

n. 3 *May*  
*June 1955*



# 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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# BULLETIN

ORGAN OF THE ASSOCIATION  
OF SALESIAN CO-OPERATORS

*Summary: The Divine Ambassador. — Prayer to the Help of Christians. — In honour of St. John Bosco. — New church of S. John Bosco. — Notes and Comments. — Father Henry Bernard Parker, S. C. — Graces and favours received. — Obituary.*

1935

MAY - JUNE

## THE DIVINE AMBASSADOR

*In this issue of the Salesian Bulletin we are publishing a chapter from the recently published English adaptation of the Life of the Ven. Dominic Savio (1). The original was written in Italian by Saint John Bosco himself who for three years was Dominic's teacher and spiritual director.*

*Here is Don Bosco's own account of a dream in which Dominic Savio appeared to him some nineteen years after the boy's saintly death in March 1857. The 'dreams' of Don Bosco, in which Heaven seems to guide him in his work, are already famous. As may be seen from this one in particular, quite apart from what may be supernatural about them, they have a wonderful natural beauty of colour and description.*

*The narrative, as indeed the entire story, is simply told. These are the homely words of Don Bosco to his boys after night prayers are over and the lads are about to go to their dormitories. Frequent references are made to persons whom the boys knew either personally or by repute, as for instance, Mons. Cagliero the first Salesian bishop; Dogliani, for so many years choir and band-master at the*

*Oratory and who died as recently as last November; and Father Alasonatti, first Prefect at the Oratory.*

*We print this chapter in the hope that many will be encouraged to purchase a copy of the beautiful Life from which it is taken.*

When Dominic Savio was bidding Don Bosco 'goodbye', he asked ingenuously: "And shall I be able to see you all from heaven?"

What follows gives an account of how he came to Don Bosco as a divine Ambassador, white-robed, scarlet sashed, crowned with roses, amidst the triumphant chant of myriads of other boys.

Without intending to anticipate the final judgment of the Church on the supernatural character of such an apparition — we give the account of it in the same words which Don Bosco used when he related it to his five hundred boys on the evening of the 22nd October, 1876.

After saying, as was his custom, that dreams come in sleep, and therefore too much importance should not be given them, though useful lessons can often be drawn from them, Don Bosco began thus:

"Last October 6th, I was at Lanzo, and when evening came I had a dream. I

(1) Ven. Dominic Savio by S. John Bosco. Obtainable from Manager, Salesian Missionary College, Shrigley, Macclesfield, Cheshire. (Price 3/6 postage 4d. extra).

forget whether I was seated at my desk, or walking about my room, or already in bed; the fact remains that I beheld wonderful sights.

It seemed to me that I was on a hillock and that away in front of me there stretched an immense plain — blue, like the sea in calm summer weather. With this background of blue, there were gardens of an incomparable beauty, gorgeous flower-beds, lovely copses, all in perfect harmony. But nothing on this earth can give an idea of what it was like.

There were magnificent houses hidden amongst the trees and flowers, and I could not help thinking if the outside is so lovely, how rich must they be inside. How my boys would just love to have one such house for themselves. They would never want to leave it.

Whilst I was admiring these splendours, I suddenly heard some music so sweet and harmonious as to leave far behind it all that of Mgr. Cagliero or Maestro Dogliani.

There were thousands of instruments, each giving a different note, so that every note imaginable was heard at the same time, joined to the voices of innumerable singers.

I then saw that the gardens were filled with a multitude of people. Some were playing upon various instruments, while others were singing; and every note of the musical scale, from the lowest to the highest, could be heard in a perfect harmony impossible to describe. Besides the pleasure of the singers in listening to their own voices it was plain to see that they derived an immense satisfaction from the sound of those of their comrades. This was the canticle they were singing:

*'Salvation, honour and glory to God the Father Almighty, Author of the world, Who was, Who is and Who shall come to judge the living and the dead for ever and ever'.*

I was listening, enraptured, when I saw coming towards me a vast crowd of boys. I recognised many who had been pupils at the Oratory and other Colleges, but the greater number were unknown to me.

At its head walked Dominic Savio, and behind him came Fr. Alasonatti, Fr. Chiala, Fr. Giulitto; then numerous priests and clerics, each in charge of a band of boys.

I wondered, 'Am I dreaming or awake?' and I clapped my hands together and beat

my breast in order to assure myself of the reality of what I saw.

This crowd stopped eight or ten paces away from me. There was a flash of light, the music ceased, and a great silence fell. All the boys seemed full of a great joy which shone upon their faces.

Dominic then approached alone. He was so near that I could have touched him with my hand. He stood and smiled at me in silence. How handsome he was, and how marvellous his clothes! A tunic, whiter than snow and starred with diamonds, reached to his feet. A broad scarlet girdle ornamented with pearls was round his waist. From his neck hung a garland of flowers and he was crowned with roses.

The clothes of his companions were different, but splendid; all wore the scarlet girdle. Beside myself and trembling, I continued to gaze, not knowing where I was.

Finally Dominic broke the silence.

'What!' he exclaimed, 'frightened for so little! Are you no longer that intrepid man who feared neither calumny nor persecution? Where is your courage? Why do you not speak to me?'

'I hardly know what to say. Are you really Dominic Savio?'

'Yes; do you not recognise me?'

'How do you come to be here?' I asked, quite abashed.

Savio answered affectionately:

'I came to talk with you. We have spoken together so often upon earth. Do you not remember how you loved me? and how many marks of affection you showed me? Did I not repay your care with my fullest confidence? Why then are you afraid?'

'I am afraid', I answered, 'because I do not know where I am'.

'You are in the abode of bliss'.

'Where God rewards the just?'

'Oh no. This is the merest suggestion of what Heaven is like. No mortal eye can look upon the light of Heaven'.

'But this light?'

'Only a natural light, a little more vivid than what you are used to'.

'And could not one then see the supernatural light?'

'Never before you come to the vision of God. The faintest ray of that light would mean death'.

'Could I not see a natural light more beautiful than this?'

'Yes; look'.

I looked. Then there appeared in the distance a ray of light so bright that I shut my eyes and uttered a cry so loud as to

the power of God; but even if the whole world were bathed in it, it could give you no idea of the splendour of Paradise'.

'In what then does your bliss consist?'

'It is impossible to make you understand. It is enough to say that we enjoy God'.



Don Bosco receives Dominic Savio at the Oratory.

awaken Fr. Lemoyne, who was sleeping in a room near me.

This light was a million times greater than that of the sun, and of itself could have illuminated the whole universe.

After a few seconds I was able to open my eyes once more, and I said to Dominic:

'Surely that light is divine?'

'No, it is not a supernatural light, although it is much brighter than ordinary light. It is a natural light multiplied by

Then, once more, master of my senses, I admired the beauty of Dominic and his companions. I asked him:

'Why is your tunic so white and brilliant?'

Savio was silent; but the choir accompanied by all the instruments, began to chant:

*'They girded their loins and washed their robes in the Blood of the Lamb'.*

When the song was finished, I continued: 'Why do you wear that scarlet girdle?'



Don Bosco finds Dominic in ecclasy.

Savio still kept silent, but a solo voice began to sing:

*'They are virgins and follow the Lamb wheresoever He goeth'.*

Then I understood that this girdele was symbolical of the sacrifices they had made to preserve the virtue of purity; sacrifices so great that they might be compared to martyrdom.

Entranced by what I had heard, and seeing the crowd of boys standing a little behind Dominic:

'And who are these?' I asked.

Savio remained silent, but his companions all began to sing:

*'They are like the angels of God in Heaven'.*

As Dominic had evidently the first place, the others standing a few paces behind him, I addressed him saying: 'Tell me one thing, Dominic: why is it that you, the youngest

of those who died in our houses, are yet the first? Why are you their spokesman?'

'It is because I am the eldest'.

'But many of these are older than you'.

'I am the oldest of those who died at the Oratory. Besides... *legatione Dei fungor*: I come to you as ambassador'.

This reply explained the reason of his apparition: he was the ambassador of God.

'Let us speak then', I said, 'of the things that matter the most just now'.

'Yes, but be quick, for the time is passing, and I can only stay a few minutes longer'.

'Perhaps you have an important message for me'.

'What can I say to you, who am only a miserable creature', replied Savio, in the accents of deepest humility. 'My mission is from God; He has sent me to speak with you'.

'Well!' I cried resolutely, 'speak to me of the past, present and future of our Oratory. Tell me something about my dear sons, speak to me of the Congregation'.

'I shall have many things to reveal to you on all these points'.

'Then tell me what you know, speak to me of the past'.

'The past no longer belongs to us'.

'Have I done something wrong then?'

'In the past, the Congregation has done a great deal of good. Do you see that crowd of boys?'

'I see them', I replied, 'What a lot there are, and how happy they seem!'

'Look at the inscription over the gate of the garden'.

I looked and read the words: '*Salesian Garden'.*

'Well', continued Savio, 'those whom you see there are Salesians, or they were taught by you, or else saved by your religious or by the priests whose vocations you have helped. Count them if you can. Yet, if your faith had been greater there would have been a hundred thousand times as many'.

I sighed deeply on hearing this reproach, and resolved in future to have more faith. I added:

'And the present?'

Then Savio showed me a magnificent bouquet which he was holding, composed of roses, lilies, violets, sunflowers, gentians

and evergreens, with here and there some ears of corn. This he presented to me, saying, 'Look well'.

'I see', I said, 'but I do not understand'.

'Take this bouquet or flowers, show it to your boys. Make sure that all have one of them, nobody without one; and that they allow no one to steal it from them...'

'But what does it mean?' I demanded, mystified.

He said that it was a thing that I, a priest, ought to know; and kept me in suspense a while before he explained.

'Well now', he said at length with a smile, 'These flowers symbolize the virtues which are most pleasing to the Lord'.

'Which are those virtues?'

'The rose is the symbol of charity, the violet of humility, the sunflower of obedience, the ears of corn of frequent Communion, the gentian of penance and mortification, and the lily of that beautiful virtue of which it is written "*They shall be as the angels in heaven*", finally the evergreens mean that these virtues should last for ever — they are the symbol of perseverance'.

'Well, dear Dominic, you who practised all these virtues, which brought you the most consolation at the hour of death?'

'Which do you think?'

'Perhaps it was having kept your purity spotless?'

'It was not only that'.

'Perhaps your joy was in the peace which a good conscience brings?'

'A quiet conscience is certainly a great blessing, but there is a greater still'.

'Your consolation was in the hope of Paradise?'

'Not even that'.

'What was it then? Perhaps the treasure of good works?'

'No'.

'What was it then?' I asked crestfallen, in a beseeching tone, seeing that I could never guess.

'It was' said Savio, 'the assistance of the loving and powerful Mother of God. Tell your sons this, that they never cease to implore her protection to the end of their lives. But hasten now, if you wish me still to answer'.

'Then let us speak of the future'.

'Next year, 1877, you will experience a great grief. Six and then two of your dearest sons will be called to God; they will be taken from earth and transplanted to the heavenly garden. But God will help you and send you other sons equally virtuous'.

'And what about the congregation?'

'For the Congregation, next year God holds in store a dawn so brilliant as to illumine like a sun the four quarters of the globe. From the east to the west, from the north to the south, a great glory is preparing for it. For



...a vast crowd of boys... at its head walked Dominic Savio.

you, take care that this chariot which bears the Lord does not, through the fault of your sons, deviate from the right path. If your priests know how to drive it, and show themselves worthy of their high mission, then the future will be magnificent and will bring salvation to a great number of souls, on the one condition that your sons remain faithful to Our Lady, and that they keep the virtue of chastity, which is so beautiful in the sight of God'.

Then I asked him to tell me something about the Church.

'The destiny of the Church', he replied, 'is in the hands of God. He reserves its secrets for Himself alone'.

'And Pius IX?'

'Pius IX. has only a few more battles to fight, for in a short time he will leave this life and receive from God the crown which he has won. But the Church will not suffer; She is rock-fast. Have you any other questions to ask me?'

'What about myself?' I asked.

'Oh, if you only knew what you have still to undergo!... But hasten, for I must very soon leave you'.

Then I stretched out my hand to touch this dear son, but my fingers encountered only empty air.

'What are you doing?' asked Savio with a smile.

'I am afraid of your leaving me. Are you not bodily present? For I could swear that what I see wears the form and features of Dominic Savio'.

'You should know that by the Divine Will, when the soul is freed from the body, it still preserves the same appearance. That is why I seem to you to have hands and a head, but you cannot touch me, because I am a spirit. It is by his exterior that I am recognised'.

I understand; but one question more. Are all my boys on the road to salvation?'

'The children which Providence has given you can be divided into three classes. You see these three sheets of paper?'

And he held them out to me.

'Read them', he said.

I read the first one, on which was written the word '*Not wounded*'.

It contained the names of those whom the devil had never been able to wound, and who had preserved their innocence without

a stain. There were a great many, and I saw them all. I knew a good number, but many were quite unknown to me; they were probably those boys who were later to be pupils in our colleges. They walked erect, despite the arrows shot at them and the sword-thrusts aimed at them from all sides.

Then Dominic gave me the second sheet, on which I read the word '*Wounded*'. It contained the names of those who had been wounded by the enemy of souls and had lost the grace of God, but had been cured by repentance and confession. The list was longer than the preceding one. I read all the names, and as I read, I saw them all.

Dominic still held the third sheet, on which was written '*They that have persisted in the path of iniquity*'. It was the list of those who were living in mortal sin. Impatient to know their names, I stretched out my hand to take it. But Savio said with a certain animation:

'No, wait a moment. When you open this, there will arise from it such a stench that you will be unable to bear it. Even the angels and the Holy Ghost Himself abhor the stench of sin'.

'How can that be?' I asked, 'since God and the angels are impassible?'

'My words mean that God and the celestial spirits gladly draw near to those people who are virtuous, but they recoil in horror from the wicked'.

Then he gave me the third sheet, saying as he did so:

'Take it, and know how to use it with great profit for your boys. Do not forget the bouquet which I showed you. Take care that all have it and keep it'.

With these words, Savio drew back amongst his companions, as though he wished to escape. I unfolded the sheet. There was nothing written on it, but I immediately saw those whose names were on the list as plainly as if they had been really present, before my eyes. I saw them with great bitterness of heart for I recognised the greater part of them; they were pupils at the Oratory and other Colleges. I saw many who had a reputation for being good, even the best among their school-fellows; but such reputations were false.

Hardly had I unfolded the sheet than it exhaled such an abominable stench that I thought I should die. The air grew dark,



and the marvellous vision disappeared. I heard a great clap of thunder and awoke full of fear. The smell had penetrated even the walls, and clung so to my clothing, that long afterwards, I still thought I could smell it. And now the very memory of it makes me feel sick.

When I was at Lanzo, I questioned first one boy and then another, and I realized that the dream was only too true. It was therefore God, Who in His mercy has made known to me the state of your souls, but naturally I can say nothing of that in public. I have still many explanations to give you, but I will keep them for another day, contenting myself at present with wishing you good-night".



Events proved what Don Bosco had already suggested — that Dominic had indeed been an ambassador of God.

Several prophecies were contained in Dominic's message. Pius IX. *'would have only a few more battles to fight before being crowned'*. He died fourteen months afterwards. *'Four, and then two of Don Bosco's dearest sons would die during the coming year'*. The prophecy was literally fulfilled. From the registers of the Oratory we gather that four pupils and two clerics died in that year — 1877. The rumour of this second prediction went beyond the walls of the Oratory. A high official of the Police Department of the city of Turin came to hear of it and was watching developments with curious interest. When he heard of the sixth death, which actually occurred on the last day of December, 1877, he gave up his career, left the world, joined the Salesians and after being ordained priest he volunteered for the South American Missions where he laboured for many years. But perhaps more important than these predictions was the message which the heavenly ambassador had for his friends



Dominic's statue at the Missionary College, Shrigley.

and boys of the Oratory. Had he not been sent chiefly for them? He had come back to hearten the fervent; to warn the laggard; to spur them all on to fight with renewed courage the battles of the Lord.

Year by year, Dominic's message has been passed down to the succeeding generations of Salesian schoolboys throughout the world.

Perhaps those words of the Holy Writ have never been so well fulfilled: "He being dead, yet speaketh". Hebr. II, 4.

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

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

# Prayer to the Help of Christians

As we write, the Catholic world is preparing what is, perhaps, the vastest pilgrimage that ever gathered at any shrine. By the time that this number of the *Bulletin* is in the hands of our Co-operators the Triduum of Lourdes, with its three days of Holy Masses offered without a break, will be accomplished. The entire Catholic world whether at the grotto of Massabielle or before the Lady Altars in a quarter of a million parishes, will have prayed the Immaculate Mother of God to obtain that peace which is the world's most obvious and most imperative need.

But the Lourdes triduum should by no means be allowed to see the end of our prayer. If the enormous grace petitioned during those days of sacrifice is to be obtained, the prayer and the sacrifice must be prolonged and practical.

Two days after the completion of the triduum commences the month of May, Mary's month, bringing with it the feast of the Help of Christians. Never before have Christians had so great a need of Mary's help, to save them, not from the infidel now, not from plague or pagan, but from a far more cunning enemy, from themselves. They are now the infidels who have tried to wreck the last of their own Christian traditions, they are the pagans with their materialist Godless doctrines.

Here is a month to strengthen ourselves in that habit of prayer to, and confidence in the Mother of God which is a characteristic that distinguishes the real Catholic life.

\* \* \*

And what is it that Mary, Help of Christians asks of us?

In Don Bosco's programme, as is well known, devotion to the Mother of God was a first principle, on the realisation of which depended much of his success as an educator. He once told his boys: "I would crawl from the Oratory to the Superga, on my hands and knees and with my tongue on the ground, if, by doing so, I could convince everyone of you of the necessity of loving Our Lady. My poor tongue would be cut to ribbons but that wouldn't matter much; I should be sure of having saints among my boys".

If this devotion was to do so much for Don Bosco who was a practical man with very practical problems to resolve, it must in its turn be a practical devotion, a devotion producing tangible results. Don Bosco demanded more of his boys than that they prayed before the statue of the Madonna; more than processions and candles, he wanted strength of character, self-control, discipline. To obtain this he desired that Mary Immaculate should enter permanently into the lives of his boys and exert her gentle yet powerful influence on their way of living.

Don Bosco taught his boys that most beautiful Catholic belief which, if it has not



yet received the Church's infallible sanction, seems to be uppermost in her mind in regard to the cult of Our Lady, that she is the mediatrix of all the graces that Her Divine Son pours down unceasingly upon the world.

"It is almost impossible", Don Bosco once told his boys in a 'Good-night' "to get to Jesus save by Mary".

On another occasion, speaking to a priest who later became his biographer, Don Bosco made an observation which throws further light on his idea of devotion to the Mother of God, and how practical that devotion must be.

"Read that line in the *Alma Redemptoris Mater*", he said, referring to the hymn sung at Vespers during Advent, "*Succurre cadenti, surgere qui curat, populo*" (1). What is its meaning if not that Mary comes to help those who are really trying to raise themselves to a better life. There you have the motive for fervent devotion to the Mother of God; the work of the Help of Christians is linked with our co-operation".

In fact whenever Don Bosco speaks to his boys of Our Lady he comes down to practical details in their lives which he insists must be brought more and more into conformity with that innocence of which she is the model and protectress.

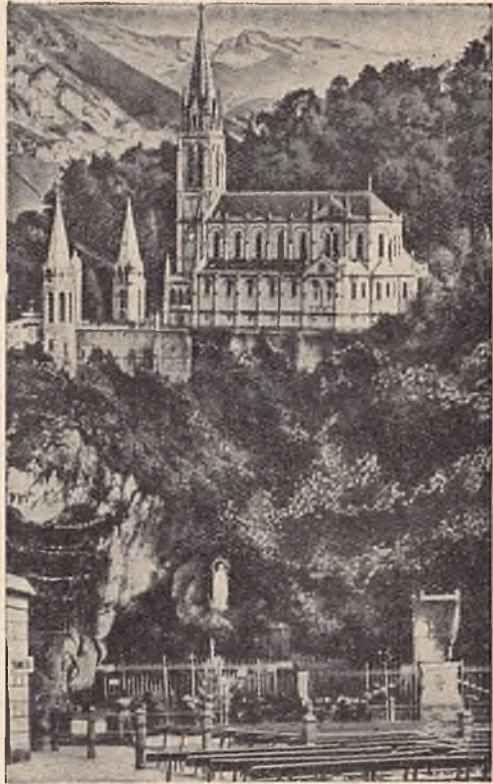
Today he recommends obedience for her sake, tomorrow purity in thought because she is pure. They studied for her, they worked for her; prayers alone were not sufficient, their practical co-operation was to secure for them her powerful assistance but without their action they could not expect her help.

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And now in the midst of our troubles, surrounded by world-wide fear of war, faced with economic problems which experts cannot fully understand much less resolve, we too have gone to Mary.

First one remedy then another has broken like an ineffective tool in the hands of an unskilled workman, and now the triduum at Lourdes has come as the beginning of the Catholic answer to the years of unproductive planning.

To Mary, the Mother of the Christ Who is the Redeemer of the human race we have turned for help, to the most holy Mother



The Grotto at Lourdes.

of that King of Kings, so long banished from the international councils of men, so long refused even a hearing, we have directed our last desperate plea. Confessing our helplessness we have asked her, the Co-redemptrix of the human race, the Help of Christians to turn the merciful eyes of her Son upon us, to intercede with him to spare a sinful people.

In going to God through His Mother we have done much to right the wrong committed by our statesmen, the ignoring of Christ. But this prayer of ours offered so appropriately at Lourdes is only the beginning. Lourdes itself has more to teach us.

Three days of continuous sacrifice have brought an end to the two years' commemoration that the Catholic Church has made of Christ's Passion and Death. In recalling the suffering and sacrifice of Our Lord, the Holy Father has tried to remind the World of the stern yet fruitful lesson that Our Lord has taught us all; he has endeavoured to re-awaken within us that all-important sense of sacrifice and suffering that has long been

(1) Help the falling people that strives to rise.



He was crucified for our Sins.

drugged into insensibility by the opium of greed and of pleasure.

Hand in hand with the Queen of Sorrows we have stood beneath the Cross whilst the High Priest offered His sacrifice of expiation, and she has taught us to apply to ourselves the merits of that immolation, to incorporate them in some way, in ourselves, in Holy Communion and together with Our Priest,

to pray the Eternal Father to "accept these holy, undefiled sacrifices which we offer Thee".

The lesson of pain is perhaps the first of all the lessons of Lourdes. Bernadette was promised suffering; Lourdes is the meeting-place of the World's sufferers, and if among the sick who journey there to bathe in the waters, some there are who are restored to complete health, these miracles are but few in comparison with that other, often-repeated miracle of resignation. Thousands have left Lourdes, only too glad to suffer together with the Mother of Suffering, for the sins of men.

And the lesson of sacrifice.

What is to oppose the mad hatred existing between nation and nation between man and man, if not the generosity to cede, at times, even one's rights to serve the common good. Mary of Lourdes is the same Mary who at Nazareth said: "Be it done unto me according to thy word", and in that moment sacrificed to God the sorrow that was to pierce like sharp steel into her most pure heart, that the Word of God might become flesh to save His people from their sins.

Penance! Penance! Penance! Three times the Blessed Virgin repeated the word to the little girl who knelt ecstatic before her at Massabielle. It is the message that Mary repeats to us all today to indicate the spirit that must inspire and vivify the acceptance of suffering and of sacrifice. Mary is teaching us how to live in the image of Christ crucified; how to unite ourselves to His redemptive immolation. The Help of Christians is helping us to understand that apart from this union there is no true Christian life.

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But it will be said that the nations are far removed from Lourdes, that the world is deaf to its wisdom, that society, as a whole, does not hear the urgings that come from the grotto by the Gave.

What of it. Society is but an abstraction; society means individuals. If today society is materialistic, if society is suffering from an economic crisis, if society is breaking up into new paganisms and old racial hatreds, it is because individuals have turned their backs on Christ and the supernatural, it is because they have allowed the spirits of

greed and lust to take possession of their individual souls, it is because individuals have torn the last poor shreds of charity and humility from their hearts.

But three hundred million individuals in

With humble prayer to God for strength, with prayer to accompany their constant efforts, above all with that bodily prayer that will consist in their efforts, their increase in charity, in humility, their acceptance of



Father forgive them: they know not what they do.

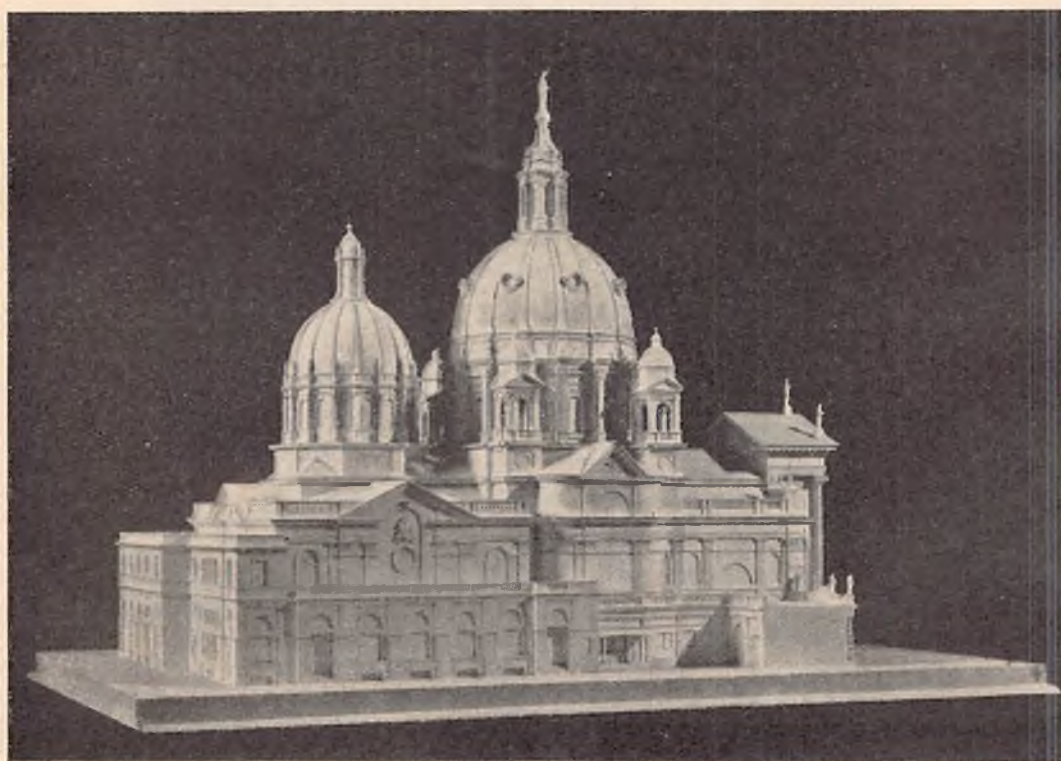
this world belong to the Faith that has heard and has acclaimed the truths of Lourdes, three hundred million Catholics do believe that the Queen of Heaven has spoken there and they can, if they will, attend to what she has commanded.

Penance! Suffering! Sacrifice!

suffering, their more abundantly Catholic lives, by all these they may appease God's just anger and, if it be His will, may even help the world to return to the foot of the Cross where Justice, Mercy, Forgiveness shine from the wounds of the crucified King of the Ages.



The Basilica of Mary, Help of Christians as it is to day.



As it will be when enlarged. The cupola will be raised 65 feet and a second built over the high altar.

# IN HONOUR OF ST. JOHN BOSCO

## DON BOSCO IN CHINA

*In China, as our Co-operators may remember, the Salesians have now some seventeen houses; ten of these belong to the Vicariate of Shiu Chow ruled over by Mons. Canazei, Salesian Vicar Apostolic; the other seven include houses in Hong Kong, Shanghai and Macau and belong to the Salesian Province in China ruled over by the Provincial, Father Charles Braga.*

*In our last issue we published an account of the canonisation celebrations held in Macau: this month we have taken the liberty of publishing a letter that we received recently from a young Irish Salesian missionary.*

*The fact that he doesn't worry himself with such inconsiderable details as dates, detracts nothing from an interesting account of the way in which Hong Kong celebrated the canonisation of Don Bosco.*

*And now a word regarding the Salesian work in Hong Kong. If any proof is needed of its efficacy or any demonstration asked as to how it is received locally, the Salesians can point to their most recent development, a professional school erected at a cost of nearly £50,000 subscribed by generous benefactors including many pagans, that has been handed over to the Salesians. Here boys will be taught tailoring, shoemaking, carpentry, printing, bookbinding etc.*

*Brother Peter's letter runs.*

*Dear Father,*

Here in China things move more slowly than in Europe; we are in consequence a little behind the times. Catholic activity moreover is not quite so strong and virile and generally speaking, one has to work hard to stir up the enthusiasm that would come natural to any Catholic community in Europe where a feast of the Church is concerned, especially when that feast centres in such a figure as Don Bosco.

This is part of the reason why we Salesians in Hong Kong have held our celebrations in honour of Don Bosco as late as

November. In all probability by the time that the news of our festivities reaches Europe it will sound like the echo of bye-gone days. On the other hand perhaps my letter may serve to remind forgetful friends that there is such a place as the Salesian Province in China where Salesians have to work hard to overcome financial and other difficulties that would seem insurmountable even in a Catholic locality where everybody is willing to help.

\* \* \*

In Hong Kong the feast in honour of Don Bosco's canonisation was precluded by a triduum preached in the cathedral by the Jesuit Fathers. Speaking on various aspects of Don Bosco's greatness, they emphasised in particular his work as a Christian educator and as a social worker, and gave special attention also to that sanctity that entitles him to rank among the greatest saints of the Church.

Whilst the Jesuit Fathers were preaching to the English-speaking population, Mgr. Canazei, the Salesian Vicar Apostolic of Shiu Chow, was over at the Rosary church in Kowloon, the other half of Hong Kong, speaking to the Chinese. Mons. Canazei is at home both with the language and — how much more so? — with the subject, so you may be sure that he did not disappoint the Chinese who are always eager to learn more about Don Bosco, or, as he is called here, *Pow Si Ko San Foo*. His Lordship was in the best of spirits because, as you may remember if you read the papers, his Vicariate had just been saved from a murderous invasion of 'Reds', who for some time past had been hovering on its borders ready to rush in, to kill and loot. This favour he ascribes to Don Bosco who thus enabled him to attend the celebrations.

By Sunday morning the last of the preparations had been made. The bands from our school at West Point and at Macau had reached such a point of unheard excellence that it was feared to urge them to anything

further. The Cathedral of Hong Kong, where the more sacred part of the celebrations was to take place, had been decorated both inside and out; every arch bore its weight of scarlet hangings that lent a background to huge baskets of flowers, whilst sombre grey pillars were wrapped in the brightness of crimson silk.

The first Mass was celebrated by Mons. Canazei and was so well attended that the cathedral proved too small to hold the crowds who wished to attend. Moreover for more than half-an-hour His Lordship, assisted by other priests, was kept distributing Holy Communion. This was the first and perhaps the greatest victory of Don Bosco's feast-day.

Solemn Pontifical Mass was to begin at 10:30 but long before that hour the greater part of the congregation had arrived. The various Catholic schools and colleges sent large groups of boys and girls and the religious communities and official bodies of Hong Kong were represented.

The boys from the Salesian schools at Shiu Chow, Macau and St. Louis (Hong Kong) arrived with their three bands, and formed a guard of honour for the bishops as they left the episcopal palace. The procession then moved towards the main door of the Cathedral.

The bishops who took part in the ceremony were Mons. Valtorta (Hong Kong), Mons. J. da Costa Nunes, Mons. J. Walsh (Kongmoon), Mons. A. Fourgret (Canton), Mons. I. Canazei (Shiu Chow), Mons. G. Deswaziere (Pokfhen). Their appearance at the door of the Cathedral was the signal for a triumphant *Ecce Sacerdos Magnus* sung by the choir who realised that something extra special was expected of them and were prepared to give it. When the procession reached the sacristy Mons. Valtorta vested for Mass.

Now came a trying time for the choir; they were to be responsible for the successful execution of Pagella's Mass composed in memory of the two Salesians murdered in China — Mons. Versiglia and Father Caravario. In front of them was that enemy of all performers, the microphone. However they had in Father Riganti S. C. an excellent organist, and, to conduct them, Professor E. Gualdi, a Salesian past pupil who was trained by Pagella himself. Besides this

they were assisted by a group of boy sopranos from West Point who are already famous for their rendering of the *Miselele Nobis*. When they heard the echo of their own voices from the vaulted roof of the Cathedral they began to think that Heaven itself was really seconding their efforts; they forgot the meaning of fear and proceeded to treat the public to some singing the like of which I'm certain it had never heard till then.

At the Gospel Mons. Valtorta stepped down from his throne and standing at the altar rails, he preached to his flock. Fervent, earnest and spirited, it was a sermon that must have gone home. He told the people that it was a privilege to be allowed to co-operate with the Salesians in the noble mission that had brought them to China and asked the faithful to fulfil that duty that they all had towards God's poor, adding that the best means of doing so would be to help the Salesians in all their undertakings. Kind words these, from one who has been a Father to us ever since our coming to Hong Kong. A great admirer of Don Bosco, he sometimes puts to shame Salesians themselves by his efforts on their behalf and by the deep love that he shows for our Founder.

The rest of the Mass followed without a falter on the part of the choir and as the bishops proceeded from the Cathedral the boys sang as a sort of *finale* the *Exultate Deo*, a piece exactly suited to the high pitch of enthusiasm that was by now everywhere evident.

### *The Procession.*

Very early in the afternoon the best positions along the route marked out for the procession were taken up. The majority of these people were mere sightseers and were by no means certain as to what was going to happen. Meanwhile the Cathedral was gradually filling and by the time that the bells commenced to ring at half-past three there was not an inch to spare inside.

The Rosary was recited and towards the end the marshals began to arrange the groups who were to take part in the procession. Eventually the file began to move slowly down the cathedral and into the open air but it was some time before the bishops appeared headed by the Cross.



Right at the end of the procession walked Mons. Canazei carrying the relic Don Bosco; he was accompanied by a guard of honour composed of the Hong Kong Volunteer Defence Corps To this latter body and to the Boy Scouts we owe our thanks for the assistance they gave us by directing and keeping order generally.

The route was lined with spectators — not an unusual occurrence at a public function in Hong Kong, but many of them — and this *is* unusual — had taken out rosaries and were fearlessly proclaiming their Faith. Band music lent vigour to the hymn-singing and prominent among the singers were our West Point diminutives who had learned *Don Bosco ritorna* well enough to finish it long before the band, or anyone else for that matter.

When the Cathedral was reached once more, the people remained outside in the square whilst those who formed the main body of the procession passed within. Before the Benediction which was to follow, Bishop Nunes of Macau preached in Portuguese on the greatness of Don Bosco's charity. During the actual Benediction service Mons. Canazei had to carry the Blessed Sacrament outside to the square to bless the huge throng that knelt there. Benediction over, all flocked once more to the altar rails to venerate the relic of Don Bosco.

It was dark long before the celebrations had come to an end; the square which had been illuminated for the occasion was crowded with small groups of happy Chinese, pagans and Christians alike, who determined to make the most of the spirit that was abroad. Those in charge of the bands once again gave us of their best and the bishops, who enjoyed an orchestra all to themselves showed how much they appreciated the music by repeatedly encouraging the musicians to greater efforts.

High overhead on the façade of the Cathedral Don Bosco smiled down from his throne of flowers and light.

### *The End of the Chapter.*

The feast was over, but of course no really Salesian feast is over until something has been done in the theatre. So that was why on the following Monday evening

a reception was prepared at which the chief guests were to be Hong Kong's *abandonati*.

As it grew dark a mob of them began to crowd around the entrance to the St. Louis Industrial School and tried to push in the plate-glass door with their little squashed-up noses. And when the doors were opened, what a racket they made! They dashed about so much that when the time came for the show to begin they were too tired to do anything but sit down and listen.

The band commenced the evening's fun. That was well received because it gave plenty of work to the big drums and you can't imagine how much we in West Point love to hear the big drums. A little later the curtain went up and we sat back to enjoy Father Lemoine's *Le Pistrine* translated into Chinese. It was a beautiful play which made us all very quiet and perhaps a bit sad; but when it was over the lights went up and the sweets went round and we began to laugh once more. A second play, *The Tribunal* instead, made us laugh so much that if we hadn't been so tired I verily believe that we should have laughed all the way home to bed.

But, Father, I am stealing far too much of your time. Pray for us all and ask your Co-operators not to forget this needy mission in their prayers or in their generosity, so that the seed which must have fallen on plenty of good ground these days, will ripen into a 'bumper' harvest.

P. LAPPIN.

*Salesian Missionary.*

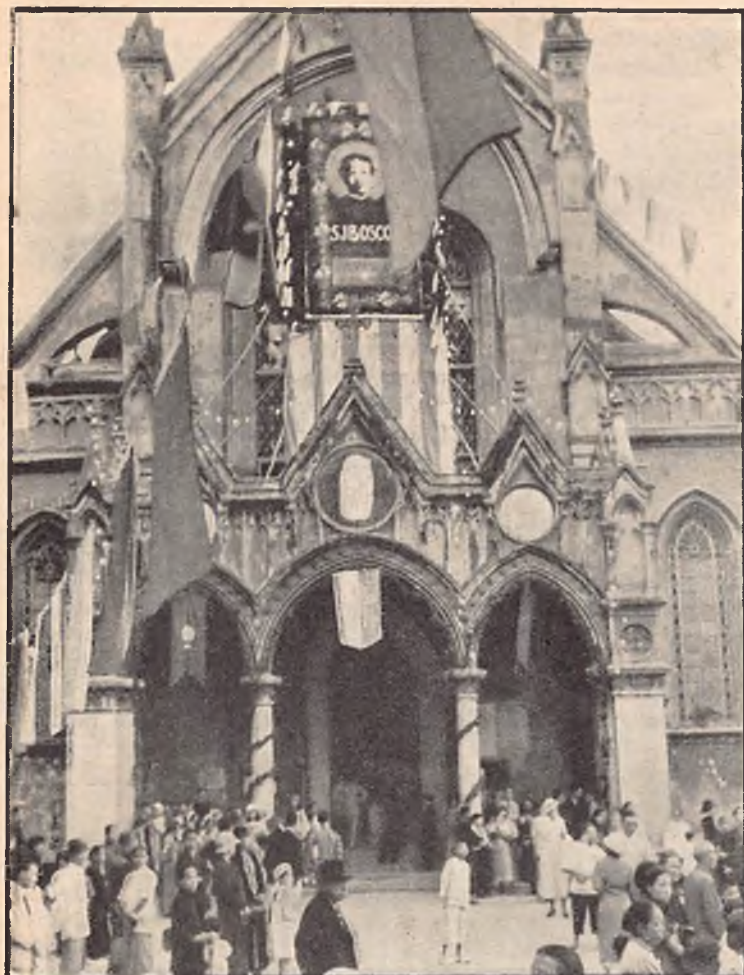
*From the South China Morning Post we reprint the following account of the reception held in the La Salle College, Hong Kong, at the culmination of the celebrations in honour of the canonisation of Don Bosco.*

*His Excellency, Sir William Peel, Governor of Hong Kong attended together with leading residents of the colony.*

*The occasion provided an opportunity for some phases of the Don Bosco's aims to be demonstrated; and the large gathering of many hundreds came away with a vivid impression of the great work that is being done in the Salesian Institutes, represented locally by the St. Louis Industrial School and the larger Institute to be shortly opened as the Aberdeen Industrial School.*

# DON BOSCO IN CHINA!

CANONISATION  
CELEBRATIONS  
IN HONG KONG





Scenes showing the huge crowds of Chinese who walked in procession around the relic of Saint John Bosco.



*The Newspaper Account.*

His Excellency the Governor, accompanied by Captain Walter, a. de c., was warmly received on arrival by a representative committee which included Rev. Fr. C. Braga and other members of the Salesian Congregation. Other visitors included Mgr. Valtorta, Sir William Hornell, Vice-Chancellor of Hongkong University; Hon. Dr. A. R. Wellington and Mrs. Wellington, Hon. Mr. G. R. Sayer, the Director of Education; Prof. Middleton-Smith, Rev. Fr. G. Byrne, S. J., Mr. and Mrs. G. P. de Martin, and many others.

The gathering assembled in the Great Hall of the College, where musical items were rendered by the Bands and Choirs of the Salesian Institutes.

An address read to His Excellency by a Salesian Boy ran as follows:

*Pupils' Welcome.*

Your Excellency, — I deem it an immense privilege to be the spokesman to-day, on behalf of my companions not only of the St. Louis Industrial School, but also on behalf of those hundreds of thousands of my companions housed all over the world in the Salesian Institutes.

I bid Your Excellency welcome to this solemn session held in honour of Don Bosco. With our hearty welcome we couple grateful thanks for your coming here to pay your tribute to the greatness of Don Bosco the Father of poor and abandoned youth.

We all realise that your Excellency takes very much to heart the welfare of Hongkong children. You have nothing in common with those who have no time even to think of bettering less fortunate wayfarers in this world of ours. Passing along our streets you see the men of the morrow in the children that perhaps bar your passage; and you think of how they may be snatched from their evil environment and taught to grow up useful and upright citizens. This is the vision of an idealist, of an optimist. But like Don Bosco you are an idealist with the sober, calm vision of the realist; so that your interest goes quickly translated into action. Thus I, and my companions have often experienced Your Excellency's kindness. We wish to render public thanks.

As tokens of our gratitude, I present to Your Excellency souvenirs made by the boys of the St. Louis Industrial School. I trust Your Excellency will like them and keep them. In future years when Your Excellency will have returned to your native land, to enjoy the rest so well merited after strenuous years abroad, you will gaze on these souvenirs and in memory come back to Hongkong.

*His Excellency's Reply.*

A lamp standard wrought in metal was the exquisite example of Salesian craftsmanship presented to Sir William as one of the two souvenirs, the other being a basket of artificial flowers.

His Excellency in reply said: — "I thank you very much for your welcome. You have a heavy programme ahead of you this afternoon, and in accordance with the arrangements I don't propose to inflict a speech on you, especially as I look forward to attending in due course the opening of the new Industrial School at Aberdeen.

"I should like, however to express my very great thanks for the charming address which has just been so efficiently delivered. I need hardly say I have always had the greatest admiration for the magnificent work which was started by Don Bosco, especially as it had been so efficiently carried out by the Salesian Institutes throughout the world.

"I thank the boys of the St. Louis Industrial School for these charming souvenirs, but I assure them that they are not necessary to keep my memory of them ever green."

Speaking of Don Bosco, Mr. G. P. de Martin said in part:

"We layfolk cannot possibly know what the canonisation of Don Bosco means to his sons. It must be something far transcending anything that, on the surface, may seem analogous in our own lives. But we know that they are very happy about it and, ladies and gentlemen, I venture on your behalf to congratulate Father Braga and his colleagues on the great joy that has come to them and to thank them for associating us with it."

The speaker then passed in rapid review, the life and work of Don Bosco, showing a remarkable understanding of the meaning of that life, of its particular influence on the

work, and of the vital importance of that work in the world today". He concluded:

"I imagine I am right in supposing that the sympathy of men of many races and creeds which the Salesians have gained is due to the immediate utility of their operations and to their efficiency.

"John Bosco has been named saint. His sons rejoice. We are here to show our good will. And there I will leave it".

### *Displays by Boys.*

The gymnastic display and physical drill witnessed by His Excellency afterwards in the grounds of the College, afforded an impressive idea of the training of the Salesian Boys.

It was given by uniformed boys from the two Institutes at Hong-kong and Macau. (Conducted by Brother O. Fantini) and the precision and dispatch that accompanied every movement, made a striking spectacle. The tableaux, in particular, were well executed, and drew unstinted praise from all.

### *CALIFORNIA U. S. A. - Watsonville.*

The Valley Church of Our Lady Help of Christians and the Salesian School of Watsonville, California, joined forces to arouse as much spiritual enthusiasm as possible for our great founder, not only among the boys, but also, among the Catholics of the picturesque Pajaro Valley.

The celebration was preceded by a Triduum, which began on January 16th. The boys were exhorted to attend Holy Communion in honour of our saint. Practically all corresponded to the invitation, so that every day of the Triduum was a day of a general Communion. Each evening, the boys of the school and the general public gathered in the parish church, where a sermon on some aspect of the life or personality of St. John Bosco was delivered: this was followed by benediction of the Blessed Sacrament and the veneration of the relic of our saintly father.

The Rector of our school, Rev. Fr. R. Bergamo, preached on the first evening. He took for his topic, "Don Bosco's place in History". In a well pointed discourse, he showed, how like St. Benedict, St. Dominic,



Los Angeles. — The Altar at St. John Bosco.

and St. Ignatius, our founder was raised up by God to gainsay the forces of evil, at a crucial time in the history of the Church. Like the aforementioned champions of Christ, St. John Bosco's work was especially cut out for him by Divine Providence. His task was to save youth from the whirlpool of irreligion and the flaunting of authority which was then threatening to inundate the social structure of Europe. The youth of the early eighties were permeated with a spirit of restlessness and independence—the aftermath of the French Revolution. Thus poisoned by an unsound philosophy of life, the youth of that age were a real social problem. Don Bosco, armed with no other weapon than religion and using no other tactics than reason, manned the situation and brought back the soul of many a lad to God.

On the following evening, Fr. Barni, Pastor of our parish, who had the happiness of knowing our founder, dwelt on the methods used by St. John Bosco in education. Though he used modern means, he was no modernist. Yet, he showed how in an ultra-modern civilization, even the most highly advanced methods can be made to harmonize with our holy religion. Benediction was imparted by Rt. Rev. Monsignor McGrath, Fresno, a close friend of our school. On the third day of the Triduum, the first vespers of the feast were sung. His Excellency, Dr. Philip G. Scher, Bishop of Monterey-Fresno, presided in the sanctuary. Also present was Rt. Rev. Mon-



Los Angeles. — The high altar prepared for the celebrations.

signor Collins, San Francisco, who was to be the preacher on the following day. Fr. Clement Berberich, O. F. M., and Fr. J. Galli, S. C., were assistants to the bishop. After vespers had been chanted by the boys, Fr. Rector again preached. His topic was the "Spiritual Personality of Don Bosco".

Incidentally, it must be remarked that during the triduum, we had plenty of what we in California call "condensed sunshine", but what in other places, they call rain. Knowing that inclement weather would mar the effects of our celebration, the boys were exhorted to beg of our saint some sunshine on the day in which we were to fête him. So, when the sun began to ascend over the adjoining hills on Sunday morning, we all knew it augured well for a new triumph for our holy founder here in Watsonville.

The boys wanted to offer our spiritual father the gift, that they knew, would please him most. Consequently, the community mass at 7:15, which was said by Monsignor Collins, saw all the boys and a

large concourse of people approach the Holy Table. But the big moment was yet to come. As the clock struck 10:30, the hour of triumph sounded: Pontifical High Mass was to be sung by our beloved bishop. The parish church was crowded to capacity long before His Excellency, accompanied by a cortege of priests, came from the school to the church. As the procession entered the church, the boys' choir took up the strains of E. Marzotto's "Ecce Sacerdos Magnus". Then the mass began.

Our school choir rendered Perosi's "Missa Pontificale Secunda" in two parts. During the Offertory, Charles Austin, one of our alumni and now a singer of repute, sang Schubert's "Ave Maria". The theologians of our studentate, which is attached to this school rendered in Gregorian the Proper of the Mass and our aspirants from Richmond took the various minor roles in the ceremonies.

Taking for his topic, "Don Bosco the Ideal Priest", Monsignor Collins delivered a very interesting discourse, in the course of which the preacher showed how God was never found wanting in the ministers of His priesthood. From the days of Peter down through the centuries, Jesus Christ, the Eternal Priest, has found ever so many true imitators of Himself. The Apostle of Youth was the true model of the priest of Christ. Like St. Paul, the versatile, who was a philosopher, when dealing with the Athenians, a soldier with the Ephesians, and an athlete with the Corinthians, St. John Bosco was "all things to all men" that, he might win all for Christ. His slogan, "Give me souls", led him to achieve the seemingly impossible. Coached in the simple school of Mamma Margaret and tutored by Our Lady herself, he blazed the trail for innumerable followers, who were soon to flock beneath his standard. The humble mustard seed sown at Valdocco, now grown to a mighty tree, has spread its branches into every land. To-day, 1500 institutes house 9000 Salesians and as many Daughters of Mary, Help of Christians, carry on boy-work and girl-work in the name of Don Bosco. The preacher rounded off his discourse by imploring the blessing of our founder on all those present.

After the luncheon which followed, an instructive entertainment was given in the



Watsonville - California. - The Rt. Rev. Dr. Schwer, Bishop of Monterey - Fresno pontificates at the Don Bosco celebrations.



school gymnasium. A large crowd filled the hall—the largest to attend any performance in the history of the school. After the performance, His Excellency, the Bishop spoke. His presence there that day, he said, brought back to him his student days at Rome, where he first came to know the Sons of Don Bosco. From the contact, which he had with the Salesians and the study which he made of their founder's life, what struck him most was the saint's great love of the Eucharist and his unbounding trust in Divine Providence. The first devotion, he instilled into his boys and this accounts for the fact that, he was able to throw away the stick. Boys who live in close contact with the "Great Disciplinarian" do not need discipline. His trust in God accounted for the phenomenal growth of the Salesian Congregation. As bishop, His Lordship exhorted all present to bring away from that gathering those two devotions of St. John Bosco.

The last item on our programme was Pontifical Benediction. Before the blessing of the Eucharistic King was imparted, the *Te Deum* was sung to thank God for raising our founder to the honours of the altar.

### CALIFORNIA - Los Angeles.

The recent Canonization of St. John Bosco was solemnly Commemorated in Saint Patrick's Church of the Salesian Fathers in Los Angeles, California. A solemn Triduum of preparation was held on January 28, 29 and 30th. Each morning a large number of parishioners and friends of the Salesians came from all parts of Los Angeles to assist at Holy Mass and Devotions in honour of the new Saint. A special course of Sermons was preached in the evening by Rev. Father Barni of the Salesian School of Watsonville. Fr. Barni had the good fortune of knowing Don Bosco personally and of making his religious profession to him. He narrated many incidents of a most interesting nature of the life of the saint he knew so well.

On Thursday morning, January 31st, the 47th anniversary of Don Bosco's death, Solemn High Mass was offered in the presence of His Lordship Bishop Cantwell. The ministers of the Mass were priests who had the honour of having known Don Bosco.

Very Rev. Mgr. Schiapparelli was celebrant. Very Rev. Father John Rossi, a seminary class-mate of our revered Superior General, and member of the Foreign Missions of Milan, was deacon. He spent several years at the Oratory during Don Bosco's life. The subdeacon was Father Barni.

Solemn *Te Deum* in the evening brought the festivities to a close.

It was very consoling to see the large number of laity and clergy as well as members of the various religious orders of nuns in Los Angeles present to honour the humble Don Bosco.

Devotion to this new saint is fast spreading here and many are the calls received, especially from the sick, for a blessing with the Relic of St. John Bosco.

### Lead, South Dakota, U. S. A.

On Sunday, 24th February, 1935, the name and fame of Saint John Bosco were honoured in the city of Lead, South Dakota, U. S. A., when a large and beautiful painting of the Saint was dedicated at St. Patrick's church.

The ceremony of dedication took place after the High Mass of the Sunday and was attended by a large congregation.

Immediately following the blessing of the picture, a special sermon was preached by the Rev. William J. Boat on the Fruits of the Church, the life and works of Saint John Bosco being demonstrated as notable examples of the Fruits. The preacher was eminently fitted to discourse on the works of St. John since he himself had been intimately acquainted with the Salesians in England before becoming a priest.

After the sermon Father Boat blessed the congregation with a first class Relic of Saint John. The Relic, which was also publicly venerated, was obtained for Father Boat through his brother, the Rev. Francis B. Boat, S. C., and the Provincial of the Salesians of the English Province.

The painting, which depicts the Saint kneeling before a statue of Our Lady Help of Christians, was secured from Turin, Italy by Mrs. Domenica Ruffatto of Lead who presented it to St. Patrick's Church. It now adorns a wall of the sanctuary in a beautiful frame readily subscribed for by several parishioners.





## NEW CHURCH OF S. JOHN BOSCO

*Previous to his beatification in 1929, Don Bosco was known in Great Britain and Ireland to a comparatively small group of admirers. It is true that it was an energetic group that wanted Don Bosco better known. Don Bosco is great, they told us, he is a giant even among God's saints, who can do great things for the Church here as elsewhere.*

*We knew — who better than us, and yet we had to wait. We had to wait for a day that we felt sure could not be long in coming when Don Bosco could be proclaimed for what he was; not merely a man who liked boys, a man with a big heart as we say nowadays, a man with a large slice of humanitarianism in his make-up, that caused him to dedicate himself to his fellows rather than see them suffer. Don Bosco was different from all this.*

*We were waiting for a day when, supported by all the authority of the Church's sanction we could say: "Don Bosco is a saint, his every principle, his minutest action is profoundly Catholic; his work transcends all natural love and is based on the Charity of Christ".*

*After the beatification in 1929 there was a big jump in the numbers of those who knew Don Bosco, and, as the circle of his devotees grew, his ideas and his methods were appreciated. Then in 1934 came the canonisation and according to the Church's desire Don Bosco was set up as a model for all men. A new epoch had begun in the history of Don Bosco's work.*

*And now a new project began to take definite shape. The Salesians had always cherished the idea of a shrine to Don Bosco in the British Isles too. Moreover our Co-operators themselves were asking for a place set apart where devotion to him could be centralised. It remained to choose the spot. What better position, we thought, than the Missionary College at Shrigley, in the centre of England and within easy distance of Scotland, Ireland and Wales; there where our boys were to be formed into young apostles, fit to carry on the work of the missions. It would be a spot beloved by Don Bosco.*

*And so it was decided to build the first Church of S. John Bosco at Shrigley.*

*Our Salesian Co-operators have been generous and already £2000 has been subscribed for the new church. This is of course only a small part of the total cost but, confident in the generosity of his helpers, Father Franco, the Rector of Shrigley, has decided to go ahead with the construction. The foundation stone will be laid on June 16th., the feast of the Holy Trinity. A heart invitation to be present is extended to all our Co-operators and their friends.*

# NOTES AND COMMENTS

## *A Queen's Visit.*

In the afternoon of Saturday, April 13th. the Salesian Oratory at Turin had the honour, for the first time since it was founded, of a visit from the Queen of Italy. Over a month ago at the request of the Lady Patronesses — the chief benefactresses of the Salesian work — Her Majesty kindly consented to visit Valdocco on the next occasion that brought her to Turin.

A few minutes before two o'clock the royal car drove up before the main entrance of the Basilica of Mary, Help of Christians. As the Queen stepped out she was welcomed by Father Ricaldone and members of the Superior Chapter of the Salesian Society, who together with the Marchioness Compans di Brichanteau, President of the Lady Patronesses, were there to greet her.

The Queen entered the Basilica and went straight to the high altar where she knelt some minutes in prayer before the Blessed Sacrament. During this time students from the Salesian International Theologate sang the *Exultate Deo* and the acclamations to the King, the Queen, and the Crown Prince of Italy.

After having paused a moment to admire Lorenzone's picture of the Help of Christians, placed above the high altar of the Basilica, the Queen passed to pray before the body of S. John Bosco. After this she was shown a model of the basilica as it will be when the alterations for enlarging it have been completed, and a model also of the projected altar to Don Bosco.

Accompanied by Father Ricaldone and members of the Superior Chapter, the Queen next visited the Chapel of the Relics and whilst here was presented with a relic of Don Bosco contained in an exquisite gold reliquary.

As she re-entered the main courtyard of the Oratory she was greeted by the enthusiastic cheering of some 3000 pupils from the various schools in Turin, directed by Salesians and the Daughters of Mary, Help of Christians.

\* \* \*

Passing through long and dense files of excited boys and girls, Queen Helen next

visited the rooms of Don Bosco showing particular interest in the articles taken from his death-chamber. Her Majesty was then conducted through the principal shops of the artisans. The youthful tailors attracted her especial attention and she remained for some minutes in conversation with the old lay-brother — himself an artisan at the Oratory in the days of Don Bosco — who is in charge of the shop. From the tailors the Queen passed on to visit the carpenters, shoemakers, the press and the bookbinders.

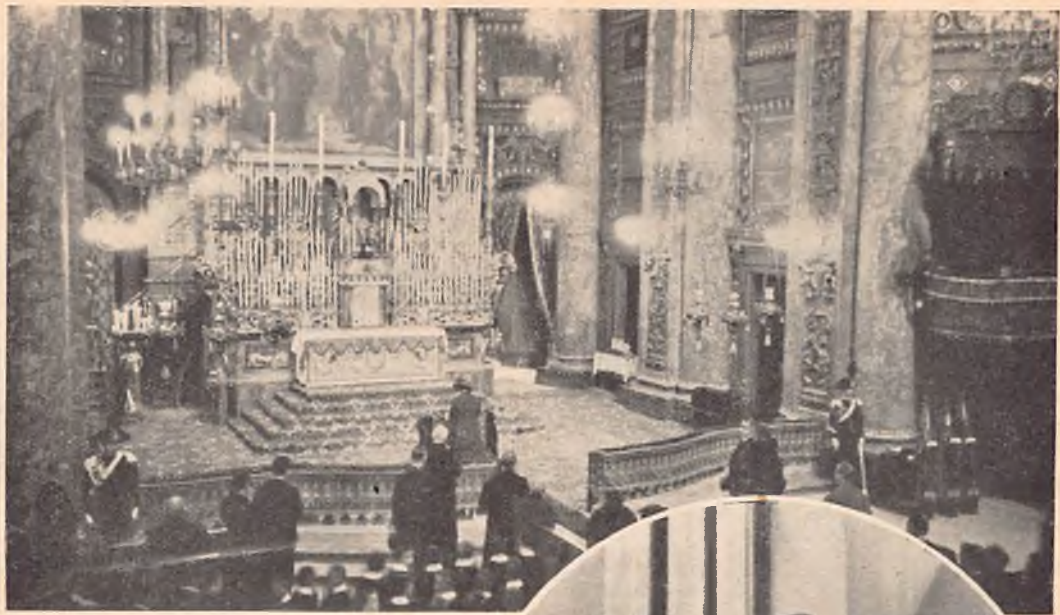
In the theatre a special welcome had been prepared by the 700 students and artisans of the Oratory. After the Italian National Anthem had been played, a madrigal composed by Father Antolisei S. C. in honour of the Queen was sung by the combined choirs of the Oratory and the theologate. This was followed by a short address read to the Queen by one of the boys on behalf of his companions and a huge bouquet of flowers was presented to her. The Queen was clearly delighted both with the address and with the flowers; for a moment she seemed to forget herself, or perhaps she remember herself and the Queen gave way to the Mother. As the first of the little boys came forward to bow she drew him towards her and kissed him affectionately; his two companions were similarly honoured.

And then the Oratory too forgot itself. Cheer after cheer went up from seven hundred lusty young throats as the boys roared their appreciation of this act of a gracious lady who is also a very great Queen.

A short discourse followed in which Father Ricaldone thanked the Queen for her visit and recalled the numerous favours bestowed by the House of Savoy on Don Bosco and his works. Before leaving Her Majesty presented Father Ricaldone with a beautiful hand-wrought altar cloth, made at her own express command for the altar of Don Bosco.

*Archbishop Hinsley.*

On behalf of the Salesians in England and of our Co-operators, the *Salesian Bulletin* offers to Monsignor Hinsley, the newly-appointed Archbishop of Westminster, the



THE QUEEN OF ITALY  
AT  
THE SALESIAN ORATORY

Above = Praying before the Blessed Sacrament.

Centre = The Queen (on right) with the Marchioness Compans and the Salesian Economer General.

Below = In the tailors' shop.





Archbishop Hinsley.

sincerest good wishes with a promise of loyalty and prayers that God may protect and guide His Grace in his most important task.

The Pope's choice came as no surprise in England where Archbishop Hinsley is already well known and respected; meanwhile the selection of a prelate who has so wide an experience of the work of the foreign missions augurs well for a development of missionary interest in England.

Quite recently we came across an example where strange coincidence has brought the names of Don Bosco, Cardinal Bourne and Archbishop Hinsley close together. In 1908 the first edition of *Don Bosco's Early Apostolate* appeared in English; this book contained a preface written by Cardinal — at the time Archbishop — Bourne and beneath the *Nihil Obstat* appears the name of the revisor for the bishop's *imprimatur*: Rev. Arthur Hinsley D. D.

### Honour for Father Ricaldone.

On April 1st. the first anniversary of the canonisation of S. John Bosco, the King of Italy honoured Father Ricaldone by creating him a Knight of the Grand Cross and decorating him with the Cordon of the Order of the Crown of Italy.

The distinction bestowed on the Rector Major of the Salesians is one of the highest honours in the kingdom of Italy.

### Death of Father Stephen Trione S. C.

On April 1st. the death occurred at the Salesian Mother House of Father S. Trione. In Salesian circles and throughout Italy he was one of the best-known of Don Bosco's Sons not merely for his energetic activity and the widespread propaganda that he made for Salesian work but because he was, as one newspaper acclaimed him, a 'living relic' of Don Bosco.



Born in 1856 at Cuorgné, a town of Piedmont, he came to Don Bosco at the Oratory as a boy of thirteen. As a young student he was noticeable for his excellent conduct and for that goodness of heart that remained a distinguishing characteristic throughout his life. When after three years at the Oratory he asked to become a Salesian, Don Bosco accepted him willingly.

It was from Don Bosco that Father Trione received the religious habit in 1872 and into Don Bosco's hands that he made his vows. In 1879 he was ordained and at the tomb of the Prince of the Apostles where he was privileged to offer his first Mass, he asked, at the suggestion of Pope Leo XIII for the gift of eloquence.

In 1884 Don Bosco showed his confidence in the young priest by appointing him catechist at the Oratory, thus giving into his special charge the early formation of those boys who, having shown signs of a vocation to the Salesian life, were Don Bosco's chief hope for the future.

His gifts as a preacher earned for Father Trione a certain modest fame; the prayer of his first Mass was heard and he showed himself indefatigable in the pulpit. Until the very end of his life he preached every month

in the Basilica of Mary, Help of Christians on the occasion of the first Friday of the month; and as recently as six months ago he accepted an invitation from the Archbishop of Cagliari to preach in Sardinia. Nor did he hesitate, despite his 78 years, to return to Italy by seaplane.

But Father Trione was best-known as the secretary of the Salesian Co-operators. As a propagandist he was a self-sacrificing and successful worker. He conceived and formed the Association of the Lady Patronesses, who by their generous help make possible the continual expansion of the Salesian Missions. Father Trione toured both Europe and America giving conferences in which he manifested the needs and the hopes of the Salesians and his words were responsible for innumerable benefactions.



Of late he had been compelled by the Rector Major to leave to others much of the work which he always insisted was his share. As vice-postulator of the cause of the Venerable Dominic Savio, of Don Rua, Don Beltrami, Prince Czartoryswky and Pier George Frassati, he had far more to do than his failing health could possibly cope with. Finally he himself seemed to understand that his



Father Trione S. C.

strength was gone; from day to day he grew more and more feeble until he was constrained to keep to his bed. He realised that death was not far away and asked for the last Sacraments. When these had been administered he settled himself with the utmost serenity to await God's hour. He died on April 1st at 10.15 in the morning. It was exactly a year, even to the hour, after the solemn canonisation of Don Bosco, of whose cause Father Trione had been the energetic vice-postulator.

Whilst we feel sure that his chosen soul is already at rest in God, we recommend Father Trione to the prayers of all our Co-operators.

#### *A Cure attributed to Don Bosco.*

American newspapers have recently reported an extraordinary cure that has been attributed to the intercession of Don Bosco.

A man, Celestine Rincheri, lay dying of cancer at his home in San Francisco. Last November three prominent physicians from a local hospital informed the man's wife that he could not possibly get better and that



Father Ricaldone officiating at Father Trione's funeral.

he would die soon. Rincheri who had known Don Bosco many years ago in Turin and had been to confession to him there, asked for a Salesian priest to administer the Last Sacraments and begged him to bring a relic of Don Bosco and place it on his body. As this was being done the sick man cried out with all his force: "John, remember me!"

What happened after that the doctors cannot say; the pain left the invalid and a medical examination revealed that the growth had disappeared. The doctors have



Celestine Rincheri.

signed a statement in which they re-affirm the results of their first examination and confess themselves utterly at a loss to explain the subsequent cure.

#### *Another miracle.*

The death last February, of Father James Rowan, Parish Priest for close on forty years of the Church of the English Martyrs, Manchester, recalls another miracle performed by Don Bosco, as Mons. Henshaw, Bishop of Salford observed recently, during the lifetime of the saint.

As a young man Father Rowan went to study for the priesthood at the English College, Rome. His ill-health caused his superiors to advise him to return to England and to give up all hope of ever being ordained.

Before leaving Italy, however Father Rowan wrote to Don Bosco, of whose fame he had heard and received in reply a very reassuring letter.

By the time that he reached England the ominous cough which had been recurring so frequently had entirely left him.

Father Rowan was later ordained a priest in Cologne Cathedral and among those whom he himself encouraged in their vocation is Mons. McNulty, the present Bishop of Nottingham.

#### *Shrigley and the Scouts.*

Some months ago we remarked that in Shrigley they are very keen to hold a jamboree of Catholic scouts. The English Catholic papers now announce that the jamboree is definite and will be held in the grounds of our Missionary College during the week commencing August 4th.

The jamboree is being organised by the Salford Diocesan Boy Scout Committee but an invitation is being extended to all the Catholic Boy Scouts of the British Isles.

Their Lordships, the Bishops of Shrewsbury and Nottingham have already promised to attend and Mass will be celebrated every morning in the camp by the camp chaplain.

Enquiries may be sent to Father L. Hulme, St. Patrick's, Livesey Street, Manchester. The approximate cost of the week's stay at the jamboree will be twelve shillings and sixpence per head.

#### *Boys of Don Bosco.*

Don Bosco is making great headway among the Catholic boy scouts of the archdiocese of Dubuque U. S. A.

At the retreats held during the summer camps and placed under the protection of Don Bosco, Father Neil Boyton's Life of Don Bosco was read to the boys and so captivated them that more copies had to be sent for so that the 450 young retreatants might have the opportunity of reading at their leisure. It has since become a practice to read a chapter of Don Bosco's Life at the weekly scout meetings.

At the retreats the order of the exercises was based on Don Bosco's system and religion was blended with recreation. Conferences were held in the open, sometimes

around a camp fire, and the Stations of the Cross were posted up on trees.

Archbishop Beckman of Dubuque has been especially pleased to see the increase in the devotion to Don Bosco and has named him patron of all the Catholic Boy Scouts in the archdiocese. In a letter to the archdiocesan committee of Scouting he wrote:

*May We call to your attention that the aim of Scouting under Catholic leadership is to bring the boys closer to God through the programme of scouting. May We call to the attention of the Catholic Scout leaders that their thought should be always to serve God by*

Rochester by the Columbus Club. Catholic young men and boys from the age of fourteen onwards, who show signs of possessing some leadership ability, who have had a good secondary education and who know something of the life of Don Bosco, compose the Society. Each candidate is carefully picked by superiors after months of supervision.

The aims of the Order as outlined by Mr. James Ehmann who is responsible for its formation, are, to volunteer for service in the Columbus Club, to be instructed in boy leadership, to study religion, to study boyology, to develop knowledge of sports, to be

MAY 24th.

## FEAST OF OUR LADY HELP OF CHRISTIANS

Salesian Co-operators, this is the greatest feast in the Salesian Calendar. How will you keep it?

Join in the novenas offered in all Salesian Houses: receive Holy Communion on May 24th; make some small offering to Don Bosco's work — it is Her work.

We again invite Salesian Co-operators and their friends who happen to be in Italy at the time, to spend May 24th. in Turin.

*bringing boys closer to God. In order that these ends of Scouting may be realized to a fuller degree, We hereby name and designate Saint John Bosco the patron and protector of all the Scouts and Scouters in Our Archdiocese. To the men, Saint John Bosco is to be a model and an inspiration; to the boys, the kind and unerring guide.*

**NEW YORK U. S. A. - Rochester.**

**Fraternal Order of Don Bosco,**

To train and develop leaders in boy work, the Fraternal Order of Don Bosco has been formed under the auspices of the Diocese of

trained to oppose forces tending to lower the morals of Youth, to imitate Don Bosco.

Archbishop Mooney at the first meeting of the Fraternal Order of Don Bosco gave an inspiring talk on the life of S. John Bosco and on the Salesian Society. The Archbishop voiced approval of the new Society saying that he would watch with interest its progress in fostering high ideals among Catholic boys.

**New Archbishop for Madras.**

Within three months of his consecration as Bishop of Shillong Mons. Mathias has been transferred to the archiepiscopal see of Ma-



Archbishop Beckman.

dras where he succeeds the late Mons. Merlet.

The announcement of the translation was made at the same consistory as that in which Archbishop Hinsley was appointed to the See of Westminster. Mons. Mathias will receive the pallium.

No doubt the dignity conferred on the new archbishop will bring with it a certain sorrow at the idea of having to leave his beloved Assam where he has passed the whole of his missionary life. There his efforts have resulted in huge numbers of conversions and his latest project was a leper colony — the biggest of its kind in the world — to house 10,000 of India's lepers.

The *Salesian Bulletin* offers its best wishes to Archbishop Mathias together with a promise of the prayers of our Co-operators.

### SCOTLAND - Carfin.

On Palm Sunday, April 14th., at Carfin near Glasgow, the Very Rev. Father Tozzi, Provincial of the Salesians, unveiled a statue of Don Bosco recently erected there by Father Taylor.

Among the huge crowd that attended the ceremony and afterwards heard the sermon preached by Father Ciantar S. C. were 1000 young boys belonging to the Catholic Scouts and other Catholic associations. Present also were 500 members of the Guild of Catholic Teachers of which Don Bosco is the patron, who occupied a special position before the statue and sang their guild hymn, composed in honour of their patron.

It is worthy of note that this Catholic guild, formed as recently as last September and at present confined to the archdiocese of Glasgow, already counts 2,300 members.

On the day following the ceremony at Carfin, Father Tozzi gave a lecture at the McLellan Galleries in Glasgow on the Life and Spirit of S. John Bosco. The privilege of hearing a lecture from one who knew Don Bosco personally and has given repeated proofs of his deep insight into Don Bosco's mind, attracted a large audience.

Unfortunately up to the moment when we are going to press we have received but scanty notes with regard to either of these two functions we hope however in the next number of the *Bulletin* to give our readers more precise details.



Archbishop Mooney.



## FATHER HENRY BERNARD PARKER, S. C.

On February 22nd. at the Salesian College Farnborough, Father Parker died from an attack of broncho-pneumonia.

Born in London on January 9th. 1889, Henry Parker, together with his two brothers, received his early education at the Salesian College, Battersea, and it was apparently while he was under the care of the Salesians that he was given the grace of a vocation to the priesthood.

His early studies at an end, he applied for admission to the Salesian Society and after his year of novitiate, passed in the Salesian House at Burwash, he was professed.



Later as a Salesian cleric he taught at both Battersea and at Farnborough.

As a priest Father Parker was chosen to fill the responsible position of Prefect of Studies in the Salesian Colleges of Farnborough, Pallaskenry and Bolton. He was the first, in fact, to hold that office in the latter, the most recently founded Salesian secondary school in the English Province, and his confrères attribute to his prudent and zealous work much of the success which this flourishing college enjoys.

Whilst at Bolton Father Parker was attacked by a grave intestinal malady; the doctor diagnosed a tumour and expert physicians gave their considered opinion that an operation would be unavailing. Father Parker was given forty days to live.

With great courage he resigned himself to God's will but did not lose all hope. A novena to Don Bosco was begun and whilst it

was in progress Father Parker was brought into touch with a London homoeopath who undertook his case. Within several weeks Father Parker was feeling considerably better and at the end of six months was pronounced cured. He returned to Farnborough and in 1930 was again appointed Prefect of Studies, retaining that office until the day of his death.

The comparatively large number of Father Parker's past pupils who attended his funeral, was in itself a sufficient testimony to his popularity, a popularity due perhaps more than to anything else, to his cheerfulness and to the ready wit that seemed never to desert him. Moreover to these typically Salesian characteristics were allied a straightforwardness and sincerity which retained for him the affection of his boys even when he was compelled to punish.

As Prefect of Studies and as teacher Father Parker demanded the best from his pupils both in their work and in their discipline; in the class-room or on the sportsfield, he was intolerant of indolence. But it was always his own constancy, his fidelity, his thoroughness that showed his boys what was expected of them.

Of Father Parker, the priest and religious it is less easy to speak. Ostentation, even the slightest, was absolutely foreign to him. On the other hand if one is to judge from the regularity of his life as a Salesian priest, from his loyalty to his superiors, his detestation of anything that savoured of insincerity, one may safely say that the spirit of sound piety that he displayed as a young cleric matured with the years.

On February 15th. his absence from the morning meditation was noticed and when he failed to take charge of a section of the boys during their short period of study before breakfast, a confrère went to his room and found him ill. The doctor diagnosed broncho-pneumonia and Father Parker was removed to hospital. Several days later he himself asked for and received the last sacraments declaring that he would not recover. He died a most holy death exactly a week from the first day of his illness.

His loss is felt profoundly throughout the whole English-Irish province but nowhere more than among the Salesians and boys of Farnborough.

## GRACES AND FAVOURS RECEIVED

*E. M. C., Teignmouth, Devon.* — As promised I wish to have published in the *Salesian Bulletin* my gratitude to S. John Bosco and to Our Lady, Help of Christians for being cured of a varicose ulcer in the ankle as soon as the relic of Don Bosco was applied.

*Mrs. N. Athleague. Co. Roscommon.* — Please publish thanksgiving to S. John Bosco for the recovery of my little daughter who was seriously ill. After placing Don Bosco's relic on her there was a decided improvement.

*Miss D. L. Derry.* — I enclose P. O. for a Mass to be said in thanksgiving for a great favour obtained through the intercession of S. John Bosco.

*Mr. J. P. M. Wallasey.* — Enclosed donation promised to S. Don Bosco for work, after unemployment period of three years, with no hope of ever obtaining same.

*N. N. Wallasey.* — A donation in thanksgiving to S. John Bosco for a favour received.

*Mrs. T. L. Dublin.* — I enclose offering in thanksgiving to Our Lady Help of Christians and S. Don Bosco, from my husband and myself, for a great favour received.

*Mr. M. B. Tralee.* — Enclosed is a donation for your College and Boys, as promised for a favour received during the past three months.

*Mrs. McD. Mallow.* — I am enclosing offering for two Masses of thanksgiving to S. Don Bosco. I am sure he is taking care of us, we are so well.

*Miss B. M. Dublin.* — Some time ago I promised S. Don Bosco a little sum if a bad debt owing to me was paid. Shortly after making the promise I was surprised to receive part of the debt. I am now enclosing offering in honour of Our Blessed Lady Help of Christians, and S. Don Bosco.

*Miss C. F. Kirkdale.* — I enclose P. O. to help your boys, in thanksgiving for a great favour received.

*Mrs. M. C. Leigh.* — Enclosed is offering for two Masses — one in thanksgiving to S. John Bosco for favours received.

*Anon.* — Enclosed is offering for a favour received though Mary Help of Christians.

*Mrs. T. L. Dublin.* — I enclose herewith P. O., in fulfilment of a promise made to S. John Bosco, for a great favour received.

*Mrs. McD. West View.* — I am sending offering for two Masses, one in thanksgiving for favour received on the day I had finished Novena to S. John Bosco.

*Mrs. R. Acton.* — ... and the enclosed is a donation as a thanksgiving offering in honour of S. Don Bosco for a favour obtained through his intercession.

*Anon.* — Thanksgiving for temporal favour received after prayers to Mary, Help of Christians and S. John Bosco and after having promised publication and having a Mass said.

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## 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.*

Rev. H. B. Parker, S. C., *Salesian College, Farnborough Hants.*

Sister Anne Joseph, *St. Joseph's Convent, Fallow, Co. Waterford, Ireland.*

Mr. Michael Cuminsky, *Hercules, California, U. S. A.*

Miss Jane Laurence. Roseau, *Dominica, West Indies.*

Mr. John Lacey, *Claremount, Ireland.*

Mrs. M. Phillips, *Highbridge Bronx, N. Y. U. S. A.*

# 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.

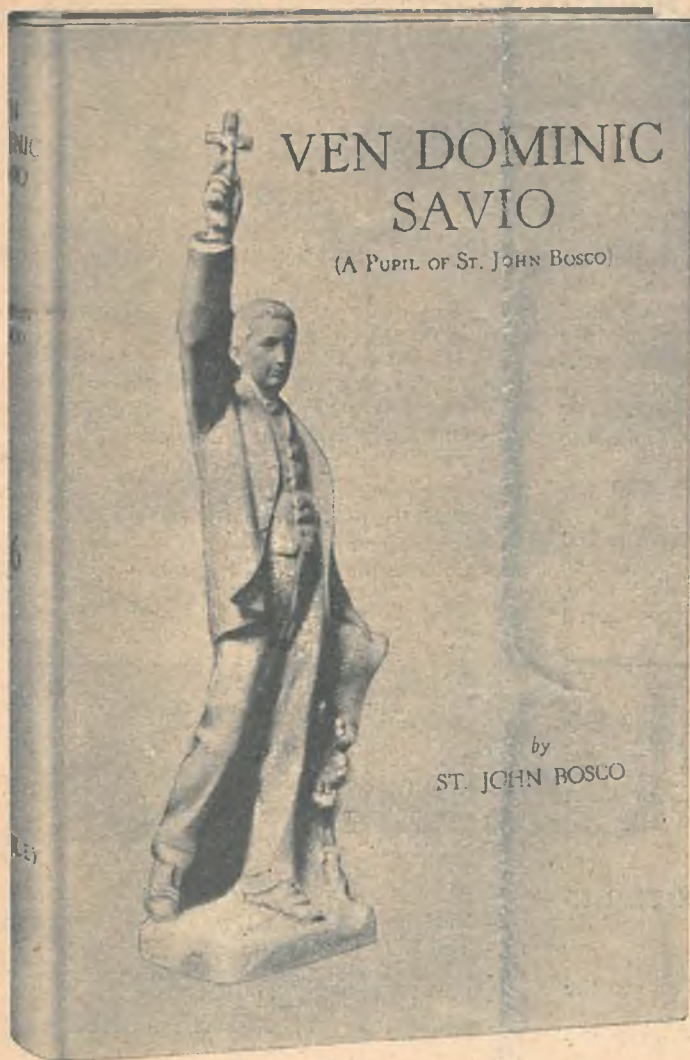
## NOVEMBER

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

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