

# THE SALESIAN BULLETIN

ILLUSTRATED REVIEW.

ORGAN OF THE  
ASSOCIATION OF  
SALESIAN CO-OPERATORS



«DA MIHI ANIMAS, CAETERA TOLLE»

MAY-JUNE 1929



# The Association of the Sacred Heart

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

## The Association.

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

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

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

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

## Advantages.

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

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

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

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

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

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

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

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

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

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

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

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

or, The Very Rev. Superior General, Salesian Oratory, Turin, Italy;

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



# SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF SALESIAN  
CO-OPERATORS

SUMMARY: Monument in living stones to Don Bosco on his Beatification. — Come now towards Rome. — Programme of the Celebrations for the Beatification of the Ven. John Bosco. — The work of parents in education. — Decree concerning the Miracles adduced for the Cause of Beatification of the Servant of God John Bosco. — The Salesian House, Cowley, Oxon. — The Voice of the Church. — Communion. — Prayer of expiation to the Sacred Heart. — Graces and Favours. — Lest we forget. — Obituary.

## MONUMENT IN LIVING STONES TO DON BOSCO ON HIS BEATIFICATION

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MISSIONARY COLLEGE  
IN THE HEART OF ENGLAND  
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On the Centenary of Catholic Emancipation, the Salesian Fathers propose to offer ONE HUNDRED BOYS the opportunity of being trained as priests for their new Missions in the Colonies (Africa, India, Palestine and Siam).

A mansion, suitable for a Missionary College and to be named after the Blessed John Bosco, has been secured at Pott Shrigley, Cheshire. Funds are urgently needed to complete purchase. Will you assist us to carry out this great work which will help to spread the Faith in the Empire? Send whatever you can to the Salesian Provincial:

The Very Rev. E. M. Tozzi S. C.

The Salesian College  
Battersea Park - S.W. 11.



# Come now towards Rome

By the time that the present communication reaches our Co-operators, the news of the Beatification of the Ven. John Bosco will be already well-known. However, we have published in this current issue the programme of the celebrations, so that our co-operators may have an idea of how the events will move, and, also, that they may be encouraged to take part in the same either at Rome, or at Turin, or at both places.

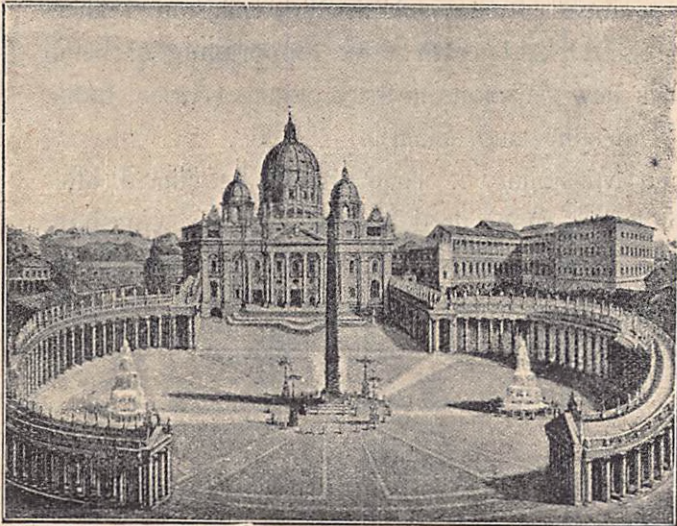
The beatification of the great apostle of youth cannot but interest all the Salesian Co-operators. John Bosco, one of the most remarkable figures of the past century, and one of the most characteristic Saints of modern times, has become known to the world by means of his spiritual children, in the triple family of Salesians, Daughters of Mary, Help of Christians and Co-operators. Hence, this event must find an echo of gratitude not only in Turin, in Rome, in Italy but in London, Liverpool, and the Catholic North, in Ireland, in the British Empire, in the United States and anywhere, where the Salesians have founded their works on behalf of youth.

Then again, John Bosco, as the greatest

modern protagonist of the preventive system in education, must appeal to all catholic teachers. The beatification of the Servant of God is a guarantee of the efficacy of his system, in helping the teacher to attain that spiritual perfection, without which education is void and banal. This perfection requires work, sacrifice and concentration, but, in the beatification of John Bosco, teachers have at once an incentive to strive ever onwards, and a consolation in the darkest hours, that will precede the dawn of the eternal day.

This event, then, is significant. In placing the aureola of sanctity about the head of this great apostle, it is, as it were, all the catholic workers for youth that are being honoured by the Pope. "I have given you an example". The success of our action on behalf of youth is essentially dependent on the fidelity with which that example is translated into the every day lives of each and every one of us.

Hence, we wish to find united in St. Peter's, at Rome, on the second of June, as large a gathering of John Bosco's friends and admirers as is possible to expect.



Rome — The famous Basilica of St. Peter.

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The period is not very happy, we must admit. On the one hand, it is rather early for the summer break. It is the time of the last spurt before the end of the financial year, and many of our friends will be unable to obtain their release from business. For the school-children it is the eve of the examinations, a period that means so much in the final recapitulation of the year's work. The hour of rest, both for the scholastic and working classes, will not strike until a little later,



and, so, many of our friends, albeit desirous of being present, will perforce have to be content with sending their thoughts to Rome on this great day. However, with the rest of our friends we hope to cut a fairly decent figure, and show that Ven. John Bosco is greatly appreciated in the English speaking world. Fortunately, there is already organised the American Salesian pilgrimage for the jubilee of His Holiness Pius XI, and the opportune arrival of this same will happily permit of the participants being present at the festivities in honour of the Blessed John Bosco.



Rome — Colosseum — Theatre of first Catholic Emancipation.

The English foundation was the last founded by the Blessed John Bosco. He foretold that it would be one of the most important in his Congregation, and the present trend of events tends to confirm this prophecy. Moreover, the English-speaking world owes a large debt of gratitude to this humble son of Italy, and it is their privilege and duty to be able, on June 2nd, to pay a small part of that debt by coming to Rome to receive one of the first blessings of the newly beatified John Bosco.

We doubt not therefore that anyone who can possibly obtain his freedom at this time will hesitate to do so.

We expect therefore numerous co-operators, who have known John Bosco for such a long time; catholic teachers, who have in him a triumph of their profession: many of the working classes, who were the object of his tenderest solicitude, and who have in him a model of constant work, crowned by the only success worth achieving; finally, a representative group of the Old Boys' Association; those Old Boys, who have so long awaited this glorious day, and who will doubtless be eager to be present at the glorification of their spiritual father and friend.

If, therefore, you can anticipate your summer recess and also if your purses can stand the strain, it will be advisable to advise the *Provincial of the Salesians*, at

*Battersea, London*, so that he may arrange for the meeting of the English, French and Belgian contingents. It is worth noticing, too, that special reductions will be prevalent on the French and Italian railways, and to have the benefit of these same the co-operation of the Salesian provincials in the various countries is necessary. The French contingent is due to leave Paris in the last days of May.

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We anticipate the objections. Mainly, of course, the heavy expense and the exhausting strain of travel.

We admit both.

However, the compensation is more than adequate. Think for a moment of the good that will come to your immortal soul from this intimate contact with the heart of the catholic world! It is written, that not on bread alone does man live, but on every word that proceeds from the mouth of the Most High.

Old age is the time of reminiscence. Then does the mind in fancy's mood go back to the happy days of long ago. Life becomes once again the glorious expectation of bygone days. What more consoling or heartening souvenir could you lay up for these long days in the autumn of life, than this of the glorious visit to Rome and Turin in the summer of the year of grace 1929.



Youth is the time of joy. Then, in the morning of life the only spectacle is that of triumph. Youth feeds on the hope of success and nourishes its hopes on the success of others. What greater incentive could be given that that of receiving, on a triumphant morning in June, the blessing of a new saint; of standing at the tomb of the Apostles under the eyes of the successor of the fisherman of Galilee, to render the incense of praise to a man, who, born of the people yet rose to be worthy of the honours

From Dover you will cross over to France, and your minds will go back to the days, when Gregory sent Augustine to traverse those same waters to accomplish the work of evangelizing the people of England. Not in vain was that work, for England became the dowry of Mary. In retrospective spirit the mind will conjure up the journeys of St. Patrick to Rome. Conditions of travel were a little different in those days. In spirit, the catholic will consider what "merrie England and catholic Ireland"



Paris — Bird's eye-view of the city from beyond the Eiffel Tower.

of the altars. What encouragement will not the young soul receive from this contemplation of the success of one, who was accounted a son of poor parents—poor in the goods of earth but rich in those treasures, that no moth can consume or robber take away.

May we then tempt you all to come now towards Rome!

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The journey itself is a revelation. Travel is a liberal education, but a journey of this sort will educate the mind and the spirit.

were, under the beneficent work of the emissaries of the Pope, whose successor you are about to venerate.

*Paris!* The word means so much and so little! To visit the wonderful Cathedral of Notre Dame: to go to the Basilica of the Sacred Heart. From Notre Dame to dominate with an all-embracing glance old Paris, and from Montmartre to dominate new Paris—the Paris of today. There upon the hill, the Heart of God beats—throbs with the joy of the catholic life of Paris, and is wounded by that element which, small as it is, has rendered that catholic city a byword among the nations. To visit the



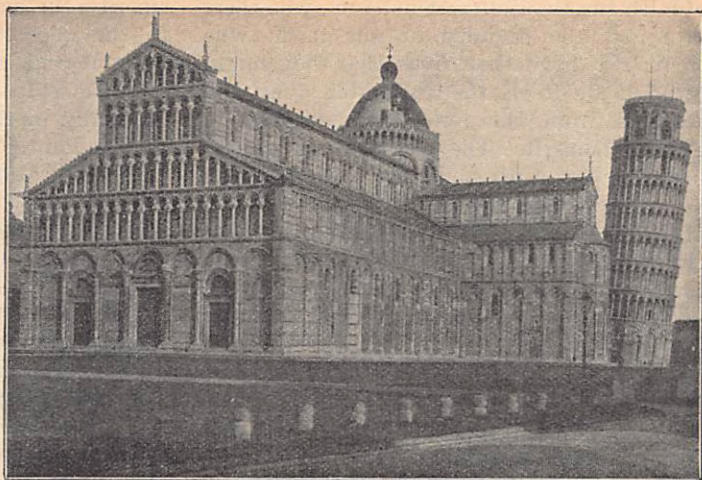
various sights in Paris on the return journey would more than repay the expense.

Then to leave Paris and travel towards the Italian frontier in the dead of night! In the morning to wake amid scenery of magic wonder. The Alps so majestic, so awe-inspiring, so immense give one a salutary lesson in humility and faith. The God of Creation is great indeed! As the train pursues its difficult path through the Alps, the scenery becomes more beautiful and the senses are lulled into a restful silence in contemplation of the works of the Most-High. Then, in the afternoon, the arrival at *Turin*, weary, perhaps, but eager with anticipation! This ancient capital of Piedmont holds the Holy Winding Sheet and to venerate that will be one of the privileges of the pilgrims. Then, to cast a rapid glance over the Salesian foundations, to view the cradle of the Salesian Congregation, to visit rapidly the city of sorrows in the Cottolengo hospital, will be some of the compensations of the journey.

Then, at *Genoa*, the pilgrims can visit the *Campo Santo* and admire the wonderful mausoleums erected by the Genoese, to the memory of their dear departed ones. The modern sculptural art has some of its most magnificent exemplars in this place.



Turin — Resting place of the Holy Winding Sheet.



Pisa — Cathedral, Baptistery and leaning Tower.

From *Genoa* to *Pisa* along the sea-coast beneath the shade of the palm trees, at a distance of a few yards from the sea, the travellers can view, with enchanted gaze, the beauties of this part of the Italian Riviera.

Then, at *Pisa*, there are the leaning tower, the world-famous Baptistery, the Cathedral and the *Campo Santo* to visit. There the frescoes of Pozzoli will command the admiration of all.

Then, finally, upon a beautiful morning to catch a glimpse of the colossal statues of the Lateran that seem to give a first salute to the travellers!

Then, at *Rome*, to traverse the centre of catholicity, the old world civilization and, in historical reverie, to relive the past and inhale the perfumes of what is, in fact, the Eternal City. One day, then, to hear mass in the Catacombs. To go back in spirit to the first days of the church and her heroic confessors. To embrace in imagination those brethren of the cross, whose lives were a pledge of their love for our religion. To feel a little more intimately the reality of the communion of saints, whereby, we, in this vale of tears, are united to those who have fought the good fight and attained the peace of the happy heart.

On another day to visit the Colosseum, and conjure up with the eyes



of faith the thousands of martyrs, who there professed the divinity of our faith: who there laid down their lives, that they might bring home to us the truth, that they had received from the immediate disciples of Christ, Himself. They gained for us the pride of our faith and that faith becomes dearer from this meetings with those heroes of bygone days. We can appreciate what the faith meant to them, for we are only just out of the fetters of a disgraceful servitude and oppression—disgraceful from the human point of view but glorious in that it has made us one with Christ and His followers. The mark of the cross must ever be upon the catholic world. Emancipation means something more to us from the contemplation of these sacred places.

Then the great Basilicas! To venerate, in the places of their mortal pilgrimage, so many saints, young and old, whose life-stories have already charmed our ears and consoled our troubled hearts. To see the places where Aloysius Gonzaga, John Berchmans, Philip Neri were, before they earned the title of saint must, indeed, prove attractive to every fervent catholic.

Then, at sunset, from the terraces of the *Pincio* to let one's gaze rest upon one of the most impressive and beautiful panoramas of this world. To see the magic of the

sunset—the majesty of the day giving place to the queenly beauty of the night, languorous and soothing, with its calm serenity and star-studded skies.

Finally, on the the second of June, to assist at the Pontifical Mass, when the decree of the beatification of John Bosco will be promulgated: and in the evening at five o'clock,, when the Pope descends to the Basilica to venerate the relics of the Servant of God, to find yourselves forming a bodyguard for the successor of Peter, and to make the homage of your praise and devotion to Jesus Christ resound, by means of that which you bear to His Vicar on earth.

Then, on the return to *Turin*, to take part in the magnificent procession, which, through the festal city, will wend its way carrying the mortal remains of the Blessed John Bosco.

Is not all this worth even a very great sacrifice?

Do not then hesitate but dispose now your time and money, so as to make one of the great units, that will come from the four quarters of the globe, to bear testimony to the affection in which the Blessed John Bosco is held by all nations.

Don't forget, then, the date at Paris—May 27th at the Gare de Lyon for the 10. 30. P. M. train. A hearty welcome awaits all our English and Irish and American Co-operators.

## Programme of the Celebrations for the Beatification of Ven. John Bosco.

### ROME

June 2nd. Solemn function of the Beatification in the Basilica of St. Peter.

- » 3rd Laying of the foundation-stone of the Sanctuary of Mary, Help of Christians. Homage of Salesians, Daughters of Mary, Help of Christians and Co-operators to His Holiness Pius XI, on the attainment of his sacerdotal Jubilee.
- » 4-5-6 Solemn Triduum in honour of the Blessed John Bosco, to be held in the Salesian Basilica of the Sacred Heart, Rome.

### TURIN

June 9th Solemn Translation of the mortal remains of Blessed John Bosco from the Salesian College, Valsalice to the Basilica of Mary, Help of Christians, Turin.

- » 10-11-12. Solemn Triduum in honour of Blessed John Bosco in the Basilica, Turin.
- » 13th Laying of the foundation-stone of the Salesian Missionary College offered by Count Rebaudengo, President of the Union of Salesian Co-operators.
- » 15th Solemn closing of the celebrations in honour of the Blessed John Bosco.



# The work of parents in education

The system of education employed by the Salesians is known as preventive. This means that the evil is not committed and then corrected, but that the evil is prevented from happening, which, in accordance with the old proverb, is the more efficacious method of the two for, "*Prevention is better than cure*". However, the Salesians, any more than other educators of youth, are not to be expected to turn out impeccable subjects. That is impossible in this world. What they do aim at doing, is to educate their pupils in the way of the battle of life so that when the fight begins in earnest, they will be able to take their part as men, as christians as catholics.



"He was subject to them".

## "I don't want the trouble".

But the question often arises, "*Is the educator the only person who should engage in this training of the young?*" The answer is evident. He is not. He is even only a secondary person in the work, for the primary and most important persons, are the parents of the child. The objection may arise and we have heard it uttered, "*I send my child to school to learn this or that or the other. I do not want the bother of teaching him. I pay for his education and what more do you expect?*". Specious but irrational. According to the natural law the obvious educators of the child are its parents. They, who have brought the child into the world, have, by that very act, assumed the obligation of educating him and training him, in the way he should go. To discharge this obligation

by paying others to do the work, is shirking a responsibility. The things taught by strangers will not be learnt with as much readiness, earnestness or thoroughness as those inculcated by the parents themselves. In the former case duty urges the task, while in the latter love is the motive force, than which there is no greater force in the world.

Parents should not then send their children to school? We can hardly imagine *all* parents being competent to teach *all* the matter the child needs for the necessities of life: and therefore, to supply *some* of these the child is sent to school. This fact does by no means, relieve the parent of a serious obligation of training the child. The

educator does his part, but that is only about fifty per cent of the work: the other fifty is the work of the parents. They it is, who have the duty of forming the moral conscience of their children. They it is, who have the sacred duty of enlightening their children in the mysteries of this earthly life. They it is, who have the task of fitting their children to be self-reliant, upright and morally sound. They *have* this obligation, no matter what they may do to escape it. The fact remains, that they have assumed it by bringing the child into the world, and all the money in the world will not change matters. The education of the child is as onerous a duty for parents as it is for the religious educator. The whole work can be done by neither but each has to do his part. The place of a parent may be supplied, *in an extreme case*, by a beloved master, but



the general case remains as true as ever—the education of the child is an obligation of its parents.

### *Indifference.*

I suppose some readers will say when they read these lines, "*H'm, mid-Victorian*". Perhaps so, but I think the ideas go farther back than that. They go back to the origin of our race. Modern ideas are, I know, contrary to these, but the fact remains that modern ideas are not only exaggerated on many points, but even ridiculous. The worst part of the evil is that catholics, too, are often infected with this spirit of—what shall I say—indifference, as to the conduct of their children. I read some time ago the subversive dictum, that if a mother expects her children to respect her, she must be a "*pal*" to them. God forgive the writer of those lines! He must have had little experience of a mother's love. A mother is *the* being to be treated with respect, reverence and confidence. If a mother lowers herself by being a *pal*, she will lose all the confidence of her children. She must be a friend of her children in the real sense of the term. A friend is one who loves and is loved in return. Nor does this suffice, but this mutual love must be known to both parties. Hence, it can easily be seen that a mother or a father must be the friend of the children, ready to advise, console, and, if necessary, correct them at every turn of the road. That he or she should be a *pal* outrages the sacred love which the child should bear them.

It is this unworthy attitude of the modern world towards the sacredness of parenthood that has generated most of the evils afflicting society at the present day. In the XVIIth century, it was the fashion to leave the children to the servants of the family, till such time as they could be presented in *Society* with honour, unmerited in most cases, to their parents. In the present century it is the fashion to abandon the children to all the world, good and bad.

### *"She is big enough to look after herself".*

I had an experience of this the other day. I was talking to an excellent mother, a fine catholic and a daily communicant. In the

course of conversation, I asked her—"Where is your daughter, I have not seen her. (The child was perhaps thirteen or fourteen)".

—"Oh, she is with her young friends canoeing on the river".

—"Alone?"

—"No, I tell you, she is with her young friends".

—"But is there no responsible person with her? Are these friends competent to look after her? Are they fit to be companions of your daughter?"

—"Oh, she is quite big enough to look after herself."

The evil, you see, is deep rooted and widespread. Every mother should *know for certain* whether her children's companions are safe or not. There are thousands of ways of finding out. There is no need to spy on the child. There are also a thousand ways of getting the child away from undesirable companions. Some fine day this criminal carelessness will result in some moral catastrophe, either secret or public, and these good parents will call heaven to witness, that they have done all they could for their child: that they gave him or her a good education (i.e. scholastically speaking): that they have done all they could to bring up the child well.

Their consciences will have to be very dead, if they do not rise up to reproach these parents. The christian education must begin from the formal admission of original sin and its dire consequences. To think one's child exempt from these, is to invite disaster. The parents may not think so, theoretically, but by their practice, they avow that the child is a monument of virtue and unable to be moved by the storm of temptation. At the bottom of *every* human heart there is concealed the spirit of evil; the only thing wanting is the opportunity and the lack of care. St John says that there are but three things in the world, "*the concupiscence of the eyes, the concupiscence of the flesh, and the pride of life*". A Saint admitted these and acknowledged that they were the enemies of the soul. St. Paul writes at length on the same subject, and says, that the good that he willed he did not, but that the evil that he did not wish that he did: and goes on, "*For I am delighted with the law of God according to the inward man, but I see another law in my members, fighting against the law of my mind and*



*captivating me in the law of sin that is in my members".*

Modern parents would do well to ponder these words in their hearts and deduct from them a logical conclusion. Then would society be rid of many evils, and humanity would come to a saner view of the mystery of sorrow, that the modern age teaches men to avoid as if it were a plague. Blind, irrational creatures they do not realise that the more they fly from sorrow, the surer will it over-

### *Mistaken kindness.*

A formula that is quite common and, seemingly, very charitable is the following "I do not wish my children to suffer what I have suffered".

In virtue of this principle and in order to apply it, as thoroughly as possible, parents torture their brains for ways and means of making their children's lives the acme of luxury, of satisfying their every caprice, of



The model of all families, in all ages, is the Holy Family where Christ, the Man-God was subject to one of His creatures.

take them. Their sorrows, when they come will be overwhelming; for having fled them previously, they will have no comfort, no stay in their hour of distress.

A country curate one remarked to his flock,—“If I ask any of you where are your pigs?... I have no doubt you could tell me. If, on the other hand, I ask you, where are your children?... I doubt, very much, if you could tell me”. The parallel was perhaps, somewhat crude, but nevertheless true. People, to day, think more of their wealth, than of their children, who should by right, form their greatest treasure here below.

putting in their power all kinds of pleasures, and of turning them from every occasion of pain or sacrifice. In pursuance of this madness, they go so far as to take orders from their children and, it is said, even to clean their boots. God help these children and forgive these parents!

It is evident that this manner of acting is devoid of christian and even of practical sense. For, even if they could be with their children *all* the years, (which they cannot) these parents are not the masters of the life of the children. If they think that they should not anticipate sorrows and sacrifices,



they know for certain that their child will have one great trial to endure—the trial of existence. The apostle St. Paul felt this trial very keenly for he cries out in anguish, "*Miserable man that I am, who will deliver me from the body of this death*". All children of Adam have to support life and, hence, should be taught to do so in a christian manner. It is strange that these parents never look ahead and foresee the time, which will inevitably arrive, when their children will have, perforce, to bear great affliction, hard sacrifice, violent temptation or distasteful duty. How will they bear themselves, these softly nurtured children, in face of these calamities of life. Very badly; they will flinch and capitulate at the first onset. They will curse the parents that engendered them, and did not teach them how to fight the battle of life. They will forget the comforts, the delicacies, aye, and even the mistaken sacrifices of those parents, when the hour of trial arrives and will think only of how ill-fitted they are to act as they should. Is this then the result of all the trouble that these parents have taken? Is this the benefit they have reaped? To be cursed and rejected by their own children. Truly a wonderful benefit but only a logical result of their foolish conduct!

### *The work of parents.*

The preventive system then must be put into practice. Parents must keep their children from occasions of sin. This is very difficult, not to say impossible, in these days, but much more can and ought to be done for this purpose than is done. It is a fact, that children are more precociously intelligent than they used to be. By this, I do not mean that "baby-talk" is left behind at an earlier age, at two years rather than at four. Nor do I intend that they are more intelligent than we were as children. I wish to convey solely, that they become aware of the life of the spirit and of the spirit of life at an earlier age: that their curiosity, reflections and even their observant silences, prove that they are earlier alive to the mysteries of life and sooner need the loving and prudent explanation of their parents.

The cause of this is, doubtless, to be sought in the abundance of sensations that everywhere meet their experience. There are,

easily, ten times more spectacles coming under their view than used to be the case; there are ten times more intelligent scenes to be interpreted. To quote but one example from the many... Just reflect upon the progress in technique, that the art of advertisement has attained, within these last twenty years; and you will realise immediately the truth of the above statements. You cannot escape these advertisements, they are here, there and everywhere. They disfigure or beautify the landscape, according to your aesthetic taste, but, according to the moral sense, there can be but one opinion—they have greatly helped in the earlier awakening of children's minds to the secrets of life. Thus, in these days, there is offered to your children, in a thousand different ways, under a thousand different aspects, a moral or immoral nourishment, that is abundant but not choice.

### *In conclusion.*

And the conclusion? Can you not draw any? There are a thousand. Let us assist you a little in the task. *For example this one*—Not to allow your children to feed on any kind of moral nourishment, but to make a prudent choice among the many foods that entice their appetite; for some foods are too heavy for their young stomachs, while others are positively poisonous.

*Or this one*—To weigh your words carefully when speaking in the presence of children. They do not seem to be paying attention, but these utterances of yours enter their minds, ferment, as it were, and, one day will, burst forth in a question that will, perhaps, make you blush.

*Or again*—Not to allow your children to read books, the morality of which is not absolutely certain. There are plenty of healthy books both for boys and girls in the English language. Any catholic teacher will be a safe guide in this matter. *Or*—Not to allow your children to attend entertainments, whether cinematograph, or theatrical, or merely oratorical, if you are not *certain* that no moral harm can come to them from the same.

*Or—This is most important.* If they are sooner awake to the mysteries of life, the Church is, then, well advised to treat them as little men and women and to encourage



them to nourish their souls on the Bread of Life, on the Bread of the Strong. Do you, then, O catholic parents, see that your children are faithful to their religious duties and, by your example, encourage them to a very frequent use of the sacraments of Confession and Communion. They will bless you in after years for accustoming them to this means of help and comfort and strength. They will venerate your memory for giving them the example that helped so much in their life's crises. Can you hesitate?

### *The teaching of Don Bosco.*

We have finished. We conclude with an earnest wish that *all* parents should practice the preventive system of education in bringing up their children; and to emphasise the main point, we quote the greatest modern exponent of that system the Blessed John Bosco, who writes,—“This system is based

entirely on reason, religion and charity. It removes from the child all possibility of committing faults. A child often becomes culpable and deserving of punishment, which he had no thought of, when heedlessly committing the fault, and which he would certainly have avoided, had some friendly voice warned him. Frequent Confession and Communion and daily Mass are the pillars which must support this system of education. The Rector, (in this case the parent), should never accept engagements, that can keep him from discharging his duty towards the children”.

Here then you have the words of Blessed John Bosco. The fitting conclusion comes from the Gospel. Will you have the right to say to God at the day of judgement, “*I have done the work Thou gavest me to do*”, if you know, in your heart of hearts that you have not done your utmost, to bring up your child, in the way of truth, religion, justice and charity?

## IN HONOUR OF THE BEATIFICATION OF VEN. JOHN BOSCO

THE SALESIAN OLD BOYS' ASSOCIATION  
ANNOUNCE

THEIR ANNUAL SUMMER RE-UNION

SUNDAY, JULY 7th

AT SALESIAN COLLEGE, BATTERSEA

IN CELEBRATION OF THE BEATIFICATION  
AND OF THE CENTENARY OF CATHOLIC EMANCIPATION

FOR FURTHER PARTICULARS APPLY TO  
THE SECRETARY S. O. B. A.

SALESIAN COLLEGE

LONDON S. W. 11

SURREY LANE

BATTERSEA



DECREE  
CONCERNING THE MIRACLES  
ADDUCED FOR THE CAUSE OF  
BEATIFICATION OF THE SERVANT OF GOD  
**JOHN BOSCO**  
FOUNDER OF THE SALESIAN CONGREGATION,  
THE DAUGHTERS OF MARY, HELP OF CHRISTIANS  
AND THE  
SALESIAN CO-OPERATORS.

With what abundant hands Almighty God poured forth His blessings on His servant, John Bosco and on the works by him instituted for the benefit of the people, is clearly revealed by the gifts of nature and grace, with which God desired him to be endowed; from the splendid foundations by him accomplished; by the development of the Pious Salesian Society; as also, by the number of new institutions founded and consolidated by the same, even in the most distant parts of the world, despite the absolute lack of adequate means to bring about these effects.

For the Servant of God, of humble stock, even from the days of childhood, showed himself to be endowed with great and numerous gifts: and he undertook and brought to completion works, which should not have been possible without abundance of means and the support and favour of those in authority. However, for these works on behalf of youth he spent himself, to overcome all obstacles, to conquer all difficulties, to win the favour of his adversaries; and thus, he showed himself to be a really great man, moved and governed solely by the desire of the salvation of souls.

Thus, too, did he earnestly labour for the solid foundation of his young Society, and strive hard for its increase and development: with such happy issue, that not only did it take up work in most of the countries of Europe, but even began work in the distant lands of the Americas. Now, indeed, the members of his Society have undertaken missionary activity in the lands of the East, and that with such apostolic constancy as has brought much benefit to souls, and which is worthy of every praise.

The Ven. Servant of God, too, even though in the most straitened circumstances himself, was so liberal and charitable, that no needy person ever had recourse to him in vain. Sometimes, also, being asked, he revealed the secrets of hearts, foretold the future and was ever zealous in restoring peace to troubled minds. Diseases of the body received his efficacious assistance and many were the cures effected by him: in short, in doing good to all, was his constant delight. Led by this holy desire, he founded the congregation of Virgins, to which he gave the name of Daughters of Mary Help of Christians. This last mentioned institution, too, has had a wonderful development and has wrought much good in the Church.

Beloved by God and men, the Servant of God died, leaving the most fragrant memory of his goodness in all ranks of society. Death, however, did not deprive him of the desire to be of service to all who should claim his aid. Immediately after his death, miracles began to be worked, particularly cures from diseases, of which



miracles, two have been chosen by the diligent postulators of the Cause. These two, having been drawn up according to the Apostolic process, were presented to the Sacred Congregation of Rites, so that the same might pass judgment on the truth of the facts asserted.

The first of these is the cure of Sister Provina Negro, who suffered agonies from an ulcerated stomach. The malign nature of the disease being made known to her, which disease, even after a long cure, could scarcely be remedied, the sick nun thought of calling upon the help of God. She implored the help of the Ven. John Bosco and with complete confidence swallowed a relic of the same. Immediately she felt herself perfectly cured. This recovery was declared by all to be miraculous and this verdict was confirmed by especially expert doctors.

The other cure was accorded to Teresa Callegari, who was affected with several internal diseases, which, rebellious to every cure, had reduced her to a gradual wasting away of the body; she was declared to be at death's door by the doctors. These learned men did not err, for the disease, under which this girl laboured, was really organic and consisted of many anatomic lesions, as was affirmed by the three specialists, whose evidence on oath was required by the Sacred Congregation of Rites. She, too, implored the aid of the Ven. John Bosco and, in an instant, was cured, not of one, but of all her diseases. This miracle was asserted and proclaimed by the sufferer herself, and confirmed by the consulting physicians.

The Apostolic process concerning these two cures was instituted and they were carefully and juridically discussed. Then, on January 24th, 1928, there was held the Ante-preparatory Congregation in the presence of His Eminence Cardinal Vico, the Relator of the Cause: on December 11th, 1928, there was held the Preparatory Congregation in the Vatican Palace. On the 5th of the current month (March) there was held the General Congregation in the presence of His Holiness Pius XI. The doubt being proffered by Alexander Cardinal Verde—*whether it was agreed that the miracles adduced were really such; and such, as were necessary for the desired end under consideration?*—all those present, Cardinals and Consultors, gave their opinion in turn. After this, His Holiness reserved his judgment, showing however the great joy that filled his soul. In the meantime he exhorted all to invoke the illuminating grace of the Holy Spirit on a matter of such grave moment.

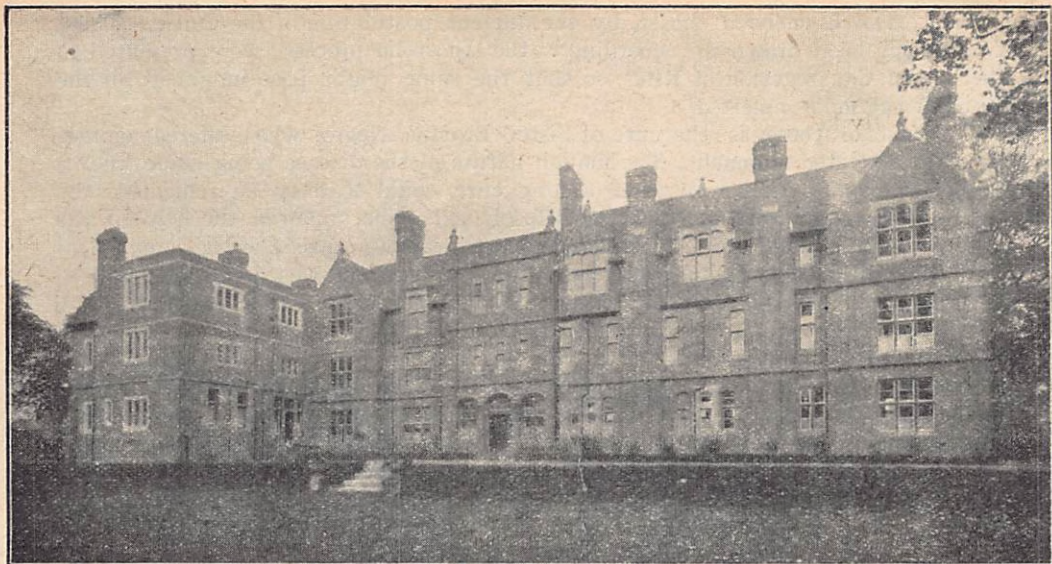
Then, having decided to publish his opinion in a decree, he designated this most auspicious day, on which is held the feast of St. Joseph, Patron of the Universal Church: for, towards this Saint, Ven. John Bosco had a very special devotion. Having offered up the Holy Sacrifice of the Mass with great fervour, His Holiness called to his presence, the Very Reverend Cardinals Camillus Laurenti, Prefect of the Sacred Congregation of Rites and Alexander Verde, Postulator of the Cause, together with Reverend Monsignor Charles Salotti, General Promoter of the Faith, and me, the undersigned Secretary. His Holiness then passed into the more noble hall and seated on the throne solemnly decreed that—*It was agreed concerning the instantaneous and perfect cure of Sister Provina Negro from a round ulcer of the stomach: also concerning the instantaneous and perfect cure of Teresa Callegari from acute post-infective, poli-arthritis and from other lesions, which had reduced the sick girl to a state of decline.*

His Holiness then commanded this decree to be promulgated and placed in the Archives of the Sacred Congregation of Rites, on this 19th day of March, one thousand nine hundred and twenty nine.

CAMILLUS Cardinal LAURENTI,  
*Prefect of the Sacred Congregation of Rites.*

ANGELO MARIANI,  
*Secretary of the Sacred Congregation of Rites.*





## The Salesian House, Cowley, Oxon.

(Contributed)

### **Don Bosco's "Bees".**

*"Dear boys, when the bees in a hive become too numerous some of them have to form a new family and fly away elsewhere: you see, we have now such large numbers, that we have hardly room to turn. We must therefore imitate the bees and make another home by opening a second Oratory."*

It was on a Sunday, in 1848, that D. Bosco, with these simple words announced to his boys the opening of a second Oratory, to be dedicated to his favourite saint, Aloysius Gonzaga. It is on record that Don Bosco's words were hailed with shouts of joy. It seemed as through heaven itself, through the mouths of children was giving official approbation to the second Salesian foundation.

This incident, which may appear insignificant, has repeated itself more than a hundred times since that date. It is the recurring theme that runs through the history of the expansion of the Society throughout the whole world.

### **Burwash to Oxford.**

In the autumn of 1920, our late Provincial, Fr. Francis Scaloni, in a conference

to the novices at Burwash referred to these words of Don Bosco and hinted that another migration of "bees" seemed to be necessary. "This house", he said, "is far too inadequate to accomodate the ever increasing numbers of our novices. Pray to St. Joseph that we may find a larger and more suitable house elsewhere. And he dwelt at length on the goodness of God and His tender care for us. Two months afterwards, in a subsequent visit, he was able to give us the joyful news. "We have secured a new House in Cowley, on the very outskirts of the City of Oxford. Make ready to depart". Our joy could only be compared with the joy of those Oratory boys in 1848. Oxford! The very word had a magic spell about it. Oxford! The city of learning, which would give to some of our students the advantages of a University training. Oxford! the birthplace of the Catholic Revival with its associations of Newman, Manning and Faber; and it came to our minds that a favourite pupil of Don Bosco, Dominic Savio, had been privileged to see, in an remarkable vision, that magnificent stream of conversions, which had its source in Littlemore, Oxford, with Newman's reception into the Church. It seemed as



though the saintly youth, who had been a leader and an apostle amongst his companions, was showing us the way and guiding us to a new place, which, by its associations, would constantly keep before our minds his example and ideals.

### *A hallowed spot.*

It was at the beginning of January 1921, that we left the picturesque Sussex village *en route* for Oxford. For the last time we gathered in the solitary gothic Church to

promised Don Bosco in Turin to take a fatherly interest in his Salesians, when they should come to England: never was a promise so well kept.

### *Sts. Francis of Assisi and of Sales.*

We reached Cowley the day after the Epiphany. We shall never forget the hearty welcome we received from the local Catholics. They were a small, fervent congregation: like the early Christians they formed one heart and one soul. No wonder!



The Countess Cadogan and the Mayor of Oxford at the Salesian Bazaar.

thank St Joseph for the many blessings which he had showered on the first English Salesian novitiate.

St. Joseph's Retreat will always be a hallowed spot for the English Salesians. It was the first nursery of the Province and is now the resting place of its pioneers. It was Bishop Bourne, now Cardinal, who entrusted the Church and the adjacent house to us in 1897, when Fr. Macey, the first English Provincial, was looking for a suitable novitiate. The Bishop used to pay frequent visits to the Retreat: he would talk familiarly with the Fathers and novices and was always ready to advise and to encourage. He had

they had been for fourteen years under the gentle influence of the Capuchin Fathers. On taking over the Franciscan Church, we placed, in the Sanctuary, the pictures of St. Francis of Assisi and of St. Francis of Sales painted by one of our fathers, and we prayed that the spirit of these two saints—whom England, Catholic and non-catholic, loves so well,—would find an abiding place in our Cowley mission.

### *The Missionary House.*

"Whatever good I was able to do, I owe it to the powerful assistance and to the generosity of my co-operators". These words of Don Bosco,



his sons in Cowley humbly and joyfully repeat to-day, as they look back on these last eight years. To the generous assistance of our friends, we owe the enlargement of the Church and other extensive alterations, which had to be carried out gradually, in order to meet the needs of an ever increasing Community. Catholics and non-catholics alike have willingly lent a helping hand: and even the Mayors of Oxford, in their official capacity, have honoured us each year by coming to open our Bazaars and encourage our new undertakings.

Our Lady Help of Christians, who promised to Don Bosco that she would send recruits to his congregation, year by year, has sent new men to swell our numbers. They have come from Ireland, Scotland, Wales and distant South Africa. The House was, from the outset styled a *Missionary House*, in compliance with the express desire of the reverend Fr. Scaloni, who was responsible for its foundation. *The Cowley Missionary House* was, in his mind, to be a nursery of priests and lay brothers, who were to respond, with the utmost generosity, to the Saviour's call "*Come, follow Me.*" They were to be

ready to go to any part of the world, if the glory of God and the good of souls so demanded. In this way they would make their own Don Bosco's grand motto. "*Give me souls, take all the rest.*" And this missionary spirit would draw abundant blessings on our work at home. Did not the great Cardinals, Wiseman, Manning and Vaughan, bless and promote foreign missionary efforts as the best means of speeding on England's conversion? Looking back over these last years we see that our expectations have not been disappointed. Young men, trained in Cowley, are already at work in Africa, India, Siam, Australia, and our work at home in England and Ireland has grown apace.

The structural development of the house, suggests reflec-



(Above) Students on the steps of the University Hostel





tions which may not be without some interest, to those who follow the gradual growth of Catholicity in England. The Cowley Hill, which was long ago the quarters of the Knights Templars is practically a Catholic possession again. The main building, which had been for many years an Anglican Seminary, is now the House of Studies of our Students of Philosophy: the former principal's apartments have been turned into a hostel for our Undergraduates. A few yards from the old Seminary, an Anglican Vicarage has been reconstructed into St. Joseph's Novitiate. The sanctuary lamp is now burning, day and night, in two different chapels on the Cowley Hill, and every year, on Trinity Sunday, the Blessed Sacrament, is borne triumphantly, through the streets of

Cowley, to the acclamations of "*Christus vincit, regnat, imperat.*" It seems as though the old days are returning. Indeed England is returning to the faith, slowly but surely, as of every work of God.

The young Salesians in Cowley are being urged to cherish this grand hope which inspired the great converts of the Oxford movement. It is to Our Lady Help of Christians, the Conqueror of Heresies, that we look to, for the fulfillment of this great expectation. Her white marble statue stands upon the main lawn fronting the house and overlooks the City of Oxford. At the foot of that statue, lit up on the evenings of her festivals, our students gather to sing the Cowley evensong:

"O Mary, O Mother, reign over us once more,  
"Be England Thy dowry as in the days of yore".

### "Growing pains".

The "*House on the Hill*" accomodates at present a heterogeneous variety of Students: University and Theology Students, Philosophy Students, novices and aspirants:



ow) Mary Help of Christians and her Sons at Cowley.



and the occasional visitor wonders, how so many activities do not clash under the same roof. When the Provincial came on his recent visitation, he appeared somewhat perplexed. "My dear brothers", he said, in his conference, "I see that you are suffering from *growing pains*: too many sections in this community: the Novices seem to be in the way of the philosophers: the philosophers in the way of the aspirants: and,

I am told, that when you had some extra visitors lately, some of you had to sleep in the loft to make room for them. The bees have to migrate again. We must pray to the Sacred Heart to provide a new house, exclusively reserved for our aspirants. A *Missionary College* in the North of England would be a great boon to many boys, who

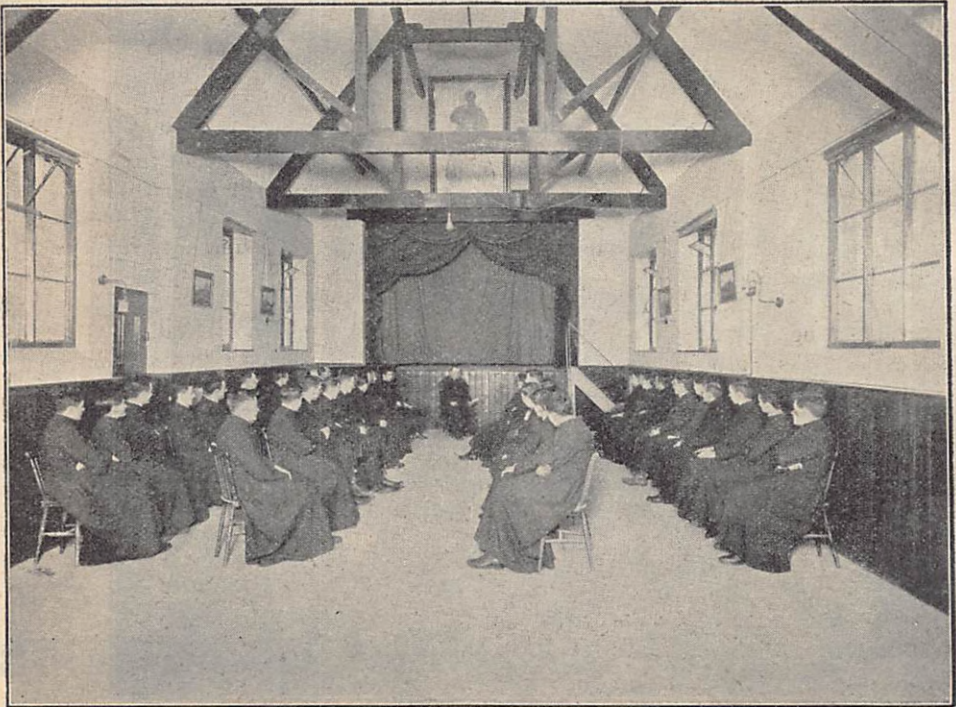


Change of occupation.

have a call to the priesthood and are but awaiting the opportunity. Our Missions in India, China, Siam, Africa, Palestine are rapidly developing, and we could, by increasing the number of our Missionary Students, supply more labourers to them. And he concluded by urging us to implore the Sacred Heart to inspire generous benefactors to come to our aid in this new undertaking. We promised; and now during

the month of St. Joseph we are asking this glorious saint to prevail upon the Heart of Jesus to help our Provincial in the carrying out of this great plan for souls. We ask our co-operators to join us in our prayer to St. Joseph. Who has ever heard that this great saint has failed those who trust in him?

Oxford, 15th of March 1929.



Talk on the Foreign Missions.



# The Voice of the Church

Tuesday March 19th, 1929, Feast of St. Joseph will ever remain a memorable day in the Annals of the Salesian family. Then it was that His Holiness, Pius XI, ordered the reading of the decree approving of the miracles adduced in favour of the Cause of Beatification of the Ven. John Bosco, Founder of the Pious Salesian Society.

At 11 o. a. m. on the said March 19th, His Holiness accompanied by His noble Court and escorted by the Noble Guard, entered into the Concistorial Hall where the reading of the decree was to take place.

There were present many eminent personages among them being Cardinal Laurenti, Prefect of the Congregation of Rites; Cardinal Gasparri, Secretary of State, to His Holiness, and Protector of the Salesian Congregation; Cardinal Verde, Postulator of the Cause; and the other officials of the Sacred Congregation of Rites.

The Salesian Congregation was represented by Fr. Tomassetti, the General Procurator of the Salesians, and by members of the Superior Chapter of the same Congregation.

The Secretary of the Congregation of Rites approached the Holy Father and, having obtained His consent, proceeded to the reading of the decree. This historic document we quote at length on another page of this issue.

## *Fr. Tomassetti's speech.*

When the reading of the decree was over, Fr. Tomassetti in the name of the whole Salesian family addressed the Pope in the following terms:

*Most Holy Father,*

It is my privilege and joy, today, to present to your Holiness, in the name of the General Superior of the Salesians and of the whole Salesian Family, the most heartfelt sen-



timents of gratitude, in that you have been pleased to command the reading of the decree, approving the miracles adduced for the Cause of Beatification of the Ven. John Bosco, Founder of the Salesian Congregation, of the Daughters of Mary, Help of Christians and of the Salesian Co-operators.

This decree fills with joy the hearts of the children of this Servant of God, of "this gigantic protagonist of christian education", as Your Holiness denominated him on a recent solemn occasion. The decree, however, does not take these children of his by surprise, for well they know, more particularly those who lived in intimate contact with the Ven. John Bosco, that his life was so interwoven with wonderful happenings, that one could say in very truth that with regards to Don Bosco the supernatural was become natural. So true is this, that Our Founder himself, even so early as 1867 at the time of his second journey to Rome, as we read in his letters, "said special prayers that God would not grant any strepitous favour, that might cause people to talk of poor Don Bosco".

Death claimed him but he did not cease to be of efficacious assistance even from beyond the grave. His beneficial aid continued to assist all those who had recourse to him, provided they were endowed with faith in Mary, Help of Christians and in his intercession.

The joy that we feel, great though it is, is increased to a large extent by the reflection that this prelude to the Solemn Beatification of Ven. John Bosco, has been ordered by Your Holiness, precisely on the morrow of the momentous and historic event of the composition of that, which has become known to history as the Roman Question. This event has formed for years the ardent desire and the torment of many pious souls. The



Ven. John Bosco, as is well-known, played no small part in preparing the way for the settlement of this question. Time and again during his lifetime was he called upon to be mediator between the Vatican and the Government. Time and again did he display that wonderful tact, that in moments most

not being clouded by side issues, could become sublime and splendid.

"My politics" said he to a glorious predecessor of Your Holiness, His Holiness Pius IX, "are those of Your Holiness and of the *Our Father*. Day by day do we ask that the kingdom of Christ would come and be extended to ever vaster dimensions—*Thy kingdom come*—and that is what matters most of all." And he insisted that prior to all else should come the good of souls.

I rejoice in the hope that Your Holiness will be pleased to record the fact, not known to all, of the conformity between the higher aspirations of the Venerable Servant of God, and the supreme ideals that have so happily led Your Holiness to overcome the tremendous obstacles that were impeding the accomplishment of the great work of the composition of the Roman Question.

How great will be the joy of our Father and Founder in this settlement of the difficulties between the Vatican and the Government. How deep will be his exultation at the spiritual good that will flow from the same. He truly will rejoice, for before all things "it was his glory to be the faithful servant of Jesus Christ, of His Church, of His Vicar".

How great, too, will be the joy of the Salesian family in the settlement of this Question, and the coincident reading of the decree on the miracles of the Ven. John Bosco. Of that Salesian family, which is, throughout the world, carrying on the great work of the Founder: Of that Salesian family, which consists of the triple foundation of Don Bosco and of the thousands, aye tens of thousands of old pupils of the Salesians and the Daughters of Mary, Help of Christians, of the pupils at present under their care, all of whom, both past and present owe to the Ven. John Bosco the obtaining of that great benefit—a truly catholic education.

### The discourse of His Holiness, the Pope.

To this address, His Holiness replied with a discourse, which he initiated by saying, that the great and unmistakable voice of the miracles, worked by Don Bosco, was making itself so insistent as to add glory to his already great glory, and to render the



difficult and critical enabled to obtain the solution of difficulties, that seemed well nigh insuperable. Time and again did his priestly zeal and christian charity enable him to render less strained the relations between the Government of his day and the Holy See. His means of bringing his mediation to a happy issue was to ascend himself, and move the others to ascend, to a point, above the petty party issues, to a height from which the best points of view could be glimpsed, and to gain the summit and the clearer air from which the vision,



splendours of that glory ever more marked and wondrous. And it was truly wonderful, (to mention merely that which struck the attention) to remark how, in the delicacy, one might even say elegance, of the Divine economy, God knew how to dispose so well, to combine so happily, and to make coincide events which, intimately connected in themselves, were yet separated by the space of years.

His Holiness went on to say, that it was fitting that this decree should be published on the feast of St Joseph and in the year when that feast was, not only of religious, but also, of civil observance. That it seemed that St. Joseph had undertaken to see that his feast should serve for the glorification of the servant of his most chaste spouse, to whom Ven. John Bosco had, during his earthly career, paid so large a meed of praise: and whose title of Help of Christians was inextricably interwoven with the history of the Salesian Congregation.

That it was also very fitting and significant that the proclamation of the approbation of the miracles, worked by Ven. John Bosco, should take place on the morrow of that event, which had moved the whole world, and which had given, and would for long give, cause for rejoicings to the catholics of every nation. For Don Bosco was, above all, the faithful, prudent and really great servant of the See of Rome. That the Holy Father had been able to gather this from the Servant of God himself, namely, that the most ardent of his desires was the composition of the strife that separated the Church and State. That this desire was that of a prudent servant of the Church. Not for him the botched-up peace that had formed the catalectic yearnings of many, but a real peace, a real conciliation, a conciliation that should safeguard above all the honour of God, the honour of the church and the good of souls.

### *His Holiness's reminiscences.*

His Holiness said that he had been able to have first-hand knowledge of this fervent desire of the Ven. John Bosco because, (and herein one might remark another of the dispositions of the Divine Economy), it was now forty-six years, and it appeared to be only yesterday, even the present day, when

he saw the Servant of God and listened to him as His Holiness spent some few days at the Oratory in Turin. That he had lived under the Oratory roof, eaten at Don Bosco's table and had had the great pleasure of treating at some length with the Servant of God, despite the overwhelming amount of



work that commanded his attention. That one of the characteristics that struck one most about Don Bosco was his great tranquillity of spirit, his supreme dominion of time, for he attended to each one, who had recourse to him, as if he had no other occupation in the world. That this was not the least of the perfections that commanded admiration in the life of Don Bosco; for even the gift of prophecy was not denied him: nevertheless added His Holiness smiling,—that gift did not manifest itself in predicting



that which that day was taking place. Who could have imagined that he (the Holy Father) should be called upon, after the lapse of so many years, after an event so momentous, as that which had been recorded, to proclaim in the name of God and by the authority of the decree of the Church, those miracles whose light now illumines the tomb of the Ven. John Bosco and make possible for him the honours of the altars.

These miracles—continued the Holy Father,—as all are aware, are but a supplement of those, which, under all aspects, are so remarkable in the figure of Don Bosco. The miracles are in fact innumerable. During the life of the Servant of God, God was pleased to work many wonders on behalf of his faithful servant and this beneficent influence of the intercession of Don Bosco has been continued after his death as is shown by the marvellous graces obtained by all classes of people. The two that have been chosen are but two among many and they have been chosen to undergo the most searching enumeration, because they possess that juridical form, which must not be wanting in matters of so great import.

These two are striking but there are numerous others no less striking and splendid, which show forth, equally well, the divine delicacy in rendering testimony of the faithful servant.

But, besides these, there are many other wonderful things in the life of the Ven. John Bosco, as will be attested by anyone who reads any of the numerous lives already published or about to be published. The remark made by the previous speaker, namely, that in the life of Don Bosco the supernatural was merely natural, and the extraordinary, ordinary, can be confirmed by many facts. These supernatural gifts were, as it were sparkling stars in a heaven, splendid and clear, which serve to throw into greater relief the beauty of the celestial firmament; thus, these gifts served to bring into greater evidence a life that was of itself one long miracle.

### *Every moment a miracle!*

In the Bull of Canonization of St. Thomas Aquinas—continued the Holy Father—it was said, that even had there been no other miracle, every article of the Summa Theo-

logica was a miracle. Now, one can say that every hour of the life of Don Bosco, yes even every moment, was a miracle, a series of miracles. When one thinks of the lonely countryside of Becchi, where the poor child led the cattle to graze; of the first tentative steps of the work of St. Philomena; and then of the other more serious and responsible undertakings of Valdocco: of the great work which he produced literally out of nothing, as, for instance, the Basilica of Mary, Help of Christians, which he began with something like two pence in hand; then, when one lets one's gaze full upon the stupendous development of his undertakings; of the growth of his triple family of Salesians, Daughters of Mary, Help of Christians and Co-operators; when one thinks of the hundreds and hundreds of churches and chapels; of which over 300 were already opened over twenty years back: when one thinks of the thousands and thousands of pupils, who have issued from the Salesian Houses, counting as they do students of the higher sciences and artisans of the humblest craft: when one takes notice of all this, one cannot but be struck, as before one of the most marvellous of miracles. And from twenty years back to what immense numbers has not that triple family of Don Bosco swelled!

When one reflects—continued his Holiness, in reference to one of the more characteristic forms of apostolate of Don Bosco—that Don Bosco seemed a man, who had so many other things to do besides study, that he did not seem to have time for study, and, that nevertheless so many books came from his pen, one is arrested and forced to ask oneself the origin of this prodigious energy. For, at least, there came from the pen of Don Bosco sixty or seventy educational works. His *History of Italy* has had twenty-six editions; his *Church History* has had thirty editions; his popular prayer book for boys and girls has been through innumerable editions: the organ of the Co-operators, the *Salesian Bulletin* printed as many as 300,000 exemplars in the various languages of Europe. This immense amount of work for the good of souls demands an adequate cause, and that cause was the grace of God. One cannot but say that the hand of God was with him. The fount then of the inexhaustible energy of the Servant of God must be sought. This



secret is revealed by Don Bosco, himself. Continually on his lips were the words, *Da mihi animas, cætera tolle*, Give me souls, take all the rest. Therein, lay the whole of his heart, of his every desire. This love for souls was but a reflex of his love for Christ, for he saw each soul in the Mind, in the Heart, in the Passion of the Saviour of the world. Thus it was, that no obstacle was too great, no sacrifice too exacting, could he but attain the desired end of the salvation of souls.

This—exclaimed the Holy Father in a burst of emotion—is the most splendid particular of this noble figure—that he was a lover of souls. He is again before the world and once more imposes 'himself' on the attention of all. More than ever, he commands the admiration and imitation of every class of society. For, if all cannot aspire to do as much as the servant of God,—for the man, who has a great love, a great solicitude, a great intent in all his works is capable of working miracles: and they, who have a little of that spirit of abnegation and self-sacrifice, which the true charity of Christ always inspires, can perform real prodigies in the work of the salvation of souls—if all, I say, cannot aspire so high, who is there who cannot do some little good, when he sees the boundaries of evil extending so rapidly day by day: when he sees the frightful ravages made upon mankind by sensuality, by the concupiscence of the eyes, the concupiscence of the flesh, and the pride of life? Who is there, who would not do his bit in the kingdom of Christ upon earth, when he sees so many youthful souls led astray, bewitched by the alluring mirage of variety and concupiscence, that makes them lose their sense of the value of good? This is precisely the co-operation in the lay-apostolate that His Holiness so insistently asks of the catholic laity—an appeal that they would take their rightful place in the hierarchical apostolate of the Catholic Church, which must penetrate everywhere with her salutary work.

But the Pope wished to derive another thought from the wonders wrought by the Ven. John Bosco, which thought is very beautiful and encouraging. It dealt with

the fidelity of God towards his humble and generous servant. For this fidelity of the Most High towards His creatures is among the most beautiful and consoling traits of this goodness. That faithful servant, who in his simple, humble fidelity corresponded with the action of the Lord in his regard: that poor child, worthless in the estimation of the world, him God has raised up to be a spectacle to angels and men. Him God has elevated to make his voice resound to the furthestmost parts of the world: and, today, God calls upon him to come forth from his tomb, the stone is rolled back and he comes forth to a day of glory and resurrection, precisely in these days that herald the memory of the resurrection of the Man-God.

This is a thought that must accompany us, particularly when God demands of us some sacrifice, some work that will cost us dear, some act of abnegation for the glory of His Name. What we must answer we shall be able to gather from those words of Christ, "*He who shall confess me before men him will I confess before My Father, Who is in heaven*". Don Bosco in all his life, in his every work and in the works continued by his spiritual children, really and sincerely confessed Christ and Him crucified, and, behold, Christ is come to bear witness to his fidelity. The whole world shall know that he was found watching when his Lord came.

The Holy Father concluded by saying that in view of these weighty reflections, there remained nothing more to be done but to impart the Apostolic blessing, which He did with all his heart, primarily to the Sons of Don Bosco, to the Daughters of Mary, Help of Christians and to the Co-operators. This blessing he imparted to all the Salesian Houses scattered over the globe. Upon all this vast and fruitful field of labour and upon all those present, upon their every desire and affection he invoked the Apostolic Benediction.

The discourse ended, the General Procurator and the Postulator of the Cause approached the throne and kissed the foot of His Holiness. Then, after receiving a copy of the decree from the Postulator, His Holiness retired to his private apartments.



# COMMUNION

~ L. M. C. ~

There is a tang of spring in the air. Through the open window are wafted waves of scented air. The joy of life quickens within one as the perfumes of the early spring permeate the atmosphere. Outside, the splendour of life, unfolding beneath the beneficent rays of the sun, brings pleasure to the heart and thought to the brain.

In the remote distance heaven and earth mix in an ocean of blue. The swell of the sea prevents it being a blaze of light, and on the far horizon, where the blue sky kisses the bluer ocean, the very foundations of the heavenly vault seem to be centred. How immense, how triumphant is the voice of Nature!

Near the window the early leaves are whispering an inscrutable story to each other, as the soft breezes from the ocean sway the lighter branches of the giant oak. From the copse nearby, there comes a veritable storm of music. Birds answer their mates, and bird vies with bird in the beauty and sweetness of its message to the beloved. Over the copse there hovers a lark, invisible but audible, making the day brighter for the sweetness of his song.

Below, in the playground of the College, there is another riot of returning spring. There are the children, the flowers of the human race, vivid with the life of youth, eager in the pursuit of happiness, full of zest for the games to which they abandon themselves with enthusiastic single-mindedness.

As these two pictures of spring, that of nature and that of humanity, unfold before the mind's eye, one cannot but reflect on the truth of that saying of a famous writer,—"Life is a communion—where there is life there is intercommunion". The manifestations of life consist precisely in communion of some sort or other.

What indeed would become of this earth without the sun? It would be the kingdom of darkness, of ice, of death. The earth has need of the vivifying rays of the sun; the earth must needs receive from the lord of

the day not only light, but also heat and energy. From this communion of two planets what an abundance of blessings for the earth!

## *Life and communion.*

It has been well said that, "communion is the blending of two beings, of which one absorbs the other, assimilates it for the conservation, restoration and increase of its own being".

The rocks of the sea, which suffer the buffeting of the mighty waves, do not live, for they do not communicate, they do not absorb, they do not assimilate. Whatever sticks to them, remains for ever extraneous to their being.

Not so, however, in the reign of living beings.

Observe for an instant the sweet smelling pine, the humble violet. What life! What energy one observes in their beings! They live. How? Their roots communicate with the earth and absorb therefrom the vital sap. The trunk and branches of the tree, the leaves of the tree and the flower communicate with the air absorb the various gases of the atmosphere, and are nourished by this constant, but invisible, communion. The flower and the tree open themselves to the beneficial rays of the sun: they are heated and absorb the energy that keeps them in being.

In this assimilative communion is the secret of their life. The vegetable life is thus a constant communion.

Outside, in the bright sunshine, the birds are diverting themselves. Some are varying their flights with swift sweeps towards earth: Others are content with flying straight from tree to tree: others seek to satisfy their appetites, by looking about on the ground for the crumbs that the boys might have dropped.

Suddenly a sparrow attracts attention. It flies from its nest and settles in the grass that surrounds a flower-bed. It searches



diligently among the grass and has found something. What can it be? Seeds, that were sown before the spring was a day old. Small seeds that the human eye would scarce distinguish. The small creature eats its fill and then begins to collect seeds. With its beak full, it flies back to its nest and feeds its young. Once more there comes into evidence the communion of life. At the table of life, the birds absorb and assimilate whatever is necessary for the preservation of their being.

The greater animals find in the bosom of

### *Human communion.*

Man! King of creation! In the human essence there is the greatest of the works of God's hands. Man has the function of being the interpreter of nature. He it is, who must voice the hymn of praise that must honour the Creator of all things. From man, the hymn rises more sonorous, more solemn, less unworthy of God. Man encloses in his being the perfections of the lower species in the scale of life—well is he called the "epitome of the universe".



"Communion is the blending of two beings, of which one absorbs the other, assimilates it for the conservation, restoration and increase of its own being."

nature the same abundant provision for their conservation. They nourish themselves on the treasures of the vegetable world and transform those treasures into their own flesh and blood.

In the abysses of the sea, as in the virgin forests of the land, in the plain and on the hills, everywhere there arises, from innumerable beings, a hymn of praise to the God of life. Whether their life last a day, or many days, they are living beings, and live because they communicate and assimilate.

The ladder of life is thus constituted. The inferior species serve as food for the higher beings, up to the highest step of beings that move upon the earth—even unto man himself.

Man vegetates, feels and reasons.

In this last form of life, in virtue of his reason, man is distinguished from the beast. In this quality lies his peculiar excellence, which constitutes him as the link in the chain that connects the rest of the earthly creation with the heavenly creation—the angels. In force of this quality man is the image of God.

And the life of man is a constant communion. In its threefold manifestations man's being communicates and assimilates whatever is necessary for its conservation.

During the day, man partakes of food. His appetite, sharpened by useful toil, invites him to communicate of the inferior species of life. Fruits, vegetables, animals, all contribute to the conservation of his bodily



frame. He eats and assimilates. The food is changed by a marvellous process into his flesh, blood and bone. Bread and meat become part and parcel of his vital body. The communion at the table of nature continues.

A child in its mother's arms! What sweeter or more beautiful sight! But the child, with its eyes fixed on its mother's, drinks in the sweetness of her smile, bathes in the splendour of her love and reposes in the gentleness of her tender glances.

In the sweetest of human embraces the child's heart is flooded with joy. The child lives in those sweet moments but one life—the life of the mother who bore it. Thus is the communion of love.

As the child grows, so, too, does its circle of knowledge widen. Its heart is opened to the love of its fellows. Loving friendships spring up, relations become living and individual realities and objects of tender affection. Growing up is a delightful experience rendered more beautiful by the communion of souls.

The communion of a child with its mother is not, however, limited to the communion of the heart. Its little mind is as a bud, that begins to open itself to the kiss of the sun; that opens itself to receive the dewy freshness of the morning air.

That little mind, bit by bit, begins to look about begins to ask for the why and the wherefore of things. The senses, the imagination, the intelligence are the conductors that lead reason to communicate with the first teacher—the mother.

Thus does the child receive its first impressions, obtain its first ideas, learn the names of the objects that come immediately within its sphere of observation. Then the process of inter-and extra-communication continues. Ideas begin to have connections among themselves, reflection furnishes further ideas, reason comes into its own.

Thus does the communion continue for the life of man. It becomes more intense, more profound as the years go by. It deepens with the studies performed, with the books read, with the conversations held, with the sermons heard.

And thus till the end—the communion of heart, of mind, of reason is the daily life of man.

### *Inferior and superior.*

It is always, too, the most loving heart and the most acute and cultivated intellect that draws to itself the smaller hearts and less developed minds of humanity. It draws them to itself and as it were assimilates them, elevating them in its own abasement.

The natural phenomenon of the inferior beings serving as the object, as it were, of the superior beings is a truth no less evident in the social life of mankind.

What is the lesson of history? Is it the rich or the powerful who have drawn the crowds to themselves? No, it is the men of intellect and heart—the real human beings, who have had the magnetic quality that draws the hearts of men to itself, the quality of being able to absorb the miseries and follies of mankind in an all-embracing charity. How far have these giants of history succeeded! They have succeeded eternally, and in just proportion with their power of communion and assimilation. They were men among men but their hearts were great, their intellects great; and men came under their sweet yoke for the sake of Christ.

Men allow themselves to be led—yes, but only by one, who is one with them. They like to admire the greatness and strength of their leader, but his communion with them is an essential to his success. Men follow, conquered by the all-powerful force of the community of heart with their leader.

There is then ample testimony of the existence of a universal fact, namely, that the life of man, whether socially or individually is a life of communion—communion incessant and necessary, communion natural and rational.

### *The supernatural life.*

And in the supernatural order!

In the marvellous harmony of His works; in the prodigious unity of his ideas God, the author of nature and of grace, has disposed that the order of grace shall go hand in hand with the order of nature.

With the gift of a new form of life, that of the supernatural, He wished to create a new form of communion.

Certainly, man can communicate with God, even in the natural order. No matter how crudely he does this, he always finds that



it is a debt and a need of his nature. His being calls out incessantly for the Creator of its essence.

The intelligence raises itself to God, recognises in the created world the existence of the Creator and the supreme dominion of that author of all things. Then, it bows down before Him begs His pardon for its transgressions and asks His help for the future.

The heart of man finds in God, even naturally, the source of its affections, the object of its love, the end of all its duties.

Human nature has been raised to the supernatural life. Hence, there is opened a very diverse mode of communion with the divinity.

God in His infinite charity teaches the intellect of man to give itself to higher truths. He reveals to it, truths and mysteries the existence of which, man, unaided by divine light, would never have suspected. Thus does God communicate the light divine to the inferior being.

The infinite love of God multiplies the gifts and benefits that are to gladden the heart of man. This Love draws the heart of man to Itself and communicates Itself to man. This Love fills the heart with love, and since mutual love is impossible without union of some kind, the heart of man becomes immersed in the Heart of God.

"*I have loved thee with an everlasting charity*". This truth, announced by the prophet, has its verification in the manifestation of God's love for man. Since that love is infinite, God wished to elevate human nature by communicating Himself to it; and hence, there came about the Incarnation, whereby the Son of God took human flesh, assimilated and absorbed human nature and thus completed the chain of communion.

The mystery of the hypostatic union will be one of the revelations that will gladden the heart of man in the bliss of heaven. It is a mystery, but it is, none the less, the most splendid communion that ever could have been imagined.

Nevertheless, this communion did not satisfy the infinite love of God for mankind. The analogy between nature and grace was followed to the end.

He prepares for His creatures a means of the most intimate communion with Him:

a communion that constitutes a prodigy, greater than the creation of the universe. He brings into existence, practical existence, the ideal of love, to which man aspires from the cradle to the grave, but which, he had never been able to realize, without the intervention of the Most High.

God did not wish to communicate Himself to human nature *alone* but to each and every man *individually*. The words of the serpent in the garden, the words that brought about the ruin of the human race, *ye shall be as Gods*, find a wonderful and consoling fulfillment in the sacrament of love. Indeed ye shall be as Gods knowing good and evil. In the love of Christ, in the light of His charity, ye shall distinguish easily and fully the wiles of the enemy of mankind, who would destroy your communion and thus your life. Why? Because well he knows that when communion and assimilation cease, then life is extinct.

The order of grace does walk hand in hand with the order of nature.

### *The Sacred Heart.*

And, finally, to come to a practical conclusion. The daily communion of our souls with God must be the life of our life. The heart must ever raise its aspirations to Him, must lose itself in Him.

And the means?

Easily and pleasantly found. On rising, the first thought must be for God and the intention should be *quickly* formed of uniting oneself with all the masses, that are being celebrated and shall be celebrated that day. A chain of intimate communion thus encircles the earth. The communion of the church militant with the church suffering and the church triumphant completes the whole circuit.

A most practical and simple means of making this communion more profound, more personal, more vivid is by joining the Association of the Sacred Heart. In this Association the chain of communion is never broken. It goes on now and for all time till the day, when the soul shall be admitted to the communion of heaven, to the embrace of the God, whose one thought has ever been for the relief of mankind.

For particulars of this Association see page 2 of cover.



## A THOUGHT FOR MAY.

*"If any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep oneself unspotted from this world"* (James, I, 25).

### AVE!

*"Hail thou, Mary: grace replenished!"*

*And the angel nearer bent;*

*"As the bearer of God's message,  
From high heaven am I sent."*

*He, The Mighty One, is with thee,*

*And 'mong women art thou blest;*

*Lo! the great Messiah asks thee  
For a home within thy breast".*

*A holy hush fell on the universe,*

*The Virgin's soul was stirred;*

*Then Mary answered: "Be it done to me  
According to Thy word".*

*And never since that "Fiat" low was said*

*Has grief been all of grief,*

*For Mary's answer brought to every woe  
The source of its relief.*

*And we, who feel the harmony*

*Of Gabriel's "Ave" sweet,*

*Look up in earnest prayer to her,  
While "Ave" we repeat.*

*Then, Mary Mother, bless our every day,*

*And make it full of grace,*

*Until thy voice annunciation makes—  
"Behold thy Mother's face!"*

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### Prayer of expiation to the Sacred Heart.

*Ordered by the Holy Father to be solemnly and publicly recited in all the churches on the Feast of the Sacred Heart, being the Friday within the octave of the Feast of Corpus Christi).*

Dearest Jesus, whose love poured forth upon mankind is so ungratefully repaid with forgetfulness, coldness and disdain, behold us prostrate before thine Altar. We strive to pay thee special honour and thus make amends for the wrong done on every side to thy loving Heart.

Nevertheless remembering that even we have not always been free from that guilt and unworthiness, moved too by deep sorrow, first

of all we entreat thy mercy for ourselves. We are ready and longing to make amends, not only for our own wrongdoing, but also for the wickedness, of others who, straying from the path of salvation and stubborn in disobedience, refuse to follow thee, their shepherd and guide, or trampling under foot the vows of their Baptism, have shaken off the sweet yoke of thy law. For all this grievous sin we are eager to atone, and moreover resolute to amend each separate evil; whatever is immodest and shameful whether in life or in attire; the many snares set for the undoing of innocent souls; Holy days dishonoured; loathsome blasphemies against thee and thy saints; insults offered to thy Vicar and thy priesthood; the very Sacrament of Divine Love slighted or profaned by dreadful sacrilege; lastly, the open affronts of nations which deny her just rights to the Church founded by thee, and reject her teaching.

Would that with our own blood we could wash away these offences. Still, that the outraged honour of God may be restored, we can and we do invoke that atonement which once upon the cross thou didst offer to thy Father, and which day by day thou dost ever renew upon the Altar. And we join therewith the expiation made by thy Virgin Mother, by all the Saints, and by the piety of thy grace aiding us—to make good, so far as in us lies, for our own past sins and those of others, and for all our indifference to thy great love, by steadfast faith, innocence of life, perfect observance of the laws of thy Gospel, most of all the law of charity; and furthermore to hinder with all our might every offence against thee and to enlist all men in thy service.

Most gracious Jesus, accept, we beseech thee, through the intercession of our Blessed Lady, our Patroness in Reparation, the obedience which freely offers this expiation, vouchsafe to bestow upon us the great grace of perseverance, deign to keep us faithful in thy service even unto death; so that we may all at last reach our home where thou dost live and reign with the Father and the Holy Ghost, God, for ever and ever. Amen.



## A THOUGHT FOR JUNE.

### The Beatification of John Bosco. S. C.

*"He shall not speak of himself: but what things soever he shall hear he shall speak, and the things that are to come he shall show you. He shall glorify Me, because he shall receive of Mine, and shall show it to you"* (John., XVI, 12).



# News from India

## The Assam Mission.

Historians would call the Assam Mission old. Missionaries would call it new. Which means that, although Assam, was for centuries part of some mission or other, very little mission work was done there before almost the end of the last century.

Assam like the rest of India belonged once upon a time to the Archdiocese of Goa, then it was passed on to Cochin, to the Vicariate of the Great Mogul, to Meliapur, to Bengal, to the Lhasa Vicariate, to Eastern Bengal. But all this while it was only a hardly cared for outpost of big dioceses or a milestone on the way to Tibet.

Its history as a true mission might be made to begin in 1850 when it was confided to the *Missions Etrangères* with Bhutan, not so much as a country to convert as a stepping stone into Tibet. It was then at any rate that it was watered with martyrs' blood when the two *Missions Etrangères* Fathers Krick and Bourry were put to death on the Mishmi Hills on their way back from the Tibetan Frontier. To the *Missions Etrangères*, who then retired to Padong, succeeded, in 1870, the Missionaries of Milan until recently still in charge of Krishnagar and now of Dinajpur. In 1889 however Assam was finally erected into a separate Apostolic Prefecture and entrusted to the Society of the Divine Saviour (Salvatorians). It is from the arrival of the first Salvatorians in 1890 that the Mission really dates. All that I intend to do here is briefly to sum up the history of its progress.

Four Salvatorians arrived in 1890: two priests, Fr. Otto Hopfenmuller (Superior) and Fr. Angelus Munzloher and two Lay-brothers. In spite of deaths and other trials, in 1899 the Mission had seven Missionary residences, with 10 Priests, 4 Laybrothers and 12 Nuns.

In 1905 a Prefect Apostolic was at last appointed in the person of Mgr. C. Becker. The ten years during which he ruled Assam were years of intense progress especially in the educational sphere. St. Anthony's Orphanage and School for Khasi boys and St. Mary's School and Orphanage for Khasi girls were opened in Shillong, where the Loreto Nuns also opened a Convent for English and Anglo-Indian girls, and the Irish Christian Brothers were called to start a college for Anglo-Indian boys. In 1914 the first stone was also laid of St. Agnes' Convent in Haflong.

In 1914 the Great War broke out. The German Fathers, Brothers and Nuns had to leave India 25 years after the Mission had been entrusted to them. The number of Catholics in Assam had risen to 4,471, a fair number when we reflect on the difficulties, inseparable from all beginnings, and realise also that the German Fathers had been mostly busy paving the way to further conversions by the establishment of schools, printing press, and mission-centres.

Assam being thus deprived of its missionaries, the Archbishop of Calcutta, Metropolitan of the Province, had to come to its rescue. Five Jesuit Priests from Bengal assisted by some lay brothers managed to occupy five out of the nine mission-stations left by the Salvatorians. The French Sisters of Our Lady of Missions took charge of the schools and orphanages for girls bereft of their German teachers, and, in 1916, opened the school at Haflong; where a Jesuit Priest (Fr. I.e Tellier, who there began his now famous Retreats) was sent as their chaplain. In the same year the Irish Christian Brothers opened St. Edmund's College, Shillong.

When in 1922 the Jesuits left Assam they had not only maintained the positions gained by their German predecessors but had even gained ground. The Baptisms administered were about 3,200 and the number of Catholics had increased to 5,844. As a remembrance of their zeal and devotion they left to Assam the tomb of their young Superior, Fr. Paul Lefebvre, S. J., who had worn himself out in the service of the Mission temporarily entrusted to his and his brethren's care.

The year previous, Assam had been entrusted to the Salesian Fathers of Turin, the young congregation founded by Blessed Don Bosco and approved in 1873. In January 1922, eleven Salesians, 6 Priests and 5 lay-brothers arrived in Shillong. For a whole year they studied the Mission, its conditions and its languages, while still assisted by the Jesuit Fathers. In December the Right. Rev. Dr. L. Mathias was made Prefect Apostolic and the Jesuits returned to their own Mission of Bengal.

Ever since the advent of the Salesians, things have been kept humming in the Assam Mission. Every year new priests, clerics, lay-brothers and novices have come from Turin to Shillong so that the number of Salesians now in Assam is 90, 14 of whom are priests, 11 theologians, 10 clerics working on various places, 13 lay-



brothers and the rest students of Philosophy or novices. In 1924 a large and beautiful building, Our Lady's House, was erected in Shillong able to shelter 100 missionary students.

The central stations now occupied are five in number, the districts of Cachar (Haflong) and Sylhet (Badarpur) having been handed over last September to the new diocese of Chittagong. What follows will give some idea of the work going on in each of the five stations:

*Shillong—*

- 1) Parish Church.

3) A 'festive oratory' is attached to the Parish Church with several institutions for youth: sodalities, clubs, etc.

6) St. Mary's Convent, transferred this year to new and finer premises, under the management of the Sisters of N. D. des Missions. These are its departments: Convent, Primary and Middle English School, Workroom, Holy Childhood, Hostel, Dispensary, Home for the Aged.

7) The two colleges already mentioned, St. Edmund's College and Loreto Convent.



India — Mons. Méderlet among the children at Velhore.

- 2) Novitiate and Students' Home.

3) St. Antony's Primary and Middle English School with over 100 Khasi boys. The staff is mostly made up of Salesian Scholastics. Since January 1928 the school has new and very spacious premises.

4) Don Bosco's Industrial School, lately transferred also to new and larger premises. It educates in its different departments about 100 Khasi orphan boys. Its mechanics, carpenters, shoemakers and tailors trained through a regular five years' course are much appreciated. Its press and binding department are easily the best in Assam. All the departments are under the direct supervision of expert European tradesmasters, the Salesian lay-brothers.

*Gauhati—*

1) Church with 3 priests.  
2) Orphanage and Industrial School opened in 1925 to which a new building has been added this year.

3) Since 1925 a Convent, Primary School Dispensary under the management of the Daughters of Mary Help of Christians.

*Jowai—*

1) Residence since 1925 (one priest).  
2) Convent, Primary School, Workroom, Holy Childhood and Dispensary under the Daughters of Mary Help of Christians.

*Railiang—*

1) Residence with one priest.  
2) Since 1922 a Convent, Primary



School, Workroom and Dispensary under the Sisters of N. D. des Missions.

*Laithynsew—*

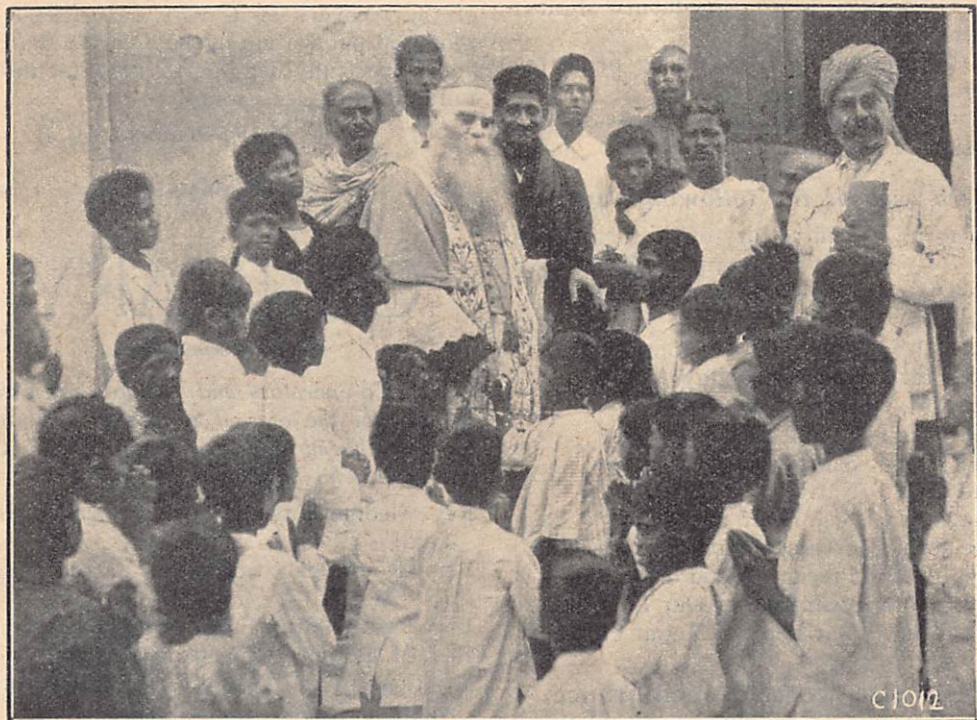
Abandoned after the departure of the Salesians, this centre was again occupied by one priest in 1923.

The Mission has, besides, two monthly newspapers, one in Khasi, the other in Hindu. Since the arrival of the Salesians 12 new Churches have been opened and several "festive oratories" started in different places. Last year two Priests were ordained in Assam, the first, we

## Arrival of Salesian Sisters.

Eight Sisters of the Daughters of Mary, Help of Christians, embarked at Venice on January 19 and landed at Bombay on February 4. On the same day three of the nuns left Bombay for Assam where the Sisters have two houses.

The other Five Sisters remained in Bombay for two days, and finally arrived at Madras on Friday morning, February 8. At their head was the Rev. Mother Provincial who has come to take charge of the newly-erected Province of



India — Mons. Méderlet on a visit to one of the missionary stations under his care.

hope, of a long line of Levites destined to make Assam Catholic.

The rate of conversions is increasing every year.

From August 1925 to August 1926 1,300 bapt.

" " 1926 to " 1927 1,321 "

" " 1927 to " 1928 1,885 "

Since the arrival of the Salesians (January 1922) 7,192 baptisms have been given. In August 1928 the Catholic population had risen to 11,737 souls. The Catechumens were 1,735. *Quod faustum prosperumque sit:*

BANGALA.  
(Catholic Leader)

India. This is an auspicious event and we hope the work will now make rapid strides in India.

The Daughters of Mary, Help of Christians, have the same founder as the Salesian Fathers—Don Bosco; hence they also have the title of Salesian Sisters. Don Bosco founded the Order of the Daughters of Mary, Help of Christians, in the year 1872, with the object that the Sisters should do for girls what the Salesian Fathers were doing for boys. The Sisters have, under the protection and with the help of their celestial Mother, Mary, Help of Christians, spread wonderfully, as they now number over 7,000 and have about 600 convents in all parts of the world.

(Catholic Leader)



## 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:

May 17th.	Anniversary of the Coronation of the Picture of Mary, Help of Christians, at Turin.
May 19th.	Whit Sunday.
May 24th.	Mary, Help of Christians.
May 26th.	Trinity Sunday.
May 30th.	Corpus Christi.
June 7th.	Sacred Heart of Jesus.
June 8th.	Sacred Heart of Mary.
June 24th.	Nativity of St. John.
June 29th.	Sts. Peter and Paul.
June 30th.	Commemoration of St. Paul.
July 1st.	Precious Blood of Our Lord.
July 2nd.	Visitation of Our Lady.
July 16th.	Our Lady of Mount Carmel.

### 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.

## Graces and Favours

DAR ES SALAAM. — Many thanks to Our Lady, Help of Christians for a very great temporal favour. I enclose a small offering in token of my heartfelt gratitude to the bounteous Mother of God.

NINFA FURTADO COTTA.

WESTERHAM (England). — Please find enclosed an offering for a mass in thanksgiving to Mary, Help of Christians for the granting of the recovery of a very dear friend. I promised publication in the *Salesian Bulletin* and respectfully beg you to assist me in the fulfillment of my promise.

M. F. RIBBENS, H. B. S.

## 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.*

Rev. George Fayers, S. C., *Battersea* (England).

Very Rev. Dean Burke, V. F. *Invercargill* (N. Zealand).

Very Rev. Tubwan, Snr. *Timaru* (N. Zealand).

Rev. M. Power, *Waipawa* (N. Zealand).

Mr. J. A. Byrne, *Lancashire* (England, 17th Oct. 1927).

Mr. P. Flynn, *Leitrim* (Ireland, 22nd March 1929).

Mr. H. Mallon, *Belfast* (Ireland).

Mr. A. Saminathen (S. India, August 1928).

Mr. T. Smith. *Cavan* (Ireland).

Mrs. A. Byrne, *Lancashire* (England, 31st Jan. 1929).

Mrs. J. Calnin, *Mass* (U. S. A., 5th July 1927).

Mrs. C. Ciantar, *Valletta* (Malta, 1st March 1929).

Mrs. M. Flynn, *Waterford* (Ireland).

Mother K. Myers, *Darjeeling* (India).

Permissu Superiorum - Gerent, D. Domenico Garneri.

INTERNATIONAL PRINTING SOCIETY

Corso Regina Margherita, 174 - Turin 109, (Italy).



*Dear Sir (or Madam),*

It is with great pleasure that we beg to inform you that the Superior Chapter of the Salesian Congregation has conferred upon our firm the task of preparing all those articles, that of necessity must be presented to the public, on the occasion of the beatification of a member of the great Catholic Church. Hence, in placing before you the various religious objects such as medals, statues, holy pictures and portraits of the Blessed John Bosco, we hasten at the same time to assure you that we have spared no pains in making these same worthy at once of the Salesian Congregation and of the traditions of our firm.

The medals, etc., have been struck from models approved expressly by the Superior Chapter of the Salesians and, consequently, have the official authority necessary. We thus beg to warn you that no other firm has any right to present the medals, etc., of the Blessed John Bosco, as this right has been conferred exclusively on the *International Printing Society*.

Hoping to have the pleasure of your early order, we beg to remain,

Yours faithfully,

THE MANAGEMENT.

*It is my pleasure to add a word of complete approval and of merited praise of all that the Management of the International Printing Society has done, in carrying out the wishes of the Salesian Superior Chapter, in connection with the preparation of the various objects connected with the cult of the Blessed John Bosco. The various articles have been prepared with great artistic sense inspired by that spirit of faith, that renders them capable of satisfying every desire and exigence in relation to the devotion to and glorification of John Bosco.*

F. GIRAUDI, S. C.  
Economer General of the Salesians.



# IN PREPARATION FOR THE BEATIFICATION OF VEN. JOHN BOSCO

## STATUES.

*Statue of the Blessed John Bosco*, by Cellini,—suitable for Churches, chapels, playgrounds etc.—will be procurable in various heights (limit about 7 feet) and in either bronze, marble, wood, cement, or chalk.

*Bust of the Blessed John Bosco*—taken from the above statue—in various sizes and in the above-mentioned materials.

*Blessed John Bosco at prayer*.—small statue by Cellini—in size 40, 30, 20, 15, 10 centimetres (1 ft 4 ins, 1 ft, 8 ins, 6 ins, 4 ins)—in bronze, alabaster, alabastrite, silver and gold-plated.

*Blessed John Bosco with a boy and a little savage*,—taken from the monument at Castelnovo d'Asti, in the same sizes and materials as the last mentioned.

## PORTRAITS.

*Blessed John Bosco*—portrait by Angelo Enrie.

*Blessed John Bosco*—portrait by Ludovic Pogliaghi.

*Blessed John Bosco, Founder of the Daughters of Mary, Help of Christians*—work of Crida.

The above mentioned works may be had direct from the painters themselves. However there will be on sale:

Oleographs in various sizes suitable for churches, chapels, etc.

Printed reproductions in sizes suitable for parlours, class-rooms, work-rooms etc.

## HOLY PICTURES AND POSTCARDS.

A rich assortment will be placed before the public. These holy pictures will be taken from the above portraits and also from the various portraits of the *Blessed John Bosco by Rollini*. The type will be as varied as possible and will range from the most expensive to the more economic. These articles will be procurable in colours, sepia, photogravure, etc. Every purse will find a model to suit its range.

## MEDALS.

A wide variety from the more expensive ones in gold and silver to the less expensive in oxidised metal and aluminium. All struck expressly for the beatification, and after models taken from the portraits.

## MISCELLANEOUS.

There will be on sale, too, a very large assortment of portraits etc. mounted on celluloid, metal, marble; as also many other religious souvenirs of the happy event.

## MUSIC.

Music, sacred and profane, was one of the weapons that Ven. Blessed Bosco used in his educational campaign. To him then we owe the homage of music. The chief among these will be the Solemn Mass in 4 voices of *Professor Pagella*. However, there will be issued at the same time, works of other Salesian professors, (Masses in 2 or 3 voices, Tantum Ergo, Hymns etc) of *Cav. Dogliani, Frs Tassi, Antolisei, Messers De Bonis, Scarzanella* etc. There will also be ready a work of *Manfredi of Novara* and of *Comm. Caudano*, a Salesian Old Boy and at present organist of the *Cathedral of Cremona*.