

# Salesian Bulletin





# The Association of the Sacred Heart.

During the building of the magnificent temple to the Sacred Heart of Jesus, at Roma, 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 toward 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 Turin and England. Address:

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

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

ORGAN OF THE  
ASSOCIATION  
OF SALESIAN  
CO-OPERATORS

# SALESIAN BULLETIN

VOL. XXVIII - N. 3

MAY-JUNE 1936

SUMMARY: Mary Help of Christians pray for us. - Notes and Comments. - Don Bosco on Punishments. - In honour of Mary Help of Christians. - News from Our Missions: Rio Negro - China - Belgian Congo. - Graces and Favours received. - Obituary.



The latest photo showing the work at the Basilica extensions.

## Mary Help of Christians pray for us. <sup>(1)</sup>

### A "good night" of Don Bosco.

*"My dear Boys"*

"We are in the novena in preparation for Our Lady's Feast, an occasion when we can obtain not one grace but many and that, each day. Many are the people that come to our church to thank Our Lady for graces

received, and many are the letters that come from far away, to relate the wonders worked through Mary's intercession.

But the most wonderful graces are those which are not known.

How great is the number of those who have set their souls in order through the intercession of Mary most Holy. And without going very far innumerable are the graces bestowed by her on boys of this house, past and present, who have prayed to her and called upon her as the Help of Christians.

(1) May 24th Feast-day of Our Lady Help of Christians.



With all my heart then I recommend you to pray to Our Lady during this novena. This Mother of Mercy grants without difficulty what we ask for, especially when we ask her to make us ever better. In heaven she is all powerful and whatever she asks her Divine Son for, is immediately granted her. The Church shows the might and loving power of Our Lady in that hymn which begins,

*"Si caeli quaeris januas,  
Mariae nomen invoca"*

If you seek the gates of heaven, call on the name of Mary.

If to get into heaven, it is sufficient to invoke Mary's name there is no denying her power. Mary is the gate of heaven and all who wish to enter there must recommend themselves to her.

Let us have recourse to her especially to obtain her help at the hour of death. The church tells us again that Mary even by herself is mighty as an army in battle array, ready to fight against the enemies of our souls. At the mere mention of her name the devils fly in confusion. That is why she is called the Help of Christians, because she is the means whereby we fight against all our foes whether external or internal.

We here, in her sanctuary must recommend ourselves to her in a very special manner, because although her feast-day as Help of Christians is for the whole world, we regard it in a very special way as our own.

Therefore by every means that I know, and if I could I would stamp it on your hearts and minds so that it could never be effaced, I exhort you to call upon the name of Mary especially with this ejaculation, Mary Help of Christians pray for us. It is a very short prayer, but of wonderful efficacy. I have recommended it to lots and lots of people and practically all have afterwards told me of its happy results.

We have all little miseries of one kind or another and we all need help. When therefore you wish to get any spiritual favour, form the habit of making this ejaculation from time to time. In spiritual favours are included, freedom from temptation, from down-heartedness lack of fervour, the shame that makes us wish to conceal sins in confession. If any of you want to get rid of a temptation that keeps dogging you, overcome a passion, avoid the dangers of life, or gain some big virtue, all you have to do is to pray to Mary Help of Christians.

These and such like spiritual favours are those that are granted most frequently and which are for the most part hidden.

There is no need for me here to mention the names of any of those who have obtained graces by making this ejaculation. To the great number of those to whom I have recommended it I have always said, that if they be not heard they should come and tell me of it. Nobody so far has come. But perhaps I am wrong; some have come, two or three only just today to say that their prayer had not been heard. Why? For this simple reason that on my questioning them I found that they had really meant to invoke Our Lady but when the time came they really had not done so. In such cases it is not Our Lady who is at fault but we ourselves. It is not Our Lady who does not listen to our prayers but we who do not pray to her. Our prayers must be insistent, persevering, full of faith and of a real desire to be heard. I would like you all to put this to the test and get all your parents and friends to do likewise.

If any of them come to see you on this coming Feast-day of Our Lady Help of Christians, or the next time you write home, give them this message: "Don Bosco says that if you have need of any spiritual favour, make this ejaculation to Our Lady — "Mary Help of Christians pray for us" — and you will be surely heard, i.e. if it is made as a prayer should be made. If your prayer is not heard you will do Don Bosco a favour by writing and telling him of it.

Should such a thing happen I will immediately write a letter to St. Bernard telling him that he was mistaken when he said "Remember O most Holy Virgin Mary that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession was left unaided".

But you can be quite sure that there will be no need for me to write to St. Bernard. If it should happen, he will soon find some defect in the prayer of the one who seeks the favour. I can see that some of you are laughing at the idea of my sending a letter to St. Bernard. But don't we know where he is? Isn't he in heaven?"

"There would be some difficulty with the Post Office people", put in Don Rua from the back of the church, "they would not know how to forward it".

"Right enough; to go where St. Bernard is they would need a van able to go very very fast and who knows for how long. Even



the telegraph would not be sufficient as they have not the wires to go all that distance.

But to write to the Saints we have means which are much better than postal vans, trains, or telegraphs and we need not fear that there is any delay in the Saints receiving our letters even if the post-man is held up.

that by the end of this novena have this ejaculation cut deep into your hearts — Mary Help of Christians pray for us, and say it in every moment of danger, in every temptation, in every need, at all times: and also that you ask Our Lady for the grace of being able to pray to her. If you do this I can promise



Salesian church of Mary Help of Christians at Sarrià, Barcelona.

In fact, even as I am now speaking to you, I go quicker than lightning with my thoughts, right up, up beyond the stars and through immeasurable distances right to the throne of St. Bernard who ranks as one of the greatest saints in heaven. You try then as I have told you; if you are not heard there will be no difficulty in sending a letter to St. Bernard.

Leaving aside all joking then, I repeat

you that the devil will have to give you up as a bad job; he will have no more power over you and will not succeed in making you sin again. I in the meantime will pray much for you in the Holy Sacrifice of the Mass and in the exercises of piety, that Our Lord will help, bless and protect you and give you His graces by the hands of Mary most Holy. Good night.

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

Will all those who have to correspond with the *English Salesian Bulletin* in Italy please note that the correct postage for all ordinary letters is: From England 2½d. and Colonies 3d. — From the Irish Free State 3d. From the U. S. A. 5c.



# NOTES AND COMMENTS



V. Rev. Canon Burke K.C.H.S. R.D.

## A well merited reward.

Very Rev. Canon Burke of Bolton, Lancs. who was chiefly responsible for the foundation of the Salesian College at Bolton was enthusiastically fêted at the college in honour of his Priestly Golden Jubilee and in recognition of his great services to education during his priestly life.

A distinguished company of over seventy priests and laymen were present at the dinner which was presided over by Bishop Henshaw. His Lordship announced that in honour of the occasion Canon Burke had been made a Knight Commander of the Holy Sepulchre, and that he knew of only one other in the diocese who ever had the same honour and that was Bishop Godric Keane.

At the investiture and presentation which took place in the college hall there were nearly a thousand present between guests and stud-

ents. After the investiture by his Lordship the Bishop, the Canon was presented with a beautifully illuminated address on behalf of the community, designed by Mr. Patrick Sheahan of his native city, after the Book of Kells. A beautiful dressing case was presented on behalf of the Old Boys, and a gold chalice ornamented with blue enamel medallions and precious stones was presented on behalf of the College. The Rector Very Rev. Fr. Sutherland B. A. read the congratulatory letters and telegrams, including messages from the Holy Father, President de Valera, the Archbishops of Liverpool, Cashel and Melbourne, the bishops of Portsmouth, Limerick and Clifton, and the Very Rev. Fr. Ricaldone Superior General of the Salesians.

Numerous speakers paid tribute to the great good done by the Canon during the many years of his ministry. A concert, one of the chief items of which was a latin play on St. Thomas More — *Fidem servavi* — especially written for the occasion by one of the members of the Staff Rev. A. Boyle S. C. D. D. brought the celebrations to a fitting close.

## Don Bosco in Russia.

Don Bosco may have got into Russia in other ways that we know not of, but one way that we do know of is through the *Catholic Worker*.

Three years ago a Miss Dorothy Day and a Mr. Peter Maurin started a paper in New York's lower east side — the *Catholic Worker* — to propagate the social doctrines of the Church as taught by Leo XIII and Pius XI.

The one had been when a university student at Illinois a fervent communist, the other educated by the Christian Brothers in France had come to America and worked in mines, on farms and railways, all the time full of the social philosophy of St. Thomas, Leo XIII and Pius XI.

In 1927 Miss Day was baptised in the church of Our Lady Help of Christians, and in 1932 in conjunction with Mr. Maurin, the *Catholic Worker* was started. Our Lady Help of Christians and Don Bosco were chosen



amongst its Patrons. In May 1933 the first issue came out, 2500 copies at a penny a copy and no advertisements. When the bills piled up and there was no means of paying them they did not despair but prayed and begged. In an editorial for February 1934 they wrote «Don Bosco tells lots of stories about needing this or that sum of money to pay rents and bills, and of the money arriving miraculously on time. He too was always in need, always asking and always receiving» So too they held on and the money came.

Within six months the circulation increased from 2500 to 20.000. It shot up suddenly to 35.000, 45.000, 65.000, till finally at the end of their second year 100.000 copies were going all over the United States, England, Canada and two copies to Soviet Russia. May Our Lady and St. John Bosco prosper the work of the *Catholic Worker*, and obtain from God the return of Christianity to Russia.

### A Festive Oratory in Oxford.

From Cowley, Oxford comes the following report of the beginning of a Festive Oratory.

“In the ever developing industrial area of Cowley, the need of a Catholic boys' and youths' organization has long been felt; and as non-Catholic organizations became stronger and more attractive to our boys, the greater became our concern. It is then not only with pleasure, and with thanks to God, but with relief we can report that a virile Oratory is now doing more than counterbalancing activities around.

A local benefactor supplied us with a bungalow, which we adapted and fitted out, capable of accommodating about 50 boys. On 26 January we had our first meeting of the Catholic boys, and within the first week we had thirty five members, boys from 8 years and youths to 18 years — an assortment from which we hope to fix a solid nucleus for a permanent Oratory in Cowley.

Although the Oratory has been in existence only a month the enthusiasm amongst the boys and the self sacrifice and eagerness of the staff have evoked admiration and practical appreciation, not only from our Catholic people, but from Non — Catholics around.

The object of the Salesian Oratory and its work we always have before us, and in carrying out our programme night after night according to circumstances we subordinate all to this object. The activities we are at present pur-

suings are varied. For instance we have a drum and bugle band under the direction of a competent ex-drum major of long and tried experience — a gymnastic section in the hands of a capable and experienced instructor, a theatrical section and regular lectures on religious subjects.

All, however, are coordinated and subordinated to the Director with the result that already the Oratory gives every sign of developing into a great source of spiritual and social good from which our Catholic Boys can equip and successfully conduct themselves in the spread of our Holy Religion.

On Shrove Tuesday evening the enthusiasm of the boys and the competence of the Staff were shown when they gave, a very successful display and entertainment in Don Bosco Hall to the Community and people. Before an enthusiastic audience they were accorded such marks of appreciation as befitted professionals of years' training — and this after a month's work.

We rejoice with a spiritual joy to know that we have extended the work of Don Bosco in Cowley. We began, encouraged by the hope that our sacrifices for the young would be blessed, so we continue in the same hope to tend, develop, and to consolidate the faith which is in them.”

### A record to be proud of.

The Salesian School at St. Denis-Westrem, Ghent last year gave twenty six of its pupils to the Seminaries and Religious Orders. Three went to Seminaries, four to the Premonstratensians, one to the Jesuits, one to the Trappists and seventeen to the Salesians. Don Bosco once said that the barometer of a Salesian School is the number of subjects it gives to the priesthood. St. Joseph's College is to be congratulated on the height of its mercury.

At present the College is absolutely full with 298 pupils, 166 students and 132 artisans. Like most other Salesian establishments it has a very large debt to pay off. However debt or no debt God's blessing is upon it and the daily bread will not be lacking.

### Mexico city.

The Salesian School in Mexico City known as the Christopher Columbus School has been closed by the government as one of the steps



in its dechristianising of that Country. It was a professional school where boys learnt carpentering, black-smithing, engineering, book-binding and printing. The boys were given three days to get out of the school and were only allowed to take with them what the agents of the government considered to be their personal belongings. Many of them are orphans without homes. They now find themselves without shelter, food or means of learning their trades. Temporary accomodation has been found for them in various families. All the buildings of the school were closed and the doors sealed by the agents. Great indignation has been aroused among the people by, this act and vigorous protests have been lodged. All the other Salesian schools and Institutions in Mexico have already been closed down.

### Rupertswood, Australia.

A great Eucharistic demonstration was held in the grounds of the Salesian Agricultural School in December last, to honour Our Lord in the Blessed Sacrament and to celebrate the first anniversary of the Australian national Eucharistic Congress. Some 20,000 people came from Melbourne and districts to take part in the demonstration.

From noon till 3.30 p. m. vocal and orchestral selections were broadcast through the grounds, at which time the various groups and sodalities foregathered at their allotted posts to be ready for the procession.

The procession started from the college chapel and marched round a defined route of about half a mile. Papal flags, flowers and greenery lined the route, and at various points were great floral arches and scriptural mottoes. Strong contingents from the many catholic sodalities of Melbourne marched in their allotted places, and his Grace Archbishop Mannix carried the Blessed Sacrament. At a massive concrete altar erected at the end of the processional route benediction was given.

This Eucharistic festival also marked the end of Very Rev. Father O'Grady's period of rectorship. He is succeeded by the Very Rev. Fr. Dunne S. C. The Salesian Agricultural School at Rupertswood was begun in 1927.

It has made great progress in spite of great difficulties. A heavy debt burdens the institution and almost at the outset a fire destroyed a considerable portion of the school buildings. With the active help of the Salesian Cooperators in Australia real progress has been made and great things are hoped for the future.



Some of the boys at the new Festive Oratory Cowley-Oxford.





Mechanic's workshop in a Salesian School in Mexico.



Morning Mists on the Yarra at Melbourne, near which is the Salesian Agricultural School.



### A theologate in Belgium.

On the last day of 1935 Mgr. Ladeuse President of the University of Louvain solemnly blessed the foundation stone of the new church for the theologate of the Belgian Salesian Province. After the ceremony there was a reception which Mgr. Ladeuse closed with an eloquent and paternal address. We give his concluding words.

"The leaders of the people are no longer confined to the limits of one class. Today there are classes of leaders or better leaders in all the classes. Bear this well in mind, you, who have to form the working classes; and in view of this your future work, give yourselves wholeheartedly to your theological

first decade shows great things accomplished. Devotion to Mary Help of Christians and Don Bosco are the two chief features of the village. There are flourishing Festive Oratories for boys and girls. Dramatic society, and J. O. C. It is a real christian community with the closest bonds uniting the Parish Priest Fr. Van den Bosch S. C. and his flock.

### Statue of St. John Bosco in Goa.

On Sunday the 1st March 1936, the statue of St. John Bosco was placed on the altar in the church at *Loutolim* after the usual blessing ceremony. This was followed by celebration of Holy Mass during which Rev. Fr. Cabral,



Laying the foundation stone for the church of the Belgian Salesian Theologate.

studies, the basis of which is St. Thomas whose teaching Don Bosco so admirably applied to modern life.

### Lauradorp - Holland.

With the opening of a large coal-mine in a practically deserted part of Southern Holland a village sprang up. Of the 2,800 inhabitants there are 2,500 catholics of about ten different nationalities. To provide for the spiritual needs of its employees the mining company have built a church, presbytery and hall which were blessed by the Trappist Abbot of Fegelen. The Salesians were asked to undertake the spiritual care of the mining community ten years ago, and the end of the

Professor at the Rachol Seminary, preached an eloquent sermon on the life and character of the great wonder-worker. In the evening on the same day, there was unveiling ceremony of a large picture of St. John Bosco, who is the Patron of the Catholic Action League and this was followed by a conference of the League at which His Lordship The Bishop of Gurza presided. The hall was tastefully decorated and there was a large gathering of clergy, ladies and gentlemen. The statue of St. John Bosco was manufactured by Messrs Albert Martis & Co., Hampankatta, Mangalore and was highly appreciated by all. This is *the first occasion* a statue of St. John Bosco has been manufactured and set up in Goa for public veneration.





Interior of the church at Lauradorp.



On the river at the capital of Goa.





The Superior General (middle) at the opening on April 12th. of the new buildings of Don Bosco's first Festive Oratory.

# DON BOSCO ON PUNISHMENTS

(Concluding).

*The two points given and commented on in the last issue were 1. Only punish when all other means have been exhausted. 2. Always wait for the favourable moment to correct.*

“3. Be most careful not to do anything which could lead the children to think that you act through passion.

When punishing it is with difficulty that that calmness is observed which is necessary, if we would wish to let it be seen that we are not acting simply to assert our authority, or to vent our spleen. The more there is of spite or provocation in your action the less you are aware of it. That father's heart which must be ours, condemns such a method of acting.

Let us look upon those over whom we have



any authority, as our own children. Let our relations with them be filled with the spirit of Our Lord who came to obey not to command: let us be ashamed if there is anything of the bully or slave driver in us, and let the aim of our gaining mastery over the children be, that thereby we can serve them with greater love.

Thus did Our Lord with his Apostles, patiently tolerating their ignorance and roughness and their lack of fidelity. So too did he treat sinners with a gentleness and easiness of approach that stupified some, greatly scandalized others, but above all raised great hopes in many of obtaining pardon of their sins. He has given us the commandment — Learn of me for I am meek and humble of heart. —

As soon as they become our children, let us get rid of all anger in our hearts when we have to correct them, or at least let us so disguise it as to make it seem as though it does not exist. No quivering with indignation, no eyes full of scorn, no harsh and cutting words: but let us be full of compassion for the present, and of hope for the future. Do this and you will be real fathers and correct well and efficaciously.

At certain critical moments, a prayer, an act of humility before God are of much more help than a storm of words, which neither do good to those who happen to hear them nor to the one who merits them. Let us recall to mind Our Divine Lord who forgave the city that would not receive Him, in spite of the zealous justice of his two disciples who wanted to call down fire and brimstone on it as a punishment for the insults offered to their Master. The Holy Ghost urges this calm on us with those sublime words of David "Be angry and sin not". And when we find that our labours are in vain, and that the harvest of all our sowing is nothing but thorns and briars, believe me, the fault generally lies in a faulty system of discipline.

In the Third Book of Kings (1) you will find the lesson which God gave one day to His Prophet Elias who had I don't know what in common with many of us, of zeal for God's work and for the removing of the scandals which he saw spreading ever more and more in Israel. I limit myself here to the closing sentence which is very much to our point: "Non in commotione Dominus", which St. Theresa translates, "Let nothing disturb you".

The great and gentle St. Francis of Sales made a very strict compact with himself that his tongue should never speak when his heart was agitated. He said on more than one occasion, "I am afraid of losing in a few minutes that little amount of sweetness which during the course of twenty years I have stored up in my heart drop by drop like the dew. A bee takes several months to make the honey that a man disposes of in a mouthful".

Being very much criticised one day for treating with great kindness a young man who had grievously offended his mother, he said. "This young man was not in a position to profit by my censures, as the hardness of his heart has deprived him of reason and judgement. Harsh talking to would have done him no good whatsoever, and would have done me great harm, making me act as those who drown themselves because they want to get others out of difficulties".

Sometimes it is useful to speak with a third person in the culprit's presence, of the unfortunate state of those who in their actions are so lacking in all that is reasonable and honourable as to make their punishment an absolute necessity. It is also of great help to suspend the ordinary signs of friendship and confidence until we see that there is need of consolation. By God's help this simple artifice has worked with me many a time. Shaming the culprit has to be reserved as the very last remedy.

Sometimes make use of others to say things to the boy that you would like to say yourself but cannot, to help him to get rid of his shame, to make him come more easily to you. Try to find someone to whom the boy will readily open his heart, which he does not dare to open to you either because he thinks he will not be believed or well received, or because his pride prevents him. Let it be seen that you only want that obedience which is reasonable and necessary. Try to work things so that he condemns himself, thus leaving nothing else to be done than to lighten the punishment already accepted by him.

\* \* \*

4. Always leave the offender with the hope of pardon.

When you have succeeded in breaking down all the barriers, I recommend to you with all my heart that you not only hold out the hope of pardon but that you let it be seen that a



## IN HONOUR OF MARY HELP OF CHRISTIANS

*When Don Bosco set on foot in 1862 his project for building the church of Mary Help of Christians difficulties crowded in on all sides.*

*The field in which he knew the church was to be built was not his, and a road ran diagonally between the Oratory as it then was and the field in which he had seen in a dream a great church in honour of Our Lady.*

*Don Bosco wished the church to be of vast proportions, but the church when completed, although one of the largest in Turin was much smaller than he had wished, owing, among other reasons, to the public road running behind the site.*

*When the foundations were begun, water was found at a certain depth down. The river Dora ran nearby and consequently this part was almost continually under water. The foundations were built on wooden piles laid flat which are preserved as long as they are in water.*

*Some years ago the course of the Dora was deflected and all the water was drained from the Valdocco quarter where the church is. The consequence is, that in the excavations made for the enlargements it was found, that all the piles had rotted away and that for all practical purpose the Basilica was standing on nothing. This means that hundreds of tons of cement will have to be pumped in all the foundations of the part of the Basilica that is still standing.*

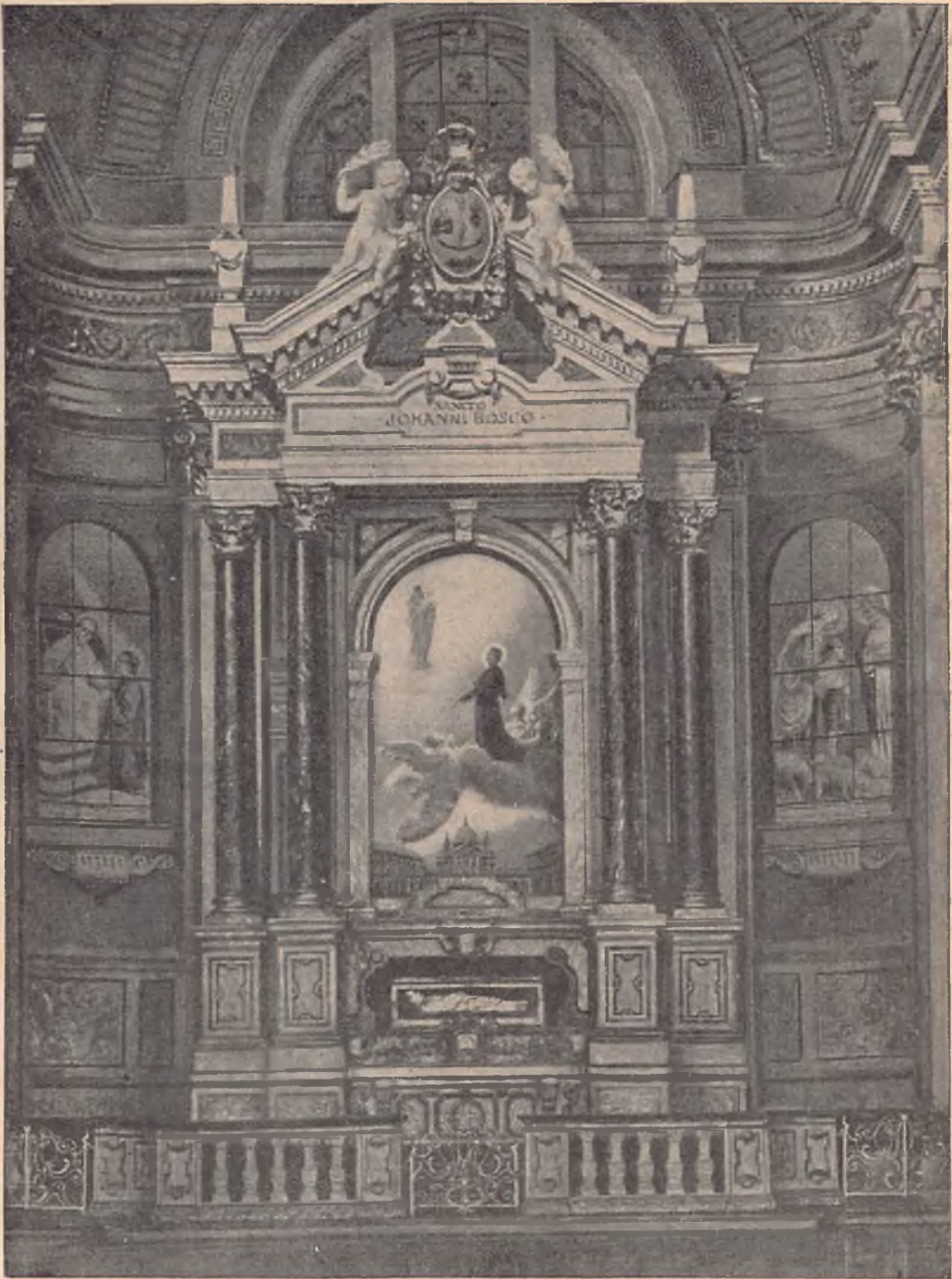
*This has almost doubled the original estimate for the extension!*

*Our Readers will remember that in the Jan-Feb. issue, mention was made of 46 marble pillars which will go round the Sanctuary and of the 4 larger pillars in the Sanctuary, and that if any person paid for a pillar his or her name would be inscribed in gilt lettering on the base.*

*We sincerely hope that the Cooperators in England and Ireland will be represented on at least one, either through the generosity of one single cooperator or of a group. The 46 pillars will cost £. 132 each.*

*All offerings for the enlargement of the Basilica to be sent to Very Rev. Superior General, Salesian Oratory, Via Cottolengo, Turin (109).*





*THE ALTAR IN HONOUR OF ST. JOHN BOSCO  
AS IT WILL BE IN THE RESTORED BASILICA*



continuance of good conduct will wipe out all stains and make you forget all about the wrongdoings of the past.

To forget and to make the boy forget the unhappy moments of his wrong doing is a perfection of the educator's work. We do not read of Our Lord that he ever cast up at Mary Magdalen her past sins: but we do read with what depth of tenderness he made St. Peter confess his weakness and cured him of it.

The child wants to be persuaded that his Superior has good hopes of his being better, and this knowledge spurs him on to greater efforts. One can obtain more by a kind look, a word of encouragement which fills with hope, than with many reprimands which disturb and hinder. With this method I have seen complete conversions which otherwise were absolutely impossible.

Many of my dear sons are not ashamed to confess that it was thus that they were won for our congregation and for God.

All young people have their difficult periods, just as you yourselves had. Woe to us if we do not occupy ourselves in aiding them to pass them smoothly and quickly.

Sometimes our letting it be seen that we do not think there was any malice behind the fault is quite sufficient to prevent its recurrence. They are guilty but they would not have us think them so. Rest assured that this method, which on the surface seems to be so easy and not at all likely to have good results, will make your apostolate an efficacious one and will win hearts for you, that treated otherwise would give little hope of ever being won for good.

\* \* \*

5. What sort of punishment to use.

But should punishment never be used? I know well that God has compared himself to a rod which is ever ready — *Virga vigilans*, to keep us from sin by the fear of the punishment. We therefore can and must imitate God in this wisely and sparingly. Let us use this severity but with charity and wisdom so that those we punish may be the better for it.

Let it be remembered that force punishes the offence but does not cure the offender. Plants only respond to gentle treatment, and the will cannot be educated by force.

Here then is a list of punishments which I would wish you to adopt to the exclusion of all others.

1. One of the most efficacious punishments is that of the superior letting the offender see by his manner towards him that he is dissatisfied and disappointed in him, and this used in such a way as to prompt feelings of repentance and a desire to do better.

2. Private Correction. Do not reprimand too much, but try to let it be seen how much pain has been caused and displeasure given to parents and Superiors, and the hope that they have of a change for the better.

3. For repeated faults of the same kind, our charity must not be any the less, but our admonitions must be of a more serious nature and somewhat more peremptory. The child should be shown the difference between its conduct towards those above him and the care and trouble which these take in his regard. This must be done without using humiliating expressions: you must show that you are confident he can and will do better, and that you are ready to forget everything as soon as he shows definite promise of a change for the better.

4. For *VERY SERIOUS* faults the following punishments can be given. *a)* The boy should be made to take his midday meal standing at his place in the refectory or by himself at another table; *b)* Should be made to take it in the middle of the refectory. *c)* As a last resource should be made to take it at the refectory door. But in each of these cases the culprit must be given exactly the same food as the others. *d)* Depriving the boy of his recreation is to be regarded as a serious punishment, but he must never be left standing exposed to the sun, or rain or cold winds so that physical harm may be done him. *e)* The boy may be passed over in class when the others are being asked questions, but this should not be done for any length of time, in fact not for more than one day. In the meantime other steps should be taken to bring him to a right state of mind.

What, it may be asked, is to be said of impositions, lines, and the like? Unfortunately this method of punishment has become all too frequent.

I have questioned many distinguished educators on this point; some approve of them others condemn them as being not only useless but harmful to master and pupil alike. I leave you free to use this species of punishments if you must, but with this proviso that all too



easily the master is led to excess in this without achieving any results; that occasion for grumbling is given to the pupil and often an apparent justification for the avowal that the master has his knife in him.

The educational value of impositions is zero.

I know of one who used to give as an imposition the learning of a poem either religious or otherwise, and that as a result greater attention and some intellectual development was obtained. This is a case of everything producing good in those who seek God alone, and the salvation of souls (1).

In this particular case impositions were an instrument for good, but this I think is a unique instance.

Use should never be made of the special detention room (*camerino di riflessione*). There is hardly anything which the boy will stop short at when a prey to the discouragement and anger brought on by this kind of punishment.

The devil uses this punishment to edge the boy on to all sorts of follies, making the boy think that he is thereby revenging himself on the one who punishes him.

(1) *Diligentibus Deum omnia cooperantur in bonum (Rom., VIII, 28).*

The punishments dealt with above have only been concerned with the discipline of the school and the like. Should it unhappily come to pass that a pupil should give scandal or publicly offend God, he should be taken immediately to the superior, who will prudently take those steps which he considers opportune. Should such a one remain unmoved by these more gentle means of persuasion, and if it is a question of bad example or scandal, he should be sent away without any delay, in such a way however as to save his reputation as far as possible.

One last word and I have finished.

Always remember that in educating we are dealing with hearts and that God alone is master of them. If God does not teach us to act and give us the keys, we will achieve nothing. By humble and complete dependence on above, and by every means in our power, let us try to win this fortress which the heart is, walled up against severity and harshness. Let us study how we can make ourselves loved; how to impart the holy fear of God, and the consciousness of duty, and you will see how hearts will open to you and become one with you in praising and blessing our Lord who made himself our model and example in all things but especially in the education of youth.



A benefactress of the Oratory cutting the ribbon.



# NEWS FROM OUR MISSIONS



Making headway against the current on the Rio Negro.

## Missionary life by the Rio Negro.

In 1934 a severe attack of malaria was the lot of most of the missionaries, however by the grace of God none of them succumbed.

In May 1935 a species of plague swept down on the mission and in a short time most of the Indians were down with it. The most extravagant notions went about as to its origin. At the beginning of May two cases of medicines had arrived from Europe and some of the natives started the story that the plague had come in these cases and that the idea was to wipe out their race completely. More colour was lent to this by the fact that none of the priests or the sisters got the plague.

The Natives began withdrawing from the mission and going back into the heart of the forest, encouraged by the witch-doctor who was chiefly responsible for the evil suggestion. It took three long months to overcome the crisis and set matters right again: an inexhaustible store of patience was necessary and had its reward.

At the next Mission Station St. Gabriel, the little steam boat was nearly smashed to bits on the rapids and waterfall of Camanaos. The boat was bravely chug chugging its way through the rapids aided by a rope and several men from the bank when the rope broke, and the boat was swept away.

Fortunately most of the occupants had got out of it while it was negotiating the rapids; the missionaries in the boat were thrown into the water and managed to gain the bank.

Tossed here and there by the strong currents the boat finally jammed hard between two rocks: with the aid of ropes we managed to gain possession of it once again and found with grateful hearts that it was very little the worse for the adventure.

Each month we have to travel hundreds of miles by water, where rocks, rapids and falls abound, yet never once has a life been lost or serious damage done. Clearly the protection of God is with us on our journeys.

We have been able to set going two organised villages, and we could do much more if only we had the personnel. The Banivas for example, have had only two visits from the missionaries, one in 1919 and the other in 1927. We visited them just recently but were received rather coldly. However when we told them that we hoped soon to be able to send a permanent missionary they brightened up considerably.

Our little mission stretches over one thousand miles in extent, so it is not very easy to get from one end to the other in the absence of modern means of transport, and the impossibility of using them if we had.

We had a consoling Christmas at Taracua. The Indians foregathered in great numbers, some coming three weeks before-hand to complete their instruction and receive the Sacraments, so as to "live with God", as they put it. There were twenty four adult Baptisms one of them a witch-doctor. At the midnight mass there were 300 communicants. The next day twenty five couples were married.



In one of the villages near Taracua a rather extraordinary thing has happened. One night the young wife of one of the young men trained by us woke up all those round about with her screaming and shouting. She herself had just awoke and she told those who came running to her that she had seen St. Joseph and St. Peter. "They were very serious" she said, and they said to me "If you and your people wish God to bless you and preserve you from sickness, you must do all that the missionaries tell you, and you must pray more frequently especially on Sundays and Feastdays. There are some who have not yet had their marriages set right, others who show no concern for their religion and live just like the Protericonas (savages who live in the heart of the forest just like animals). The cemetery is abandoned and neglected and you do not pray to God for your dead. If you keep on like this God will punish you".

St. Peter had in his hand a list of those who were not what they should be.

## In China.

Some months ago we published details of the opening of the new Industrial School at Aberdeen Hong-Kong. The generosity of the government and of several distinguished Chinese gentlemen made the building of this exceedingly up to date institution possible.

Sir William Peel in officially opening the school expressed his great admiration for the work of the Salesian Fathers, saying "The Salesian Fathers have already shown their ability to deal with this side of social life both in the St. Louis industrial school in Hong-Kong and in that carried on by them in Macao. The Hon. Mr. R. H. Kotewale speaking after Sir William said. "The Salesian Fathers are incomparable as teachers of good craftsmanship".

The point of these quotations is this, that it was the work carried on at St. Louis School which won them and which prompted the



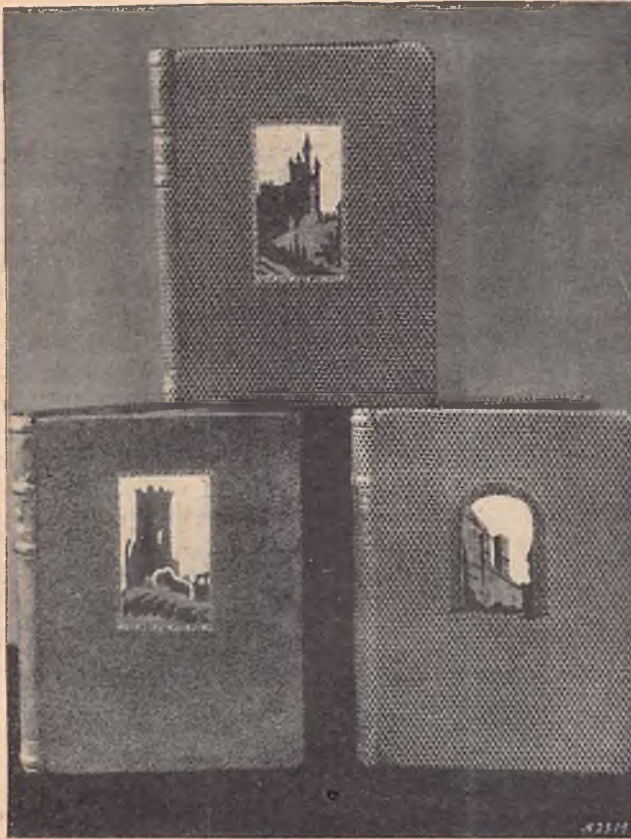
In a backwater of the Rio Negro.

The young woman herself is illiterate and hardly says a prayer and her experience has caused a great sensation both in her own village and in those round about. There has been a great religious revival and those who were not received into the church at Christmas are begging to be received at Easter.

Please God it will be of lasting effect.

generosity that built the other school at Hong-Kong, and having done this it has fallen on evil days — on its material side. While the young school is bright and resplendent, the old is not merely shabby, but broken down and decrepit. The chief building which forms the school was built over seventy years ago and the activities of the white ants have





Specimen of bookbinding done by the boys of the St. Louis School.

hardly left it a leg to stand on. The greater part has had to be pulled down and the cost of its renewal will be at least, \$ 60,000. The work carries on as before — teaching orphans trades and the Catholic Faith, in order to set them up in life. There is also a Vernacular School attached for the poorer classes of the district, with 250 pupils.

On Sundays there is an invasion of between four and five hundred boys — mostly pagan — for the Festive Oratory. Not only do they come through the gates but if they are still shut they swarm in over the walls.

The various members of the community who have been employed during the week in the class-rooms or workshops, rest themselves on Sunday by organising and joining in the games in the playground. At 2.30 p.m. the bell rings out and there is half an hour's Catechism and Christian doctrine for all.

Here there is a real "crush" as the class rooms were never intended to hold so many, but



Gymnastics at the St. Louis School.



the boys are quite content and listen with interest

Last Christmas prizes were distributed for attendance at the catechism classes.

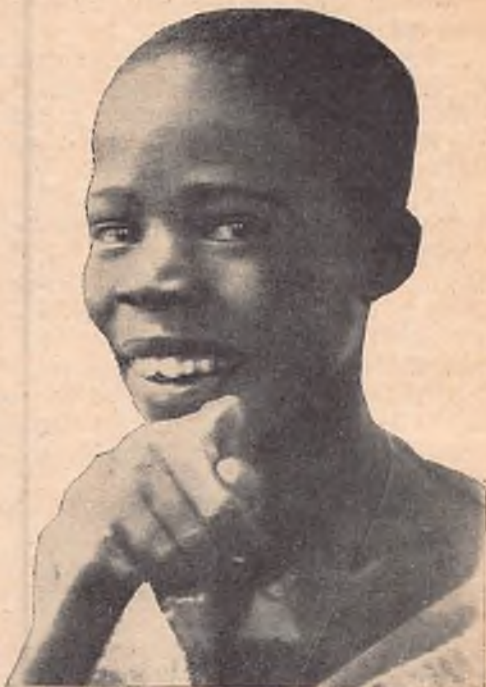
If our grounds were bigger and our house likewise, these five hundred could easily become a thousand. Above all more workers are needed, those at present are all too few.

### In the Belgian Congo.

*Below we give the substance of a conversation which took place between two Salesians, on the return of one of them, Père Pansard, from the Belgian Congo. The missionary had given the best of himself for the spread of the kingdom of God, until a tropical disease causing partial blindness forced him to return.*

You were in Kipushya, Père Pansard, if I remember rightly where you had to build everything with you own hands.

Exactly, a junior seminary, a training college for teachers, a school a hostel — all these had to be built



A Congolese boy with a Congolese smile.



A waterfall in the Congo.



So much for the village itself, but outside what did you have to do?

We had to dig away embankments of earth to make the road which links up Kipushya with Sakania — a distance of about 50 miles; you can realise what a job we had and how I and my blacks had to work to finish it.

What would be the width of the road?

About 15 feet, sufficient to let two cars pass each other comfortably — but that isn't all; the road crosses 8 rivers one of which is about 40 yards wide, and I assure you it was no joke building 8 bridges, particularly as two of them have a stone foundation. In less than three years we completed the work and it was a real achievement; now we can attend more easily to the evangelization of the Congo villages under our care.

And how do you find the work of evangelization easy?

Yes and no! the difficulties are many, but we usually manage to overcome them.

For example?

Well, there is one difficulty we have to contend with — the bad example of many colonists who undo much of our work; if they

trickery. Here is an incident that happened to myself. Two of these witch-doctors, a man and a woman were worrying some of our Christians, I managed to get them sent away. When they were leaving the village, the man cursed me publicly and said he would send a lion among my sheep.

And did the lion come?

The lion came one night and had killed five sheep before we managed to shoot him. It was a coincidence, but as you can well believe, it makes the natives go in fear of the witch-doctor. He is all the more dangerous as he shows himself obsequious towards the missionary, trying, if it were possible to delude also him. Yet with all his trickery he is not our chief source of trouble.

Is that so? Who or what is it then?

Polygamy — that is the main source of our trouble. The black is an overgrown boy — lighthearted, fickle and weak-willed. Take him away from his natural setting let him give himself up to his drinking bouts and there you have him, unfaithful. His attachment for his wife is at the mercy of the winds, and for the merest nothing he will send her back

*While the Bulletin was already in press the following telegram was received by the Superior General from Mgr. FERRANDO, Bishop of Shillong.*

**“NOVITIATE, STUDENTATE, CATHEDRAL, BISHOP'S HOUSE ALL DESTROYED BY FIRE. NO CASUALTIES - DAMAGE IMMENSE - HELP URGENTLY NEEDED.”**

*Full details are not yet to hand, but the community which is well over one hundred are without a house and only possess the clothes they were wearing at the time of the disaster.*

could only realise the impression they make on the poor natives; perhaps they would mend their conduct. — But this by the way! Our most formidable enemy is the witch-doctor. He is mixed up with the every day life of the people and is all powerful, to the point of terrorising them; and the natives, ignorant as they are, are deluded by this

to her mother. You can realise with what care and prudence we have to work at his conversion — nothing less than 4 years of instruction before receiving Baptism. At the end of the third year we make a selection keeping back those who do not show sufficient progress in religious knowledge and the practice of christian virtues. And would you believe



it, some of those chosen, after the third year give up; some because they don't want to break with their old life, and others because they won't reconcile themselves to living with one wife only.

I see you understand your blacks well,

quite foreign to his nature to have a regular fixed job — routine of any kind palls on him.

Has he no good qualities at all then?

Oh rather! he is docile to his Superiors — even blindly docile.



Fr. Pansard (right) with some Congolese boys.

Father, tell me something more about them for the benefit of our readers who will be only too pleased to be acquainted with them.

Oh! it isn't so easy to satisfy your demand — the black is a bit of an enigma, complex and even contradictory in character. However I'll do my best; you can use your imagination to fill in the gaps.

First of all the blacks are first class gossipers; they are capable of passing the whole night in conversation, and it is talking for the sake of talking.

Secondly they are idle — not because they hate work, nor because of fatigue, nor yet from lack of will, but simply because they don't see the necessity of it — "sufficient for the day is the evil thereof" is their motto "par excellence". Leave him alone to enjoy life — that is his pleasure, to-morrow will look after itself. And here we are up against one of his characteristic defects, his lack of foresight. He can see no further than his own nose and would no more dream of saving up for a rainy day than he would of giving up his drink. Weak-willed as he is, it is

He knows how to love what is best and most noble, for this gives him a kind of superiority over the others and he takes pleasure in it. He is inquisitive in the good sense of the word: he gets great pleasure out of getting some news and relating it to his neighbours. The black is sensual yes, but not vicious, he is quite ignorant of the scientific vices of our civilization. True he is a bit of a mystery and needs some understanding but he is responsive to the least sign of affection and faithful to the end.

These are good qualities indeed Father and help in some way to cover up his defects. What is his natural religion?

Their religion is a very primitive one — a confused belief in a supreme being, whom they recognise as master of life and death; a belief in the immortality of the soul and a life hereafter. His conscience tells him that theft, lying and adultery are wrong; among the blacks you will never find that crime against nature, nor will you find a black intentionally limiting the number of his children, they leave these things to the European



colonists. As you see his religious code is simple and in its general lines is that common to all primitive peoples, and it would keep him at a fairly respectable level of christianity, were it not for their witch doctor. He ruins everything with his demoralizing influence; he is really a public nuisance. But his hold over the people is supreme, and many a practising christian seeks him out secretly to get his advice on some misfortune he is suffering or fears.

Yet in spite of all this Father, you manage to push ahead.

To be sure, and even more than you would imagine. Within 50 years the Catholic Church in central Africa will be a potent force not only numerically but qualitatively. The Belgian Government not content with giving us its sympathy, helps us efficaciously and in return for the material wealth she gets from her work of colonization she gives civilization and the Faith with its strength and consolations. Besides, the black is responsive to our work of evangelization; it appeals to his imagination.

They say their prayers morning and evening, and tramp long distances to be present at the religious services. Every Sunday sees them at Mass and Holy Communion and at the instruction in christian doctrine.

Doubtless they sin as we all do, but like ourselves they rise again.

However there is one reproach they deserve — they have too little sense of the value of education. They either do not look after their children at all, or look after them badly, and with what consequences you can guess. The child grows up as he can, which would certainly be badly, if the missionary was not there to teach these people the duty of looking after their children, it is a slow business and the lesson has to be driven in systematically.

This is but a bird's eye view I have given you of the work done by the Salesians and Daughters of Mary Help of Christians. You see what our vineyard is and our hopes. If the means and the labourers were increased the number of converts would increase four-fold.

Thus ended the conversation, and in the



After the hunt.

But what really concrete results have you obtained among your blacks?

Results! much better than you would dare to expect in a first generation. Our christians of the Congo can match the best of yours in Europe — at times they even seem to me more confident and more fervent.

old priest's voice could be detected a note of homesickness for that little corner of Africa.

Will he return? who knows! but even if he does not he has left his landmark there materially and spiritually, and has opened the Kingdom of Heaven to many souls who were as yet without the gates.



## GRACES AND FAVOURS RECEIVED THROUGH THE INTERCESSION OF MARY HELP OF CHRISTIANS AND SAINT JOHN BOSCO

Heartfelt thanks to St. John Bosco and Mary Help of Christians from an ecclesiastical student for recovery from a very grave illness. He had a tumour in the chest pressing on the heart and left lung and partially closing the food channel. The wind pipe had also moved one inch out of place. The doctor said there was no hope as an operation would be of no avail, and that only a miracle could save him.

A novena was made to St. John Bosco by the student's school companions and the boy was blessed with the relic of Don Bosco. On the sixth day of the novena, the doctors said the boy would live; he has now completely recovered and is normal in every respect.

F. PAROLIN, S. C.  
*San Francisco.*

Sincere thanks to St. John Bosco for the recovery of my husband from a serious illness. I shall help to spread devotion to the Saint as much as possible.

P. H., *San Francisco.*

Offerings for Holy Mass and for St John Bosco's altar in thanksgiving for successful womb operation, after promise of publication in the *Bulletin*.

UNWORTHY SINNER, *Ireland.*

I wish to publish my thanks to Ven. Dominic Savio for two great spiritual favours received. These were cases of Ne Temere marriages which have now been rectified.

C. L., *Glasgow.*

I was taken ill with pleurisy and congestion of the lungs. It was hoped that the illness would run its course and the cure would follow. The hopes proved to be ill-founded and a specialist, who was called in confirmed the exceeding gravity of the illness. He recommended that I should be removed to the hospital and the fluid removed surgically. Full of confidence I turned to Our Lady Help



of Christians and St. John Bosco and asked them to cure me without the dangerous and trying experience of an operation. I was due to be removed to the hospital a few days later. In the meantime the fluid disappeared to the great surprise of the specialist and within a short time I was completely cured.

B. A. - *Genoa.*

For many years I suffered from a deaf and suppurating ear and although treated by different doctors, there seemed to be no cure.

In July 1934 — I had the privilege of a special blessing from a newly ordained Salesian priest. He applied a relic of St. John Bosco



to my ear. Soon afterwards my ear stopped suppurating and the hearing has much improved.

M. A. - *Ireland.*

Two years ago my son aged 8 years was dying of bronchical pneumonia. The last sacraments were administered and two doctors a specialist and the priest said there was no hope. The litany for the dying was being recited, but turning to Dominic Savio whose picture was in the room, I recommended my son fervently to him. Just as death seemed imminent my boy recovered and today he is still a strong healthy boy. Many thanks to Dominic Savio for this miracle.

R. N. A.

For more than a year I looked everywhere for work without being able to get a situation. I kept on praying to St. John Bosco and his Madonna and promised the first month's salary if I should find work. My prayer was heard and I was placed in an excellent post which I have been in for the past two years. I am sending an offering every month for the Salesian works.

R. F.

Two years ago my eldest son entered the Salesian Novitiate, a fact which gave me the greatest joy and happiness. This year — quite unexpectedly — my other son announced his intention of becoming a Salesian and is now in the Novitiate. These are my only children and both are on the service of God. I ask you to publish this in thanksgiving for this great grace.

M. B.

*N. C., Macclesfield.* — Offering in thanksgiving to St. John Bosco for favour received.

*A. B., Lancs.* — Offering in thanksgiving to St. John Bosco for favour received.

*M. C., Doncaster.* — Offering for St. John Bosco's Church, in thanksgiving.

*S. D., Co. Down.* — Offering for Mass in thanksgiving to Mary, Help of Christians and St. John Bosco.

*N. N.* — Offering in thanksgiving to Mary, Help of Christians and St. John Bosco for answer to prayer.

*N. M., Derry.* — Offering in thanksgiving for favour received through the intercession of St. John Bosco.

*M. McC., Belfast.* — Offering for Mass in thanksgiving to Mary, Help of Christians and St. John Bosco.

*F. R., Ashton-under-Lyne.* — Offering for Mass in thanksgiving to Mary, Help of Christians and St. John Bosco.

*N. N., Linwood, Scotland.* — Offering in thanksgiving to Mary, Help of Christians and St. John Bosco for favour received.

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## O B I T U A R Y

*The prayers of our Cooperators are requested for the repose of the souls of the following Salesians:*

Fr. Charles Farina S. C.

Yet another of those who worked under Don Bosco has gone to join him in heaven. Fr. Farina entered the Society in 1870 and was ordained priest in 1875. He filled a number of offices in the Society among others being Rector for 32 years and Provincial for 17.

Bro. J. Civallero S. C.

Fr. J. Coluccia S. C.

Fr. V. Marino S. C.

Fr. J. Carrascosa S. C.

Bro. B. Lorra S. C.

Bro. J. Garibaldi S. C.

*And Cooperators:*

Mgr. F. C. Kolbe D. D., Cape Town.

Mgr. Canon Sprankling, Weybridge.

Rev. D. Cregan, Northwich, Ches.

Rev. R. Barry, Oldcastle Co. Meath.

Rev. J. Maguire, Clonmany Co. Donegal.

Mr. C. Enfant, Troy N. Y.

Mrs. Macdonagh, Dublin.

Mrs. Daly, Glasgow.

Mrs. De Lotto, Clifton N. Y.

Miss Madden, Kilrush Co. Clare.

Mr. P. O'Neill, Tipperary.

Mrs. Fiorentina, Londonderry.

Mr. M. Ryan, Dublin.

Mr. T. M. A. Pillai, India.

Doctor A. S. Gomez, Hong-Kong.

Mr. G. Hazel, Bootle Liverpool.



# SPIRITUAL TREASURY

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

1. Once each day by raising up their minds to God by means of any ejaculation, however short. (This indulgence of *Sanctified Labour*, granted by Pius XI, includes also an indulgence of 400 days every time a similar invocation is made. It may be gained also by the Salesians, the Daughters of Mary Help of Christians and the pupils and past-pupils of both).

2. Once each month, on any day at choice.

3. On the day which they make the Exercises for a Happy Death.

4. On the day on which they assist at the monthly Salesian conference.

5. On the day on which they are inscribed in the Pious Union of Salesian Co-operators.

6. On the day on which, for the first time, they consecrate themselves to the Sacred Heart of Jesus.

7. Every time they make a spiritual retreat of eight days.

8. At the hour of death, on condition that having confessed and received Holy Communion, or at least being sorry for their sins they shall invoke with their lips or heart the Most Holy Name of Jesus.

## On Each of the Following Feasts.

### 1) *Moveable:*

The Holy Name of Jesus (Sunday between the 1st. January and the Epiphany).

The Holy Family (First Sunday after the Epiphany).

The Seven Dolours - First Feast. (Friday before Palm Sunday).

Palm Sunday.

Easter Sunday.

The Ascension.

Pentecost.

Trinity Sunday.

Corpus Christi.

The Sacred Heart of Jesus (Friday of the first week after Corpus Christi).

The Sacred Heart of Mary (Day following the former).

### 2) *Fixed:*

## JANUARY

1 - Circumcision of Our Lord.

6 - Epiphany.

18 - St. Peter's Chair at Rome

23 - Espousals of Our Lady.

25 - Conversion of St. Paul.

29 - St. Francis of Sales.

## FEBRUARY

2 - Purification.

22 - Chair of St. Peter at Antioch.

## MARCH

19 - St. Joseph.

25 - The Annunciation.

## MAY

3 - Finding of the Holy Cross.

8 - Apparition of St. Michael the Archangel.

17 - Anniversary of the Coronation of the Picture of Our Lady Help of Christians.

24 - Our Lady Help of Christians.

## JUNE

24 - Nativity of St. John the Baptist.

29 - SS. Peter and Paul.

30 - Commemoration of St. Paul

## JULY

1 - The Precious Blood.

2 - Visitation of Our Lady.

16 - Our Lady of Mount Carmel

## AUGUST

6 - The Transfiguration.

15 - Assumption of Our Lady.

16 - St. Roch.

## SEPTEMBER

8 - Nativity of Our Lady.

12 - The Holy Name of Mary.

14 - Exaltation of the Holy Cross.

15 - Seven Dolours (2nd Feast).

29 - Dedication of St. Michael the Archangel

## OCTOBER

7 - The Holy Rosary.

11 - The Maternity of Our Lady.

16 - The Purity of Mary.

## NOVEMBER

21 - Presentation of Our Lady.

22 - St. Cecilia.

## DECEMBER

8 - Immaculate Conception.

25 - Nativity of Our Lord.

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



))))))

# A GIFT FOR OLD AND YOUNG

## A NEW LIFE OF ST. JOHN BOSCO

SPLENDIDLY ILLUSTRATED.

Only 2/6 post free.

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

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

*From Carfin Grotto notes in the Glasgow Observer.*

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

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

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

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