

SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF
SALESIAN CO-OPERATORS



JULY-AUGUST, 1930

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Very Rev. Rector.



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SUMMARY: "Magnificat..." — The Missionary Movement. — From Thabor to Calvary. — Lest we forget. — Blessed John Bosco: Apostle of Youth. — Notes and News: London, England - Chertsey, England - Cowley, Oxford - Shrigley, Cheshire - Madras, India - Sliema, Malta - Rome, Italy - Turin, Italy - In very brief. — Graces and Favours. — Obituary.

"MAGNIFICAT..."

by T. G. D.

The first chapel and the street that is called strait.

December 8th 1844.

The time for leaving the Ecclesiastical College had come. Don Cafasso, the then Superior of the College, knew and approved of Don Bosco's plans. He therefore sought to forward these holy ambitions and obtained for his pupil the post of spiritual director in the small hospital of St. Philomena, which hospital was attached to the institution for girls, founded by the Marquess Barolo. Thus did the Oratory begin its earthly pilgrimage.

The small room allotted to Don Bosco served as play-room and chapel for his young friends. Later, he was able to convert two rooms in the adjacent building into his first real chapel. This chapel was inaugurated in the following year and was blessed on December 8th, 1844, the feast of the Immaculate Conception, a day most dear to the heart of Mary, under whose maternal mantle Don Bosco had placed all his works and foundations. The chapel was dedicated to St. Francis of Sales and Don Bosco said his mass there and distributed the bread of life to his first boys.

This December 8th was, too, the third an-

niversary of his meeting Bartholomew Garelli the corner stone of the Oratory.

Later, other chapels were built. They were larger, more artistic, more adapted to the needs of the boys... but, spiritually, none ever surpassed that first humble chapel. The love of God there reigned more intense, purer, amid the absence of anything that might please the eye or the ear. The faith that moves mountains, that alone can bring a man through the difficult hours of life, there flourished and was nourished by a man, whose faith was of that stamp that Christ demands of His followers.

From on high Mary, Help of Christians looked down and blessed her humble servant. She inspired him in his hours of trial and continued to send him innocent and humble souls to form and model according to the image of her Divine Son.

The vision of the future basilica.

October 1845.

Don Bosco was absolutely certain that the aid of Mary, Help of Christians would never be wanting to his work. This certitude was confirmed by the numerous visions and indisputable signs that were vouchsafed him of her

maternal solicitude for his success. Hence, it was but natural that he should think of showing his gratitude by building a church in honour of her, who had promised him churches and houses in abundance.

When Don Bosco was about to transfer his Oratory from the Barolo Institution, his soul was wrapt in ecstasy by the vision and the encouraging words of the Mother of God. Then, too, as when he was nine years old, Don Bosco seemed to find himself in the midst of a crowd of ferocious beasts. He tried to escape, but his flight was arrested by the Lady of majestic appearance.

She obliged him to remain and showed him a beautiful church, on which was written "*Hic domus mea: inde gloria mea*" (Here is my house whence shall go forth my glory). Thus did she show him the future of his work which was to be entirely of her, the Mother of Men.

Later, again, the "lady of the dream", as if to comfort and strengthen her servant in his hours of trial, at that time when it will seem that his work must needs perish, will invite him to come nearer to her: will exhort him not to abandon her children, but to overcome strenuously all obstacles by means of confidence in her: will, finally, show him a large church and with a voice ineffably gentle will say to him: "*Haec est domus mea: inde gloria mea*" (This is my house whence shall emanate my glory). Later, again, in another dream, Mary, Help of Christians will confirm Don Bosco in his work. On the façade of a house, built afterwards on the spot then occupied by the Pinardi shed, he had seen, even prior to the existence of the house, these words written: "*Hic nomen meum: hinc inde exhibit gloria mea*". (Here is my name: from this spot shall my glory be spread abroad).

What more certain or more consoling proof of the protection of the Madonna could be desired! What greater display of maternal solicitude could be expected? This solemn investiture of Don Bosco with a sacred mission was so certain that day and night he worked to bring it to a reality. His work was not in vain.

"Magnificat..."

April 5th 1846.

A long cry to that eventful day in April some may say. But the spirit can make little of the barriers of time and hence we

can easily betake ourselves to the Turin of those days.

Outside the city there is a field that has a very animated appearance, for a crowd of boys are playing upon it—with no evident advantage to the grass! Nearby there is a priest walking pensively to and fro.

That he is preoccupied, worried, is evident to even the most casual observer.

Suddenly, through the hedge—an unconventional but evidently not an unusual means of entering the field—there comes a man and he approaches the priest.

— "Is it true that you are wanting a site for a laboratory?"

— "No! for an Oratory not a laboratory".

— "I don't know whether there is any difference, but a site is to be had. Will you come and see it? It belongs to one Francis Pinardi. No, it is not far off and Pinardi is an honest man."

At that moment another priest appears on the scene and is charged with the vigilance of the boys, whilst the other two hasten off to conclude the business.

As they approach their destination they come upon a two-storied house with a rickety staircase and balcony. Round about were gardens, fields and flower beds. The priest was about to ascend the stairs when the owner, the Pinardi in question, came out and said—"This is not the site meant for you. The place I wish to let is at the back of the house."

— They went round and saw a shed, that was attached at one end to a wall and thence decreased in height till the other extremity stood about four feet high! Its utmost utility could be a wood-shed, a coal-hole, an outhouse! On entering, the priest had to bend his head to avoid getting a nasty knock from the crossbar of the door-frame.

— "It is of no use to me" said the priest, "it is too low".

— "I will arrange it in any way you like. I will have it dug out. I will put in steps—anything you wish, only do come here, for I earnestly desire you to set up your laboratory here".

— "I do not intend it for a laboratory but an Oratory—a small chapel for my boys".

— "All the better! I will be the more pleased"; And the man seemed really de-

lighted at the prospect of having a chapel on his property.

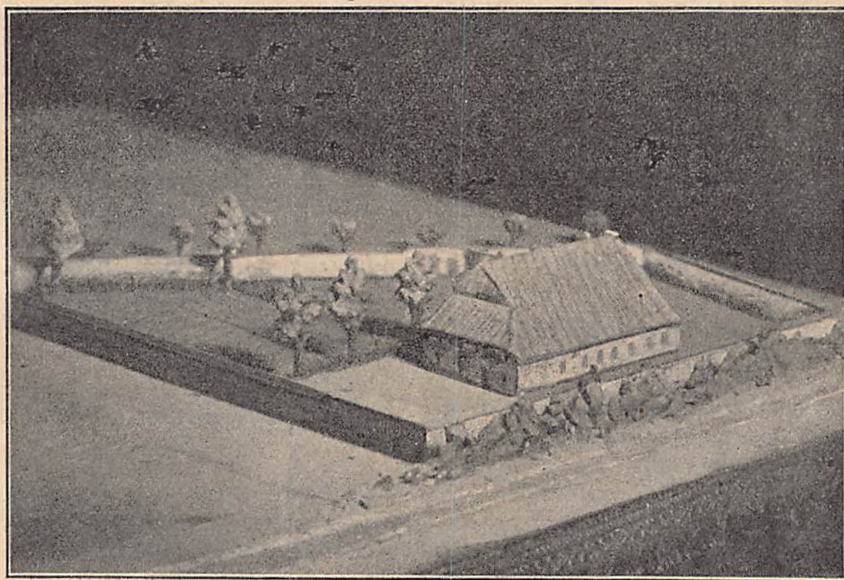
— "Very well, then, that is settled. You will dig the earth out to the depth of at least a foot and a half. What is the price?"

— "Three hundred francs. I could get more but I want you as my tenant since you will devote the place to the benefit of the people and the church".

— "Right! I will give you three hundred

The next Sunday the whole band met at the appointed place and, despite the squalor and poverty of the surroundings, all were happy that at last they could look upon one spot in all Turin as their very own.

This was the beginnings of the work of Blessed John Bosco. This was the initial stage of that gigantic work that has spread all over the world. "As a grain of mustard seed when it grows.....".



A model of the Pinardi Shed as it appeared in the early days of the Oratory.

and twenty, if you will add this patch of ground adjoining, for the recreation of my boys; and on condition that everything is ready for Sunday next!"

— "Very well! we are agreed—by Sunday everything will be ready".

The priest now returned to the field and announced in joyful tones that a permanent site for their weekly gatherings had been found. He invited the boys to meet him at Pinardi's house on the following Sunday. The news was received with transports of enthusiasm which were long in abating.

The priest then began the recitation of the Rosary, for the last time in that field; for the last time as the leader of a wandering Oratory; for the last time as a seeker for what he knew must be his.

He had arrived. This spot seemed to him as that revealed in his vision.

"Fecit potentiam in brachio suo..."

April 27th 1865.

Twenty years later and the work of the Blessed John Bosco is firmly established. The blessing of the Help of Christians has never failed him and so in the spring of 1865, we find him at the eve of a very significant ceremony. The foundations of a church in honour of Our Lady, Help of Christians were already completed and the founder of the Salesians saw the 27th of April approach with feelings of gratitude and joy.

The Mother of God had been the inspiration of his every action. She had guided his infant steps and this church was a public testimony of his gratitude to the great Mother of Men for all the benefits he had received; and for those that he would surely receive from her, who never fails her faithful servants.

The foundation stone was laid by Monsignor Oddone, Bishop of Susa, whilst the Duke of Aosta, Prince Amadeus of Savoy assisted at the ceremony.

Three years pass and the building is finished. Nothing short of marvellous has been the progress made. Beginning with the offering of the then reigning Pontiff, alms poured in from all sides—nor did Our Lady fail to intervene miraculously in supplying the money necessary for the completion of her son's ambition. "*Maria*" said Don Bosco, "*Aedificavit sibi domum*" (Mary hath built herself a house).

Don Bosco spared no pains to accelerate the work. He went all over Italy seeking alms for the Mother of God—seeking and finding, doing good to all and distributing heavenly alms in return for the material means to erect the temple of gratitude to the august Help of Christians.

"*Beafam me dicent, omnes generationes.*"

June 9th 1868.

The day of the consecration arrived at long last. The Sovereign Pontiff Pius IX conceded a plenary indulgence, under the usual conditions, to those who visited the church on the first eight days of its consecration. Great, therefore, was the concourse of the faithful—not only from Piedmont and Italy but also from abroad. From all quarters came the devotees of Our Lady, eager and happy to render thanks to her for all her goodness to them and theirs.

The eve of the consecration saw the visit of Monsignor Alexander Riccardi, the Archbishop of Turin, who came to expose for veneration the relics that would be used on the morrow for the consecration of the altars. The relics were those of Sts. Maurice and Secundus, soldiers of the Theban Legion, martyrs of the Church and the principal patrons of the Archdiocese.

After the exposition of the relics the singing of the Divine Office began and, according to the rite of the Church, continued the whole night through. On the 9th of June, at half past five in the morning, the consecration ceremony began and lasted till half past ten.

At this time Monsignor Riccardi said the first mass in the newly consecrated church.

He was followed immediately by Don Bosco who ascended the Altar of God, to

express to the great Mother of Men, all his heartfelt gratitude towards her and implore her continued protection for himself and the work that lay so close to his heart. After his mass, he was thronged by a crowd of people anxious for the blessing of Our Lady, Help of Christians, and eager to tell him of the great things that God had done to them by the intercession of Don Bosco's Madonna.

The Bishop of Casale preached on the 9th and on the 10th of June. On the 9th he spoke of the worship due to God and on the 10th showed the necessity of religious instruction and catholic principles in the schools, emphasising as basis of this education subjection to the infallible teaching of the church.

The days that followed were but repetitions of the triumph of the first day. The church was ever packed and at times was so full that one could neither go in nor come out. The devotees of Mary were indeed legion "*Behold all generations shall call me blessed*".

"*Fecit mihi magna qui potens est.*"

May 17th 1905.

Thirty-five years have passed since that solemn act of consecration; thirty-five years of ever increasing fame for Mary, Help of Christians; thirty-five years of irrefutable proof of her ready efficacious intercession for all who call her to their aid in the dark and dreary hours of life. Miracle upon miracle has served to inspire the faithful to greater devotion, and their love must needs find expression. So, too, must the gratitude of the Salesian Family, so signally favoured and guided by her who was the inspiration and protectress of their Founder.

So from Rome permission was asked to perform the coronation of the picture of Our Lady, Help of Christians in her Church at Turin. The permission was willingly given by Leo XIII, and the preparations were set on foot. The third General Congress of Salesian Co-operators was convened and to this imposing gathering Leo XIII sent a special Apostolic blessing. The day of the coronation May 17th dawned splendid and serene.

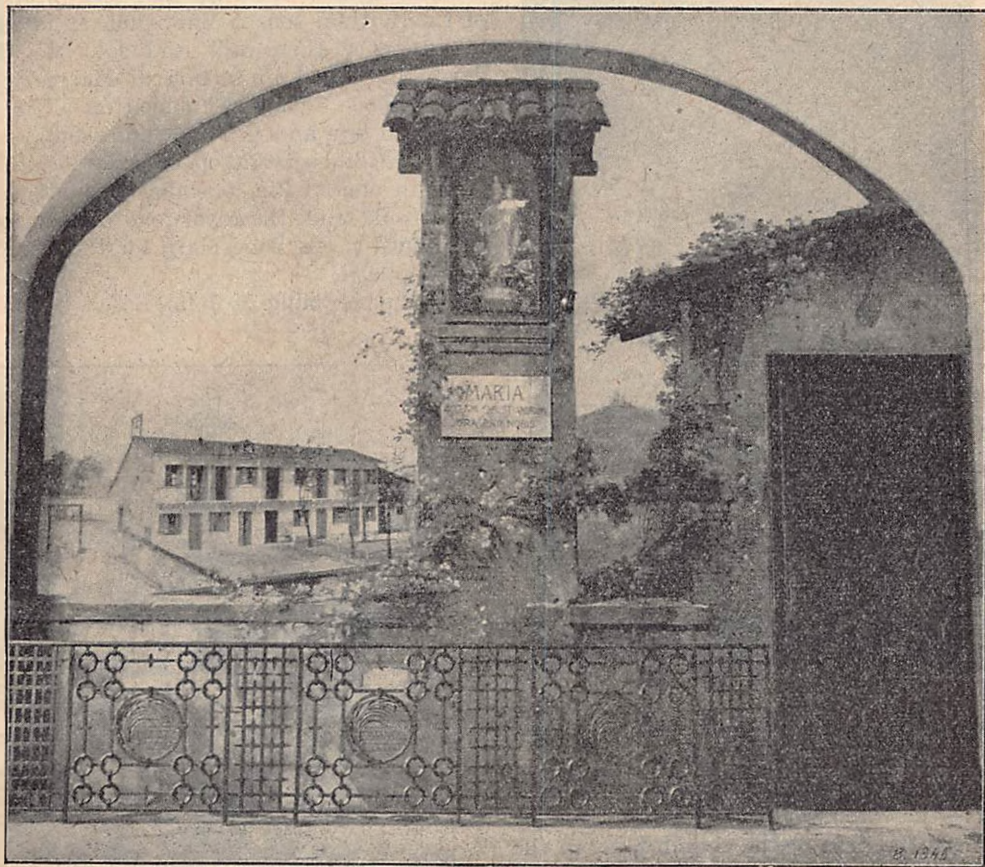
The church was packed from morning till night. The ceremonies were carried out with great splendour, but the most solemn mo-

ment of all was that of the coronation. After the Gospel of the mass, Cardinal Richelmy, the beloved Archbishop of Turin, preached an eloquent sermon on the feast and its import to the faithful.

The mass is over. The faces of all are lit up with expectant joy. From the choir come the sweet strains of the "*Regina Caeli*

only the more intense by contrast with the noise outside.

The Cardinal arrives at the top of the stairs, and slowly walks towards the picture. He genuflects and then with great reverence takes the first crown and pronouncing the assigned formula in a clear, sonorous voice, places it upon the brow of the Child Jesus,



The memorial water-colour of the Pinardi Shed at the entrance to the Chapel erected on the old site.

lactare, alleluia!" Cardinal Richelmy with slow step and dignified bearing approaches the foot of the stairs and begins to mount. Over all the church there is a solemn hush. The singing has ceased, the organ is silent. All eyes are on that red-robed figure that moves on and up towards the picture of the Help of Christians. From the square outside, the very foremost can see the Cardinal ascending the steps, and the whole crowd breaks into a thunderous shout of joy. The silence in the Church seems

who sits on the left arm of the Virgin Mother. The moment is pregnant with suppressed emotion. Over the expectant crowd there passes a whispered hush and joy breaks forth in the weary eyes of those whose life has not been all play or pleasure. The Angel of the Lord brushes them with His wings and takes them, even for a moment, to the great beyond, where sorrow is unknown and love reigns supreme. The Cardinal now takes the second crown and with filial devotion places it on the brow of Our Lady.

From all, both inside and outside the church, bursts a shout of exaltation. The thanks of the crowd are there expressed to the great Mother of God. The Cardinal, radiant with joy and pride, turns round and slowly blesses the throbbing multitude. From the height of the cupola of the church



The processional statue of Mary, Help of Christians.

the trumpets peal forth their triumphant news—the coronation is over. At the same moment the bells of the church take up the glad tidings and send them vibrantly clear over the attendant city. Their joy is taken up by the whole of Turin and once more the city, ancient and modern, pays its homage to the Queen of Heaven, who has ever been specially worshipped in the ancient Capital of Savoy.

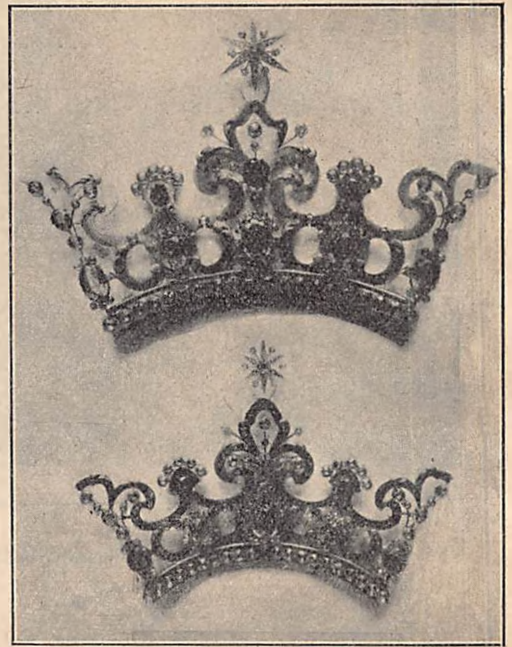
From the church's summit twelve pigeons are launched into the blue sky. At first they hesitate and circle round the church, and then take their flight towards Rome to bear to the Sovereign Pontiff the news that, according to his decree, the picture of the Help of Christians has been crowned. "*He, who is powerful, hath done great things to me*".

"Et exaltavit humiles."

June 9th 1929.

Twenty-six years later, and the mortal remains of Blessed John Bosco come back to remain for ever beneath the motherly glance of her whom, in life he had done so much to honour. This Church, now become a Basilica, is to form the last resting place of this faithful son of Mary and, as in life, his presence there will lead souls to the devotion to and protection of Mary, Help of Christians. They will come from all lands to honour him and will find him there, as of yore, a faithful servant, opening the door that leads to eternal life, teaching them that if they would walk the royal road of the cross they must needs have Mary for their guide and support.

The homecoming of John Bosco was an



The jewelled crowns used at the coronation ceremony.

event so striking that none who took part in it will be ever likely to forget while life lasts .

The translation of the relics from Valsalice to Valdocco proved a complete vindication of the poor man of the Church, gave him the honour that was denied him in life, and

showed that "though the mills of God grind slowly they grind exceedingly small". The thought that struck the stranger was that of a great English poet., "Who is he that cometh like an honoured guest, with banner and with music, with soldier and with priest" but contrary to the poet, "with the nation's rejoicings and exalting the spirits of the dead." "This is he whom the King of Kings delighteth to honour." This is he of true

lowered to the proud shoulders of the bearers, who proceed to take it into the Church. The procession moves slowly and as the Urn enters the main door one can imagine the Madonna smiling a welcome to her beloved son in whom she was so well pleased: can imagine the joy that his return to her Basilica must give her: can imagine how fitting it is, that he, whose life's work can be read in the building of that Basilica,



"Who is he that cometh like an honoured guest!... with soldier and with priest?"

lineage with the Mother of God. This is he whose power in the land of the blest is mighty indeed.

And so slowly comes he home. The great Urn on its triumphal car passes majestically over the great city and brings back to the Church of the Madonna those mortal remains that have been absent for some forty-one years.

As the Basilica is neared the progress is slower on account of the ever increasing multitude that crowds the vicinity in anxious expectation of that glorious return. At about seven in the evening the car arrives outside the Basilica and the Urn is carefully

should return there till the day when the Angel of the Resurrection shall summon him to return in the glory of the risen body, to present himself in person before the Mother of God, to witness how efficacious has been her protection of his Salesian Family; and Mary will be glad that his bones are laid in her Church so that this building whence her glory must emanate and irradiate shall also be the scene of the triumphs of her ardent Apostle.

And the Salesians will ever from this centre point "attest their great Commander's name, with honour, honour, honour, honour, to him, eternal honour to his name".

“*Suscepit Israel puerum suum.*”

April 26th 1930.

The feast of Blessed John Bosco is fixed for April 26th in the calendar of the Church. The current year however, had its Easter Octave in the same period and consequently the liturgical feast, that is the Office and mass proper to the new Beatus, had to be transferred to April 29th. However, the external solemnity was observed on the day assigned and was honoured by the presence of H. E. Augustus, Cardinal Hlond, Primate of Poland and second Salesian Cardinal, as well as by the intervention of the Primate of Piedmont Mgr. Montanelli, Archbishop of Vercelli, the Salesian Bishops Monsignor Antony Malan, and Monsignor Ernest Coppo.

The triduum in preparation for the feast coincided with the opening of the devotions of the month of May; for here these begin on April 24th and continue till May 25th. From morning till evening the Basilica was the scene of many pilgrimages. The services were always extraordinarily well attended and the concourse of the faithful proved conclusively how great a hold the new Beatus has taken both on the imagination and hearts of the people.

On the 25th, the Pontifical Vespers were sung by Monsignor Montanelli. The *Magnificat* of the Salesian musician De Bonis was a triumph of sacred music. Its harmonies were so well suited to the varying sentiments of the great canticle, that it was an easy task to rejoice with the Angels at the honour being done to the faithful son of the Church. The choir was glorious, the boys' voices especially, floating softly and gently down the great church and sending the echoes whispering to one another that God had indeed exalted this his servant: had indeed received Israel His child not being unmindful of His ancient mercy.

After the sermon, Cardinal Hlond performed a very touching ceremony. Before the altar of the Virgin Queen stood a Chinese young man, who asked the faith that comes through baptism. The Cardinal was evidently moved at this event, of a son of the East demanding from a son of the West, that which made them both equal in the sight of God, that which destroys all national barriers, that which brings all into the one fold, where there is but one shepherd. This

ceremony was followed with the keenest attention by the whole congregation. The neophyte was radiant with joy. He is a pupil of the Salesians of China and realised fully how great was the honour that made coincident the day of his baptism and the day of the glory of his spiritual father in God. He was happy, too, at the fact that he should be regenerated in Christ in the Basilica of Mary, Help of Christians, about which he had already heard so much and where are preserved the mortal spoils of his beloved father, Blessed John Bosco.

On the following day, *Zi-Patzen*, this new member of the Catholic Church, expressed his ardent gratitude to the Superior General of the Salesians, the living representative of Blessed John Bosco. His musical language charmed all ears, for he spoke in Chinese, and then translated his words into Italian. He was present at all the feasts of the new Beatus and we could see the joy that filled his soul breaking through his placid countenance.

The 26th was a triumph indeed. The Basilica was packed from the very early hours and most consoling was the great number who approached the Holy Table. Surely, Blessed John Bosco must have rejoiced that his feast should be the occasion of bringing so many to the Sacraments, for Apostle of the Holy Eucharist as he was, he would deem any feast a failure that did not foster devotion to the Blessed Sacrament and the Mother of God. The Pontifical High Mass, at which Cardinal Hlond assisted, was rendered perfectly by the combined choirs of the Salesian Oratory and the Salesian International Theologate of Turin. The mass was an unaccompanied one of *Vittoria* and the perfection of the harmonies and the severe simplicity of the music made one realise fully that the liturgical services have everything to gain from strict adherence to the Church's precepts on sacred music.

Prayer was not only possible but necessary to one who heard that music, it was essentially a lifting of the heart and mind to God through the medium of music than which there is no finer means of approaching the celestial throne where order and harmony reign supreme.

The crowds thronged the Basilica all the day, anxious to thank Blessed John Bosco for graces received: eager to pray for graces

necessary for their temporal and spiritual welfare; proud to pay their homage of prayerful praise to one who fought the battle of life with ordinary weapons; and conquered in that all-powerful love of Christ Jesus and His Blessed Mother, that found expression in the service of his needy brethren. Surely we could not help exclaiming "*He hath received Israel His servant being mindful of His mercy*".

"Sanctum nomen eius."

May 24th 1930.

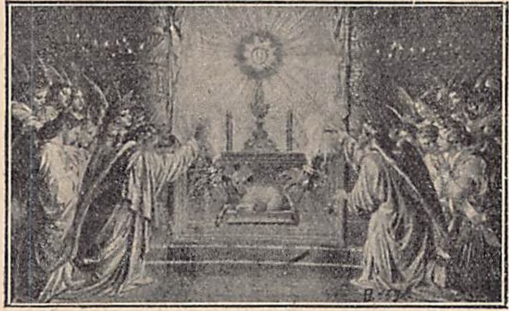
The weather had been anything but propitious for the whole month of May. Rain had poured down incessantly till it seemed that surely there could be none left—and still it came. Hence the attendance at the May devotions whilst good, was not as magnificent as in past years. The vigil of the feast itself dawned wet and dreary and fulfilled its gloomy promise throughout the day. At the time for the first vespers of the feast, the rain stopped for a while, only to begin once more just before the time for the illumination of the Basilica. Despite the rain, however, the Church sprang into light.

The rain stopped once more, and the crowds ventured out to pay their respects to the Madonna and see the illuminations. The vigil kept by the devout crowd was fine until about 4. o'clock in the morning when the rain began again. The attendance at the High Mass was extraordinary considering the torrential downpour that was holding sway at the time. The entrance to the Church was flooded and it was most edifying to watch the crowds that kept on coming in to pay their respects to Our Lady on her feast-day. Women with their market-baskets over their arm; little children who threw naïve kisses to the statue they could not approach: poor women with pathetic bunches of roses to adorn the statue for the evening procession.

After dinner the rain stopped and hopes were high for a fine afternoon. The sky continued overcast and the threat of rain was ever present. Towards the time for the formation of the procession the dun-coloured skies gave forth some spasmodic drops of rain and then their leaden darkness was pierced by the sun. A happy omen

that fulfilled itself. The sun won the day and the weather for the procession was perfect. The procession was perhaps one of the finest ever seen for the spontaneity, devotion and concourse of the faithful. The rain had not deterred the devotees of Mary from coming in full numbers to take part in the procession.

The hour is past half-past eight: the procession is just returned to the Basilica and the vanguard awaits with eager eyes the arrival of the festooned statue of the Mother of God. As it makes its triumphant appearance at the entrance to the square, the Basilica breaks into a quivering mass of varied lights and a thunder of applause breaks from the waiting multitude. The statue rests



O Salutaris Hostia! Quae caeli pandis ostium!

before the main entrance whilst the prelates enter to give the benediction of the Blessed Sacrament.

The square is a pulsing mass of humanity. Looking down, one could see but a black sea of heads, so close together that it would have been possible to walk over them without any danger of a fall.

The "*Ave Maris Stella*" was sung with exultant enthusiasm and was followed by the popular Gregorian "*Tantum Ergo*". Then the crowd waited for the coming of the Lord of Hosts to bless them and theirs before they retired for the night. The new-arrivals in the square were making a babel of noise that dropped to a hum as the bells announced that benediction was being given in the Church. Then as the warning trumpet sent its sacring peal across the evening air, the whispered hush of the crowd was stilled to absolute silence. In kneeling reverence they bowed before the blessing of their Lord

and God. With humbled hearts they implored His clemency and the advance of that peace that passeth all understanding.

*Sweet Sacrament we thee adore
Oh make us love thee more and more.*

The mission of Mary to bring men to Christ was once more in evidence. "*To Jesus through Mary*" is an epitome of man's progress towards life everlasting and a summary of Blessed John Bosco's ambitions.

Here it was so conclusive—the feast of

Our Blessed Mother concludes with the benediction of the most Holy Sacrament and Mary gathers up the prayers of the weary, the thanks of the grateful, the entreaties of the troubled to present them with efficacious love to her Son, Who, on Calvary, gave her the office of mothering the human race through the ages of time, that thus she might bring them forth gloriously in the eternity of bliss. And so we can fittingly conclude with the Mother of God herself in her sublime canticle, "*As He promised to our father Abraham and his seed for ever*".

THE MISSIONARY MOVEMENT

(Contributed).

New College advances.

With a view to consolidating some of the work—in the Mission fields in the Near East, in India and China—the Salesians decided to found a College in the North of England, and Shrigley Hall was chosen as a suitable place. Standing half a mile from the village, it is hidden from the valley road by the shoulder of a hill; but from the Hall itself one can see a wide stretch of country across Wales. It is a square-fronted hall, built solidly of stone in the manner of the neighbouring villages and two wings enclose a stone-flagged courtyard. On three sides of the hall there is undulating park-like ground, with slopes and hills covered with beech trees that beneath cloudy skies are silver-grey, black and leafless. On the fourth side two small lakes, breeze-ruffled, give life and movement to the stillness of the Cheshire plain, that stretches away into the misty distance. It is very quiet and the flapping of pigeons' wings or the expostulations of disturbed pheasants are the only sounds that sharply break the silence.

After the death of its life-long owner,, Colonel Lowther, the Hall was left empty and neglected for twelve months. Then came the Salesians to take possession. Three of the Brothers were skilled craftsmen. One was a carpenter, one a bricklayer and one had a knowledge of blacksmith's work.

They pulled down interior walls; they painted the rooms; and they made furniture for the dormitory and chapel.

Two months later 54 boys arrived to begin their Salesian training. The initial inevitably dilapidated condition of the house demanded their manual labour, and, to some extent, demands it still.

The Students.

Preparations are being made for the housing of a further batch of boys so that the number will amount to over one hundred. One of the large rooms has been turned into a very devotional little chapel. In the course of time the Congregation contemplates building its own Chapel in the spacious grounds of the College.

The majority of the boys are Irish. They are receiving an education much on the lines of the ordinary secondary schools, although stress is naturally laid upon those branches of study, that will fit them for their career as missionaries and educators. An interesting feature of the Colleges of the Order is the abolition of punishment. This is done by the masters adapting themselves to the mentality of the individual, and thus eventually they are able to abolish all repressive measures. The results—both in conduct and learning—which attend this method are to a non-Catholic quite astonishing.

Progress.

One likes a missionary spirit and spirit of enterprise but there is a limit to everything. The latest effort of the young Missionary Students in Shrigley is that they are actually taking down the stately roof and the tall chimney pots of the fine-proportioned mansion which has sheltered them now for close on three terms.

All the satisfaction one can get from the young enthusiasts is that room must be made for new recruits in September: and they are contemplating already with ex-

who had to step in to see that nothing uncanonical should happen. However, things are proceeding in a business-like way and our benefactors, investors in the Bank of Divine Providence, may rest assured on the word of Our Divine Lord that their deposits will be privileged with a hundred fold interest and life-everlasting. For the information of future investors we give the following addresses:—Very Rev. Provincial, Salesian College, Battersea, London, S. W. 11. or, The Rector, Shrigley Park, nr. Macclesfield.

It is of interest to add this extract from the "Manchester Guardian".



The staff and boys of Shrigley with His Lordship, Archbishop Guerra

pectant joy the spacious, airy, dormitory to accommodate another 100 beds.

No reckoning with risks from a changeable climate—a large tarpaulin will cover that part of the House under repair, since the work will proceed in sections. No reckoning with an overdraft at the bank and the none too-amenable Manager who may ask for securities and regular interest. Prudence has never been a virtue of the young and, perhaps, this timely warning may have a restraining effect on these warm-hearted students in Shrigley and let us hope an enlarging and loosening effect on the heart- and purse-strings of our good benefactors. To reassure them it must be stated that a builder has been called in, plans, estimates, drawn up and approved, both by the Rural Building Council and by Father Provincial

“Last summer members of the Salesian Congregation bought Shrigley Hall for conversion into a Salesian Missionary College. Three priests, three clerics and four lay-brothers took charge, and began themselves, the work of repairing and converting the Hall. In two months they made the place habitable and the College was started. Much yet remains to be done, but as the boys have begun their second term of residence it is possible to-day to gauge with what success the policy of self-help has been met.

“The boys are selected between the ages of 12 and 16 years by their priests and school-masters, and, after a short time it is usually possible to find out their potential abilities and their possibilities of success. After about four years’ training they take up more specialised studies for the priesthood.

FROM THABOR TO CALVARY

(by T. G. D.)

PART I.

Anno Domini 33.

Jesus Christ retreated from the busy haunts of men, from the bustling confusion of the great city of Caesarea Phillipi, and betook Himself to the verdant slopes of Mount Hermon where the source of the Jordan relieved the monotony of the prevailing silence with its restful murmur. The Son of God often came here with His Apostles to pray, and on one occasion, interrupting His colloquy with His Eternal Father turned rather abruptly to His followers and asked, "who do men say that I am?"

The answer was far from consoling; for the Apostles could but answer that no-one in all Israel accepted Him as the long expected Messiah. Some took Him for the Baptist; some for Elias: some for Jeremias, returned to renew his lamentations against the corruption of the race: some saw in Him merely a new prophet: but none saw in Him, the Christ.

Jesus then turned and said, "And you, who do *you* say that I am?"

This question was a very critical one. The party was rather nonplussed for a moment and then the recognised leader, Simon, who was surnamed Peter, spoke out in ringing accents, "Thou art Christ, the Son of the living God". Peter transcended the human nature of Christ, that veiled His divinity and proclaimed Christ, very God, consubstantial with the Father.

This great profession of faith was followed by Christ's promise to Peter of the Primacy in His Kingdom on earth, a primacy not only of honour, but of jurisdiction.

* * *

The Divine Saviour then enjoined silence on the above event, for the reason that He was soon to fall into the hands of men. For the first time He spoke clearly of His proximate passion and death. The full ignominy of the Cross was not even yet revealed to these His chosen ones, but He satisfied

Himself by saying that soon must He go to Jerusalem and there suffer many things from the Ancients, the High Priests and the Scribes: and, finally, be put to death. He added, however, that on the third day He would rise again.

Despite this consolatory promise, Peter was not at all pleased. His vanity, roused by the recent praise of the Master and by his own confession of the divinity, induced him to take the Saviour on one side and rebuke Him for His sorrowful predictions. Jesus then turned to Peter and, in a voice sufficiently loud, said, "Get thee behind me Satan, thou art a scandal to me, for thy prudence savours not of God but of man". This rebuke was heard by all who had heard the previous eulogy of the leader of the Apostles.

By this time a crowd had gathered: and Jesus, calling them to Himself, delivered the great sermon on the duty of life being the denial of self. That the followers of Christ must take the hard road of suffering, treading faithfully in His footsteps, carrying His cross, and sacrificing everything, even life itself, for the truth of Christ. The lesson ended with the demand as to what shall a man give in exchange for his soul.

* * *

A week later the Divine Master had passed over to the vicinity of Mount Thabor.

It was dusk, and He called to Himself Peter and James and John, and began to ascend the darkening slope of the mountain. These three disciples were destined to witness the agony in the Garden and, hence, the loving care of the Saviour provided for them a sight that would strengthen and comfort them in that awful hour.

The Apostles followed, ignorant of what was in store for them. At a clearing on the mountain the Saviour stopped and knelt down to pray. The Apostles disposed themselves a little distance away, but the fatigues of the day and the lateness of the hour soon overcame them and they dozed off into a light sleep.

Suddenly, a brilliant light shone about them and sitting up they saw the Master all resplendent and glorious. His garments were white, as no fuller on earth could make white: His face brilliant as the noon-day sun. For a short space did the Saviour allow His Divinity to pierce the covering veil of His Sacred Humanity, and, thus, give the chosen Apostles a glimpse of that Kingdom of heaven of which He had spoken a week previous.

At the same time, there appeared speaking with Him Moses and Elias: and the Evangelist records that the Apostles heard them talking together of the passion, death, resurrection and ascension of the Son of God.

The vision was about to fade when Peter, out of himself with wonder, cried out, "Master, it is good for us to be here, let us make three tabernacles, one for Thee, one for Moses, one for Elias" And the Gospel assures us that "he knew not what he said"

A cloud now received the three persons of Christ, Moses and Elias: and, out of the midst, came a voice, "This is my beloved Son, in Whom I am well pleased, hear ye Him"

At the sound of the voice, the Apostles fell prostrate on the ground.

Finally, when quiet reigned all about and their fear had passed somewhat, they lifted their eyes and beheld only Jesus. He approached them and with ineffable gentleness said, "Fear not, arise".

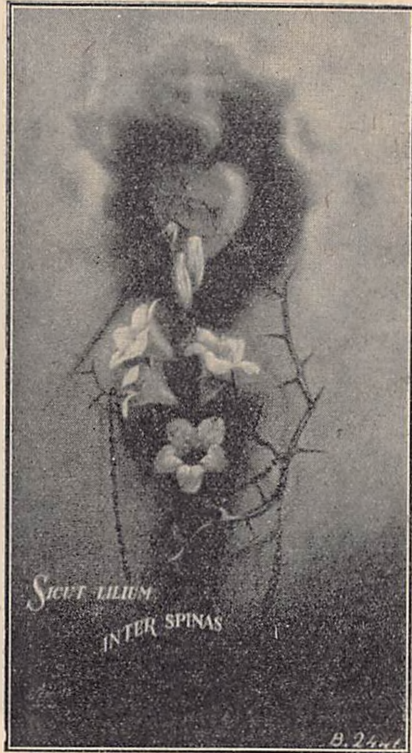
* * *

As they approached the foot of the mountain, they beheld the other Apostles surrounded by a great multitude. In the midst were the Scribes, who were evidently vaunting over the disciples of Christ for some reason or other. In fact there had been brought to them a boy possessed of an evil spirit which had resisted all their exorcisms. The Scribes, hence, were taunting them with the impotence of the faculties bestowed upon them by the Saviour. As the multitude beheld Christ approaching, they made way for Him in an awestruck silence. The opportuneness of His arrival, combined with the fact that His Divine Countenance must still have borne traces of the recent transfiguration gave to His advent a special significance.

After a moment's hesitation they all ran towards Him. "Of what things are you disputing among yourselves?"

The Scribes fell back and the Apostles were too confused to answer. However, there stepped forward a man, who told how he had brought his only son to the Apostles that they might liberate him from the evil spirit that tormented him: and that they had failed.

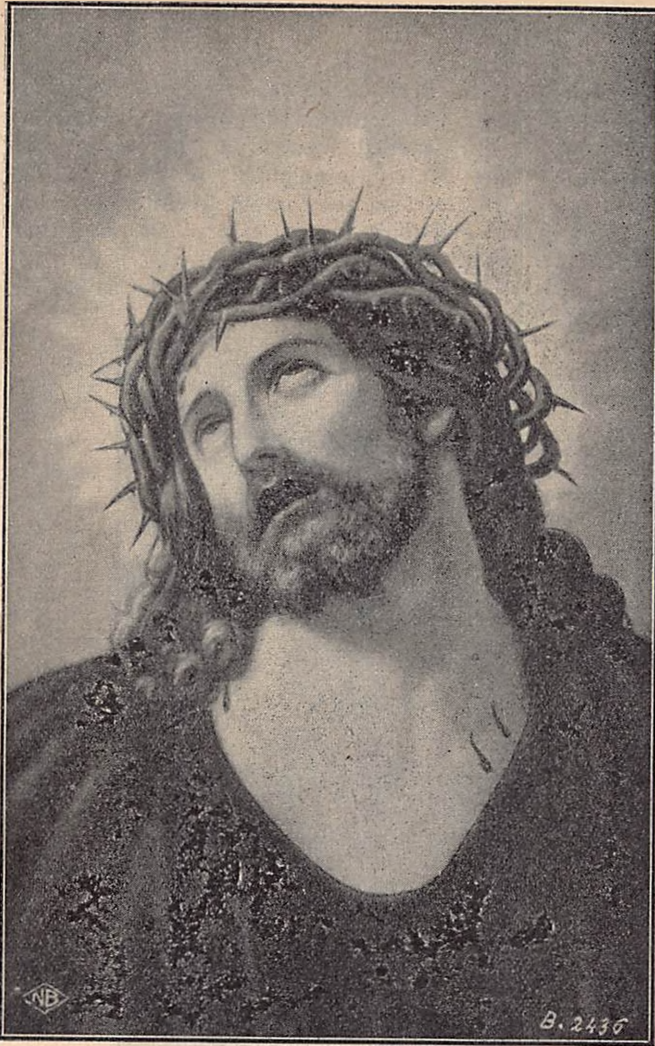
Jesus looked about Him and saw that



The Royal Road of suffering.

multitude more curious than compassionate: saw His enemies standing sneering by: saw His very Apostles wavering in their faith: and His Sacred Heart broke forth into the lament, "O perverse and incredulous generation: how long must I bear with you!" Then He enjoined the father to bring his son to Him and after instructing the man on the necessity of faith, cured the boy.

After the miracle, Jesus retreated with His Apostles, who, uneasy and wondering, wished to know why they had failed to exorcise the devil. Christ then rebuked



"Why hast *Thou* abandoned me?"

them for the poverty of their faith, and said, that if they had had faith only as big as a grain of mustard seed, they could have wrought the miracle. He subjoined however that their souls were not prepared, for such devils are ejected only by prayer and much fasting.

* * *

Time has run its course for the Man-God. He is about to finish the work entrusted to Him by His Eternal Father. The Last Supper has been eaten. The Sacrifice of the New Law established and the pledge of His abiding love for mankind instituted in

the Holy Eucharist. It is time, and He rises and sings a choral hymn with His disciples, and passes from the room. In murmured hush they traverse the deserted city and pass over the brook of Cedron and find themselves in a small garden called Gethsemane. The silence of this place was complete. The rustling of the leaves was as yet unheard, for the wind had not come to set them whispering of the things that night was to bring forth. This was a place beloved of Christ, for His communings with His Heavenly Father.

In the Garden, the soul of Christ became heavy within Him. The presentiment of the coming agony oppressed Him. and He left eight of the Apostles near the gate whilst He took Peter, James and John with Him and penetrated the darkness of the inner Garden. These three had been witnesses of His Transfiguration and had been promised a draught of His bitter chalice. The hour was at hand. Sad and discouraged, a sort of stupor was over the Christ and indeed He was sorrowful even unto death.

He, then, left these three chosen ones and went forward to pray.

After an hour's agonising supplication the Divine Master came to seek a little comfort from His own and He found them — sleeping! — "Simon sleepest *thou*? Couldst *thou* not watch one hour with Me?. Watch and pray that ye enter not into temptation. The spirit indeed is willing but the flesh is weak". After a second period of agony, He came back and found them heavy with sleep. He was abandoned in the agony of His passion. He was alone to bear the burden of the world's sins. Not even His own beloved disciples could help Him in His hour of trial! "Father if Thou wilt let this chalice pass from Me, yet not My will but Thine be done"

* * *

The Passion was nigh the end. The soldiers had nailed Christ to the Cross and were callously at dice for His garments. "Father forgive them for they know not what they do" came from the parched lips of the dying Saviour. Respect for His last hours was not in the plans of His enemies. They surged round the Cross mocking Him, blaspheming His Divinity and jeering at His power.

One of His fellow sufferers joined in heaping obloquy upon the Head of Jesus but the other, with sublime confidence, touched by the resignation and patience of Christ, besought Him to have him in mind when He should come into His Kingdom. The Man-God, despite the agony occasioned by the slightest movement, turned His head and assured the penitent sinner of a place in heaven.

At the foot of the Cross stood Mary the Mother of God with John the beloved disciple. There was also present Mary Magdalene the solace of sinners and model of penitents. Having loved His own, He loved them to the end — and so confided Mary to the human race in the person of John; and the human race to Mary in the person of John.

For three hours did that indescribable agony last. The Evangelists have left a record of the agony in the garden, but of the agony of the Cross not a word. The wounds began to gape under the increasing dead-weight of the dying Christ. The fever of the agony tormented the already parched throat of the Saviour.

Suddenly a voice pierced the gathering gloom, "My God, my God, why hast *Thou* abandoned Me?"

The agony of that soul that lived in God and was God cannot be described by mortal pen.

The innocence of Christ was covered with the filth of *all* the sins of *all* time!

The horror of this called forth that lament,



"He is not here — He is risen and will precede ye into Galilee".

«My God, my God, why hast *Thou* abandoned Me?».

The most awful of the sufferings borne by Christ was that consuming and wasting thirst that called forth that awful "I thirst". And they gave Him gall and vinegar!

"It is finished": "Father into Thy hands I commend My spirit".

* * *

"According to the commandment", the followers of Christ observed the Sabbath and the body of Christ was given a temporary burial in expectation of the first day of the

week, when the pious women should have leisure to do for the body according to the Jewish rite of burial

It was still early morning. The dawn had scarcely streaked the sky with its rosy lemon tints when the pious women left the city to go to the sepulchre to anoint the body of Christ.

On the way they discussed as to who should remove the stone from the mouth of the tomb "for it was exceeding great". Arrived at the burial place, they found an Angel of the Lord sitting within. They were told that Christ was risen and would precede them into Galilee as He had predicted. A further group of women received the same assurance but not before they were questioned why they sought the living among the dead!

The enemies of Christ attempted to explain away the Resurrection by bribing the soldiers to say that the Apostles had stolen the body whilst the soldiers were sleeping. "Truly" says St. Augustine, "You slept, O Scribes, when you thought of such an excuse.



"Father, into Thy hands I commend my spirit".



The Ascension of Christ (

For how could the sleeping soldiers say what happened whilst they slept, let alone specify that the *Apostles* took away the body!"

Forty days had passed since the Resurrection. The time had come for the Saviour to leave this earth. For the last time He gathered His followers together in the Eucharistic Cenacle and ate with them. A few last instructions and He arose and led them out of the city to the Mount of Olives.

At the top of this hill, there ends the territory of Jerusalem and here the Master stopped. Raising His hands He blessed them, and at the same time a cloud received Him out of their sight.

Two Angels brought the wrapt Apostles back to earth and assured them that the same Jesus Whom they had seen ascending to heaven would one day descend to do judgment on the world "For the Father judgeth no man, but hath given all judgment to the Son".

PART II.

July 6th 1930.

The annual general ordination of the clerics of the Salesian Congregation takes place in July at the Mother House at Turin.

Heart that has loved men so much. Some there are who take Him for a great prophet: some for an idle visionary: some for a voice crying in the wilderness. Many there are who deny His Divinity — As Messiah they will have none of Him

And then in the darkness shone the light, — “But who do *you* say that I am?”

And straight there came back the answer, “Thou art Christ the Son of the Living God”. And Jesus was consoled, and called them to a four years closer intimacy with His love: to a four years intensive study of His life, His doctrines, His Mission. The critical question had been answered and from henceforward they were to be His, to do with as He wished. From this forward “nor tribulation, nor darkness, nor distress, nor famine, nor persecution, nor the sword were to separate them from the love of Christ”. They were as sure as Paul of old that, “neither death, nor life, nor Angels, nor principalities, nor power nor things present, nor things to come, nor might, nor height, nor

The candidates are men of all nations and form the hope of the future. The day fixed for this current year is July 6th and the event is invested with special solemnity on account of the extraordinary number that are to be raised to the honours of the priesthood. These number some sixty-five, whilst the candidates for the subdiaconate are forty-seven and those for the initial tonsure and minor orders sixty-one. The great importance of this day both in the life of each one of the candidates as well as in the life of the Salesian Congregation, inspires one to some reflections on the past and hopes for the future.

* * *

For the majority of the priestly candidates ten years have elapsed since their entry into the Salesian Novitiate. Ten years ago they heard the call of the Divine Master and, leaving all things, they followed Him. Each year at the term of their scholastic labours they have been called aside to rest awhile and pray. They have thus taken stock of their spiritual affairs and gathered strength and purpose for the ensuing years.

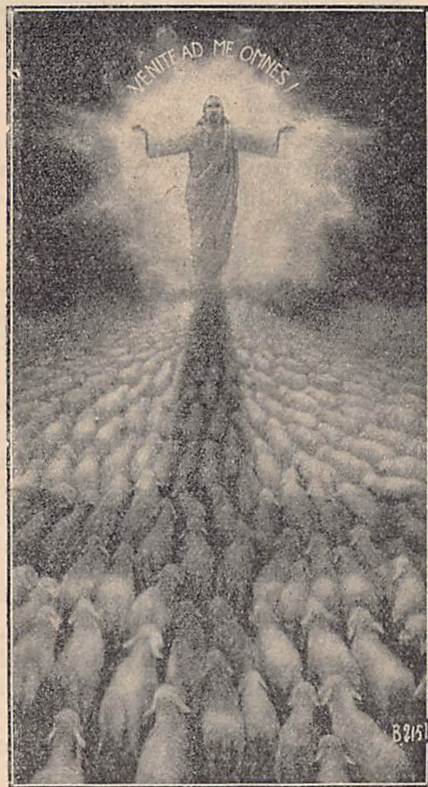
Then, four years ago, the great demand was made to *them* “Who do men say that I am?”

Their answer as that of the Apostles of old could not have been very consoling to the

“On and ever up towards the heights of pure abnegation”



c at St Mark's Venice).





The solemn imposition of hands.

depth, nor any other creature should be able to separate them from the love of God, which is in Christ Jesus Our Lord."

* * *

Any more, than Peter, they may at times have been lifted up by the magnitude of the revelation given to them, and, hence, at times may have failed. Each time, however, Christ has stood by and rebuked them for being a scandal to Him. Each time has He brought home to them that only by taking up the daily cross and following Him could they hope to achieve their life's vocation. Their evident duty of being all things to all men has often been a painful one, and only by the knowledge of the sorrowful predictions of Christ's passion have they gathered strength and won through the dark hours that preceded this glorious dawn. They are His and He has led them by the path of personal abnegation to the heights of pure love, where a man accepts the cross of Christ in exchange for his immortal soul.

* * *

And now an eventful week has come. The Christ calls them to come apart for the last time before taking the final step that will make them His Ambassadors to the human race. They are about to enter into the diplomatic hierarchy of the Kingdom of God, and they must needs come apart from the noise and distractions of everyday life to commune with the Divine Master. The week of these spiritual exercises is all the more important in that it is so brief a time to rest upon the Heart of the Son of God and listen to His salutary warnings for the rest of the battle that must be fought with the powers of darkness.

Finally the day arrives. They gather in the freshness of the early morning in the Basilica of Mary Help of Christians at Turin. The bishop enters and the ceremony runs its course. After the Offertory of the Mass they are priests of God and continue the Mass with the Bishop.

The solemn act of Consecration of the bread and wine is theirs to perform for the first time. "Who on the day preceding His passion, took bread into His Holy and Adorable Hands, and elevating His eyes to Heaven to Thee God, His Almighty Father, giving thanks to Thee, blessed, broke and gave to His Disciples saying, take ye all and eat of this

FOR THIS IS MY BODY.

In like manner, after the supper, taking this excellent chalice into His Holy and Adorable Hands, and giving thanks to Thee, He blessed and gave to His Disciples saying, take ye all and drink of this

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

As often as ye shall do these things, ye shall do them in remembrance of Me".

Down in adoration bending to their Sacred Lord they hail. Back along the ages their souls hasten to the Mount of Thabor. In amazed rapture they gaze upon their transfigured Redeemer. In wonder they hear Moses and Elias talking of the passion, death, resurrection and ascension of Christ. They understand. The Law and the Prophets

combine in adoring this wonder that *they* have wrought. Once again is the Christ transfigured before their souls' eyes. The brilliance of God's grace illumines their souls and they are able to gaze upon the sun of Eternal Justice. "Lord it is good for us to be here" they rejoice in splendid unison, and they are beside themselves for very joy. Once more they hear the Eternal Father enjoining them to listen to His beloved Son. They bow in awe at the voice of the God within their souls, but the moment of the communion is upon them and, looking up, they behold only Jesus, Who comes to them with surpassing splendour and gentleness and says, "Arise, and fear not"

* * *

They have gone forth to their various fields of labour. The apostolate has taken them and they descend from the Mount of the Transfiguration to the plain of the daily round. As they become more immersed in the crowds they find that contradictions are not wanting. The Scribes of today are no less ready to taunt them with their adoration of a crucified Saviour. They are the butt of every shallow thinker, the scorn of every insincere critic. They have to bear with their own selves, fight their lower appetites and constantly witness their own failures due to their lack of faith in the Divine Saviour. They are but men, fallible and human, and before they may presume to liberate others from the slavery of the devil they must dominate their own flesh by much penance, and strengthen the spirit by much prayer.

Again and again will the Master intervene on their behalf and by His miracles show that they are His followers. Again and again will He rebuke them for their lack of faith but never will He abandon them.

They will learn in His difficult school that suffering must pave the way to the building of the Heavenly Jerusalem in the world of men and sin.

* * *

The passion of the priests has begun. They have begun to live the life of Christ. Their dolorous path must be marked with the imprints of their bleeding and wounded feet. There is no other way. They have been on Thabor and now they must enter the Garden of Olives. The agony of the passion must



"Lord it is good for us to be here."

descend on each and every one of them. The mother of Blessed John Bosco realised this only too well, when she told her newly ordained son that to be a priest meant to suffer. These ministers of Christ must make up what is wanting in the sufferings of Christ in their members which is the Church. They will have to retire to pour forth their tortured souls before the Most High. Their mental anguish is the price of any success in the salvation of souls. They must become sorrowful even unto death. They must drink of the chalice of Christ. They will suffer much and their spirit will break forth into the Divine lament, "Father if Thou wilt let this chalice pass from me but yet not my will but Thine be done". In all their work they must pay for success with their life's blood: for until they have resisted unto blood they will gain little.

They may be abandoned, desolate, but they will always have the Christ, ready in the Sacrament of love to comfort them and bring them the strength to endure: in Him Who strengtheneth them they will accom-

plish wonders. And when the burden seems well nigh unbearable Jesus will come and say with all His old love "It is enough, arise and fear not"

* * *

The end is near. With Christ they have been nailed to the cross and they lie in their last agony. For hours they have battled against their arch-enemy who has remained with them, taunting them with their failures and reviling the Master Whose Cross they have helped to carry.

Time and again they are tempted to despair but the thought of the all-powerful death of Christ comes back and drives the devil to his own place.

She stands at their deathbed and beholds once more her Son. Once more she looks upon them who have in life been His ministers and have so faithfully served Him.

One last trial—with the approach of dissolution an awful darkness descends upon the soul. The sensation of loneliness and desolation becomes unbearable and the thickening darkness is pierced with a strong cry "My God, my God why hast *Thou* abandoned me?" The soul leaps up in ardent supplication to Him, Who has formed its whole desire and happiness and is met with a reassuring love. With confident abandon the soul goes out to meet its Creator. "It is finished"; "Father into Thy hands I commend my spirit"



"He is judged with those who came under his care."

In memory they go back along the years of their priesthood. They visualise the many oppositions from their foes, the sneers of the enemies of Christ's Church, the wrongs done them on account of their sacred calling and they whisper a prayer for all these misguided creatures, "Father, forgive them for they know not what they do." Their parched lips move and the fever of death is fast laying hold on them.

A bright ray pierces the gathering mists of the awful valley.

Mary, their mother has ever been with them during life, teaching them of her Son and His doctrine, with motherly intuition inspiring them to hope even against hope by calling to their memories the penitent thief on the cross. And now at the last she comes to assist at *their* agony.

'Tis come. ^{* * *} The Angel of the Resurrection comes and touches the clay that was these priests and calls them to the tribunal to sit and judge the chosen people of God. The Angels have gathered the elect from the four quarters and in the valley of Josaphat the judgment will take place

As each priest comes in, the crowd stands back in awestruck silence for they all bear the Sacerdotal Character, the sign of the Lamb, that gives them precedence over all. They meet at the centre point and recognise one another with joyful note. As the time approaches, each one stands and renders account of his stewardship. He is judged with those who came under his care: and the judgment is just. His defects, his failures are all revealed so that the grace of God

may be made known. As each one's temptations and victories are made known the whole world wonders at the immensity of the grace given: and at the sublime generosity of their co-operation with that grace. The whole of creation will wonder at the love that inspired these men to forego the world and its pomps and chose a life that was so painful, so difficult, so beset with temptations. Now their reward is exceeding great. The marks of their battle with the powers of darkness are so many glorious reminders of Christ that they bear in their bodies. The confidence of their abandonment in God has had its reward. From Thabor they went to Calvary and now are rewarded with the Resurrection that Christ has promised to all who follow Him faithfully.

* *

Time is no more. The judgment is over and the heavenly choirs have taken their flight into the realms of eternal bliss. Slowly ascending is the immaculate Lamb of God, Who, slain for our sins, gloriously triumphant over death, reigns for ever. About Him are His priests, these men who co-operated so efficaciously in applying the merits of His Passion and death to the faithful. They follow Him, singing a hymn that they alone may sing. They sing of the joys of the royal priesthood, of the rapture of suffering with and in Christ, of the exquisite joy that being nailed to His Cross brings to all who follow Him as intimately as His priests must, if they would be faithful to their sublime vocation.

"Holy, Holy, Holy, Lord God of Sabaoth"

* *

Among the candidates of this year's extraordinary ordination we are pleased to be able to record for the priesthood—Henry Clegg, A. Bernard Connolly, Edmund Payne and Christopher Walsh of the English Salesian Province: Patrick Horgan, of the Salesian Chilean Province: John Baron, Octavio Battistello, Anthony Besozzi, Caesar Feretti, John Harasimowicz, Ignatius Kozik, Aloysius Moskal, of the Salesian Provinces of the United States: for the subdiaconate, Bro. Douglas Wollaston, of the Assam Province of India: Bro John Porello, of the United States: for the Tonsure, Bro. Eugene De Martini, of the United States.

We wish to present the heartiest congratulations to these levites and at the same time a fruitful apostolate in the field marked out for them by the Blessed John Bosco,

Lest we forget

Salesian Co-operators who, after having been to confession and communion, visit *any* church or public chapel, as also those who living in community, visit their private chapel, and pray for the intentions of the Holy Father, can gain—:

A Plenary Indulgence.

Every month—

- 1) On any *one* day in the month at their choice.
- 2) On the day on which they make the Exercises for a Happy Death.
- 3) On the day on which they assist at a Salesian Co-operators' meeting.

On each of the following days:

July 16th Visitation of the B. V. M.
 August 6th Transfiguration of Jesus Christ.
 August 15th Assumption of the B. V. M.
 August 16th St. Rock.
 September 8th Nativity of the B. V. M.
 September 12th Holy Name of Mary.
 September 14th Exaltation of the Cross.
 September 15th Our Lady of Seven Dolours.
 September 29th St. Michael, Archangel.

It is also worth remembrance

That, *on the sole condition of being in the state of grace* the Co-operators, *who, in the midst of their daily work*, unite their hearts to God by a short ejaculation, can gain each day—:

- 1) For any *one* of these ejaculations a *plenary indulgence*. The choice of the particular ejaculation is left to each one's discretion.
- 2) For *each of the others* 400 days indulgence each time.

NB. Those Co-operators who, on account of sickness, cannot go to visit a church, can gain the above indulgences by reciting *at home*, Five Our Fathers, Five Hail Marys, and Five Glory be to the Fathers, according to the intentions of the Holy Father.

BLESSED JOHN BOSCO: APOSTLE OF YOUTH

by Rev. James F. Cunningham, C. S. P.

To every priest the not infrequent meeting of the fallen away Catholic must come as a recurring sad blow. A boy made his First Holy Communion, was confirmed but has drifted. If statistics could be compiled, even in a single parish, the record of those who have fallen away because of lack of proper direction in their formative years would be a sad eye-opener.

Because it was the problem of his day, as well as of ours, to this work Don Bosco gave his life. Then it was a career of unending toil for the youth of Italy; to-day it is a work carried on by his faithful spiritual sons for the youth of the world. The Salesians of Don Bosco are spread over many lands. They endeavour to perpetuate for the youths who come to them, the ideals and aspirations of their saintly founder.

The "boy" problem.

Because this "Boy" Problem so evidently concerns the parish priest—of whom does he have more about him?—we may with profit consider "The Apostle of Youth" and his dealings with boys.

Don Bosco lived in turbulent times, during which the barque of Peter was tossed on the waves of Italian political tempests culminating in the loss of the Temporal Power in 1870. Of lowly peasant birth, he rose in power and influence until as the friend of Popes and kings, of ecclesiastics and statesmen, of the mightiest and the lowliest, for two decades before his death in 1888, this wonder worker of Turin was the most sought after of men. The votive offerings in the Basilica of Our Lady Help of Christian bear eloquent testimony to his power before God as well as before his fellow-creatures.

John Bosco's ambition.

From his early youth he seemed peculiarly inspired and abundantly equipped to become what he so wished to be, the saviour and apostle of youth. Wielding an influence

second to none, he devoted his life to the service of boys.

His distinct contribution to the field of education and of recreational leadership is, perhaps, his foremost service. It is the "Preventive System" of training.

The two sources of this method, as he himself tells us, are religion and reason. To these, we may add a third—his never-failing cheerfulness. Religion is the most important, the predominant, and the most effective means of success.

Preventive system.

To prevent does not, in Don Bosco's system, mean to prevent evil by punishment alone; it means to put the boy in the moral impossibility of sinning. "Remember well", he said, "that boys err more on account of their vivacity than on account of malice, more because they are not well supervised than for evil. It is necessary to be with them, to take part in their games, to assist them attentively".

The presence of the priest, it goes without saying, elevates the recreational standard; his mere interest, if manifested, in a hurling or football team, in a Scout Troop or club, is often enough, effectively to prevent profanity and immoral talk. This is what Don Bosco meant by his preventive system and putting boys in the moral impossibility of sinning.

He urged, along with frequent reception of the Sacraments, frequent visits to the Blessed Sacrament and to Mary most holy. "Where frequent reception of the Sacraments is promoted great disorders can never take root". The practices of prayer and self-denial were well known to Don Bosco's boys.

Curing destructiveness.

"Boys", said this holy man, "require constant supervision". If there is any one faculty outstanding in youth, it is the unhappy one of destroying things. Because of this, close supervision is required on the part of the recreational leader. Otherwise

he will find chairs, lights, windows, lockers, and anything that is breakable, broken. It has been said of Don Bosco that few are the men who have submitted themselves to such fatigues in order to gain the hearts of boys and educate them in a holy manner. To accomplish this was his motive in always remaining among his boys.

Constant supervision.

The people of Turin wondered and talked about the time he spent with boys, wondered

"The important thing is that you do not sin, that you save your soul!"

Difficulties met and overcome.

Many were the difficulties he encountered. One of the chief of them was discouragement. This came from two sources—from within, the boys themselves; and from without, those who did their utmost to hinder his work. So it is to-day. So often it seems that the boys do not appreciate what is done for them.

Late one evening Don Bosco met 20 boys,



Don Bosco carried in triumph by some of the early boys of the Oratory.

why he spent his evenings in their company, why he joined in their games, why he took them for walks in the country. His only answer was that he considered the guidance of boys an apostolate and, therefore, a truly priestly activity.

We may often marvel at youth's ceaseless activity, at the noise and horse-play. Like St. Philip, Don Bosco loved noisy and lively recreations, which do so much good both to the soul and body of the young. "Make all the noise you wish, jump, run, shout at will. Engage in gymnastics, declamation, dramatics, Keep busy!" such was the advice of the saintly leader to his boys:

homeless, wandering waifs, without food and without friends. He gave them food and blankets with permission to spend the night in his hay loft. In the morning they were gone, blankets and all. This is one of many like incidents. More than once he could ask: "Where are the nine?" Yet in spite of such instances he found that the vast majority of boys did appreciate what he had done for them, and showed it in many ways. So to-day the boy worker will receive appreciation from his charges. A kind word or deed from a priest will not fall on unfruitful soil. When he least expects it he will reap a hundredfold.

NOTES AND NEWS

London. England.

The summer reunion of the Salesian Old Boys of Battersea, took place in London on Saturday, when the Very Rev. Father A. J. Sutherland, S.C., B.A. (Rector of the College, and President of the Association) presided. Proposing the toast of the Association, Father C. H. Keyte, S.C., pointed out that it had risen to such a flourishing degree that failure, in spite of the difficulties it would have to pass through, would be impossible. Father Brown, S.C., proposed the toast of the "Ladies and Visitors", which was responded to by Mr. G. Wilmot. The health of the president was proposed by Mr. D. Dempsey. In reply, Father Sutherland thanked Father Keyte and Mr. McCourt for the great work they had undertaken on behalf of the Old Boys and of the college. The dinner terminated with the distribution of medals to the members of the second football eleven, who for the second time in succession had won for the college the championship—and with it the shield—in their section of the Secondary School Old Boys' League.

* * *

The Daughters of Mary Help of Christians are to be congratulated on the opening of their new House in Goodge Street, Tottenham Court Road, London W. 1.—a foundation which has been long desired. Here the good Sisters will extend their care to the children of the large Italian colony of which this district is composed. In the humble and simple premises which they have secured the Sisters will found a Crèche and attend to the needs of the Italian Night Schools which are at present attached to the Parish of St. Patrick in Soho Square. In addition they will give private lessons in languages and music.

His Eminence, Cardinal Bourne, has blessed this foundation and the zealous Parish Priest, Very Rev. Canon Dunford, has given every encouragement and support

towards the setting up of the work. We wish the Sisters every success in their new undertaking and pray that the blessing of God, may through the intercession of Mary Help of Christians, Blessed John Bosco their own beloved Mother, Mary Mazzarello, descend and remain ever upon their efforts on behalf of the Italians of London.

* * *

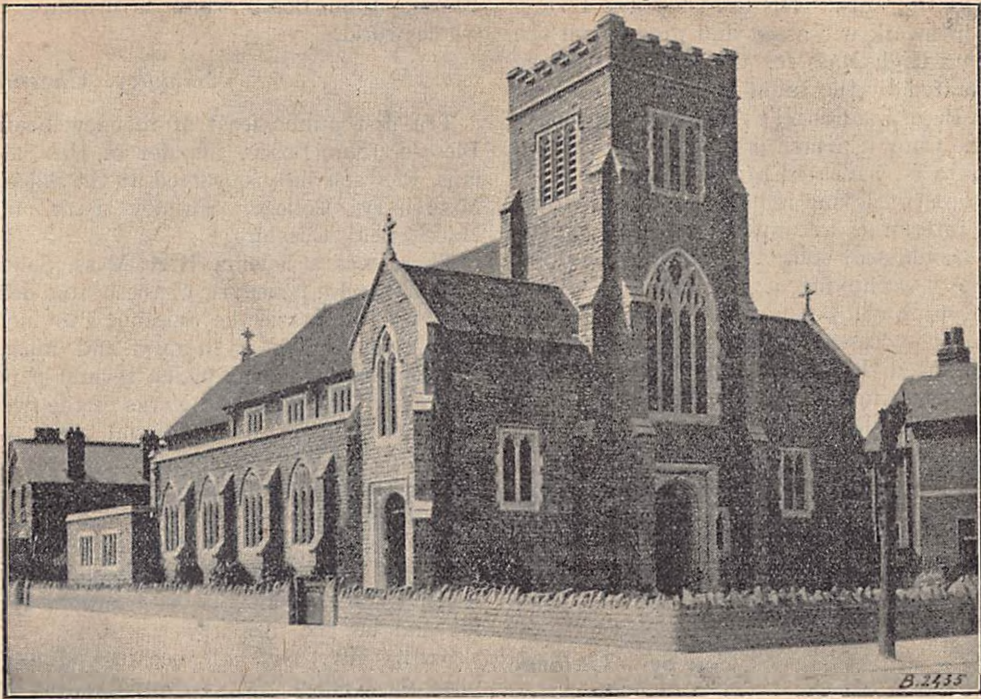
Amid scenes of great enthusiasm the fourteenth annual outdoor procession in honour of Our Lady Help of Christians, under the auspices of the Salesian Fathers of West Battersea, took place.

Large crowds from all parts of South London assembled, and the procession was marshalled by the Rev. Father McCormick, S.C., and the assistant M.C.s. Many nuns, representative of the Convents in the district, pupils of the Holy Family Convent, Tooting, students of the Salesian College, Battersea Park, with their respective teachers, and the members of the Sodality of St. Aloysius, attached to the College, also took part. The children of the Sacred Heart Schools, West Battersea, and of the Infant's Department were well represented. The Brass Band of St. Mary's Mortlake, rendered the music for the hymns, which were reverently sung by the processionists.

Special new banners had been prepared for the occasion, representing the Mysteries of the Rosary, and these were carried by prettily dressed children at intervals along the route. The various Guilds and sodalities attached to the parish sent their quota to swell the grandeur of the pageant—the Blessed Sacrament Guild (who provided the Guard of Honour round the statue), Children of Mary, Guild of St. Agnes, Scouts, Cubs, and Girl Guides.

A feature of the procession was a boy Cardinal in scarlet robes, who with stately tread gave a welcome note of colour to the event.

The Very Rev. Father Tozzi, S.C. (Prov-



Chertsey, England. — The stately new Salesian Church to be inaugurated July 19th.

incial), officiated assisted by Rev. J. Connor, S.C., (Parish Priest), Rev. W. Brown S.C., The special preacher was the Rev. Francis Day, M.A. The church was filled, and some hundreds were unable to obtain admission. The services terminated with Solemn Benediction of the Blessed Sacrament in thanksgiving for many great favours received.

* *

The Polish Mission in London, which was recently moved from Shadwell to Devonshire-street, Islington, was inspected by the Polish Minister for Foreign Affairs, M. August Zaleschi, and his wife, and the Polish Ambassador, His Excellency Konstanty Skirmunt.

Mass was celebrated for the first time in a chapel adjoining the church.

Fr. Theodore Cichos, S.C., is in charge of the mission.

The buildings of the new mission formerly belonged to the Swedenborgian sect. They comprise a church and presbytery, and halls for social purposes, etc. The mission is the centre for all the Poles of London.

Chertsey, England.

The Daughters of Mary Help of Christians of the English Province combined to celebrate in a fitting manner the first Feast of Blessed John Bosco, at Chertsey on the 17th May last. The pupils of their schools at Chertsey and Farnborough took a prominent part in the festivities, and the Convents of the Sisters at Battersea, Farnborough, Cowley and Chertsey were well represented by members of the various Communities.

There was Solemn High Mass in the morning at which the celebrant was the Very Rev. W. G. Austen, S.C., M.A., In the afternoon the life of Blessed John Bosco was illustrated on the screen and suitable explanations given to the children.

Father Provincial (Very Rev. E. M. Tozzi S.C.) was the special preacher for the occasion. He spoke of the work of Blessed John Bosco with special reference to the foundation of the Daughters of Mary Help of Christians.

* *

The inauguration of the new Salesian Church at Chertsey has been fixed for Sa-

turday July 19th. His Lordship, the Bishop of Southwark will assist and preach and the Solemn High Mass for the occasion will be celebrated by the Right Rev. Abbot Cabrol, O. S. B., of St Michael's Abbey Farnborough.

The Church, which is greatly admired by all is to be dedicated to St. Anne. In style it is late gothic and is built entirely of stone. The interior is decorated with fine marble and should seat some two or three hundred people. Occupying a prominent position, the Church will be an asset to the town and no mean successor of the ancient abbey that once graced this historic spot of Surrey. In the completion of this building we may rejoice that thus is fulfilled one of the most ardent desires of the late Very Rev. C. B. Macey S.C. whose sole ambition in his last years was to see rise up a church that should be worthy not only of the best traditions of the Salesians but also of the best traditions of Catholic England and Catholic Chertsey

Cow'ey - Oxford.

The Salesian House of Formation and Novitiate at Cowley delayed the celebration of the feast of Blessed John Bosco in order that it might be celebrated with the splendour befitting such an occasion in such a House. Consequently, when, on the 15th of June last, the Community had the honour of the presence of His Grace, Dr. Williams, the Archbishop of Birmingham, the first feast of Blessed John Bosco was celebrated. His Grace is amongst the foremost educationalists of the country and has not a little admiration for Blessed John Bosco, who was recently recommended to teachers, by Cardinal Bourne, as a splendid patron. Dr. Williams said the Community Mass and preached at the Solemn High Mass later in the morning.

In the evening, the distinguished Orator, Dr. Arendzen, Ph D., D.D., M. A., after the six o'clock open-air Procession, preached the panegyric on Blessed John Bosco. Dr. Arendzen had already spoken of Don Bosco, *the Dreamer*, during the celebrations in London in connection with the festivities of the Beatification in October last, when he succeeded in raising his audience to a great pitch of enthusiasm. He was no less eloquent on this occasion and his words helped greatly to foster locally that devotion to

Blessed John Bosco which is invading the whole world.

Shrigley. Cheshire.

The first public feast of the new beatus, Blessed John Bosco, founder of the Salesians, was solemnly observed at the Salesian Missionary, College, Shrigley Park, near Macclesfield, Cheshire.

There was a Solemn High Mass, Solemn Vespers, and a penegyric of the beatus delivered by Fr. Tozzi, the Salesian Provincial.

In the evening a literary and musical academy was held, at which several papers dealing with the life and works of the friend of youth were read and special music was rendered by the community choir. The relic of the founder of the Salesians was also venerated.

The college was founded in September last and the community already numbers seventy-three. Over £10,000 has been spent for and on the property.

Nearly fifty boys are seeking admission into the college, which would bring the number of boys to over 100, and as yet there is little or no room for them.

By raising the roof of the front portion of the existing building, the Fathers would be able to construct a dormitory capable of accommodating upwards of ninety beds. A new refectory and hall, are also among the urgent needs, necessitated by the increase in numbers.

Madras. India.

Crowded congregations assisted at the solemn triduum held in honour of Blessed John Bosco in St. Mary's Roman Catholic Cathedral, Armenian Street. The Church, the compound and the Archbishop's residence were gaily decorated. The interior of the church wore a festal appearance with a mass of bunting, flags and hangings of appropriate design and the high altar looked picturesque with its rich foliage and fresh flowers. On Thursday morning the Right Rev. Mgr. A. M. Teixeira, D.D. Bishop of Mylapore, sang a pontifical High Mass and presided at the Solemn Vespers in the evening, after which Rev. Fr. F. L. Manrique, S. C., preached. On Friday morning His Lordship Mgr. W. Bouter, D. D., Bishop of Nellore, was the celebrant at the pontifical

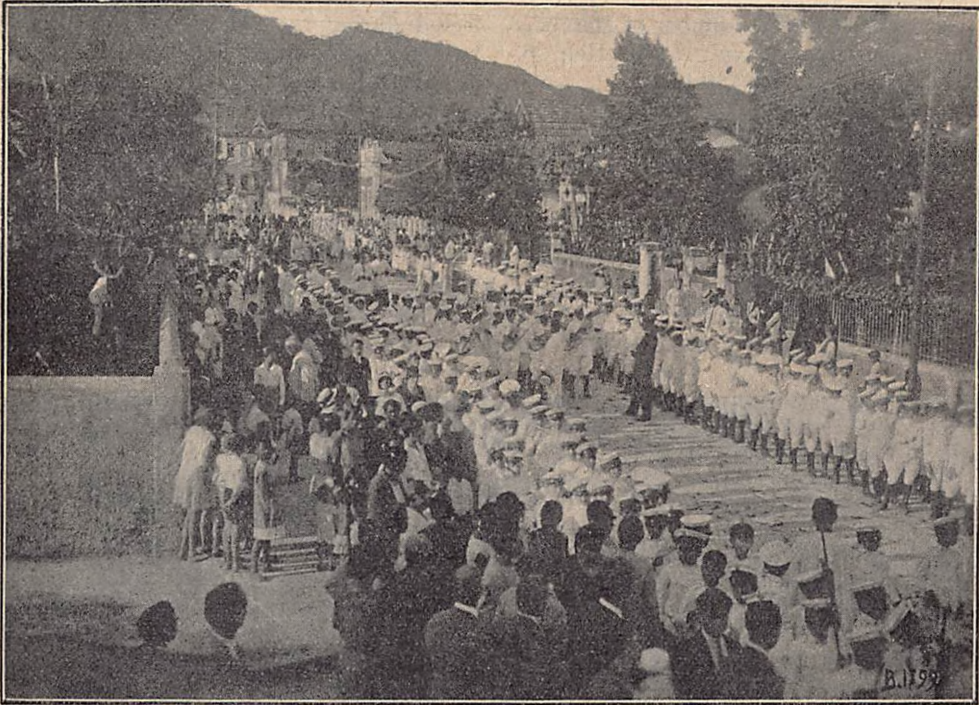
Mass and at the evening service, and Rev. Fr. T. Healy addressed the congregation. On Saturday, the Right Rev. Mgr. D. Vismara, D.D., Bishop of Hyderabad, sang a pontifical High Mass and officiated at Vespers in the evening, after which Rev. Fr. Gerald Scarisbrick, an English Franciscan priest from Bellary, delivered a discourse on the many virtues and qualities of Blessed John Bosco.

On Sunday morning at 7 A.M., His Grace the Most Rev. E. Mederlet, S.C., D.D., Arch-

and Provincial of the Salesian Fathers, preached an eloquent sermon on the life and work of Don Bosco and referred to the splendour of the beatification ceremonies at St. Peter's Rome, in June last. (*Contributed*).

Sliema, Malta.

Notwithstanding unfavourable weather conditions, a heavy shower of rain having fallen shortly before 6 p.m., a large and representative gathering took part on Sunday



Nictheroy, Brasil — Procession in honour of Mary Help of Christians.

bishop of Madras, sang a pontifical High Mass, when the church was packed to its fullest capacity and large numbers approached the Holy Table. In the evening a large number flocked to the Cathedral from every part of the city and every inch of space was fully occupied, whilst hundreds, stood outside for want of accommodation. The Archbishop and the Bishops of Hyderabad and Nellore were conducted in solemn procession from the archiepiscopal residence to the sanctuary of the Cathedral. After Vespers, at which Archbishop Mederlet presided, Mgr. L. Mathias, S.C., D.D., Prefect Apostolic of Assam

the 25th May in the annual out-door procession in honour of Our Lady Help of Christians, Patroness of the Salesian Society.

The procession was carried out as in former years according to the instructions of His Grace the Archbishop for these religious functions, and the characteristic notes were decorum, devotion and skilful organization.

An efficient body of the Police Force ably controlled the traffic at points of congestion and carried out their duties in a highly creditable manner. The handling of the procession itself was entrusted to a group of Marshals drawn chiefly from the Knights

of St. Columbus, and the fact that no hitch occurred from start to finish bears witness to the admirable organizing ability of the Knights. Messrs. Holland and Bonnici also rendered conspicuous service, and various gentlemen, civil, military and naval acted as Bearers of the Statue of Our Lady.

Several Convents and Schools joined in the procession and the Boy Scouts sent a strong detachment under a Scoutmaster.

The singing of the hymns was carried out in a devotional manner by the Choir Boys of St. Patrick's, assisted by the general body of the processionists.

A very representative number of Members of the Association of Our Lady Help of Christians followed the Statue.

Among the Clergy who attended were: Rev. Coughland B. A., S.C.F. who officiated Rev. Driscoll, R.N. Deacon, Rev. Fr. Divine S.J. Sub-Deacon, also Rev. Rf. Walmsley S.J. and Rev. J. de Stephano, S.C.

Benediction of the Blessed Sacrament was give in the grounds of St. Patrick's and the sacred function was concluded.

The Salesian Boys' Band of St. Patrick's then gave a very well executed concert.

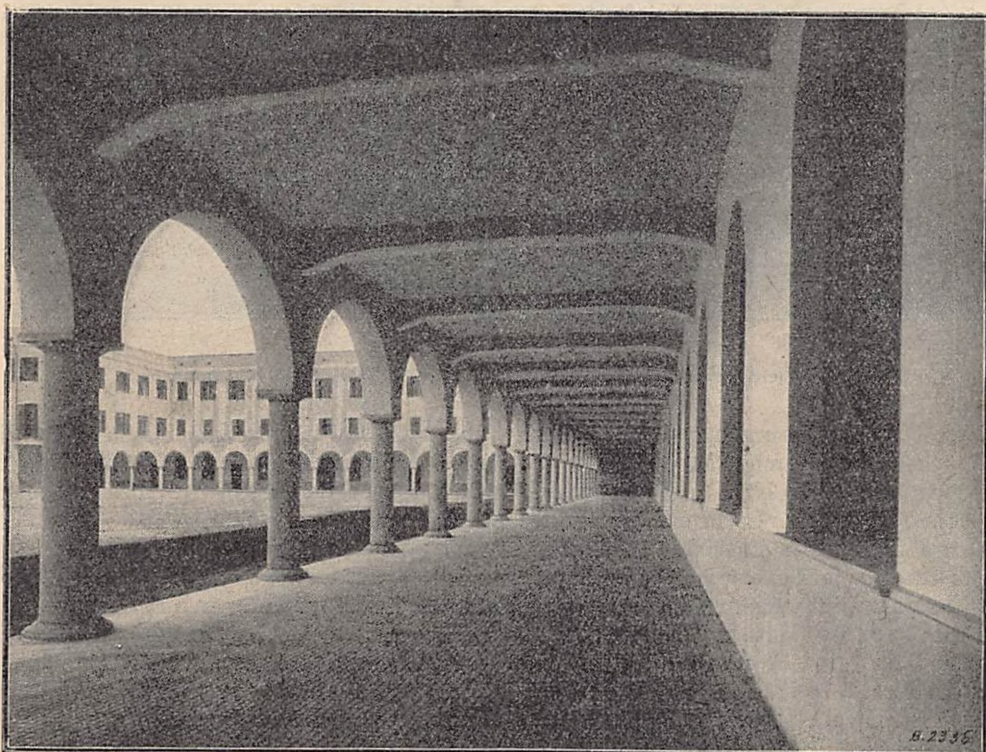
The Rector, Very Rev. W. Harrod, S.C. desires to tender sincere thanks to all the organizers of this year's highly successful procession. *(Contributed).*

Rome. Italy.

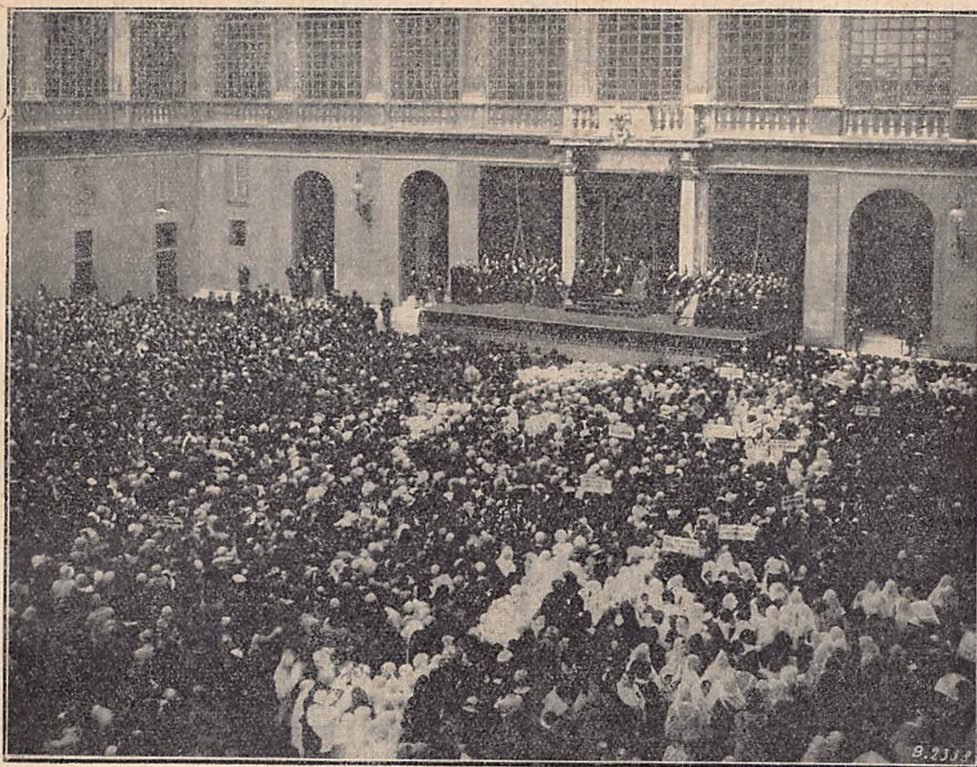
Reading a report to the Holy Father upon the work of the Association for the Propagation of the Faith during the past year, Cardinal Van Rossum, Prefect of the Sacred Congregation, stated that the offerings collected during the twelve months amounted to 65,800,000 Italian lire (approximately £ 707,000), an increase of 11,000,000 lire over the previous year.

The Society of St. Peter for Native Clergy, said His Eminence, had collected 11,130,000 lire, an increase of 500,000 lire.

His Eminence's report was made at the end of the annual meetings of the Superior Council of the Propagation of the Faith. The Holy Father received all the members



Via Tuscolana, Rome. — View of the porticos of the Pius XI Technical School.



Vatican State — Pius XI, King, receives members of the Salesian Family
in the Courtyard of St Damasus — May 11th 1930.

in audience in the Throne Room, and following the Cardinal's address, thanked them for their co-operation in so great a work.

Cardinal Van Rossum presided at the opening meeting, and Archbishop Marchetti, Secretary of Propaganda, at the others.

* * *

The golden Jubilee of the Salesian work in Rome was celebrated with all the splendour befitting such an occasion. The main item of interest and importance was the inauguration of the Technical Schools in honour of the reigning Pontiff. The Superior General was unable to attend owing to indisposition and was represented by Very Rev. Peter Ricaldone, Prefect of the Salesian Congregation.

The feasts were honoured by the presence of four Cardinals and many other august prelates of the Church.

The conclusion of the celebrations was fittingly combined with the feast of Blessed John Bosco transferred to May 18th. On

that day the Cardinal Protector of the Salesian Congregation, H.E. Peter, Cardinal Gasparri gave Solemn Benediction of the Most Holy Sacrament.

Turin. Italy.

What may be described as the most fitting and welcome feast ever held at the Salesian Oratory Valdocco, took place in April 27th. It consisted in the unveiling of a marble medallion in memory of the heroic mother of Blessed John Bosco.

Mamma Margaret has her own place in the annuals of the Congregation and her influence on its founder cannot be placed too high. Hence this marble medallion recalls the memory of a valiant woman, who gave her whole life to the service of God.

The monument is the work of the sculptor Cellini and competent critics hold it as his masterpiece. Indeed the work is exquisitely done. The marble all but speaks and the gentle goodness evident in the mobile lips

and kindly eyes is true to that Margaret Bosco whom we all know and appreciate so well.

Inscribed on the surrounding plaque of green marble are the words—"Mamma Margaret, lived at the Oratory for ten years amidst poverty, hard work and prayer at the side of her son, Blessed John Bosco, spending herself in maternal solicitude and tenderness on behalf of the first boys of that Oratory to whom she gave food and clothing and taught them the fear of God. Born at Capriglio April 1st 1788. Died in this house November 26th 1856.

She who admonished her son against the allurements of riches was prompt to succour him when she found him living amidst the



The medallion in honour of Mamma Margaret.

privation of even the necessaries of life. She gave her last years to the chosen ones of God's kingdom and we are confident has had her reward exceeding great. May her spirit inform the hearts and works of the Congregation whose Founder owed everything to her christian education and maternal direction.

* *

Blessed John Bosco has left Valsalice. Consequently it has been deemed fitting to raise an altar to his honour in the place where he so long awaited the summons to the Church of his ideals. Thus on April 27th the new altar was consecrated. The place chosen was that occupied formerly by the mortal remains of the servant of God. The altar is very simple and artistic. Above has been placed the *bass-relief* that formerly marked the burial place of the Blessed John Bosco.

The ceremony was attended by all the members of the Superior Chapter of the Salesians supported by a numerous body of old pupils and Co-operators. The first Mass was celebrated by Very Rev. Philip Rinaldi, Superior General of the Salesians, who spoke a few words on the glory of the new Beatus to the assembled crowd.

In very brief.

The membership of the Catholic Church in China increased by 47,637 in 1929, bringing the total number of Catholics in that country to 2,473,619, according to figures received from the Apostolic Delegate to China.

The number of Chinese religious was listed in the report as follows: nine Bishops, 1,371 priests, more than 5,000 Sisters, and approximately 4,000 young men preparing for the priesthood.

We are pleased to offer our heartiest congratulations to Senator Count Eugene Rebaudengo, President of the Union of Salesian Co-operators, on his receiving from the Pope the highest honour possible to a layman, namely, the Grand Cross of the Piano Order. The conferring of the insignia took place amid great enthusiasm at the Salesian Oratory on April 27th. The Superior General spoke warmly of the charity and zeal of the President and presented the heartiest good wishes of the Salesian Family on the honour that had come to him.

By order of the King of Italy the name of the district wherein the Blessed John Bosco was born has been changed from Castelnuovo d'Asti to Castelnuovo Don Bosco. The official documents were issued from Rome on February 14th of the current year and bear the signatures of Victor Emmanuel and the Prime Minister.

The feasts of Blessed John Bosco were celebrated at Alassio with great solemnity. The civil, military and ecclesiastical authorities took an active part in the celebrations and the success of the same should do much to spread and intensify the devotion to the new Beatus.

An international Congress of Salesian Co-operators was recently held in Colombia S. America. The themes treated at the several meetings were the vital needs of the day, the education of youth, the morale of society and the means of sanctification presented to the Salesian Co-operators by the faithful observance of their rules and practices.

Seven Argentine cities have given the name of Blessed John Bosco to one of their

There was a general Communion of the students of the College at an early Mass, and Solemn High Mass was sung by the Rector, Very Rev. Father A. Sutherland, S.C., B.A. At the evening Service, there were Solemn Vespers, Procession in honour of Our Blessed Lady, and Solemn Benediction. Very Rev. Father Sutherland preached on Don Bosco's zeal for Christian education.

The conclusion of the scholastic year at the Salesian Agricultural College at Sunbury,



Castelnuovo Don Bosco — Late Castelnuovo d'Asli.

streets. These are, *St. Nicolas-de-los-Arroyos*; *Castex* in the Pampa; *Bernal*, *Salta*, *Ensenada*, *St. Isidore*, *Colonie Baron*. The fixing of the name-plate has everywhere been attended by special festivities.

The name of a railway station Rue Quilmes in the Argentine has been changed into that of Don Bosco. These honours to the memory of the servant of God are very encouraging in that they show how well his work has progressed in the great republic of Southern America.

The external celebration of the first Feast of the Blessed John Bosco was observed in the Sacred Heart Church and the Salesian College, at Battersea, on Sunday, May 11th.

Melbourne, Australia took place with the solemnity usual on such occasions. The record of work done was most creditable in view of the short time that the college has been in existence. The conduct of the boys was reported excellent and the general report satisfied both the parents and teachers of the boys. Much good has been done, much remains to be done, but with the help of Divine Providence the success that attends any difficult task will be awarded to the self-sacrificing efforts of the community. The work is under the patronage of His Lordship Archbishop Mannix.

The feast of the Blessed John Bosco at the Church of Sts' Peter and Paul, San Francisco, California coincided with the

feast of Our Lady Help of Christians. The Literary and musical academy on the 23rd of May was a huge success and the following days constituted a fitting climax to this splendid send off.

The Mass of Blessed John Bosco was said by Bishop Hanna Archbishop of the city whilst the solemn High Mass was sung by Bishop Cantwell. The Mass for the occasion, of Pagella, was rendered by the Cecilian choir attached to the Parish. Solemn *Te Deum* and Pontifical Benediction of the Blessed Sacrament brought the celebrations to a triumphant close on May 26th.

A THOUGHT FOR JULY.

Whoever wishes to exempt his heart from the evils of earth, must hide it in Heaven and, as David says, must "hide himself in the secret of God's face," must be "hidden in His Tabernacle."

St Francis of Sales.

A THOUGHT FOR AUGUST.

This Beloved of our souls comes unto us, and He finds our hearts all full of desires and affections; and this is not what He seeks; for He wishes to find them empty, to make Himself the master of them and to govern them.

St Francis of Sales.

Graces and Favours

Battersea. London.

Please publish my heartfelt thanks to Our Lady Help of Christians and Blessed John Bosco for partial recovery from a serious accident. I enclose an offering for the Salesian Works and thus fulfil my promise of publication for the granting of the favour.

W. D.

Newry. Ireland.

I wish to publish my grateful thanks to Blessed John Bosco for great favours received through his intercession. I have sent a thank-offering to his new Missionary College at Shrigley Cheshire.

Mrs. C. M. S.

Los Angeles. California.

May I make known a favour obtained through the patronage of Blessed John Bosco. At the time of the recent celebration of beatification, at the Cathedral, I invoked his intercession for the cure of infected and inflamed eyes, which caused me a great deal of suffering for some years. I made two novenas, and had the blessing of a relic twice on the infected parts. I am happy to say that the inflammation shortly afterwards disappeared, and now the infection seems to be entirely cured also. In thanksgiving I promised publication in *The Tidings*, if this blessing was granted.

The relic is in the possession of the good Pastor of Our Lady Help of Christians Church.

Trusting you will make known this favour in thanksgiving and that others may be led to venerate this great Saint of modern times, I beg to remain,
GEORGE J. CASEY.

Many thanks to the Sacred Heart and to Our Lady, Help of Christians for the recovery of my health and other temporal favours. Also for the success of my niece in passing two examinations in music. I hereby declare my gratitude for the graces received in fulfilment of my promise to Our Lady.

N. N.

OBITUARY

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

Very Rev. Canon Keville, P. P., *Longford* (Ireland).

Very Rev. W. Canon Price, *Cork* (Ireland).

Mr. O'Meara, *Naian* (S. America).

Mr. Daniel Power, *Cork* (Ireland).

Miss Bridget Barry, *Cork* (Ireland).

Miss Mary Crowley, *Cork* (Ireland).

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the Salesian Provincial, The Very Rev. E. M. Tozzi, S. C. — *The Salesian College* — SURREY LANE, BATTERSEA, S. W. 11.



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