1938 1963



SILVER JUBILEE

DON BOSCO SCHOOL

LILUAH



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1938-1963

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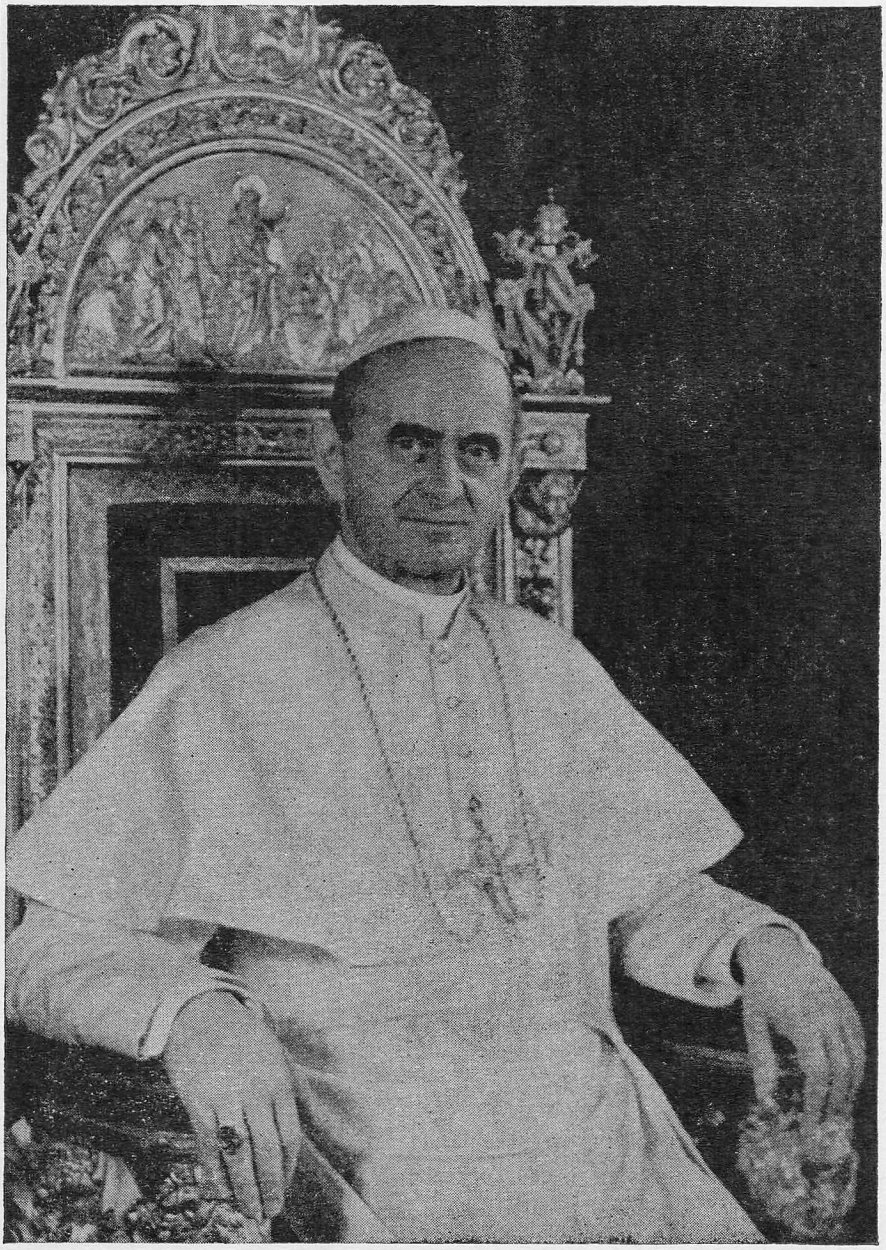
This Silver Jubilee Magazine is

A HYMN of gratitude to God, in Whose Name and for Whose Glory this School was founded, for the numberless blessings He has deigned to bestow upon it, its Staff and Pupils from its inception till now ;

A TOKEN of filial affection to Mary Help of Christians for Her Motherly protection throughout the past twenty-five years ;

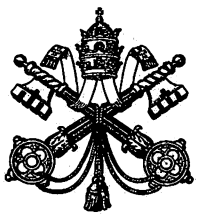
A SIGN of devotedness and loyalty to St. John Bosco after whom the School takes its name and under whose guiding spirit hundreds of boys have been and are being formed into upright, godfearing and competent citizens.

We also intend to render honour and offer our thanks to all those, living and dead, who by their labours and hidden sacrifices have been responsible for the foundation and wonderful development of this Institution.



Pope Paul VI

The Vicar of Christ on earth to whom the Salesians of Don Bosco pledge their Fidelity and Love



Telegram received from the Holy Father

On joyous occasion Silver Jubilee foundation Don Bosco High and Technical School Liluah Holy Father cordially imparts Director Faculty and Students in pledge of continued Heavenly Blessing His Paternal Apostolic Benediction implored.

Cardinal Cicognani



His Grace Albert V. D'Souza

Archbishop of Calcutta

Archbishop's Message

ARCHBISHOP'S HOUSE
32 Park Street
Calcutta 16

29th August 1963.

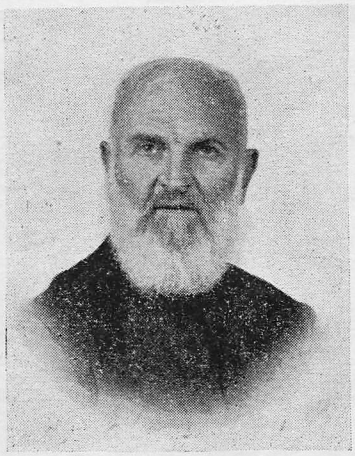
When on 8th December 1937, Archbishop Perier planted the tiny mustard seed of the institution at Liluah, neither he who planted it nor the Salesians who were to irrigate and nurture it, could have foreseen to what an immense tree it would grow in the first twenty-five years of its existence. The small number of thirty-five students has grown to over a thousand. Liluah is full of youthful life and humming with activity. The High School for general education and the Technical Department give a solid training, not only to equip each boy to earn a livelihood, but to build up a character which is so very essential for life.

I heartily congratulate the Salesian Fathers and Brothers for the great success they have achieved in Liluah, and wish the institution even greater success in the next twenty-five years. May God bless the staff, students, benefactors and well-wishers of the Liluah institution.

✠ ALBERT V. D'SOUZA
Archbishop of Calcutta

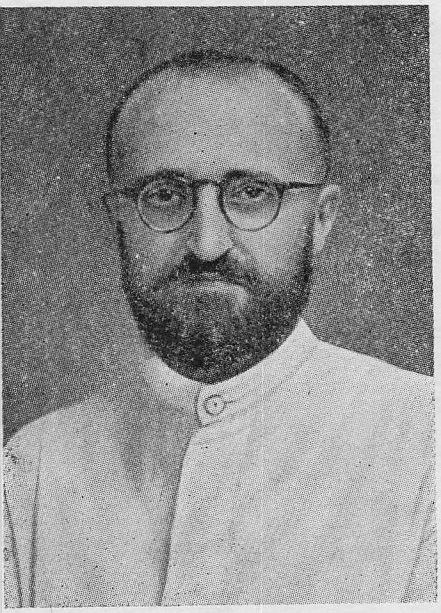


Rev. Fr. M. Uguet, S.D.B.
1940-1950
Rector of Don Bosco, Liluah
1956-1962

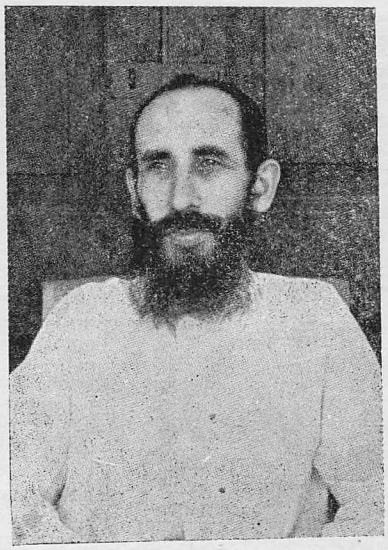


Rev. Fr. V. Scuderi, S.D.B.
1934-1940

Provincial Superiors to whom Liluah must be ever grateful



Rev. Fr. A. Pianazzi, S.D.B.
1950-1951

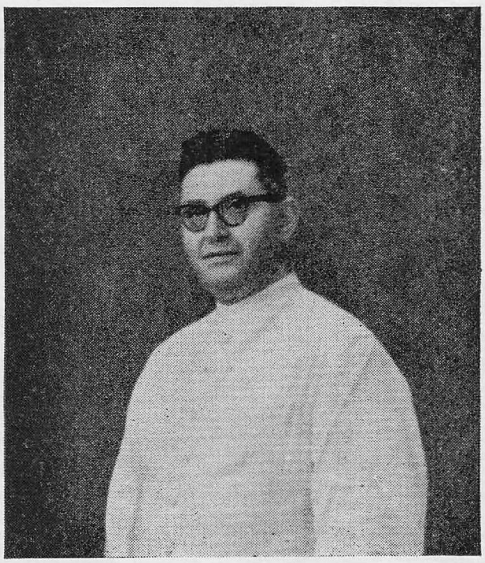


Rev. Fr. A. Alessi, S.D.B.
1951-1959



Rev. Fr. O. Paviotti, S.D.B.
Present Provincial

25 YEARS
in the Service of Youth

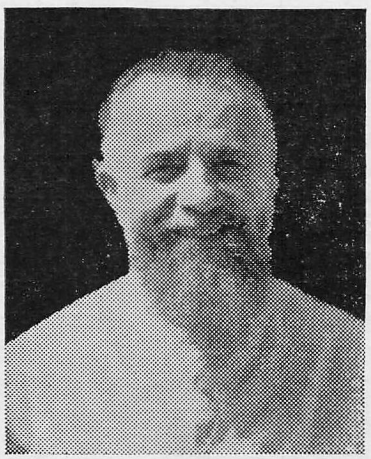


Rev. Fr. A. Colussi, S.D.B.
1937-1940

As the stranger enters the gate of Don Bosco's School, Liluah, he is struck with the mighty building that meets his eye ; but he soon realizes that the building is also a symbol of the great work that is done for the hundreds of pupils that flock there from near and far. The proportions to which the school has grown in its twenty-five years of life were never envisaged by those responsible for its foundation.

In the year 1926, the present Archbishop of Madras, Mgr. Louis Mathias was then Provincial Superior of the Salesians working in India. With the help of a sum of money loaned from Fr. Dewachter, S.J., he purchased seven acres of land in order to develop an Industrial School for the purpose of teaching a trade to young boys, so that they could live their lives as upright and useful citizens. The first building was completed at the cost of great sacrifice and was blessed by the Archbishop of Calcutta, Dr. F. Perier, S.J., on 8th December, 1937.

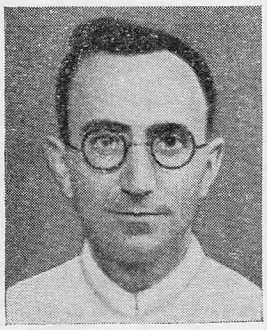
The first Rector was Father A. Colussi and he was aided in his work by thirteen Salesian priests and brothers and three lay-teachers. Classes began on 15th January, 1938, and there were only thirty-three boys on the rolls. Everything was new but soon the boys and superiors settled down and life began in full-swing. Only in the following year was a start made on the workshops, though a small mechanical department had already been begun in



Rev. Fr. M. Ferrario, S.D.B.
1940

a very modest way in a corner of the Dormitory.

1940 was a very important year for Liluah as three of our boys went to the



Rev. Fr. T. Lopez, S.D.B.
1940-1942

Junior Seminary in Bandel to begin their studies for the priesthood. All three of them are now priests—Fr. P. Lourdes, Fr. R. O'Hara and Fr. J. Felix, and are doing great work under the banner of Don Bosco. It was also during this year that the late Fr. M. Ferrario became the Rector of Liluah. His term of office however, was short-lived because in the middle of June, Italy entered the war and all the Italians were sent to internment camps. Four priests and five brothers were taken from Liluah and this was almost the complete staff. A few Salesians were sent from outside but all were determined to carry on under the leadership of Fr. T. Lopez who was appointed Rector.

1941 was an uneventful year, as uneventful that is, as war years can be, and the school carried on regularly. But the new year made up with good measure for the monotonous days of '41. The school opened in January with the late Fr. L. Buri as Rector. He came with great hopes for Liluah but the war began to come nearer home and soon Liluah too, was preparing to meet the enemy. Trenches were dug in the playgrounds as make-shift air-raid shelters and soon Liluah's fire-fighting squad with fifteen boys and three stirrup pumps was ready to meet any eventuality.

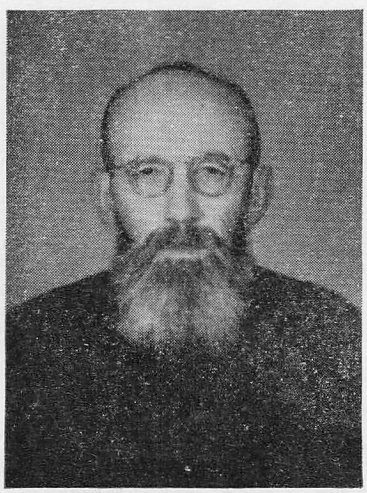
During these days the number of boys began to decrease as their parents were becoming apprehensive and so decided to take them home. Finally on 19th June, a circular letter was sent to the guardians of the boys informing them that the school would be closed down for the duration of the war as it seemed that many preferred to have their children near them in case of danger. Also since the school was in the Calcutta Industrial Area, the Government had advised such a move. And so Liluah came to the end of the first phase of its life and the buildings were taken over by the military.



Rev. Fr. L. Buri, S.D.B.
1946-1949

Four years later Fr. Buri's dream came true and once more he was entering the gates of Don Bosco, and with three other Fathers to help him he set about preparing the school so that it could be opened as soon as possible. In January 1947 the boys were once more back in Liluah. They were only thirty-four but at least it was the beginning of great things to come. The following year saw the start on the great improvements on the workshops which are going on even today. The foundations of the workshop and dormitory wing were begun after the rains and so everything was under way for the mechanical side of the school to burst forth and bear fruit. Of extreme importance in this regard was the arrival from Italy of the Salesian lay-brother, Sylvano Rettore, who has done so much to build up the workshop. Don Bosco Liluah will always be very grateful to him for all that he has done for the school.

In December 1952, Fr. A. Buccieri began his term of office as Rector of



Rev. Fr. J. Bacchiarello, S.D.B.
1949-1952



Rev. Fr. A. Buccieri, S.D.B.
1952-1956

Liluah and this saw the continuation of Don Bosco's growth. It was during this period that Liluah came into contact with a number of people who have helped us in so many ways. Chief amongst these must be mentioned Mr. A. D'Souza, the Inspector of Anglo-Indian Schools who has helped us so much with his encouragement and advice. Also during the office of Fr. Buccieri we had the joy of seeing two of our greatest benefactors, Mr. & Mrs. R. A. Payne being rewarded for their great services to the Church by the Holy Father himself, when Mr. Payne was made a Papal Knight.

In May 1956 Fr. Buccieri left Liluah and returned to his dear Garo Hills. His place was taken by Fr. M. Uguet, the former Provincial Superior of the Salesians of Northern India. It was he who set on foot the gigantic building plan which has made Liluah what it is today. In August 1959, we saw the inauguration of the theatre hall and in February 1960, the opening of the new two-storey building took place. The ceremony was presided over by Dr. D.



Rev. Fr. R. Stroscio, S.D.B., Present Rector

M. Sen, Director of Public Instruction and Education Secretary, Government of West Bengal. Two more storeys were added in the following years and now Liluah was ready to receive a thousand boys and prepare them for a useful and honest life in the service of God and country.

Another important step forward was the installation of the new chemistry and physics laboratories which are so necessary in a school of the standing of Don Bosco. Here the pupils can be competently prepared for their exams and those who desire to take up science as their work in life can feel sure that they are receiving a solid foundation in their studies.

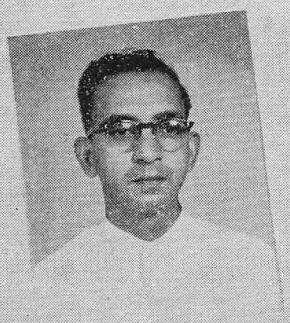
In April 1962, Fr. M. Uguet's term of office came to an end and he was succeeded by Fr. R. Stroscio who was no stranger to Don Bosco as he had spent most of his priestly life working in the school. But whoever may be at the helm, Don Bosco, Liluah will always forge ahead trying in every way to improve its standing as a school.

On the occasion of this Silver Jubilee, while we express our thanks to all those Fathers, Brothers and lay-teachers who have worked and sacrificed themselves for Liluah, our first thoughts must be turned to God, the Father of us all, to thank Him for the innumerable blessings that He has showered on this school in the first twenty-five years of its life. And while we thank Him from the depths of our hearts, let us beg Him to bless Liluah, to bless its teachers and pupils so that as Don Bosco goes ahead in its work of education it may produce men who will be an honour to their country and who will at the end of their lives be found worthy to share with Him the eternal bliss of Heaven.



Mr. A. D'Souza, Inspector of Anglo-Indian Schools, West Bengal

They heard the call of Christ



Fr. R. O'Hara



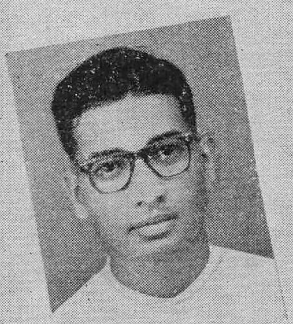
Fr. P. Lourdes



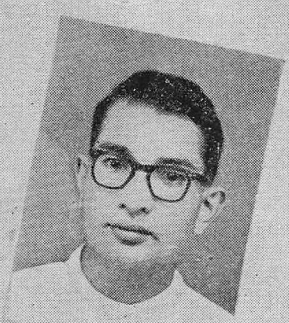
Fr. J. Felix



Fr. L. Henry



Bro. H. Bird



Bro. L. MacManus



Bro. M. Brown



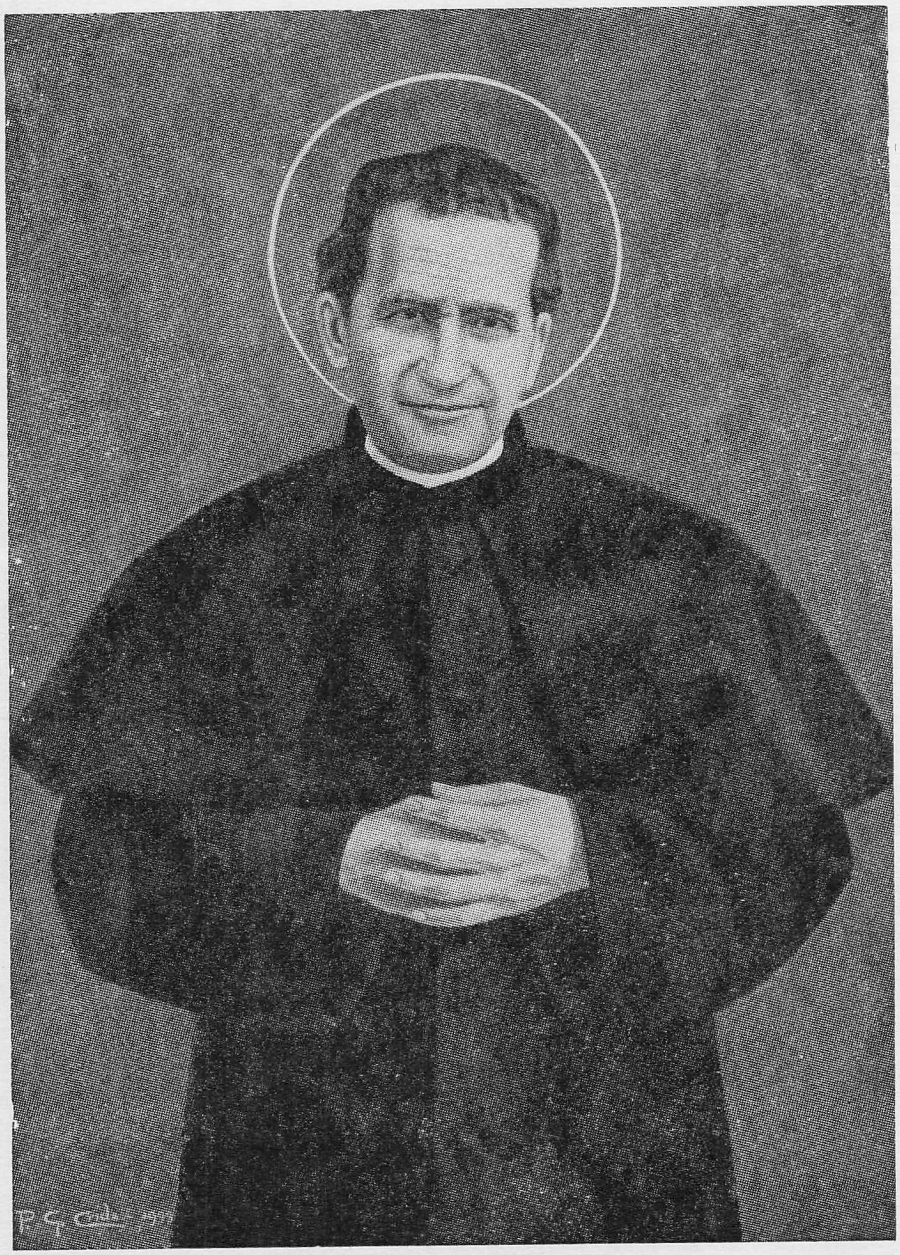
Bro. P. D'Souza



Bro. J. D'Souza



Bro. T. Das



DON BOSCO

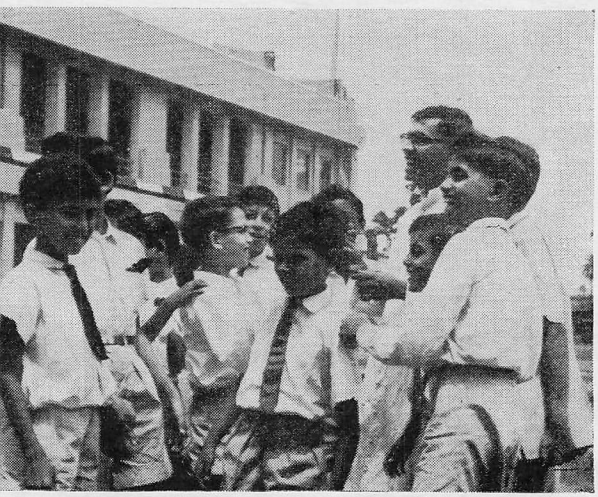
The Outstanding Educator of the Eighteenth Century

DON BOSCO'S Preventive System

by
Cecilia Phillips

Prevention is better than cure. We all know that but we all do not put it into our educational practice. St. John Bosco (1815-1888) did so a century ago and his Salesians have been continuing to do so ever since. To the outsider the title Preventive System may sound forbidding and negative : in effect, it is both encouraging and positive. The aim is not to be constantly watching for bad habits, but rather to insure that the inculcation of good habits shall prevent the formation of the bad.

Salesian houses do not possess community-rooms or places of relaxation, since all the members of the staff, from the rector down to the yougest cleric, spend their recreation in the midst of the pupils. By mixing with the boys and joining in all their activities, the Salesian both gains their confidence and gets to know their individual characteristics—and he is thus in a good position to offer advice when needed. This easy relationship between masters and boys is inevitably remarked on by all school inspectors.



Good manners are insisted on and while a boy will freely approach the staff with a lack of embarrassment sometimes evident in our schools, he will not omit to say "Good morning" or "Good afternoon" and touch his cap —especially to the priests.

Under this system there is a general ban on harsh reprimands and the use of the cane or other physical punishment. Don Bosco said, 'The primary reason for this system of prevention lies in the thoughtlessness of youth which forgets in a moment the rules of discipline and the punishments they threaten. Consequently a boy often becomes culpable, and liable to punishment which he never dreamed of, or which he forgot when heedlessly committing the fault, and which he would certainly have avoided had he been advised by a friendly voice.'

He also thought that physical punishment was liable to arouse a resentment which might keep the boy



away from the Sacraments, and, furthermore, that the threat of it opened the way for lying and hypocrisy.

This does not mean that there is no discipline in a Salesian school. The mark system shows success and failure and the usual punishments, such as writing lines or being kept in detention are used ; but every effort is made first to bring the boys to see reason. Above all, the continual presence of a priest or lay-brother goes a long way to creating the 'moral impossibility of fault'.

Although called 'Preventive', the system works just as well where re-education is concerned. The Salesians in Europe are in charge of several large approved schools and their success is an echo of the momentous occasion in 1855 when Don Bosco, single-handed, took three hundred young prisoners from the Generala in Turin for a day of complete liberty. In the evening all the youths returned happily with him and re-entered the prison without a murmur.

The Saint was convinced that his method of education came to him step by step as the fulfilment of the mysterious promise made to him in a vision he had when he was a child of nine. He had then seen himself surrounded by a multitude of youngsters. When he heard some of them swearing he laid about him to make them stop, but suddenly he saw a 'venerable Man, Whose face was so luminous that I could not gaze at it intently.'

The figure called John and told him to take his place at the head of the boys, adding, 'Not with blows but with kindness and charity will you win these friends of yours. Immediately apply yourself to giving them instruction on the ugliness of sin and the preciousness of virtue'.

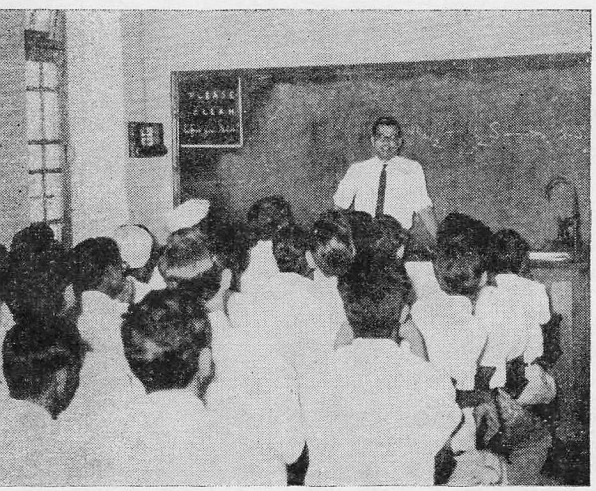
When John protested that he was only an ignorant boy, the figure said, 'I will give you a teacher under whose guidance you can become wise and without whom all wisdom becomes foolishness.' Then appeared 'a Woman of majestic bearing' who took him by the hand and said, 'In due time you will understand all'. From that time Our Lady guided and inspired Don Bosco in all his undertakings.

In addition to help from his Heavenly Mother, John had the unfailing support of his earthly mother, Margaret Occhiena. His father having died when he was only two, he knew from his earliest years the hardships of being brought up in a simple peasant family. His elder step-brother was bitterly opposed to his studies, on the practical ground that they made one pair of hands less on the farm, but after many vicissitudes his mother's quiet words coupled with John's own determination prevailed, and eventually the boy was able to enter first a college

and then the seminary at Chieri.

Once he was ordained a priest and was working among the poor boys of Turin, it was his mother who came to keep house under conditions far removed from her peaceful country home. It was possibly she, too, who began the custom of the 'Salesian Good night'. In all the Society's boarding schools the Rector gives a two or three minutes' talk to the boys just before they go to bed (always finishing with the words 'Good night') and this can perhaps be traced to Margaret Occhiena's short instruction as she tucked the first orphan boy up in bed. At any rate, Don Bosco quickly realized the value of such talks and regularly gave them to the boys whom he and his mother subsequently sheltered.

In a treatise on the Preventive System he wrote, "A very powerful means of formation is the practice of saying a few confidential words to the boys every evening after night prayers. Thus many disorders are prevented before they have a chance of developing. This is the key to morality, to good conduct and to success in education".



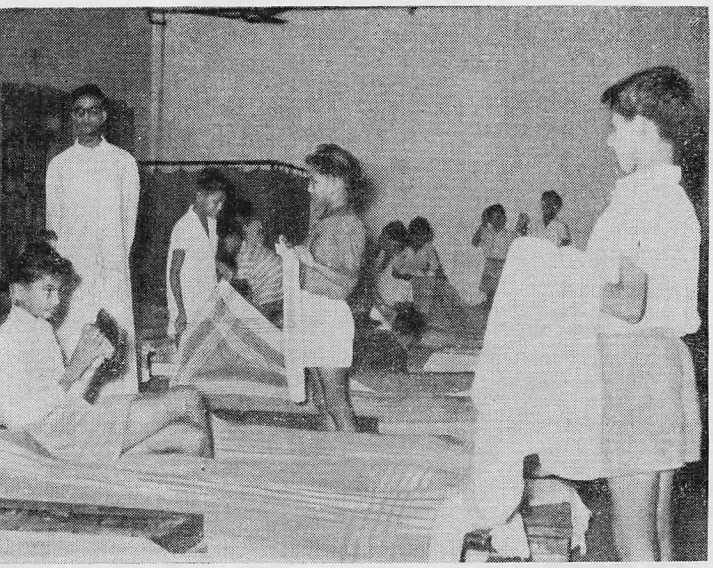
It is obvious that such a system makes immense demands on the men who put it into practice. The first Salesians came from among the boys of the first 'Oratory', as Don Bosco called his houses, and were gradually trained by the saint himself. The modern members of the Society have a twelve-year training, exclusive of novitiate, and the majority are priests ; for their founder was certain that from the fulness of the priesthood they could best help the boys.

Calling his congregation 'The Society of St. Francis of Sales' (hence the title of Salesian), he explained in the Regulations for the Oratories, 'The Oratory is put under the protection of St. Francis of Sales, because all those who wish to devote themselves to this kind of work should take this Saint as a model of charity and kindness, these being the sources from which are to be drawn the fruits we expect from the Oratories'.

As a youth, John Bosco became conjurer, story-teller, actor and acrobat, in order to collect other boys around him, so that he could teach them about God. Throughout his life, he continued to be all things to all men so that he could bring them to God. His spiritual sons follow faithfully the path laid down by their father.

On a current leaflet this is summed up : 'to be a Salesian of Don Bosco means to be one who lives, works and plays with his boys ; who shares their sorrows and their joys ; who uses all God's talents ; music, sport, dramatics and hobbies in their service ; who becomes all things to all boys—to win them for God !

Besides secular activities there are



also Sodalities and clubs which play an important part in the religious and moral training of the boys. This influence for good is spread far and wide by means of the Guild of Dominic Savio which in India has its head-quarters in Yercaud, near Salem. The aim of the Guild is to hold up before the boys the example of St. Dominic Savio, the saintly pupil of Don Bosco, so that the boys will grow in the practice of their religion and follow Dominic in his motto, "Death rather than sin". Every month the members receive a letter from the Guild Head-quarters with practical advice as to how they can better themselves day by day.

The boys make the following promises :

(1) I promise to love Jesus and Mary by reciting daily prayers, by assisting at Holy Mass on Sundays and holy days of obligation and by frequent Confession and Communion.

(2) I promise to preserve the purity of my soul by avoiding bad companions, bad readings and bad sights and by keeping myself always busy.

(3) I promise to do good to my companions, above all through good example and through obedience to my parents, teachers and superiors.

It can be seen that while there is great stress on the religious duties of a good Catholic, an important aspect is that of apostolate amongst the other boys with whom he comes into contact and at the root of any such apostolate must be Purity which Don Bosco calls, "The Queen of virtues, the one which preserves all others".

Through this Guild the good of the Preventive System is thus spread among all Catholic boys, but perhaps the most spectacular contribution which the Salesians have made to Catholic education is that of their trade schools. Out of 1,300 houses, 400 are either technical or agricultural.

The Preventive System combined with practical training has outstanding results. For example, because so many of the Fiat workers in Italy are old boys of a Salesian Trade School, they were recently able to put the Communistic element in the factory firmly in its place.

Many old boys of Salesian schools have risen to fame. The national president of the past pupils in England is at the moment Mr. John J. Keen, vice-chairman of the London County Council, and among the members is also Dr. John Marshall, the eminent Catholic Psychologist and Neurologist. Large numbers of the past pupils are also Salesian Co-operators, members of the Society's third order, whose bulletin is published in thirty countries.

The Salesian apostolate of the Press is widely recognised as being exception-

ally fruitful. In Rome the society is not only responsible for the administration of the *Osservatore Romano,* but has the technical direction of the Vatican Polyglot Press and prints all the official documents.

With all these achievements in mind, it is hard to realize that the Salesians have only just celebrated the first centenary of their foundation. Despite two world wars, they have become the third largest Religious Order of men, with 22,000 members. Their schools are to be found in every continent, while in Italy itself they have as many houses as all the other orders put together.

Yet it is not by grandiose statistics that Don Bosco's Preventive System should be judged. Daily details may convey more. Watch, for instance, boys at a Salesian school dropping individually and voluntarily into the chapel as they come to or from class. Walk across their playgrounds in recreation time: no less noise or activity than in any other school—but none of the usual horse-play.

Watch a boy being easily assimilated into a group already playing with a football—no 'Can I play?' 'No, you can't', exchanges. See one priest amusing an interested knot of boys; or another one discussing the points of a camera. Not here the negative supervision of a duty master, but a positive element which unobtrusively fulfils the true meaning of 'education.'

As Cardinal Spellman said, 'In my opinion, no one person of the last century has done so much for so many as Don Bosco; not only through his influence, but also through the apostolicity of his wonderful sons.'

"Let the boys have full liberty to run, skip and play about as much as they please... 'Do anything you like,' the great saint of youth, St. Philip Neri, used to say, 'as long as you do not sin' ".

(DON BOSCO)

"The Salesians remind me of the multiplication of the loaves and fishes. The growth of your Society is nothing short of a miracle. You have been especially blessed. This is due, I believe to a particular afflatus of the Holy Spirit and the intercession of Don Bosco. You Salesians have worked out a very practical solution to today's educational problems. You work for the poor. You teach trades. You know how to keep youngsters happy. Stick to that sort of work and the miracle will go on".

(BISHOP FULTON SHEEN)



Mary, the Mother of Jesus,
Don Bosco's Guide and Inspiration

"Suffer little urchins to come to me"

by Fr. Tito Meneses, S.D.B.

To introduce my readers to the gigantic work of Don Bosco for the uplift of poor and abandoned youth, I cannot do anything better than borrow the title of a chapter from "Don Bosco: A Spiritual Portrait", by Edna Phelan: "Suffer little Urchins to come to me."

Italian social conditions in the latter half of the nineteenth century were far from being what they should have been. As is the case even today, youngsters, especially of the poorer classes, were unprepared for the cruel battles of life. They fell an easy pray to their lower instincts and became the scourge of that same society whose callousness was responsible for their sad plight.

Don Bosco, gifted with a keen social sense and a tender heart, worked out an approach to the crucial problem which was totally different from that of others whose zeal was confined to the order of theories and ideals.

As a young priest he visited the prisons and found to his astonishment, youths ranging from twelve to eighteen. They were healthy, robust and vivacious, but wasting the most precious years of their lives in gloomy cells because they had nobody to take care of them. "To my great horror", reads his diary, "I learnt that despite all their determination to begin life anew, most of them a few days after their release, were back again for another term of punishment. Then it was that I was fully convinced that if I wished to wrench them from the clutches of vice, I had first of all to free them from the tentacles of misery."

His visits to the sick and the poor brought him face to face with suffering and the squalid, miserable lives of abandoned youth. His determination to devote his energies to the "most cherished and most attractive portion of human society—youth" took on the vehemence of an obsession. He decided that his work for youth should begin without delay.

Experience had acquainted him with the "barrier of hostility which these abandoned lads had erected in self-defence against the harshness of a cold, adult world." Kindness and understanding would therefore be the basis of his method of approach.

On 8th December, 1841, Don Bosco had his first meeting with a teenager whose shabby clothes and awkward speech, ignorance and lack of manners had been a source of displeasure to the sacristan of the church where Don Bosco was going to celebrate Mass. The very aspects which had made the clumsy figure of Bartholomew Garelli—for that was the lad's name—so unattractive, recommended him to Don Bosco. Underneath the poverty and behind the defensive pose he saw "the most sensitive portion of society, the portion on which all hopes for the future



Don Bosco, Friend of Youth

are founded. "Garelli, finding in Don Bosco a friend who treated him like a fellow human being, immediately responded to his anxious care.

This meeting marked the beginning of Don Bosco's work for the social uplift of abandoned youth. After heroic efforts to procure suitable playgrounds and some sort of a shed for classes, he opened his *Oratory,* where poor boys enjoyed the privilege of individual and paternal attention. During these years the welfare of the lads who attended the Oratory became more and more his concern. A good part of each day was now spent in seeking them out at their work, finding other employers for them if necessary, and doing whatever he could to procure better living quarters. He was once seen on top of a scaffolding talking to the foreman of a construction job, trying to persuade him to give his work-boys time off for a little well-deserved rest which they could devote to leisure and their religious duties. People were accustomed to see him in all sorts of odd places and instantly word would pass round: "That's Don Bosco in search of abandoned boys!"

In April 1846, after years of severe trials Don Bosco succeeded in buying an old shed which would now serve as his permanent home. He persuaded his mother to come and stay with him. Now that he possessed a shelter that he could call his own, his thoughts turned to the countless youths who flocked to the city in search of work and who for want of proper lodging lived in filthy shacks, an easy prey to vice.

One evening in April 1847, as he was returning rather late at night from a sick call, he ran into a gang of ruffians who on seeing him, passed some very cutting remarks about priests. Don Bosco, with all the calmness which was so characteristic of him, wished them good night. "It would be a better evening for me, if I could get a glass of beer" replied one impudently. "I am game for it" said Don Bosco. "Come along, I will stand you all a glass of beer!" That did the trick! As they thoroughly enjoyed themselves sipping beer, Don Bosco talked to them with the disarming simplicity of a "Gang mate".

"It's getting late, boys," said Don Bosco, "I must be off on my way home. Goodnight and God bless you."

"Excuse me, Father", said a voice, "I have no home to go to!"

"Where do you sleep then?" Don Bosco's heart was moved.

"In any stable I find unlocked". "And what about you?" he asked to another whose sunken eyes had certainly a very sad story to tell.

"If I am not lucky enough to be sheltered by one of my acquaintaces, I snatch a night's rest on the pavements!"

Here was misery in its most shocking details, and Don Bosco could not be deterred from acting.

"Come with me to Valdocco. My mother will take good care of you!" Cheers rent the air. Like the meekest of lambs the homeless ones took the road to Valdocoo.

With Mamma Margaret's most generous help, ten beds were prepared on the loft and after a little supper, followed by night prayers, the youths retired to rest. Don Bosco wished them goodnight and knelt down in his room to say a prayer in thanksgiving, because his *boarding schoo*l was at long last a *fait accompli.*

Next morning Don Bosco went to wake up his guests. Everything was quiet in the loft. "The poor lads must have been very tired", he thought to himself. "It must be long since they had a good night's sleep!" He approached the loft on tip-toe, gently opened the door and peeped in. The room was empty! The rascals had disappeared taking with them whatever they could lay their hands on: blankets, sheets...

Nothing daunted, Don Bosco repeated the experiment on other occasions, only to meet with the same ingratitude. One particular boy, not content with carrying away the sheets and blankets, walked away with even the straw!

Already in the 1840's Don Bosco had conceived the revolutionary idea of holding evening classes for those boys who wished to learn to read and write. Every evening Don Bosco and another young priest who shared his room, transformed their quarters into classrooms. The scheme could now be worked out more satisfactorily in his permanent home. It was no easy task to teach boys who had never concentrated on a book, and whose desire for knowledge did not overcome their innate laziness. Patience and persistence overcame the most adverse raw material, and those very boys who at first displayed the restlessness of caged animals turned into intelligent and docile students.

The more Don Bosco came into contact with those unfortunate youths, the more he realized the dire need for schools which could not only provide them the rudiments of an education, but would also teach them trades which would enable them to become better citizens and qualify for better jobs.

And so it was that Don Bosco shouldered the burden of opening schools in and around Turin. It was a long time before the first fully-equipped technical school came into being. In 1853 the first steps towards such a venture were taken with the opening of a bookmaker's shop in a corridor of the old shed. Tailoring, book-binding, carpentry, printing and a smithy followed in later years.

The Municipal Board, which included a number of anti-clerical bigots looked askance at Don Bosco's growing popularity and success. The Department of Public Instruction voted for the immediate opening of a number of schools and issued orders that Don

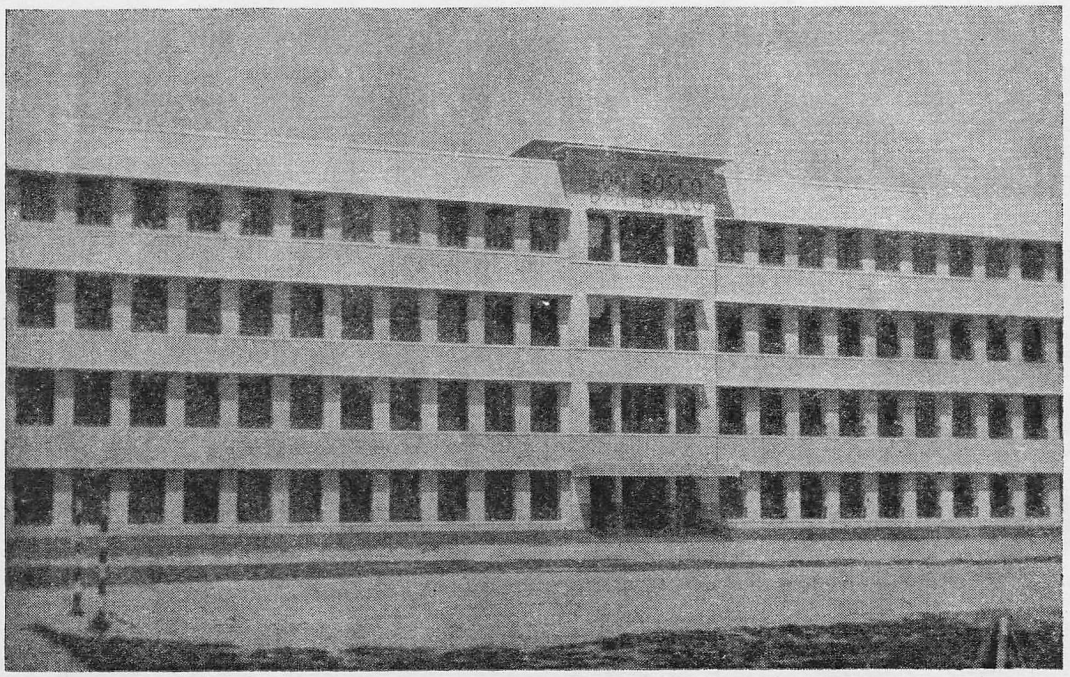
Bosco's schools, at least in certain localities, should be closed. Here is Don Bosco's answer to the Department:

"I am extremely happy to learn of your plan to open schools. They will certainly fill a need which we have felt over the past years. May I however, be permitted to point out that my schools will in no way be a hindrance to your project, since they shelter boys who for their indiscipline, lack of means to provide books and clothing and lack of breeding have either been refused admission in public schools or have been dismissed from the same. To be frank, they are boys who, if left to themselves, run the perennial risk of sooner or later landing in a reformatory." That this was no exaggeration can be gathered from the diary of one of Don Bosco's early pupils. "Some of us were without coats, others in tatters ; this one holding up his trousers, and that one without a hat and with his toes coming out of his torn shoes. Often we were dishevelled, frequently we were all dirty ; we had no manners, were troublesome and capricious ; but he found delight in staying with the poorest and the shabbiest."

These were the humble beginnings of the colossal work inaugurated by Don Bosco to "make this world a better place to live in" by focussing his cares on the "choicest portion of human society". Today the Salesian Congregation counts :

21,355 . . . Salesians.
1,293 . . . Schools and Colleges.
377 . . . Technical and Agricultural Schools.
589,525 . . . Pupils.

A living monument to the great social worker—Don Bosco !



View of Main Building

Spotlight on Don Bosco School Liluah

By Pundit J. N. Pandey

I heard of Don Bosco's School as an ideal educational institution and was fortunate enough to see that it is more than what I imagined. The whole structure of this Institution is based on four pillars: The blessing of the Almighty, the teaching staff, the students and the guardians. All these pillars are bound together to hold aloft the aim of education which is 'full preparation for perfect living.' Co-operation and cordiality based on love, circulate like life-blood through every vein for the healthy growth of the Institution.

What impresses me much is to find the teaching staff as an organic whole, treated most kindly by the benevolent Reverend Father Rector. The students are very polite and obedient and work harmoniously with the teachers for the proper growth of the Institution to serve the purpose it stands for.

The guardians also offer their active co-operation in keeping aflame the lamp of education in different spheres and by participating in "Rector and Parents' Day".

Over and above this what strikes me most of all are the generous sacrifices of the Very Reverend Fathers and Brothers.

The following are some of the "Golden Rules", which they constantly follow to make the Institution a source of sound education.

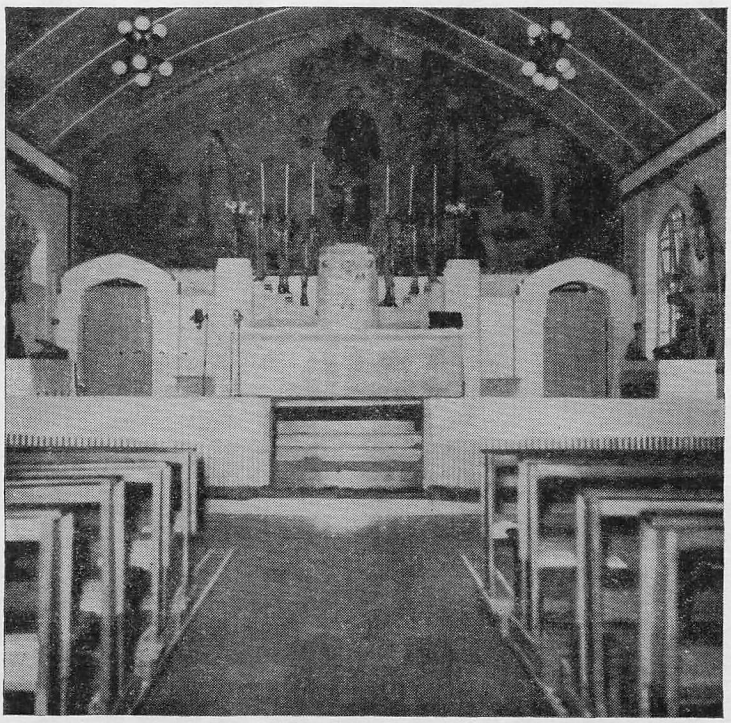
1. "God sees you", (The Mother of Don Bosco).
2. "A boy is a soul on which the image of Jesus, our Saviour has been drawn". (Don Bosco).
3. "Think that you are the guardians of the boys. Think that Angels are watching you. Think that one day you will have to render an account to God of the precious treasure that has been committed to your charge". (Don Bosco).
4. "The educator must strive to make himself loved by his pupils, if he wishes to make himself feared by them." (Don Bosco).
5. "This is all my system of education: try to make it impossible for the boy to commit a fault." (Don Bosco).
6. "It is not enough that boys be

loved ; they must know that they are loved." (Don Bosco).

7. "Boys, respect your teachers, because they teach you in the class with great love and care." (Rev. Father A. Buccieri, S.D.B. former Principal).

8. "We are working like the members of a family. The Principal is the head and the other teachers are like the different limbs of the body." (Rev. Fr. M. Uguet, S.D.B. former Principal).

9. "Teaching is not a profession but a vocation. Love children for they too have been created by God. Try to correct them with sympathy and paternal affection." (Rev. Fr. R. Stroscio, present Principal).



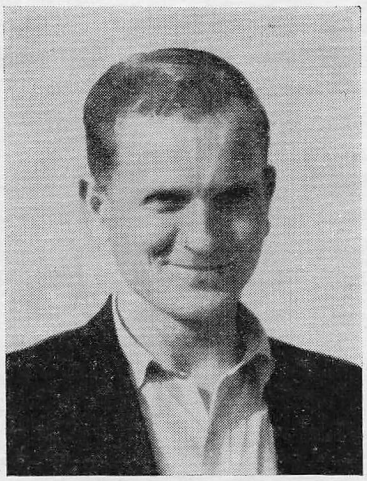
The School Chapel which is the Spiritual Power House where Salesians and Boys receive strength and light from communion with God

"The Salesian Congregation providentially came into being as we entered the cycle of modern civic life ; it needs then to take care of the middle classes and the workers".

(P. GIOVANNI SEMERIA)

PREPARING TECHNICIANS

by Bro. P. A. Matthew, S.D.B.



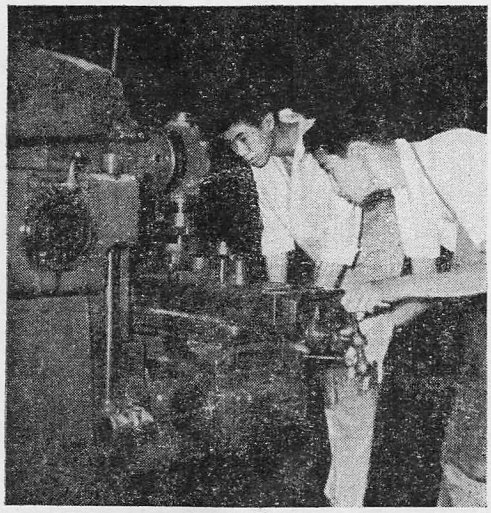
Rev. Bro. S. Rettore, S.D.B.
The Pioneer of Don Bosco's Workshop

A day may come when robots will rule the world but we must admit that such a day is still beyond our rosiest expectations. Yet what compels admiration is the happy fact that science is progressing by leaps and bounds. Before the nineteen-sixties pass away, a Saturn rocket may land man on the moon ; it is a hazardous journey, a risky undertaking, but science has shown us a path too full of pleasant surprises to be left aside.

Alongside scientific and technological progress another fact is worth considering. As technical know-how grows and fills volumes, bringing in its wake large factories and workshops, there is an increased need of men—men skilled in technical work. This need of workmen was foreseen by Don Bosco almost a century ago, when the Industrial Revolution seemed to be a new light turned on the world. But again work became a problem as the evils of mechanization began to rear their heads. Amidst such confusion a new way was discovered, a new method adopted, a new gospel—as it may seem —preached : "Work is prayer".

It is to train honest men and worthy citizens who extol work, making it one with their personality, that soon after its opening the technical department was added to Don Bosco School, Liluah. The generous promise of Very Revd. Fr. Ricaldone in 1926 to the Archbishop of Calcutta, Dr. Perier, was thus fulfilled. The little acorn fell on good soil and Brother Capretti was left to nurture the tender plant. Vigorous





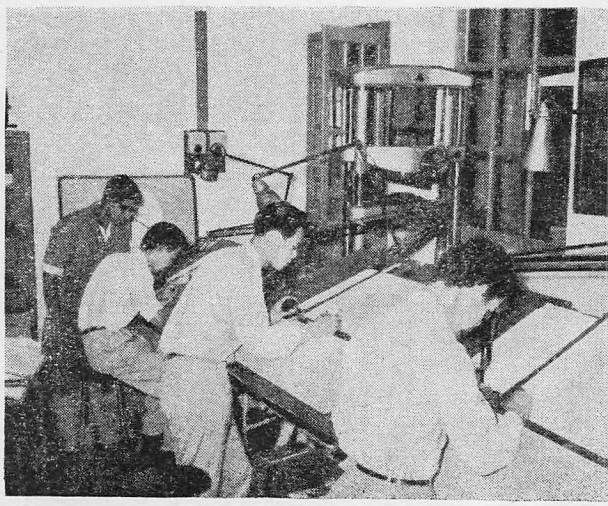
and full of hope as the little plant was, its life was soon taken away by the blood-sucker, the War. The concentration camp became the home of our Italian personnel and the school was closed down.

But were Brother Capretti's efforts all futile? you may ask. No, for it is God who gives the increase. In 1946 two Fathers, tired and drenched with perspiration, arrived at Liluah, and perhaps the clicks of the keys turning in the lock were heard by "the phantom listeners in that lone house". They gave life to that abandoned relic and soon from all corners boys began to gather round them. "Long live Don Bosco", thundered the happy youngsters amid their carefree pranks that knew no bounds. Indeed, Don Bosco had returned unhurt from the War. A year later a lively batch of youngsters began to try their skill at benchwork. Or rather they exhibited the lack of it ; but small beginnings are signs of great achievements.

The new workshop as you see it today was ready in the early fifties and was blessed by Dr. Perier himself. Our earlier boys will remember the late Father Buri and Fr. Lopez whose advice and guidance were indispensable at the time when the technical department was crawling on all fours. They will remember, too, how the first machines were brought to Liluah. Lathes, tool-grinders, drills and other machines—to name them all would be too technical a point—were soon installed in the spacious workshop.

Learning to work with machines did not mean the burning of books and the abandoning of the chalk-dust atmosphere of the classroom. Classes were regular. The construction of some tools and drilling-machines were visible signs of progress and a drilling and planing machine were bought from Belur Railway Scrap-yard. They were machines fit for the scrap-yard and the energy and patience expended on them nearly made a machine of Brother Rettore. Scrap-yards are never healthy places for machines.

Work ! Novelty ! Adventure ! The few rumbling machines seemed to repeat in a world-without-end manner.



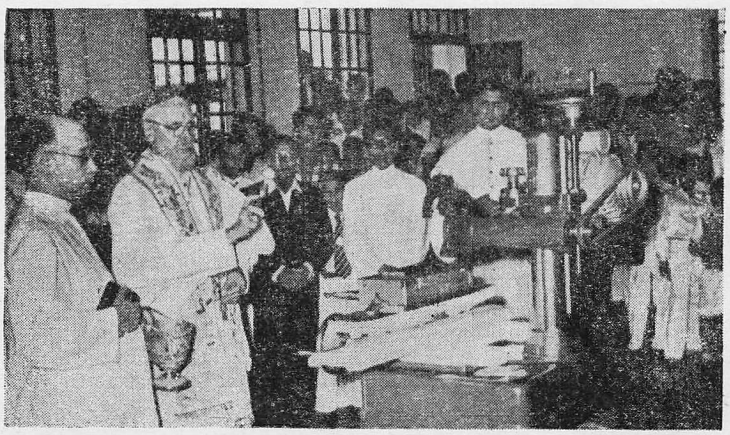
The *Don Bosco* lathes, constructed and named so by the boys themselves, was nothing short of a marvel. That was but the beginning, not the end. Six others were soon constructed and put into use for training the boys. A passing visit to the workshop will tell the story of patience, sacrifice and work on the part of our first apprentices in their praiseworthy effort to make work noble, noble as man himself.

All men like to leave to posterity some memorial of their greatness. Our boys too, were no exception to this rule. They did it in a remarkably wonderful manner by equipping half the workshop with machines built by themselves. It was a no small task and meant constant toil and fatigue ; it was not a shot in the dark, nor was it a procedure by trial and error.

Growth in a child, we know, takes place in all ways, all anomalies excluded. So was the progress of our technical department 'a forward policy' as we could call it. The introduction of the City and Guilds engineering course made our boys feel proud of Don Bosco. It meant a confident plunge into Technology, Science, Mathematics and Technical Drawing. But the real worth of Don Bosco's boys was shown by the examination results in which there were a good number of 'first classes'. In the exhibition held at St. Xavier's there stood a graceful *Don Bosco* lathe which drew forth not a little gasp of wonder from amazed visitors.

The golden years of 1955 and 1956 saw the construction of two centre-grinders and numerous lathes of improved design. There was no end to the congratulations the budding engineers received from their many admirers.

The forty drafting machines made for the technical drawing class could easily be patented. This was at the turn of the decade. Even now the echoing shibboleth among our *Blue Shirts* is one of progress and commendable insatiety. "I will not sing the old songs, for the new are far better", said the Greek Timetheus even in the moment of persecution. Brother James is having pleasant dreams since the last visit of Rev. Father Provincial, for a slotting-machine is expected. But

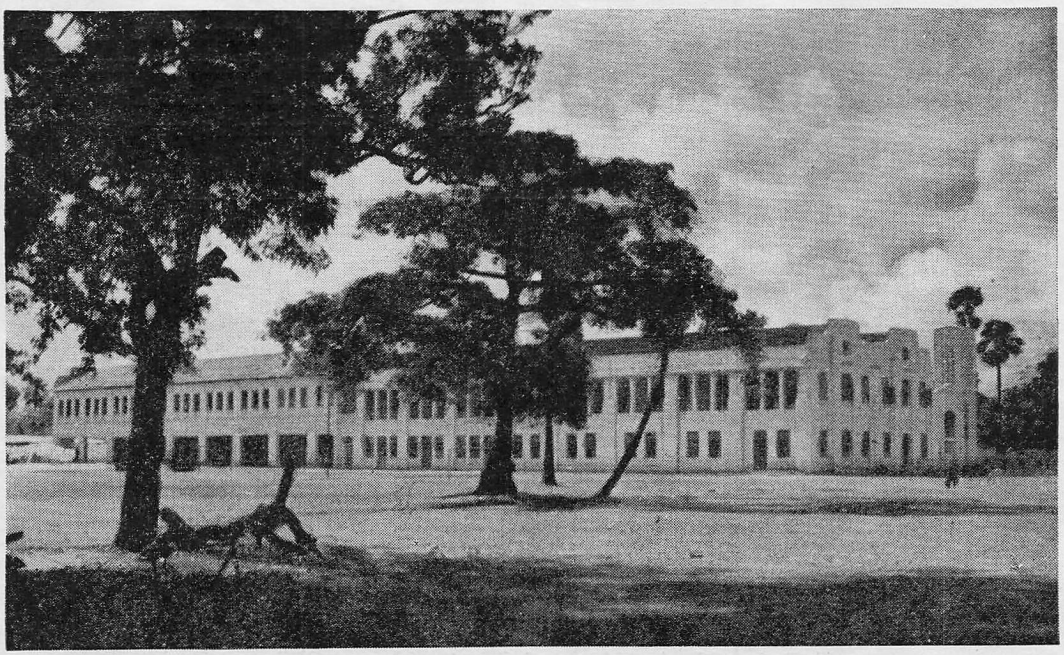


Dr. F. Perier, S.J., Archbishop of Calcutta, blesses a Universal Tool and Cutter Grinder made by the boys

this is not the end. What will come next lies in the dim future.

Yet, one thing alone remains certain : since the dawn of the sixties the old spirit has acquired a fresh vigour. The apprentices have caught right at the start, the spirit of work which Don Bosco had instilled in his first pupils. It is a motivation born of sincere interest and emulation. Perhaps it may be hoped, that before the space rendezvous ever takes place in the vicinity of the moon, our budding apprentices may discover a new method of getting there.

Has, then, progress come to a *cul-de-sac?* No! It is out on the path that fades away in the golden horizon, mingling with the hazel heavens. Along the three year course were Brother Rettore and Brother Joachim and now Brother James stands as the head of the department. Their selfless activity has produced so many artisans who will use their skills for the betterment of our land. This preparation of young men is a noble task, much needed for our country, and we must give thanks to Don Bosco who understood it a century ago.



The Old Building

OUR TEACHERS

by **A. P. Mondal** (Class XI)

The teachers of our school can broadly be classified into two categories: the religious men and the laymen and women. Back in 1938 the school started with thirteen religious and only three laymen but 1963 sees the school fully-fledged with twenty-eight of the latter (both men and women) and nineteen Priests and Brothers. Whatever be their category, they impart knowledge, stimulate the pupils' minds, form their habits of discipline, virtue and piety during their years of study and technical training.

The method of education followed by our teachers is the system taught and practised by Saint John Bosco. It is based on conviction, prevention of faults, paternal corrections and the fear of God. The Salesians have sacrificed their lives only for our sake: they are bound by the vows of poverty, chastity and obedience and are guided by the tone of God.



Front Row: Fr. L. Heriot, S.D.B., Fr. M. Keogh, S.D.B., Mrs. M. Love, Fr. F. Marmol, S.D.B., Fr. R. Stroscio, S.D.B., Principal, Fr. D. Colussi, S.D.B., Mrs. P. Didier-Serre, Mrs. R. Peters, Fr. P. Hull, S.D.B. **Second Row:** Miss A. Love, Mrs. A. Andrade, Mrs. R. Gomes, Mrs, M. Young, Mrs. I. Correa, Mrs. F. Rozario, Mrs. D. Keys, Mrs. C. Castellino, Mrs. K. Crocker, Mrs. E. D'Souza, Miss U. Daniels, Mrs. V. Libonati. **Third Row:** Mr. J. Biswas, Bro. P. J. Abraham, S.D,B., Mr. J. Andrade, Mr. L. Thakur, Mr. L. Tarafdar, Mr. D. Young, Mr. P. E. Michael, Mr. N. Langford, Mr. P. Gomes, Bro. F. Surin, S.D.B., Bro. K. J. Augustine, S.D.B., Bro. J. Mondol, S.D.B., Bro. P. A. Matthew, S.D.B. **Back Row:** Mr. S. Gomes, Bro. M. Nicholson, S.D.B., Mr. R. Fernandez, Mr. P. D'Cruz, Mr. M. Fernandez, Mr. K. J. John, Pundit J. N. Pandey, Mr. S. Christoraj, Mr. P. Gomes, Bro. C. A. Joseph, S.D.B., Bro. K. K. Joseph, S.D.B., Bro. J. Mampilli, S.D.B.

As the years are rolling by and as the school is expanding, the staff is also increasing. Due to the lack of Priests and Brothers, lay-teachers are now the majority.

The teachers in our school impart more than education. We owe to them our career, our social qualities and our friendships. They see to the development of each and every pupil physically, culturally, morally and vocationally: these are the four essentials of the education of a boy. Their approach is sympathetic and human, and if the school has a high moral tone the credit must go to the staff of the school. The aim of the teachers is manifold: to secure a sound mind in a healthy body; to produce perfect citizens; to develop children from imperfect to perfect human beings; to secure the harmonious development of all their faculties; to secure adjustment of the individual to his environment.

In point of fact, education in our school is a bipolar process, the educator being at the active pole and the pupil at the passive. Indeed one of the chief functions of our educators is to stimulate the activities of the pupils. Still, so far as the process is regarded as education, our teachers always stand at the active pole. It is true that in the educative process between the teachers and pupils there are interchanges of activities between the two poles. The pupils take a share in the educative process, see what the teacher is aiming at and help deliberately to secure that aim; he is in fact his own educator, and he thereby reduces the educational activity of the teacher. But nevertheless the process remains bi-polar. Even if the pupil is his own educator, using a teacher and others as means towards his end he has still within himself the two aspects: from the point of view that he is still a pupil even though the educator happens to be himself.

Our teachers impart to us with skill and knowledge that is needed for our career: they think more of the product than of the process. They give us mental completeness which is not only intellectual discipline but also a discipline of the moulding of character, a training in public spirit, a suppression of the individual, a devotion to civic ends. It is easily forgotten that teachers are the allies of legislators, and the architects of nations. The greatness of a school has always been preceeded by the greatness of its teachers. It is impossible to imagine ancient Greece without teachers like Socrates, Plato and Aristotle. The greatness of India depends on teachers like Shukbhadra and Nagarjuna.

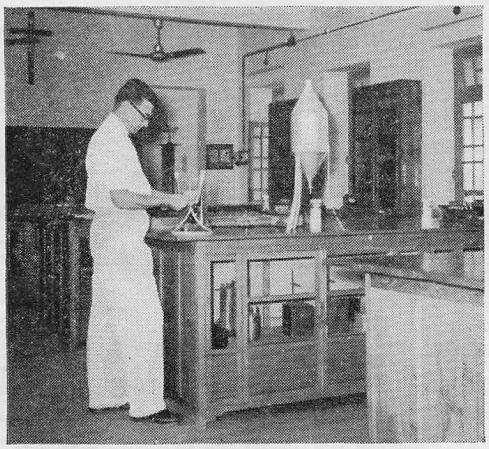
Lastly we must say to all the teachers a warm and heartfelt "Thank you", because you deserve it so much. We understand that what our teachers give us is not anything money can buy. You have entered our lives as our educators and we will never forget you. May God bless and reward you for us who feel we cannot do as much as you deserve.



Mr. R. D. Young, who for many years has been working as a secretary in Don Bosco School

The Role of SCIENCE

by Bro. M. Nicholson, S.D.B.



Rev. Bro. M. Nicholson, S.D.B., Head of the Science Department, prepares an experiment

Science, like Mathematics, is of importance in the curriculum of the school for two main purposes :

(i) for its practical value.

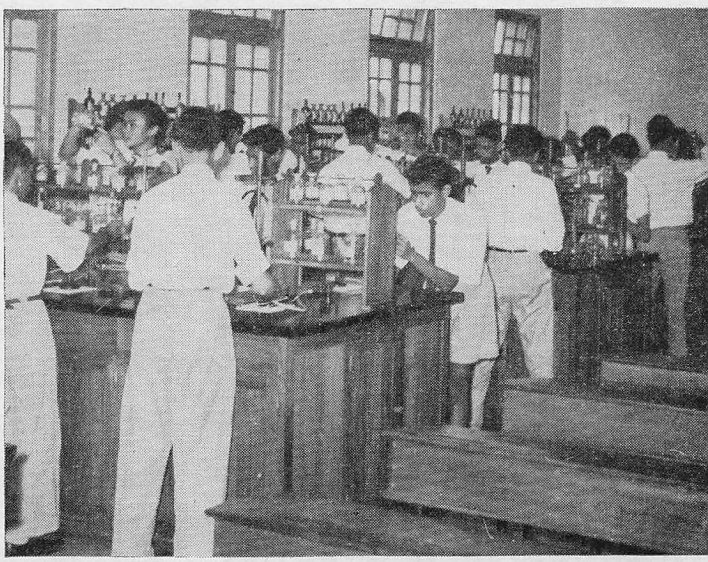
(ii) for its general value.

With regard to its practical value there is no doubt that science occupies a foremost place. Whether with regard to transport facilities, communication and correspondence ; whether with regard to the provision it makes to satisfy man's basic needs of food, shelter and clothing ; whether with regard to catering for man's leisure-time activities, science occupies a unique place. Hence the inclusion of science in the curriculum for its practical and utilitarian value is fully justified.

But 'man does not live on bread alone' ! The role of science in our high schools, I think, is to stress emphatically the *general* values of science. *General* values necessarily bring in the controversial question of the Transfer of Training. Experiments conducted in America have proved conclusively that transfer does take place, at least to some extent. If that is the case, then we must believe with Judd that there is a transfer of what we call *attitudes* and *methods.*

If we consider *attitudes,* then science teaching helps us to think as scientists think. At the Indian Thinkers Convention at Calcutta in July, 1963, Prime Minister Nehru was of the opinion that "we are forgetting the art of thinking".

i) Science teaching arouses in all a sense of curiosity about the world in



which we live and curiosity can *kill a cat* especially when tapped at the right *psychological* moment.

ii) It teaches us to accept the fact that whatever does happen or could possibly happen, however mysterious and occult, happens on account of some cause.

ii) it convinces us that truth is unchangeable ; our ideas about truth change, as the problem becomes clearer ! !

iii) it cautions us not to accept statements uncritically but to weigh evidence by means of sound and sensible judgments.

iv) it increases and sharpens our powers of observation by careful and accurate reasoning.

v) it makes us change our opinion when we find we have erred ; makes us respect and appreciate the opinion of others, their efforts and their ideas ; does not allow our likes and dislikes to influence our own opinions, thus enabling us to control our emotions.

If we consider *methods,* then science makes us work as scientists work.

(i) We first experience a *felt need* or a *thwarted impulse* which makes us *find about things.*

(ii) With the problem of *felt need* in hand, the next step is to *State the problem carefully.*

(iii) We then *Marshall our Facts*



about the problem, forming an *Hypothesis.*

(iv) Under *controlled* experiment, we select the hypothesis that is most convenient.

(v) We then *assess* and *evaluate* our results reaching a principle, a statement or a law.

Then the method adopted must be consistently inductive, must necessarily stimulate the curiosity, and must be animated by a spirit of search.

In his report on "Secondary Education", Mudaliar correctly reminds us that there is a great need to use the right methods and apply these right methods in this world of pluralities. And what subject can better do this than Science ?

"Don Bosco was a guide who led thousands of youngsters to high peaks of Christian life, of sanctified labour and of holiness".

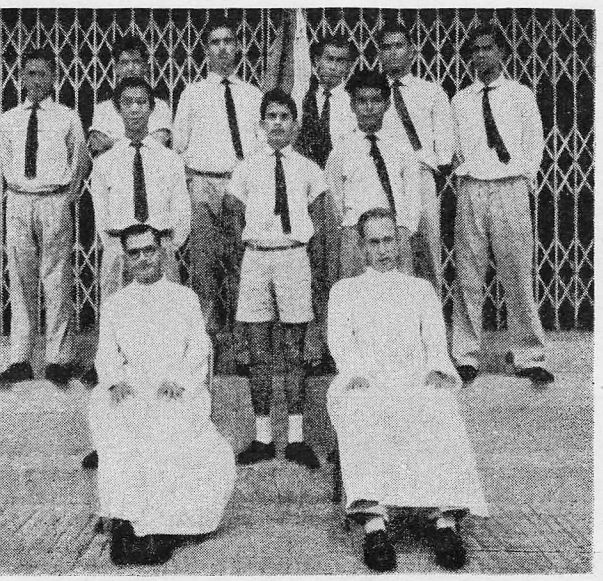
(POPE PIUS XI)

Sodalities

by Bro. P. S. Thomas, S.D.B.

A **Silver Jubilee** is a time of rejoicing and a time of reminiscence or rather it might even be better to term it a time of rejoicing in reminiscence. Certainly in a school like this memories of the past crowd and jostle one another. It wakes up our memories to what the sodalities too, have accomplished in this school.

Sodalities in the educational system of Don Bosco occupy if not the foremost, at least a very prominent place. The sodalities complement Don Bosco's wonder-working system which without them would suffer a serious disadvantage. As Don Bosco visualized and ran them, the sodalities were effective tools in the hands of an expert educator to mould the young, plastic minds of his boys.



Sodality of St. Joseph

It was not a clever invention of that giant priest-educator to fill up the extra time left over from the other activities. By carefully perusing the veritable treasure of the Biographical Memoirs of St. John Bosco one cannot but be deeply impressed by the great stress the saint laid on the sodalities as a positive help to his educational system. The saint's high esteem is evidenced by his scrupulous, if not, meticulous care in the selection of the sodalists. Among the first sodalists of the Oratory of Turin, we have quite a brilliant galaxy of uncanonized saints and there is one who is already canonized: Dominic Savio.

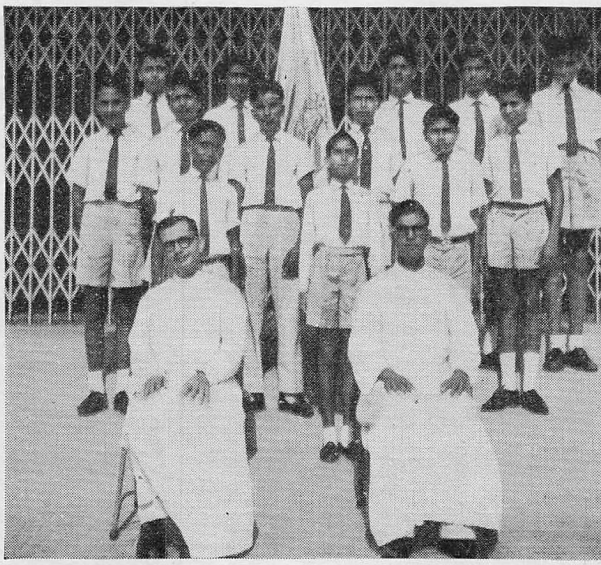
In Liluah we have three sodalities divided according to the development of the boys: St. Aloysius—for juniors upto Class Eight; The Blessed Sacrament—for seniors from classes Nine to Eleven, and St. Joseph—for the apprentices of all three courses. The sodalities are under the general direction of Father Catechist while Salesian Brothers are in charge of the individual groups.

Each sodality works independently but all converge towards one general aim: the spiritual and intellectual advancement of the members and the smoothening out of the work of the superiors by promoting, by word and example, the exact observance of the rules of the school.

At the very outset of the scholastic year all the Catholic boarders are invited to join one or other of the

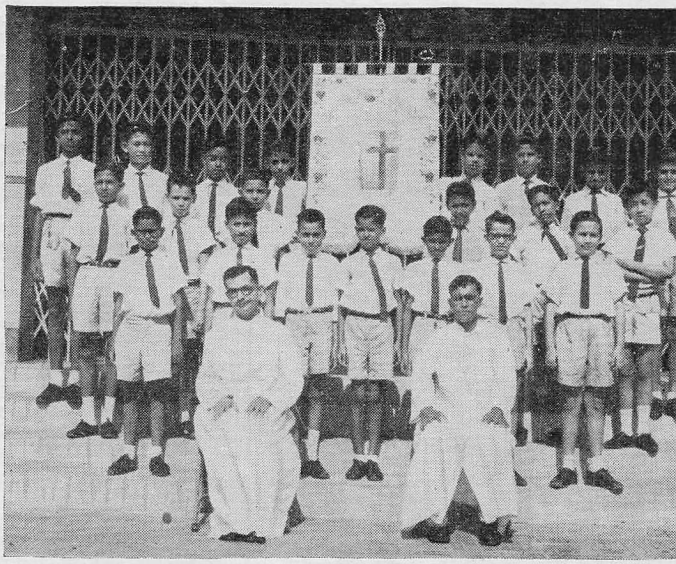
sodalities, but none are compelled. A strict selection reduces the number of applicants. The accepted few enter upon a period of probation during which the aspirant's character is put to the acid test of scrutiny at close quarters. If the character test reveals good material, then the aspirant is allowed to make his promises and thereby becomes a full-fledged sodalist sharing the duties and privileges of a member.

The sodalities have been promoting sacerdotal and religious vocations both for the Salesian Society and for the Secular Clergy. Some of the former sodalists are already priests doing a grand apostolate in their various mission fields ; still others are on their way to become priests and religious.



Sodality of the Blessed Sacrament

It must be confessed, however, that the sodalities in Liluah did pass through a crisis and the love and care lavished on them must have seemed at times nothing short than writing in water. But their undaunted and staunch leaders pushed on the work in spite of unsurmountable difficulties. At times it must have seemed to a non-sodalist, nay, even to the very sodalists themselves, that they were non-entities, a mere name, or at most a smoking flax waiting for the time of extinction. But little did they suspect that resounding victories were scored against the Devil. The real worth of their work can be viewed only in eternity.



Sodality of St. Aloysius

We surely must take off our hats to those gallant and heroic directors and assistants of the past twenty-five years of this school who did so much to further the work of the sodalities. This Silver Jubilee celebration is a tribute of honour to them too.

Club Activities

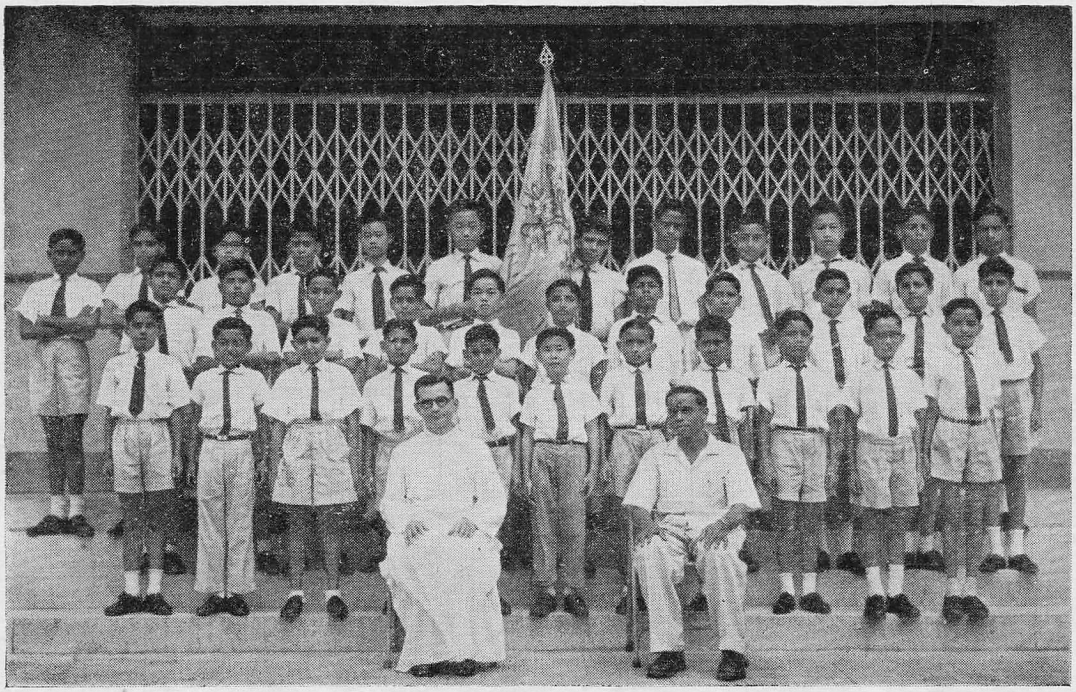
by **Amalendu K. Chatterjee** (Class XI)

One of the prominent activities of our school is the running of *Clubs.* These are organizations which have as their aim the building of character. To set them apart from the other clubs, common in all schools, such as *Reading Clubs, Literary Clubs, Dramatic Clubs, Science Clubs* and so on, we ought to give this type of *Clubs* an appropriate name—*Moral Clubs.*

Boys who wish to join these clubs must submit their names to the Principal of the school at the beginning of the term. The names are then passed on to the other superiors for consideration and the members of these clubs are selected by a majority approval.

The members then get together and under the Director's guidance elect the President, the Vice-President, the Secretary, the two Advisers and the Treasurer.

All the members then make their promise to the Principal or someone acting in his place. The Promise is a pledge which is renewed by all the members at every meeting. The



Dominic Savio Club



Don Bosco Club

members repeat together: "As a club member I must be:

1) A boy who does his duty with exactitude, with perserverance and with responsibility.

2) A boy who is sincere, kind and co-operative in his speech and in his actions towards his superiors, equals and inferiors.

3) A boy who thinks well of all, speaks well of all and does good to all.

4) A boy who does his level best to control his emotions.

5) A boy who takes special care to spread cheerfulness, happiness and good example wherever he goes.

There are regular meetings of the club members every Sunday and there are also meetings for the office-bearers whenever the need arises.

The regular Sunday programmes have some notable features such as discussions on moral subjects which always relate to the building of personality, suggestions made by individual members, speeches made by the Director and the members, hints on how to spend holidays well or on how to become a good speaker, or what to do and avoid on different occasions. Hints are also given on how to evaluate character and on social work. The meetings usually end by the members suggesting a weekly practice to be kept by all the members. All this gives a boy ample scope not only to discipline himself, but also to maintain discipline and order in the school.

During the year the Clubs volunteer to do social work and other odd jobs, especially when any celebration comes by or some big celebrity visits the school. Other activities organized by the Clubs are debates, concerts, tuck-shops, and fetes. These activities are always assessed and evaluated and the members learn to shoulder responsibility, to work co-operatively and to make personal sacrifices for a common cause.

There is one day of course, that all of us look forward to and that is the Picnic Day. The Principal appoints a day and all the members with their Director call it a *day off* and don't we have a good time!

After all the training and instructions, a member of a club, when he is a 'past-pupil', may sincerely declare that he is a polished man—an honour to society and a worthy citizen of his country. He is not drifted about in life by the tides of time—he knows how to act and what to do in times of crisis. To a past pupil of the Club life is always at its best, he is always making the best of life—he is living the 365 days of the year—not only living it but also utilizing it for the good of society and himself. How does he manage to go through life so successfully? It is the old Sunday Club meeting that is guiding him as the years roll by.

DOMINIC SAVIO

Model of Youth

by **Swapan K. Chatterjee** (Class V A)



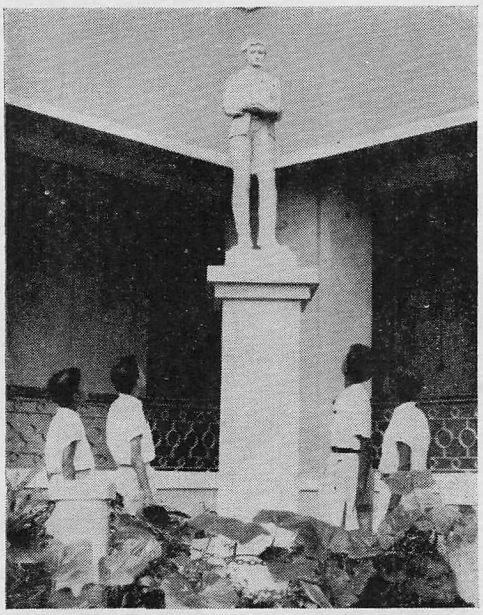
St. Dominic Savio

Dominic Savio was born in the town of Riva in Northern Italy on 2nd April 1842. His parents were Charles and Brigit Savio. They loved Dominic dearly. Dominic's father worked as a blacksmith and whenever his father would come back from work he would run to meet him and give him a kiss. And when they reached home Dominic would fetch his father a chair and surround him with many attentions.

Dominic knew his morning and night prayers by heart when he was only four and he did not have to be reminded by his parents of his prayers. Nearly every day Dominic would go alone to the church before every one else and if he found the church door locked that did not worry him as he would kneel at the door until it was opened ; he was also the last to leave the church.

When he was only seven years old he made four resolutions to guide him in his life. One of them was "Death rather than sin", and Dominic was always prepared to die rather than to offend God by sin.

So far Dominic attended the village school and learnt all that he could be taught there. But after this he attended the Municipal school which was two miles away from his home, but he did not mind walking this distance even if it was a sunny or rainy day or even in winter when it was very cold. He was not afraid to travel all the way alone because he knew that God was always protecting him. From the time he came to the school till he left he was always first in class and his teacher and



They look to Dominic for inspiration

everybody liked him very much. In his school life he had to overcome many difficulties but he did not grumble but always overcame them with a smiling face. He always kept away from wicked boys and always tried to mix with the boys that were humble, truthful, respectful and who always kept the school discipline.

Once Dominic's father went to Don Bosco and told him about his little boy Dominic. Then Don Bosco told Dominic's father to bring Dominic to him. It was in the year 1854. One day early in the morning Dominic was brought to Don Bosco by his father. Then Don Bosco was surprised with the cheerfulness and intelligence that he saw in Dominic. Then he went up to Dominic, asked him his name and where he came from and Dominic answered all these questions without hesitation. Then Don Bosco took a book and told Dominic to learn a page from it and give it by heart to him the next morning and then he told him to go with the other boys and play.

After eight minutes Dominic came back and told Don Bosco that he had learnt it by heart. Then Don Bosco took up the book and asked him to say it and to his surprise he found that Dominic did not make a single mistake. Then Don Bosco told Dominic to stay with him and Dominic promised that he would be a good boy.

In the oratory Dominic chose the good boys as his friends and always tried to give good example to others.

One day two boys who had quarrelled were about to fight with stones and they said that they would not listen to anybody and stop fighting until one of them was hurt. When Dominic saw this he quickly went to them and spoke to them in such kind words that they at once stopped fighting. In this way many troubles came in his way but he overcame them happily and always tried his best to make other boys good by his own good example.
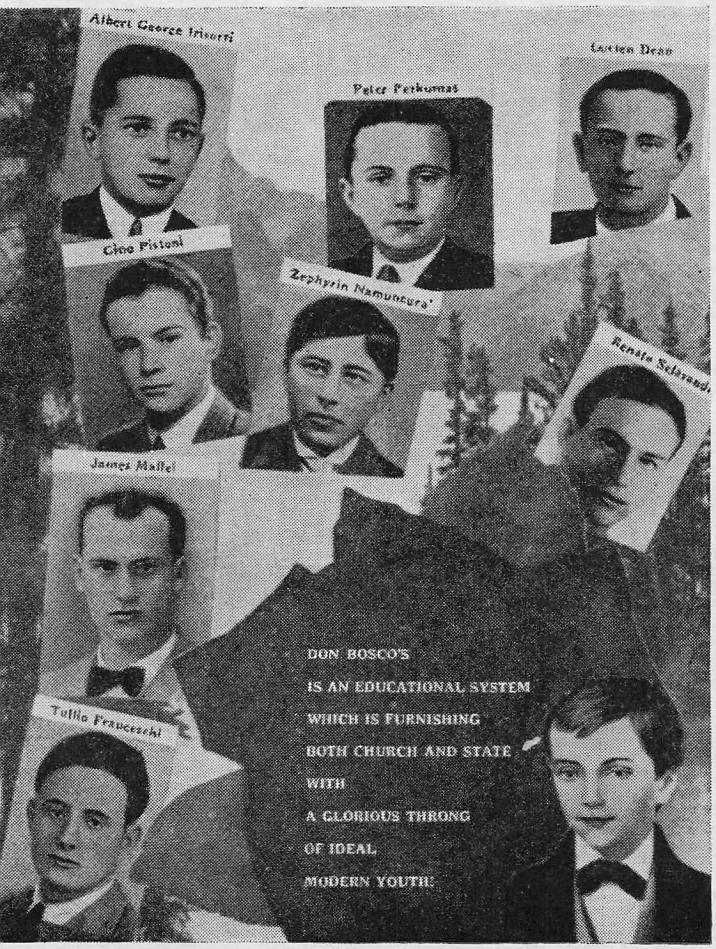
Don Bosco and the other superiors found Dominic more silent and so one day Don Bosco asked him what had happened and Dominic replied "I have determined to improve my behaviour still more so that I may become a saint." Once Don Bosco told Dominic that he wanted to give him something and asked him what he wanted then Dominic replied that the present which he wanted was that Don Bosco should show him how to become a saint.

Now and then Dominic had an orange or things like that and he wanted to give them away, but since many asked for the thing he would have a competition on moral questions and the winner would get the orange or

whatever it was. Dominic would always read good books and he made many mortifications and whatever trouble came in his way he would overcome it.

Once after class Dominic noticed a group of boys who seemed to be very interested in looking at a paper, so he suspected something was wrong. He went up to them and when he saw that the picture in which they were very interested was a bad one he took it from them and tore it in front of all of them. When the boys saw this they were very surprised but none said a word and then Dominic told them that God has given us eyes to see good pictures. Once a man came into the school to spread evil where Dominic saw this he said to his companions, "Come let's go and leave this man who wishes to make us commit sin."

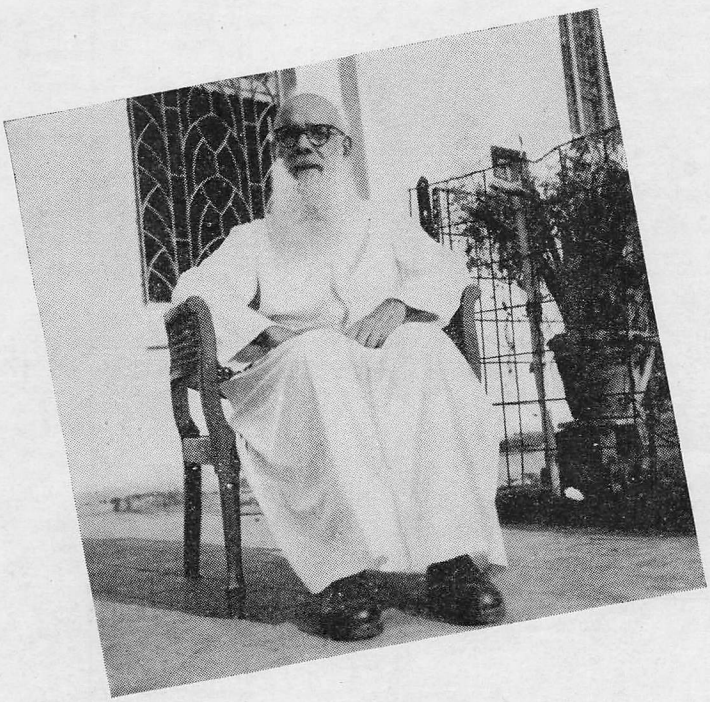
Dominic always tried to help others to become better. Once an old man who had the habit of swearing was asked a favour by Dominic. He told the old man that such words offended God. The man was so surprised to hear this from a young boy he said that he would most certainly check himself.



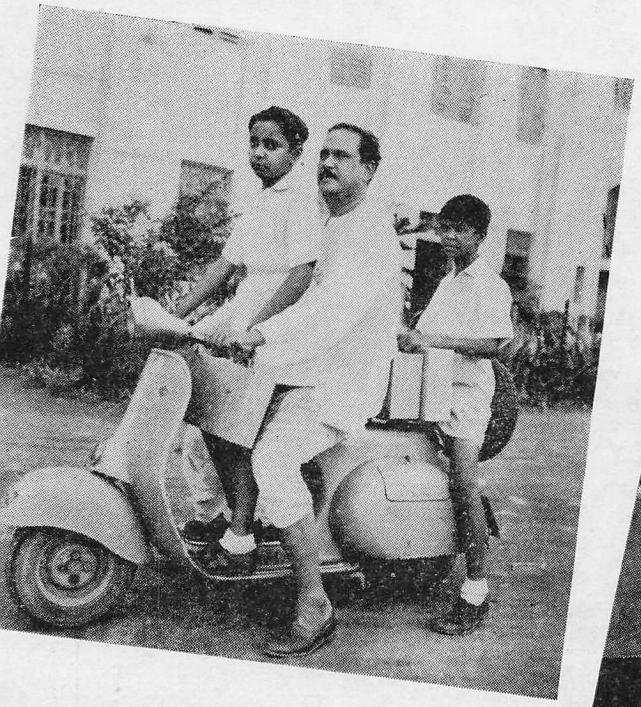
Sometimes Dominic would be missing from breakfast or lunch and then the others used to look for him and they always found him in the church praying. Soon his health became very weak and he was told by the doctors to take rest ; but still Dominic would do his duties. He would sometimes look after the sick boys because he said that he liked to look after them. On the 1st March, 1857 he left the school. While leaving many asked him to come back again after getting well but he said that he would not be able to come back because he knew that he would die. When Dominic went home his parents took him to the doctor and he advised him to stay in bed. Then the sickness grew but on the evening of 9th March 1857 Dominic left the earth on his way to heaven to be with God for ever.

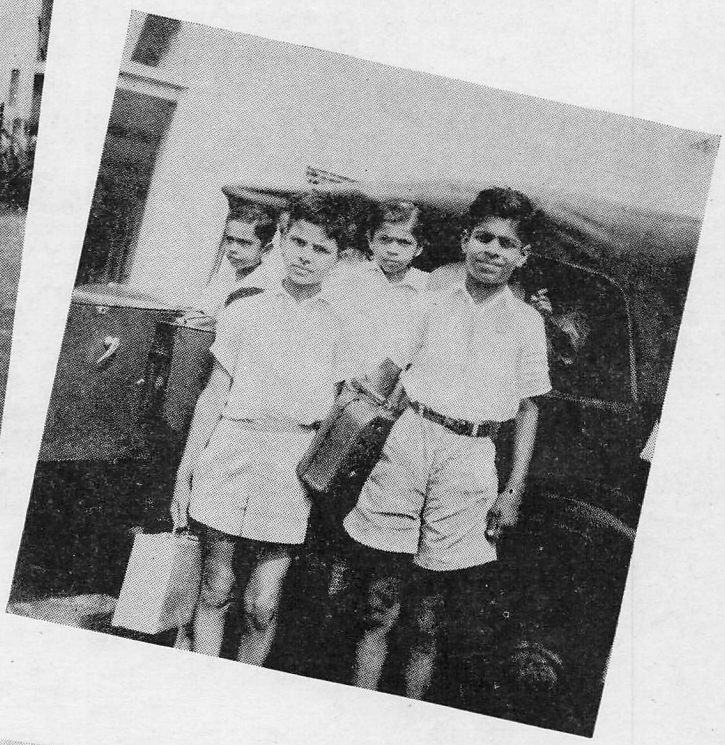


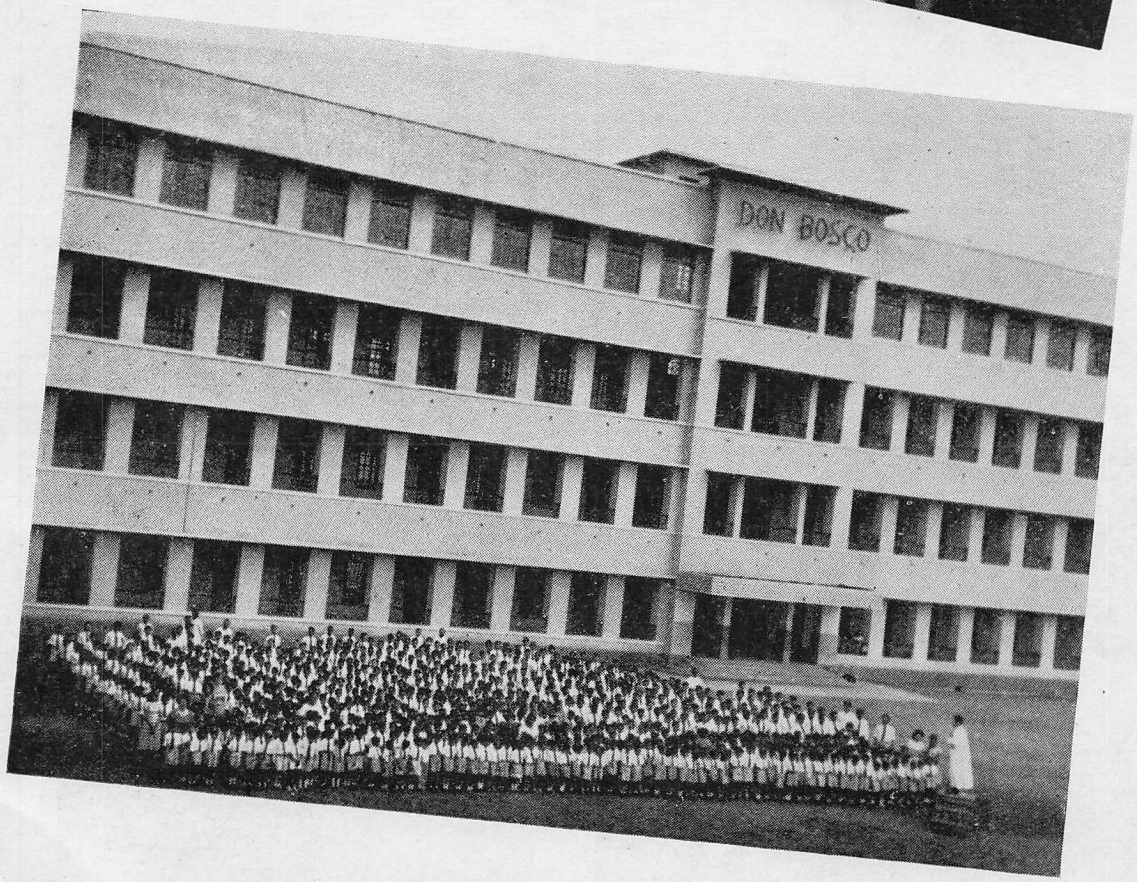




Daily Scene






DON BOSCO

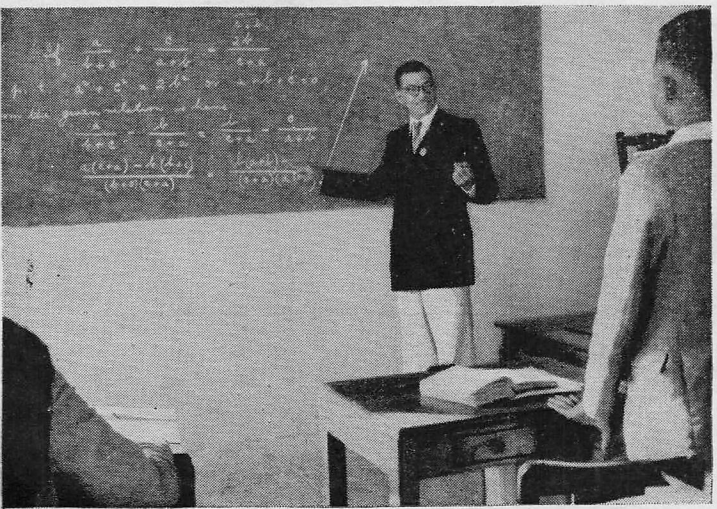
The SALESIAN LAYBROTHER

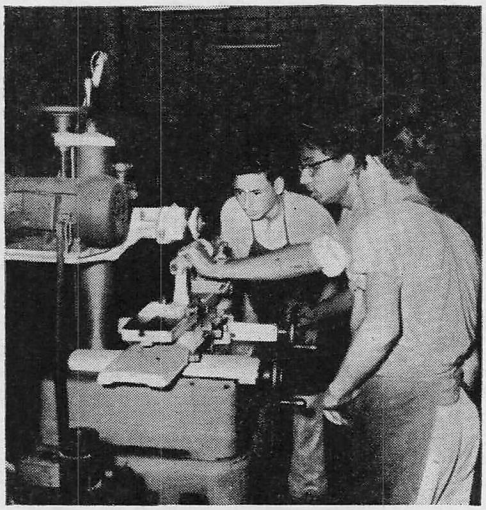
by Bro. M. Nicholson, S.D.B.

Many years before his death on 31st January, 1888, St. John Bosco had foreseen the gigantic development of Salesian activity all over the world. On 19th October, 1883, he struck a note of anxiety when he made that clarion call: 'I need helpers. There are many things which priests and clerics cannot do but which these great helpers can do... things like running schools, teaching Catechism, helping the management, managing workshops and laboratories, doing mission work, organizing camps and clubs, looking after the sick, dealing with outsiders and holding other responsible and delicate jobs in the Congregation'. And so the idea of the *man-in-shirt-sleeves* was conceived in the mind and in the heart of Don Bosco. Just as the genius of Newton gave us the Universal Law of Gravitation and the genius of Einstein the hard-to-understand theory of Relativity, so too the genius of Don Bosco gave us the Salesian Laybrother. Fr. Caviglia correctly puts it; 'the Salesian Laybrother is perhaps the most beautiful creation of the mind and heart of St. John Bosco.'

The Salesian Laybrother in our schools and workshops has made his own that practical definition of an educator which Don Bosco inserted in his golden treatise on the Preventive System of Education: 'An educator is one who is entirely consecrated to the welfare of his pupils, and should, therefore, be ready to face any difficulty and endure fatigue in order to attain his object, which is the civil, moral and intellectual education of his pupils'. Who else is better fitted to give this triple 'intellectual-civil-moral' education than the Salesian Laybrother?

In his day-to-day work the laybrother is a living example of that school-boy slogan, 'Whatever is worth doing at all, is worth doing well". This is why he works hard, he works well and he works for God. His labour and the way he goes about it is one silent but encouraging lesson on the art and technique of social service and right social living. A loyal citizen himself,





he unconsciously becomes best fitted in this task of making loyal citizens, thus achieving that civil aim of school education.

A religious in every sense of the word he never loses sight of his most important task, in fact, the most essential—the moral formation of his pupils, and he adopts a formula which is at once simple and practical:

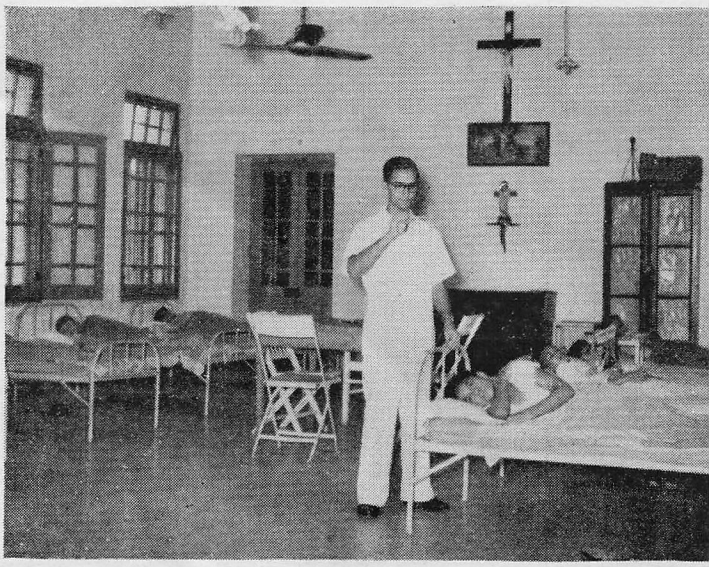
Moral education is moral training;

Moral training is character-formation;

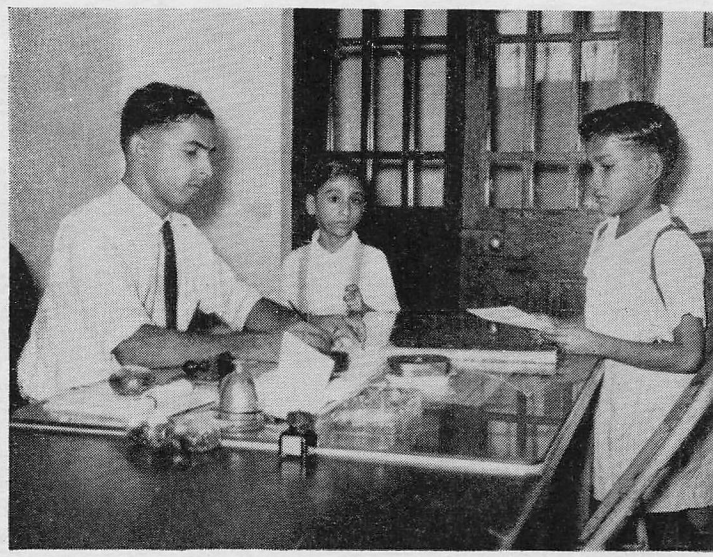
Character-formation is especially training the will.

He gives this moral education in his teaching of moral science, in the organization of character-clubs and above all by his example. A man of character, he is possessed of a strong will, a healthy moral tone and constitution, and plenty of moral energy. A man of prayer, he has genuine habits of piety with an almost selfless devotion to God, to the Pope, to the Church, and to his duty. A man of faith, he views persons, things, events and circumstances with the searchlight of faith.

In the Bombay *Examiner,* 13th January, 1959, India's Cardinal Gracias beautifully sums up the laybrother's vocation: "There is a special vocation; and it is unfortunate that in certain areas religious communities are not receiving as many aspirants to this state of life as are needed for the many special works essential to the life of their congregation. Where there is an adequate number of competent laybrothers, the priests are more free to devote themselves to the various calls of the ministry. And there is no greater blessing to a community than the presence of an understanding and holy laybrother."







PLAY-WAY in the Salesian System of Education

by
P. E. Michael



Don Bosco School Band



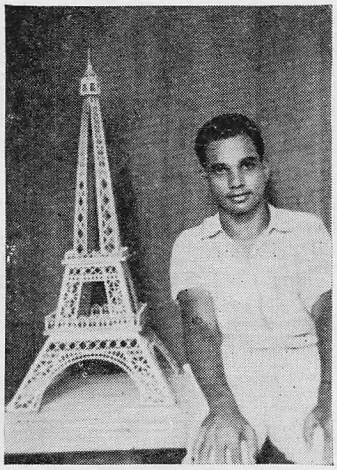
One of the School Football Teams

On entering a Salesian institution the first impression a visitor gets is that its inmates are as busy as bees and that they are ever cheerful. It is the characteristic trait of Salesian houses.

In order to achieve these ends Don Bosco had recourse to drama, music and games. *Servite Domino in Laetitia,* "Serve the Lord in gladness", was one of his mottoes and he spared himself no pains to find out ways and means to keep his pupils busy in one activity or other. "An idle mind is the devil's workshop".

It is now a universally accepted fact that drama plays an important role in the education of children. It fulfils all the requisites of education. It imparts "an all-round development of the body, mind and the spirit—of the child and the man". Don Bosco showed great interest in the theatre. On one occasion in France, he went so far as miraculously to lend his own voice to the main actor who had a sore throat and could not talk. He himself wrote plays and playlets and caused the construction of several theatre halls. He said on more than one occasion, "The aim of the theatre is to amuse, to educate and to instruct the young in a good and moral way". There exist, therefore, four ends as characteristic elements in the Salesian Theatre—amusement, instruction, formation and morality.

Don Bosco loved music. He used



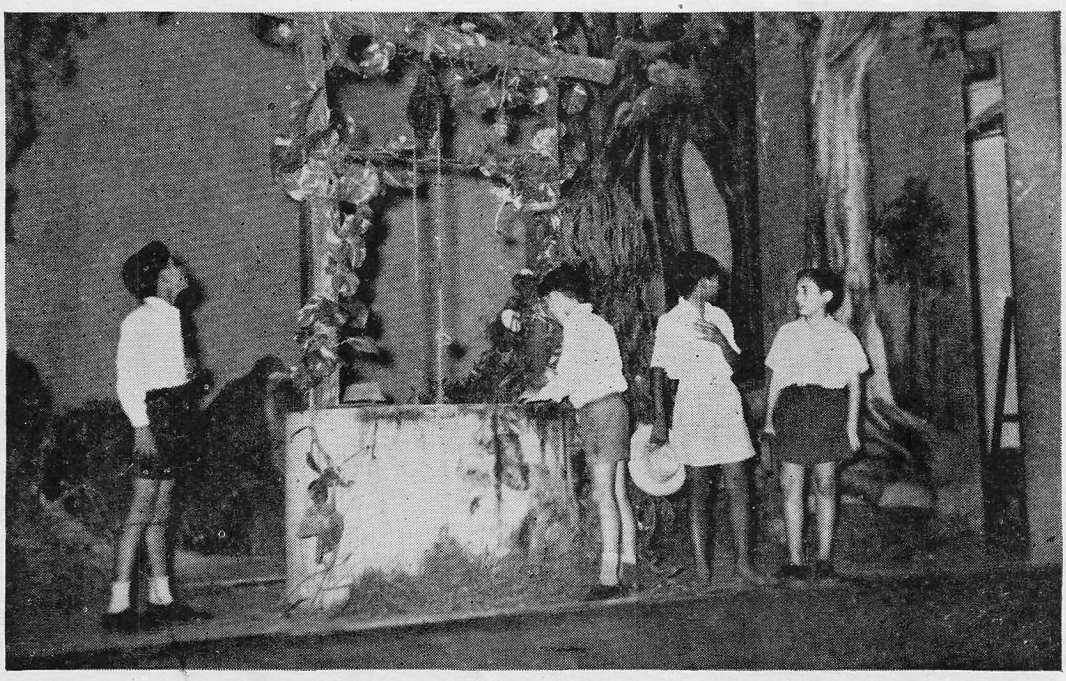
Mr. P. D'Cruz with an example of his work

to say "A Salesian house without music is a body without a soul". In short it is no better than a corpse. Music is the life-giving principle, the soothing balm to all that are burdened. It makes everybody forget his own troubles and live in a world of real happiness. It is an easy means of communication of ideas and for Don Bosco it was a vehicle to carry moral values into the very soul of his pupils. He agreed with Shakespeare that:

> "The man that hath no music in himself
> Nor is not mov'd with concord and sweet sounds
> Is fit for treasons, strategems and spoils."

He encouraged music so much that the Salesian Congregation has produced numerous prominent musicians such as Cardinal Cagliero and Fr. De Bonio.

Healthy games are a regular feature of Salesian schools. In the playground the boys recreate their body and mind



A Scene from the play "The Well of Sorrow"

and it is there that many a student forms a strong character. The playground is the thermometer which measures the temperament of the pupils.

Besides all this, the students in Salesian houses find enough time for hobbies, such as fretwork, drawing and painting. These hobbies often complement the theatre because in order to prepare suitable scenery artists are required, and Salesian school the world over have produced eminent artists.

In short, the Salesian pupils are always cheerful because of the playspirit that prevails in Salesian houses. I cannot find a more fitting conclusion than the words of Shakespeare.

"Your merry heart goes all the way."



Annual Sports Day

"See to it that the devil never finds your boy idle".

(DON BOSCO)

"In my opinion, no one person of the last century has done so much for so many than Don Bosco, not only through his influence, but through the apostolicity of his wonderful sons".

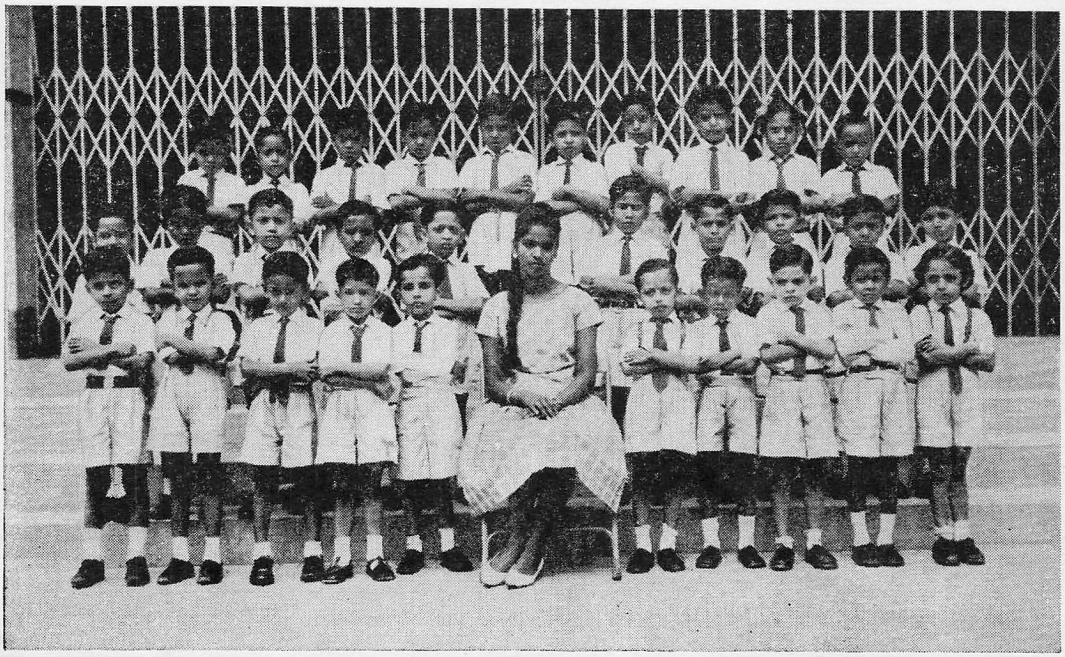
(CARDINAL SPELLMAN)

"Don Bosco's programme was not a dated one, but a plan for the ages. There is no constructive plan today for the betterment of youth that is not, in essence a reflection of the strivings and the plannings of this humble priest of the last century ... To make good men was Don Bosco's objective".

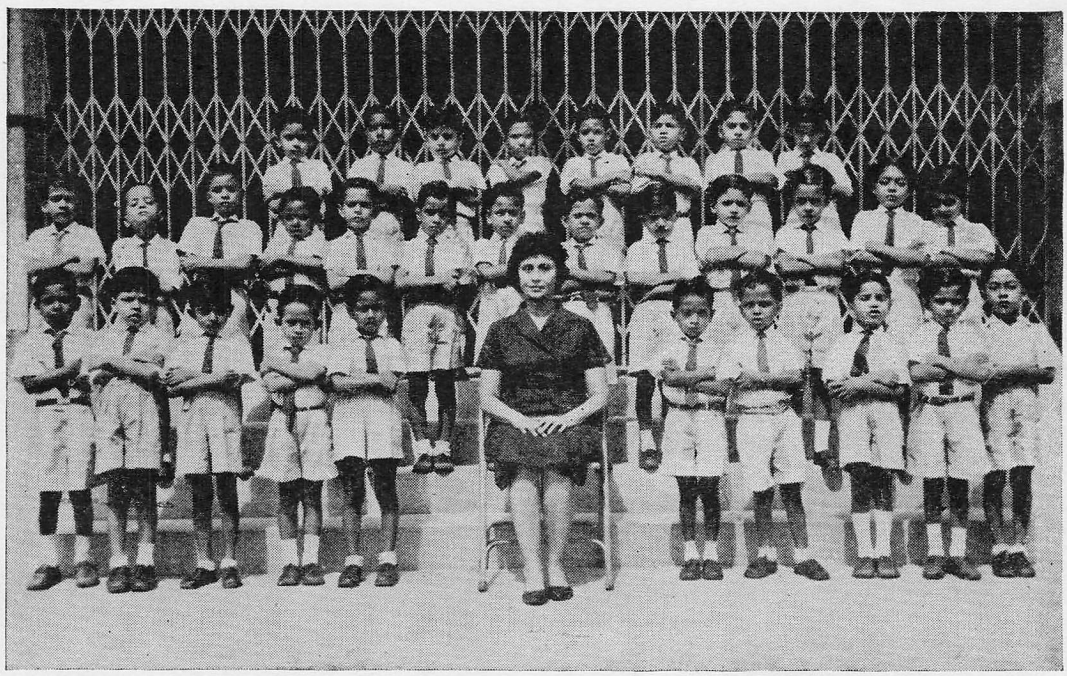
(HONOURABLE JAMES A. FARLEY)

"This is all my system of education; try to make it impossible for a boy to commit faults".

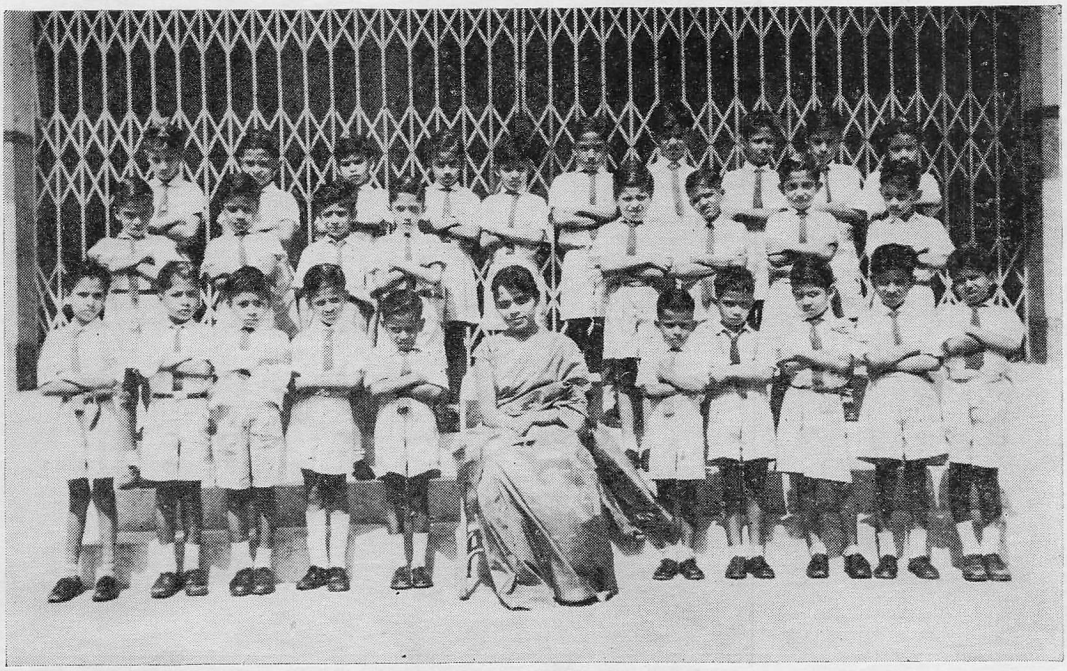
(DON BOSCO)



K.G. A — *Front Row :* P. Upsani, B. K. Adukia, S. B. Sen, L. K. Agarwal, P. Shroff, **Miss U. Daniels**, S. K. Kasera, S. P. Debnath, R. K. Dubey, B. K. Varma, M. S. Kohli. *2nd Row :* R. Jain, S. K. Ram, N. Palit, P. K. Agarwal, P. K. Banerjee, D. Dey, J. Ghosh, K. Prasad, P. K. Bagaria, P. K. Bararia. *3rd. Row :* A. K. Shah, A. K. Pachisia, S. K. Saraf, D. K. Dubey, M. K. Dey, M. K. Jalan, N. U. Agarwal, M. K. Jha, B. Singh, S. Thakur.



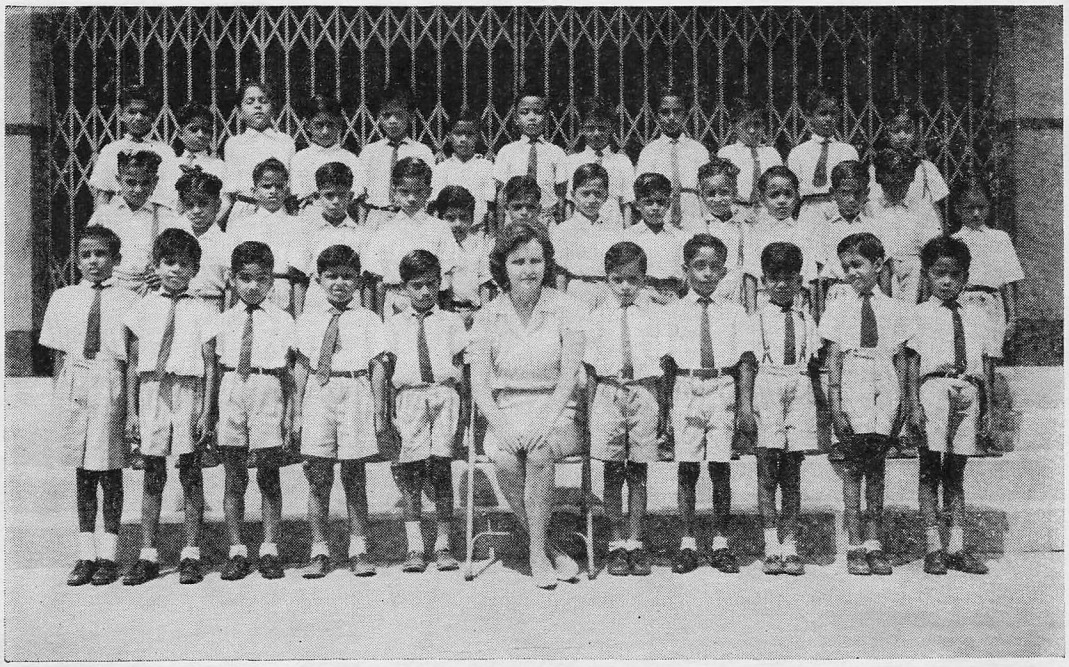
K.G. B — *Front Row :* R. R. Hem, R. K. Jhunjhunwala, A. K. Mitra, S. K. Nandy, R. K. Singhania, **Mrs. K. Crocker**, V. Bergeon, R. Dey, O. P. Bagaria, K. Patel, S. Bose. *2nd. Row :* R. P. Ghosh, H. K. Mishra, J. K. Prasad, R. K. Ram, V. P. Arrora, R. K. Mukerjee, S. Mojumder, M. K. Singh, S. C. Bhadury, R. K. Agarwala, D. Singh, M. S. Rait, S. K. Gandhy. *3rd. Row :* A. Johary, P. K. Singh, D. K. Jain, B. Kar, A. K. Mitra, R. P. Agarwal, K. K. Singh, R. K. Agarwal.



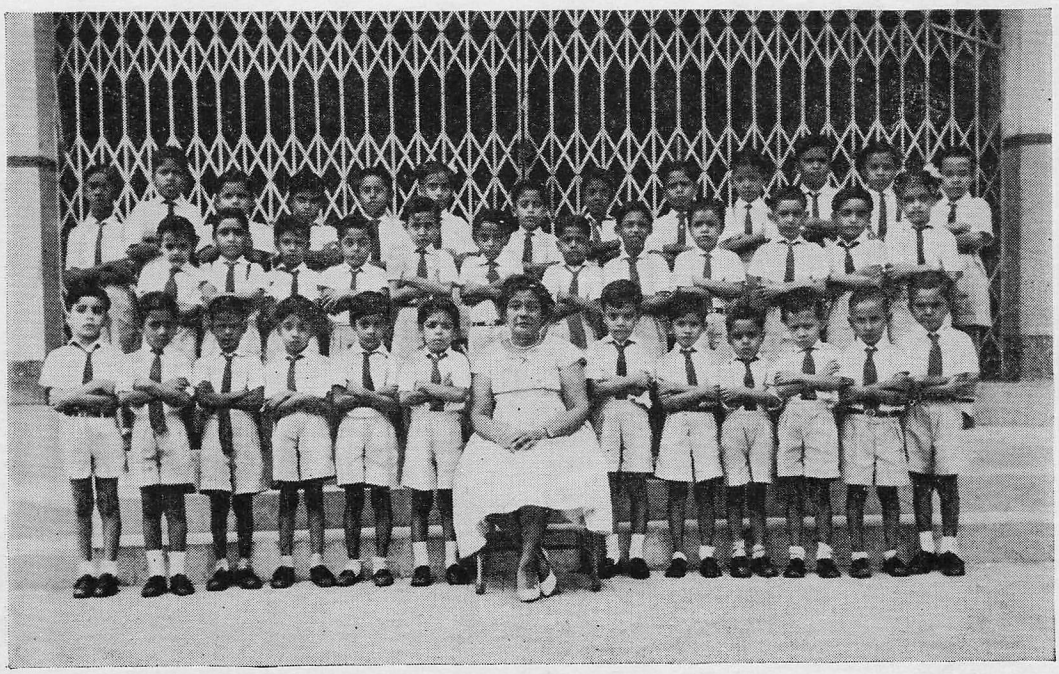
K.G. C — *Front Row :* S. D. Singh, B. K. Agarwal, A. M. Cleophas, R. K. Kanodia, P. N. Gupta, **Mrs. A. Andrade**, L. Pereira, S. Shukla, S. Priydarshee, N. K. Gupta, V. K. Agarwal. *2nd. Row :* S. M. Singh, G. Mukherjee, L. K. Gupta, A. K. Majumdar, R. Kapoor, H. P. Agarwal, M. K. Chakraborty, D. Basu. *3rd. Row :* H. Singh, D. K. Das, R. N. Gupta, N. K. Dugar, G. K. Gupta, S. Jadab, P. K. Mullick, U. S. Jaiswal, N. K. Sarda, N. D. Sarda.



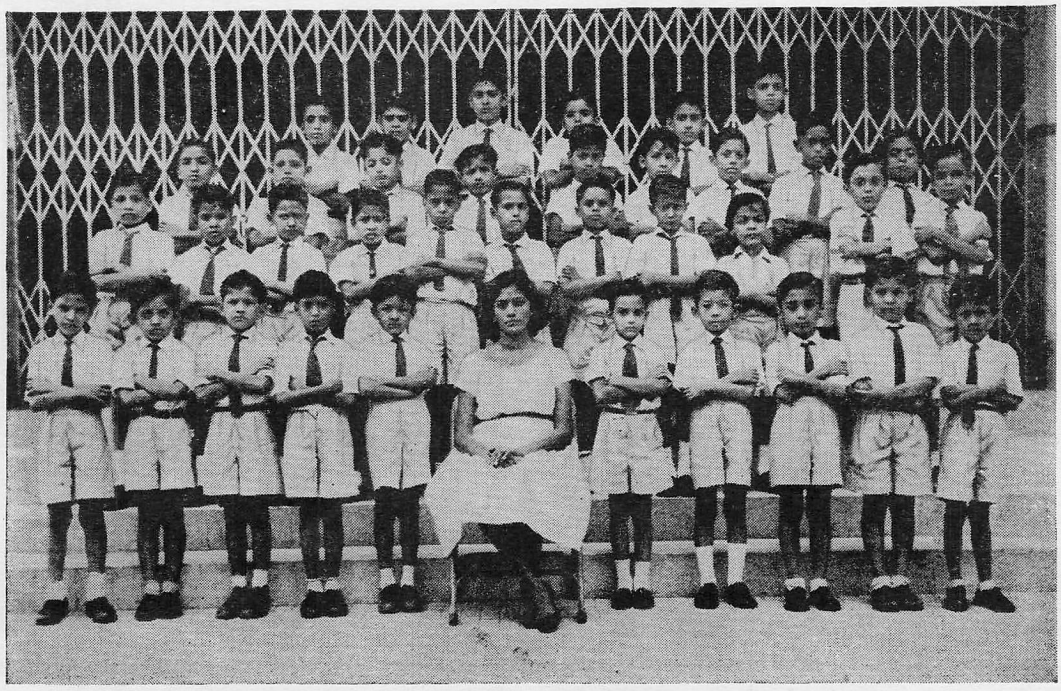
K.G. D — *Front Row :* A. K. Bhattacharjee, A. N. Paral, P. Gupta, R. K. Shaw, F. Kitt, **Mrs. M. Love**, V. Kochak, B. K. Baid, M. K. Gupta, S. Kar, G. Banerjee. *2nd. Row :* R. Khandpur, H. S. Jaiswal, N. Raju, R. K. Sarda, T. K. Sharma, S. Bhattacharya, P. Khandelwal, R. Sureka, A. B. Chatterjee, K. Chatterjee. *3rd. Row :* T. Sapra, S. Agarwal, S. Chatterjee, S. N. Sahu, D. Baptiste, M. Suleman, A. K. Singh, R. K. Sinha, R. K. Agarwal, S. K. Mullick, B. Singh, P. Minz.



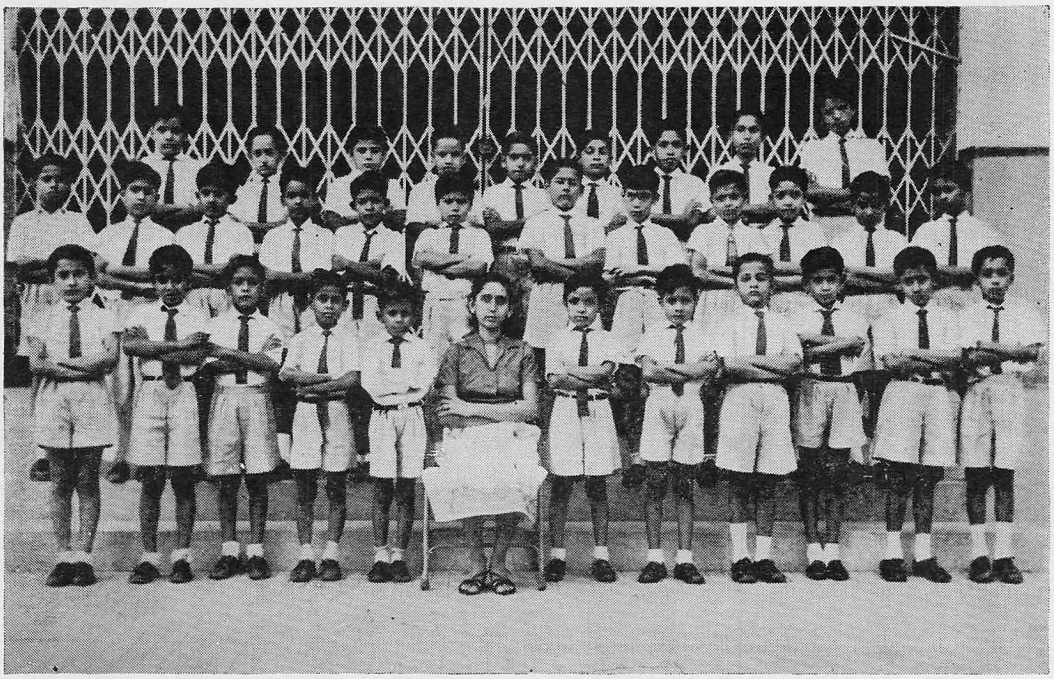
CLASS I A — *Front Row :* M. Mukherjee, A. K. Jain, R. S. Kochak, R. K. Gujral, D. K. Ghosh, **Miss A. Love**, S. D. Dube, S. K. Ghoshal, K. Gupta, G. Tikmany, L. Bernard. *2nd. Row :* D. S. Shoor, J. Singh, P. Shaw, M. K. Roy, N. Roy-Choudhury, K. N. Banerjee, P. Tikmany, T. K. Bera, U. K. Das, B. Singh, K. K. Jain, T. Sinha, M. S. Sidhu, B. Singh. *3rd. Row :* G. K. Agarwala, L. M. Pachisia, B. Shaw, B. Chakraborty, L. Benedikta, R. Singh, Satkima, M. Gupta, A. K. Saha, M. Than Tun, S. Mukherjee, M. Singh.



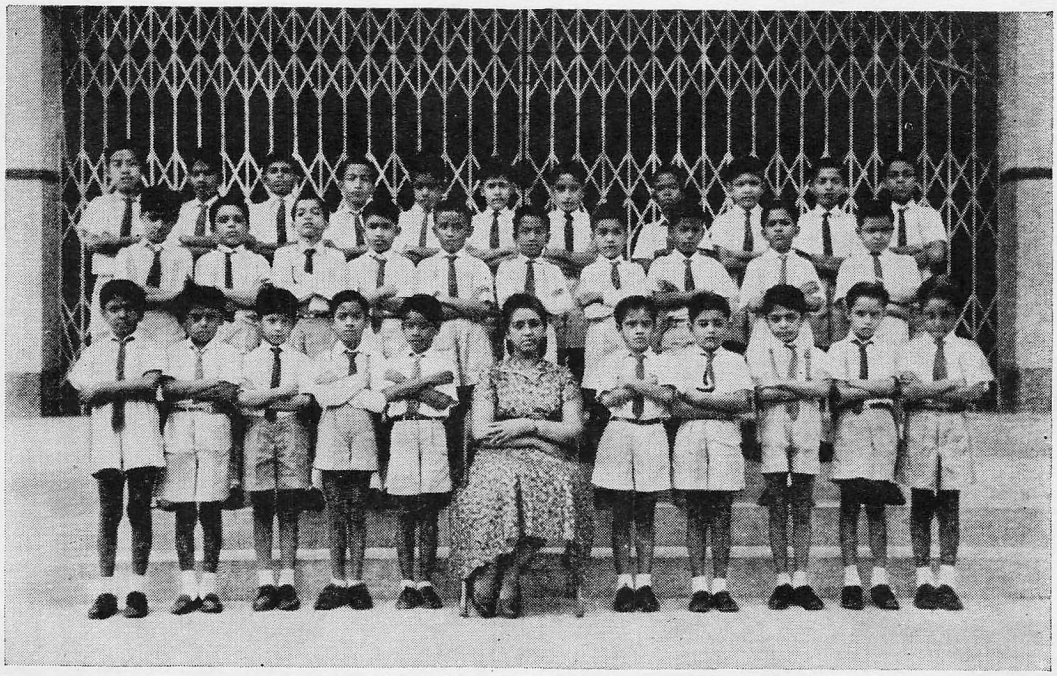
CLASS I B — *Front Row :* P. K. Sethia, G. C. Paul, N. Tirkey, K. S. Krishan, A. Roy, U. K. Shome, **Mrs. P. E. Didier-Serre**, J. Jacobs, J. P. Singha-Roy, G. Jaganath, T. Kundu, S. Mukerjee, R. Gupta. *2nd. Row :* S. Mukerjee, S. Roy, K. N. Shaw, P. K. Sen, B. Chatterjee, C. K. Ghosh, M. L. Gupta, A. Banerjee, S. Singh, A. Ganguly, D. Roy, J. Singh. *3rd. Row :* S. Mondol, R. Agarwal, S. K. Banerjee, A. Asgher, C. K. Shroff, H. Singh, D. Paul, S. Mondol, P. Singh, A. Jain, E. Fernandez, G. G. Singh Rait, U. Mukherjee.



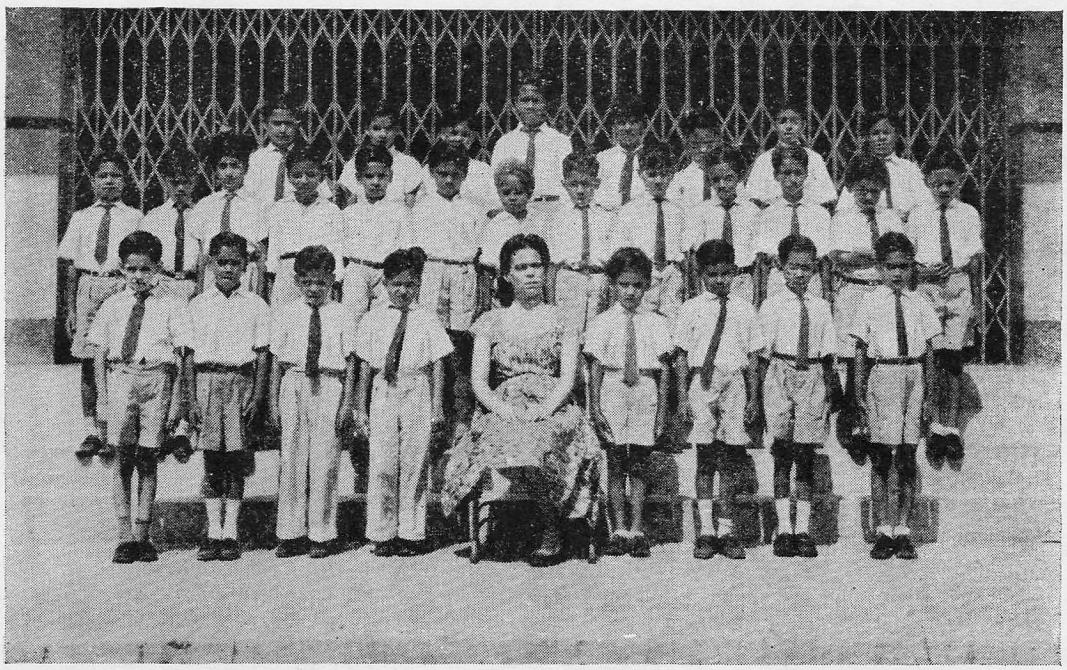
CLASS I C — *Front Row :* T. K. Paul, D. K. Jain, S. Majumdar, J. S. Krishnan, I. A. Noor, **Mrs. E. D'Souza,** R. C. Paul, A. Podder, B. K. Chakraborty, S. N. Dutta, S. N. Banerjee. *2nd. Row :* M. Agarwal, A. K. Bose, P. Sitanath, F. A. Ansari, G. D. Podder, D. P. Gupta, A. Castellino, T. K. Ghosh, R. K. Ladia, G. Burman, A. K. Singh. *3rd. Row :* B. K. Goyal, D. B. Chakraborty, D. S. Lamba, R. K. Bagaria, C. Fernandez, A. K. Johary, S. K. Singh, R. R. Misra, S. P. Singh. *4th. Row :* S. K. Ghoshal, B. Banerjee, A. Banerjee, S. N. Singh, P. Misra, K. Mukherjee.



CLASS II A — *Front Row :* S. K. Bhattacharya, P. Mukerjee, P. Choudhury, T. Das, T. Bandhpadhyay, **Mrs. M. Young,** P. Bhadra, K. K. Ghosh, V. Agarwal, N. Awasthi, B. Chatterjee, P. K. Chatterjee. *2nd. Row :* D. Ghose, G. Chakraborty, P. Chhaocharia, J. Prakash, P. Das, B. Agarwal, D. K. Bhandary, D. Banerjee, B. Ghosh, S. K. Barman, P. C. Agarwal, T. Bose. *3rd. Row :* B. Agarwal, S. Chatterjee, H. Awasthi, R. P. Agarwal, D. Das, S. K. Bhuiya, D. B. Chatterjee, S. K. Das, A. Bergeon.



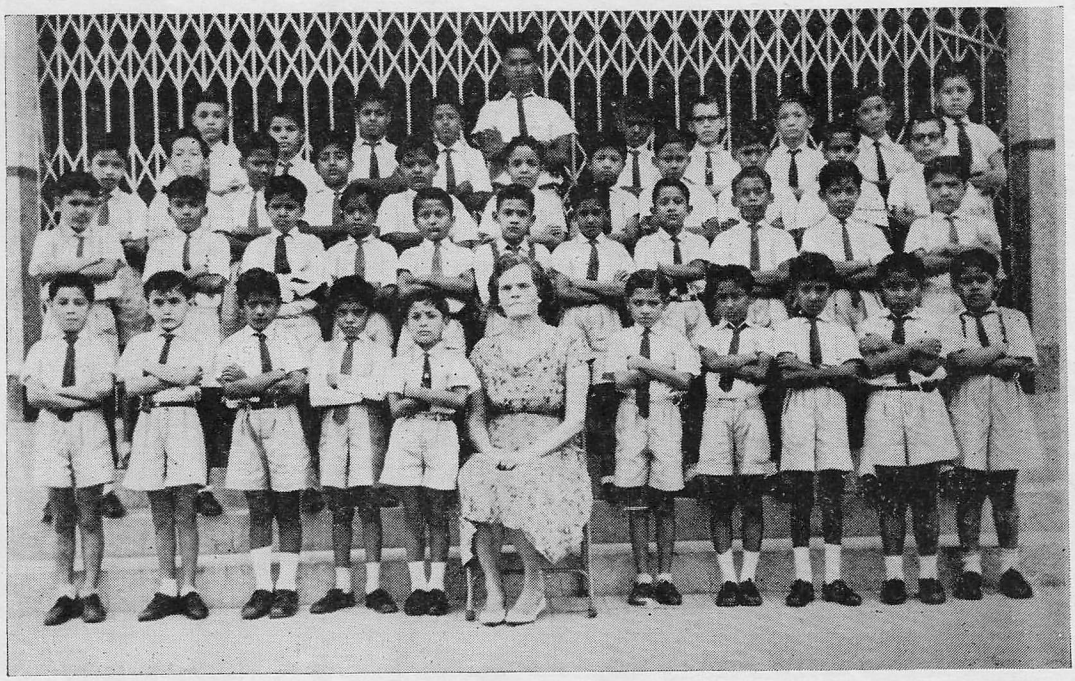
CLASS II B — *Front Row :* M. K. Singhania, S. Dhillon, R. K. Jhunjhunwala, D. Das, P. Mondol, **Mrs. R. Gomes**, R. K. Sharma, R. S. Ghosh, K. Roy, P. K. Mahajan, R. Gupta. *2nd. Row :* S. K. Kedia, D. K. Gupta, A. K. Kundu, P. Laha, F. Joseph, S. K. Gupta, A. B. Mathur, A. Paul, S. Saraogi, D. K. Gupta. *3rd. Row :* L. Francis, J. C. Shaw, R. Kochhar, S. K. Karak, P. K. Goswami, A. K. Tikmany, S. K. Ray, M. L. Pushia, P. K. Kundu, S. K. Paul, A. K. Gupta.



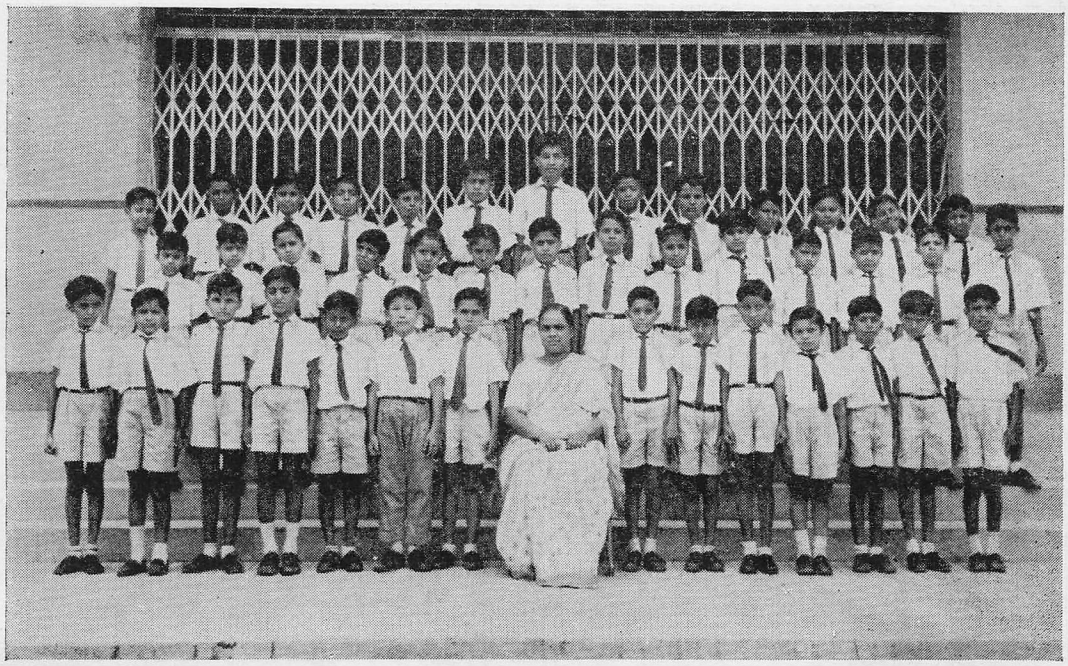
CLASS II C — *Front Row :* E. Tindale, B. Yadav, B. K. Shroff, B. K. Shroff, **Mrs. D. Keys**, S. Mukherjee, A. K. Verma, B. Shaw, H. Mazumdar. *2nd. Row :* G. S. Singh, P. D. Sultania, A. S. Hanspal, B. Misra, K. L. Sony, S. K. Nandy L. Singh, S. K. Kedia, S. Mukherjee, B. P. Singh, N. K. Saha, D. K. Mitra, S. Mukherjee. *3rd. Row :* T. K. Mitra, U. K. Verma, S. N. Ansari, Krishnamurthy, N. N. Singh, M. M. Singh, A. K. Singh, M. Shaw.



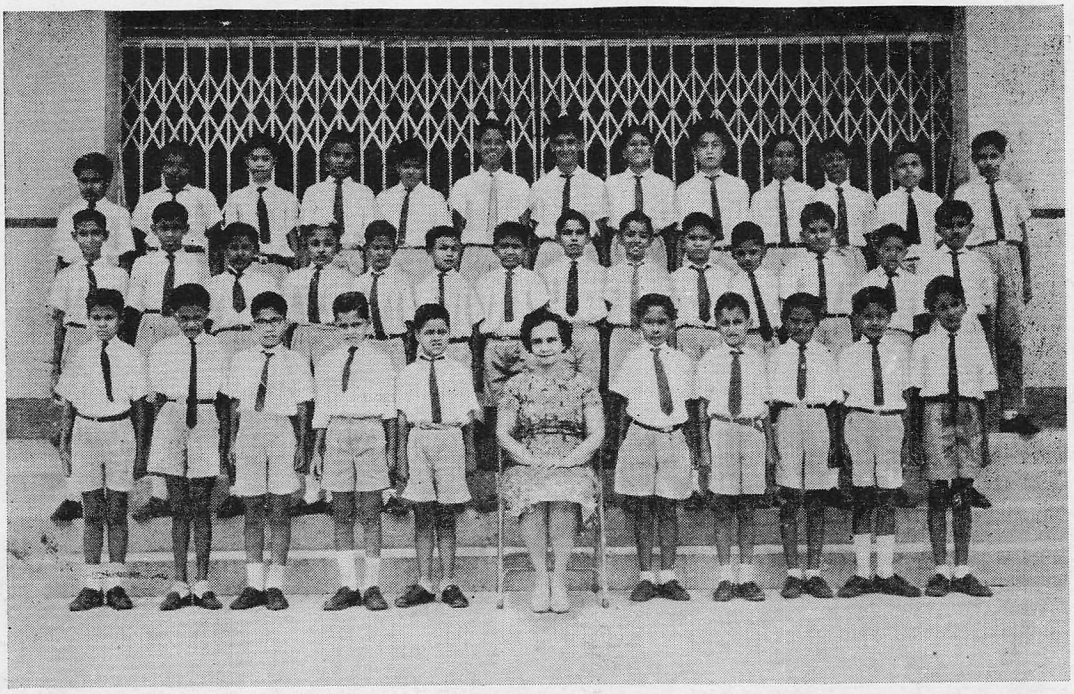
CLASS III A — *Front Row :* P. K. Chakraborty, A. Fernandez, A. Fernandez, A. S. Gorwara, Y. Y. Chan, H. Ashing, **Mrs. F. Rozario,** J. P. Ghosh, B. K. Bedi, A. Dhiman, D. Banerjee, D. K. Chawla, N. Sitanath. *2nd. Row :* R. K. Agarwala, M. L. Bhattacharjee, F. Naidu, S. K. Jain, B. C. Kar-Gupta, K. K. Agarwala, F. Joseph, C. Gomes, A. K. Gupta, B. Ram, K. K. Dhang, A. K. Chatterjee. *3rd. Row :* B. D'Costa, S. Devarajan, D. Desai, N. K. Gupta, R. K. Chakraborty, R. Naidu, P. Ganguly, P. K. Chatterjee, A. K. Chatterjee, R. Das, D. DaCosta, D. K. Chatterjee, M. K. Chakraborty, H. Joseph. *4th. Row :* R. Jones, B. K. Agarwala, B. Gale.



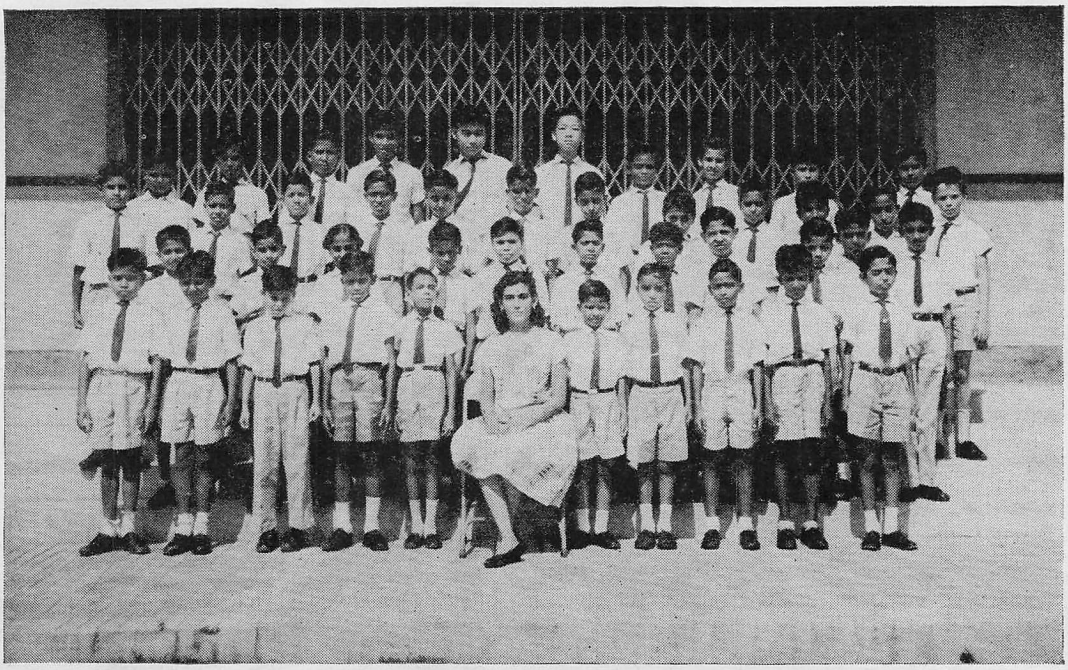
CLASS III B — *Front Row :* A. Patel, P. Mukherjee, A. Joseph, A. K. Kandelwal, K. Das, **Mrs. V. F. Libonati,** R. K. Kothary, R. Keswick, D. Gupta, I. Paul, A. Gupta. *2nd. Row :* S. K. Mukherjee, V. Narayan, R. B. Gomes, M. M. Pachisia, S. Laha, R. Banerjee, F. X. Corraya, A. C. Fernandez, D. C. Laha, B. Bhandari, V. Mehra. *3rd. Row :* R. K. Mukherjee, T. K. Chiu, J. K. Roy, P. Mukherjee, R. K. Agarwal, B. K. Shroff, C. Nonglait, C. K. Mitra, N. K. Laha, B. K. Nathany, B. K. Asram. *4th. Row :* K. Baptiste, M. R. Nayar, S. K. Sharma, P. K. Adhikary, A. Abdullah, J. Sony, R. Lourdes, K. S. Liu, E. J. Mackenzie, K. Y. Lan.



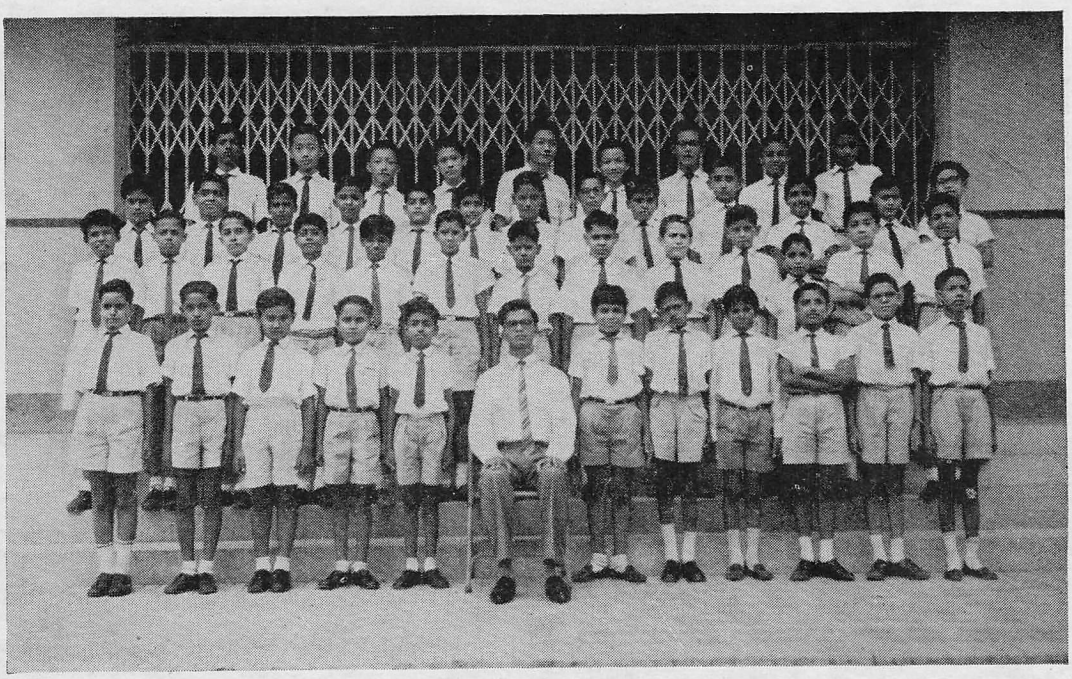
CLASS III C — *Front Row* : R. D'Souza, A. K. Sharma, M. D'Silva, K. Uttam Chandani, P. Giri, T. S. Lee, R. Scott, **Mrs. I. Correa**, S. B. Singh, L. Richard, K. C. Deb, R. Pandey, S. K. Ghosh, Ramani, R. Pai. *2nd. Row* : P. Giri, R. Dhiman, K. K. Tewari, P. Sarkar, B. S. Kohli, C. Singh, D. K. Tewari, R. Sharma, A. Singh, U. K. Sharma, A. K. Verma, S. K. Roy, U. K. Singh, T. N. Singh. *3rd. Row* : P. K. Sen, G. K. Roy, K. K. Sharma, N. K. Singh, S. Singh, M. M. Singh, B. K. Singh, B. K. Shah, D. Munro, R. N. Singh, R. N. Ghosh, S. K. Pal, N. K. Sethi.



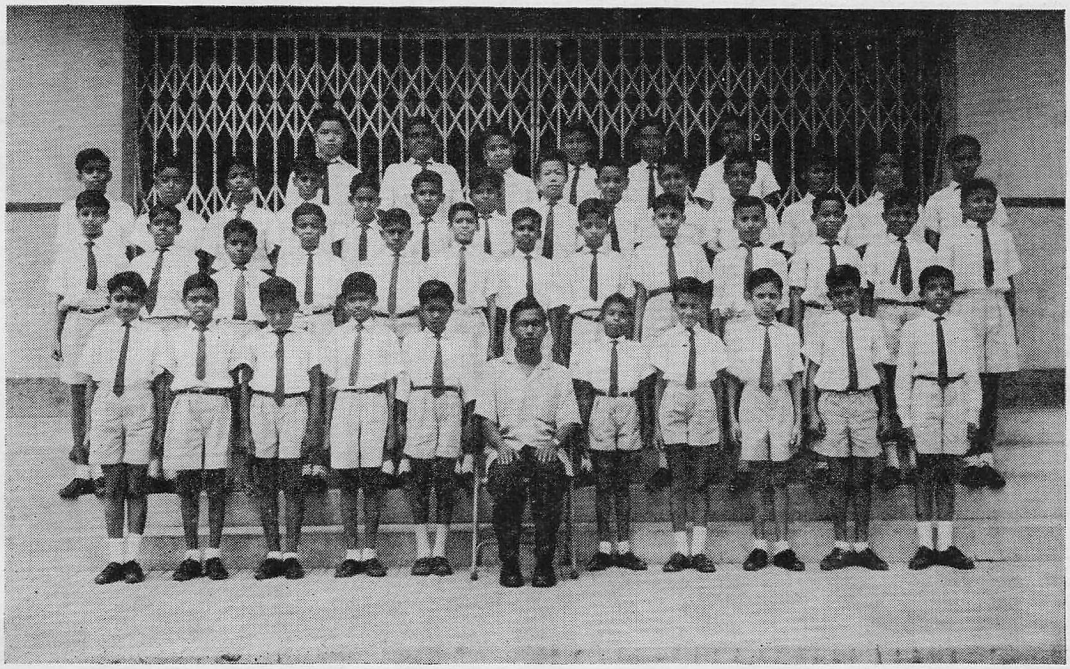
CLASS IV A — *Front Row* : M. Patel, S. K. Ghosh, V. Shukla, R. N. Sen, C. S. Govindraj, **Mrs. R. Peters**, P. Gomes, S. Mukherjee, S. Jaiswal, K. K. Paul, T. K. Banerjee. *2nd. Row* : T. K. Dey, S. Nandy, S. K. Bhattacharjee, J. Singh, K. K. Das, S. K. Sarkar, P. Mukherjee, D. Parikh, K. Patel, S. K. Hakim, G. Dutta, O. V. Stanislaus, G. Das, S. Sarker. *3rd. Row* : K. Kedia, J. Nova, Y. Y. Lan, L. Prasad, M.L. Agarwal, R. Singh, A. Everard, R. A. Singh, S. Y. Chen, S. Chakraborty, B. K. Shah, G. B. Harris, A. K. Das.



CLASS IV B — *Front Row :* R. K. Tewari, L. K. Bararia, I. Galstaun, A. Khan, A. J. Paul, **Mrs. C. Castellino**, D. Banerjee, O. P. Madria, D. K. Singh, M. Tavares, A. K. Jain. *2nd. Row :* P. A. D'Rozario, J. K. Shukla, P. Singh, A. K. Sarkar, R. K. Sharma, S. Bose, P. Lakra, L. K. Mehra, R. Singh, J. K. Dey, P. Sen. *3rd. Row :* N. K. Paul, K. Nicholson, M. Fernandez, D. Das, S. K. Mukherjee, M. K. Chakraborty, T. K. Burman, G. S. Dhar, B. Gope, O. M. Wells, S. P. Ghosh, P. Norris. *4th. Row :* G. Banerjee, J. Gomes, A. P. Yadav, A. D'Souza, J. Foong, Y. F. Wong, P. Prasad, V. K. Khanna, E. Kharkrang, R. P. Jaiswal.



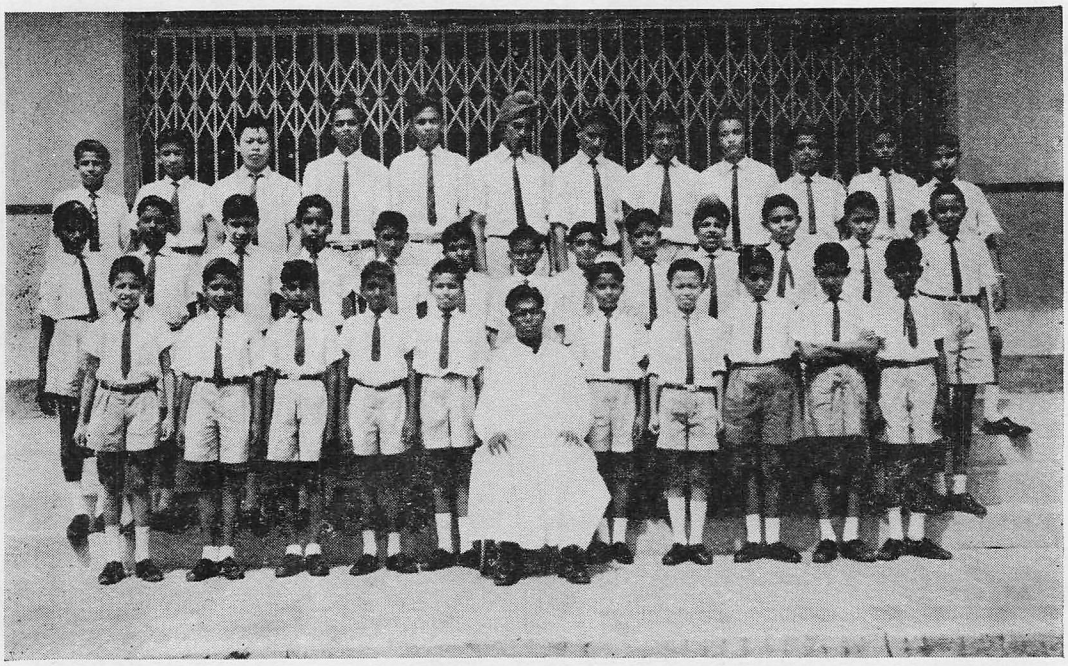
CLASS V A — *Front Row:* B. K. Singh, S. K. Bhattacharjee, M. K. Ghosal, A. K. Khan, A. Ghosh, **Mr. R. Fernandez**, S. K. Jain, N. D'Souza, B. S. Baid, D. Banerjee, P. Bapat, R. K. Biswas. *2nd. Row :* P. K. Banerjee, D. Fields, A. Sanyal, R. Halder, G. C. Agarwal, G. Das, C. Ghosh, D. Lal, C. Van Haeften, G. Bhattacharya, A. Anthony, W. Ling, I. M. Kochhar. *3rd. Row :* A. Gupta, Y. C. Sharma, S. Mazhavanoor, P. K. Mukherjee, Q. Mobin, A. Mukherjee. P. K. Mukherjee, G. G. Savaille, O. P. Singh, S. K. Chatterjee, A. Das Gupta, C. Cooke, F. W. Chen. *4th. Row :* H. Sharma, K. Y. Lee, S. K. Yue, K. N. Liu, P. Chia, S. S. Chong, J. Chung, A. Paral, B. K. Singh.



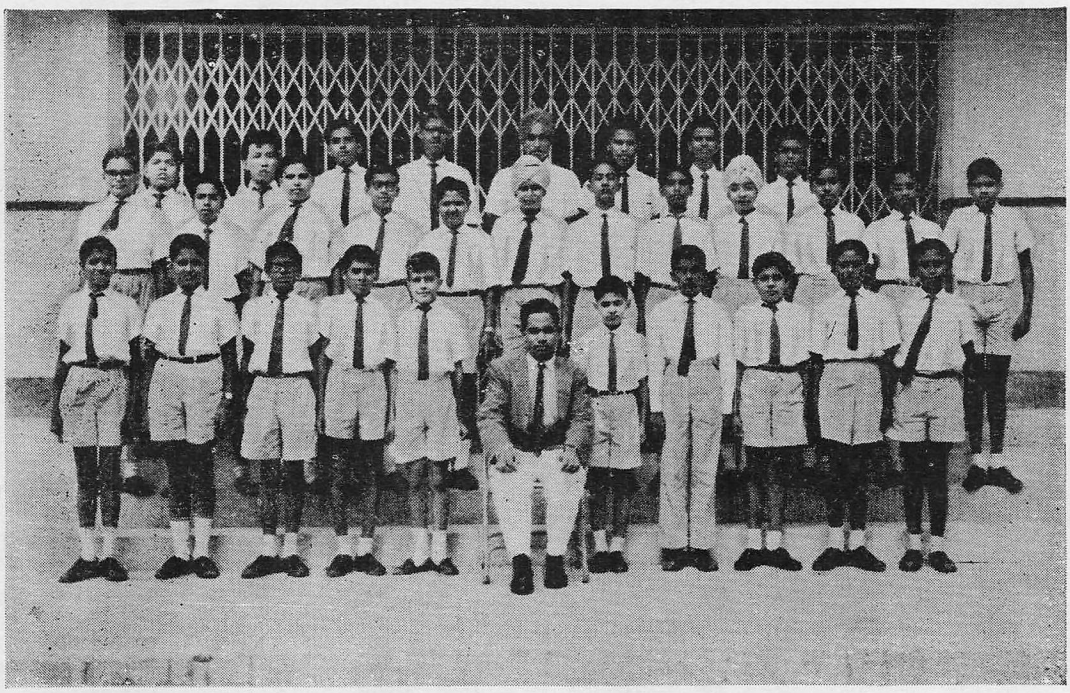
CLASS V B — *Front Row* : P. Sarkar, D. Banerjee, B. Saha, R. C. Sharma, M. V. Lewis, **Mr. L. Tarafdar,** T. Lyons, R. M. Belcher, U. B. Singh, A. G. Seraphim, D. Wadher. *2nd. Row* : A. Gope, T. Candes, P. Roy, J. Montebello, O. P. Gupta, K. Dewan, M. Ghosh, S. Naidu, A. Ghosh, R. Bonik, S. Khan, J. Correia, K. K. Tewari. *3rd. Row* : J. K. Pachisia, J. D'Costa, A. Dominic, V. Rebello, M. Mackenzie, T. S. Gomes, V. R. Narayanan, C. H. Yung, D. Shah, G. Singh, H. Mookerjee, S. K. Singh, P. Mukherjee, D. Biswas. *4th. Row* : T. Kwan, V. K. Kedia, P. Pal, D. Mitra, D. Keys, R. P. Agarwal.



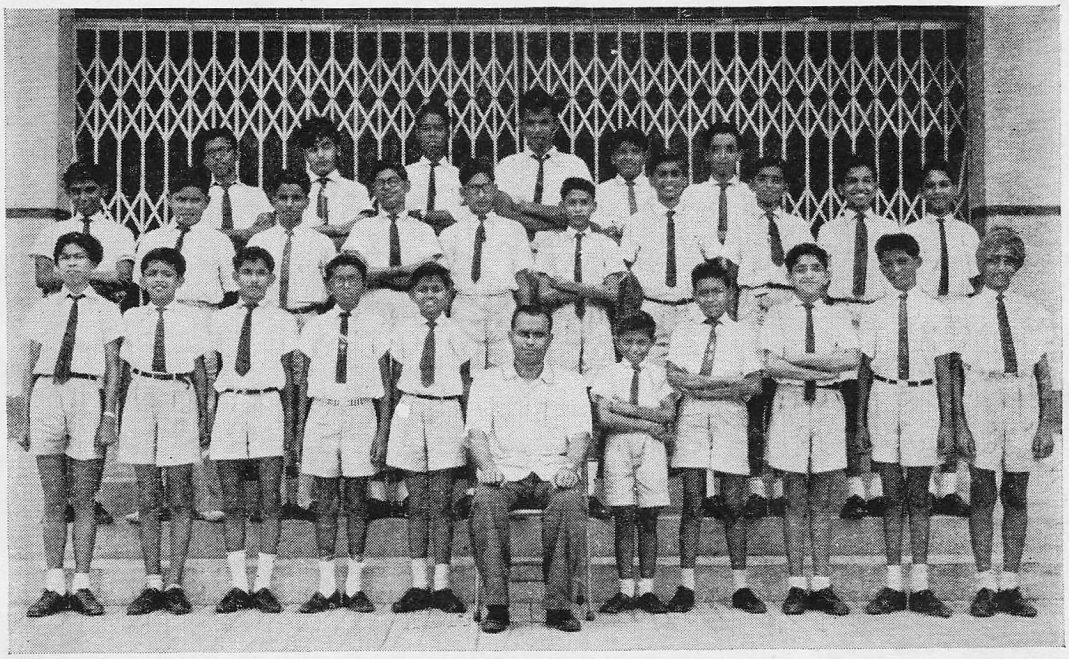
CLASS VI A — *Front Row* : A. Choudhury, D. Fernandez, A. Mukherjee, A. Singh, G. Nagraj, **Mr. S. Gomes,** K. Lyons, P. Ghosh, P. S. Patel, V. P. Roy, M. Galstaun. *2nd. Row* : S. K. Dey, D. K. Maninder, P. Singh, S. K. Nandy, S. K. Banerjee, A. Haigh, P. K. Basu, G. Mukherjee, G. Fernandez, C. Lakra, A. K. Choudhury. *3rd. Row* : A. K. Sharma, S. Peters, S. S. Musahib, W. Ling, S. K. Das, U. S. Gupta, A. Jones, L. K. Lee, A. K. Saigal, R. Walford, A. Ghosh, D. K. Roy.



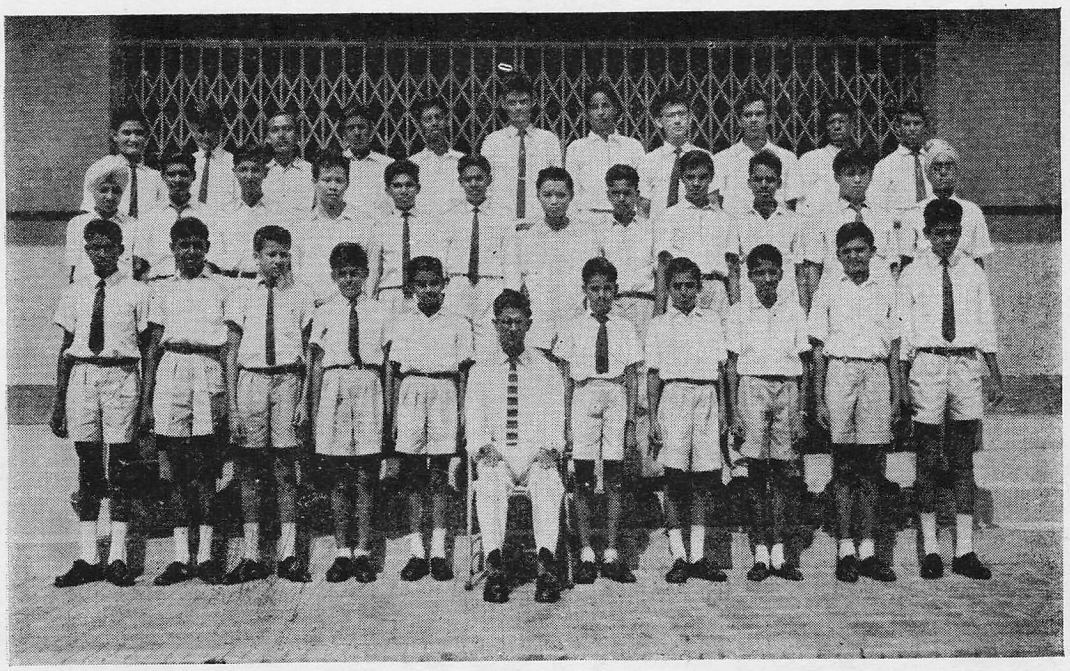
CLASS VI B — *Front Row :* A. Houston, B. K. Roy, R. Sen, L. Matthew, S. Sankaran, **Bro. P. A. Matthew, S.D.B.**, K. C. Pramanick, C. Y. Chen, A. K. Dutt, N. K. Roy, C. S. Padmanabhan. *2nd. Row :* A. S. Nathan, S. S. Naidu, S. K. Chatterjee, E. D'Souza, K. Sigler, D. Banerjee, I. Fernandez, B. B. Singh, A. Gomes, R. Singh, A. R. Nandy, A. Sakarov, T. K. Burman. *3rd. Row :* E. Clayburn, L. Kochhar, W. W. Chung, R. Singh, J. Victor, J. P. Singh, M. M. Singh, M. Gomes, C. Kwan, R. Barretto, A. K. Bandhuri, R. N. Agarwal.



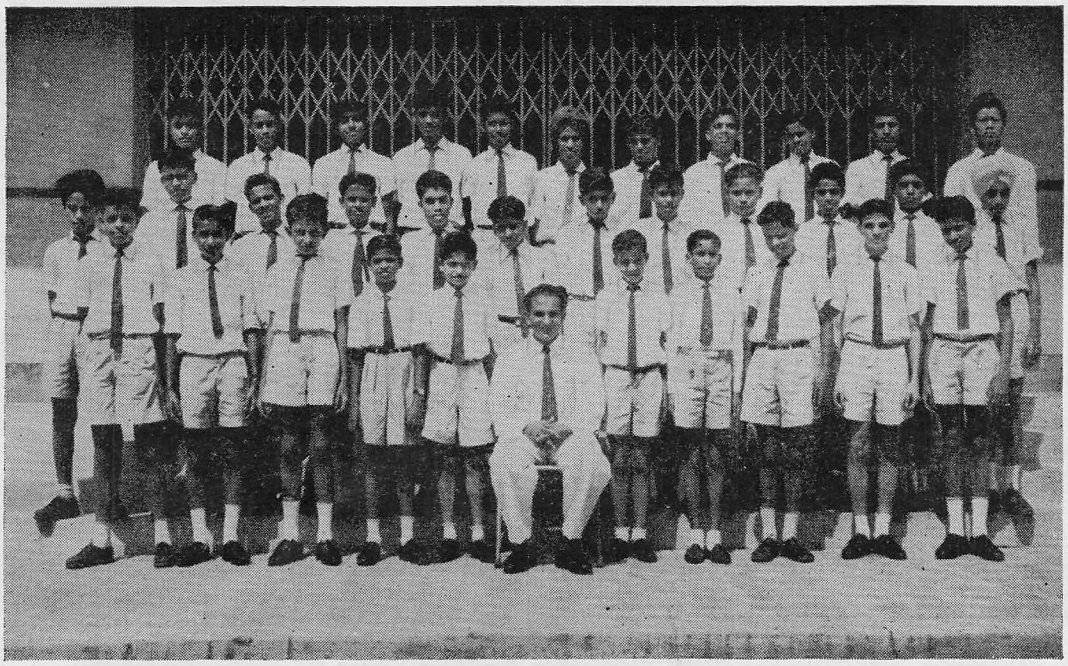
CLASS VII A — *Front Row :* A. Noronha, A. Bhattacharya, V. K. Padmanabhan, A. Choudhury, N. C. Blake, **Mr. P. D'Cruz**, R. Lowe, T. K. Goswami, A. S. Nundy, A. C. Pramanick, J. F. Pereira. *2nd. Row :* M. Pal, S. K. Sen, D. P. Roy, D. S. Das, N. K. Agarwalla, M. S. Grewal, S. Ghoshal, A. K. Singh, M. M. D. Singh, D. P. Mukherjee, A. K. Bhattacharya, B. A. Noronha. *3rd. Row :* C. K. Kanodia, D. J. Chen, V. K. Sud, S. Banerjee, S. P. Singh, H. A. Gomes, S. S. Sharma, V. Rozario.



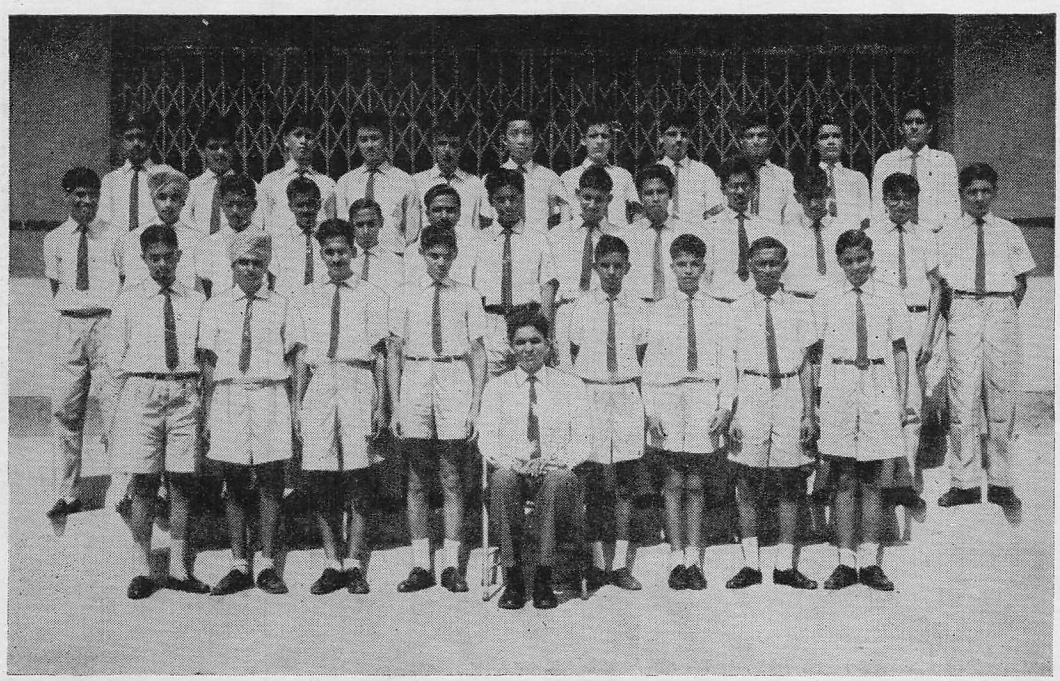
CLASS VII B — *Front Row :* P. W. Tham, A. Sengupta, A. Mitra, M. Mathew, B. Gomes, **Mr. J. Biswas**, D. Das, J. Candes, A. N. Sharma, R. Gomes, J. Singh. *2nd. Row :* P. K. Kundu, T. Basu, P. Lee, A. K. Boral, R. Singh, S. K. Biswas, B. Torcato, E. V. Kurian, I. Gomes, E. Paull. *3rd. Row :* R. De Souza, A. Haroon, H. Gomes, J. Fernandez, R. K. Agarwal, S. K. Pandey.



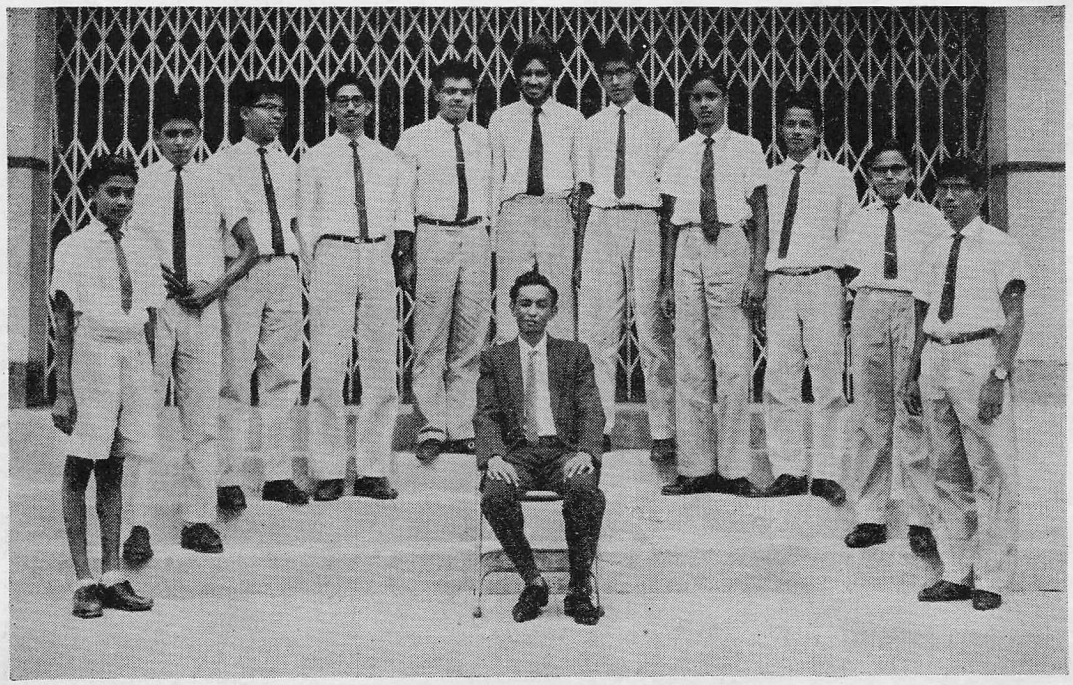
CLASS VIII A — *Front Row:* M. Topno, R. K. Mitra, R. Houston, L. H. Belsher, P. N. Shukla, **Mr. N. A. Langford**, S. Priyadarshee, A. Bhatt, C. P. Premjit, K. L. Arora, A. Halyburton. *2nd. Row :* S. Singh, M. Kedia, A. K. Agarwala, S. L. Chung, R. Oxley, P. K. Basu, H. Kwan, A. Bagaria, K. K. Thapar, P. Deut, D. G. Lee, D. Singh. *3rd. Row :* K. Y. Lim, W. Belsher, D. P. Chowbey, P. Singh, A. K. Bose, J. Fernandez, R. N. Singh, D. Kwan, B. Basu, H. Fletcher, J. Thomas.



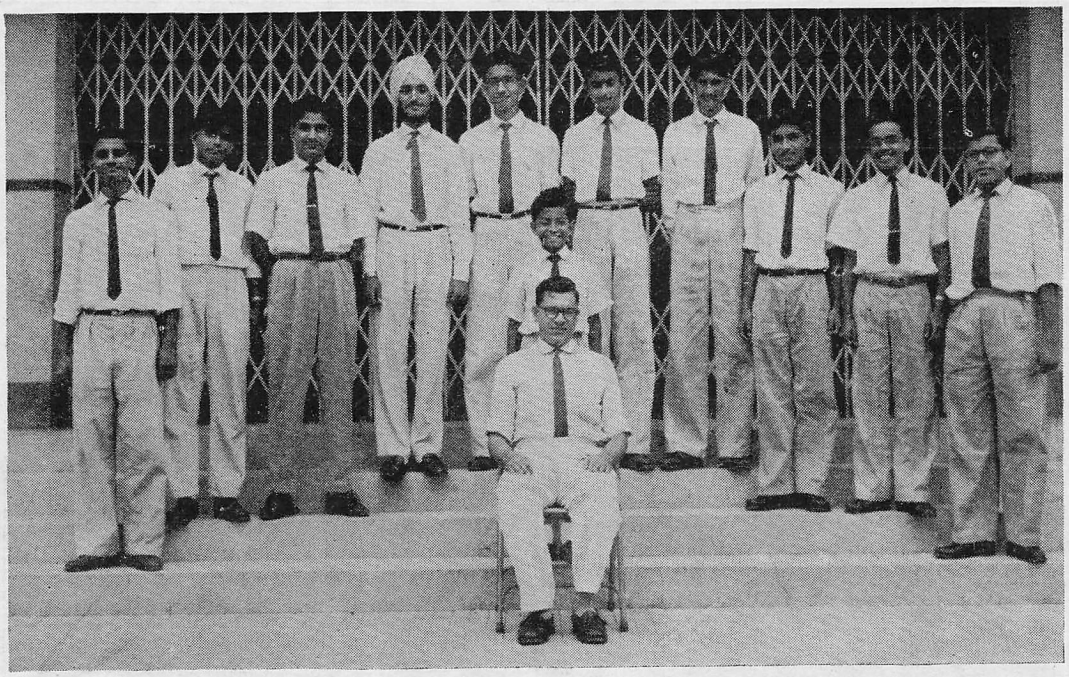
CLASS VIII B — *Front Row :* A. Maseyk, A. Rodrigues, A. J. Braganza, S. C. Swamy, V. Duggal, **Mr. P. E. Michael**, I. D. Michael, R. E. Allen, L. Culpeper, W. B. Dessa, A. Fernandes. *2nd. Row :* G. Singh, G. Peters, B. K. Shah, S. Mitra, K. G. Bernard, B. C. Kapoor, A. Sen, Z. Saldanha, S. K. Biswas, H. Hoosain, K. K. Khandelwal, J. Singh. *3rd. Row :* N. Ahmed, T. Chatterjee, H. Gomes, K. M. Benjamin, A. J. Candes, S. Singh, R. Prasad, K. K. Pachisia, S. D. Mohata, A. Moitra, P. T. Chan.



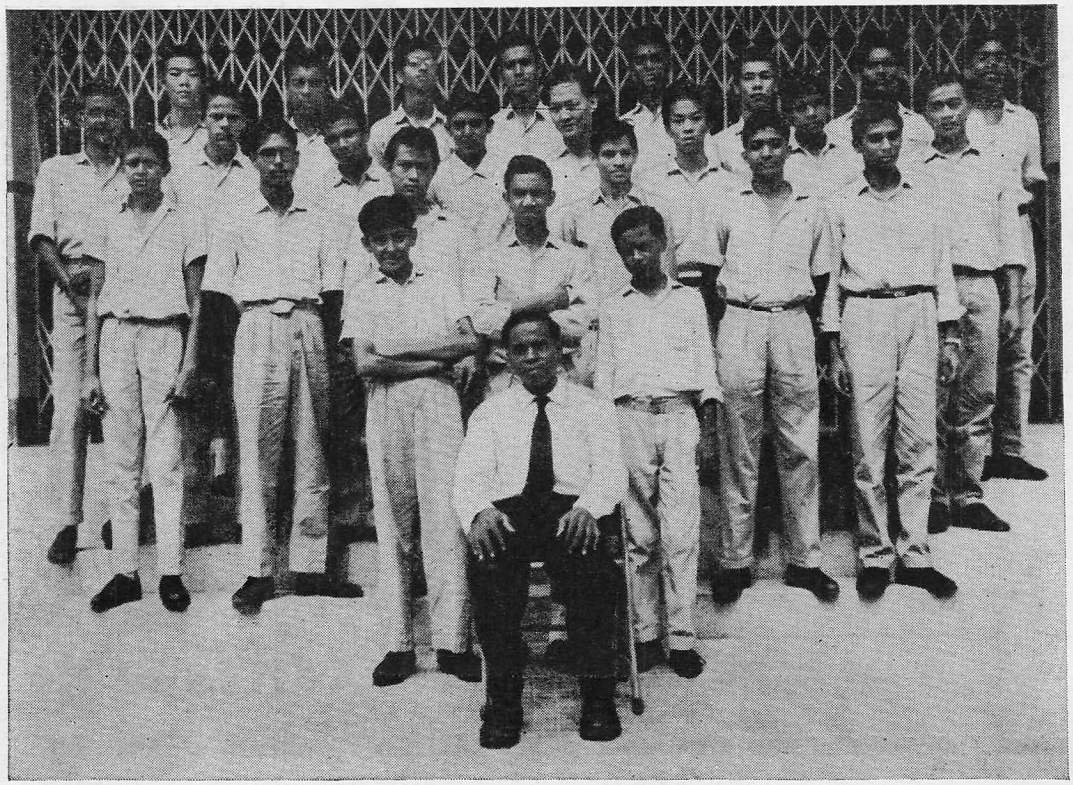
CLASS IX — *Front Row :* B. Gangooly, S. Singh, V. Jain, P. Ferrie, **Mr. K. J. John**, P. Lackday, T. Seaman, S. D. Mahapatra, S. C. Roy. *2nd. Row :* P. Majumdar, J. Singh, M. Roy, L. Martin, D. Das, O. P. Agarwalla, P. N. Shaw, A. Nurul, D. Chandra, R. Grover, A. Chatterjee, V. Munshi, K. Chakrabartty. *3rd. Row :* A. Bose, A. K. Sharma, W. Chen, K. S. Teng, K. Shaw, K. O. Chen, E. Ezekiel, E. Patel, T. Pereira, L. de Lemos, J. B. Singh.



CLASS X — *Left to Right :* S. J. Mustafa, J. D'Almeida, V. J. Zacharia, B. C. Ray, J. Chhabria, S. Grewal, A. K. Bhattacharya, S. Bhattacharyya, M. Kyaing, S. Nilakantan, R. Andrews, **Mr. J. Andrade.**



CLASS XI — *Left to Right :* A. K. Tambay, G. Peters, V. K. Vohra, S. Singh Teer, A. Chatterjee, G. Ghosh, B. K. Paitandy, U. C. Pramanick, A. P. Mondal, A. Ghosh. *(Standing)* A. Sengupta, **Rev. Bro. Maurice Nicholson, S.D.B.**



I Course Apprentices — *Sitting :* **Rev. Bro. F. Surin, S.D.B.** *Front Row :* A. B. Talwar, J. Mackenzie, B. Vincent. *2nd. Row :* K. Mendes, G. Sur, D. Chung, C. Norris, S. Choudhury, M. Fernandes. *3rd. Row :* G. Moss, J. Rodgers, J. Das, W. Antony, Allan Liu, Michael Lee, I. Hinton, C. F. Wong. *4th. Row :* J. Wong, J. Gomes, W. Chestney, R. Harris, G. Dias, D. Chan, L. Santimano, M. Fernandes.



II and III Course Apprentices — *Front Row :* **Rev. Bro. F. Surin, S.D.B., Rev. Bro. P. Bhikho, S.D.B., Rev. Bro. M. Nicholson, S.D.B., Rev. Bro. J. Mampilli, S.D.B., Mr. S. Christoraj, Rev. Bro. J. Mondol, S.D.B.** *2nd. Row :* M. Woodward, V. D'Souza, K. Remedios, C. Lambert, R. D'Souza. *3dd. Row :* C. Paitandy, B. Walker, M. Shwe Thee, P. Das, P. S. Tham, S. K. Dutta, H. Paul, P. Chen. *4th. Row :* R. Braganza, C. Aphoy, C. Clayburn, Lee Kin Wee, A. K. Dewan, S. C. Szetu, C. Martin, Y. K. Poon. *5th. Row :* A. Fernandez, P. Chung, W. S. Tham, S. L. Chiu, G. Fernandez, G. Fernandez, M. Gore, J. Kitto, F. John, D. Dawson, W. Hilt.

"दोन् बोस्को विद्यालय (लिलुआ) की रजत-जयन्ती"

(लेखक—पण्डित जगनारायण पान्डेय)

परम पिता परमेश्वर की अनुपम अनुकम्पा से दोन् बोस्को विद्यालय अपार हर्ष के साथ इस बर्ष अपनी रजत जयन्ती मना रहा है। आज से २५ बर्ष पूर्व ८ दिसम्बर सन् १९३७ को इस विद्यालय की स्थापना हुई थी। हवड़ा स्टेशन से लगभग तीन मील दूर लिलुआ में, मजदूरों की बस्ती के मध्य इस बिद्यालय का बीजारोपण हुआ था।

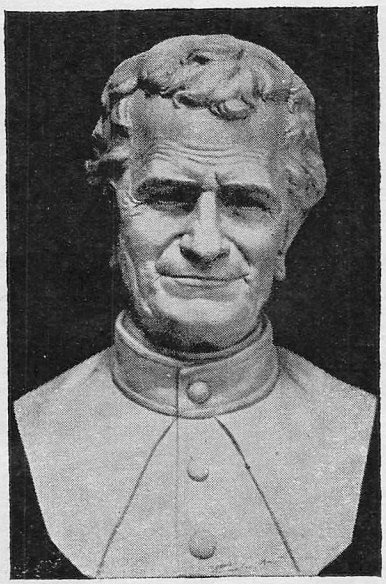
२७ जनवरी १९३८ ई० को स्कूल खुला और भोले भाले बालकों का सर्व प्रथम स्वागत कर अपनी गोद में स्थान दिया। इस समय यह छोटा स्कूल था और शिक्षक भी कम थे। उस समय के दृश्य और आज के दृश्य में महान् अन्तर हो गया है। इस २५ वर्ष की अवधि में विद्यालयके भिन्न भिन्न संचालक इसकी उन्नति केलिये निरन्तर परिश्रम किये, जो अवर्णननीय है। उन्होंने अपने महान-त्याग, अथक परिश्रम और विवेक से इस पुनीत कार्य में सफ़लता प्राप्त किया और अभी भी उनका प्रयत्न यही है कि विद्यालय उच्च-कोटि का हो। आजकल इसमें लगभग एक हज़ार छात्र शिक्षाप्राप्त कर रहे हैं। विद्यालय का विशाल चार-मंज़िला भवन लोगों के आकर्षण का केन्द्र बन गया है।

स्कूल के विषय में लिखने के पहले मैं इसके संस्थापक के बारे में लिखना उचित समझता हूँ, जिससे लोगों को पूर्ण जानकारी हो जाय कि इसके संस्थापक दोन् बोस्को कौन थे। लोग सोचते होंगे कि दोन् बोस्को कोई धनी व्यक्ति थे, जिन्होंने अपने पास से रुपये देकर विद्यालय का निर्माण कराया और उन्ही के नाम पर विद्यालय का नाम दोन् बोस्को स्कूल पड़ा है। ऐसी बातें नही हैं। दोन् बोस्को एक परम श्रेष्ठ सन्त थे, जिनका पवित्र हृदय प्रेम और मानव कल्याण की भावना से परिपूर्ण था।



General view of the School Buildings

संत योहन् बोस्को की संक्षिप्त जीवनी



इस संसार में अनेक ऐसे महापुरुष जन्म लिये, जो अपने त्याग, ज्ञानभंडार, कर्तव्य परायणता तथा बलिदान के द्वारा अमर हुए। दोन् बोस्को इसी श्रेणी के एक महान् सन्त थे। प्रकृति देवी की गोद मे बसा हुआ, सात पर्वतों का सुन्दर सुरम्य इटाली देश के बेक्की नामक ग्राम में, १६ अगस्त १८१५ ई० को एक निर्धन परिवार में इनका जन्म हुआ था। इनके पिता का नाम फ्रांसिस लुइस बोस्को तथा माता का नाम मार्गारेट वोक्कियेना था। बचपन में ही पिता का स्वर्गबास हो गया था। अतः बालक का लालन-पालन माँ के द्वारा ही हुआ

माँ पढ़ी और लिखी नहीं थी पर धर्म भीरु थी। उसे ईश्वर पर अत्यन्त विश्वास था। गरीबी के बोझ से दबी हुई विधवा माँ ने बालक के चरित्र निर्माण का ध्यान रखा। जब बालक को कुछ ज्ञान हुआ तभी से वह उसे ईश्वर की महिमा बतलाती थी और उपदेश देती थी, "बेटा, कभी भी भूलकर भी कुमार्ग पर न चलना, झूठ न बोलना, अन्याय न करना क्योंकि भगवान तुम्हें देखता है।" (God sees you)

सरल और शान्त बालक के पवित्र हृदय पर माँ के उपदेशों का गहरा प्रभाव पड़ा। चार वर्ष की उम्र में ही वह माँ की सहायता करने लगा। जैसे जैसे बड़ा हुआ गृहस्ती के कामों में मदद करने लगा।

वे लोग किसान थे, भेड़ रखते थे और वह उसे चराता था। किन्तु विधवा माँ के पास कोई साधन न था, जिससे वह बच्चे को पाठशाला भेज सके। अत्यन्त गरीबी में पला हुआ ईश्वर भक्त योहन इस प्रकार १०-११ वर्ष का हुआ।

घर की आर्थिक स्थिति अत्यन्त खराब होने के कारण दोन् बोस्को की धर्म परायणा माँ अधिक चिन्तित थी। पर उपाय ही क्या था? बालक को दोन् कोलोस्सो (Don Colosso) नामक एक पाद्री (Priest) से जान पहचान हुई और वे इसके प्रतिभा से बहुत प्रभावित हुए। अनेक कठिनायों को झेल कर अन्त में योहन बोस्को पढ़ने के लिए कीयेरी गये।

बालक योहन बहुत तीव्र छात्र थे। इनकी स्मरण शक्ति बहुत अच्छी थी। किसी चीज़ को वे शीघ्र ही कठंस्थ कर लेते थे। खेल-कूद में भी उनकी बराबरी करने वाला

कोई छात्र न था। ये ऐसे जिज्ञासु थे कि शिक्षकों का ध्यान इन पर आकर्षित हो जाता था और वे इनकी प्रतिभा को देखकर दंग रह जाते थे।

भिन्न भिन्न पाठशालाओं में पढ़ने के बाद ये कस्तेलनूओवो गये। बचपन से ही इनकी इच्छा पाद्री बनने की थी। पाद्री होते समय भी इनकी माँ मारगारेट ने इन्हें बहुत उपदेश दिया और माँ की आज्ञाओ को मातृ भक्त पुत्र सहर्ष शिरोधार्य किया। शिक्षा समाप्त कर युवक योहन् ५ जून १८४१ ई० को पाद्री बने।

दयामयी माता का दयालु पुत्र का हृदय दुखियों के दुखों को देखकर द्रवित हो गया भगवान का प्यारा भक्त योहन बोस्को कर्तव्य क्षेत्र में प्रवेश किया। १८४७ से १८५० ई० तक इटली की राजनीतिक अवस्था बहुत खराब थी। युवक पाद्री नें देखा कि किस प्रकार देशके गरीब लड़के उचित शिक्षा के अभाव में मारे मारे फिरते हैं। देश के नव युवक बेकारी से ग्रस्त होकर अवांरा बन रहे थे। वे उन्हें सुमार्ग पर लाने का विचार किये। इसके लिए उन्हें अनेक कष्टों का सामना करना पड़ा। उनकी तन्दुरुस्ती खराब हो गयी। फिर भी दृढ़ प्रतिज्ञ युवक पाद्री निराश न होकर अदम्य उत्साह से विघ्नों को पार करता गया। उनकी माँ कभी कभी शंका करती थी और पूछती थी, "बेटा, आखिर यह सब कार्य करने के लिए धन कहाँ से आयेगा?" ईश्वर-भक्त दोन् बोस्को उत्तर देते, "माँ, दयालु भगवान ही सब कुछ देंगे।" अन्त में १८५१ ई० में पिनारदी हाउस (Pinardi House) की स्थापना हुई। बेकार और पथ भ्रष्ट युवकों और बालकों के लिये दोन् बोस्को एक आदर्श स्कूल खोले। जहाँ बालकों को किताबी-शिक्षा के साथ साथ कारीगरी की शिक्षा भी दी जाती थी, जिससे वे भविष्य में अपने पैरों पर खड़े हो सकें। इस कार्य में उन्हे ईश्वर की सहायता मिली। सच है, भगवान अपने भक्तों की इच्छा की पूर्ति अवश्य करते हैं। धन्य है वो माता, जो ऐसे सुसंतान का जन्म दिया।

थोड़े ही दिनों में दोन् बोस्को की ख्याति इटली भर में फैल गयी और इस प्रकार के कई स्कूल खोले गये। इन कामों में उनके छात्र भी सहयोग देने लगे और प्रभु की दया से आज संसार के भिन्न भिन्न देशों में हज़ारों दोन् बोस्को स्कूल और कालेज खुल गये हैं। इन में लाखों छात्र ज्ञानार्जन कर चुके हैं, कर रहे हैं और भविष्य में करते रहेंगे। छात्राओं के लिये भी ये हज़ारों कन्या पाठशाला खोले। इसके अलावे अनेक धार्मिक कार्य किये। आजकल लगभग २२ हज़ार धर्म पिता (Fathers इनके कार्यों का संचालन भिन्न देशों में कर रहे हैं। संत योहन् बोस्को ३१ जनवरी १८८८ ई० को परलोक सिधारे।

दोन् बोस्को स्कूलों की शिक्षा प्रणाली

संत योहन बोस्को एक आदर्श शिक्षक थे। उनकी सफ़लताओं का रहस्य यह है कि वे प्यार से शिक्षा देने के पक्षपाती थे। ईश्वरीय प्रेरणा से प्रेरित हो कर ही वे एक आदर्श शिक्षक बने। शिक्षक का स्थान माता-पिता से बढ़कर है। वे छात्रों की भूलों को एक पिता के सदृश सुधार करते थे। वे उनके साथ प्रेम से बातें करते थे, साथ में खेलते थे तथा उनकी तक़लीफ़ों को दूर करने का सतत प्रयत्न करते थे।

बालकों को खेलने-कूदने की पूरी स्वतंत्रता थी। वे टेकनिकल स्कूलों में कभी-कभी उनके साथ काम करते थे। उनके आमोद-प्रमोद में शामिल रहते थे। उनका बराबर यही ध्यान रहता था कि छात्र कुमार्ग पर न चलें। कभी-कभी उन्हें थका जानकर वे शिक्षाप्रद कहानियाँ कहते थे। इस प्रकार छात्रों का सर्वतोमुखी विकास और चरित्र-निर्माण करना ही इन स्कूलों का प्रधान उद्देश्य है। सचमुच ही यह प्रणाली आधुनिक युग की मांग को पूरा कर रही है।

हमारे देश में भी प्राचीन-काल में छात्र गुरु के आश्रम में पढ़ने के लिए जाते और वे शिक्षक के परिवार के सदस्य के समान हो जाते थे। गुरु अपने पुत्र के समान प्यार करते थे और पढ़ाते थे। उनकी भूलों को सुधारते थे।

यही आधुनिक शिक्षा सुधारकों का भी मत है। शिक्षक पूर्णरुप से छात्रों को शिक्षा नहीं दे सकते हैं जब तक कि वे उन्हें अच्छी तरह समझ न लें और छात्र भी अच्छी तरह शिक्षक को न जान लें। शिक्षकों और छात्रों में सहयोग हुए बिना पूर्ण-शिक्षा की प्राप्ति नहीं होती है। जिन पाठशालाओं में छात्रों को कठिन दण्ड दिया जाता है, उनमें छोटे छोटे शिशु जाने से डरते हैं तथा बड़े छात्रों के हृदय में भी यह बात रहती है कि शिक्षकों से दूर रहें। दोन् बोस्को स्कूलों में ये बातें नहीं हैं। यहाँ तो आदरणीय फ़ादर रेक्टर भी बच्चों से ऐसे मिलते हैं जैसे वे उनके परम मित्र हों। यहाँ के सभी आदरणीय फ़ादर और ब्रदर (Rev. Fathers and Brothers) छात्रों के साथ खेलते हैं, और उनसे भिन्न भिन्न विषयों पर वार्तालाप करते हैं। शिक्षकों और छात्रों के बीच इस प्रकार प्रेम और सहयोग है कि कोई भी छात्र निशंक होकर अपनी कठिनाइयों को कहता है और शिक्षक उन्हें प्रेम से समझाते हैं।

इस प्रकार दोन् बोस्को स्कूल लिलुआ, संत योहन बोस्को द्वारा निर्धारित आदर्श और नियम पर अवलम्बित है। इन नियमों में कोई भी संशोधन नहीं हुआ है। ये नियम स्वयं संत योहन बोस्को द्वारा परीक्षित हैं। विद्यालय के प्रधान आदरणीय फादर् रेक्टर् (Principal) हैं। विद्यालय को सुचारु रूप से चलाने और इन नियमों का पालन कराने का उत्तरदायित्व उन्हीं पर है।

किसी भी व्यक्ति की जयन्ती मनाने का अर्थ यही होना चाहिए कि हम जयन्ती

नायक के आदर्श को जीवन में ग्रहण करें। मात्रभाषणों एवं उनके जन्म दिवस पर उनके गुणगान कर लेने से जयन्ती की परम्परा निभा लेना ही एक मात्र कर्त्तव्य नहीं होना चाहिये। दोन् बोस्को स्कूल लिलुआ पचीस बसन्त पार कर चुका, और अब हम लोगों को देखना है कि हम लोग सन्त योहन बोस्को के आदर्श पर चलकर कहाँ तक सफ़ली भूत हुए हैं। इस अवधि में अभूत पूर्व उन्नति हुई है जिसका वर्णन मैं आगे कर रहा हूँ।

विद्यालय का भवन—सन् १९३७ में बिद्यालय का भवन छोटा था। कुछ कमरों में ही विद्यार्थी पढ़ते थे। आज विद्यालय का भवन चार मंज़िला है। २५० छात्र छात्रावास में रहते हैं। उनके निवास के लिए सुन्दर बड़े-बड़े कमरे हैं। स्कूल में बहुत बड़ा पुस्तकालय है। विज्ञान के छात्र के लिये दो प्रयोग शालाएँ हैं।

(१) पदार्थ विज्ञान प्रयोगशाला (Physics Laboratory) और (२) रसायन शास्त्र प्रयोगशाला (Chemistry Laboratory) छात्रों के अमोद-प्रमोद के लिए एक सिनेमा हाल है। इसमें उन्हें अच्छे-अच्छे चलचित्र दिखाये जाते हैं। सिनेमा-भवन से लगा हुआ रगंमंच (Stage) है, जहाँ स्कूल के छात्र कभी-कभी सुन्दर नाटक प्रस्तुत करते हैं। आदरणीय फ़ादर् और ब्रदरों के लिए सुन्दर कमरे हैं। ६ आफ़िस हैं। एक अस्पताल है। इस के अलावा स्कूल के नौकरों के रहने के लिए सुन्दर कमरे बने हैं। स्कूल का अपना गिरजा घर (Church) है। इस प्रकार दिनो दिन स्कूल की उन्नति हो रही है।

शिक्षा :—स्कूल में शिशु वर्ग से केम्ब्रिज तक अभी पढ़ाई होती है। स्कूल बहुउद्देश्यीय है। स्कूल में शिक्षा अंग्रेज़ी माध्यम से दी जाती है। साथ ही साथ भारतीय भाषाओं में बंगला और हिन्दी की शिक्षा विशेष रुप से दी जाती है।

शिक्षक वृन्द :—शिशु वर्ग से चौथे वर्ग तक अध्यापिकाएँ शिक्षा प्रदान करती हैं। वे बच्चों को माँ, बहन के समान प्रेम से पढ़ाती हैं। इन कार्यों में वे सभी अनुभवी और योग्य हैं। उच्च वर्गों में फ़ादर्स्, ब्रदर्स् और दूसरे शिक्षक पढ़ाते हैं, जिन्हें अध्यापन कार्य से प्रेम है। ये सभी शिक्षक दोन बोस्को द्वारा बताये हुए नियम पर चलते हैं। सभी शिक्षक योग्य और अनुभवी हैं। स्कूल के प्रधान परम श्रेष्ठ फ़ादर रेक्टर् हैं। उनके सहकारी फ़ादर् प्रीफ़ेक्ट हैं। अध्यापन कार्य की देख-रेख प्रधान शिक्षक करते हैं, जिन्हें प्रीफ़ेक्ट आफ़ स्टडीज़ कहा जाता है।

संगठन :—स्कूल के प्रधान् आदरणीय फ़ादर् रेक्टर् हैं। कोई छात्र या शिक्षक अपनी कठिनाइयों को उनसे निःसंकोच कहता है और वे अपनी विलक्षण बुद्धि से सभी समस्याओं का समाधान करते हैं। यहाँ पर शासक और शासित का भाव न होकर पारस्परिक प्रेम और कर्त्तव्य की भावनाओं पर संगठन कायम है।

खेल-कूद की व्यवस्था :—स्कूल में छात्रों

के खेल-कूद की अच्छी व्यवस्था है। बड़े बड़े मैदान हैं, जहाँ पर वे भिन्न भिन्न प्रकार के खेल, जैसे क्रिकेट, गेंद, होकी, वोली बोल, बास्केट-बोल, इत्यादि खेलते हैं। इसके अलावे इनडोर (अन्तर गृह) खेल खेलने की व्यवस्था है। यहाँ के छात्र खेल-कूद में रव्याति प्राप्त किये हैं। स्कूल में नियमित व्यायाम (P.T.) की भी अच्छी व्यवस्था है।

अनुशासन :—स्कूल के छात्रों के लिए नितान्त आवश्यक है कि वे अनुशासन प्रेमी बनें। नियमों का पालन करें। यहाँ के छात्रों का व्यवहार शिक्षकों के साथ बहुत सुन्दर है। यहाँ हिन्दू, मुसलमान, सिख, इसाई, चीनी, बरमी, आदि भिन्न भिन्न जाति और सम्प्रदाय के लड़के पढ़ते हैं। वे अनेक रंग के फूल के समान होते हुए भी एक धागे में पिरोकर एक माला के रुप में बना दिये गये हैं। अपनी मधुर वाणी और आकर्षक व्यवहार से वे शिक्षकों और गुरु जनों को आकर्षित किये हुए हैं। शिक्षकों के त्याग शील और गुणों से भी वे प्रभावित हैं। आदरणीय फ़ादर् रेक्टर् का भी यही उपदेश है कि शिक्षक भी छात्रों का आदर करें और उनसे प्रेम करें क्योंकि परम पिता परमेश्वर ने उन्हें भी बनाया है। उनकी भूलों को प्रेम से समझाकर सुधारें। पर इसका अर्थ यह नहीं है कि छात्र मनमानी करें। विना अनुशासन के सूत्र (Thread) में बंधे कोई भी जाति या राष्ट्र उन्नति के पथ पर अग्रसर नहीं होता है। स्कूल में अनुशासनहीन छात्रों के लिए कोई स्थान नहीं है।

परीक्षाफल :—सन् १९५७ तक स्कूल के लड़के मर्डन् स्कूल परीक्षा में बैठते थे। इन परीक्षाओं में ९०।९५ प्रतिशत से कम सफलता उन्हे कभी भी नहीं मिली। कभी-कभी शत प्रतिशत छात्र सफ़ल हुए। वे अच्छे नम्बरों से उत्तीर्ण होते थे। केम्ब्रिज परीक्षा में छात्र सन् १९५८ से परीक्षा दे रहे हैं। और इस अल्प अवधि में परीक्षाफल बहुत संतोषप्रद हो रहा है। स्कूल के संचालक और शिक्षक इसी अभिलाषा से जी-तोड़ प्रयत्न कर रहें हैं कि विद्यालय शीघ्र ही उच्च-कोटि का हो जाय।

स्कूल में दो विभाग हैं।

(१) स्कूल विभाग और (२) टेकनीकल विभाग। टेकनिकल विभाग का परीक्षाफल सर्वदा उत्तम होता है।

टेकनिकल विभाग :—संत योहन बोस्को का हृदय बहुत विशाल था और वे महान् विचारक और दूरदर्शी थे। उन्हों ने देखा कि बहुत छात्रों का झुकाव पढ़ाई के तरफ़ न होकर कला और कारीगरी के तरफ़ होता है। कुछ छात्र अर्थाभाव के कारण उच्च शिक्षा प्राप्त करने में असमर्थ होते हैं। कभी-कभी ऐसा भी होता है कि छात्र मेधावी न होने के कारण परीक्षा में असफ़ल होते रहते हैं और अन्तोगत्वा उन्हें शिक्षा से वंचित होना पड़ता है। दोन बोस्को ऐसे छात्रों के लिए टेकनिकल स्कूल खोले, जहाँ पर छात्र कारीगरी की शिक्षा प्राप्त करते हैं और अपनी जीविका के लिए अर्थोपार्जन करते हैं। टेक्निकल स्कूलों में छात्र मशीन का काम सीखते हैं। अनेक स्कूलों में बढ़ई का काम, दर्ज़ी का काम, जूता बनाने का काम इत्यादि

चीज़ों की शिक्षा दी जाती है। दोन् बोस्को स्कूल (लिलुआ) में बहुत बड़ा कारखाना (Workshop) है, जहाँ पर अनेक छात्र मशीन (Machines) का काम सीखते हैं। इसके अलावे योग्य शिक्षक द्वारा बालकों को हस्त कर्म (Crafts) की शिक्षा दी जाती है, जिससे उनका भविष्य सुखमय हो।

अभिभावकों को उपरोक्त बातों का विचार करके अपने बालकों के भविष्य के सम्बन्ध में निर्णय कर लेना चाहिए और योजना वद्ध रुप से चलना चाहिए, जिस से उनका जीवन अधिक सुखमय, श्रेष्ठतर और सम्मानीय बने। ऐसा करने से उनका परिश्रम बच सकता है एवं शारीरिक और आर्थिक कठिनाइयों से भी बचा जा सकता है। "हम अभी से भविष्य के लिए क्यों चिंतित हों, जब समय आयेगा तो देखा जायेगा" यह सिद्धांत शिक्षा सम्बन्धी मामलों में नहीं लागू होना चाहिए। दोन् बोस्को स्कूल में टेकनिकल विभाग इसीलिए खोला गया है कि छात्रों पर शिक्षा ज़बरदस्ती न लादी जाय। वे सुनिश्चित योजना से काम करें और भविष्य में यह शिक्षा उनकी आजीविका की दृष्टि से उपयुक्त सिद्ध हो। इस विभाग के शिक्षक बहुत अनुभवी और योग्य हैं और उनकी असाधारण कुशलता का ही परिणाम है कि इस विभाग से सफ़ल हुए अनेक छात्र अपने जीविकोपार्जन में समर्थ बने हुए हैं। हमारे देश में इन टेकनिशियनों का अधिक महत्व है, क्योंकि भारत उद्योग-धन्धों में सबल बनने की कोशिश कर रहा है।

नैतिक-शिक्षा :—स्कूल के संस्थापक परम श्रेष्ठ योहन बोस्को का यही उद्देश्य है कि बालकों को इस तरह की शिक्षा दी जाये जिससे उनका मानसिक, नैतिक और अध्यात्मिक विकास किंवा उन्नति ठीक ठीक हो, जिससे भविष्य में वे योग्य नागरिक बनें। इस दृष्टि से छात्रों को नैतिक शिक्षा दी जाती है। इसाई धर्मावलम्बी छात्रों को बाइबल की शिक्षा दी जाती है।

इस प्रकार लिलुआ अवस्थित दोन बोस्को स्कूल, यहाँ की जनता के लिए वरदान प्रमाणित हुआ है। भिन्न-भिन्न जगहों से लड़के यहाँ पढ़ने के लिए आते हैं। स्कूल में दो बस (Bus) हैं जो बच्चों को घरों से ले आती हैं और संध्या को उन्हें पहुँचाती हैं।

अभिभावकों का हृदय आनन्द से भर जाता है जब वे विद्यालय में आते-जाते, एक तरह की पोशाक पहने हुये अपने बालकों को देखते हैं। ये पुष्प के सदृश्य पवित्र हृदय वाले शिशु, अपनी किलकारियों और उछल-कूद से, विद्यालय का प्रांगण अल्पावकाश (Recess) के समय गुंजारित किये रहते हैं।

विद्यालय के संचालकों और शिक्षकों की भगवान से यही प्रार्थना है कि यह संस्था उत्तरोत्तर उन्नति करे और यहाँ से सफ़लता प्राप्त किये हुए छात्र अपनी योग्यता और कुशलता से भारत का गौरव बढ़ायें।

जयतु, महा मनीषी दोन् बोस्को!

जयतु, दोन् बोस्को विद्यालय के त्यागमूर्ति (धर्मपिताओ) फ़ादर्स् और ब्रदर्स् !!

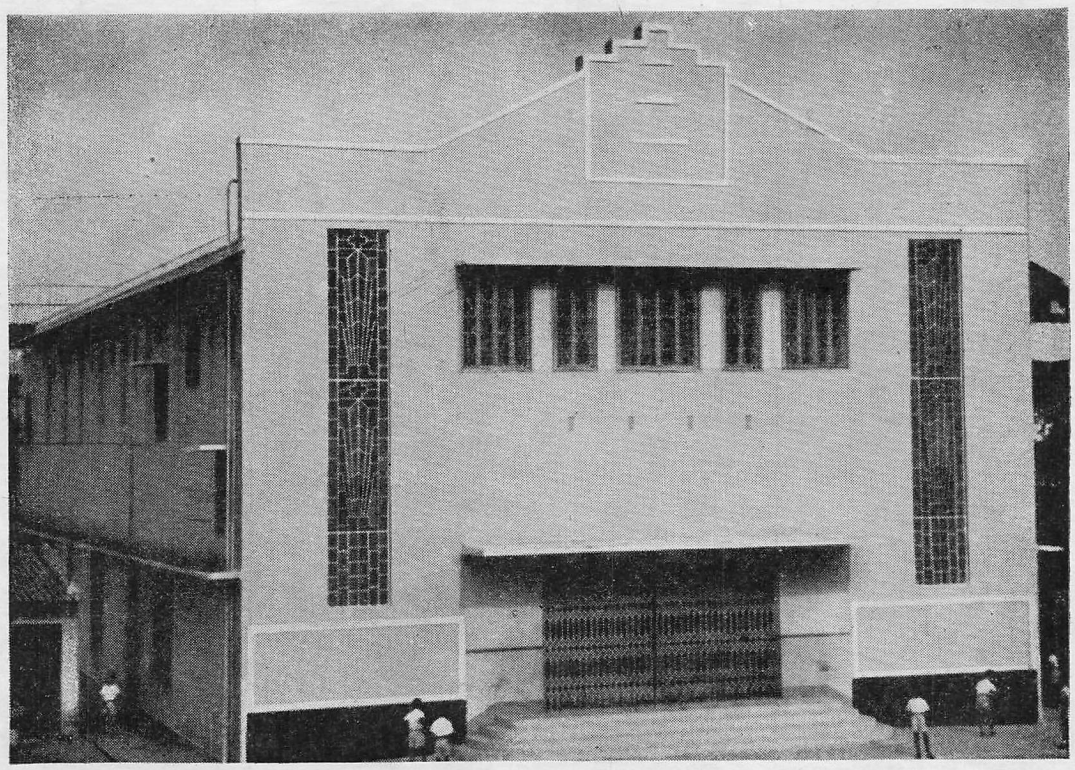
जयतु, दोन् बोस्को विद्यालय के कर्मवीर शिक्षकवृन्द और छात्रगण !!!

जयतु, दोन् बोस्को विद्यालय के कर्त्तव्य-परायण अभिभावको !!!!

শিক্ষাবিদ ডন্ বস্কো

(শ্রীবিকাশ জোসেফ বিশ্বাস)

এই মহান শিক্ষাবিদ, ১৮১৫ খৃষ্টাব্দের ১৬ই আগষ্ট তারিখে, ইটালী দেশের এক নগণ্য পল্লীতে জন্মগ্রহণ করেন। অতি শৈশবেই পিতৃহীন হওয়ার ফলে তাঁহার শিক্ষাজীবন নির্ম্মম দারিদ্র্যের মধ্যে অতিবাহিত হয়। পূণ্যশীলা বিধবা মাতা মার্গারেট নিরক্ষর হইলেও প্রজ্ঞা-রত্নে বিভূষিতা ছিলেন। আদর্শ জননীর স্নেহময় তত্ত্বাবধান ও পবিত্র প্রভাবে বালক বস্কো চরিত্র ও জ্ঞান উভয়েরই অধিকারী হন। বাল্যে তাঁহার অন্তরে পুরোহিত জীবনের প্রতি অদম্য আকর্ষণ ও জ্বলন্ত আকাঙ্খা জাগিয়া উঠে। মাধ্যমিক ও উচ্চতর শিক্ষা পরিসমাপ্তির পর (১৮৩৫ খৃঃ অঃ) তিনি দর্শন ও খৃষ্টীয় ধর্ম্ম-শাস্ত্র অধ্যয়নে মনোনিবেশ করেন। ১৮৪১ খৃষ্টাব্দের জুন মাসে ধর্ম্ম ও দর্শন শাস্ত্রে পারদর্শিতা লাভ করিয়া যুবক বস্কো পুরোহিত পদে অভিষিক্ত হন। পৌরোহিত্য বরণের পর হইতে অদ্যাবধি তিনি "ডন বস্কো" নামে পরিচিত। ইটালীয়



School Auditorium

ভাষায় "ডন" শব্দের অর্থ "পুরোহিত"।

ঊনবিংশ শতাব্দীর মধ্যভাগে ইটালীর সমাজ ব্যবস্থা অতি শোচনীয় হইয়া উঠিয়াছিল। বর্তমানকালের ন্যায় তৎকালীন দরিদ্র-শ্রেণীও ছিল অবহেলিত। দরিদ্র যুবকগণকে যথাযথভাবে জীবন সংগ্রামের নিমিত্ত তৈয়ারীর কার্য্যে সকলেই ছিলেন উদাসীন। যুবক সম্প্রদায় উপযুক্ত পরিচালনার অভাবে ও নির্ম্মম দারিদ্রের উৎপীড়ণে অতি সহজেই নিম্নতর প্রবৃত্তি নিচয়ের বশবর্ত্তী হইয়া পড়িত। তাহাদের অবাঞ্ছিত কার্য্যকলাপ সমাজ জীবনকে কলুষিত করিয়া তুলিয়াছিল। ইটালীর কারাগার সমূহে যুবক-কয়েদীর সংখ্যা দিন দিন বৃদ্ধি পাইতেছিল।

কারারুদ্ধ বন্দীদের ধর্ম্মকর্তব্য সম্পাদনে সহায়তার নিমিত্ত ডন বস্কো মাঝে মাঝে কারাগার পরিদরর্শনে যাইতেন। প্রত্যেক কারাগারে অসংখ্য বালক-কয়েদী দেখিয়া তাঁহার বিস্ময়ের সীমা রইল না। তিনি জানিতে পারিলেন যে বহু কিশোর-কয়েদী মুক্তিলাভের পর পূর্ণমাত্রায় সদিচ্ছা থাকা সত্ত্বেও বিপথগামী হইয়া পূনরায় কারারুদ্ধ হয়। তীক্ষ্ণ সমাজ জ্ঞাণ সম্পন্ন ডন বস্কো এই কিশোর কয়েদীদের পতনের কারণ সহজেই উপলব্ধি করিলেন। তিনি বুঝিলেন এই পতনশীল যুবকদের দুষ্কৃতি নিবারণের নিমিত্ত প্রয়োজন তাহাদিগকে দারিদ্রের কবল হইতে মুক্তি দান।

বিভিন্ন হাসপাতাল পরিদর্শনের মাধ্যমেও ডন বস্কো পরিত্যক্ত বালকদের দুর্দ্দশার সহিত সরাসরিভাবে পরিচিত হইলেন। সমাজের অমূল্য সম্পদ এই কিশোর-দলের দুরবস্থা দেখিয়া তাঁহার কোমল হৃদয় বিচলিত হইল। তিনি আশ্রয়হীন ও অবহেলিত যুবকদের নৈতিক ও শারীরিক উন্নয়নের ব্রতগ্রহণ করিলেন।

১৮৪৬ খৃঃ অব্দে তিনি ইটালীর অন্তর্গত টুরিন নগরে একটি অবৈতনিক বিদ্যালয় স্থাপন করিলেন। দরিদ্র-দরদী মায়ের উৎসাহ ও অনুপ্রেরণায় তিনি এই শিক্ষালয়টি একটি অনাথ-আশ্রমে পরিণত করিবার প্রয়াস পাইলেন। ১৮৪৭ সালের এপ্রিলের এক সন্ধ্যায় ডন বস্কো তাঁহার আশ্রমে এক অপদার্থ আশ্রয়হীন বালকদল আনিলেন। মাতা মার্গারেট নিজ হস্তে তাহাদের আহার ও শয়নের ব্যবস্থা করিয়া দিলেন। প্রাতঃকালে কিন্তু তাহাদের কাহারও সন্ধান মিলিল না। ডন বস্কো দেখিলেন যে শয্যাদ্রব্য পর্য্যন্ত লইয়া তাহারা সকলেই পলায়ন করিয়াছে। ইহাতেও মাতা-পুত্র নিরাশ ইইলেন না।

উপরি উক্ত ঘটনার কয়েকদিন পর বর্ষা-মুখরিত এক সন্ধ্যায় জনৈক কিশোর বালক খাদ্য ও আশ্রয়ের অন্বেষণে তাঁহাদের দ্বারে উপস্থিত হইল। তাহার সমস্ত পরিচ্ছদ বৃষ্টিতে ভিজিয়া গিয়াছে, এবং সে শীতে থর থর কাঁপিতেছে। এই দৃশ্যে মাতার কোমল হৃদয় বিগলিত হইয়া অশ্রুধারায় পরিণত হইল। তিনি সযত্নে বালকটির খাদ্য, বস্ত্র ও নিদ্রার ব্যবস্থা করিয়া দিলেন। বালকটি পিতৃমাতৃহীন জানিয়া ডন বস্কো তাহাকে নিজ অনাথ আশ্রমে স্থায়ীভাবে আশ্রয় দিলেন। অল্প-কালের ভিতর বহু অনাথ বালক ডন বস্কোর শরণাপন্ন হইল। তিনি তাহাদের প্রত্যেককে

সাদরে গ্রহণ ও পিতৃস্নেহে প্রতিপালন করিতে লাগিলেন।

অতি প্রাচীন কাল হইতেই পাশ্চাত্ত্য শিক্ষা ব্যবস্থায় মানসিক প্রক্রিয়ার চর্চ্চাই প্রধান স্থান পাইত। সকল প্রকার দৈহিক চর্চ্চা ও অর্থকরী শিল্প শিক্ষাকে বিদ্যায়তনের পরিবেশ হইতে সযত্নে বাদ দেওয়া হইত। প্লেটো ও অ্যারিষ্টটলের দর্শন অনুযায়ী যাহা কিছু জাগতিক তাহাই অবান্তর। সুতরাং তদানীন্তন বিদ্যায়তনে চিন্তন, মনন, বিচারকরণ প্রভৃতি মানসিক প্রক্রিয়ার চর্চ্চার উপরই মাত্র গুরুত্ব আরোপ করা হইত।

ডন বস্কো এই ভ্রমাত্মক নীতির অপকারিতা উপলব্ধি করিলেন। কেবল মানসিক প্রক্রিয়ার চর্চ্চাই প্রকৃত শিক্ষা নয়। যে শিক্ষা ব্যক্তির জীবন সত্ত্বার সমস্ত দিক ঘনিষ্ঠভাবে স্পর্শ করে তাহাই সার্থক শিক্ষা। সর্বাঙ্গীন সামাজিক উন্নয়নের নিমিত্ত মানসিক বিকাশের সহিত আর্থিক নিরাপত্তার একান্ত প্রয়োজন। এই আর্থিক নিরাপত্তা পূর্ণ কর্ম্মসংস্থানের উপর নির্ভরশীল, আর পূর্ণ কর্মসংস্থানের নিমিত্ত প্রয়োজন শিল্পশিক্ষার আয়োজন। অতএব সমাজ কল্যাণকামী ডন বস্কো তাঁহার শিক্ষালয়ে যে শিক্ষাব্যবস্থার প্রচলন করিলেন তাহাতে বিভিন্ন প্রকার কারুশিল্প অপাংক্তেয় রহিল না। কালক্রমে তিনি তাঁহার শিক্ষাকেন্দ্রে দর্জ্জিশিক্ষা (১৮৫৩) বুকবাইণ্ডিং (১৮৫৪), কৃষিবিদ্যা (১৮৫৫), চিত্র অঙ্কন (১৮৫৬), মূদ্রণ (১৮৬১), ধাতুশিল্প (১৮৬২) প্রভৃতি শিল্পকলার প্রবর্তন করিলেন। এই বহুমুখী বিদ্যামন্দিরে বিভিন্ন শিল্পে দক্ষতা অর্জ্জন করিয়া শত শত অনাথ বালক সদুপায়ে জীবিকা অর্জ্জনে সমর্থ হইল।

শিক্ষার ইতিহাস আলোচনা করিলে দেখা যায় যে বিভিন্ন যুগে বিভিন্ন দেশে চিন্তা ও ভাবধারার বৈষম্যের জন্য শিক্ষার লক্ষ্য বিভিন্ন রূপ ধারণ করিয়াছে। প্রাচীনকালে ভারতে শিক্ষার উদ্দেশ্য ছিল মোক্ষ বা মুক্তি। প্রাচীন গ্রীসে সোফিষ্টদের মতে শিক্ষার লক্ষ্য ব্যক্তিস্বাতন্ত্রকে পূর্ণভাবে বিকশিত করা। মনোবিজ্ঞানের দিক দিয়া ব্যক্তির ব্যক্তিগত অস্তিত্ব বজায় রাখাই শিক্ষার উদ্দেশ্য। আবার সমাজবিজ্ঞানের দিক হইতে সমাজের অস্তিত্ব বজায় রাখা শিক্ষার লক্ষ্য। ডন বস্কোর শিক্ষা-ব্যবস্থা একাধারে মনোবিজ্ঞান ও সমাজ-বিজ্ঞানের উপর প্রতিষ্ঠিত। তাঁহার মতে শিক্ষার উদ্দেশ্য চরিত্র গঠণ ও সুনাগরিকতার যোগ্যতা অর্জন। এই দুঃখ-দুর্য্যোগ প্রলোভনময় জীবন পথে চরিত্রই একমাত্র অবলম্বন; এবং শিক্ষার উদ্দেশ্য হইল শিক্ষার্থীকে চারিত্রিক দৃঢ়তা অর্জ্জনে সাহায্য করা। অধিকন্তু আধুনিক যুগে প্রত্যেক নাগরিক যেমন কতকগুলি অধিকার ভোগ করে, তেমনি আবার তাহাকে কতকগুলি কর্ত্তব্যও পালন করিতে হয়। এই কর্ত্তব্য ও অধিকারের মধ্যে সমতা বজায় রাখাই সুনাগরিকতার লক্ষণ। ডন বস্কোর মতে শিক্ষার মূল উদ্দেশ্য ও লক্ষ্য শিক্ষার্থীকে এই যোগ্যতা অর্জ্জনে সাহায্য করা। এক কথায় শিক্ষার্থীকে সামাজিক জীবনে সুন্দর ও সার্থক করিয়া তোলা।

শিক্ষাকে "আচরণের পরিবর্ত্তন" বলিয়া

বর্ণনা করা হইয়া থাকে। পুরাতন আচরণের স্থানে নূতন আচরণ আয়ত্ত করাই শিক্ষা। ইহার জন্য যেমন একদিকে দরকার শিক্ষকের যথাযথ অধ্যাপনা, তেমনি শিক্ষার্থীর তরফ থেকে দরকার অনেকগুলি সর্ত্তের পূরণ। একাগ্রতা অভিনিবেশ, আনুগত্য, নিয়মানুবর্ত্তীতা, শ্রমশীলতা প্রভৃতি গুণাবলী যদি শিক্ষার্থীর না থাকে, তবে তাহার পক্ষে শিক্ষালাভ করা সম্ভব হয় না। অতএব শিক্ষাকে কার্য্যকারী করিয়া তুলিতে হইলে শিক্ষার্থীকে সর্ব্বপ্রথমে এই গুণগুলি আয়ত্ত করিতে সহায়তা করিতে হইবে। ইহাকে এক কথায় শৃঙ্খলা বলা হইয়া থাকে। ডন বস্কোর শিক্ষা ব্যবস্থায় এই শৃঙ্খলা অপরিহার্য্য, এবং ইহা ব্যক্তি-স্বতঃ-প্রণোদিত বিধি-নিষেধের উপর প্রতিষ্ঠিত। শিক্ষার্থীর জীবনের প্রতিটি মুহূর্ত্ত কতকগুলি বিধিনিষেধের দ্বারা সুনিয়ন্ত্রিত করা হইয়া থাকে।

অনেকে মনে করেন যে, শিক্ষায় যদি শৃঙ্খলা বজায় রাখিতে হয় তবে শাস্তিদানের প্রথা অবলম্বন করা প্রয়োজন। নিন্দা, উপহাস ভ্রূকুটি হইতে আরম্ভ করিয়া দৈহিক নির্য্যাতন পর্য্যন্ত অনেক ক্ষেত্রে ব্যবহার করা হইয়া থাকে। মনোবিজ্ঞানী ডন বস্কোর শিক্ষানীতি, উপরি উক্ত সকল প্রকার শাস্তির সম্পূর্ণ বিরোধী। কারণ শাস্তিদান শিক্ষার্থীর অন্তরে কেবল গ্লানি সৃষ্টি করে। যখনই নিষ্ঠুরতা শিক্ষার্থীর কোমল হৃদয়কে স্পর্শ করে তখনই সে শিক্ষা, শিক্ষক, বিদ্যালয় সমস্তই ঘৃণা করিতে শুরু করে। ইহতে শিক্ষক শিক্ষার্থীর মধুর সম্পর্ক ধ্বংস প্রাপ্ত হয়, এবং তাহার ফলে শিক্ষা ও শিক্ষণ উভয় প্রক্রিয়াই আয়াসবহুল হইয়া পড়ে। ডন বস্কোর শিক্ষাদান পদ্ধতি স্নেহ মমতা ও সহানুভূতির উপর প্রতিষ্ঠিত। শিক্ষক শিক্ষার্থীর সহায়ক, রক্ষক ও সুহৃদ। তিনিও শিক্ষার্থীর ন্যায় সহজাত দোষগুণে মিশ্রিত সাধারণ মানুষ। অতিরিক্তের মধ্যে তাঁহার আছে অধিকতর অভিজ্ঞতা, শিক্ষার্থীর প্রতি সহানুভূতি এবং তাহাদের সাহায্য করিবার আন্তরিক ইচ্ছা। এক কথায় ডন বস্কো চাহেন—শিক্ষক ও শিক্ষার্থীর মধ্যে স্বাভাবিক যোগসূত্র ও আন্তরিক সুহৃদয়তা।

ডন বস্কোর শিক্ষা-ব্যবস্থার অপর একটি বৈশিষ্ট কর্ম্মব্যস্ততা বা সক্রিয়তা। মনের উন্নতি দেহের সুস্থতার উপর নির্ভরশীল। শিশুর মধ্যে তাহার ভবিষ্যৎ পরিণতি অঙ্কুর অবস্থায় নিহিত থাকে। সক্রিয়তা এই অঙ্কুররূপী সম্ভাবনাকে মহারূপী ব্যক্তি-সত্তায় পরিণত করে।

অভিনয়, বিতর্কসভা সাংস্কৃতিক সম্মেলন প্রভৃতি পাঠবহির্ভূত কার্য্যাবলীও ডন বস্কোর শিক্ষা-ব্যবস্থার অপরিহার্য্য অঙ্গ। এইগুলির ভিতর দিয়া শিক্ষার্থীর অন্তর্নিহিত সম্ভাবনাগুলি প্রকাশিত হয়, তাহার আত্ম-প্রতিষ্ঠার চাহিদা পরিতৃপ্ত হয়, এবং তাহার ব্যক্তি-সত্তা নিজের উপযোগী বিকাশের পথ খুঁজিয়া পায়।

ডন বস্কো তাঁহার শিক্ষা নীতি সমূহের প্রসার ও প্রচারের নিমিত্ত একটি পুরোহিত সংঘ স্থাপন করিয়া গিয়াছেন। এই সংঘটি "সালেজিয়ান সম্প্রদায়" নামে পরিচিত। চারিত্রিক গুণ ও পার্থিব জ্ঞান এই সম্প্রদায়ের সভ্যদের একমাত্র

মূলধন। সংঘের প্রত্যেক সভ্যকে নিষ্ঠার সহিত নিম্নলিখিত তিনটি ব্রত আমরণ পালন করিতে হয়ঃ—

(১ম) চিরকৌমার্য্য অর্থাৎ চিন্তায় ও ইচ্ছায়, কথায় ও কার্য্যে বাহ্যিক ও আভ্যন্তরীণ শুচিতার সহিত ব্রহ্মচর্য্য পালন।

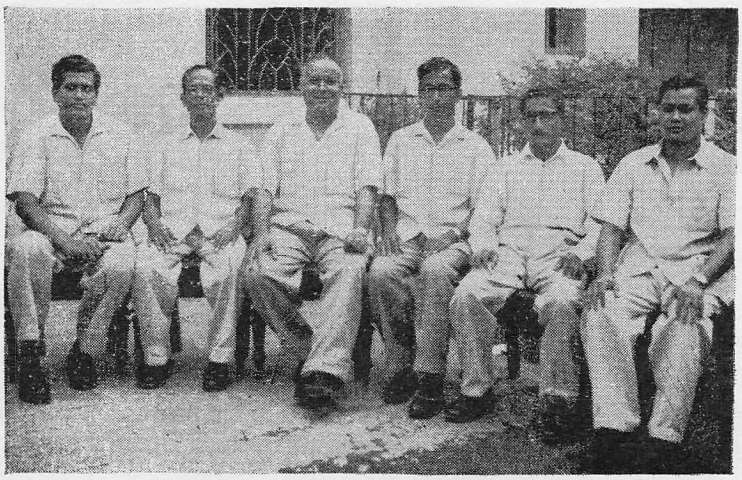
(২য়) বাধ্যতা অর্থাৎ আচার-আচরণের দিক হইতে উপরিস্তন কর্ত্তৃপক্ষের সকল আদেশ ও উপদেশ অবনত মস্তকে পালন।

(৩য়) দরিদ্রতা অর্থাৎ সকল, প্রকার পার্থিব সুখ-সম্পদ ও বিলাস-ভূষণ সম্পূর্ণরূপে বর্জ্জন।

এই যাজক-সংঘ প্রত্যেক মহাদেশে অল্প-বিস্তর বিদ্যালয় স্থাপন করিয়া ডন বস্কো নির্দ্ধারিত পদ্ধতিতে যুবকদিগের "চরিত্র গঠন ও সুনাগরিকতার যোগ্যতা অর্জ্জনে" সহায়তা করিতেছেন। শিক্ষা-ক্ষেত্রে সালেজিয়ান সম্প্রদায়ের অগাধ দানের পরিমাপ তালিকা নিম্নে প্রদত্ত হইলঃ—

	শিল্প বিদ্যালয়	কৃষি বিদ্যালয়	উচ্চ বিদ্যালয়
১। ইউরোপ ও আফ্রিকা	১১৯	৩৪	৫২১
২। এশিয়া ও অষ্ট্রেলিয়া।	২০	৩	১৬২
৩। আমেরিকা	৭৬	৪৪	৫৫১
মোট	২১৫	৮১	১২৩৪

উরবানো রাতাজ্জি নামক ইটালী সরকারের জনৈক মন্ত্রী ডন বস্কোকে "উনবিংশ শতাব্দীর বিস্ময়" বলিয়া বর্ণনা করিয়াছেন। আমাদের পাঠক-পাঠিকা ইহাতে নিশ্চয় বিস্ময় প্রকাশ করিবেন না।



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