

n. 2 *March*  
*April 1935*



# Salesian Bulletin

# 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).

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

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

# SALESIAN

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OF SALESIAN CO-OPERATORS

*Summary: Don Bosco-Confessor. — Cardinal Bourne and the Salesians. — Don Bosco's example. The commencement of the work to enlarge the Basilica of Mary, Help of Christians. — In honour of St. John Bosco. — Notes and Comments. — Obituary. — Graces and favours received.*

1935

MARCH - APRIL

## Don Bosco-Confessor

The apostolic life of Don Bosco lies between two very significant scenes; the first is in the sacristy of the church of St. Francis of Assisi in Turin, where, on December 8th. 1841, he met Garelli, the first of his boys, and asked him, "And do you go to Confession?" The second scene is in Don Bosco's sick room at the Oratory on December 26th. in the year 1887; the life of the frail old priest was rapidly slipping away but he could still find strength to interfere when his secretary, knowing Don Bosco's exhausted condition, wanted to refuse admittance to several of the older boys of the Oratory who asked to be allowed to make their confessions to Don Bosco. "Let them come", whispered Don Bosco, "it is the last time".

Of the Curé of Ars it has been said that he was the greatest confessor of his time; of Don Bosco it must surely be said that he, in his time was the greatest confessor of the young.

Even as a small boy, when priests, solemn, forbidding, wrapt up in weighty thoughts that were not to be disturbed by small boys, had passed him by in the street, had barely acknowledged his respectful salute, John Bosco began to understand his own

needs, and the needs of all boys. "Jesus didn't think that He was wasting time on little boys", he told his mother indignantly; "if ever I become a priest I will always be the first to speak to the children in the street".

And that same understanding, that same cry echoes constantly throughout his later life, when, as a priest, he realised even better the serious urgency of caring for young souls.

Don Bosco, wrote Father Francesia, one of the band of first Salesians, *suffered real pain when he saw the indifference with which children in his time were received in the confessional and he determined to remedy such a state of affairs as far as he could.*

Cardinal Cagliero, another Salesian of the same generation as Father Francesia, once quoted Don Bosco as saying: *My heart bleeds when I see young children treated so abruptly when they go to confession; to see them rebuked, often pushed away. If only I could multiply myself and be at the same time in all the villages and towns where there are children treated like that...* Under the pretext that parish priests are busy with the grown-ups or simply because boys look ignorant and badly behaved, they are left to themselves. What a tragic mistake!

In his houses and especially in the Oratory at Turin, Don Bosco showed by his teaching

and more by his example how he would have his priests deal with the boys under their care. Every morning, before and during the Community Mass he sat for hours while endless lines of boys followed one another to kneel before him, to confess their faults and to receive together with the sacramental absolution, Don Bosco's expert advice and encouragement. Again in the evenings, especially on Saturdays and the vigils of feast-days, he would return to his post and sit patiently there till an impossible hour, administering the sacrament of Christ's forgiveness.

One evening he came so late from his confessional that the cook had gone to bed and had forgotten to leave Don Bosco anything for his supper. "Ah well", Don Bosco smiled, "one supper less won't hurt me. In any case I am becoming far too regular with my meals, it will break the monotony to go to bed supperless for once".

Another delightful story is told by Father Francesia, of perhaps the most picturesque incident in Don Bosco's life.

It happened one Boxing Day. As was natural at such a time Don Bosco had spent so many hours in the confessional that he was utterly exhausted, nevertheless, when five or six of his boys presented themselves and asked him to hear their confessions he consented willingly.

The first came, then the second, and the third was in the midst of his recital when the priest's head fell heavily on the boy's shoulders. Don Bosco, unable to resist his fatigue any longer, had fallen fast asleep. For a moment the poor boy remained stupefied, half-afraid that something terrible had happened. Then he heard Don Bosco's deep regular breathing and understood. While his companions who had already been to confession stole away on tip-toe, the lad remained kneeling, the priest's head resting heavily on his arm. For half-an-hour Don Bosco slept soundly then, with a start awoke.

"My poor boy", he groaned, "however long have I kept you waiting?"

"Well you slept so well, Don Bosco, that it would have been a shame to wake you".

"Ah but you should have done so".

The boy's eyes glistened: "What, and lose the chance of boasting, for the rest of my life, that I have supported the head of Don Bosco while he slept!"

But it was not only at the Oratory, nor only among his boys that Don Bosco exhausted himself in the confessional. In the hospitals and prisons of Turin he was as well-known and as frequent a visitor as his friend, Don Cafasso, had been. More than once when out walking he stopped by the side of the road and under the shelter of a hedge, heard the confession of some wretch that was badly in need of it. If he travelled by coach he chose his seat by the side of the driver and in nine cases out of ten had heard the man's confession before the journey's end.

On one occasion Don Bosco was travelling by train. Opposite him sat a gentleman, and the priest, as was his custom, soon found an excuse to talk to him. The conversation gradually came round to newspapers and the bad influence that a corrupt press can have on the lives of the people.

Before the man himself seemed to realise it he was blurting out the tale of his own woes: "I need to go to confession, Father, if ever a man did".

"Well", came the answer, "come to see me tomorrow at Turin".

"Impossible, I'm on my way to Genoa, it will be months before I am in Turin again".

"Listen, then, we both have to change trains at Asti; the station-master there, whom I know very well, will give me the use of a room for a quarter of an hour; will you come to confession then?"

"Certainly but how about catching your train?"

"Oh, I have twenty minutes to wait, there will be plenty of time".

As a matter of fact when Don Bosco, eventually took leave of his companion after hearing his lengthy and very full confession, he found that he had missed the connection and had another long wait. By a strange coincidence, on the platform he came across a group of past pupils of the Oratory. Before he took leave of them they too had gone to confession.

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Before the establishment, in 1846, of the permanent Oratory at Valdocco, the confessional of Don Bosco was itinerant together with him and his boys.



A scene from the new film of Don Bosco's life. Among the young offenders in a prison in Turin.

From the miserable little room behind the sacristy of the church of St. Francis of Assisi, it passed successively to the Refuge, to the Church of St. Peter in Chains, then to the church of St. Martin near to the Mills, and when finally Don Bosco was driven from there, to the house of a priest named Moretta. After that the confessional was a small chair near to the hedge in an open field. That same chair Don Bosco later took with him to Pinardi's hut where it received the co-operation of a roughly made *prie-dieu* on which the boys knelt.

In 1852, with the consecration of the church of St. Francis de Sales, a less primitive confessional was constructed for Don Bosco; this he used until 1868 when he had a confessional erected beneath the pulpit of the newly-completed church of Mary, Help of Christians. His stay there however was a brief one, he found himself besieged by penitents from outside, to the exclusion of his own beloved boys. He promptly retreated to the sacristy.

Here he was to be found every morning

until the year 1883 when the excessive work that fell on the now-ageing Founder of Congregations, made it impossible for him to attend. Yet even then and almost until the day of his death, his room was always open, day or night, to anybody who wished to come to him to confession. Just recently, whilst this article was being prepared we heard one of the Oratory boys of those days — he is now a Salesian priest, not far from his Golden Jubilee — speak of some of his visits to Don Bosco's room, of the gentleness with which Don Bosco received everyone of the reverence and recollection with which Don Bosco prepared himself to administer the Sacrament of Penance.

"Even if it were only one boy who had come to confession", we were told "Don Bosco would interrupt his work and kneel a few moments in prayer, and again when finally he had given the boy absolution, he would kneel again. This preparation and short thanksgiving, he never omitted".

While he was actually hearing confessions Don Bosco's attitude was a sermon in itself.

His boys were quick to notice his recollection and have admitted that it was sufficient warning of the seriousness of the sacrament and an encouragement to prepare themselves well.

Don Bosco would enter the sacristy biretta in hand and genuflect in the direction of the tabernacle on the High Altar. Having remained some moments in prayer he sat down in his place, staying there for hours, upright and motionless save to incline his head first to one side and then to another as he dismissed one boy and commenced to bless the next. Only near the very end of his life did he allow himself anything in the way of comfort to relieve the long tediousness of his position, and even then it was but a small stool beneath his feet to protect them from the cold of the stone floor.

All the while he sat there Don Bosco seemed to be in a world apart, insensible to anything about him. Boys who were waiting might fidget, might talk, might laugh aloud, Don Bosco did not even glance

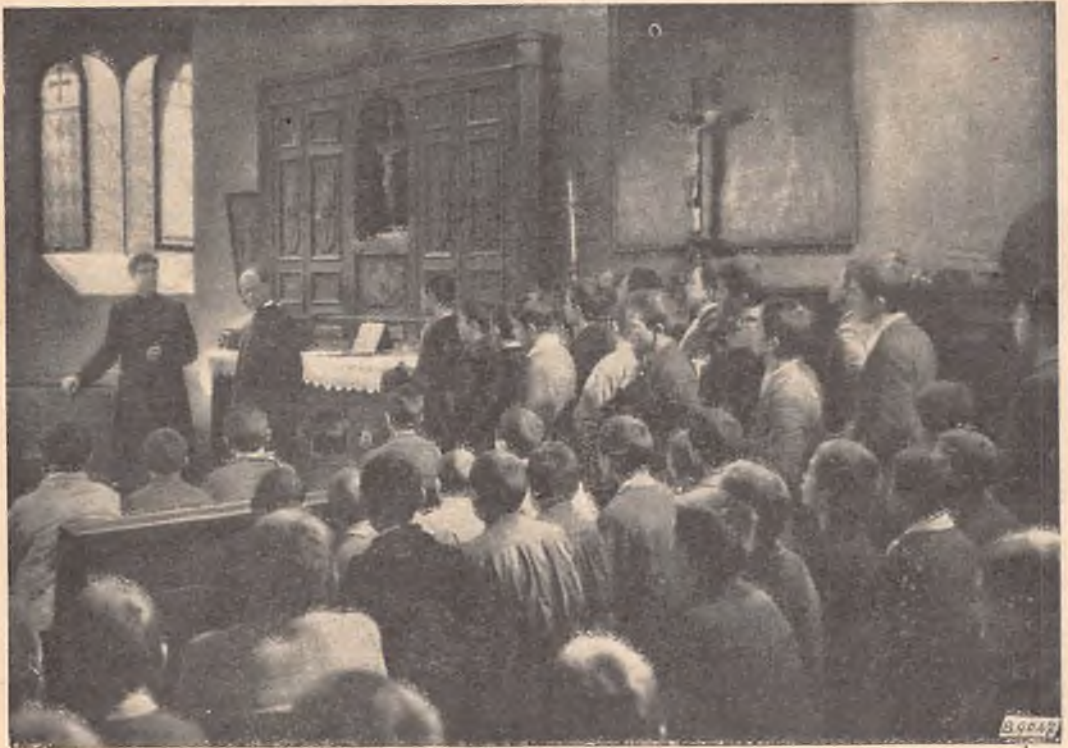
at them. Once he was asked by a young Salesian, "But Father, when these boys play in the sacristy, why don't you speak to them and stop them?"

"I am afraid that I might lose their confidence when they eventually reach me for confession", was Don Bosco's reply. And, as we shall see, for a boy to lose confidence in his confessor was, for Don Bosco, a tragedy.

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When hearing confessions, Don Bosco left his penitents free to speak to him, listening patiently all the while and not making the slightest interruption. Only when the penitent had finished would he break his silence, and then the questions he asked were few, sometimes he asked none at all, and his exhortations were short. The pulpit, not the confessional, he said, was the place for sermons.

It happened that once while Don Bosco was in Rome, he heard the confessions of several ladies of that city. One of the ladies,



Another scene from the film. Don Bosco gathers his first boys in the sacristy of the church of St. Francis of Assisi.

speaking afterwards to Father Francesia who had accompanied Don Bosco on his journey to the Eternal City, said in a rather disappointed tone:

"But you know, Father, usually my confession takes so much longer, a quarter of an hour at least; my confessor has so many pious thoughts to suggest to me. With Don Bosco one is hustled away after two or three minutes".

"Hm! And Don Bosco's advice", asked the practical Don Francesia, "how do you find that?"

"Ah his advice" answered his interlocutor,

"I thought", he says, "that from the simple fact that the boys came to me to confession, I had a sufficient guarantee of their confidence in me".

It was a friend of his, as Don Bosco recounts himself, a certain Canon Belasio, who asked him once: "And how many confessors have you in the house?"

On Don Bosco's answering: "Ordinarily just myself, but I invite other priests to come here often to help me", the Canon returned: "'Often' is not good enough; you should invite other priests every day. At times you should absent yourself so as to



Cardinal  
Cagliero

and Father  
Francesia.

enraptured for the moment and forgetting her grievance, "it is beautiful, he seems to understand me so well".

What Don Bosco understood was that the attention of the ordinary child — and it is very much the same with the ordinary adult — is not a very stable affair. He realised that if he talked at great length he ran the risk of wasting time and words, and of leaving no lasting impression.

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The necessity of that complete liberty in the matter of Confession which he came to value so much, Don Bosco had not always understood.

force your boys to go elsewhere. Believe me, the holiness of the Sacrament will gain by it".

From that day Don Bosco always had several other priests waiting to hear his boys' confessions, and if they waited idle hours while the lads continued to flock to Don Bosco, nevertheless the liberty of conscience had been safeguarded.

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Like an expert physician Don Bosco knew how to adapt his treatment to the many and varied maladies presented to him.

When treating with 'old offenders' for instance — those who returned over and

over again with the same faults — he took into intelligent account the hundred and one causes, internal and external, that provoked and encouraged them to sin. To such boys he gave absolution always, demanding however, beyond the ordinary conditions essential for the worthy reception of the sacrament, that they should return frequently to confession. In addition he strove to awaken in their souls a deep love for the Blessed Sacrament and for the Mother of God. By this means he hoped to prevent the terrible catastrophe of which Our Lord spoke: the return of the Evil One with "seven other devils more wicked than himself".

With those who found themselves in the occasion of sin Don Bosco was severe in his demands for the complete avoidance of such danger. If the penitent were in such an occasion through obedience to a superior, he must ask, at least in writing, to be removed from it. If instead the penitent had gone into the occasion freely, Don Bosco demanded that he avoided it henceforth. Absolution was conditional upon such a promise being given.

Once one of the boys of the Oratory prevailed on a mason who worked in a stone-yard in the neighbourhood, to go to confession to Don Bosco. Later he met the man again and noticing his somewhat rueful expression, asked: "What is the matter, aren't you satisfied with Don Bosco?"

"I am, and I'm not", was the enigmatical reply, "Don Bosco told me that first of all I must avoid a certain place, and said that after I had promised that, and only after, we could begin to speak about other things. Don Bosco is right — of course he is right, but shall I ever have the strength to do as he says?"

When dealing with persons suffering from scruples Don Bosco was careful never to allow the least sign of impatience to escape him. No matter how many times a boy returned — and sometimes it amounted to three or four times a day — there was always the same fatherly smile to welcome him. The priest realised that to tell such a boy not to be stupid would have aggravated rather than relieved the evil; on the other hand it often needed only a word from Don Bosco to banish once and for all the demon of uneasiness. "Trust me", he would say

quietly, "I tell you that you may go to Holy Communion without the slightest doubt or worry".

But perhaps the worst and unfortunately the most frequent of all the evils that Don Bosco experienced during his ministry as a confessor, was what he himself called the 'dumb devil' — the temptation that resulted in a boy's being ashamed of his sins when at confession.

"I know for certain", said Don Bosco once, "that the Devil works fearful destruction in the souls of many of my boys by tempting them to conceal their sins when they go to confession".

"When I was a young priest I thought that I possessed the hearts of my boys. I have learnt a sad lesson since those early days; many and many a time I have had to admit that the 'dumb devil' has robbed my boys of their candour. What is to be done? We must pray, we must exhort these boys to have full confidence in their confessor and then... hope that God will enlighten them and give them courage".

A Salesian who had to preach a triduum in a parish church once asked Don Bosco what he thought of the saying of Saint Leonard of Port Maurice; *If I had to preach twenty times on the sacrament of Confession, I would preach twenty-one times on sincerity in the confessional.*

"I agree with every word", answered Don Bosco.

"But", persisted the Salesian, "if the evil is so widespread, what is to be done?"

Many will ask the same question. For an answer, see what Don Bosco himself did. He went regularly to his confessional, he multiplied the number of confessors at the Oratory, he helped his little penitents as much as he could to be sincere; and then he abandoned everything to the grace of God, by Whose almighty power alone, the tongue of a dumb man was once loosened that he might speak.

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Behind the church of St. Francis of Assisi in Turin, on the third floor of the one-time *Convitto Ecclesiastico*, is the room where Blessed Joseph Cafasso — Don Bosco's friend and confessor — died. The room is very small and a multitude of relics take



up most of what little space there is. Among these relics there is one that is perhaps the most gruesome and the most eloquent of them all; it is a small coil of rope protected by a glass case that is fixed to the wall. Beneath the case is a short notice explaining that the rope was used to hang one of the criminals whom Don Cafasso attended during his last moments.

Some may have wondered at the presence of such a morbid souvenir in the death-chamber of a saint. Don Cafasso was no idle collector of curiosities and if he kept this rope among his possessions it was because it had for him something of a sacred value; it was really a souvenir in the sense that it was a constant reminder of his apostolate among the unfortunate.

A visitor to this room who knows anything of the life of Don Bosco will recall that it was Don Cafasso who first took Don Bosco into the prisons and showed him the misery there, especially of the young offenders. He will recall, too, how fruitful Don Bosco's mission was; an Italian minister on one occasion decided against the project of handing over to Don Bosco the direction of a house of correction saying: "I know this Don Bosco, he's capable of turning all these boys into priests, and we've far too many priests already".

In a previous issue of the *Salesian Bulletin* we have referred to the influence that Don Cafasso's earlier instruction exercised on Don Bosco's work in the confessional and in speaking of Don Bosco's training for this work we mention that influence again.

Don Cafasso's clear and careful teaching was always supplemented by the knowledge — such as he was legitimately able to use — gained during his own experience as a confessor. And this experience was by no means small, for throughout the twenty-seven years of his priestly life Don Cafasso has been in constant demand on all sides. From the homes of the wealthy he passed to the condemned cells in the Turin prisons; he went to the hospitals, he visited rescue homes. And always at his confessional at the back of the church were penitents awaiting his arrival.

On the gathered wealth of this rich experience Don Bosco was allowed to draw. But the French have a proverb: *It is whilst hammering that one becomes a smith*, and in

English we say in more general terms that practice brings perfection.

From 1841 till 1887 Don Bosco sat for hour upon hour hearing confessions. We have already quoted his own words which tell how he profited as his experience grew during those years; how he learnt from his earlier mistakes.

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We could not better close this study of Don Bosco's extraordinary activity in the confessional — and it must always be remembered that this activity forms only a



Don Bosco's last confessional.

very small chapter in Don Bosco's life — than by quoting again a great Salesian to whom we have already turned several times for enlightenment on this side of Don Bosco's apostolate. John Cagliero, who from being 'Don Bosco's hard case' became successively, Don Bosco's first missionary leader, first missionary bishop and the first of his sons to enter the Sacred College of Cardinals, who is better able than he, who knew for so long the overwhelming power of Don Bosco's influence, to pronounce the final word on Don Bosco, the confessor?

*In the confessional*, says Cardinal Cagliero, *Don Bosco was unique. There his goodness showed itself, constant, admirable. We went to him because his kindness, his patience, his charity won us all. Indulgent rather than severe, he knew how to awaken in us a salutary fear of the Lord and at the same time the most complete abandonment to the mercy of God.*

# Cardinal Bourne and the Salesians

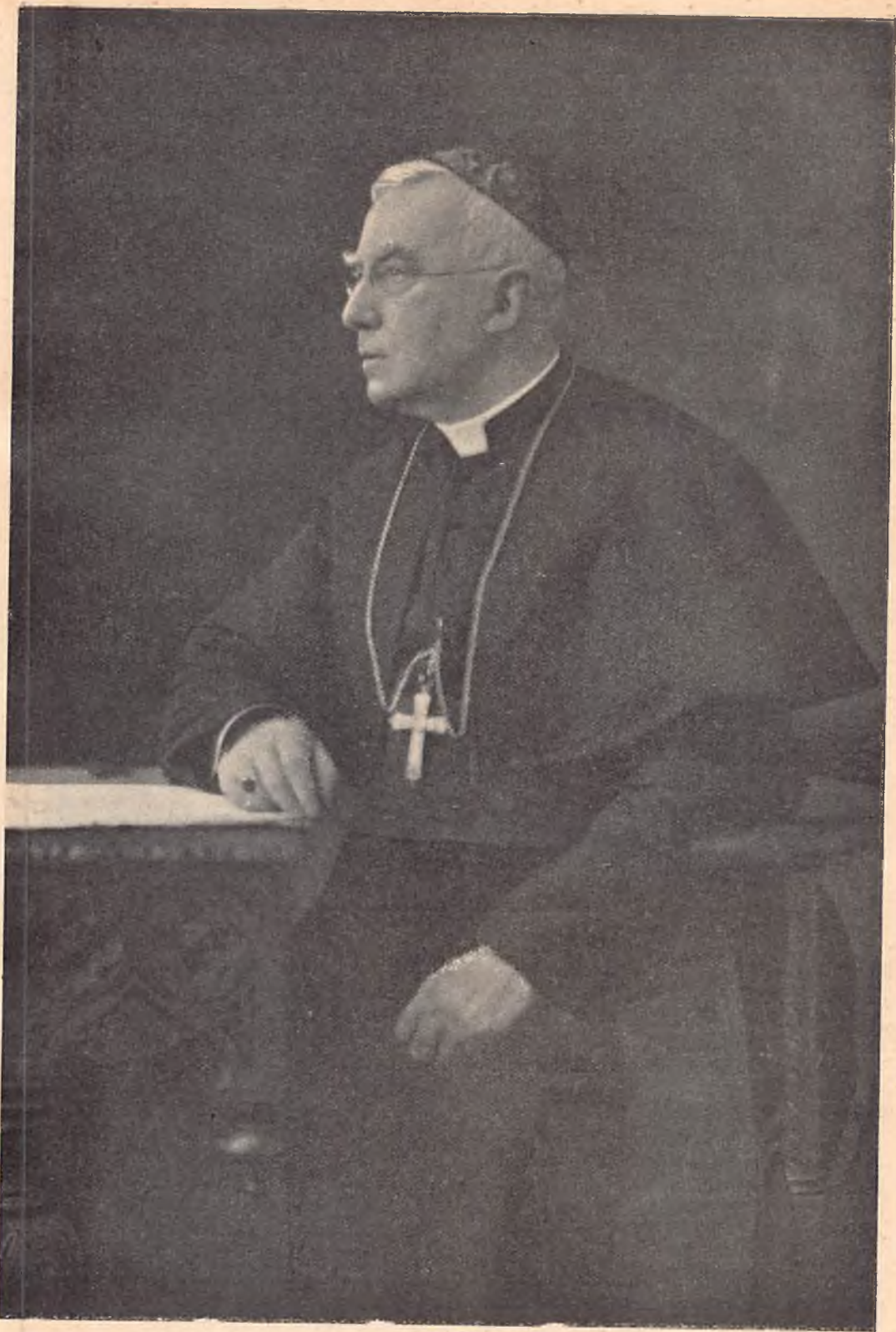
On the morning of May 2nd, in the year 1883 Don Bosco was expected at the seminary of Saint Sulpice in Paris. He was staying in the French capital at the time and had given his promise to come and celebrate the 9 o'clock Mass that morning at the seminary. Setting out at half-past seven from the house where he was staying he intended to give himself plenty of time to cross to Saint Sulpice and to prepare himself for the Holy Sacrifice. But by this time Don Bosco had become something of a hunted man; Paris, and in fact almost, the whole of France was on his track. Wherever he went he was recognised and people crowded round him to touch his cassock or to receive his benediction. It was exactly quarter past ten by the time that Don Bosco arrived at Saint Sulpice to begin his Mass. That morning he spent half-an-hour distributing Holy Communion and when finally he had read the Last Gospel four priests had to surround him to push a way through the crowd so that Don Bosco might reach the sacristy, which he re-entered a quarter of an hour before mid-day.

No wonder if the delirious fervour of these Parisians, reputed to be indifferent for the most part, in religious matters, left a lifelong impression on the quiet young English boy of 22 who witnessed it. Francis Bourne was almost at the end of his seminary days; within three weeks he would receive the diaconate from Cardinal Richard of Paris and a year later would find him a busy priest, back in the cold un-Catholic atmosphere of England. Who knows what resolutions he formed, to return one day and see more of this extraordinary man over whom Paris had gone mad?

In 1884 Father Bourne commenced his priestly ministry at Blackheath; perhaps it was not mere coincidence that brought him to a church dedicated to Our Lady, Help of Christians whom men were already calling "Don Bosco's Madonna". Some time later the young priest was transferred, and it was about this time — early in the year 1885 — that he decided on a visit to Turin where he found, in surroundings a good deal humbler than the wealthy homes of Paris, Don Bosco and his Sons in the midst of their



Paris. — The seminary of St. Sulpice.



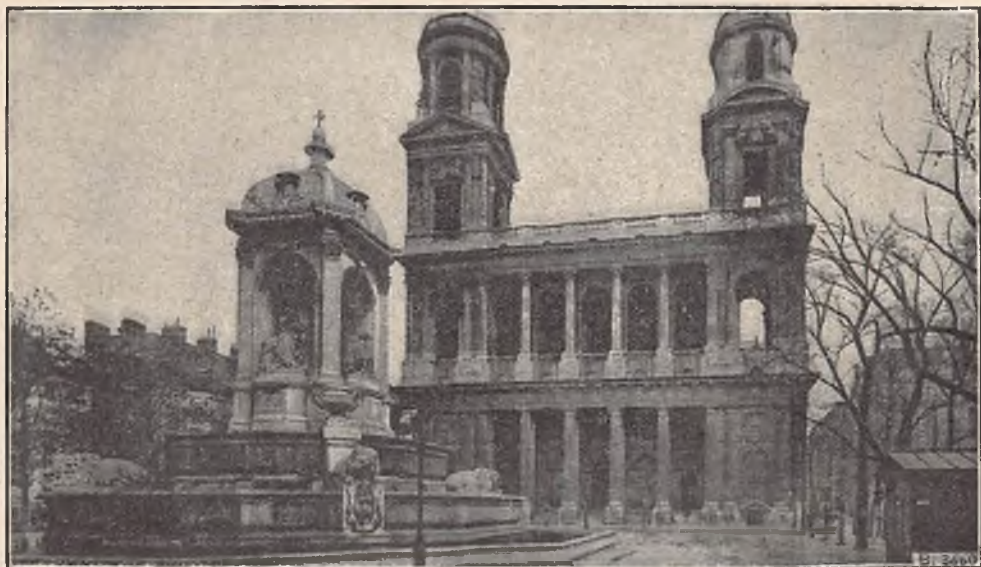
CARDINAL BOURNE

work. But Father Bourne had not come to Italy for the mere purpose of meeting the former nor of studying the latter; he wanted to experience, perhaps even to embrace a life for which he had so great a sympathy. So it was that the English visitor stayed for some time with Don Bosco and under the immediate care of Father Philip Rinaldi, later, third Successor of Don Bosco and at the time charged by him with the formation of the Late Vocations.

Meantime back in England people began to grow uneasy at Father Bourne's continued

request of Don Bosco, met at Victoria Station, the three Salesians who had come to Battersea to found the English Province of the Society.

For a month or more Father Bourne lived with the priests, helping and advising them nor was the work begun in the little Trott Street mission ever very far from his mind. In 1896 he was consecrated coadjutor to the Bishop of Southwark and a year later succeeded Bishop Butt as ruler of the diocese. Frequently during those years and especially on the feast of St. Francis de Sales, his



The Church of St. Sulpice, Paris.

absence; letters came and finally Don Bosco himself advised Father Bourne to return to England, "You will do much for the Salesians there", he added.

Father Bourne returned to England and was given charge of an orphanage at West Grinstead where, according to the *Catholic Times* (Jan. 4th. 1935) he worked under Don Bosco's inspiration, his special care being devoted to such boys as showed some promise of a vocation to the ecclesiastical state.

Two years later in 1887, Don Bosco's prophetic words to Father Bourne as he left Turin, began to see their fulfilment. In November of that year, as is now well-known, the London priest, at the direct

patron, he would pass the entire day in the company of the early English Salesians. As Bishop, Archbishop and Cardinal he remained always the same firm friend ready to advise, to encourage and, as the area of his jurisdiction widened, to give very practical help.

As Bishop of Southwark he brought the Salesians to Burwash, handing over to them the beautiful church there; later on his assistance was again received when the Salesians went to Chertsey and to Wandsworth. He was strongly in favour of the Salesian Missionary College opened at Shrigley in 1929 and, to come down to the last years of his life, he was perhaps the most powerful supporter of St. John

Bosco's Oratory opened a year ago in the Archdiocese of Westminster and of the Salesian Agricultural College inaugurated at Blaisdon, Gloucestershire, on January 31st. of this present year.

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In a pastoral letter written about the time of Don Bosco's canonisation last year, Cardinal Bourne expressed his regret at not being able, owing to his illness, to be present in Rome for the splendour of that Easter Sunday. On the day of the canonisation however, though still far from well, he journeyed to the Salesian College at Battersea to congratulate the Salesians there and remained for some time chatting familiarly with them. To the celebrations held later in London he gave his patronage and fullest support, just as he had done five years previously at the time of Don Bosco beatification. He presided at the magnificent Catholic Action rally held in London on April 29th. and spoke to a distinguished audience of his personal acquaintance with the new Saint.

Last June, on the occasion of the Golden Jubilee of the Cardinal's priesthood, a deputation headed by the Very Rev. Father Tozzi S.C. (Provincial), and including Salesians, Daughters of Mary Help of Christians and their pupils, offered to His Eminence the congratulations of the English Province. An address was read, an offering of Holy Communion and prayers made, together with a promise, by all the English Salesian priests, to offer Holy Mass on the day of the Jubilee, according to the Cardinal's intentions.

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In the preface that he wrote for the English translation of *Don Bosco's Early Apostolate*, Cardinal — then Archbishop — Bourne has given proof of how far he had read the mind of Don Bosco and how clearly he had understood his methods; moreover the *Universe* (January 4th. 1935) said: *It is in the works of his "beloved patron and unflinching guide", St. Francis de Sales..... that the essential Francis, Cardinal Bourne is to be found.* Perhaps then we may modestly claim that

in this great English Churchman, there was something that was quite definitely Salesian. Read for instance how Bishop Bourne represented his chief, Cardinal Manning, at a Mansion House gathering convened for the purpose of considering the problem of 'Our Hooligans'. After many wealthy celebrities had delivered most of the usual platitudes, the young and unknown Catholic Bishop of Southwark was called upon to address the meeting. Very briefly and very bluntly he told them that they were, for



Father Philip Rinaldi.

the most part, the principal causes of the very evils that they were met to deplore. There is something in this courage and knowledge of affairs that recalls one very forcibly to Don Bosco who, 50 years previously in Turin, had told similar truths to similar gatherings.

On one occasion when the present English Salesian Provincial had occasion to journey to Womersley where Monsignor Bourne was then rector, the latter asked Father Tozzi whether he had noticed anything that was 'Salesian' in the Seminary.

"Yes", came the frank answer, "the confidence that your young clerics have in you and the way that they wait up till a

late hour to visit you in your room, reminds me very much of my own days in our Salesian studentate".

At this answer Monsignor Bourne smiled and confessed that he had worked hard to introduce D. Bosco's spirit into his seminary.

Confirmation of this comes from another quarter. Monsignor Jackman, for 43 years the intimate friend of Cardinal Bourne and for 25 years his secretary, wrote recently of the time when, as a boy of twelve years and desiring to become a priest he first met Father Bourne, then Rector of the new diocesan seminary at Henfield. Of the Cardinal in those days Monsignor Jackman writes: *He was more a father than a president of the college; revered, respected and feared — yes, but only as a loving parent; for he always mixed with us and, save for breakfast, all his meals were in our dining room. To be in his group at recreation was much sought after. This alone has always struck me as sufficient proof of the real filial affection that existed.* (*Catholic Times*, Jan. 4th. 1935).

These are words that may be found duplicated; at least in substance, in any Life of Don Bosco.

In another of his undertakings Cardinal Bourne could say, as indeed he did say: "I have made Don Bosco's ideas my own".

Whilst still Bishop of Southwark, he set on foot a scheme to advance a cause which he had so much at heart — the training of the native English priests. He opened a house for late vocations where young men lived together under the guidance of a zealous priest. During the day they continued with their ordinary occupations in offices or in workshops, at night they returned and followed courses in Latin and such subjects as would fit them one day to enter the seminary.

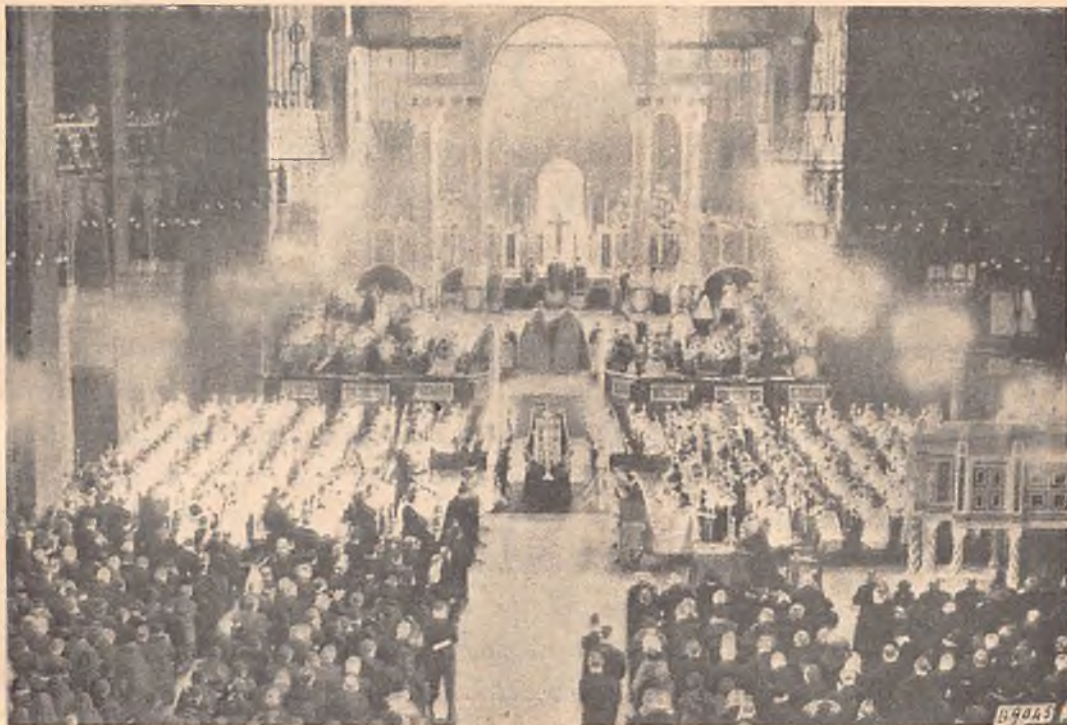
The first priest to direct this work which flourishes today at Walworth was Father Peter Amigo, today the Cardinal's successor in the See of Southwark. Bishop Bourne, transferred to Westminster, commenced similar work in the archdiocese at Lower Edmonton.

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When in December 1915, for the first time a Salesian in the person of Monsignor



Cardinal Bourne at Battersea during the celebrations for Don Bosco's beatification.



London. — The Solemn Requiem Mass for Cardinal Bourne in Westminster Cathedral.

Cagliero became a member of the Sacred College, someone remarked that now the Salesians too had a Cardinal. The reply came quickly from a member of the English Province who happened to be present: "Oh, but we've had one for several years now in England". And indeed, Cardinal Bourne could not have shown greater love for the Society had he, like Cardinal Cagliero, been one of her Sons.

The deep sorrow expressed by the Holy Father and by H. M. the King at the death of Cardinal Bourne finds its echo throughout the Salesian Society in England and Ireland. In losing him we have lost a very close friend, one who, in his life and activity showed very clearly his love for our work. To the Salesians and their Co-operators it was a great consolation to see, at the Solemn Requiem Mass sung by the Archbishop of Cardiff in Westminster Cathedral, the Salesian Cardinal Hlond, Primate of Poland, occupying the throne so long filled by Cardinal Bourne.

We invite all our Co-operators to join us in praying that Don Bosco, from whom

Cardinal Bourne was separated fifty years ago in order the better to serve his Divine Master, may welcome him into the Courts of Heaven with those words rarely more fittingly applied: *Behold a great priest who, in his days, was pleasing to God.*

R. I. P.

## Salesian Co-operators!

APRIL 26th. IS THE FEAST OF SAINT JOHN BOSCO.

N.B. — *Owing to the fact that this year April 26th. falls during the Octave of Easter the Church transfers the feast to April 29th.*

HOW WILL YOU CELEBRATE IT?

A novena — Confession and Holy Communion on the feast-day — an offering, in honour of Don Bosco, to one of his works — These will please your Founder immensely.

# DON BOSCO'S EXAMPLE

## THE COMMENCEMENT OF THE WORK TO ENLARGE THE BASILICA OF MARY, HELP OF CHRISTIANS.

*The first time that Don Bosco spoke of the church of Mary, Help of Christians, he said that he wanted it to be something big, something really magnificent. Then he added: "I haven't a penny, nor do I know where to lay my hands on the money, but that does not matter; if God wants this church, He will build it.*

*And so great was Don Bosco's faith in Providence that he was already making arrangements with regard to the completed church before it was designed or the land bought on which it was to be erected.*

*When the plans were ready and the site purchased Don Bosco ordered his economer to write to the builder and tell him to begin operations.*

*"But", observed the poor economer, "I haven't even the money to buy stamps for the letter".*

*"That doesn't matter", smiled Don Bosco, "when have we ever begun work with enough money, we must leave something to Divine Providence".*

During this present month of March the work to enlarge the Basilica of Mary, Help of Christians has been begun.

Following Don Bosco's example we have not waited until all the offerings reach us before proceeding with the construction. Like Don Bosco we want the Basilica to be something magnificent; like Don Bosco we have not yet the means to complete the work but like him we are confident that we shall receive them from those whom Divine Providence chooses to be the ministers of its bounty.

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.





Trent. — During the procession in honour of Don Bosco.

## IN HONOUR OF ST. JOHN BOSCO

### *Trent.*

The triduum preached by His Grace the Archbishop of Perugia was an excellent preparation for the celebrations held on May 27th.; numerous were the Confessions and Holy Communions and on the Sunday there was a continuous going to and coming from the altar rails.

His Grace celebrated Holy Mass at 7 o'clock for the pupils of the Salesian College; before distributing Holy Communion he addressed the boys recommending to them the two great Salesian devotions — devotion to the Blessed Sacrament and devotion to Mary, Help of Christians. At ten o'clock there was a solemn Pontifical Mass. The cathedral of Saint Vigilio, usually austere in appearance, was gaily decorated with festoons and lights and the magnificence of

the sacred liturgy gave solemnity to the occasion.

Present at the Pontifical Mass were the Civil, Political and Military Authorities; among the immense crowd which thronged the cathedral were the representatives of all the Catholic Action organisations of the diocese. The Pontifical Mass was sung by His Grace, the Archbishop of Trent, Monsignor Endrici, assisted by his chapter. The music was rendered by the 'Schola Cantorum' of the Salesian College assisted by three other choirs. His Grace preached at the Gospel, a brilliant panegyric in which the name and virtues of Don Bosco were exalted; the preacher reminded the congregation of the blessing sent to Trent by Don Bosco when he lay dying, and invoked once more his blessing on the diocese and particularly on its Youth. At the end of the Mass a



# DON BOSCO IN INDIA!

Governor of Assam attends celebrations  
and unveils statue to the new Saint.

Scenes at the Consecration of the two new Salesian Bishops.





Trent. — The Procession.

hymn in honour of Don Bosco was sung, and later the Archbishop came out of the Cathedral and chatted with the members of the various associations, particularly with the many Salesian Old Boys present.

On the same day members of Catholic Action, both men and women, held general re-unions — the former in the Salesian College, the latter in a big hall in the town. They were addressed by Monsignor Rosa who spoke of the youths of Catholic Action as the hope of the Church, and ended by saying: "Be true sons of Don Bosco, his ideals are summed up in the words, 'Da mihi animas', make them yours. Don Bosco has pointed out the way to acquire a real and efficacious love for souls — frequent Communion and devotion to Mary Help of Christians."

At 4 o'clock began the triumphal procession, heralded by brilliant sunshine and enthusiastic crowds. Representatives of the different associations of the diocese, authorities, clergy, both regular and secular, people and school children, all joined in singing the praises of Don Bosco as his statue was carried through the town.

Benediction of the Blessed Sacrament was finally given in the grounds of the Salesian College and His Grace the Archbishop of Trent gave expression to his feelings of gratitude to all who had taken part in the festivities. In the evening a lecture was given in the open air by a Salesian missionary.

#### CHINA - Macau.

The first Salesian foundation in the Far East has been the first to honour Saint John Bosco. In 1906 four Salesian Missionaries landed at Macau. Today there are 114. The miniature orphanage of those days has become the first Professional School in all China and counts 200 pupils who are being trained in their various trades according to the most up-to-date methods. Today the Salesians are in Hong Kong, Shang Hai, Hai Men and are entrusted with the Vicariate of Shiu Chow which has been blessed by the heroic sacrifice of its first bishop, Monsignor Versiglia.

Not all could be present at Macau for the celebrations but numerous representa-

tives came from all the Salesian Houses in China. The ground was well prepared for the feast by lectures given in the schools, colleges and to the people at large. A triduum was preached to the Portuguese inhabitants by a Jesuit Father and a special triduum for the Chinese themselves was preached by Monsignor Ignatius Canazei, successor of Monsignor Versiglia. The latter sermons were a veritable triumph and even the pagans, desirous of honouring a saint from whom, in the words of Monsignor Zanin, China expects a great deal, grew very enthusiastic.

The local Chamber of Commerce, in connection with the Catholic Commission, inaugurated the ceremonies with a solemn commemoration ceremony for the Chinese community. The commemoration took place in the Salesian School, 3000 children, representing 20 different schools, taking part. The different aspects of the life and work of Don Bosco were touched upon by the President of the Catholic Action, the President of the Chamber of Commerce and

the Inspector of Schools. Mgr. Canazei, with great enthusiasm and power of persuasion, made known the virtues and merits of Don Bosco but insisted more especially on the beauty, truth and superiority of the Catholic religion, as yet unknown to the majority of his audience. The intervals were filled in with music and gymnastic displays, to the delight of all those who were present. A general Communion for all the Catholic Youth took place in the Cathedral, picturesquely decorated for the occasion.

An official commemoration took place in a local theatre, and not even the excessive heat prevented the theatre from being filled to overflowing with members from all ranks of society. Several speeches were made by the religious and civic authorities present and Mgr. José da Costa Nunes gave a brilliant discourse on the 'Preventive System of Don Bosco', which he illustrated with characteristic and appropriate examples. Music was rendered by the 'Schola Cantorum' of the seminary and by the students of Salesian Studentate together with a choir of boy's



Macau - China. — The crowd gathered in the grounds of the Salesian.

voices from the Salesian Orphanage at Hong Kong.

The climax of the celebrations was reached on June 9th. There was General Communion in all the churches, pontifical High Mass was sung by Mgr. José da Costa Nunes in the Cathedral, assisted by Mgr. Valtorta of Hong Kong, Mgr. James Walsh of Kong Moon and Mgr. Ignatius Canazei.

The procession in the afternoon was picturesque and triumphal: streets were gaily decorated and multi-coloured banners distinguished the various associations, whilst the gay costumes of the Chinese formed a striking contrast to the more sombre dress of the Europeans. The procession was a spontaneous act of homage as no special invitations had been issued. At 6.30 p. m. the clergy filed out of the cathedral and for the first time the Bishop, in cope and mitre, walked solemnly down the streets of Macau, to the admiration and wonder, not only of the pagans but also of the Catholics who are not used to such a spectacle. The statue of Don Bosco was carried in triumph

and greeted with music, hymns and prayers. A temporary altar had been erected in the grounds of the Salesian School where the crowds assembled for the *Te Deum* and final Benediction: a moment of intense silence while the Benediction is being given and then more hymns and prayers.

Long after all the religious ceremonies were over, music, gymnastic and firework displays continued and only at midnight could the doors of the Salesian School be closed. To quote one of the daily papers: "The gates of the orphanage were closed but within remained the testimony of the admiration and sympathy of the population of Macau for the splendid work, social and educational, of the beloved Saint of Youth and Protector of Orphans.

#### BELGIUM - Liège.

The splendid success of the celebrations held here in honour of Don Bosco on December 8th., 9th. and 10th., was no doubt



Liège. — After the Children's Mass.



Liège. — Mgr. Fillon blesses the Salesian boys.

due in a great measure to the perfection of their organisation.

Festivities — triduums, processions, Catholic Action congresses — in honour of the new Saint have been taking place in the various cities throughout the world since the day of the canonisation, April 1st. 1934, and it would seem as if the various ecclesiastical authorities were rivalling one another in paying tribute to Don Bosco. Some bishops had the feast celebrated in their cathedral, others in all the churches in their cathedral city, but no one went so far in paying their tribute to Don Bosco as the Bishop of Liège — Mgr. Kerkofs. His devotion prompted him to send a special letter to the clergy and faithful of his diocese, urging them all to join in honouring the great Catholic educator of modern times.

Patronised in this manner the celebrations promised a great success, nevertheless propaganda was made in every direction; whilst the Rector of the local Salesian house was busy at the telephone with the presidents

of the various Catholic Societies, others prepared programmes, sent out invitations, and visited schools to ensure the participation of the children. The result was that the Children's Mass in the cathedral on the first two days was crowded; each day a Salesian priest told them of the remarkable childhood of Don Bosco. In the evening of the same two days large congregations in the cathedral were addressed by Father Auffray S. C. who spoke on the pedagogy of Don Bosco and by Father Rutten O. P. who spoke on Don Bosco as a Christian sociologist.

On Sunday Pontifical High Mass was sung by Mgr. Kerkhofs, and a choir of mixed voices rendered the Salesian Father Pagella's four part Mass in honour of Saint John Bosco. In the evening, for the closing of the celebrations the cathedral was full an hour before the ceremony was due to commence. The panegyric was preached by Mgr. Fillon Archbishop of Bourges; present for this closing function were the officials of the Catholic Association of Belgian Youth

who had chosen that day for their congress that they might at the same time honour the great Apostle of Youth.

There were two interesting sequels to these celebrations in Liège. On Monday morning at 11 o'clock, Mgr. Fillon blessed the new wing of the Salesian school and afterwards walked and talked with the children much as Don Bosco himself might have done.

In the evening of the same day a conference was given by Father Auffray S. C. in the large hall of the Jesuit College of St. Servais. The speaker took as his theme the work of Don Bosco, the characteristics of his sanctity and the numerous modern aspects of his activity. This he developed with an acumen and eloquence that brought forth repeated applause from his audience.

The festivities of Liège were brought to a close by a magnificent Cantata in which 300 performers — singers and instrumentalists — took part. Thus Liège fittingly

celebrated the canonisation of Don Bosco who 50 years ago, by the express command of the Queen of Heaven, sent his sons there.

### BELGIUM - Verviers.

The celebrations at Verviers were inaugurated by a conference given by Father Auffray S. C. to a large concourse of people in the hall of the Jesuit college. The speaker captivated his audience by the originality of his views, his anecdotes and his turn of phrase.

On Tuesday, December 11th., there was Mass and a General Communion for girls, on Wednesday for boys and on Thursday for the adults. During the triduum speakers dwelt with the three virtues of Faith, Hope and Charity as Don Bosco had practised them. On Tuesday and Wednesday conferences were given by Canon Cardyn, the well-known founder of the *Jociste* movement, on Don Bosco's work among boys. On



During Father Auffray's conference at the Jesuit college.



Thursday morning High Mass was sung by Father Smeets, the Belgian Salesian Provincial, in the presence of Mgr. Kerkhofs, Bishop of Liège. Mgr. Fillon, Archbishop of Bourges, preached the panegyric of the saint in the evening, the sermon being followed by the veneration of a relic of S. John Bosco.

### FRANCE - Paris.

Celebrations to honour Don Bosco were organised on a very wide scale in the French capital. They began in Montmartre on January 31st. were continued in Saint Sulpice, where Canon Jourdain, parish priest of the church of Notre Dame des Victoires, preached the panegyric and on Sunday, February 3rd., were concluded in Saint Sulpice with Solemn High Mass at which His Eminence Cardinal Verdier, Archbishop of Paris, assisted; and Solemn Vespers in the evening at which Mgr. Fillon preached.

The ceremony in the Sacred Heart Basilica, Montmartre was exclusively for chil-

dren. Occupying the front benches were the boys and girls from the Salesian Festive Oratories of Paris; behind them were hundreds of other children brought along for the occasion by the clergy and nuns of Paris. In the sanctuary was Mgr. Crépin assisted by Mgr. Flans and Father Festou, Salesian Provincial.

After the singing of the *Magnificat* and a hymn in honour of Don Bosco, Father Festou preached on the childhood of Don Bosco, dealing also with the saint as a priest who gave himself unsparingly for the welfare of children. He reminded the children that Don Bosco's teaching was 'purity piety and cheerfulness', a lesson that was not to be forgotten by them; they in their turn, by following the teaching of Don Bosco were to become apostles and lead their companions to God by means of purity, piety and cheerfulness. The ceremony was brought to an end by Benediction of the Blessed Sacrament and the veneration of Don Bosco's relic.

On Thursday January 31st., Father



Verviers. — Boy Scouts who rendered very useful service.



Paris. — After the Children's Mass at the Basilica of the Sacred Heart.

Auffray gave a conference on Don Bosco to an enthusiastic audience. He was introduced by M. Jean Guiraud, editor of *La Croix*, the French Catholic daily newspaper. By way of opening Father Auffray quoted the words of the Holy Father, Pius XI, in regard to Don Bosco: "A giant of charity" those of Don Bosco's confessor, Blessed Joseph Cafasso: "The more I study him the less I understand him, he is an enigma — but let him alone all the same"; those of the General of the Jesuits: "He is a landmark in the history of the Church and in the history of humanity"; and finally the words of the Archbishop of Rheims: "The work of this man was prodigious, so prodigious as to be unmatched". The speaker went on to describe the childhood and youth of Don Bosco, his vocation with its accompanying difficulties and its marvellous realisation. "He was every inch a saint" said Father Auffray, "a saint as educator, a saint as the Apostle of Youth; his activity was great and manifold, but it was one with his sanctity".

### ***DON BOSCO IN INDIA!***

From the *Herald*, the Catholic newspaper of Calcutta, we take the following account of the consecration at Shillong, Assam, of the two new Salesian bishops: Mons. Mathias, former Prefect Apostolic of Assam, consecrated Bishop of Shillong, and Father Ferrando, former Rector of the Salesian theologate, consecrated Bishop of Krishnagar.

Among those present at the celebrations which lasted several days, there were nine prelates, the Superiors and clergy of several missions and thousands of Indians, both pagan and Christian.

Sir Michael Keane, English Governor of Assam, was present and unveiled a statue of Don Bosco, erected in one of the squares of Shillong.

#### ***The Herald's Correspondent writes.***

The Don Bosco festivities in connexion with the consecration of the two new Salesian Bishops has literally transformed Shillong. Monster demonstrations have ty-

pified tremendous enthusiasm and have shown the unity of Assam's Catholics. On November 8, the Archbishops of Calcutta and Madras, the Bishops of Dacca, Chittagong, Dinajpur, the Prefect Apostolic of Sikkim and the Vicar General of Calcutta, the Rt. Rev. Mgr. Fernandes, arrived. The Bishop of Ranchi, the Very Rev. Fr. Fallon, S. J., Superior-Regular of the Mission, Very Rev. J. Van Lemberghe, S. J., Vicar-General of Ranchi and Rev. Fr. H. Floor, S. J., arrived on November 9. The Rev. Fr. V. Scuderi, the Salesian-Provincial met the prelates and guests at Gauhati. The journey up to Shillong was made in cars lent by Shillong Catholics. Thousands of Catholics from all over Assam arrived by lorry loads on November 7 and 8. On Thursday evening, November 8, dense crowds invaded all the roads till the Shillong gate. At 6-30 p. m., there was a torch light procession through the town to the mission. Three brass bands accompanied the processionists who sang hymns to Christ the King and Don Bosco. A special group from Tezapore with its own band of twelve drums arrived at the Catholic Mission and were accorded a great reception. At a specially built stage which was beautifully decorated and brilliantly illuminated the prelates were introduced to the people who presented their lordships with bouquets and an address.

On November 9, Sir Micheal Keane, Governor of Assam, unveiled a statue in bronze of Don Bosco, the founder of the Salesian Order, in Don Bosco Square, Laitumkhra Road.

Mgr. L. Mathias, Bishop-elect of Shillong, and Father Scuderi, Provincial of the Salesian Province of North India, paid tributes to Don Bosco's work.

Sir Micheal Keane replied in a few words and referred to Don Bosco as the Apostle of peace and charity.

His Excellency also opened an exhibition of the work of boys at the Don Bosco Technical School, Shillong.

Among those present were: Dr. F. Perier, Archbishop of Calcutta, Dr. E. Mederlet, Archbishop of Madras, Mgr. L. Mathias, Dr. Anselmo, Bishop of Dinajpur, Dr. Crowley, Dr. Lepailleur, Dr. Severin, Mgr. S. Ferrando, the Rt. Rev. Mgr. Fernandes, Count Giusti Del Giardino, the Vice-Consul for Italy in Calcutta.

The Vice-Consul attended at the request of the Fascist Government.

Rev. Fr. V. Scuderi spoke of this Technical School as the living monument of Don Bosco for the youth of Assam. The drawings of models, iron-work furniture, printing, tailoring and shoe-making departments were keenly inspected by the visitors and His Excellency the Governor evinced special interest in the shoe-making department.

### *Don Bosco Hall.*

At 5 p. m. on Friday, November 9, there was the opening of the Don Bosco Hall and a Commemoration of St. John Bosco. The famous Salesian College Choir sang. Rt. Rev. Dr. S. Ferrando, S. C., gave an illuminating discourse on the great new saint which was loudly applauded.



Shillong. — The unveiling of the new statue to Don Bosco.

**10.000 of consecration.**

Unparalleled scenes were witnessed on Saturday, November 10. All roads led to the Calvary, the new monument in remembrance of the Holy Year 1933-34, the place where the consecration of the Rt. Rev. Dr. L. Mathias, S. C., as Bishop of Shillong and of Rt. Rev. Dr. S. Ferrando, S. C., as Bishop of Krishnagar was to take place at 7-30 a. m. A huge canopy was erected over the altar of the Calvary monument. Against the groups representing the Crucifixion overhead was a tremendous white cross which deeply impressed one. The complete altar site with the newly made bishop's throne, the rich drapings, the brilliant candlesticks and the shimmering altar apparel added to the magnificent splendour of the occasion. Members of the town as well as provincial bodies officials and non-official representatives of every activity of the province were present. Specially invited guests were provided close-up accommodation in two shanianas. Hundreds of Khasi, Oraon, Mundas, Assamese; Bengali, Garo and Synteng Youth Associations arrived to attend the consecration of the first Bishop of Shillong and the new Bishop of Krishnagar. At a conservative estimate there must have been over ten thousand Catholics and others on the slope leading to the Church.

The stately procession of the Archbishops, Bishops, Prelates and other clergy from the Cathedral down hill to the Calvary was most imposing. Never has Shillong seen so many mitres together. Both the new Bishops are well-known and loved in Assam. The solemn functions were followed by all with doubly-keen interest and for the benefit of those present a simplified booklet explained the various ceremonies. His Grace Dr. F. Perier, S. J., Archbishop of Calcutta, was the consecrating prelate, assisted by His Lordship Dr. A. Le Pailleur, C. S. C., Bishop of Chittagong and His Lordship Dr. J. B. Anselmo, Bishop of Dinajpur; the Salesian Provincials, Very Rev. V. Scuderi, S. C., and E. Cinato, S. C., were the Archbishop's assistants and Rt. Rev. Mgr. J. Fernandes was the assistant priest who read the Papal Bull, which had already the Sunday before been read out in the vernacular. The details of the consecration ceremony were closely followed and the parish priest Fr. Vendrame, S. C., fully explained in a

loud voice their meaning. The double mass was singularly impressive and the singing of the Salesian Choir, forty strong, added to the magnificent grandeur of this solemn function. After the new Bishops had been duly enthroned they gave the people their first episcopal blessing. This was the signal for unbounded and wild enthusiasm and the cheering could be heard from all over Shillong.

**Cathedral throne presented.**

The dense crowds followed the new bishops and other prelates through the new Don Bosco Square to the new Don Bosco Hall. Here Mr. Mullan delivered a brilliant speech in which he referred to the secure leadership of Rt. Rev. Mgr. Mathias, S. C., and the spirituality of Rt. Rev. Mgr. Ferrando, S. C. Mr. Mullan presented Mgr. Mathias with his Cathedral throne which had been subscribed for by the European Catholics of Assam. When the bishops retired for lunch the crowds gave thundering cheers.

On Saturday November 10, there was a huge drill and gymnastic display on the cricket ground at which practically the whole of Shillong was present. Three bands enlivened the proceedings. A splendid item was the mass drill display with flags by over 360 boys and girls.

**Relic of St. John Bosco.**

After the above there was a solemn procession in honour of St. John Bosco in which the relic of the Saint was carried. The statue of the saint was carried on a richly decorated car. Thousands of processionists wended their way through the streets followed by nine mitred prelates in full robes. Rt. Rev. Mgr. Mathias carried the relic of Don Bosco in front of the illuminated statue-car. The procession ended in front of the new Don Bosco Monument and the consecration of Assam's youth to Don Bosco was read in English, Khasi, Hindi and Bengali by Mgr. Mathias. After dinner at about 8-30 p. m. the peoples of Assam presented their greetings to the new bishops, Short speeches were made in Bengali, Hindi and Khasi. After the Bishops retired there was a cinema show for all the people.

**First pontifical.**

On Sunday November 11 Pontifical Mass was said by Rt. Rev. Mgr. Mathias and as

on the previous day every available sea was taken. There was a special choir of two hundred voices accompanied by the band. The sight of nine mitres assisting pontifically in full robes was an imposing one. During mass two priests assisted His Lordship in distributing communion to thousands of communicants.

After Mass a thundering ovation greeted the new Bishops and as a souvenir of so momentous an occasion a picture of Assam's beloved pastor was distributed to some 8,000 Catholics. An Armistice Service was held in the Cathedral and was attended by all the prelates, Count J. Giusti Del Giardino, acting Consul-General for Italy, the whole of the European congregation, St. Anthony's School Scout Troop, St. Edmund's College and Loreto Convent. The crowning event of the festivities was the *Corpus Christi* procession held in the evening. Great credit is due the organizers for the wonderful order that was maintained in such a large gathering. The monstrance was carried by His

Grace Dr. F. Perier, S. J., Archbishop of Calcutta, in a special carriage superbly decorated, with four Khasi pages in attendance. The people proceeded in groups with bands, drums, cymbals and sang hymns all along the route. The roads were decorated with foliage, flags and arches. Over 100 priests and nine prelates in flowing robes were in the procession. Boy Scouts from St. Anthony's School formed a guard of honour round the car. His Grace the Archbishop knelt before the monstrance which was three feet high and was visible from every point. A blessing was given at Mongthymmai. A final blessing was given at the open air canopy at Calvary. In front the church was a blaze of lights and the Cross above illuminated all. The name of Don Bosco appeared in multi-coloured lights. After the *Tantum Ergo* the notes of a bugle called dead silence and every head was reverently bowed as the Blessed Sacrament was removed. The Bishops then retired amid deafening roars of thunderous applause.



Shillong - India. — The prelates after the unveiling of the statue of Don Bosco.

# NOTES AND COMMENTS

## *A 'Don Bosco' Talky.*

With the coming of the League of Decency and the formidable 'drive' against pornographic films the Church's views in the matter are becoming more clearly stated, or rather are becoming better known. While condemning the abuse of films as a form of amusement the Church does not condemn films as such any more than She condemns amusement as such. The Church has always recognised in the moving picture, a powerful means for good and asks only for well-made films that, whilst they instruct and amuse, will assist the public along the road of moral perfection and not drive it back.

It has been written recently of one of the best Lives of Don Bosco that it is 'more thrilling than any novel'. What is more appropriate then, than that in these days, when the strategies and intrigues of our 'Disraeli's', our 'Rothchilds', our 'Wellingtons' are passing from the comparative obscurity of written history to the dazzling prominence of the screen, the work of a superman such as Don Bosco should enjoy a like publicity.



One company, at least, seems to think that a film of Don Bosco would be a commercial success and has obtained the approval and generous co-operation of the Salesian Superiors for its work; the scenario has been written by a Salesian, Father Ugucioni, a clever writer who has already given proof of his imaginative and artistic talent in the several excellent plays which have come from his pen.

The film, which is rapidly nearing completion deals with the boyhood, adolescence and apostolate of Don Bosco. Scenes have been 'shot' on the actual sites where the original events took place and many of Don Bosco's personal possessions — now treasured relics — have been lent.

An interesting point with regard to this film and one which is very likely to make for its success, is the number of amateurs who are taking part in it. To fill the principal rôles — Don Bosco, Mamma Margaret, Don Rua — the producer has gone to world of the theatre; for the rest, young Salesian clerics, Daughters of Mary, Help of Christians — all enthusiastic to contribute to the honour of their founder — and lay people, have shown them selves only too ready to be of service. These amateurs have played their scenes over so many times in the effort to satisfy a patient but exacting producer that eventually they have lost all *gaucherie* without acquiring anything of the affectation or pose of the professional.

After having seen a trial show of several scenes we feel safe in predicting a great success for the film which lacks neither brilliance nor pathos, as witness the reception accorded to Don Bosco in a Paris *salon* and the moving death of Father Calosso.

We sincerely hope that the producer will be encouraged to make an English version of this 'Talky'.

## *New Salesian Prefect Apostolic.*

Yet another honour falls to the Salesian Society during the year following Don Bosco's canonisation. By a decree of January 28th., the Sacred Congregation for the Propagation of the Faith has elevated the Independent Salesian Mission of Miyasaki, Japan, to the status of a Prefecture Apostolic. Father Vincent Cimatti S. C. the actual superior of the mission, has been named Prefect Apostolic with the title of Monsignor.

Mons. Cimatti who is 56 years of age was ordained a priest in 1905 by Mons. Cagliero. It was in 1925 whilst he was rector of the Salesian Scholasticate at Valsalice, Turin, that he was chosen to lead the first Salesian Missionary expedition to Japan and to inaugurate the mission of Miyasaki.



*Above:* Don Bosco received at Paris

*Centre:* Young John Bosco sees the first shadows of illness in the face of Don Calosso.

*Below:* Very early days at Valdocco.



Gloucester. — The new Salesian Agricultural School at Blaisdon.



His charming personality and his musical talent have contributed not a little to the success which, now in its tenth year, the Holy See is officially recognising.

#### *Offering for the Basilica.*

It was in one of his latest letters that Mons. Cimatti forwarded, to his superiors in Turin, the sum of £ 7.15 0., a magnificent offering from a very poor mission, to help defray the enormous expenses incurred in enlarging the Basilica of Mary, Help of Christians.

The act reminds us of our own duty of thanking publicly — individual acknowledgements have already been sent — those who, from the British Isles, from the United States, from South Africa and Australia, have forwarded offerings for this same work.

Sums ranging from sixpence to twenty pounds have reached us. For all, we are very grateful, realising as we do that not even the smallest offerings are made without real sacrifice.

#### *New Salesian Agricultural School.*

Recently a member of the English Parliament called the attention of the House to the great work for agriculture that is being done by the Salesians in Italy, Spain and South America. According to reports that have appeared in the English Catholic press, the English Salesians will soon merit the same praise.

On January 31st., the anniversary of Don Bosco's death, Blaisdon Hall, Gloucester, with its three hundred acres was taken over by them as a centre for training boys and settling them on the land. Regular classes will commence next September.

#### *The Object.*

The object of this institution is twofold: to teach agriculture and allied trades to boys and to train young men who feel that they have a call to the religious life as Salesian lay-brothers. These latter will study the above trades and after their religious profession pursue a further course to perfect themselves so that either at home or in the



foreign mission they may, as Salesians, carry on the work which is now being commenced at Blaisdon.

### *Help is needed.*

Blaisdon Hall is at present a very bare hall. To turn it into an agricultural college i.e. to furnish it to house the boys who are already applying for admission and to gather together the necessary tools etc. is the tremendous task that confronts Father Tozzi, the English Provincial. It is a time when we appeal confidently to our Co-operators to help him as much as they possibly can; none, who realises the urgent necessity in England of getting back to the land, could have the heart or conscience to refuse. Gifts in money or in kind — and in this case, of any kind, from a pin to a tractor, — will be welcomed by him at the Salesian College, Battersea, London, S. W. 11, or by the Priest in Charge, Blaisdon Hall, Gloucester.

### *Blessed Thomas More and Blessed John Fisher.*

The canonisation of Blessed Thomas More and Blessed John Fisher is now a certainty, though the Holy Father has not yet announced the day of the ceremony. Preparations however are being made in Rome to receive large numbers of visitors

from Great Britain and Ireland and we feel sure that many of our Co-operators will be among the number who, will travel to Italy.

To them all and to their friends we suggest Turin as a convenient place to break the long trip to Rome or the return journey. Even a short wait will allow a brief visit to the Salesian Oratory. There, visitors will find English Salesians ready to show them round; they would have an opportunity of visiting the rooms of Don Bosco and of praying in the Basilica of Mary, Help of Christians which contains the bodies of Don Bosco and of Dominic Savio.

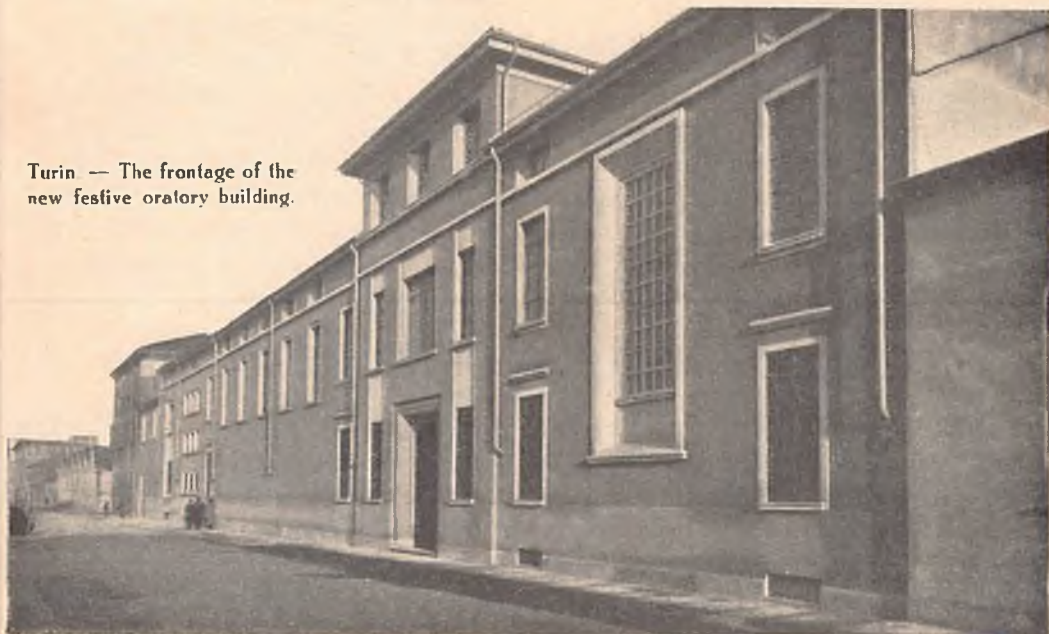
Should the canonisation take place on May 19th., a day that has been suggested, visitors could be in Turin for the great feast of Mary, Help of Christians on May 24th.

### *The first Festive Oratory of Don Bosco.*

On February 10th., Father Ricaldone, Salesian Rector Major, blessed the recently completed building that, will house the Valdocco festive oratory, the first festive oratory started by Don Bosco.

The structure includes a magnificent theatre to seat about 800, and rooms for the meetings of the various Catholic Action circles. The architect who has designed the new building and was responsible for the operations is a Salesian lay brother.

Turin — The frontage of the new festive oratory building.



## 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 Cooperators who have died recently.*

### *Mons. Singleton.*

On December 17th. at his residence at Birkenhead, occurred the death of the Rt. Rev. Dr. Hugh Singleton, Bishop of Shrewsbury.

It was Dr. Singleton who received the Salesians into his diocese when our Missionary College was opened at Shrigley in 1929 and since then he has always shown himself a constant friend and supporter of this work.

His Lordship who was the oldest member of the English hierarchy was in his 84th. year, the 55th. of his priesthood and the 27th. of his episcopate.

His death will be widely felt, especially in his own diocese where he was revered for his saintly life, and for his reputation as an untiring worker and a wise and prudent father both to his clergy and to the faithful confided to his care. R. I. P.

### *Sir John Gilbert.*

By the death of Sir John Gilbert in London on December 21st. the English Salesians have lost another very valuable friend.

Sir John's position as a great Catholic lay leader, made him a model to the English Catholic Actionists.

Born 63 years ago in Walworth, he was a nephew of Monsignor Gilbert, Vicar General of Cardinal Manning. After making the very best of the education provided for him, Sir John Gilbert set himself to give all his energies to promoting the Catholic cause in England. He began life as a teacher in Catholic secondary schools and later worked as secretary of the Southwark Diocesan Schools Association. He rose eventually to be Chairman of the London County Council Education Committee.

He was the leading English Catholic layman in educational affairs and the chief support of the hierarchy in the battle they have long had to wage for the rights of Catholic schools. It was as an expert in educational matters in England that his advice was invaluable to the Salesians who will greatly feel his loss. R. I. P.

Rev. E. Lester S. J., *Osterly*, Middlessex.  
Archdeacon Mc. Kinley, *St. Malachy's Presbytery*, Belfast.



Mrs. O'Sullivan, *Tolka View, Richmond Rd.*  
Dublin.

Mr. J. Corr. (Sen). 24c, *Orbiston Street*,  
Motherwell.

Mrs. Mary Neary, *Brooklyn*, New York.

Mr. W. A. O'Neill, *Tampa*, Florida.

F. A. C. Rebello, *J. P. Bombay*, India.

M. V. Bertelan, *Szekesjervar*, Hungary.

Rev. H. A. Geurts, *Harrogate*, Yorks.

Mr. A. Quinn, *Randalstown*, Co. Antrim.

Mrs. G. de Maria, *Kensington*, London. W. 8.

Miss. M. M. Pike, *Eastbourne*, Sussex.

## GRACES AND FAVOURS RECEIVED

*S. M. Dublin.* — A great favour received after a Novena to Mary Help of Christians and St. John Bosco. Publication promised.

*E. S. W. Bombay, India.* — As promised I

publish my long delayed thanks to Saint John Bosco and Mary, Help of Christians for being cured from a rash, also for relief obtained immediately after the novena.

# 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.

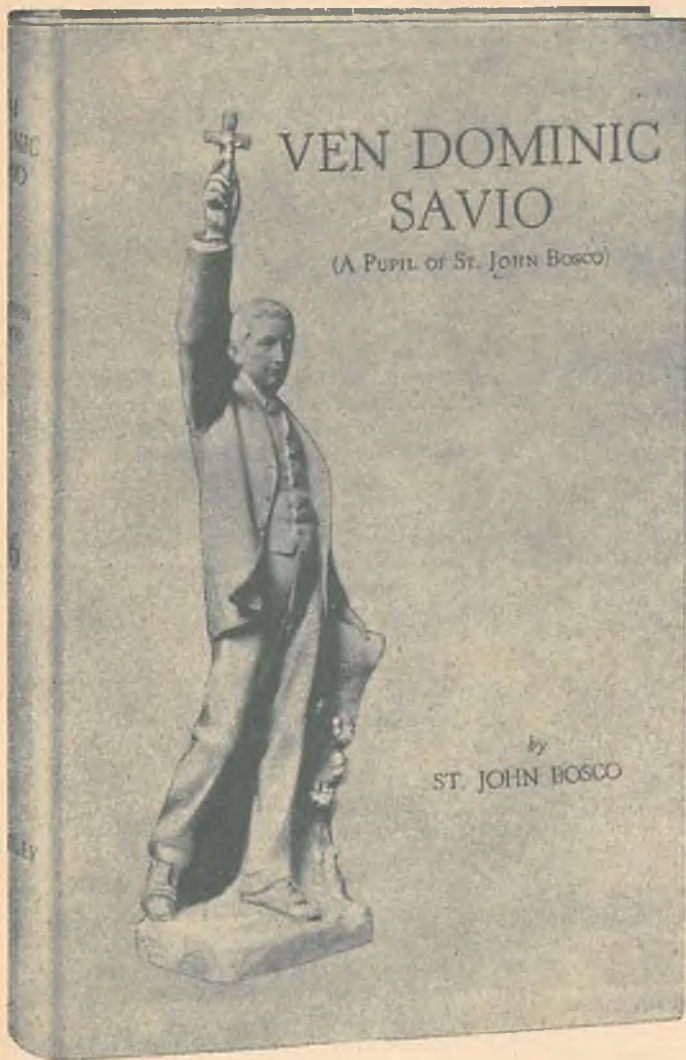
## NOVEMBER

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

## DECEMBER

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

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



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————— All the above may be obtained from —————

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