

Salesian Bulletin



SUMMARY: Letter of the Superior General. — The commemoration of a centenary. — Why Salesians? — Across the Salesian World. — Don Bosco in the Seminary in 1836. — Notes and Comments. — News from our missions. — Father John Baccino. — Graces and Favours received. Obituary.

THE APOSTOLIC CIRCLES OF MARY, HELP OF CHRISTIANS

1. The Apostolic Circles of Mary Help of Christians, are groups of Salesian Co-operators (each group consisting of twelve members representing the twelve Apostles) who band themselves together for the object of helping a Missionary Vocation.

2. The Apostolic Circles are under the special protection of Mary, Help of Christians, who revealed to St. John Bosco that there is no work so dear to Her maternal heart and so urgent in the Church to-day as that of saving vocations.

3. Each Circle undertakes to raise the sum of £ 90 during the period of three years, each member collecting or subscribing yearly £ 2.10s. The subscriptions should be handed to the Chief Collector of the Circle, or, if found more convenient, sent direct to the Rector of the Missionary College where the boy is being trained. Whenever a new Circle is formed, a candidate is immediately accepted.

4. The members of the Circle are urged to promote devotion to Mary, Help of Christians, to make known as far as they can the apostolic work of saving vocations, to pray often for the increase of religious vocations and particularly for the perseverance of the candidate who has been adopted by them. It is suggested that they should add to their daily prayers the ejaculation: *Mary, Help of Christians, pray for us*, or, *Queen of Apostles, pray for us*, both enriched with an Indulgence of 300 days.

5. SPIRITUAL ADVANTAGES.

a) The members of the Apostolic Circles are inscribed on the roll of the Salesian Co-operators, and enjoy their privileges.

b) They are enrolled in the Association of the Sacred Heart (Rome), which entitles them to a share in six daily Masses in perpetuity.

c) They have a share in a Mass said every Tuesday in honour of St. John Bosco, and a Mass said every 24th of the month at Blaisdon, Shrigley, Cowley, and Pallaskerry, where special devotions are held in honour of Mary, Help of Christians.

Petitions can be sent to the above mentioned Houses for the monthly Novena in honour of Mary, Help of Christians commencing on the 16th, when special prayers are said for benefactors every Tuesday.

In 1932, His Holiness Pius XI sent a special Blessing for the Apostolic Circles, written with his own hand, "*Perlibenter in Domino.*"

To join an Apostolic Circle one should communicate with:

THE RECTOR,

SALESIAN MISSIONARY COLLEGE

SHRIGLEY PARK NR. MACCLESFIELD.

or with:

THE VERY REV. FATHER PROVINCIAL, S. C.,

Salesian College, Battersea, London, S. W. 11.

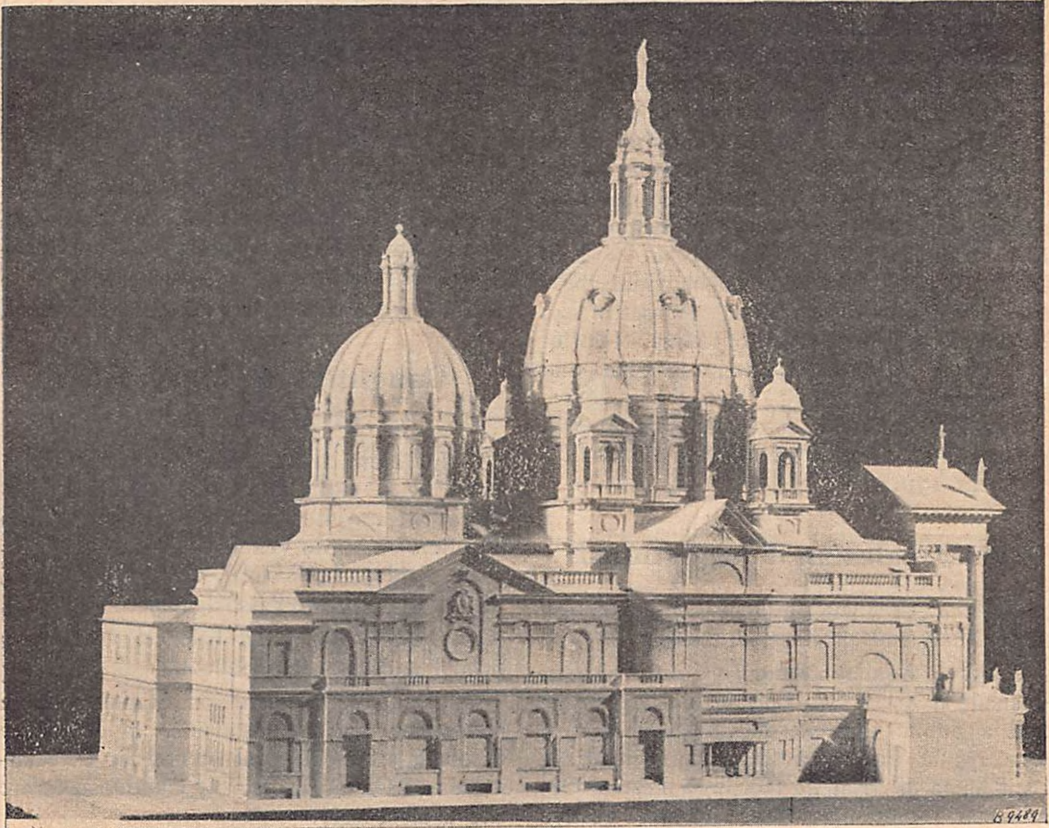
ORGAN OF THE
ASSOCIATION
OF SALESIAN
CO-OPERATORS

SALESIAN BULLETIN

VOL. XXVIII - N. 1

JANUARY
FEBRUARY 1936

*The Basilica
of Mary Help
of Christians
- as it was -
as it will be.*



Letter of the Superior General to the Co-operators for the Year 1936.

My Dear Co-operators,

I wish first of all to renew my good wishes for the past year. I may assure you for your consolation that prayers are offered daily in all the houses, schools and institutions of the Salesians and the Daughters of Mary Help of Christians that God may bless you abundantly during this new Year of 1936. To individuals and to nations may God send His peace which is founded in true charity, the inexhaustible source of happiness both here on earth and in the next world. Our missionaries send their thanks too for the help that has enabled them to preach the gospel and succour the bodily needs of numerous natives.

How often, in times of exceptional difficulty, have I asked myself "how are we going to continue to sustain the great number of missions and charitable works we have scattered through the world?" God has always given a practical reply by means of the Co-operators. So much so that not only have we been able to maintain the works already set on foot, but we have been able to increase the numbers of poor boys and orphans who depend on us for their daily bread and for their christian education. The number of boys aspiring to be Salesians has likewise increased and our missionary colleges and houses of formation have had to be extended. From these we have been able to send to the Missions within these last few months the consoling number of 249 Salesians and Daughters of Mary Help of Christians; of which 179 were Salesians and 70 Sisters.

We give herewith for your comfort and consolation the list of the new foundations for the year 1936.

New Salesian Foundations.

England: at Blaisdon Hall Gloucester, an agricultural and professional school.

Italy: at Aquila another Institute has been opened; at Borgo San Lorenzo an Orphanage and a public Church; at Cuneo A Festive Oratory; at Catania a secondary School; at Sant'Agata di Militello (Sicily) a Festive Oratory; at Taranto a new Institute and a Festive

Oratory; at Turin a new House next to the Oratory.

Cecoslovakia: A new Parish.

France: at Coat en Doch (Brittany) a Missionary College; at Millau a College; at Rennes a Festive Oratory.

Germany: at Kassel: a Parish.

Poland: at Reginow: an Agricultural School.

Spain: at Seville: a Day-school with Festive Oratory; at Antequera: an Agricultural School and elementary Day-school.

Hungary: at Mezonyarav: an Agricultural School.

China: at Yunnanfù: Elementary, Secondary and Professional Schools, at Nanking: a Professional School.

Japan: at Tokyo: a Novitiate and a philosophical and Theological Studentate.

Argentine: at Curuzu-Cuatiu: a College, at Paraná: a College.

Brasil: at S. Paolo Monte-Carmelo: a Novitiate.

Colombia: at Cali: Professional Schools, at Pacatativà: an Agricultural School and Orphanage.

Venezuela: at Cumanà: a College, at Los Teques: a Secondary School, another house for the Novitiate and a philosophical and theological Studentate.

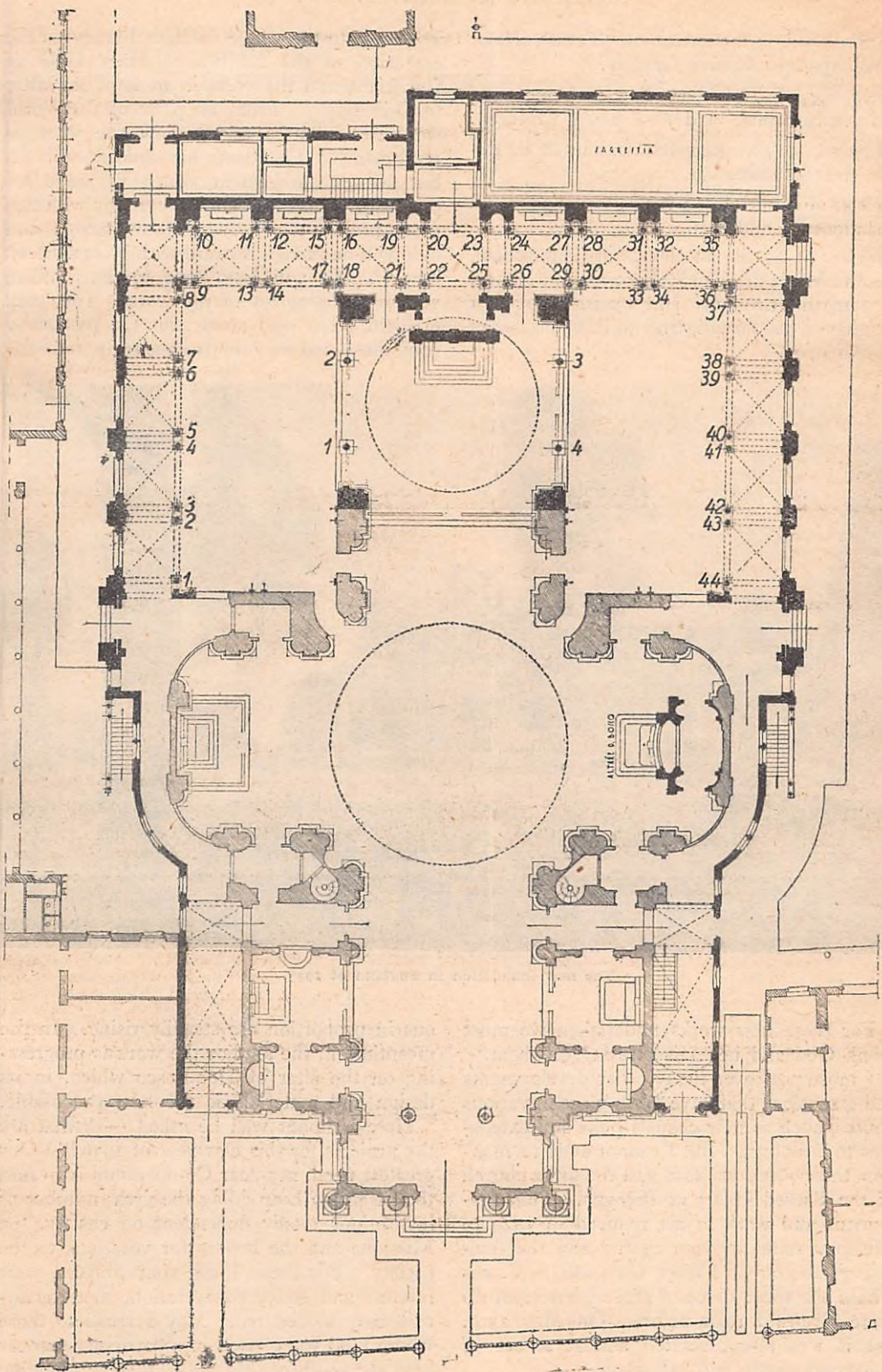
Island of San Domingo: a Professional School.

Daughters of Mary Help of Christians.

Italy: New houses have been opened at Grinzane (Cunco), Pomaro (Alessandria), Palestro (Novara), Leonforte (Enna), Mercogliano (Avellino), Vittorio Veneto di Serravalle (Treviso), Valdagno (Vicenza), Collegno (Torino), Monte Zatta presso Passo del Bocco (Genova).

France: at Bordeaux-Talence: elementary School and Boarding School.

Belgian Congo: a Mission Station, with a house for native Postulants, a Maternity Institute, a School of instruction for Catechumens and Christians, a Holy Childhood centre and a dispensary.



Ground plan of the Basilica with extensions the numbers show the position of the marble pillars.

United States: at San Antonio (Texas), school workshops and Festive Oratory.

Republic of Haiti: at Port-au-Prince, an Institute for poor and abandoned Children.

Venezuela: Two new foundations at S. Felipe and S. Fernando.

Peru: at Mollendo an Institute for poor and Abandoned Children.

Spain: at Seville an elementary day school, at Santa Maria del Vallés (Barcelona), a School of domestic Economy and hygiene, to cater for girls of the farming and working classes of Catalonia.

is dearest to the whole Salesian Family, is the extension of the Basilica of Mary Help of Christians and the erection in it of the altar to Don Bosco. From all parts of the World we receive letters asking how the work is progressing. The times are indeed difficult, but this encouragement which we have received gives us confidence to carry on with this great project which, with your prayers and help will be carried forward with great success. The *Bulletin* will from time to time inform you of the progress of the work. The work of demolition and excavation is practically completed, and the foundations, truly tremend-



The new foundation in England of 1935.

For these new works undertaken we must thank God and beg His blessing on them.

I must pass over many other developments and extensions that have taken place in various houses, such as new chapels built and extensions to buildings. But I cannot omit to mention the church at Bari, and the great church of the Sacred Heart at Bologna. This monument and work of art reduced in 1929 to a heap of ruins, by your charity and the unceasing labours of Father Gavinelli S. C. has within the short space of three years risen up more beautiful than before. On May 17th. last it was re-consecrated amidst scenes of great enthusiasm and splendour.

The event which concerns us most and which

ous in proportion are steadily rising. In the meantime in the studios the work is progressing on the altar of Don Bosco which, in its design and materials, is the best procurable.

Here it might well be asked — “what are the projects for this new year of 1936?” Our greatest need, my dear Co-operators is to find the means to keep going the great number of institutions totally dependent on charity, the Missions and the houses for vocations to the society. For these I ask your prayers, your interest and active co-operation, that the future may be secured. May I recall to those whom God has blessed in a particular manner with the goods of this world, that by founding or endowing a Missionary college or a burse

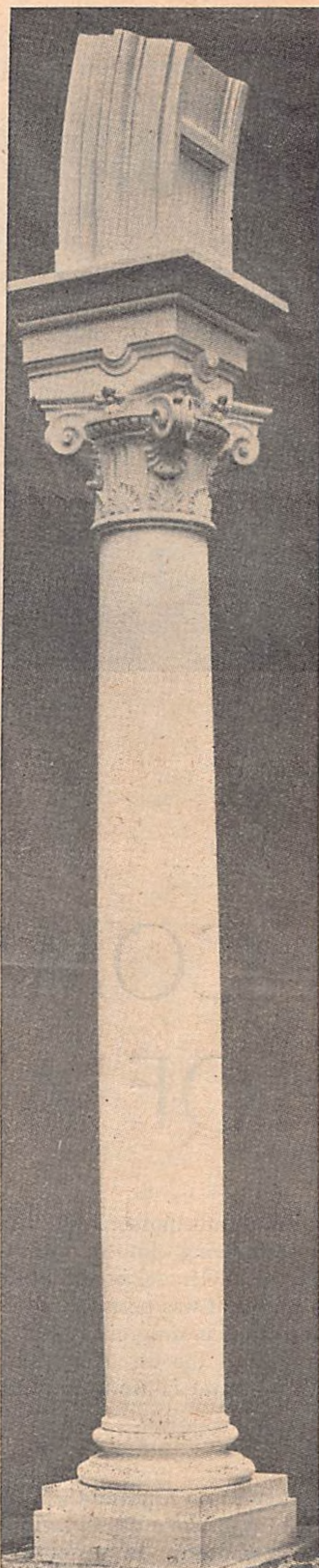
to pay for a Vocation, they are performing one of the greatest works possible, a work for the Church and Society which will draw down on them great blessings from God and a great reward in the life to come.

There is however a very great desire I should like to express to you, my dear Co-operators, and that is that each one in however small a manner should be associated with the enlargement of the Basilica and the erection of the altar to St. John Bosco. It is my great desire that the number of those who honour Mary Help of Christians and St. John Bosco should be such as to include all mankind, so that thereby abundant blessings might descend on nations and families through the hands of Mary Help of Christians and Don Bosco. I thank you for what you have already done for the Basilica and I beg you to continue. Sanctify with an alms the joyful and the sorrowful events of your lives: the occasion of a baptism, a marriage, a birthday, success in examinations, in business, the time of trial, the death of someone dear to you, in suffrage for departed souls, to obtain a grace greatly needed. These are occasions which we can elevate and sanctify by holy alms.

There will be a large and spacious chapel on either side of the new Sanctuary. To support the gallery which will run round on three of the sides there will be forty six marble columns, and near the high altar itself there will be other four marble pillars, but larger still. The fifty pillars are open to be provided for singly by any co-operator or group of co-operators. The names of the donors will be written in gilt lettering at the base of the column as a perpetual memory to all those who will visit the Basilica in the years to come of their devotion and generosity. Don Bosco's object in building the Basilica was to spread devotion to Our Lady and it is well known how Our Lady Help of Christians lavished graces and favours on all those who invoked her intercession. Our object in enlarging the Basilica is no other than to increase the love and devotion to Our Lady and to her great servant Don Bosco. How Don Bosco is working in heaven for us all is well known to you. Let us try by every means in our power to acknowledge his help by continuing his work on earth.

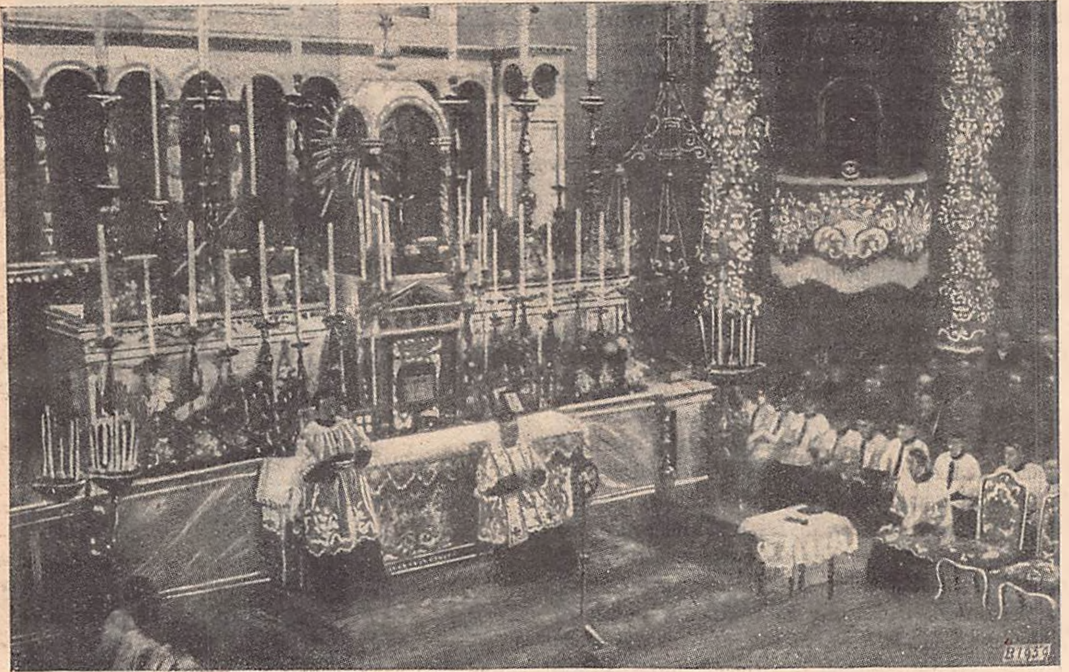
Blessing you with all my heart, believe me,
Yours very sincerely in Christ,

FATHER PETER RICILDONE
Superior General.



One of the 44
marble pillars
- these will cost
£132 each. The
four larger pill-
ars in the san-
ctuary will cost
£250. each.

(See letter of
the Superior
General).



Taken During the Commemoration clothing in the Basilica.

THE COMMEMORATION OF A CENTENARY

To commemorate the centenary of Don Bosco's being clothed with the cassock, the Superior General of the Society ordered that wherever it was possible some novices should be clothed in different houses in each province instead of the ceremony being performed in the novitiate house as is generally the case.

* * *

Don Bosco received the Cassock on October 25th, 1835, three days previous to his entering the Seminary. It certainly was a definite

stage in his life. He could look back on eighteen out of his twenty years of existence, to that first moment of consciousness when he looked on the lifeless body of his father and heard words from his mother which he could not understand "you have no longer a father." He could look back to the dream he had when nine years old which consciously set him on the road to the priesthood; to the frugal and hardworking life in his mother's house: to the tormenting and bullying of his stepbrother Anthony; to the brief period of bliss with Don Calosso; to the leaving of home on a

winter's day to go in search of peace and work; to the hours snatched from sleep for study; to the uncomfortable, airless and evil-smelling cupboard under the stairs in a tavern that served as a lodging place; to the sarcasm and ill-treatment of a school-master who was only so in name; in fine to the hundred and one events of an eventful life that his dogged and joyous courage had surmounted.

Now there opened before him a new life. Difficulties there still would be, but how wonderful the new road looked that lay before him — the straight road that led to the priesthood. What it meant to him we know from his own words. "It being decided definitely that I was to enter the seminary, I set to work to prepare myself for that day of supreme importance. I asked everyone I knew to pray for me and I made a novena in preparation. On the day itself I went to Confession and Holy Communion. Later in the same day I was clothed with the Cassock which was blessed by Don Cinzano. When he commanded me to take of my jacket with the words "May the Lord God dispossess you of the old man and all that belongs to him." I said to myself, "God knows there is much to be taken away. Lord Jesus root up all the bad habits in me." And at the prayer of the priest asking God to clothe me with the New

Man, I prayed that I might indeed be clothed with Jesus Christ, that from thence forward I might begin a new life in full conformity with the Holy Will of God, and that my chief thought might ever be to increase in holiness.

* * *

It was a step of great importance for himself and for the multitude of souls that was to benefit directly and indirectly from his future ministry, and from the works which he was to set on foot. It was to lead to the foundation of the Salesian Society. Hence it was that the Superior General ordered that the Commemoration should take place, that while its importance and significance were being emphasized there might be a repetition of its effects, and the imprint which it left on the life of the Father might be renewed in his children.

On the last Sunday of October, in the Basilica of Mary Help of Christians two cleric and two lay-brother novices were clothed by the Superior General. All four were past pupils of the Oratory. After the Ceremony the Superior General explained to the great concourse of people in the Basilica the significance of the religious habit and of the commemoration which was being kept. In the evening



This year's Novices at Cowley-Oxford.

an entertainment was given in the theatre of the Oratory in which a sketch admirably recalled the scene of one hundred years ago.

* * *

In England also the commemoration was kept with fitting solemnity. In the Novitiate itself a special triduum was preached by Fr. Provincial and on the Feast of the Presentation

boys, were clothed on the Feast of St. Andrew. The spacious sanctuary of the temporary chapel was tastefully and liturgically decorated, and while the boys sang the favourite Shrigley antiphon — *Tu es Domine spes mea a juventute mea* — 'Thou O God hast ever been my hope since my earliest years — the Very Rev. Fr. Provincial blessed the cassocks and clothed the novices with them. In the evening a literary and musical 'academia' was held in which addresses and poems, intermingled with



The Sacred Heart Church Battersea.

representatives from most of the houses of the Province were present to assist at the imposing ceremony. Two novices were also clothed at the Salesian College Battersea the following day in the beautiful church of the Sacred Heart and in the presence of the four hundred boys of the College who saw two of their companions of the previous year receive the clerical habit. The ceremony conducted with great decorum, made a profound impression on the boys and all present, and the solemn benediction which followed was concluded with the lusty singing of the hymn to St. John Bosco by Fr. Martindale.

* * *

At the Salesian Missionary College, Shrigley Park, Cheshire, two novices, former Shrigley

instrumental and vocal music explained the significance of the event and brought a memorable day to a close.

* * *

It will be remembered that Don Bosco had neither the money to pay for his fees at the seminary nor the outfit that was necessary. Divine Providence came to the rescue. A priest guaranteed the first year's fees, and various people in the neighbourhood supplied or helped to supply what Mamma Margaret could not. One gentleman supplied the cassock, the curate gave his best cloak, others put together to get the biretta, collar, boots and all the other things necessary. In other words here we have the remote beginning of

the Salesian Cooperators. In one sense Don Bosco did not really found the Cooperators he merely organized and developed them. Right from the beginning people came forward inspired by God and prompted by what they saw to associate themselves with the great work of which they only saw the humble beginnings.

* * *

Today also the story of Don Bosco's entry into the seminary is repeated again and again. At the Salesian Missionary College Shrigley, there are boys who like Don Bosco were desirous of giving themselves to God but had not the means. As one of Don Bosco's priest friends said when told that the distinguishing habit of the Salesians would be virtue, "my dear Don Bosco something more material than that is required" so for the necessary shirts, boots, clothes and what not people came forward to provide, and thus the boys are at

Shrigley carrying on with their studies as Don Bosco did.

The Commemoration has also therefore its signification for the Salesian Cooperator. Being a Salesian Cooperator means being one of the Salesian family; praying and working together for the great Queen of heaven and earth who guided Don Bosco from his earliest years, sharing joys and sorrows in common. As members in different degrees of the same family the needs of one are the needs of all. When you need help you write to us and we give you what we can, our prayers and sacrifices. When we need help (and we always do in fact increasingly more so) we lay our needs before you and ask you to help us. To help us by your prayers, sacrifices and material help; by interesting others in the Salesian work, drawing them in to the Salesian family. So all pray and work together for the same end the glory of God and the salvation of souls.

May the blessing of God and the protection of Mary most Holy be with our Cooperators during this New Year of 1936.



Intent on work - The general study hall at the Salesian Missionary College, Shrigley Park.

Why Salesians?



St. Francis of Sales.

Often it has been asked, "why Salesians?". How does the society founded by St. John Bosco come to have that name? Sometimes it has been taken for granted that St. Francis of Sales founded the Salesians. With the recurrence of the feast of St. Francis de Sales (January 29th.) we may well endeavour to satisfy this legitimate curiosity.

The names of the various religious orders have been given to them in a variety of ways. Some have come from a distinctive mark of their habit, e. g. the Capuchins, from the new shape of their "capuce" or cowl, the cordeliers from the rope or girdle (*ceinture de cordes*) which they wear. Others have their name from the place where the order began. Thus the Cistercians from Citeaux; the Sulpicians from St. Sulpice in Paris; the Barnabites from St. Barnabas in Milan; the Carmelites from

Mount Carmel. Others again get their name from the nature of their work; e. g. the Brothers of the Christian School; the Little Sisters of the Poor. Others are characterised by the name of their founder, the Benedictines, the Franciscans, the Dominicans. Many Religious Orders are named after one of the Persons of the Holy Trinity. The Trinitarians, the Jesuits, the Redemptorists the Holy Ghost Fathers; or after Our Lady; the Marists, the Sisters of Notre Dame, the Assumptionists; or finally after some Saint who is not the founder; the Augustinians, the Salesians.

Don Bosco had studied thoroughly the life and works of St. Francis and thus had come to be filled with his spirit. Right from the beginning of his Oratory work, he had the feast of the Saint kept with all the solemnity that the humble circumstances allowed. He held up St. Francis as a model to his boys telling them how his gentleness and kindness were far from being natural to him, and that he had had to make heroic efforts to overcome the impetuosity and impatience of his nature.

When he had only the rough beginnings of his first Oratory in the little courtyard of the Ecclesiastical College in Turin. He had already spoken to Don Cafasso and Don Borel about placing the work and its development under the patronage of St. Francis. The Marchioness Barolo had a great devotion to the Saint also, and she nourished the desire to set on foot the foundation of a Society of Priests under his protection. At the foot of the staircase at the Refuge where the three Chaplains of her work lived — Don Borel, Don Bosco and Don Pacchiotti — she had had painted a large picture of St. Francis. The peculiar difficulty of the times suggested such a patron. The three great heresies of Liberalism Protestantism and Jansenism were widespread, and St. Francis of Sales, hero of many doctrinal controversies, and model of all those who have to indulge in arguments for the faith, the first publisher of tracts and an indefatigable preacher, seemed to Don Bosco to be eminently suitable as patron and inspirer of the work which he hoped to set on foot in

defence of the christian truths by word and by writing. Also by giving to his sons as patron, the gentlest of his century, they would seek in their work with boys, to practise the sweetness, charity and patience of St. Francis. St. Francis drew souls to him by his goodness and kindness, his prodigality of service, his joyousness; and having won them over he led them to God.

It was in 1854 that Don Bosco definitely gave the name Salesian to those who were helping him in his work. Among some notes of Don Rua his first Successor, we read the following. "The evening of January 26th 1854; there was a little gathering in Don Bosco's room. Besides Don Bosco there were present Cagliero, Rochetti, Artiglia and Rua. It was proposed that for a time with the help of God and St. Francis of Sales, we should exercise ourselves in a practical manner in the virtue of charity towards our neighbours. That after a time we should bind ourselves with a promise and eventually by a vow. From that evening the name of Salesian was given to all those who resolved to take up this kind of work."

1854! For most this will mark the solemn definition of the dogma of the Immaculate Conception, but for the church in Turin and district it marks a very difficult period. Turin at that time formed part of the Sardinian

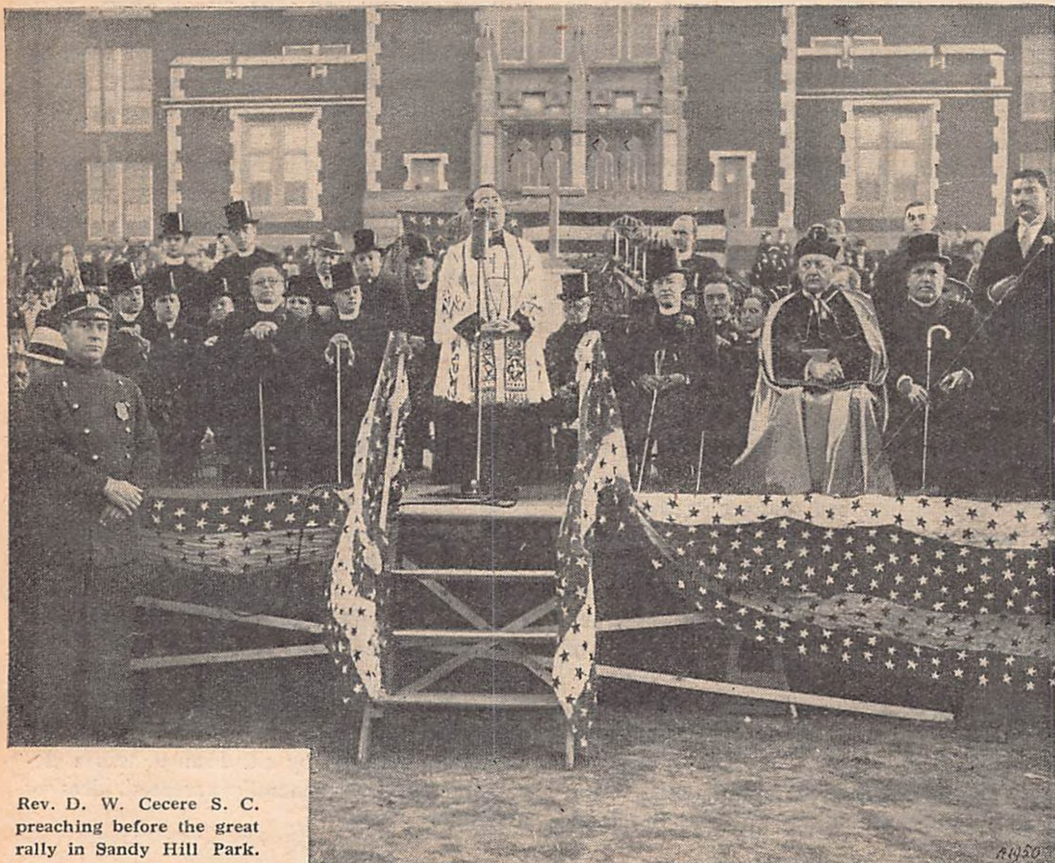
States and these were in the grip of a strong anti-clericalism. In 1855 all religious orders of men and women not concerned explicitly with works of charity, preaching or teaching were disbanded in the eyes of the law: and in 1865 even the orders exempted in 1855, were disbanded.

In consequence of a campaign of calumnies and misrepresentation the idea of religious congregation, of novitiate, and even of priest, was looked upon with contempt. The wearer of a cassock or habit in the street ran the risk of being booed by children or of hearing remarks far from pleasant passed about himself. It was certainly therefore not the moment to think of founding a congregation. Yet this was what Don Bosco had in mind. He never mentioned the idea of religious congregation to anyone but insensibly drew his young followers into living the regular life of a congregation. But it was to be different from other orders, so much so that the Minister Ratazzi who was responsible for the laws against religious orders and congregations actually advised Don Bosco to found one. Here too Don Bosco found his inspiration in St. Francis, with regard to the difficulties of the times and in so far as the order of the Visitation founded by St. Francis was a departure from the generally accepted ideas of his time.



The Church of St. Francis at the Oratory.

ACROSS THE SALESIAN WORLD



Rev. D. W. Cecere S. C.
preaching before the great
rally in Sandy Hill Park.

Paterson N. J.

The annual parade of the passaic County Holy Name federation for 1935, had a special Salesian interest in that a Salesian Father, Rev. D. W. Cecere was invited to address the great gathering in Sandy Hill Park. It is estimated that thirteen thousand or so men walked in the parade, to honour Our Blessed Lord and to manifest their devotion to His Holy Name. The weather was ideal and when all were gathered in Sandy Hill Park, Father Cecere delivered an eloquent sermon on the Holy Name of Jesus. He traced its efficacy through the ages from the 1st sermon of St. Peter after the descent of the Holy Ghost, down through the long line of martyrs to the missionaries of our own day. He glanced over the life of Our Lord and the persecutions and heresies that have in vain attempted to destroy His Church. Special reference was made to the problems of our own day and the "farewell Address" of Washigton was quoted to

demonstrate that religion and morality are indispensable for the successful running of Society and of the world. The preacher closed his moving address by quoting the great promise of Our Lord to those who follow in His footsteps." — Behold I am with you all days even to the consummation of the world.

Paris. - The Don Bosco film.

The readers of the *Bulletin* will remember the talky film which was made of Don Bosco's life scarcely a year ago. It has now been "doubled" in French and at the end of last year, a first showing was given in the well known Paris Cinema l'Ermitage in the Avenue des Champs Elyseés. Their Eminences Cardinal Verdier and Cardinal Villeneuve honoured this "first night" with their presence, and the rest of the audience was made up of a select gathering of clergy, prominent catholic



Little John Bosco meets Don Calosso. (From the film Don Bosco).



The Cardinals in the theatre for the showing of the film at Paris.

laity and representatives of the leading Paris newspapers. A short address of welcome was read by the Rev. Fr. Auffray S. C. and then the film was shown. The praise of those present was unanimous.

Both the Cardinals expressed their very real pleasure at having witnessed such a magnificent life on the screen and Cardinal Villeneuve said that he would certainly speak of it at Quebec. We give herewith a selection of the criticisms of the leading Paris newspapers.

Paris Soir:

After remarking on the unusual sight of Cardinals, Bishops and clergy arriving and being "shot" by camera men before the great cinema in the Champs Elysées the paper continues... "The reason for this unwonted procedure, was that there was to be a private showing of the great film of St. John Bosco, not less wonderful and touching than the painting of St. Francis by Giotto.

Made in Italy by G. Alessandrini, in Don Bosco's native village and in the places where he lived and worked, this film of which the French dialogue has been very well done, is of a touching simplicity... This Catholic film, Don Bosco, better than a panegyric or a biography, was to us one of the most beautiful poems ever written in pictures."

La Croix:

As a cure for the intellectual and moral mix-up of modern times, the following of heroes, the setting up of ideals to be aimed at is often proposed. There are certainly no greater heroes than Saints. Their lives offer an example capable of inspiring the crowds. This is especially so with regard to "modern" Saints.

"Modern" certainly was this Italian priest, father of the children of the people, and canonised by the Holy Father in 1934.

The film follows the different phases of Don Bosco's life from his childhood till his death. The first part of the film — that of his childhood is the best, undoubtedly because of the poetry of the subject and surroundings. But there is no denying; that the whole film is a signal success and reflects great credit on all connected with it.

The verdict of the other leading Paris dailies *Choisir*, *L'Intransigeant*, *L'Echo de Paris*, *Le Petit Parisien*, *Le jour* — were alike complimentary and enthusiastic. The film has now been released for general showing in France and the Colonies. And the English version? That remains to be seen.

There is no doubt that the film on its own merits is capable of taking its place as the "big picture" on the programme of any cinema. What can the readers of the *Bulletin* do in the matter?

Cumiana (Italy. - Blessing of the seed.

As a youngster living at the farm of the Moglias in order to keep out of the way of his step-brother Anthony, John Bosco might have been seen many a time in prayer while he watched the cows. One day when working with Moglia in the fields, the Angelus rang out from the little country church.

John knelt down in the furrows to say his Angelus; "Hi you there, get on with the work and never mind the prayers, time enough for that on a Sunday", said farmer Moglia.

"I gain more by praying now replied John, than you by working. Two seeds sown with prayer produce much more than four sown without prayer; so my mother taught me." So it is that at Cumiana, the Salesian model farm for the training of laybrothers for the missions, before the sowing of the seed for the years crops the superior blesses them with the ritual blessing of the Church, that He who is Master of the sun, winds and rains may bring them to fruitful germination and abundant harvest.

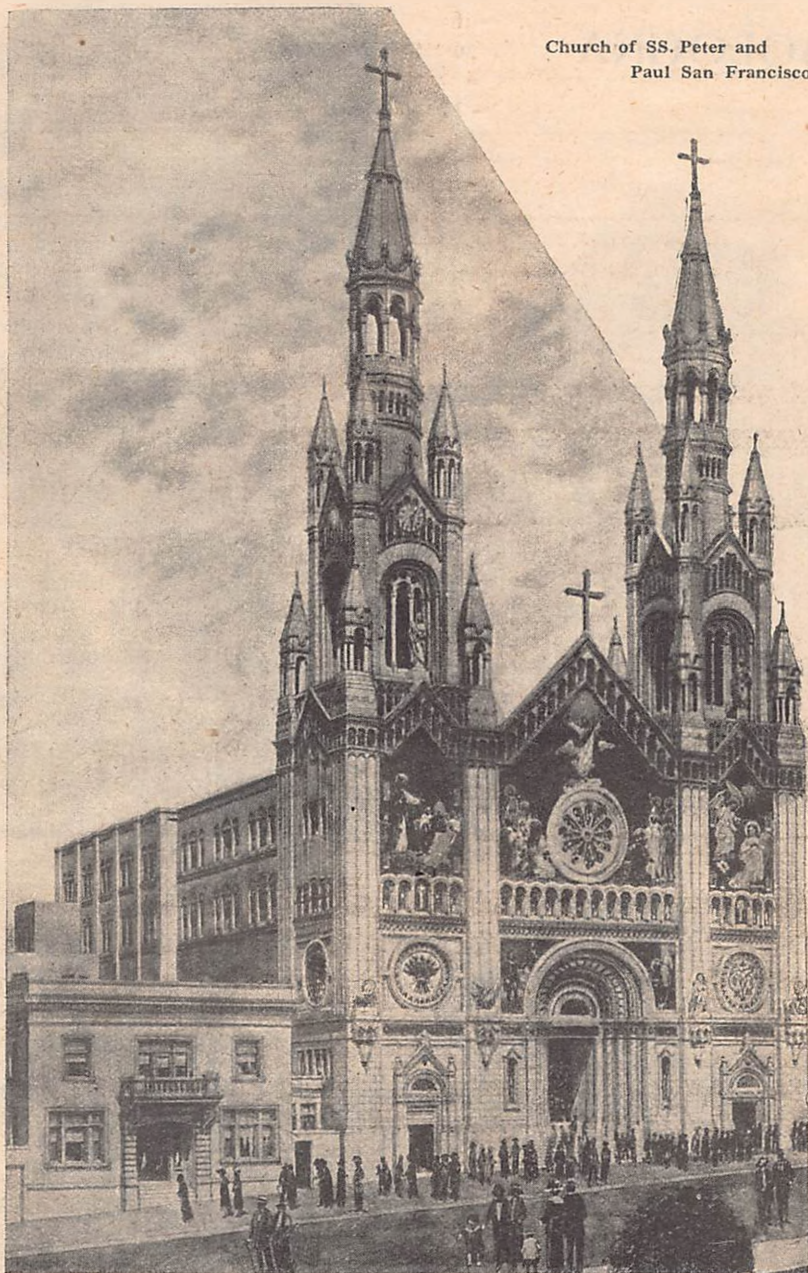
It is a Practice that all farmers followed in the days of Faith and we are sure that if they were asked, parish priests would willingly go round and bless the seeds of catholic farmers at the beginning of the sowing season.

San Francisco California.

In December 1935 was kept the Golden Jubilee of the Salesian Church of St. Peter and Paul in San Francisco. This beautiful church caters chiefly for the needs of the Italians of this city, and it has truly been the centre of the spiritual and material prosperity of thousands upon thousands of Italy's sons and daughters who have settled in California. There is however one aspect which is not so consoling and that is the huge debt under which the church labours. \$ 254,200 is the amount, and the interest for one year alone is \$ 22,000; so that the Salesian Fathers have paid out within the last ten years the sum of

\$ 220,000 without having reduced the principal by one cent. It will be readily acknowledged that this state of affairs is crippling and a determined effort has been made in this year of Golden Jubilee to wipe off the debt. By

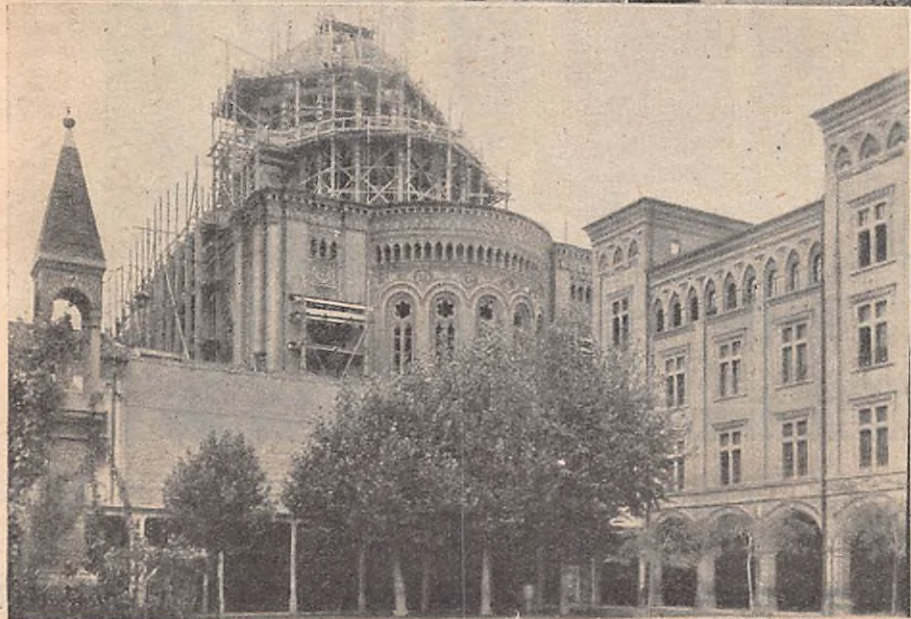
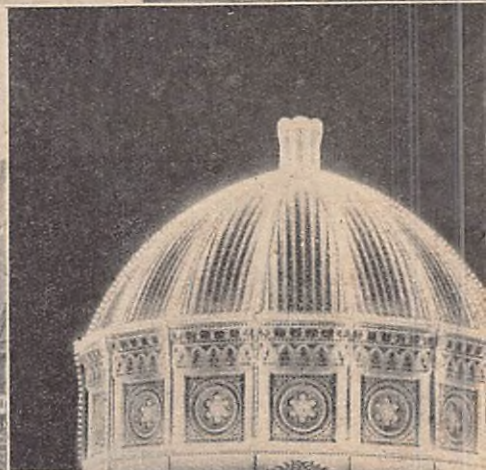
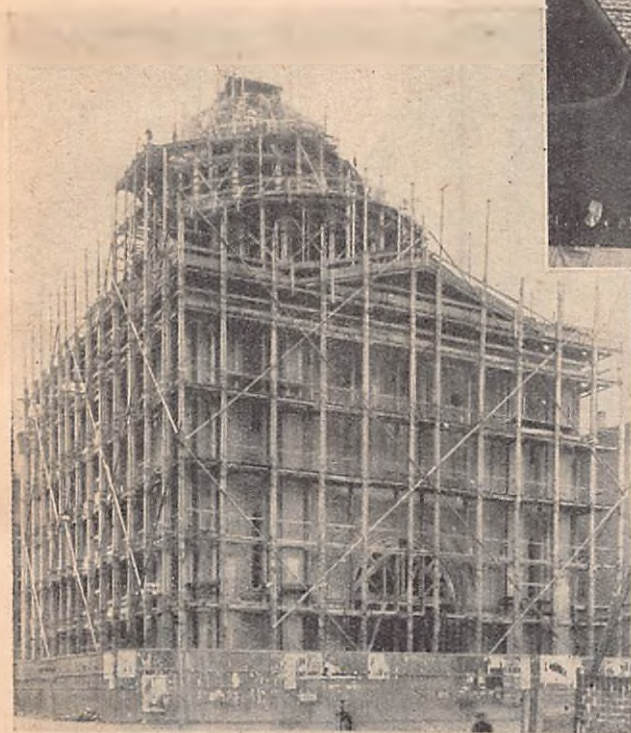
the time this number of the *Bulletin* is in the hands of our American readers the Golden Jubilee celebrations will have already been held, but it is not too late to help in however small a way the clearing of this heavy debt.



Church of SS. Peter and
Paul San Francisco.

Offerings towards the erection of the new ALTAR of ST. JOHN BOSCO
will be gratefully received by
The V. Rev. Superior General, Via Cottolengo, 32 — Turin (109) - Italy.

THE GREAT CHURCH
OF THE
SACRED HEART
AT BOLOGNA



The Ruins. - In Process of Reconstruction. - Completed.

(See Letter of Superior General).



DON BOSCO

IN THE SEMINARY

IN 1836

As is recorded elsewhere in the *Bulletin*, Don Bosco received the Cassock on Oct. 25th 1835, and five days later entered the seminary. In many ways other than mere distance of years those days are far removed from our own. Writing of his life at the seminary, Don Bosco narrates; "Every morning there was Mass, Meditation, and a third part of the Rosary. Confession was the rule for all once a fortnight, but those who wished might go every week. It was only possible however, to go to Communion on Sundays and on great Feasts-days. To go on weekdays meant slipping away to the nearby church of St. Philip instead of going into breakfast with the others, and rejoining them when they were ready to go into class. This Don Bosco did several times a week, going without breakfast and recreation, to satisfy the hunger of his soul, and the need he felt of nourishment to carry him forward straight and unerring.

With regard to companions — to use his own words, "I followed the advice of my dear mother and went mostly with those who had devotion to Our Lady, and were diligent in study and in their practices of piety." Even in the Seminary there were those who seemed to have forgotten where they were. Don Bosco kept away from these as far as was possible, choosing his companions from among those noted for their virtue.

Not a moment was lost that could be given to study. By his promptitude in rising and setting his things in order, he gained a quarter of an hour every morning which he devoted to study.

Other odd moments which for the generality of Seminarians were wasted he had a book at hand with the result that at the end of his

seminary life, he had a great stock of knowledge over and above his philosophical, theological and kindred studies. He was able thus to contribute to his upkeep at the Seminary. At the half yearly Exams, a money prize of about £ 5 was awarded for the greatest proficiency in studies and for the best conduct. During his six years at the Seminary, Don Bosco carried off this prize every time. In his second year theology he was made sacrestan, which office carried with it a salary of £ 10 a year. By these means he made up half the pension required for the Seminary and Don Cafasso provided the rest.

His never failing cheerfulness, his happy manner of dealing with those around him, his ability and willingness to do all sorts of jobs to help his companions, made him a general favourite both with Superiors and Companions. To Bosco the seminarians went for every thing. If any one wanted some sowing done, or a cassock patched he went to Bosco.

If a trunk needed repairing or nails were sticking up in boots, or help was needed to move things from one place to another, or the thousand and one other things that need help where a host of young men are gathered together, Bosco was called in to give a hand. Others who could not manage to unravel an argument in philosophy, or who had a fit of the blues, or who had lost their books, came to him knowing well that there would be no refusing, and that they would receive the help they needed. He wrote out sermons and addresses for those who could not get beyond the chewing the pen stage, and lent out his own precious exercise books — the fruit of so much labour — with a smile and a cheering word. He drew out teeth and looked after



A philosophy lecture in the Seminary. (From the film "Don Bosco").

the sick with a tenderness and efficiency that was remarkable. — In a word he was the humble and cheerful servant of all, practising in a very real manner what was said of St. Francis of Sales — "he became all things to all men."

He was the soul of the recreation striving to spread happiness and fun all around. He had an inimitable way of telling a story that could leave his companions weak with laughter. On the Rector's feast-day he as a rule was given the task of writing the greek poem. On one occasion instead of the usual serious poem that was expected, he read out a poem of which the first line was latin the second French, the third Italian the fourth Piedmontese and so on to the end.

During the long holidays at Midsummer Don Bosco threw himself into the study of Greek with such success that he could read it with the same facility as he would Latin. Most of his holidays were spent teaching and helping in a Jesuit School and thus he employed himself usefully and helped to provide for the following year. Being thus employed he was not able to go through the work in which the Seminarians were to be examined shortly after their return. Immediately he returned to the Seminary Don Bosco got hold of the treatise in metaphysics for the Exam,

studied it by himself, presented himself to the Examiners and passed with flying colours. It might be thought that such a knowledge was superficial, but years after it was easily seen that it was deep and lasting.

While his memory was excellent his mind was systematic. He attacked a problem at its root and worked logically through, passing and repassing its various phases in his mind, making distinctions with clear cut precision, and thus revealing the fallacies in objections. Those who later followed his instructions in the churches testified to the depth and clarity of his mind which was shown in the clearness of his doctrinal exposition. A truth or virtue explained by Don Bosco remained indelibly impressed on his hearers mind. Right to the end of his long life he could, without any hesitation reply to a philosophic objection. in 1875 one of his priests said to him. The animals have not sinned in any way neither can they merit, why then does God allow them to suffer and be unhappy. Don Bosco without any hesitation replied. It is true that they suffer but they are not unhappy because, happiness or unhappiness is a result of reason which the animals have not; therefore nothing can be argued against the goodness or providence of God. So too was it in many other cases, thus amply showing the keenness of his

mind and the soundness of his studies at the Seminary.

In the dream he had when nine years old, Don Bosco had said to the figure of noble appearance which appeared to him and among other things had told him to acquire knowledge, « but where and how can I acquire knowledge? » To which the figure of his dreams replied « I shall give you a Mistress under whose care you will become wise and without whose guidance all knowledge is empty and useless ».

His temperance in eating and drinking was noteworthy, and sprang from his love of mortification and of study. His desire was that twenty minutes after dinner, necessity of digestion should not impede his returning to study. He never complained of the food provided and he and some of his more intimate friends did their best to remedy the irregularities of some of their companions in this respect.

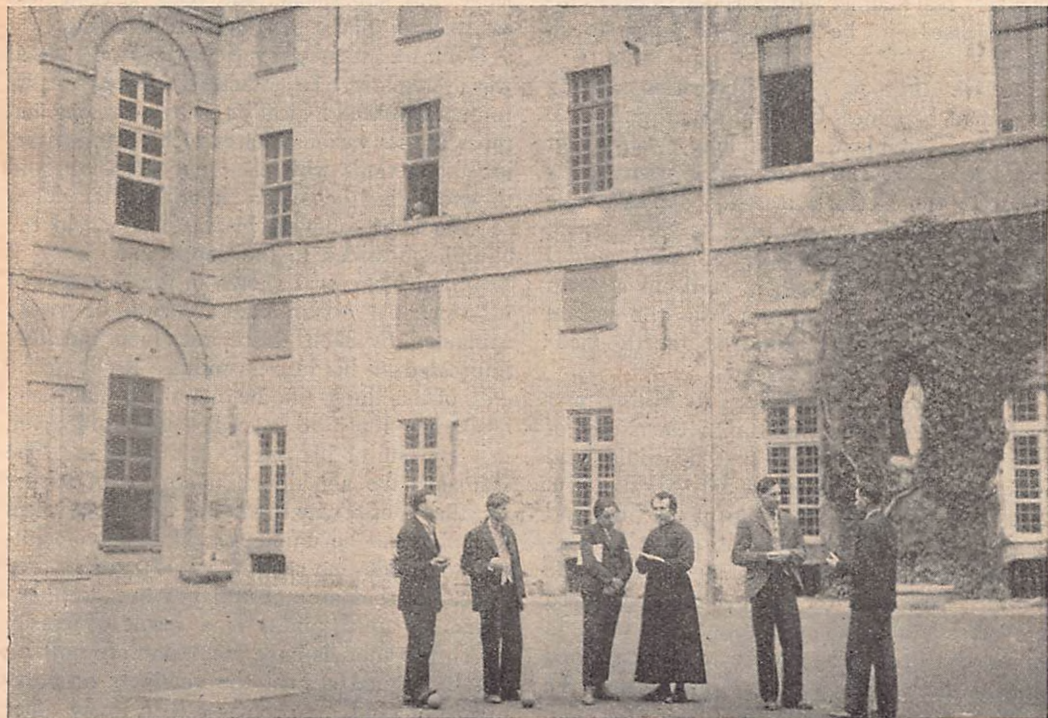
In the midst of it all he ever felt his desire growing stronger to help the boys who crowded round him, whenever he was sent by his superiors to teach catechism in the Cathedral. It was during his first year philosophy, that in a dream he saw himself as a priest, wearing a cotta and stole in a tailors workshop, patching

clothes and sowing together pieces of woollen cloth.

If his health did not increase to any extent he certainly did not loose any of the more than usual strength which he had possessed as a boy. He could bend a copper coin with his fingers, and it is related that one day when, it was time for all the students to go to study the key of the study hall could not be found. It was a good old stout door and the seminarians tried in vain by all manner of means to force the door but not even the combined weight of some of them succeeded. At last the prefect gave the order for some one to go and fetch the nearest blacksmith. At this point John who had been standing by came forward and volunteered to open the door. « How are you going to do it » said the prefect rather impatiently. « If you give me leave I will burst it open », said John. « Go ahead », said the prefect rather incredulous. John stood back for a moment, then with a powerful push the door was sent flying open tearing the lock away from its socket.

So the days of his seminary life passed on full of joy and work, in strict obedience and the exact fulfilment of his duties.

to be continued.



A corner of the Seminary at Chieri.

NOTES AND COMMENTS



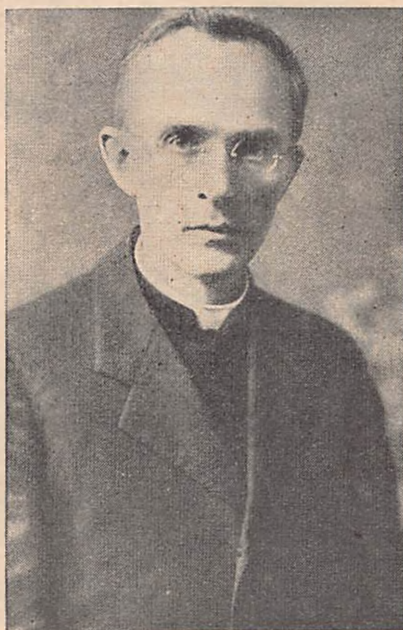
A view in S. Domingo.

New Salesian Archbishop.

In the last issue of the *Bulletin* mention was made of the new Salesian foundation in Santo Domingo-Haiti. On the 26th of October the Holy Father was pleased to nominate as Archbishop of Santo Domingo Rev. Father Pittini of the Salesian Society. The name is a very familiar one to our American readers and we are sure they have great satisfaction at the elevation to the Episcopal dignity of one who worked so much in the United States.

The new Archbishop is fifty nine years of age, having been born in 1876 at Tricesimo in the Province of Udine. He did his studies preparatory to entering the Novitiate at the Salesian College at Valsalice-Turin. He entered the Novitiate in 1892 and made his first Vows in November 1893. As a cleric he was sent to South America where he worked in the studentate at Las Piedras, Uruguay, under Father William Piani, at present Apostolic Delegate to the Philippines. He was ordained priest in January 1899 at Montevideo and shortly afterwards became Rector of the school of arts and trades Talleres Don Bosco; here he developed the work of the Festive Oratory which he had always very much at heart. In 1912 he succeeded Father Piani as Rector of

the Philosophical and Theological studentate at Manga, Montevideo. He was one of those chiefly responsible for the development of the Federation of Catholic Youth which was begun in Montevideo just about this time. His lec-



The new Salesian Archbishop of S. Domingo.

tures and talks to the Catholic Study Circles are still remembered.

In 1922 he became Rector of the Pius IX College at Villa Colon, Uruguay, and in 1923 Provincial of the province of Uruguay. From 1928-1933 he was Provincial in the United States; with what zeal and success he carried on the Salesian work there the American readers of the *Bulletin* know full well.

The *Salesian Bulletin* wishes Mgr. Pittini every success in his new and great responsibility. We feel sure we can assure his Grace of the prayers of all those who knew him and benefited from his apostolic zeal.

The blessing of the Rotative Machine at the S. E. I.

In April of this year a rotative machine was installed for the printing of the *Salesian Bulletin*. At the end of November there was a gathering in the spacious hall that houses the Rotative. There were present the Very Rev. Father Ricaldone, Superior General, members of the Superior Chapter, Editors of the *Salesian Bulletin* in various languages, the Directors and workers of the S.E.I. (Società Editrice Internazionale).

The Ceremony began with the unveiling

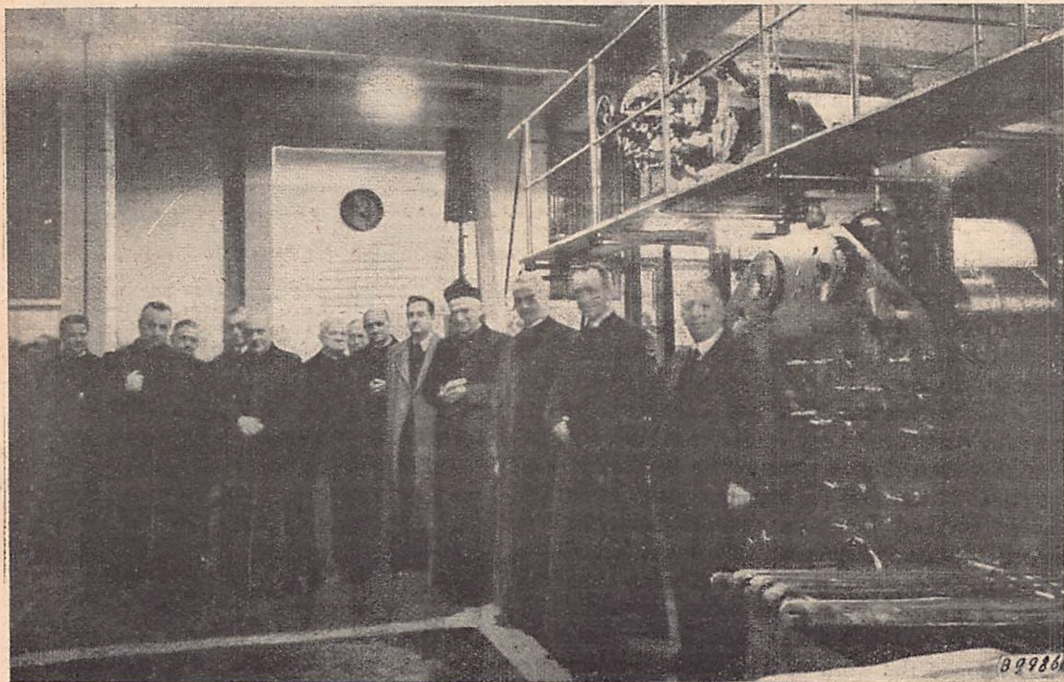
of a marble tablet on the wall, commemorating the first twenty five years of the S.E.I.'s existence.

Inset in the tablet is a plaque of Pius XI to whom the new machine is dedicated. The Superior General then gave the ritual blessing to the machine and delivered a discourse to those present. He recalled Don Bosco's activity on behalf of the Catholic Press and catholic literature. He stressed the importance of good books in the work of the Church to teach all nations and told the employees that they should regard their work in the S.E.I. no matter how humble it was, as a Vocation and that the life they led in its workshops should be on a higher plane than that of the employee in a secular printing shop.

The Machine was then set in motion and freshly printed copies of the *Salesian Bulletin* were handed to those present.

St. John Bosco Patron of Mexican Youth.

With a decree of the Sacred Congregation of Rites, the Holy Father has granted the request of the Mexican Hierarchy and has proclaimed St. John Bosco Patron of the Youth in the Mexican Republic. The news has been



After the blessing of the Rotative.

received with great joy by the faithful in Mexico and they hope that Don Bosco will obtain for them soon an era of better things. Let us join our prayers to theirs.

International congress of Salzburg.

At the International congress of Christ the King held at Salzburg in October 1935, and presided over by Cardinal Initzer Archbishop of Vienna, and the President of Austria, a paper was read on the Social and charitable work of St. John Bosco and St. Joseph Cottolengo.

St. John Bosco Patron of Edinburgh Scool Teachers Guild.

"At a mass meeting of Catholic Teachers of the Archdiocese of St. Andrews and Edinburgh, presided over by his Grace Archbishop Mc Donald O. S. B. and held in the Cathedral hall Edinburgh, on Sunday Dec. 1st, it was unanimously agreed that the teachers band themselves together in the Catholic Teachers Guild, under the patronage of that "giant among Saints" St. Don Bosco. There are over five hundred teachers in this archdiocese and nearly that number was present. His Grace addressed the assembly and stressed the importance of the meeting. He had in mind for many years the formation of a guild for catholic teachers and they now had the example of Glasgow to assist them in their deliberations. His Grace pointed out that to a catholic, teaching was not merely a profession but a vocation, a vocation that was second only to that of the clergy. Those who had spent their lives in the class-room and had accumulated vast experience knew the best methods of giving religious instruction and they wanted all that accumulated knowledge made available for use in their schools.

His Grace said that they owed their sincere thanks to Dr. P. Mc Glynn M. A. D. Litt.,

and Mr. W. S. Moore F. E. I. S., for their presence on the platform. Both were intimately connected with the Glasgow St. John Bosco Teacher's Guild which had been so successful since its inception". (From the *Glasgow Observer*).

Readers of the *Salesian Bulletin* will recall the flourishing teachers guild of Glasgow under the Patronage of St. John Bosco and of which Dr. Mc Glynn is President. Out of



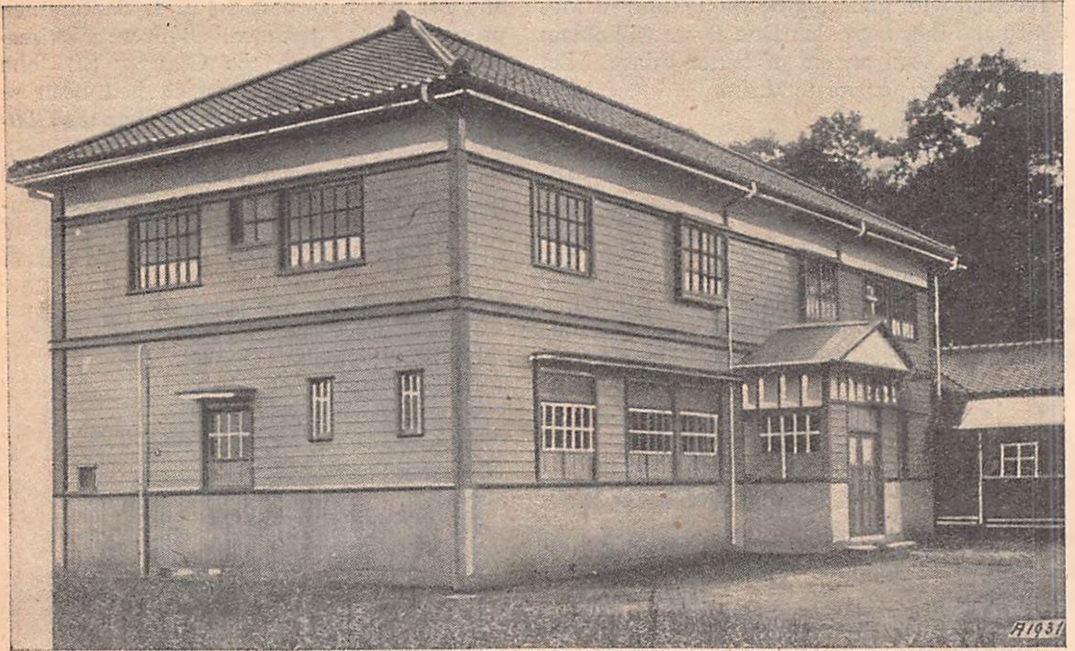
Archbishop Mc. Donald of Edinburgh.

the 2500 Teachers in the Glasgow archdiocese 2300 are members of the guild, and in its short period of existence the guild has set about organising the energies of its members and providing opportunities for them in the Spiritual, Educational, Cultural and social spheres with extraordinary success. We are sure that Don Bosco will not show himself a sleeping Patron, and we ask the prayers of the Cooperators for the success and prosperity of both the Glasgow and the Edinburgh guilds of Catholic Teachers.

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

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

From the U. S. A. 5c.



The newly acquired Novitiate-Japan.

NEWS FROM OUR MISSIONS

Japan.

In Japan, August is the month when tools, pens and school-books are laid down and aside, and a holiday — well earned or otherwise — is the general rule. The Salesians in Japan take the opportunity, to have their annual Retreat for which this year they foregathered in Tokyo. This is the first time they have had it in the capital and it was a signal success. *Trials in abundance.*

During the past year — most of it in the Holy Year, trials and crosses have come with unflinching regularity both to individuals and to the community as a whole. Sickness and death, the loss of promising vocations, disappointments of every sort are but some of the means that Our Lord has taken to purify us during this Holy Year. We take it as a special sign of His Love; blessed be His hand which is thus purifying us. We offer all for the salvation of the souls entrusted to our care. The year, however, has not been without its joys and consolations, some of them exceedingly great.

Novitiate.

Perhaps the greatest one is the fact that we have at length been able to establish our Novitiate. Some time ago it was part of a Japanese Redcross Institute, but securing possession of it we had it dismantled, transported, re-set up and adapted, and today in all its simplicity it stands ready for the Novices. It was used for the annual Retreat this year, and as it is to be dedicated to the Sacred Heart of Jesus we took occasion of the Retreat to have the solemn enthronement of the Sacred Heart. Father Matteo, that great apostle of the Sacred Heart being in Tokyo, we invited him to perform the ceremony. This he did with great devotion and delivered an inspiring address in which he showed how great also was his love for Don Bosco. We pray that the Sacred Heart may draw many of the sons of this great Nation to become sons of Don Bosco.

Another great consolation was the hostel at Miyazaki but of that we will speak another time. A great success was the series of musical evenings and concerts we gave in the districts of Kyoto, Osaka, and Kobe. A veteran

missionary of the Paris Foreign Missionary Society, was celebrating the golden jubilee of his Priesthood and also the golden jubilee of his apostolate in Japan. The Salesians were invited to the celebrations, the scope of which was to make better know Catholicism, the Catholic Priesthood and the benefits of missionary activity in Japan. Everybody likes music and it is a great means of getting into contact with the people. At Osaka and Kobe they have been asking for us to come for some time. There is great scope for our work there among the poor and abandoned children. In the Elementary School (with 1400 pupils) situated in the poorest quarter of Kiobe, we saw the results of sound education and charity. Here there are children swarming in the streets waiting for us. When shall we be able to start our work there?!

Japan opens out great avenues for us to work in if only...

The progress of the Faith is slow in Japan; we need prayers, prayers, prayers from Religious Communities, Convents, families, children from everybody. We also need the indispensable funds to enable us to carry on but above all to establish the Salesian work in many places where there is so great need of it.

Mgr. V. CIMATTI S. C.,
Prefect Apostolic of Miyazaki.

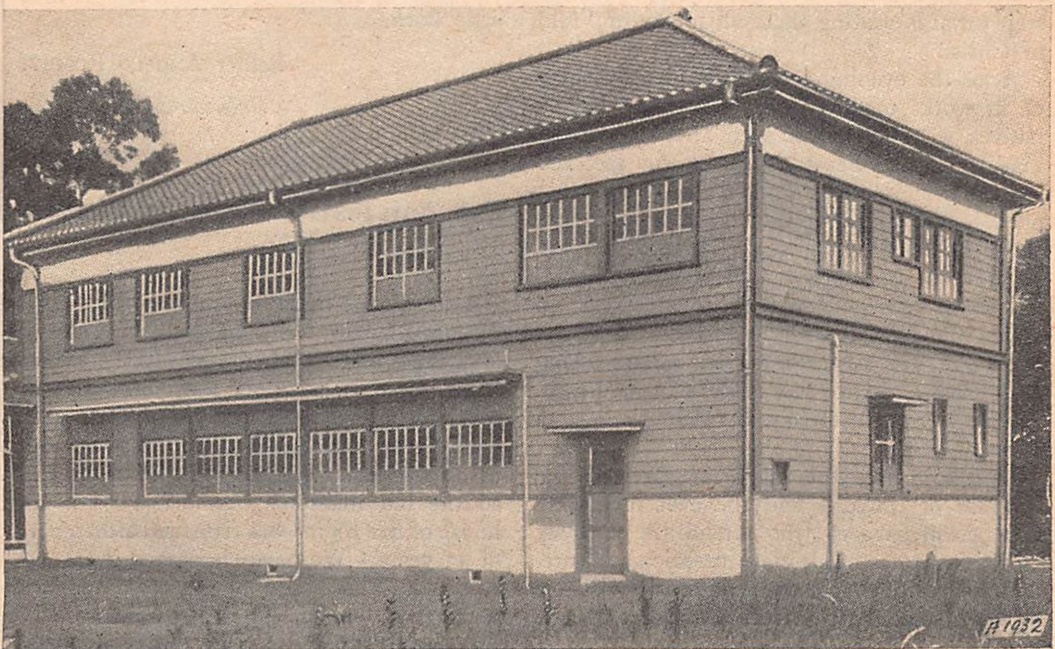
Feast of Don Bosco at "Sevilla Don Bosco" Ecuador.

Dear Father Ricaldone,

You will be interested to know how we celebrated the feast of Don Bosco this year in our Mission; here is a short account.

Our little chapel of bamboo and palm branches had quite a festive appearance; ordinarily bare and generally deserted, it was on this occasion gaily decorated with palms and flowers. Prior to the feast our little group of christians had made active propaganda with the result that even on the vigil, despite the bad weather, quite a number of savages had assembled to take part, not in one of their usual orgies, but in a feast of love and gratitude; a vigilant eye was kept over them to avoid disorders. Our Salesians with their boys from Macas came along to help make the feast a success, and with their music and singing they added much solemnity to the celebrations.

In the evening the church was well crowded with natives who looked on with admiration and surprise. A short sermon was preached after Vespers on the necessity of embracing the christian religion and of abandoning forever their savage feast. Never had so many





Mgr Comin with the gold seekers in the Cordiglieras.

Kivaros gathered together and only Don Bosco was capable of drawing them there; even the Kivaros themselves were surprised to see one another there and to find themselves so numerous, as they hate and distrust each other. Please God this gathering will be a definite step towards uniting them all in the one fold of Christ.

After the evening service we had a display of fireworks much to the amusement of the natives who had never seen anything of the kind. On the Feast day itself 29 received Holy Communion — a great consolation, that even in the midst of the forest Jesus in the Holy Eucharist is not abandoned. Solemn High Mass was followed by a procession in which the relic of Don Bosco was carried; all kissed the relic reverently at the end of the ceremony, and returned to their homes taking with them a picture and a relic of Don Bosco. A free lottery brought the celebrations to a close.

Our hopes for the future are great. The increase of converts and the ever increasing number of savages who attend the Sunday Catechism class needs more attention and care, and demands the almost continual assistance of the missionary, to assure the success of the work.

Truly are the words of the Gospel applicable to our case: "The harvest indeed is great but the labourers are few," and with Our Lord we earnestly say: "Send labourers into the vineyard."

We aske you, Dear Father, to bless our little flock.

Father ANGELO ROMBY,
Salesian Missionary.

Salesian festive Oratory, Linchow (China).

To celebrate the fifth anniversary of the Martyrdom of Mgr. Versiglia and Fr. Caravario, and the granting of the desired permission from Rome to introduce the informative process on the presumed martyrdom of these two heroic sons of Don Bosco, our Mission wished to do something befitting the occasion. And so the old missionary residence — a small house of five rooms was reopened after a period of 43 years. We have christened it OI TAK T'ONG (The house of charity), and while serving as a memorial to Fr. Caravario, it at the same time serves as a centre of catholic

propaganda among the native population. The house is principally a Festive Oratory, but we run evening classes and various small associations; medicine and other necessities are dispensed to the poor, which, while doing them good bodily, give us at the same time a chance of doing some good to their souls.

The official inauguration of the Oratory took place on the Feast of St. Ignatius — and our expectations were not disappointed. Despite the heavy rain boys came in their hundreds, bringing with them parents and friends, the civil authorities were also represented, among them Pan Wai Juen, leader of the National Political Party, Wong Fack Ki, Inspector of Schools and President of Catholic Action with his wife and family, and other notable personages.

The entertainment given by the boys was excellent, and the Rector was highly complimented by the Minister of Education, who showed great satisfaction at what had been done with the boys in such a short time. In his official speech he praised the work of the Salesians in China, saying that the work was worthy of hearty admiration and support, and

that it corresponded entirely with the needs of China at the present day; and for this it had already full support of the authorities. The work was also praised by one of the Provincial Councillors who said that in the Oratory they indeed taught the boys to love God above all things and their neighbour as themselves for God's sake.

Refreshments were provided for the visitors, after which they left the Oratory full of enthusiasm for what they had seen and heard. This is the first time that the civil authorities have taken part in the inauguration of a Festive Oratory in China, and we hope it will not be the last. Our progress depends on cooperation, spiritual and temporal; if these are forthcoming, the success of our work is assured. The approval of the authorities and human praise far from making us proud or rest on our oars will be a stimulus to us to push ahead, concerned only with the spread of the kingdom of Christ among pagan peoples.

Father ANTONY DE AMICIS,

Salesian Missionary.



A Group of boys of the Festive Oratory of Macao.

FATHER JOHN BACCINO



Where Fr. Baccino is Buried.

A Hero of the 1st Missionary Expedition.

As we are in the year of the Diamond Jubilee of the first expedition of Salesian Missionaries, we give some details of the interesting but short career of Father John Baccino, one of the first expedition.

Don Bosco's idea was to have the Salesians well established in the civilised part of the Argentine and having gained knowledge of the Pampas and Patagonia, both areas uncivilised and without christianity, to get in touch with the natives gradually and thus begin the real missionary work. Thus it was that foundations were established in San Nicolas de los Arroyos and Buenos Aires.

To Father Baccino was entrusted the church of the Mother of Mercy. Outwardly there was nothing to distinguish him from the ordinary run of men, but his heart was that of a great apostle. With teaching Catechism dur-

ing the day and giving class in the evening to boys, hearing confessions for several hours a day, preaching in Italian and Spanish and visiting the sick, there was more than enough work for several priests; but he threw himself into it and never tired only lamenting that he could not do more. He wrote to Don Bosco on March 19th 1876: "I find myself here surrounded with crowds of boys and young people many of them over twenty, and I have to prepare them for confirmation and Holy Communion. Their parents come in from a distance of thirty miles and more to hear mass and go to confession and communion. In the meantime the young people have to be instructed. In eight days I have to prepare them for confession, communion and everything else. Dare I have the courage to spare myself? I can't give you any news of Buenos Aires, as the only time I go out of the house, or church is to visit the sick. "To another Salesian he wrote on May 18th." It is difficult to find a minute for meals. I don't know where the time goes to; some days I have not a minute even to reflect whether it is morning or evening, or whether I have already had dinner or not. Despite it all, my health remains sound.

The testimony of others amply confirms what with great simplicity he wrote in his letters. A gentleman living near described in a letter to the Superiors how Father Baccino had passed the second Sunday of February 1877, which month is about the hottest month in South America and the month in which the days are longest. "An hour before sunrise Father Baccini is up and in the confessional he is besieged by penitents and he remains there till it is time to say Mass and preach. Immediately after the mass he returns to the confessional and is kept busy there till one o'clock. He then goes into the house where there is no kitchen and some dinner is brought to him from nearby. He has just begun when he is told that a family has arrived from a great distance, that they wish to go to confession and Holy Communion, and that they must hurry away again. He leaves his scarcely touched dinner and goes into the church. When finished he returns and bolts his now cold meal so as to be in time

for the Evening Service which was held about 4 o'clock. He preaches for an hour and gives benediction. Then he administers Baptism, assists at marriages and gives advice and consolation to the many who come to him. While doing this news is brought of two urgent sick calls. He hurries to one and then to the other and finally sometime after ten he is able to take some supper and go to bed. But the sermon of the evening has borne fruit and at 4 o'clock the next morning there are penitents waiting for confession." The writer relates that that was a typical Sunday and with some few differences a typical week-day also.

The ecclesiastical authorities wrote to Don Bosco praising his zeal, but the one who could best judge of his merits was Father Cagliero, the leader of the first expedition. In a letter to Don Bosco he says of Father Baccino, "he does wonderful work in that parish..... his sermons are greatly liked for their simplicity and fervour..... The word, "enough," is not in his vocabulary..... I saw him yeasterday, he is keeping well but very tired..... I can't understand how he manages to do so much: he does the work of four and does it with great success.

Where, it might be asked did Don Bosco get this valiant worker. When he was about twenty-three years old he felt the call to a

more perfect life and one day he heard about Don Bosco and the Oratory in Turin. Something told him that was the place for him: he was afraid that his complete lack of means would prevent his going ahead, but he found that this was not the case, so he left his work in the fields and went to study at the Oratory. He accomplished his studies with zeal and success and in due course of time reached the priesthood. He was one of the most enthusiastic about the proposed Missionary Expedition and asked Don Bosco many times to be allowed to take part in it. Don Bosco, who knew the stuff he was made of, granted his request and thus in 1875 the first year of his priesthood he went out to South America.

Unfortunately his apostolate was to be of short duration. In June 1877 worn out with his two years of constant labour, he collapsed and only recovered sufficiently to be able to receive the last Sacraments.

In his last letter to Don Bosco, Father Baccino wrote: "... I have only one desire left, and that is to see you, dear Father, once again. May I hope for it in this world? I pray, if it is not possible on this earth that in heaven I may be near you praising God for all eternity."

His one desire was not granted but we may reasonably conclude that his prayer was heard.



The latest photo taken at the Basilica extensions.

A LIFE OF DON BOSCO

by

HENRI GHÈON *

In April of 1935 a life of St. John Bosco by M. Ghèon was published in Paris. We have now the English translation given us by the specialisers in Ghèon books — Sheed and Ward.

To M. Ghèon Saints are above all else personalities. In this picture then of Don Bosco which he has given us, it is Don Bosco's personality that stands out clear cut and defined, painted with firm strokes and strong colours against the background of his works and achievements, which always remain a background.

In the English translation the life is split up into twelve chapters which roughly treat of the various phases of Don Bosco's life in chronological order. In his foreword M. Ghèon clears the air somewhat for the sceptical reader by contrasting the difference between the total abandonment of self to God, of the Saints, and the total abandonment of self to "isms" such as Bolshevism, Nazism, of modern peoples, whose forebears sneered at the Catholic Church which crushed all men into the same mould.

M. Ghèon then gives the 'composition of place', by reviewing Turin and the Becchi (Don Bosco's birthplace) with the eye of the traveller and the artist and thus leads on to his subject. Treating of the childhood of our Saint, he quotes a remark of Fr. Auffray and also a remark of Don Bosco himself, and this twofold quotation seems to us to be the motif of M. Ghèon's work. We can ever hear it in the distance, sometimes nearer sometimes farther away, but always there. "With his ardent nature", writes Fr. Auffray, "he (little John Bosco) had concentrated self-will. We must face the fact squarely; it did not fall short of pride. Obedience cost him very dear". And Don Bosco himself: "If I had not become a priest and a religious I should be the most abandoned of free-thinkers".

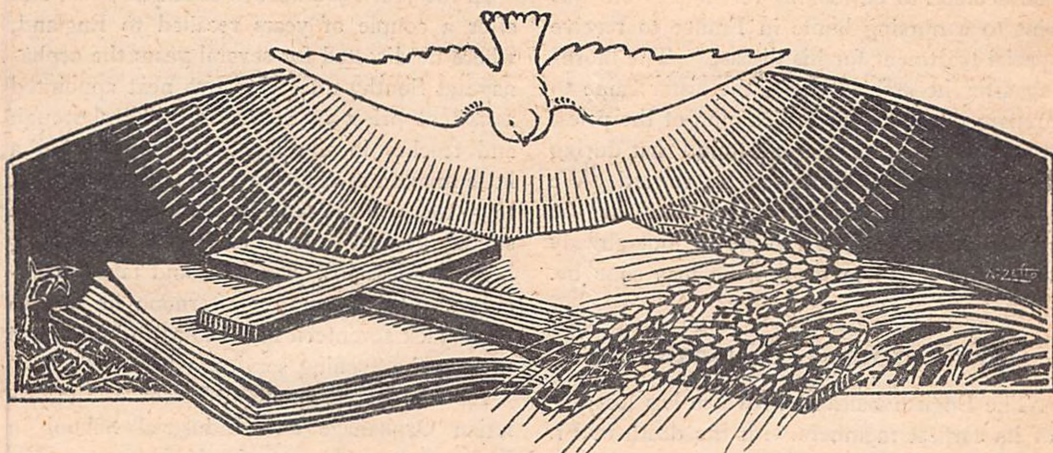
The various aspects of Don Bosco's life with which he deals, M. Ghèon treats with a masterly hand. Some of his summaries are

especially compelling as for example in Chap. V, where he describes the breakdown of Don Bosco after finally and safely establishing his wandering Oratory in a permanent abode. With few words he conjures up pictures before our minds that are unforgettable, as when speaking of the three rooms which Don Bosco rented to hold his boys' meetings he says "they were packed so tight that there was no need for a fire". Or again when speaking of the field which Don Bosco hired for recreation before he was established in Valdocco he says, "the proprietor very quickly saw that he was offering asylum to the kind of horde that Attila would have rejoiced to lead". Or yet again when relating the departure of the vulgar and loud-mouthed tenants from the rather shady district where Don Bosco had to set up house with his mother, he says "the boys shouted louder than the tenants, but their language was better".

There is however rather a large crop of errors and inaccuracies, some of them rather alarming. M. Ghèon gives Don Bosco ten years in the seminary instead of six; makes him twenty five years old when ordained instead of twenty six; it was more than a few months after Don Bosco, that Louis Comollo came to the seminary; the Oratory was only held for one Sunday at the church of St Peter in Chains not several; the rules of the society were approved in 1874 not 1876. M. Ghèon generously gives the Society four Beati, we must disclaim as yet this honour; an error which most will note is the giving of the date of canonisation as November 28th. 1933, instead of April 1st. 1934. We think that after the well documented article which appeared in the French edition of the Salesian Bulletin for July 1935, the visit of Victor Hugo to Don Bosco can hardly be called a legend.

It was to be expected that M. Ghèon would give us an interesting book but not necessarily a good life of Don Bosco. We must say however that he has indeed given us an excellent life of Don Bosco although perhaps he has not succeeded entirely in giving us the Secret of St. John Bosco.

* *The Secret of St. John Bosco* by Henri Ghèon. Translated by F. J. Sheed pp. 203. Sheed and Ward. 6/-



O B I T U A R Y

The prayers of the cooperators are asked for the repose of the souls of the following Salesians:

Rev. Father C. Gusmano S. C.

It is with great sorrow that the death is announced of Fr. C. Gusmano Secretary General of the Superior Chapter. He was born in 1872 at Cesarò Messina, and was received at the Oratory when he was thirteen years of age by Don Bosco himself, who told him that God wished him to join the Salesian Congregation and that there was great work and great suffering before him. The prediction was amply fulfilled. Ordained priest in 1895 he worked in the secretariate of the Superior Chapter till his death, being elected Secretary General in 1912. There was always an abundance of work on hand and Father Gusmano never spared himself. He was ever in the presence of God and it was not very often that he was free from suffering in the last seven years of his life.

He was very gifted intellectually, to which was added broadness of outlook and great prudence in directing. The confessional and direction of souls was no mere side issue for him. He will long be remembered by the Daughters of Mary Help of Christians of Valdocco.

He shared with Don Albera, the second successor of Don Bosco, the fatigues and con-

solutions of three years visiting of the houses in North and South America. The growth and development of the society was his greatest care and all his energies were devoted to this end.

In these last few years, he suffered great pain from a disease which defied diagnosis and cure. Yet he never left off work but ra-



Rev. Fr. G. Gusmano S. C.

ther seemed to be looking for more. He was sent to a nursing home in France to receive special treatment for his disease. The morning after he arrived there, the sister came to prepare the room for the coming of the priest with Holy Communion and found that during the night he had passed to his reward. We ask the prayers of our Cooperators for the repose of his soul that if he be not already with Don Bosco in heaven, he may soon be.

Rev. Thomas J. Giltinan S. C.

The English Salesian Province has lost one of its earliest members with the death of Fr. T. Giltinan at the Salesian College, Farnborough, Hants, on November 19th 1935.



Rev. Fr. T. J. Giltinan S. C.

Fr. Giltinan came to Battersea in 1895 and made his profession into the hands of Don Rua at Valsalice at the end of 1896. He left shortly afterwards for South Africa with a priest to begin the Salesian work there. He used to boast with a smile that he was the first Salesian to land on African soil as he made haste to land before his companion.

In the year 1900 he was ordained priest and after a couple of years recalled to England, where he directed for several years the orphanage at Southwark. He was next appointed assistant priest in the Parish at Farnborough and teacher in the College. He founded a little mission at Alton in Hampshire, and used to go there on the Saturday afternoon. On the Sunday he said mass in an improvised chapel, heard confessions, preached, and taught catechism. On the Sunday afternoon he had to cycle back seventeen miles so as to be in time to take the evening service.

He was next appointed Rector at the Salesian Orphanage and Industrial School in Malta, where he remained six years. His last charge was once more the Parish at Farnborough, where he laboured with fruitful zeal until two years ago, when a slow paralysis made work impossible.

Fr. Giltinan had great ascendancy over boys, and did much good among them in South Africa and in Malta. He was universally liked, and held in great esteem by the authorities wherever he worked.

An apoplectic stroke during the night warned him that death was near and having received the last sacraments he died at seven o'clock on the morning of November 19th. We recommend his soul to the prayers of our readers.

Fr. C. Patarelli S. C.
Fr. D. L. Celma S. C.
Bro. G. Gil S. C.
Bro. F. Bertozzi S. C.
Bro. F. Gaite S. C.
Bro. F. Campagnoni S. C.
Bro. F. Ardito S. C.

and Cooperators:

Rt. Rev. Bishop Dowling D. D. *Canada*.
Rev. G. Miles, *Colchester*.
Rev. F. Anthony, *Mangalore*.
Mr. D. Mc Cafferty, *Derry*.
Mrs. Levery, *Co. Antrim*.

SPIRITUAL TREASURY

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

1. Once each day by raising up their minds to God by means of any ejaculation, however short. (This indulgence of *Sanctified Labour*, granted by Pius XI, includes also an indulgence of 400 days every time a similar invocation is made. It may be gained also by the Salesians, the Daughters of Mary Help of Christians and the pupils and past-pupils of both).
2. Once each month, on any day at choice.
3. On the day on which they make the Exercises for a Happy Death.
4. On the day on which they assist at the monthly Salesian conference.
5. On the day on which they are inscribed in the Pious Union of Salesian Co-operators.
6. On the day on which, for the first time, they consecrate themselves to the Sacred Heart of Jesus.
7. Every time they make a spiritual retreat of eight days.
8. At the hour of death, on condition that having confessed and received Holy Communion, or at least being sorry for their sins, they shall invoke with their lips or heart the Most Holy Name of Jesus.

On Each of the Following Feasts.

1) *Moveable:*

- The Holy Name of Jesus (Sunday between the 1st. January and the Epiphany).
The Holy Family (First Sunday after the Epiphany).
The Seven Dolours - First Feast. (Friday before Palm Sunday).
Palm Sunday.
Easter Sunday.
The Ascension.
Pentecost.
Trinity Sunday.
Corpus Christi.
The Sacred Heart of Jesus (Friday of the first week after Corpus Christi).
The Sacred Heart of Mary (Day following the former).

2) *Fixed:*

JANUARY

- 1 - Circumcision of Our Lord.
- 6 - Epiphany.

- 18 - St. Peter's Chair at Rome.
- 23 - Espousals of Our Lady.
- 25 - Conversion of St. Paul.
- 29 - St. Francis of Sales.

FEBRUARY

- 2 - Purification.
- 22 - Chair of St. Peter at Antioch.

MARCH

- 19 - St. Joseph.
- 25 - The Annunciation.

MAY

- 3 - Finding of the Holy Cross.
- 8 - Apparition of St. Michael the Archangel.
- 17 - Anniversary of the Coronation of the Picture of Our Lady Help of Christians.
- 24 - Our Lady Help of Christians.

JUNE

- 24 - Nativity of St. John the Baptist.
- 29 - SS. Peter and Paul.
- 30 - Commemoration of St. Paul

JULY

- 1 - The Precious Blood.
- 2 - Visitation of Our Lady.
- 16 - Our Lady of Mount Carmel

AUGUST

- 6 - The Transfiguration.
- 15 - Assumption of Our Lady.
- 16 - St. Roch.

SEPTEMBER

- 8 - Nativity of Our Lady.
- 12 - The Holy Name of Mary.
- 14 - Exaltation of the Holy Cross.
- 15 - Seven Dolours (2nd Feast).
- 29 - Dedication of St. Michael the Archangel.

OCTOBER

- 7 - The Holy Rosary.
- 11 - The Maternity of Our Lady.
- 16 - The Purity of Mary.

NOVEMBER

- 21 - Presentation of Our Lady.
- 22 - St. Cecilia.

DECEMBER

- 8 - Immaculate Conception.
- 25 - Nativity of Our Lord.

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

A GIFT FOR OLD AND YOUNG

THE NEW LIFE OF ST. JOHN BOSCO

SPLENDIDLY ILLUSTRATED.

Only 2/9 post free.

Fr. P. L. G. writes in the *Catholic Times*:

"Mother Forbes, has succeeded in conveying to her readers not only the life of St. John Bosco, but his spirit, his intense faith, his zeal, and, above all, his kindness and gentleness with boys and with sinners. That is not the only merit of this new life.

"Its pages are packed with anecdotes and with stories of his miracles. I have read quite a number of lives of St. John Bosco, but from none have I learned so much of the man and the Saint as from this, the latest, biography. I would specially recommend it to teachers and to those who have charge of boys — a chapter at a time read to the boys will fill them with the desire to be like so lovable a lover of boys."

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

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

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SALESIAN JUNIOR HIGH SCHOOL. — Main Street, Goshen, N. Y. — The Syllabus of the Board of Education of New York is followed in all the classes. Boys will be accepted from the 4th. Grade. Board and tuition — \$40.00 a month. — Write for Prospectus.

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