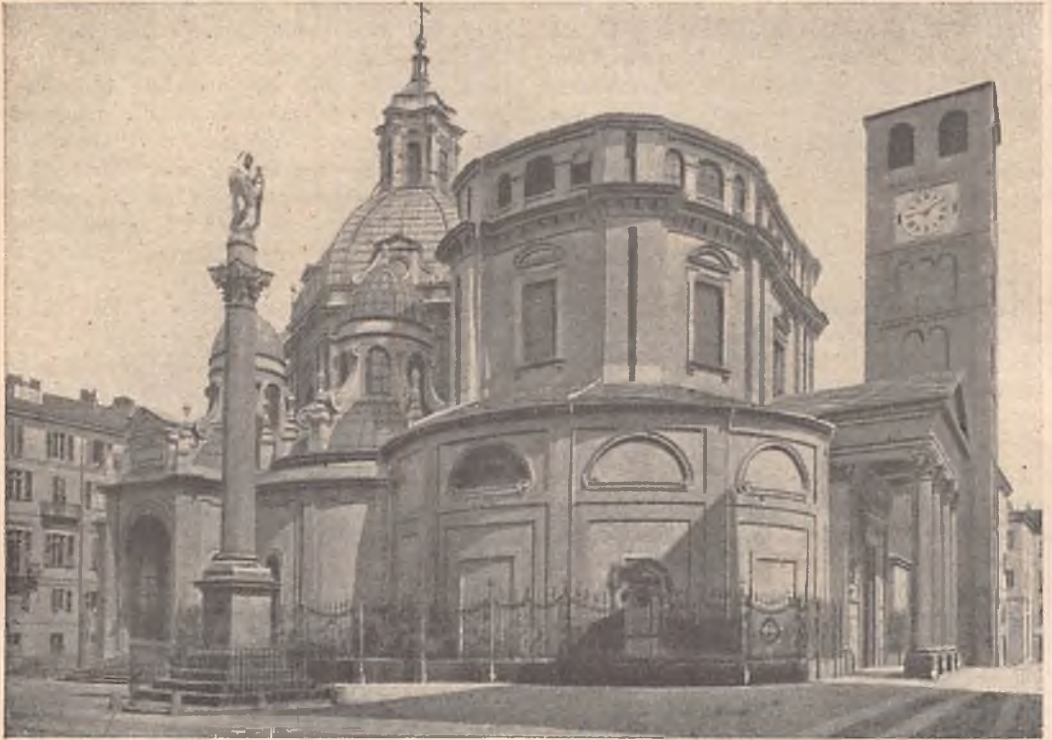
to this thought that, however successful you may be you will have nothing more precious than this Christian education that you are receiving now. What a responsibility they undertake who consecrate themselves to your service! We well know with what devotion they fulfil this duty which was the soul of Don Bosco's soul. With what diligence you ought to gather up the smallest fragments of the treasure which is being distributed to you every hour, every moment. You must study to preserve it when you are no longer immediately under the protection of Don Bosco but out in the world where difficulties will not be lacking to you, nor even enemies — enemies of what is good! For this reason you must study, not only to profit by, but to guard jealously the treasure of Christian Education that you are receiving so that its inestimable benefits may always increase and multiply, and may Our Apostolic Blessing accompany you now and always.

As may be imagined a tremendous ovation greeted this magnificent discourse that was at once the simplest of talks in which one of the greatest Popes that the Catholic Church has ever known addressed the simple young artisans of a Salesian professional school and through them the millions of other boys, students and artisans, in hundreds of other Salesian Schools and Colleges throughout the world.

Turin. A Centenary.

It is characteristic of Catholic devotion to Our Lady that particular shrines up and down the country centralise and crystallise that devotion and produce a more particular title for the Queen of Heaven. There is Our Lady of Lourdes, Our Lady of Victories and we are once more becoming familiar with Our Lady of Walsingham. (One wonders whether English Catholics all realise the huge importance of making that title sound more and more familiar in our ears). At Turin they have Our Lady of Consolation, or the *Consolata* as they call her. There is the Consolata Church, perhaps the favourite shrine in Turin and those who have read the Life of Don Bosco will probably have remarked how frequently mention of this church is made in connection with the saint.

As a young seminarist he visited it often and eventually celebrated his second Mass there in thanksgiving to Our Lady. In later years he used to lend his choirboys to sing there on the



The Church of the Consolata in Turin.

more solemn feast-days and his biographer records that once it was to sing a Mass of his own composition. The poor organist tried to read the script, failed and retired from the scene. Unperturbed Don Bosco took his place and was sufficiently complimented when the official organist was afterwards congratulated on his 'splendid accompaniment of a beautiful though difficult Mass'.

On the morning that Mother Margaret died Don Bosco went to the Consolata, his mother's favourite church, and offered Holy Mass for her soul, afterwards he prayed fervently to the Madonna:

"See, now that my boys have lost their mother you must come and take her place".

It was in the square before this church that Don Bosco's mother appeared to him some years after her death and comforted him in regard to her eternal salvation.

Thus it was fitting that the Salesians and boys not only of the Mother House but from all the Salesian Houses in Turin should take part in the centenary celebrations of a remarkable vow made to Our Lady of Consolation in 1835 by the Municipality of the town. At the time Piedmont was being swept by a virulent plague and the Syndics of Turin, terrified

at seeing it draw nearer every day to their city, vowed solemnly to hold special thanksgiving services and to erect a column in honour of the Madonna if Turin was spared. Not one death occurred and the vow was fulfilled.

This year a special Marian congress culminated in a magnificent procession through the streets of Turin in which over 100,000 walked besides the thousands more who lined the route. Cardinal Fossati, Archbishop of Turin, accompanied by the entire Piedmontese hierarchy, by a Princess of the Royal House of Savoy and by the Mayor of Turin, were among those who walked before the processional car on which the miraculous picture of the Consolata was borne through crowds of excited and cheering Turinese.

Rome. Chinese Delegation visits Catacombs and Salesian Agricultural School.

Recently the Salesians in charge of the Catacombs of S. Callixtus in Rome, received a visit from the members of a Chinese delegation sent out by their government to study modern organisation in the principal towns of Europe and America.

The five members accompanied by two attachés from the Chinese Embassy in Rome and by various Chinese University students made a thorough tour of the Catacombs accompanied by a Chinese Salesian who is studying in Rome. Afterwards they were taken to the neighbouring Salesian Agricultural School and were given an opportunity of sampling the products of the farm.

In Honour of S. John Bosco.

With the accounts published in the May-June number of the *Salesian Bulletin* we intended to close our reports of the festivals held in all parts of the world in honour of the canonisation of S. John Bosco. This month we are going to make two exceptions, the first because of the place and the original note that the celebrations struck, the second because, politically speaking, it is somewhere near home.

Nazareth.

Nazareth is probably the only town in the world where Don Bosco has been honoured in three different rites: Maronite, Greek and Latin. On March 28th the entire youth of the town, without distinction of belief, congregated in the Salesian Church dedicated to



Our Lady of Consolation.

Christ Adolescent. Only 2,500 of the 9,000 who make up the population of Nazareth are Catholics and of the thousand or more children who poured that morning into the church, very many were either schismatics or even Mussul-



Salesian Boys from the Oratory in the procession.



The Archbishop of Galilee celebrating Mass.

mans. But, as somebody has already remarked, whatever consternation such a state of affairs might have caused on all sides centuries ago, nobody worried now. Non-Catholics were presumably indifferent and Catholics were hoping that perhaps the Word of God might find its way into some little Jewish or Arab heart.

Of the thousand children, four hundred at least, the Catholics, received Holy Communion, thus uniting themselves with their Divine Compatriot, the Boy of Nazareth, to celebrate the Saint of Boys.

On the following day the service was held in the Maronite rite for the benefit of the hundred or so Nazarene Catholics who belong to it. High Mass was sung by Mons. Monbarak who took the place of the Archbishop of Tyre.

Saturday was reserved to the Greek Catholics, Mgr. Haggear, Archbishop of Galilee, pontificating. The service, as all Greek services, was long but very beautiful. The variety in the ceremonies and the intimate participation of the Faithful in the Divine Sacrifice are characteristic of this liturgy which, to one used to the Latin rite, presents some strikingly original phases from the procession with the offerings immediately preceding the offertory down to the Communion under both kind and the abrupt finish of the Mass after the consumption of the Sacred Species.

Throughout the entire service a furious storm blowing from the direction of the Plain of Esdralon, wrought havoc with the decorations that had been hung out for the illuminations at night. Strangely enough no sooner was the Mass over and the damage done than the storm subsided completely. The jealousy of Hell had given full vent to its feelings.

On Sunday the services were held in the Latin rite. Mgr. Fellingier, auxiliary to the Patriarch of Jerusalem, sang High Mass. This time the bright lights on the sanctuary were eclipsed by a brilliant sun that did its best to apologise for the previous day's shameful outburst. The panegyric was preached by Father Duvigneau of the Fathers of Betharram.

That evening the feast was brought to a close. After Solemn Benediction with the singing of the *Te Deum* there was a gymnastic display by the boys of our Institute aided in their choreography by the band of our school at Haifa. This display was followed by a torchlight procession that crossed and re-crossed the little Galilean town. The streets rang with the voices of the processionists as they sang the praises of Jesus and Mary of Nazareth. It was, thus that a fitting and typically Salesian conclusion was given to a typically Salesian feast.

...and Malta.

Our two houses in Malta delayed their celebrations in order to have them coincide with the Silver Jubilee of the first arrival of the Salesians on the Island.

On April 28th. after the blessing of a banner of S. John Bosco by the Vicar General, a tablet was unveiled commemorating this anniversary. On the following day the Bishop of the neighbouring island of Gozo, preceded by the secular and regular clergy and a huge throng of people, carried the relic of S. John Bosco in procession to the church of the Star of the Sea, the Mother Church of the Island.

The following day the official triduum commenced, Holy Mass being offered in the Greek rite. Throughout the celebrations the church was crowded each day with children from the government schools, from the various Salesian festive oratories and institutes. Very many Co-operators, Past Pupils and members of the various Catholic Associations were also present together with prelates and provincials of religious orders on the Island, among whom were several past pupils of Salesian Schools.

Mons. Gonzi, Bishop of Gozo, in the absence of Mons. Caruana, Archbishop of Malta, whom illness prevented from attending, pontificated at Solemn Vespers on the day preceding the feast and sang Solemn High Mass on the next day. The final procession

was a triumph for Don Bosco, the band of S. Patrick's Salesian Institute contributing not a little to the success.

Rome. Benediction of the Bells for the New Church of Mary, Help of Christians.

Reference has already been made in the *Salesian Bulletin* to the new sanctuary of Mary, Help of Christians which is being constructed near to the Pius XI Institute, the Salesian Professional School in Rome. The church which is now almost completed has been erected at the express wish of the present Holy Father in thanksgiving to Our Lady for the Treaty of the Lateran by which the Holy See and the Kingdom of Italy were reconciled.

Although the consecration and inauguration of the new church has been fixed for next May in order to leave plenty of time for it to be finished without hurry, it was decided to bless on May 19th. of this year, the eight bells which will be placed in the campaniles of the church.

Mons. Guerra, Salesian Archbishop of Verissa, performed the ceremony and afterwards preached on the significance of the bells. Among the godparents were the Donna Camilla Ratti, sister to the Holy Father, the ambassadors of the Argentine, Chile and Peru



Boys of Nazareth after the special Children's Mass.



Malta. - The relic of Don Bosco being carried in procession.

Below: The statue of Don Bosco borne along in triumph.



to the Holy See and the ambassadors of the Argentine and Peru to the Quirinal.

The bells form two concertos; the first, destined for the right campanile, comprises a big bell dedicated to the Sacred Heart and three major intermediate bells dedicated to S. Joseph, S. Pius V and the Ven. Dominic Savio; the second concerto comprises four minor intermediate bells dedicated to Mary, Help of Christians, S. John Bosco, Pius VII and Pius XI. On the bell dedicated to the present Holy Father are inscribed the words: *Pius XI, by the Lateral Treaty on February 11th. 1929, happily reconciled the Holy See and Italy.*

The New Church at Shrigley.

The photo of the design for the new church of S. John Bosco at Shrigley, published in the May-June number of the *Bulletin*, has called forth a great deal of praise from both expert and layman. At the time we had nothing more than the design to offer our readers but since then we have received the report of an interview granted to a local

journalist by the Rector of the Salesian Missionary College and we gladly reprint part of it.

It will be remembered that the foundation stone was laid last June. The journalist states that only those who knew the grounds of Shrigley previously could appreciate the real hard work done by the Fathers and boys of the college to clear the site of thickly-grown shrubs and bushes and to dig and lay out the foundations. But then hard work is one of the most important lessons in the curriculum of a future Salesian missionary.

The report states:

By their recent efforts the boys have saved an expenditure of about £200. At present the Fathers have only about enough funds to build the foundations, and the erection of the church will cost, roughly, anything between £12,000 and £14,000. Where the rest of the

money will come from no one knows, but the Fathers are relying mainly on offerings from benefactors for favours received.

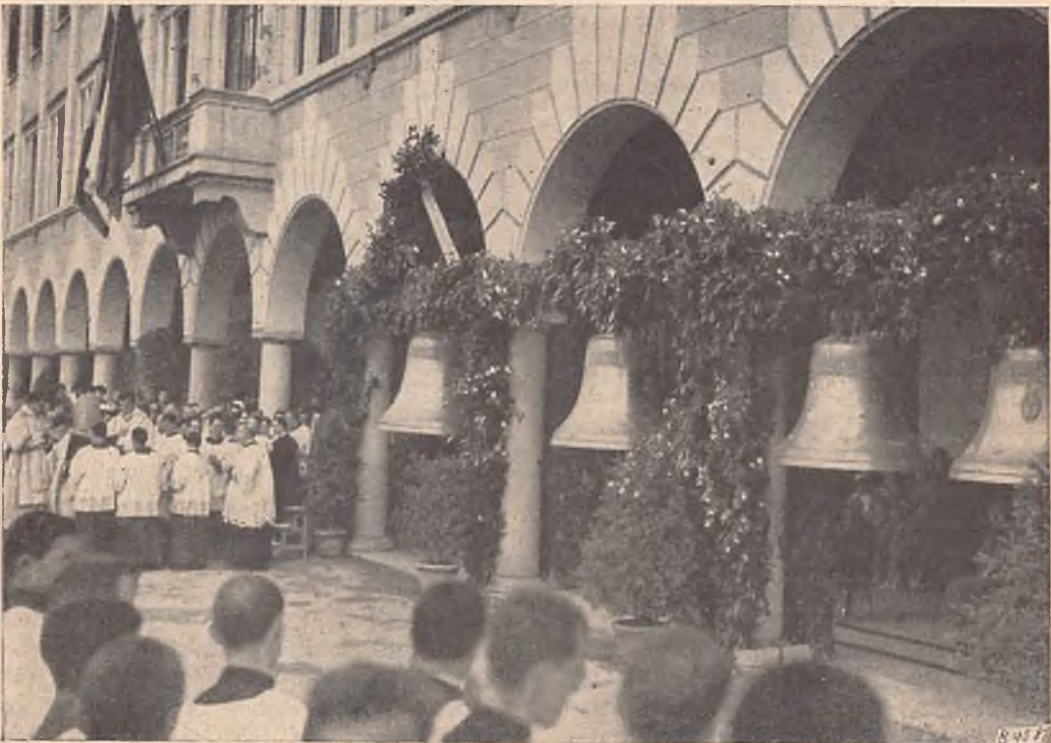
Three Years Building. — It is expected that the church will be completed in about two or three years. It is to perpetuate the undying gratitude of the Salesians and their co-operators in these western isles for the innumerable favours Don Bosco has obtained for them, especially since the foundation of the Missionary College in 1929. It will accommodate over 400 people. In the building of it, advantage is being taken of the steeply-rising ground to the south of the existing house, and upon this, raised fifteen feet above the main floor level, the church is to be built. In character, it is of that style which is indigenously and essentially English.

The plan of the church is octagonal, from the eight sides of which radiate the sanctuary and adjoining chapels, so that wherever one stands vistas will be had of every altar in the church. The body of the church will be a large nave to seat the entire congregation in comfort within sight and hearing of the services.

The plan is such that the chapels are being kept low and the centre of the church high. The lighting from the great windows will fall



Rome. - Mons. Guerra about to commence the ceremony of the blessing of the bells.



Rome. - The new bells for the Church of Mary, Help of Christians.



Rome. - The new Church of Mary, Help of Christians, almost completed.

sideways and behind the congregation, thus concentrating the light upon the altars.

Chapel to Saint. — The outside of the church is to be built of stone, and the interior will be of stone up to ten feet high, from which will arise the brick walls and the intersecting and simple vaulting in plaster which can be decorated in paintings.

The south transept will be a chapel to St. John Bosco in which space has been left in the gable for a calvary to face the enshrouding garden and cemetery.

The north transept will be dedicated to Our Lady, Help of Christians, patroness of the Salesian congregation and also of the Shrewsbury diocese. The four other chapels will be dedicated to St. Joseph, St. Francis de Sales, and other saints. The high altar will be surmounted by a mosaic figure of Christ the King, whilst scenes of the life of St. John Bosco will enhance the beauty of the central lantern tower, and appropriate words inscribed on a scroll all along the nave and transept will extol the virtues of the saint.

Norman and Gothic. — The church will be a beautiful blending of Norman and Gothic styles and will be reminiscent of the stately country churches built in the ages of faith. Besides being the college chapel it will also be a pilgrim church. The aisles, which traverse the whole of the church and round the back

of the high altar in circular shape, will be very useful for processional purposes.

In front of the main entrance there will be a bastion from which a sermon can be preached to a large gathering and upon which people will be able to stand, when the church is overcrowded, to hear Mass.

Surrounding the outside of the church and college various shrines are to be built, something similar to those at Carfin grotto. These shrines, which are to be built solely by the boys themselves, will include one of the Sacred Heart, Our Lady, the Little Flower and St. Patrick. Footpaths leading from one shrine to another are also to be made by the boys so that when pilgrims visit the church they can walk in procession to each of the shrines and then return to the church.

A Labour of Love. — There are at present 155 boys at the college, and this work is their main hobby.

It is an interesting point to note that the college and its 300 acres of grounds, which was previously known as Shrigley Hall, was formerly owned by the Downe family, a well known Catholic pre-Reformation family who also owned Wardley Hall, Worsley, the present residence of the Bishop of Salford. Now both these former Catholic estates have come back to Catholic ownership.

Devotion to the Rosary

It was a Piedmontese statesman, the renowned Marquis d'Azeglio, that drew from Don Bosco, in response to the Marquis' disdainful disapproval of the 'long string of Hail Mary's', a spirited defence of the Rosary as a Catholic devotion.

"I would forfeit the friendship of my greatest benefactors and," after a pause, "even Your Grace's friendship, rather than discontinue the recital of the Rosary in my house," Don Bosco told him.

The veneration in which this prayer was held and the particular solemnity with which the Oratory surrounded the feast of the Rosary, are sufficient proof of Don Bosco's determination to establish and preserve the rosary tradition among his boys. It formed part of the morning prayers at the Oratory, as it still does in any Salesian school. In the early years at Valdocco, too, as the September days slipped by, there was excited speculation among the young artisans and students as to who would be the lucky ones selected for the annual excursion to Don Bosco's home over at the Becchi, where the feast of the Rosary would be celebrated with all solemnity in the little Becchi chapel.

Never a year passed but the good folk of Murialdo and Buttiglieria and even Castelnovo, toiled along the roads and up the hill to where Father John, ("Margarita Bosco's son, you remember, who used to mind cows in these very fields") would be waiting with thirty or so of his boys.

And how they all enjoyed Don Bosco's sermons, and the boys' singing and — perhaps even more for they were human, these country men and women — the concerts and the clowning in the open air by the wideawake little cockneys of Turin.

It was the same old trick that John Bosco had learned to play when he was no more than ten. He had been all alone then, to walk the tight rope and stand on his hands and to see to it that his audience stayed to hear his repetition of the parish priest's sermon and to recite a decade or so of the rosary.

Today it was changed; he preached and the boys sang and tight-roped but the trick worked just as well as ever and nobody thought of going home before the rosary had been said.

But for all that the rosary is not a matter of reciting 'Hail Mary's and of celebrating external feasts; when Don Bosco told d'Azeglio that his institute had been built up on the rosary and that he would not surrender that prayer for anything, he meant all that he said. He realised the power that the rosary possessed, when properly understood and recited, to help in the sanctification of souls.

Here is one of his dreams together with the comment made on the narrative by Father Lemoigne, his contemporary and biographer.

Don Bosco seemed, as he related afterwards, to be in a field outside his brother Joseph's house at the Becchi. Whilst the boys were playing a person came over to Don Bosco and pointed to a huge snake lying in the grass.

Horrified by what he saw the priest wanted to rush over and warn his boys but his companion restrained him and forced him to walk near to the reptile. Then the unknown man took a long cord, gave one end to Don Bosco and made him stand so that the cord was stretched across the snake.

Suddenly the man whipped at the beast in the grass and before Don Bosco's terrified gaze it reared into the air in an effort to seize the cord in its mouth.

"To my amazement," said Don Bosco, "I found that the snake's head was caught by a loop in the cord. My companion shouted to me to tie my end of the cord to a pear tree that was in the field and he fastened his to the end of one of the windows of the house.

"The snake continued to lash in its fury but was helpless and in a few moments hung dead, its long body battered to a pulp by its own efforts to free itself.

"The stranger", continues Don Bosco, "then untied the cord, coiled it, and put it into a drawer which he closed. A minute later he opened the draw again and I found that the cord now formed the words *Hail Mary*".

"But what does all this mean", asked Don Bosco.

"The serpent is the devil," said the stranger in explanation of this parable which instead of being related in words had been played before the priests eyes, "the rope is the *Hail Mary* or rather the Rosary. With it you will be able to overcome all the devils in Hell".

And Father Lemoyne adds: "The pear tree was that same tree which had played its part in Don Bosco's early apostolate when as a little boy he had tied his rope to its trunk in order to perform his tricks and earn a rosary from his delighted audience".

He continues: "There occurs to my mind those lines in the "Song of Solomon": *As the apple-tree among the trees of the woods so is my beloved among the sons.* The apple-tree signified any tree that bore fruit and symbolises Christ, His Cross, His Victory. Don Bosco's home was to be bound all the closer to Christ by the rosary. No wonder then that he promoted devotion to it, no wonder that he has left us this prayer as a tradition".

* * *

And what considerations suggest the important part that the Rosary is to play in our own sanctification?

We leave aside the matter of indulgences noting only that Father Faber has called the Rosary, the Queen of indulgenced prayers.

Our sanctification! That is the one thing necessary, the one thing willed by God; sanctification, or the putting on of Christ as the Apostle has written. Christ is to come to be our habit, to be habitual in our life. We are to abide within him as a knight within his strong castle, and He to abide in us as the Power sustaining the fighter, so that we become His dwelling, His little world, the kingdom of God.

But how is this putting on of Christ, this partaking of His sentiments, this following of His virtues, to be accomplished. It is not entirely God's work; to the free gift of His grace there must be the one per cent of our co-operation. Father Bellet in his book *Le Rosaire Médité* maintains that it can be and is accomplished by means of the Rosary where we come pre-eminently to the knowledge and imitation of Christ.

The Rosary puts before us all the treasures of wisdom and knowledge locked up in the mystery of the life and death of God made Man. Who could think of the excess of His love for us without loving Him! If we fail Him so often surely it is because we forget that love; the daily rosary with its concentration on the life of God upon earth is to help to make that forgetfulness more and more difficult. And then love is translated into conduct. Confronting ourselves in daily meditation with our Divine model we come gradually

to note the sharp contrast between His perfect life and our miseries; we grow more sensible to our vices.

We come then with the help of the Rosary to learn the lessons in the life of the Word made Flesh, the lesson of true humility for example in the triumph of the Annunciation, of true charity in the journey of the Visitation, of true suffering in the Sorrowful Mysteries and of true joy in the splendour of Christ's triumph. These are all events in a divine life it is true, a life lived intensely and abundantly as only the Son of God could live, but they are incidents that befell a human nature, coinciding in every detail with our own and, as such, place before us a model of conduct for our own life linking that life inseparably with the life of Christ.

The meditation then of the rosary is the first step; it is difficult but it can be taught and it is very necessary. That veteran South African prelate and writer, Mgr. Kolbe, has pleaded earnestly for it.

"Teach the children to meditate on the Rosary," he has written, "place a picture before them, meditate aloud for them at first if necessary". He would forego four mysteries with their indulgences if he could have one mystery well meditated.

It is clear that meditation of the mysteries of the Rosary demands intimacy with the story of the Gospel and so the Gospel should be studied more and more. Gospel classes not only for the very young but for the young and for the not-young-at-all, will do tremendous work in this direction. In Catholic countries abroad this study of the Life of Christ is carried on, after the first superficial work of the school-room, in the circles of Catholic Action. It was to deepen the knowledge of this life that Don Bosco wrote his *Bible History* and in his 'Good-Night's he returns constantly to this theme. Familiar with this life we shall come to our Rosary with pleasure and a thousand decades will not exhaust the thoughts of one mystery.

It is in this way that the proper recitation of the rosary demanding this concentration on Christ's life on earth, brings us to the knowledge the love and, as far as it is given to us, the imitation of this perfect model. Thus we clothe ourselves with Christ, thus we work out our sanctification. With Mons. Kolbe then we add: Reduce, if you must, the number of the decades that you recite daily but do not omit the meditation on the one that you retain".

NOTES AND COMMENTS

The 63rd. Company
of Paris Girl Guides.



French Girl Guides choose a patron.

It would seem as though the holidays that Don Bosco used to promise himself when he should get to Heaven will have to be postponed for an indefinite period. All over the world they are claiming him as a patron of some movement or other connected with Catholic boys and girls. The latest group to call on his resources is the 63rd. Paris Company of Girl Guides.

It is possible that others will not find this choice particularly worthy of note. You have a group of young people looking for a patron, you have a popular saint whom everyone is acclaiming as the 'Saint of Youth', ...why, the choice is commonplace after all!

Nevertheless we have made a lot of it because we happened to see recently a letter, from the captain of the company, which is something of a revelation. These guides went very carefully about their choice of a patron, they studied their saint before asking him to adopt them. Listen to the letter:

No saint has understood so well as he (Don Bosco) the expansiveness, the enthusiasm, the overflowing frankness of the young. He realised so well that its ardour must not be suppressed but orientated and directed into the right channels, his charity expresses itself in a most condescending simplicity.

Catholic Scouting, which is a modern method of education, seems to adopt the very same principles of direction as Don Bosco; it aims to gain the confidence of the subject in order to be loved and so to draw his soul to God.

Now you understand what we mean when we say that these French Girl Guides have done nothing with their eyes shut. We feel sure that neither S. John Bosco nor Lord Baden-Powell could disagree with anything that they say.

New Books.

Some time ago, if you remember, we mentioned the visit to the Salesian Oratory at Turin of M. Henri Ghéon, the noted French Catholic writer and we hinted at a life of Don Bosco from his pen to complete a trio of books which already includes Lives of the Curé of Ars and of the Little Flower.

M. Ghéon's Life of Don Bosco appeared on the French bookstalls a month or so back and has been acclaimed as a masterpiece. An earlier book from this writer was accorded a mixed reception both in France and in England. We have no desire to voice any opinion in the matter but we assure those whose susceptibilities may have been hurt on this previous occasion that they need have no fear regarding this latest book. Dedicated to Father Auffray

S. C. to whom the author acknowledges his great debt, the book is, as a French Catholic reviewer affirmed, the answer to those who dared to say that Ghéon was incapable of understanding a Saint. Furthermore Salesians competent to judge are well pleased with this sympathetic study of their Founder.

The author's own views on his work are interesting. They are best seen in this extract that we have taken from the report of an interview which he accorded to a prominent French Catholic Weekly.

I am not at all surprised at your thinking that my book smacks of the theatre, I see everything as on a stage. For my Life of S. John Bosco the subject lent itself admirably; his life is in truth, a romance in so many acts. All that I had to do was to make it pass before my eyes as in a play It is full of adventures, games, dreams, miracles, with meadows, vineyards, slums as a background. There is all the misery too of young souls abandoned to their natural wilfulness but above it all is a breath of joy that comes from the breast of a young peasant, purifying the poisoned atmosphere. What I loved in his life is, by the side of the grace which animates it, his overflowing fullness of life.

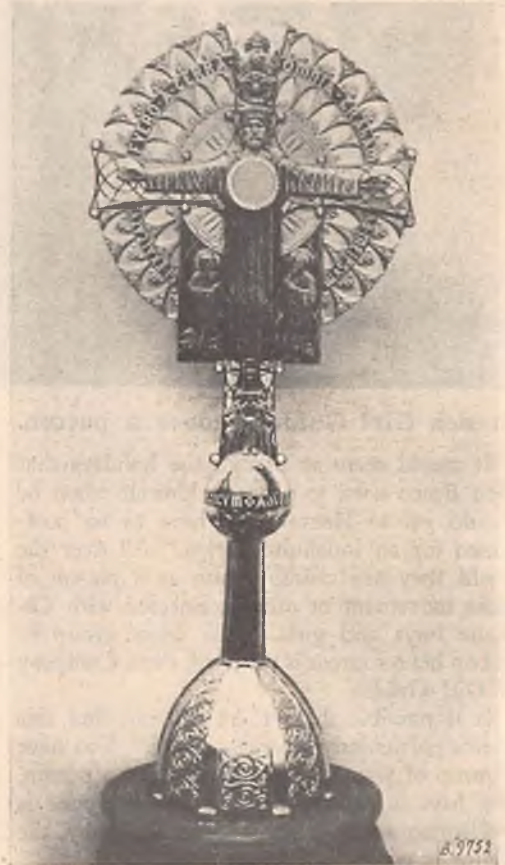


Father Taylor with Dr. McGlynn on his right.

To this there is nothing much to add save to remark that Messrs. Sheed and Ward have already announced the preparation of the English translation.

Messrs. Burns Oates and Washbourne have on their lists a new life of S. John Bosco by F. A. Forbes. We have not seen a copy of the book so far but the author's reputation as a popular writer is enough to assure us of its excellence.

We are very glad that the price has been



The Carlin Missionary Monstrance.

kept as low as possible — the book costs only 2/6 — so that no one need be without at least one biography of this most popular of Saints.

We heard recently from Shrigley that the supply of the English translation of S. John Bosco's Life of the Ven. Dominic Savio is running very low and is likely to be sold out completely within a few weeks. Don't fail to get a copy of this interesting Life of a school-boy whom we hope to see beatified before very long.



Mons. Liston at the Oratory.

A Visit from Carfin.

In the last number we published an account of the unveiling of the new statue of Don Bosco at the grotto of Carfin in Scotland. Recently we had the pleasure of welcoming to the Salesian Oratory in Turin Father Taylor, parish priest of Carfin and Dr. Patrick McGlynn, of Glasgow University, President of the Guild of Catholic Teachers which, as our Co-operators will remember, is under the patronage of S. John Bosco.

Theirs was a flying visit not only because of the brief twenty-four hours that was all that Father Taylor's crowded programme would allow him to pass with us, but for the more literal reason that they covered the distance between London and Turin in an aeroplane.

During the few hours that were at their disposal they made a thorough visit of the Oratory and managed to fit in a quick trip to

Don Bosco's home at the Becchi and to Chieri where Don Bosco studied as a schoolboy and as a seminarian. Before leaving Turin Father Taylor lent us a photograph of the exquisite new Carfin missionary monstrance used for the first time on the occasion of the unveiling of the statue to S. John Bosco. The monstrance is so strikingly original in its design that we have asked Father Taylor's permission to reproduce the photograph in the *Bulletin*.

The Sacred Host occupies the centre — the Eucharistic Heart — of the figure of Our Lord Who is represented as King by the crown on His head, as Priest by the Chasuble which He wears and by His arms outstretched in prayer and as Victim offered up to atone for the sins of men.

Above the head of Christ are the symbols of God the Father and God the Holy Ghost and lower down, kneeling one on either side of Our Blessed Lord, are S. Francis Xavier and S. Theresa of Lisieux, co-patrons of the Missions. Beneath the figure of Our Lord and above the harts which symbolise men thirsting after the fountains of Living Water, is Our Lady the Mediatrix of all graces.

The monstrance which is entirely of gold and is made from jewellery presented by pilgrims to Carfin, was blessed by the Holy Father on Christmas Day of 1934.

Mons. Liston.

Another welcome visitor to the Oratory was Mons. Liston, Bishop of Auckland, New Zealand, who after paying his visit 'to the threshold' to Christ's Vicar in Rome, called at Turin on his way to Lourdes and England and offered Holy Mass at the altar of S. John Bosco.

Accompanying His Lordship were Mgr Delany and Mgr. Ormond, also of New Zealand who celebrated Holy Mass in the rooms of Don Bosco and who afterwards made a tour of the Oratory in company with Mgr. Liston.

A Block of Marble.

A month or so ago a huge 67 ton block of white marble was hewn from the quarry on the side of the Massa Carrara and brought slowly to the foot of the mountain to be transported to Rome where under the hands of the renowned Italian Sculptor, Canonica, who is responsible for the well-known statue of Pope Benedict XV, it will be shaped into the likeness of Don Bosco and take its place among the statues of other founders of religious orders in



Fathers Bamber and Roffinella.

a niche in S. Peter's — to be precise in a niche immediately above the huge bronze statue of the first Pope that is so well-known to pilgrims.

The statue, or rather the group, will depict Don Bosco in the centre with Dominic Savio on one side and Namuncura on the other. The latter was a young Patagonian Indian, one of the first fruits of the Salesian Missions in South

America, who died in Rome whilst studying there for the priesthood.

A Salesian priest present when the block was being slowly lowered down the side of the hill writes:

Before this difficult task was attempted the workman spontaneously recited an Our Father that their task might be accomplished without accident and the block reach the ground intact. I think that this is the first time that such an edifying spectacle was seen on the side of the Massa Carrara. I am delighted to say that their prayers were heard.

New Priests.

On July 7th. in the Basilica of Mary, Help of Christians 41 deacons, belonging to Salesian Provinces in various parts of the world and who have completed their studies in the Salesian International Theologate in Turin, were raised to the priesthood by His Eminence, Cardinal Fossati, Archbishop of Turin.

Two of the newly-ordained, Fathers Bamber and Roffinella, belong to the Anglo-Irish Province and five, Fathers Lomagno, Straub, Divizia, Kormann, and Rinaldi will go to work in the United States.

On the same occasion 65 clerics were ordained subdeacons.

In the Salesian Church of the Sacred Heart at Battersea on August 25th. His Lordship,



During the ordination ceremony in the Basilica.



Demolition work goes on at the Basilica.

Mons. Amigo, Bishop of Southwark, raised four more English Salesians to the priesthood. The new priests are Fathers Erskine, Gladstone, Bell and McDonell.

To all the newly ordained we offer our heartiest congratulations and promise the prayers of all our Co-operators.

The Basilica.

As we write, a hot Italian sun is beating down on Turin and making even thinking a tiresome job. Outside, despite it all, men are working at high pressure on the reconstruction of the Basilica. The high altar and choir have com-

pletely disappeared in a wilderness of bricks and cement dust and the preparatory work for the foundations is being begun.

A big gap must have been made in the generous offerings already received to cover the expenses of the work accomplished so far, and still the main work has not yet been reached. Don't hesitate any longer to send that offering however small that, in your gratitude to Mary, Help of Christians, and to S. John Bosco, you have promised them and above all remember the work in your prayers; there are so many ways in which this work can be held up and the Devil knows every one of them.



The Shrigley Choirboys.

NEWS FROM OUR MISSIONS

The New Mission of Bang Tan.

Dear Father Ricaldone,

Bang Tan is the first missionary station reached by a train coming south after leaving the confines of the Apostolic Vicariate of Bangkok. Thus in the north we can now almost shake hands with those zealous workers, the Paris Foreign Missionaries. When we can do the same with the diocese of Malacca in the south we shall have succeeded in bringing about that missionary union which according to the words of the late Mons. De Guébriant just before he died, is so necessary out here.

Last year I wrote to you: "Before the close of 1934 we shall have established definitely another centre of activity, we are already knocking at the doors of some of our best benefactors to ask them to build us a residence however poor and simple it be".

Today the residence, small though it is, is a reality and alongside of it there is a flourishing school and that most important of all Salesian works, a daily Oratory. We have enlarged our chapel and added a small bell-tower with three bells inside. The village of Bang Tang is very proud of it all, I assure you. Everything has been built in a very short time and is all due to the generosity of a native benefactor who at a time when he was undergoing a great trial, vowed this gift to Our Lord. So we see that it is quite true that when Our Lord's hour strikes His work does come from out of nothing.

Together with the material foundations we have, in the same relatively short space of time, laid the foundations of a wide spiritual development. It is true indeed that this work was already begun when the poor home of the missionary was nothing better than 12 feet of his sacristy to which only his great love for souls could have chained him. His organism was terribly weakened and he himself, poor fellow, driven almost mad by the suffocating heat.

I remember going to visit the place for the first time on our arrival in Siam in 1927. There was a small school with about twenty or so children. Today we have 150. The statistics of 1927 gave the Christians as numbering 171. In 1934 we had over 350. I remember that the school was surrounded by a hedge beyond which it was forbidden to go; today there is a big playground where the

kiddies can be heard shouting and playing in the true Salesian style. We have sodalities, our group of altar servers, the Dominic Savio Circle for the little pagans, the dramatic society and the boy scouts.

I shall never forget the diffidence of these good people whenever we met them in the first few weeks. They just ran away. Some time back instead, they came to the station to meet us with such paraphernalia and in such good spirits that I couldn't help saying:

"For Heaven's sake boys shout quietly otherwise the people will take me for goodness knows who and then the fat will be in the fire".

Certainly we have to be very grateful to Our Lord Who has blessed our humble work so royally.

The First Feast of Don Bosco.

The preparations kept everybody busily occupied for a month and more what with choir practises, ceremonies to be prepared, the plays to be got ready and the indispensable gymnastic display at which these Siamese cut such fine figures. The question of propaganda presented itself. It was useless holding celebrations if nobody knew about them and so, not having the simplest of printing machines or duplicators, one of the priests got the boys to sacrifice some of their recreations and write out invitations. Those written invitations did the trick, I don't think that one was sent uselessly.

On the morning of the feast-day 9 adults were baptised and 29 made their first Holy Communions. Father Dunand, fresh out from France, told me: "I should never have thought that our work would have such immense results. It seems that Don Bosco has asked God for souls and they are being sent to him". The same thought seemed to be in the minds of all of us. Like the Little Flower he is spending his Heaven doing good on earth and seems to remain living and present in the mission confided to him from his earliest years.

Results. Certainly the work of the missionary is not a bed of roses, even when the missionary works amidst young people, and he mustn't think that he is going to convert the world in the twinkling of an eye. Nevertheless work done through the children has its own characteristic successes. Barriers fall and the way is soon found open to the families. Parents love coming along to the Mission to see their children acting on the stage or per-



Siam. - A new Salesian mission centre.

forming all sorts of impossible gymnastic feats. In such circumstances it is so much easier to effect contact, to slip in a word or two... and then there are the atmosphere and the surroundings which do their part. Many are the examples that we get of boys, influenced by the healthy ideas which have come to them through their connection with the missionary, influencing their parents and eventually bringing them into the Church.

Every morning about 8 o'clock the rude badly-made streets of Bang Tan are alive with children making their way from the most distant bamboo houses to the playground outside the missionary's house. One remembers the Valdocco that used to be outside of Turin. When we think of what Don Bosco did and what he saw in vision, we experience a feeling of tremendous encouragement to go on the more speedily and diligently with our work.

Don Bosco must not forget that the boys and girls of Bang Tan, and not they alone, have sung in their beautiful Siamese that is such a delight to hear, "Don Bosco, beloved Father..."

We love to think of him as being here in our midst as our powerful protector.

Bless us, dear Father, and recommend us to the prayers and charity of our generous Co-operators.

Mons. G. PASOTTI, S. C.
Prefect Apostolic.

The Mission of Phoborpara, Krishnagar.

Phoborpara is a small village in the district of Madia and numbers about seven hundred Christians. Our mission is in Central Bengal where the real Bengalese natives live and as a consequence there is no gradual influx of members from the other aboriginal Indian tribes as happens, for instance, in Assam. Here all are Bengalese. They are an Arian race with their own customs, their own language and literature and their own civilisation. This part might even be called 'Modern India'. The district confided to us here has, as its centre, the village of Phoborpara

which is about twenty miles from Krishnagar, and is bounded on one side by the railway line of the Assam Mail and on the other by the river Ganges.

Problems.

Almost all the Christians are grouped together in a territory which measures about a third part of the whole district; in the remaining portions there have not been, so far, any conversions. The Fathers of the Society of the Foreign Missionaries of Milan, our predecessors here, built quite a number of small churches and chapels, several of which were at one time in the charge of resident priests. At the present time owing to a lack of personnel we are unable to do more than visit these places. Some of the churches are of no further use whatever because, whereas formerly in that locality there were thirty or forty Catholic families, now owing to the fact that many of them have moved to another district, there are no more than two or three families. In some cases whole villages have been abandoned.

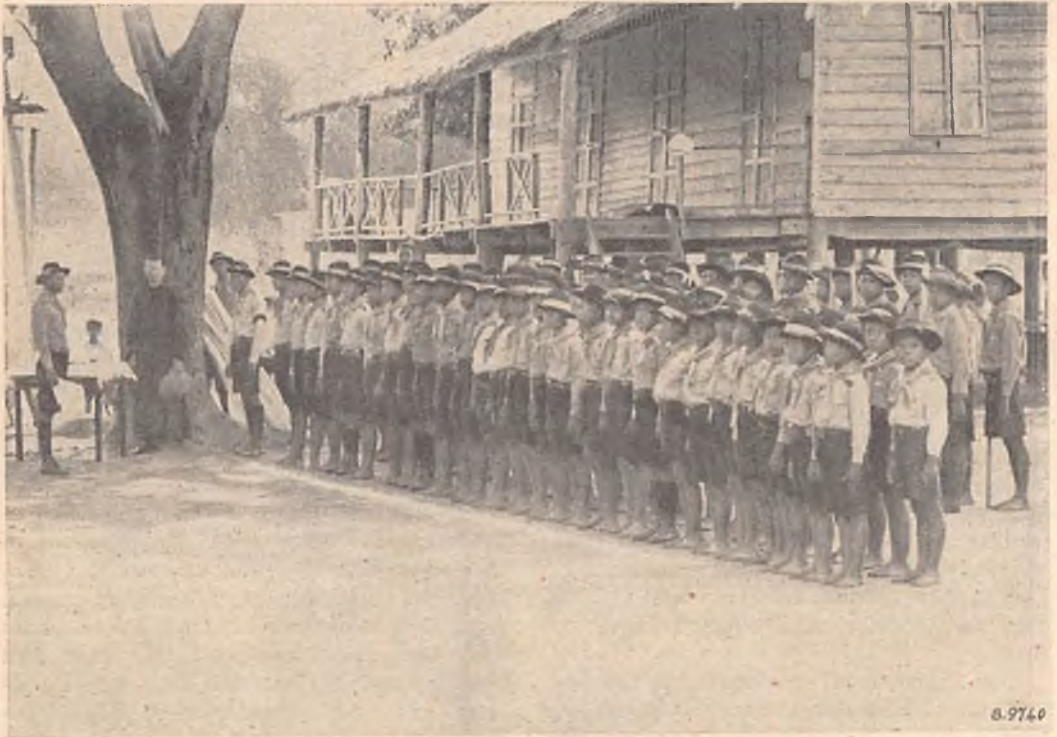
Our district, like most of Bengal, is situated on the vast plain formed almost entirely by the mud of the Ganges. You will hardly find a stone anywhere though the soil is splendid

for making bricks. The level of the land is very little above sea-level, and the surrounding country is subject to frequent inundation by the waters of the Ganges. The result of this however is beneficial rather than the reverse, for the overflow produces a very fertile countryside.

During the season of the rains, Bengal is little better than a lake. The water in the rice-fields often rises as much as three feet and causes the total destruction of the crops of rice owing to the fact that excessive humidity causes the roots of the plants to rot. The roads during this period are, for the greater part, impracticable, and the missionary has to make his way to his villages by means of a canoe or a horse. The fact that the floods often linger on for as much as three and four months, is the principal cause for the scourge of malaria one of the unhappy characteristics of Bengal. Nevertheless Bengal remains one of the most fertile regions of India and, in the past, has been renowned for the large quantities of indigo and jute produced here.

Misery.

A large part of the territory belongs to English companies which, however, have



Siamese Boy Scouts at the Salesian Mission.

gradually handed it over to Bengalese proprietors, known as Zemindars. Under the régime of the latter the poor peasants are not in such favourable circumstances as previously. The price of the land has increased and under the present system of rentage many who, owing to a failure of the crops during the year, have been unable to pay for the land they use, are loaded with heavy debts.

The over-population of Bengal, the scarcity of the land, all contribute to the unhappy plight of the peasant who in any case belongs to one of the lower castes. It is true, that caste predominates in Bengal which is mainly an agricultural area and possesses one of the biggest cities and one of the most important ports in the Indian Empire.

Unfortunately our Christians, who by their birth are peasants, now that the growing of jute is no longer considered worth while, limit themselves to the growing of rice. They say that there is no other way of making profit out of their soil. But the rice crops have been bad ones for several years in succession either because of excessive rains or because of a drought; and when the rice crops fail the natives starve. Formerly with the money that they received from the sale of their jute they were in a position to buy themselves food;



Krishnagar. - A group of happy kiddies.



Krishnagar - A Catholic family.

now, instead, they have often to sell what little rice they can manage to save, in order to pay their rent to the Zemindar.

The result of all this misery is a great deal of apathy on the part of the natives who still use the same primitive methods to cultivate their soil as their ancestors used a hundred years ago; nor do they show any longer, the desire to improve their conditions. They seem to have lost heart.

The price of cattle is remarkably low and reflects the general state of the country. For thirty shillings one can purchase a yoke of oxen, and a horse will never fetch more than a pound. Indeed the conditions here are in no way favourable to the raising of live-stock and the pittance given in exchange for these beasts is never far below their true value for they are allowed to wander for months on end through rice-fields, dry and burnt up by the terrific heat, to find there what food they can. Hay is unknown here and the owners of these beasts are content to give them, once or twice during the day, a little rice mixed with water.

Nevertheless this country is, potentially, a very fertile land if only there was someone with sufficient amount of interest - and capital too! - to lay down the machinery by which the over-abundant waters of the Ganges might be controlled, to irrigate the countryside when such irrigation was necessary. We could form very fruitful gardens of what is at present little better than waste ground. There you have a problem and what I, after a year's missionary work in this country, think is its solution.

A suggestion and a solution.

As I sit here writing, there occurs to my mind an incident that happened whilst I was on my way to Assam together with Father Ricaldone. He was looking out of the window at the endless stretch of ricefields of Bengal and at the succession of villages that we were passing along the line of the railway. After a few minutes he turned to Mgr. Mathias and remarked: "Here is the place for farming colonies". Constantly throughout our this year, when I have been brought face to face with the needs of the poor people here, those words have been recalled to my mind and I think how much could be done to help the Bengalese gain a comfortable livelihood if there were some means here of teaching them how to till their soil properly and how to rear their cattle with profit.

What specially commends the proposition

of the farming colonies, is the fact that the people all belong to the one agricultural caste and they would find it very difficult to adapt themselves to any other trade such as carpentry or mechanics. Moreover in Bengal and among practically all the Arian population of India, farming is looked up to as a very honourable occupation; the earth being for them something of a divinity, the work of the fields is considered to be ennobling.

The Bengalese glory in the fact that they first brought to India the knowledge of agriculture which was at the time unknown to the original inhabitants of the country. And so it seems to me that the best way of helping our Christians and of producing the well-being of Bengal, is to teach the natives agriculture. In this matter the Salesians have an immense field of work open to them; moreover their work will be looked upon very favourably by the Indians and the Mussulmans who will see that we have at heart the good of India, a country which in these days is certainly awakening to fresh life. I quite see that there are many difficulties and perhaps this is not the best time to set about realising our schemes, nevertheless I am convinced that this form of apostolate is by far the best adapted to the needs of Bengal.

The greater part of the population of this district of Madia is Mussulman and our Christians number not more than two thousand, scattered through some thirty villages. At Phoborpara, where we have our residence, there are also some Sisters of Charity who do an immense amount of good among the people. We have a day school which is attended by about twenty boys and we run evening classes for about forty more young lads who spend their days as shepherd boys in the fields. Last year we formed the first section of Catholic Youth. The association already counts about forty members and is of tremendous help to the missionary.

Don Bosco is going to do great things in Bengal which is the intellectual centre of the country and which produces all the great men of letters in India. When Christianity develops here it will reverberate throughout the whole of India. For myself I am very grateful to Our Lord for sending me to this mission which, though difficult, is rich with promise. Here in Bengal, our weakness is going to be our strength.

Your devoted son in Don Bosco

Father HUBERT MAROCCHINO
Salesian Missionary.

FATHER JAMES FLOWER S. C.

The Salesians of the English Province have recently sustained another severe loss in the death of the Rev. James Flower which occurred on June 13th. last.

Born at Blackford in Somerset on June 2nd. 1878, Father Flower received part of his early training at the College of the Fathers of the Sacred Heart, Glastonbury. He entered our Salesian College of Battersea on February 3rd. 1893, made his religious profession on May 26th. 1895 and was ordained priest at Womersley on December 20th. 1902.

Soon after his sacerdotal ordination, symptoms of the painful malady of which he eventually died began to show themselves. But with the courage and cheerfulness which was his to a truly heroic degree, he ignored his illness and carried on his work as procurator of the college, denying himself the rest to which he was fully entitled. He remained at Battersea in this position until 1919 when he accompanied his superior, the late Very Rev. C. B. Macey to open the new Salesian College at Chertsey.

The beauty of the house of God was always one of his pre-occupations and even as a cleric he did excellent work assisting Father R. Biebuyck S. C. in the decoration and adornment of the beautiful Church of the Sacred Heart at Battersea.

Later on he was, with Father Macey, amongst the prime movers in the erection of the beautiful Catholic Church of S. Anne in Chertsey and it was a great joy to him when the building was completed and dedicated to the service of God.

Father Flower's condition became gradually worse during the seven or eight months that preceded his death, but even then he was reluctant to rest. He wished to remain at his post, fulfilling his duties with untiring zeal and devotion in spite of ill-health and suffering.

During the month of May of this year, however, he became so weak that he agreed to go away for a couple of months in the hope of recovering. But the end was drawing near and on Thursday June 13th. he passed away quite peacefully, fortified by all the rites of Holy Church.

The funeral which took place on Wednesday, June 19th. was a very impressive one. Long before the ceremony began a large number of clergy, parishioners and friends began to as-

semble so that when the Solemn Requiem Mass commenced the Church of S. Anne was already full. The whole ceremony was carried out with great dignity and decorum, the funeral rites at the grave-side being performed by the Very Rev. Father Provincial S. C. and the music was rendered by the choir of priests who were present. The pupils of the Salesian College and of the Convent of the Daughters of Mary, Help of Christians assisted throughout the ceremony and lined the various pathways which lead to the grave.



Rev. J. Flower.

And there he rests in a quiet corner of the cemetery of Chertsey close to the scene of his labours of the past 16 years. Of a gentle and amicable disposition, always smiling, always cheerful, always kind to others, he left a lasting impression on all who knew him. His heroism and patience in suffering were extraordinary and astonished those who knew what he had to endure. His spirit of work, his constant concern for others, his forgetfulness of self and his utter unselfishness were characteristics which will never be forgotten by those who knew him and who will ever hold his memory in veneration.

R. I. P.

Father N. Marsh, S. C.

By the recent death of Father Nathaniel Marsh S. C., Prefect of the Salesian Institute of Cape Town, South Africa, the Salesian Province suffers a third heavy loss in the short period of six months.

Father Marsh, who was born in Beaminster, Dorset on January 30th. 1880, was a convert to the Catholic Faith. He served in South Africa during the Anglo-Boer war and it was not until after the Great War that he went to a priest in Manchester and placed himself under instructions.

Soon after his reception into the Church he felt that God was calling him to the priesthood and on the advice of the late Father Lester S. J. offered himself to the Very Rev. C. Buss S. C. at that time Superior of the Salesian College at Battersea. He eventually entered the novitiate and was professed in 1921. In 1928 he was ordained and on account of his ability for administration was appointed Prefect of the House of Studies. At the end of a year his superiors decided to send him to South Africa to fulfil the same office in Cape Town and Father Marsh went readily.

One who knew him there writes:

Fr. Marsh pursued his duties with an undisturbed tranquillity which can only be described as supernatural. He played the part of Martha with the soul of Mary. He had a quiet attention for every caller. While his remarks were brief, they breathed the peace and charity of Christ. Never abrupt, he became all things to all men. Thus inside and outside the House he won the confidence and esteem of all.

His deference and quiet way was inspiring and one felt in the presence of a holy and gifted person. As a religious, he was an example to his confrères in a strict observance of the Rule. He had a profound respect for those in authority over him. Never would he seek to be excused any exercise, but in virtue of the vow of obedience asked permission for the smallest thing. His religious obedience was the foundation of all his other virtues. He was reluctant to complain and would bear inconvenience without the slightest murmur. Not only at prayers, and in the Holy Sacrifice of the Mass, but also in his actions he seemed absorbed in the spiritual.

Although Father Marsh must have been ill for some time he never once complained until the malady made itself obvious to his confrères. A medical examination revealed the seriousness of his condition and the doctor decided to operate immediately. On being informed that

his state was critical Father Marsh gladly welcomed the Last Sacraments and, fully conscious, followed the ceremony. The operation was unavailing and Father Marsh breathed his last in the presence of the Superiors of the two Salesian Houses in South Africa who were with him to give him the last blessing.

We recommend his soul to the generous prayers of our Co-operators.

O B I T U A R Y

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

Rev. N. Marsh S. C., Salesian Institute, *Cape Town*, South Africa.

Rev. M. Ruiz S. J., *Bollengo*, Aosta, Italy.

Rev. C. J. Biale, *Clapton*, London.

Rt. Rev. Mgr. Canon Brown, *Ushaw College*, Durham.

Rev. William Davis, P. P., *Balbriggan*, Co. Dublin.

Rev. David Humphreys P. P., *Killenaule*, Co. Tipperary.

Rev. Father Pleyust M. A., *Ayyampet*, Madras, India.

Mother M. Stanis'aus O'Carroll, Convent of Our Lady of Mercy, *St. Vincent's*, Galway.

Mr. J. Boyd, *Derry*.

Miss Bessie Byrne, *Mullingar*, Co. Westmeath.

Mrs. Gambon, *Dungarvan*, Co. Waterford.

Mr. S. Casey, *Bolton*, Lancashire.

Mrs. M. O'Keefe, *Cork*.

Mrs. Williams, *Oakland*.

Mr. Brosnan, *Tralee*, Co. Kerry.

Mr. Codd, *Wexford*.

Graces and favours received.

Grateful Sinner, England. — Thanksgiving for health after prayers to S. Don Bosco also promise of a donation and promise of publication.

S. G., Dublin. — Offering for Mass in thanksgiving to St. John Bosco for favour received.

K. M., Cheshire. — Offering in thanksgiving to the Sacred Heart, Mary, Help of Christians and St. John Bosco in thanksgiving for favours received.

M. M., Yorks. — Offering for Mass in honour of St. John Bosco for favours received.

L. P. R., Cheshire. — Offering for Mass in thanksgiving to St. John Bosco for blessings.

SPIRITUAL TREASURY

A list of the Plenary Indulgences which may be gained by Salesian Co-operators during 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 on 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 condition, 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).

SALESIAN LITERATURE

- LIFE OF ST. JOHN BOSCO.* — Translation from the French of Rev. A. Auffray S. C. 12/6
- ST. JOHN BOSCO'S EARLY APOSTOLATE.* — Don Bosco with his boys . . . 7/6
- LIFE OF ST. JOHN BOSCO.* — By Rev. H. L. Hughes. B. A., D. Litt. A popular Life of the Saint . . . 3/6
- ST. JOHN BOSCO* by F. A. Forbes. A new and popular life of a popular saint. . . 2/6
- VIRTUE AND CHRISTIAN REFINEMENT.* — A Month's Devotion to St. Vincent de Paul. A translation of a work written by St. John Bosco . . . 3/6
- VENERABLE DOMINIC SAVIO* by St. John Bosco. The life of a schoolboy written by a saint . . . 3/6
- A REMARKABLE SCHOOLBOY - DOMINIC SAVIO - A PUPIL OF ST. JOHN BOSCO* (Irish C. T. S. Dublin) . . . 2d

When writing for books please enclose 4d. extra for postage.

All the above books may be obtained from
THE MANAGER - 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.*

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. F. D. 431 A.