

Vol. 9 November  
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# Salesian Bulletin

# The Association of the Sacred Heart.

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

## The Association.

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

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

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

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

## Advantages.

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

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

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

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

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

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

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

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

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

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

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

10. The centres for enrolment are in Rome, in Turin and England. Address: The Very Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Marsala, 42, Rome (121).

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

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

# SALESIAN

VOLUME XXVI

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# BULLETIN

ORGAN OF THE ASSOCIATION  
OF SALESIAN CO-OPERATORS

1934

NOVEMBER-DECEMBER

**Summary:** *A Happy Christmas and A Prosperous New Year. — The Sanctity of Don Bosco. — The United States honour St. John Bosco. — Notes and comments. — News from the Missions: A Tour in Manchuria. — The Leper Girl of Shillong. — A Salesian Custom. — Across the Salesian World in honour of Saint John Bosco. — Graces and Favours. — Obituary. —*

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## *A Happy Christmas and A Prosperous New Year.*

*It is with great pleasure that, at the close of this, the most glorious year in the life of the Salesian Family, the year of the Canonisation of our Father and Founder, Don Bosco, Father Peter Ricaldone, Superior General of the Salesian Society, offers to the Co-operators in the work of St. John Bosco, to the past pupils of the Salesians and of the Daughters of Mary Help of Christians, his best wishes for Christmas and the New Year. We are confident that the powerful intercession of the Saint will realise all of them; deposited on the altar of Mary Help of Christians, may they obtain from the Divine Goodness the graces and favours, both spiritual and temporal, of which we all have so great need.*

*But whilst we hasten to assure to each and every one, our special prayers both in the Basilica of Mary Help of Christians and in the fifteen hundred Salesian Houses spread throughout the world, we feel the need of renewing our appeal for the generous co-operation of all, that we may be enabled to offer as soon as possible to Our Saintly Founder, that homage of veneration which we have promised him.*

### *The Erection of His Altar and the Extensions to the Basilica of Mary Help of Christians.*

*Commencing with the January number, the Bulletin will keep the co-operators and benefactors informed, month by month, of the progress of the work. Meanwhile the fourth Successor of Saint John Bosco implores the charitable support of all. St. John Bosco, himself so abundant in gratitude, will be grateful for this homage, especially as it will redound to the spiritual advantage of so many souls who will be able to exercise their piety with greater facility in that sanctuary which he, from its very inauguration, desired to be bigger and grander, to the glory of God and the good of souls.*

**Important.** *Every offering for the altar of Saint John Bosco, for the extension of the Basilica of Mary Help of Christians, as for any Salesian work, should be sent direct to:*

*THE SUPERIOR GENERAL OF THE SALESIANS, VIA COTTOLENGO 32, TURIN, ITALY.*

# THE SANCTITY OF DON BOSCO

It has been emphasised but perhaps it could never be over-emphasised that one who watches and who wonders at the marvels occurring in the life of Don Bosco must never lose sight of that which was their foundation, of the high sanctity upon which that extraordinary life was built. Don Bosco was a man of prodigious work because he was a man of God. The Church, by the mouth of Pope Pius XI, has been unusually insistent in proclaiming this fact.

Don Bosco's sanctity hall-marked as it is from the very first by love, follows along that same royal road trodden by all the great heroes of God. His simplicity guaranteed his sincerity and the extraordinary graces bestowed on him were the exterior recompense God gave him even on this earth.

In Don Bosco there was the refined gentleness of St. Francis of Sales together with the broad smiling sympathy that characterized St. Vincent de Paul. France might well boast that Don Bosco traversed the Alps to find his best-loved models of virtue and charity. Both in Don Bosco's life and in his work, the figure of the Bishop of Geneva, the Doctor of Charity, plays a dominant rôle. He is the patron, he the model. Don Bosco has doubtless something in common with St. Philip Neri, but here the relationship is a more distant one; he descends in direct line from the lovable Francis de Sales.

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Don Bosco, the founder, fixed his choice on a model to whom anything harsh or abrupt is altogether foreign; on a man at once human and sympathetic. Whilst in Philip's life, there were those moments of gay laughter, of jollity, of good humour;

occasionally, nevertheless, there appeared a side that restrained, a manner that kept people at arm's length. Don Bosco was never of that school, Salesian spirituality conquered him completely; it shows itself in his every action, in every movement of his soul. It showed him, too, sure ways and lovable ways, Godwards. Into it, as into a clear-running stream, he was later to plunge his boys that they might be whiteened by the waters of Charity rather than of tribulation. His method is maternal, his zeal nothing sharp or acrid. His basic formulas smack of that honey which, according to his patron, will catch so much more than all the barrels of vinegar that he might labour to prepare. All this amiability was necessary for his boys, fragile plants that he knew them to be, needing the maximum warmth and care.

"There is no one capable of loving more tenderly or more affectionately than I do," wrote the saintly Bishop of Geneva, "it has pleased God to make me so." Francis is the moralist of love and Don Bosco will base his his apostolate, his pedagogy, his work, his whole life on love. He will lead his boys to Heaven by the path of love. Standing as a shepherd amidst a flock ranged under the protection of his crook, he demonstrates how practical is that theory, so completely Salesian — in the sense of its relations with St. Francis de Sales — that "to reign is to be loved."

Whether at Annecy or at Geneva, Francis' charity knew how to adapt itself to a myriad varying forms. Prayer and action, confessions and teaching, tracts and the popular press — to the wide, comprehensive genius of the Apostle of the Chablais, everything was of use to save souls. And Don Bosco put all that in his own full rich programme,

a programme that includes every work of Charity for the welfare of youth.

This charity is essentially apostolic and active. Souls first! everything for souls! This is the war-cry of this new chevalier of Christ, this advance-guard whose light and much-simplified armour leaves him free to wheel and face about with all the facility that the varying circumstances of time and place require. As a constructor he was tireless. There was always some new project on hand and a hundred more in his head. He passed quickly and quietly from one to the next and the age of seventy-three found him still forgetting or refusing to give himself the rest for which his spent forces were clamouring."

"When the devil has stopped waging war on my boys," he murmured, "let me know, and then I too will take a rest."



Like that of all the saints of his native Italy, Don Bosco's was a spirit of joy. His charity laughed, his sanctity attracted. He was young, he stayed young to be like his boys. Nothing was dull in his method, nothing dull in his piety. Under the bright skies of Italy, the dull, crabbed Jansenism found a soil, ill-adapted to its growth, and it failed utterly to take root in the sun-lit soul of John Bosco.

Always in the midst of his young people he loved to laugh and jest with them. It was necessary, he held, to see that happiness accompanied the arduous business of being educated. Sombre ideas, that are, after all, a nuisance to holiness, must be chased away.

Once, at the Oratory at Turin, a building in the course of erection was brought crashing to the ground by a gale. Everybody was in a state of consternation — except Don Bosco, he could still joke about it.

"The devil has given us a kick all right," he laughed, "but he is going to get it back."

Yet for all his fun, his tone was dignified. His very speech was slow and measured, without gesture or undue emphasis. With him there was nothing eccentric as some might say there was with his neighbour, St. Joseph Cottolengo or with the Roman, St. Philip Neri.



The Friend of Youth.

Philip would often act the clown in the crowded streets of Rome; he sent his community, carrying an array of kitchen utensils, to march down the streets of the city; his spirit was already in Heaven, he made mock of mockery.

Cottolengo too went to extraordinary lengths to amuse his invalids. Down the long halls of his Palace of Sorrow, he paraded his gaiety, joking, singing, dancing, pirouetting for hours to send a smile into the sombre sadness of a thousand faces. He was familiar with everybody, princes and people alike. Like an improvident madcap, he flung gold coins from his window into the street below, to show his contempt for wealth and his utter confidence in God. Don Bosco on the other hand, cultivated form always. True there was nothing of the *Grand Seigneur* about him and he had no wish to turn his

boys into young lords, but he did his utmost to educate and preserve good tone in them. Though he never hurled money into the gutter he never failed in his confidence in God and he was, as some one has observed, discreet, polite, simple, yet polished as is the perfect gentleman.

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Another note in the life, method, and spirituality of Don Bosco is simplicity. Like St. Francis of Sales, his master, he kept to the common road. He was the humblest of men without show or display; he showed nothing exteriorly of his marvellous interior gifts. If, sometimes, for the sake of his boys, he performed miracles, it was done naturally and he himself took good care that his part was safely hidden behind the all-protecting mantle of his Virgin Help of Christians. If he must make his work known and, at the bidding of the Queen of Heaven, push it across the world, he would still remain unknown; his boys were his first care, he lived and begged solely for them.



Blessed Joseph Cafasso, Don Bosco's confessor.

At a dinner given in his honour during a journey to Lille, by some intimate and generous friends, he had to listen to several eulogies that were as lavish as they were sincere in their praise. When he was given

an opportunity of replying, Don Bosco remarked simply and earnestly, "Don Bosco has had, owing to your kindness, an excellent dinner," then he added, "but his boys have had nothing." The Father of so many destitute lads had, of necessity, ever to play the importunate beggar, and millions of pounds passed through his hands though he himself remained 'Poor Don Bosco' till the end.

Simplicity entered early into Don Bosco's way. In notes that date from his seminary days, we find, already sketched out, plans for his life as a cleric and for his future apostolate as a priest. Already, one notices, his spirituality is simple, direct, well-adapted to lead him to his goal. Like the Bishop of Geneva, he too expected love to vivify and transport his life. "The sound of the bell," he wrote, "was for me the voice of God, and I made no difference between the signal for study, for chapel, for meals, or for recreation. He had as his watchword that fidelity to little things which epitomises the teachings of *The Devout Life* and is at the basis of everything in the truly Salesian soul.

Don Bosco's spirit, just as his own life, knows nothing that is out of the ordinary, nothing that is in any way complicated. A strict guard over his senses, their constant mortification, these rendered the interior movements of his heart and soul free to seek God alone. Amidst the peace so gained, his interior life expanded, without the least violent effort, to reach the summit of sanctity.

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Don Bosco is the enemy of rigid formalism, of an unbending discipline, of repression. With him the key to every door is love. His work is constructed on a wide base that leaves plenty of room for healthy liberty. He is gentle in managing souls and shows for all, a delicacy that is indeed maternal. He could say with St. Philip Neri, "I am sure of being obeyed because I command so little."

Don Bosco has been accused of half-heartedness, of a lack of depth in his work. It is possible that he did not give more attention than was absolutely necessary to the more minute details in connection with his work but undue care over detail retards

far more than it prospers and does a great deal of harm to results.

There is nothing at all miniature in Don Bosco's work. His tone, however gentle, was a shout that had to be heard over a vast space. Force was foreign to Don Bosco, but he had a horror of mediocrity. He built with the tenacity of one who was pre-eminently a constructor, loving the work of his own hands; and he went about his task according to the plans that he knew had come from God.

For all his dreams he was not a dreamer in the loose acceptation of that word, and when he saw big things he saw them in a ray of light that was from Heaven. He was even accused of being too much taken up with big schemes. Events have since proved that, in what he undertook as well as his method of undertaking it, Don Bosco was always right.

Some might think that his life in the midst of this work at high pressure must have been confused and restless. Those who knew him, on the other hand testify to a calm, unruffled by even the big catastrophes that it was his lot to suffer. He was serene as is everything which is of God, he was master of circumstances but above all he was master of himself. The line that marks the chart his life, climbs harmoniously never dropping, never making exaggerated leaps. There is no indecision, no hesitation before any task. Don Bosco knew whither he was tending, his plans had been wisely laid, his way was sure, his step firm.



Father Mourret, a French priest, has written, *Taken as he is, his life favoured with the most extraordinary gifts, Don Bosco is not only a model of the ascetical and of the mystical life, he is a master of the spiritual life, a master whose influence extends far beyond the works of his congregation.*

St. J. Bosco was always ready with an excuse for himself; he could not understand why so many people came to make so much fuss over his work, and towards the end of his life he wrote: *Do not say that Don Bosco obtains extraordinary graces or that he works miracles, that would be making a very bad mistake. I have prayed and I have asked my boys to pray and experience has led me to believe that*

*the prayers of my boys have a wonderful efficacy. God has heard us and the Blessed Virgin has come to help us in our needs.* But Don Bosco is a bad defender of his plea; in wishing to deny everything he refutes nothing. And



Saint Joseph Cottolengo, the great friend of Don Bosco.

there you have his entire life, filled by God, bordering ever on the supernatural.

Don Bosco was a mystic in the proper sense of the word. *True mystics*, it has been said, *are always practical men and always men of action. They have a sense for organising and a gift for ruling. Common sense is their trump card; common sense, to which is added the rare gift of penetrating the thoughts in, and of prompting the activity of others.* This is verified in the character of Don Bosco.

His life was given entirely to God, and God showed that he had possessed himself of John Bosco's soul. Mystical phenomena occurred to mark out his apostolate as it did to mark those of other great Servants of God. At the altar and in the pulpit, his prayers and discourses were interrupted by the emotion that his fierce love of God effected within him. On more than one occasion, his face and even his entire body became luminous when God deigned to testify of His Servant as, on two occasions, He testified of His Own Divine Son that all might the more readily hear Him.

In the confessional it was given to Don Bosco to read the consciences of his penitents as he would read the leaves of an open book. Strangest of all perhaps, there was his sensible horror of sin especially of the sin of impurity. The presence of persons who had fallen the victims of this demon had the same effect on him as if a bad odour had entered the room. The stench, he himself confessed, was more than he could physically bear. And finally there were those strange struggles with the demon, struggles similar to those that were experienced at Ars, struggles with Satan now at the end of his tether and resorting to his last, most cowardly form of attack.

Nor can we omit here all mention of Don Bosco's dreams, strange prophetic tableaux that passed before his vision during the night. After a hard day's work, whilst his tired body snatched the few short hours rest that he would allow to it, his soul seemed to go forth into remote regions where in vast panoramas, now realistic now allegorical,

he saw the futures of his own vocation, of his Oratory, of his congregation. At times he saw the state of the soul of one of his boys, the dangers that were menacing another, the approaching death of a third. Once it was a mysterious visit that he paid to put right a disorder far away in Barcelona. There were, too, those fantastic journeys into his missions in South America. Across the world from Quito to Pekin he saw the future of his Sons' development and activity. Often in the days that followed these midnight dreams he could recount tales of Paradise that read like chapters from the Apocalypse; of a Hell that is reminiscent of Dante's *Inferno*.

What did Don Bosco think of those 'dreams?' At first he was dubious, but on the advice of Don Cafasso and when he saw the 'dreams' being unmistakably realised, he hesitated no longer to see the finger of God there.

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The font at which Saint John Bosco was baptized.

Of the full measure of graces showered on Don Bosco none but he could hope to write adequately and he has guarded his secrets well. His humility and his strength of character were such as to forbid him to deliver up these intimate details of his life either from complacency in them or from an inability to keep them to himself. From what was seen by those who lived with him however we can form a fairly just estimate of the innumerable prodigies that God worked in his soul. He is, for all, a master and model in the spiritual life.

Along the road to Heaven he has led thousands of souls after him. Eight causes are already before the Church, foremost among them being that of the Venerable Dominic Savio, his young pupil who died after fifteen years of extraordinary sanctity. Then there is that of the saintly Father Rua, Don Bosco's first successor and 'other self.' The marked holiness of these two and of the others, who form the crown to Don Bosco's work, is perhaps the strongest witness to the sanctity of Don Bosco himself, witness also to the divine pleasure in his work. His fame has never ceased to spread in ever-widening circles and he continues to ascend, a brilliant star in the Church's firmament.



# THE UNITED STATES

## HONOUR

# SAINT JOHN BOSCO

The United States fills a place of honour in the long list of countries that have done their utmost to commemorate with due solemnity and deep rejoicing the canonization of Saint John Bosco. Wherever the Salesians have houses in the States, great celebrations have been held, each one marked by strikingly jubilant devotion. High dignitaries have everywhere taken an active part in the ceremonies, which have been occasions for eloquent pronouncements both in the pulpit and in the press. Not only the very efficient and widely circulated Catholic press but also leading secular newspapers and magazines gave ample space to the canonization and the subsequent celebrations in commemoration of it. *The New York Times*, the *New York Herald-Tribune*, and other papers with a wide circulation even carried important editorial comments.

The Times emphasized how Don Bosco's "study of the aptitudes of his pupils anticipated the methods now widely employed in modern schools," and the Herald-Tribune, in a very comprehensive sketch of Don Bosco's achievements in Turin and throughout the world, remarked that the career of Don Bosco "represents an inspiring triumph over difficulties, and is peculiarly significant now for its close insight into modern problems, its pioneering in a field whose importance has come to be increasingly realized. "He was a pioneer in the field of vocational training," continued the same editorial, which closed with the pertinent statement that "the problem of under-privileged children, of making them useful and self-reliant citizens rather than recruits in the army of criminals, faces us as acutely now as it faced St. John Bosco in his time; his career and example point a way toward its solution."

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In Albany, N. Y., the Most Rev. Edmund F. Gibbons, D. D., Bishop of the diocese, assisted and preached at the celebration held

in St. John's Church, which is under the care of the Salesian Fathers. At Port Chester, N. Y., the Most Rev. James A. Walsh, D. D., Superior General of the Catholic Foreign Mission Society of America (Maryknoll), assisted pontifically at the Solemn High Mass celebrated in the Salesian Church of the Holy Rosary. Bishop Walsh assisted likewise at the celebration held in the Church of the Transfiguration in New York City, which is also under the care of the Salesian Fathers. The Most Rev. Gianmaria Castellani, O. F. M., Archbishop of Rhoades, presided at the Church of Mary, Help of Christians, also in New York and likewise under the care of the Salesians. The Most Rev. Thomas Spreiter, O. S. B., a Missionary Bishop of Africa, assisted at the celebration at Newton, N. J., where the Salesians of the Eastern Province have their Seminary. The Most Rev. Thomas J. Walsh, D. D., Bishop of Newark, assisted at the Solemn High Mass in St. John's Church in Paterson, N. J., and the Rt. Rev. Monsignor William F. Lawlor, LL. D., Superintendent of the diocesan schools, preached the sermon. Elsewhere, also, important celebrations have been or will be held, accounts of which are yet to be received.

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The greatest and most impressive celebration held in the East took place at St. Patrick's Cathedral, New York. Here His Eminence Cardinal Hayes presided and expressed his joyful satisfaction with the solemn ceremony enacted in his presence; the Most Rev. Stephen J. Donahue, D. D., newly consecrated Auxiliary Bishop sang the Pontifical Mass; and the Most Rev. John A. Duffy, D. D., Bishop of Syracuse and one of the most eloquent orators of the American hierarchy, preached the sermon, which was a masterly discourse on supernatural and disinterested love, of which St. John Bosco was shown as a rare example.



The interior of Saint Patrick's Cathedral, New York, during the celebrations in honour of Saint John Bosco.

Fully five thousand persons crowded into the Cathedral to honour Don Bosco. Quite significantly the *Catholic News* of New York remarked in its long account of the ceremony how "although St. John Bosco was an Italian, the great congregation at the Cathedral was by no means an Italian assemblage," and that "the nineteenth century Italian saint is honoured today by the people of every nation and of every tongue for his life-work on behalf of Christian youth and as the organizer of two great religious communities."

Present at the ceremony were many Rt. Rev. and Very Rev. Monsignors; priests, both diocesan and regular; and Sisters and

Brothers. Clergy and religious from other dioceses mingled with those of New York and shared in the popular joy. In the front pew of the aisle sat the Italian Ambassador, Cav. Augusto Rosso, who purposely made the long journey from Washington. Also present were representatives of several Consular Offices; large delegations of boys from the Salesian Schools at New Rochelle and Goshen, N. Y.; Newton and Ramsey, N. J., and delegations from the Salesian parishes of the Transfiguration and of Mary Help of Christians. The Boys' band from the Don Bosco Institute at Ramsey were in neat uniforms. In the processional and recessional the Colour Guard of the Fourth Degree

Knights of Columbus acted as a guard of honour. Other uniformed units were the Knights of the Blessed Sacrament and the Catholic Boys' Brigade.

A splendid musical programme was especially prepared and rendered by Maestro Pietro Yon as organist and music director, with Monsignor Joseph Rostagno as choir-master, and Edward Rivetti as chancel organist. The full Cathedral choir participated



Bishop Duffy said in part: "To redeem youth was the mission assigned by God to St. John Bosco. With that keen insight and intuition with which God endowed him in so marvellous a degree, he embraced in a glance the spirit, the faults and the dangers of contemporary society. He estimated rightly the problem of regenerating his own age and of preparing for a better one. He recognized that the adults, men mature in

years and rooted in error and vice, offered little hope of reform. Youth, however, stunted in mind and soul by their vicious surroundings, contained the seed of a spiritual rebirth and were the key to the secret of social regeneration. He embraced as in a vision the entire youth of the world, victims indeed of their surroundings, but ready to respond to the friend who came to them in sympathy and understood their needs. Little waifs of a world-wide social storm they were, battered and confused by wave on wave of wrong and injury, ignorant of the causes that had made them the victims of social folly, but prompt to put themselves in the arms of anyone who called to them with disinterested love.

"Rarely in history did the men and the moment meet so happily. Don Bosco belonged to that rare category of men, the truly Christ-like. If ever a human heart spoke to heart, Don Bosco and his boys knew each other in the first instant of their meeting. We are going to be great friends,



The procession in honour of Saint John Bosco at Lavrinhas, Brazil.

he would say, and no real boy ever resisted that kindly smile. It never failed to reach the heart. There have been saints who knew the hearts of boys — St. Philip Neri will readily come to mind. The quality of Don Bosco in this respect was peculiarly his own. He sensed the entire round of a boy's interests, allowed the fullest range for a boy's activities, somehow had the power to make even the immature youth see the one thing necessary — the things of the soul.

"Though he dealt with large groups of boys, he never tried to mould them to a pattern. 'Regiment' them is the word we use today. Methods of mass production were abhorrent to a mind that saw in the most wretched little boy an image of the divine. Respect for the individual was the core and centre of his approach. No peculiarity of habit or temperament could repel him. Not boys in general, but each boy was his study. He took the natural disposition of each and built that into a character, and the characters of all he leavened with a common divine element. His own spirit of virtue and courage, he communicated to his boys. He developed in hostile surroundings a generation of youth, sound in faith and morals, strong in Christian character, conscious of duties to God and neighbour, and stern for the right, as God gave them to see the right. This is the social miracle envisioned and accomplished by John Bosco — beside this achievement the youth movement of today seems sordid and mean.

"Among the manifold problems of our own distracted world, the problem of youth is by far the most vital and important. Our age will indeed redeem itself economically, but it will be a triumph or failure, unless the youth of the nations are redeemed from the dreary materialism of the modern pagan world. John Bosco, the sainted founder of the Salesians, has provided us with a method widely tried and always successful. We in America may build successfully on his plan and develop a youth firm in faith and upright in morals. The Salesians, for American youth, will furnish us with a model and a patron for the reconstruction of society."

Most interesting also was the sermon preached at the Paterson celebration by Monsignor Lawlor. After reviewing the wonderful good work accomplished by Don Bosco, Monsignor Lawlor said: Catholic educators could well emulate the example set for them by Saint John Bosco. The following quotation is quite apropos. "Not in the comfortable repose of an easy arm-chair in some far-off university surroundings did Don Bosco spin his educational theories concerning the bringing-up of youth. Day and night he mingled with his students and thus brought the force of intimate contact and the charm of his exceptional personality to his instructional approach.

"Modern school masters make much ado about the sociological, psychological and psycho-analytical aspects of education. Don Bosco contented himself with impregnating his teaching efforts with a lot of uncommon common sense to which he added the sympathetic and unctuous outpourings of a genuinely Christian and priestly heart. Don Bosco never excluded or even segregated some pupils as undesirables. Rather did he try to bring within the scope of his direct influence society's most abandoned ones — the mischievous, the recreant, the careless, the uncared for, the unloved and the unwanted.

"Don Bosco achieved not only 'profitable' activities for his pupils, but 'sanctified' ours."

One of the most interesting events subsequent to Don Bosco's canonization, and one which gladdens us exceedingly because it came about without the direct influence of the Salesians, is the erection in Chicago of the first church to be dedicated to Saint John Bosco in the United States. *The New World*, Chicago's Catholic weekly paper, remarked that when there is such widespread activity for Catholic youth it is fitting that this newest parish should be dedicated to the Friend of Youth. The pastor is Father John V. Sugrue, a native of Chicago. Distinction is attached to Father Sugrue's appointment since he is the first alumnus of St. Mary of the Lake Seminary appointed by His Eminence, Cardinal Mundelein, to found a parish and the first alumnus made pastor within the city limits.

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Offerings for the new ALTAR of ST. JOHN BOSCO may be sent to Rector, Salesian Missionary College, Shrigley Park, nr. Macclesfield, Cheshire.

# NOTES AND COMMENTS



The priests, clerics and lay-brothers who will leave this year for the Salesian Missions.

*In the centre is Father Ricaldone, Superior General, on his right Mons. Mederlet S. C. and on his left Mons. Coppo S. C.*

## *Departure of Salesian Missionaries.*

On Sunday October 7th., in the Basilica of Mary Help of Christians at Turin, there took place the annual departure ceremony of this year's band of Salesian missionaries.

In fulfilment of a promise made to the Pope by Father Ricaldone, the Salesian Superior General, the total for this year, the year of the canonisation of Don Bosco, has

exceeded any number in previous years. Some 210 Salesians, priests and clerics, are now leaving Turin for various posts throughout the missionary world, whilst 125 Daughters of Mary Help of Christians will follow in their wake, to perform their own peculiar share of missionary labour.

We are pleased to note that not less than eight Salesians — one priest and seven clerics — have gone out this year from the



*On the left - Archbishop Mederlet reads the prayers for the departing missionaries. — On the right - Father Ricaldone, the Superior General, and Father Berruti, the Prefect General, bid 'Godspeed' to two of the band.*



Father Ubaldi.

English-Irish province to help to diminish the enormous demand for English-speaking missionaries.

At 4:30 in the afternoon of Sunday, October 7th., the departure ceremony commenced with the singing of the *Magnificat*; then followed a sermon preached by Father Fontana, Rector of the Salesian mission at Shang-hai in China. The missionaries then filed up to receive a crucifix each, from the hands of Archbishop Mederlet, Salesian Archbishop of Madras. When the archbishop had imparted pontifical benediction there followed those beautifully appropriate prayers prescribed by the Church to be said over those who are about to depart for the missions.

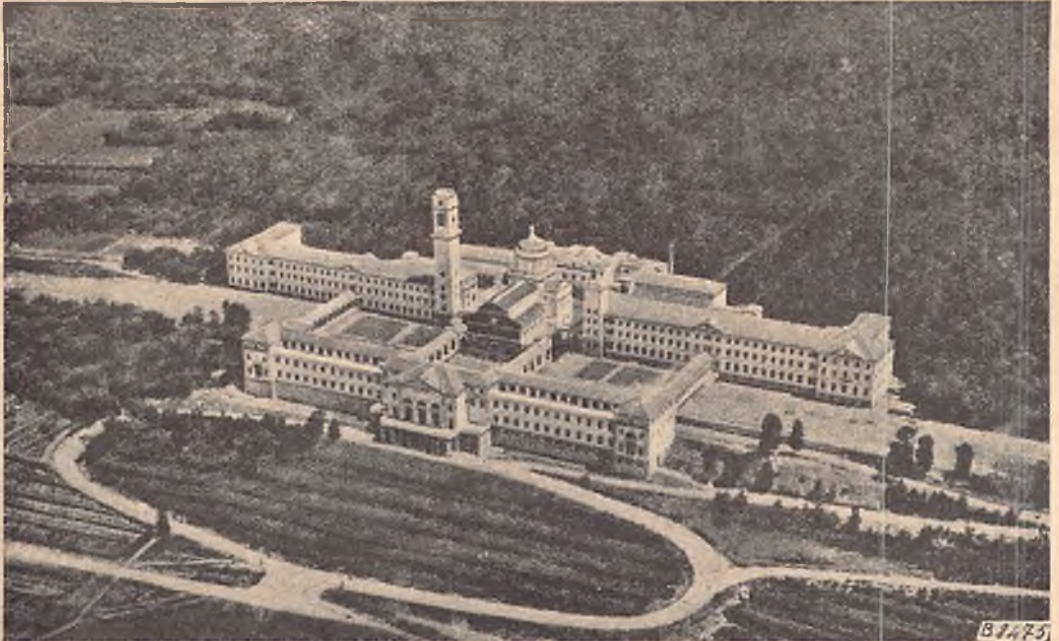
Finally there came the 'Farewell.' The various members of the Superior Chapter of the Salesian Congregation, stood to receive each of the 210 missionaries individually, to embrace him and bid him 'Godspeed.'

### *A noted Salesian Priest and Scholar.*

By the death of Father Ubaldi at the Salesian College at Milan, the Congregation has lost one of her most renowned sons, and Italy, one of her foremost Hellenists.

Father Ubaldi's rare talents were appreciated when, as a young boy, he first came under the influence of Don Bosco in 1883. His studies in the training houses of the Congregation, and, later, at the University, where he took degrees successively in arts, philosophy, and theology, were triumphs that fitted him for his future posts.

He was first appointed to the Chair of Greek Christian Literature in Turin University. When Father Gemelli, the well-known convert and Capuchin friar, founded the Catholic University of the Sacred Heart at Milan, Father Ubaldi, at the direct request of the present Holy Father, accepted the Chair of Ancient Greek Literature there, and later



The Seminary of Milan, where Father Ubaldi lectured.

the Chair of patristic studies in the Grand Seminary of the archdiocese of Milan.

Both in the University lecture halls and outside, this priest was loved and revered no less for his sanctity of life than for his great learning, which shone the more in contrast with the simple joviality which stamped him unmistakably as a son of Don Bosco.

### ***New Indian Leper-colony to hold 10,000 Lepers.***

Mgr. Matthias, the recently appointed bishop of Shillong in Assam (India), has commenced the erection of a huge leper-colony on the slopes of the Himalaya mountains. Place will be made there for 10,000 lepers. The colony is to be put under the protection of St. John Bosco.

### ***New Salesian Bishops.***

Recent numbers of the *Salesian Bulletin* have announced the conferring of ecclesiastical dignities on Salesian missionaries in India and Siam. This month we have received news of two further appointments.

Father Nicholas Esandi, Salesian Provincial in Argentine, has been elected bishop of Viedma in Patagonia; and Father Robert Tavella, rector of the Salesian college of St. Catherine in Buenos Aires, has been elected Archbishop of Salta (Argentine).

### ***A Scottish Catholic Teacher's Guild.***

A move, described by the correspondent of the *Catholic Times*, as of vital importance in the matter of education, was made at Glasgow recently when, at a meeting of Catholic teachers under the presidency of His Grace, Archbishop Mackintosh, it was decided to form a Catholic Teachers Guild.

The object of the guild is to unite Catholic teachers with view to promoting the welfare and effective conduct of Catholic education in accordance with the encyclical of Pope Pius XI.

Such an organisation has, of its very nature, a peculiar interest for those in Sa-

lesian circles; in the present instance the interest is doubled by the knowledge that the guild has been placed under the patronage of St. John Bosco.

We congratulate the Scottish teachers and pray that the intercession of St. John Bosco, in whose life they will certainly find that help and encouragement which he as their patron might be expected to give, will obtain success and vitality for their guild.



Don Michael Rua.

### ***Don Rua and Prince Czartorysky.***

We are pleased to be able to announce further progress in the causes of beatification of two Salesians. The decree for the introduction at Rome of the cause of Father Michael Rua, first successor of Saint John Bosco, will probably be published in February 1935, and there is every hope that that of Prince Augustus Czartorysky, the Polish prince who became a Salesian priest, will follow soon after.

Under the former code of canon law, this would give to these two Servants of God the title of 'Venerable.' The present code delays the bestowal of this title until the promulgation of the decree declaring the heroicity of their virtues.

# NEWS FROM THE MISSIONS



Manchuria. — People of the New Empire.

## A Tour in Manchuria.

*Very Rev. and Dear Father Ricaldone,*

I am writing this from Mukden in Manchuria. Together with Father Mangiaria, I am definitely 'on tour,' for we have already travelled through several towns in this newly-formed Empire, giving musical concerts.

Shinkyō, the capital, will be our last stopping-place in Manchuria and after that we shall return to Japan by way of Korea, where we shall give concerts at Shingishu, Heijo, and Keijo. Manchuria is a beautiful country and Korea too has much to attract the visitor but for me... Japan and Home, Sweet Home!

But, you will ask, whatever have we being playing the wandering minstrels for? Well, Father, it wasn't for fun nor that we had any serious intentions of emigrating together with so many of the Japs — and indeed there is plenty of room here. We went because we thought, in fact we were certain, that we could do some good by going.

### *Missionary History.*

The immediate cause of our journey was an invitation from the local ecclesiastical authorities here in Manchuria, and we knew that if we accepted it we should please not only the missionaries working here but the civil authorities too. Nor were we wrong for the latter showed us every courtesy, and even went to the extent of supplying us with free passes wherever we went on the railway.

I should be very much lacking in gratitude too if I did not mention the extraordinary kindness shown to us by Father Lane and the Maryknoll Fathers both at Dairen and at P'ushun, and by the Foreign Missionaries of Paris, especially by Father Blois at Mukden and Father Gaspais at Shinkyō. I felt very proud to meet these great missionaries, who can count 25, 30, and some even 40 years of hard work out here to their credit; moreover many have undergone all the rigours of real persecution.

It was a great day of triumph for the Church when these missionaries came to resume their work here. Since 1696 this region has been united to the diocese of Peking, its Christian life being nourished by the emigrants or by the Christians who had been exiled or who had fled from the successive persecutions of 1796, 1805, and 1815. Finally it was confided in 1838 to the Foreign Mission Society of Paris when this immense region — many times bigger than England — counted a little over 2,000 Christians. This nascent Christian community, composed of elements that had grown up in the midst of persecution and had been repeatedly put to the test by massacres and all manner of suffering, prospered and grew in size. They were considering the advisability of making a division in the mission when the terrible Boxer persecution came on in 1900 and seemed to annihilate every hope. But a provident Lord was watching over everything. During the years of comparative peace which have followed the



Russian-Japanese war, new churches missionary residences, schools, various charitable institutions on a far vaster scale than before, are rising from the ruins.

Manchuria has a population of about 25 million people. The 2,000 Catholics of 1840 are now almost 200,000 and the work of the apostolate is divided up into seven sections of ecclesiastical jurisdiction under the Fathers of the Foreign Mission Society of Paris, the Maryknoll Fathers of America, the Missionaries of Quebec, the Missionary Fathers of Bethlehem, and the Benedictines of the Congregation of St. Odila respectively. Besides the priests who work here, there are several communities of nuns who share in the enormous amount of work to be done.

### *Re-building an Empire.*

When one thinks of Manchuria as it was in the past, of the struggles which the first missionaries had on account of the climate, of the difficulties of communication, of the numerous persecutions, both open and concealed, and of the small number of missionaries, one cannot help but marvel at the steady progress of evangelization here. Certainly we must thank Our Lord for it all. The new empire is organising itself gradually and Manchuria is destined to be great in the future. A railway company has already constructed a veritable network of lines all over the country and one can travel and move goods from place to place with the greatest facility and safety. The entire country is well supplied both as regards mineral products and territory for the development of agriculture. In every department of life, religious, intellectual, and administrative, this country is going ahead rapidly thanks very largely to the Japanese who are emigrating to Manchuria in large numbers. It is a critical moment; if the Catholics know how to organize themselves properly and make use of the opportunity presented to them they will be able to gain incalculable advantages both for the present and for the future. Now it is a question, for those whose duty it is to do so, of co-ordinating what was good under the old administration, of supplying new formulas where the old are impracticable or entirely wanting. It will be a happy day for the new Manchuria if those in authority

know how to carry out their task without coming into conflict with their own consciences.

### *Enter Catholicism.*

The Catholics of the country have listened to the advice of their bishops and priests. They understand what is expected of them under the new régime and are quite prepared to live as loyal subjects, obedient to lawful authority. It is to be hoped that the rulers and the inspirers of the public good will



Women of Manchuria.

be guided, at least by those natural precepts which, vivified and sanctified by the Catholic religion, will conduce to forming of this new empire, a power that will be in the front line both in the material and in the moral order.

It was precisely that we might co-operate, however modestly, in the realization of this programme; to bring our holy religion to the notice of those in authority, to strike contact with persons who might later help us in our work, to attract to the centres of Catholicism, the Japanese people living in the country, as well as the natives themselves, that we came on our 'tour.' We are taking advantage of the publicity given to us by the newspapers, which are always ready to make the most of the smallest item of news, especially when it is a question of foreign visitors and musicians at that.

And where were the theatres for these — more or less — musical entertainments of ours? We have performed in public halls, in halls belonging to various hotels and schools in the city, in theatres, in two military

hospitals, in two religious houses and in churches. Every time we were accorded a 'full house.' One evening our items were broadcast for an entire hour, throughout the empire, and, I believe, beyond. The fee we received for this, we handed over to the proper quarter to be payed in to some charitable fund. In the general effort to assemble into national units, all the forces that are working for the welfare of Manchuria, an effort which numbers the highest personages in Manchuria amongst its promoters, the Catholics show up very well as great organisers everywhere, especially when it is a matter of working for public charity.

### ...and Don Bosco.

And so, also in Manchuria, the name of Don Bosco is already well-known to the missionary priest and sisters, and if you, Dear Father, listen to the prayers of the Catholics of this country, it will not be long before your Sons come to stay in this great empire which they have already begun to know and to love. The future is in the hands of God; for us it is a question of praying that His Holy Will be done.

For a few days we shall stop in Korea. Here again we pray that the Kingdom of God may come and His Will be realized in a place already consecrated by the blood of so many martyrs.

Father VINCENT CIMATTI,  
*Salesian Missionary.*

## The Leper Girl of Shillong.

She belonged to the girl's branch of Catholic Action in Shillong, though she was a native of Sohryngkhan, a mountain village about five miles away. I remember her best as the little girl with the very sad face. I knew nothing about her, nothing of how much she had suffered, during her short life, for her faith.

It appears that she had been baptised as a baby, when her widowed mother became a Christian. Some years afterwards, when Benola was not more than thirteen years old, her mother died leaving the girl to the mercies of her relatives.

According to the Khasi law, the girl inherit-

ed what little property her mother had left; some of her relations however who were pagans, after having tried in vain to force the girl into a renunciation of her religion, managed to get her disinherited in the eyes of the law.

She accepted this cruel injustice quite cheerfully and went to live with some other relations, who, though pagans, seem to have treated her more humanely, leaving her free to practise her religion. It was about this time that she was enrolled as a member of the Catholic Girl's Association. She soon became a favourite with everybody for her charming little ways and, by reason of her exceptionally good conduct, an example to the other young members.

And now a fresh and far greater trial was sent to her, the first faint traces of leprosy began to show themselves on her face. As yet there was no sign of the disfiguring corruption that eats away the flesh of those stricken by this worst of all diseases, nevertheless the small scars on her face were sufficient to render her an outcast. She could no longer find anyone willing to employ her and thus, being no longer in a position to purchase food for herself, was obliged to have recourse to the residence of the missionary.

As the disease progressed, so the child was left more and more severely alone by her relatives, until the day came when only the door of the mission remained open to her. The local priest managed to arrange for her entry into the little hospice of St. Vincent, a small house nearby counting not more than four rooms altogether.

How much the girl suffered, no-one could say. She hoped against hope for a cure but in vain, the disease progressed inexorably despite all that was done to impede it.

Her weak condition brought the girl to a state bordering on despair and unfortunately it was at this time that her relatives, who had not yet given up hope, chose to return to the attack. They made cruel promises that she would be cured and that they would restore all her possessions to her if she would return to her native village and abandon her Catholic faith.

The temptation was apparently more than she could withstand for one day she came to me:

"Father I want to go home to my village."

"Why," I asked, "is there anything you need?"

"At home," she answered dully, "I shall be able to get medicine that will cure me."

I looked at her for a moment or two, then said; "Well since your mind seems to be made up, I shall not impede your going. But remember, I have told you that at home you will not be cured nor will you be happy. You are always free to return here as soon as you wish."

Some months later I received what was apparently an official document from the native chief of Nongkrem. It took the form of a declaration signed by Benola herself and stating that she renounced her Catholicism and asked that her name should be cancelled from the various registers of the Catholics of the mission.

Poor little thing, I thought to myself, she is certainly suffering a great deal, still we need not give up all hope, and I prayed Our Lady Help of Christians to protect her. Naturally her name was cancelled from the books of the association but it seemed that the Blessed Virgin never lost sight of her.

It was about a year later, in fact, that Benola came to the mission again. During that comparatively short time a ghastly change had taken place. Her face was a mass of diseased flesh and I had no difficulty in believing that her relatives had once more turned her out of her home.

In spite of my previous words that she might return to the mission at any time the child had been afraid at first to come back, and it was only after being refused admission wherever she went that she was constrained to come back to us.

Her sorrow for her lapse became the more bitter when she saw herself received back without a word of reproach into the home that she had left. It was clear to everybody that she had not long to live and her former companions of the association crowded in, whenever permitted, to talk to her and to do all in their power to lighten her spirits. The youthful president of the association constituted herself nurse to the sick girl and despite the danger she ran of contracting the disease, rarely left the bedside.

Benola lived on for a few days more. She asked for the Sacraments and received Holy Communion several times. Death came at last on the vigil of Our Lady's Assumption. The Blessed Virgin had never abandoned her not even, it seemed, during the dark days of her temporary apostasy, for, searching through the books of the association later on, I found that, owing to some mistake, the name of the leper girl had never been cancelled from the books at all.

Father C. VENDRAME,  
*Salesian Missionary.*



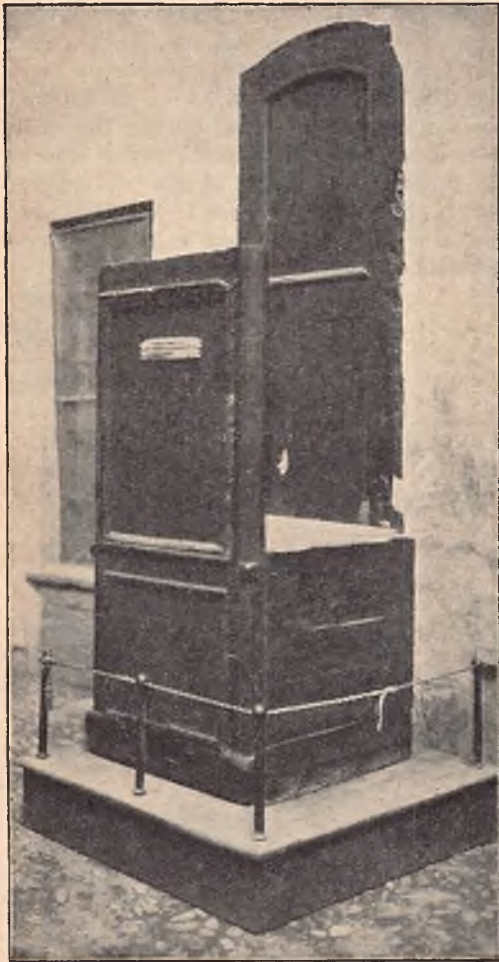
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# A Salesian Custom.

In the early life of Don Bosco one reads of two incidents which have combined to leave a mark that can be traced in the Salesian work today.

\* \* \*

One evening in Spring as Don Bosco was returning home through a by-now deserted thoroughfare of Turin, he encountered a group of urchins who would have given short shrift to this black crow of a priest had he not, with his usual astuteness, cleverly



The 'pulpit' from which D. Bosco gave his 'Good-nights'

forestalled any action on their part by inviting them to accompany him to a neighbouring tavern for a glass of wine.

To these lads such invitations had always seemed all too infrequent in their lives and they did not hesitate for a moment to allow Don Bosco to lead the way. The priest payed for drinks all round and, having thus created a friendly atmosphere, proceeded to give what was nothing more nor less than a short, well-disguised sermon.

"Since we are old friends by now," he began, with perhaps a shade more confidence in his words than, so far, he felt, "I am going to ask you to do me a favour. Try to forget some of those expressions that you have been using so freely while we have been together here; swearing and blaspheming is a rather foolish pastime after all, and is very offensive to Our Lord."

"Well... yes..." came the slow reply, "if you really want us to stop, we'll try, but," this in a burst of confidence and as some sort of an excuse, "these words sort of slip out, just when you don't want them to. Still, we will try."

"Good," smiled Don Bosco, "now off you go home to bed and next Sunday I shall expect to see the lot of you down at Pinardi's."

"Home to bed," repeated one with a grin, "that isn't so easy."

"Well where do you sleep at night?"

"Oh, anywhere. The 'doss-house' if we have any money, in somebody's stables or under a hedge if we haven't."

"Mm! Well in that case you might as well come home with me."

And so it was that that evening, Mamma Margaret, Don Bosco's mother, searched in her cupboards for blankets and pillows to make up beds in the hay-loft at Pinardi's. Don Bosco saw his guests to their 'room,' helped them to mumble out some long-forgotten prayers, said 'Good-night' and came away.

The next morning he went up to the hay-loft to call the boys. They did not need calling. They had gone already. So had Mamma Margaret's blankets and pillows.



The Oratory. In the background can be seen the arcades where Don Bosco would have his boys say their night prayers and where he would give them the famous 'Good-night'.

That was Don Bosco's first experience with boarders and it was not such a success.

\* \* \*

It was a very wet evening not long afterwards that a knock came at Pinardi House. A young boy, his few torn clothes drenched by the rain and clinging in skimpy tatters to a thin starved body, had come to beg food from Don Bosco. The priest brought the boy in and whilst he saw to the drying of his clothes, Mamma Margaret prepared some hot soup. In between steaming mouthfuls, the like of which he appeared not to have tasted for many a long day, he told his story.

He was a mason's apprentice and had come to Turin in search of work. So far he had been unsuccessful and was at the end of the money he had been able to bring with from his home in a small village several miles outside of the city.

Despite the fact that they had, now, no illusions as to the honesty of the average boy to be picked off the Turin streets, the priest and his mother did not hesitate for a moment to make up a bed for him in their kitchen.

Perhaps it was by way of caution, that Mamma Margaret, the memory of those lost blankets still alive within her, bent down

just as she was leaving the boy for the night and whispered into his ear a few words on the excellence of the virtue of honesty.

It was such a simple thing, the sort of prudence anybody else in similar circumstances might have exercised, but it had not escaped Don Bosco. Perhaps he realised even better than his mother the preventive force of those few short words spoken into the ears of a tired boy to occupy his thoughts during the few minutes before sleep came to claim him. At any rate it was from this incident that the Salesian 'Good-night' took its rise. Each evening after night prayers, just before the boys go to their dormitories, the Superior of the house or one of the other priests says a few words to the boys, to suggest some practice of devotion or to give some advice. The discourse seldom lasts more than three or four minutes at the most and is terminated by the words 'Good-night.'

\* \* \*

Canon Bellasio, an intimate friend and supporter of the early days of Don Bosco, has left behind his impression of Don Bosco's 'Good-night.'

He writes:

"There is no memory that I more readily

love to recall than that of the last quarter of an hour of the day at the Oratory.

"At nine o'clock at night the bell rang as a signal for the end of recreation. Immediately all chattering and shouting ceased and the boys began to make their way to the arcades by the side of the courtyard, if it were summer, or, during the winter and when it was wet, to the shelter of a hall.

"There, surrounding Don Bosco, seven hundred boys would sing a verse of a hymn. After that followed night prayers and, these over, a home-made pulpit was brought out and amidst an expectant silence the boys waited for Don Bosco to appear, mounted above their heads on his improvised platform. The moment the boys caught sight of his face, lit up with the broad smile that endeared him so much to them all, a sigh of content would escape their lips and they would wait, eyes fixed intently on the priest, to hear him speak."

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Ordinarily the talk lasted from five to ten minutes, but sometimes; Don Bosco would prolong it beyond that time, especially when he recounted one of those dreams in which God had raised the veil of the future from before his eyes or had revealed to him the secrets locked up in the heart of one of his boys, or had shown to him some disorder in the house.

To introduce a lighter note into these talks, Don Bosco would vary their form. Usually the 'Good-night' took the form of a monologue but occasionally he would arrange to have a dialogue with one of his priests; or one of the clerics would interrupt the talk to put objections or to ask for clearer explanations of certain points on which Don Bosco had touched. Sometimes Don Bosco himself would throw out a question to a boy who seemed distracted.

Here is an example of one of Don Bosco's 'Good-nights' This discourse, given on the evening of July 7th. 1876, was taken down *verbatim* by Father Barberis, an early Salesian to whose careful observation and faithful notes we owe much of what we know of Don Bosco's methods.

This extract will, we think, give the reader a fairly clear idea of the species of sermon which, one might say, Don Bosco created.

"Tomorrow, my dear boys, being Thursday you will go out in the afternoon for your usual weekly walk. On your way you will see the corn being cut down, the sheaves then tie it in sheaves and the sheaves are stacked together. Now all this reminds me of a line that is found in the Holy Scriptures: *As a man sows, so shall he reap.* Now tell me, if those peasants, who today are so pleased at being able to gather in their beautiful harvests, had not taken good care to till the soil, to sow the seeds, and to care for the young shoots as soon as they appeared, would they be so happy today at being able to harvest their crops? No, of course not. Before you can reap you must sow.

Now it is exactly the same with you boys. If you sow you will one day have the pleasure of reaping. On the other hand if you neglect to sow now, when the time for the harvest comes you will die of hunger.

And remember well what God has said: *As a man sows, so shall he reap.* He who has sown corn will reap corn, if he has sown sown maize, he will reap maize, and if he has sown thistles he will have a harvest of thistles. If you wish to have a good harvest then, scatter good grain and remember that the fatigue that you suffer during the time that you are sowing is nothing to be compared to the joy of the evenings when you bring in your harvests.

Now there is one thing more. In order that the grain should develop well and ripen in the ears of corn it must be sown during the proper season, corn in Autumn for instance, maize during the Spring-time and so on. He who does not sow at the proper time will not harvest anything. And now tell me, when is the proper time for a man to sow the seeds of his own life?"

"In the Spring-time, when he is young," came the answer in chorus.

"Splendid! but supposing he doesn't sow then?"

"He won't have any harvest to gather later on."

"And what must he sow?"

"Good works."

"And what happens to those who sow thistles?"

"They have only thistles to harvest when they are old."

"Good, very good indeed! And now that you have all listened so attentively to what

I have told you, do not forget what I have said: If you sow a wind you will reap a hurricane.

When a boy nurses even the smallest bad tendency and, instead of trying to conquer it, says to himself: 'Oh it is nothing,' I tremble for him. Certainly it is nothing very much at present, but wait. Like the blade of grass that has just shot its head out of the earth to get its first peep at the sun, it will grow.

A lion cub is gentle and even playful but in a couple of years who will go near it? A young tiger is as tame as a kitten yet it will become the fiercest animal in the jungle in a very short while.

These examples have helped you, I can see, to understand my thoughts better. Good-night boys! "

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It was but natural that the boys should respond to the instructions given in a manner so well adapted to their own powers of understanding.

Don Bosco had realised in his few words the ideal of the orator: *To say something to somebody.*

He fashioned the souls of his youngster by drawing on his own memories, upon his reading his experience, the every-day happenings of his own life, for the examples that he wished to inculcate. Thus were the good seeds dropped gently into the receptive minds of his boys and off they went to bed with Don Bosco's words ringing in their ears. Imperceptibly but surely the lesson must take root in their subconsciousness and one day when the hour of temptation had come the results would show themselves, acquired virtues helping to form that strength of character necessary to overcome the evil that the enemy had so cunningly sprung upon them.

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It is told by Cardinal Bausset, in the life of Bossuet, that the great orator, having been appointed private tutor to the Dauphin, went every evening to the bedroom of his royal pupil and, whilst the young boy lay on his bed waiting for sleep to come, Bossuet would sit by the bedside recounting some incident likely to absorb the interest of the tired prince.

It is a point where two great educators approach each other.



A Dream of Don Bosco.

# ACROSS THE SALESIAN WORLD

## IN HONOUR OF SAINT JOHN BOSCO

Despite the fact that some months have passed since the canonisation of Don Bosco reports are still being received at the offices of the *Salesian Bulletin* describing festivities held in honour of the Saint. The reports came from places as far apart as Magellan and Bavaria, Lithuania and the Belgian Congo, and testify, as nothing else could, to the universality of the devotion now practised to the founder of the Salesians.

### *Belgian Congo.*

The celebrations held here merit special mention for they were carried out with as much solemnity and attention to detail as if they were taking place in one of the cities of Europe instead of in an African village that borders on the jungle.

Mgr. Hemptinne, Vicar Apostolic of Katanga, and Mgr. Sak, Salesian Prefect Apostolic of Upper Luapula, were the presiding prelates. Mgr. Carme of the White Fathers, Vicar Apostolic of Banguelo, had announced his intention of coming but was prevented by the floods which made all roads impracticable.

Among the various lay personages, who took part in the celebrations, were M. Maron, Commissary of the province, the president of the Court of Appeal, the Procurator-General, and the consuls of England, Italy and Denmark.

Father Simyemski S. J. arrived by aeroplane from Broken Hill to represent the Prefect Apostolic of that district which is in charge of the Polish Jesuit Fathers. Other missionaries, including Benedictines,



The church at La Kafubu.



White Fathers etc. together with the heads of the various Salesian houses in the Prefecture, all journeyed to La Kafubu for the celebrations.

The local natives came in crowds to the various ceremonies that went to form the three day's triduum on April 12th., and 14th. The Congolese *schola cantorum* did their part particularly well, especially on the last day when they rendered Perosi's Pontifical Mass for three voices. White people who came to visit the mission from as far away as Elizabethville, were very frank in their praise both of the singing and of the presentation of a play entitled 'Don Bosco,' in which Don Bosco, played by a native boy, was 'all-black' for once.

A daily newspaper published in Elizabethville, said: "It was with genuine pleasure and surprise that we listened to the faultless execution by young native boys of such difficult pieces of choral music. We congratulate wholeheartedly the Salesian Fathers who have taken infinite pains in preparing the young singers."



Cardinal Maurin, Archbishop of Lyons.

### Bavaria.

At Munich, the capital of Bavaria, there is one of the biggest Salesian houses in Europe and it was agreed that the celebrations in honour of the founder must be worthy of the foundation. The result of careful preparations has been an unparalleled success.

A triduum to precede the great day of the celebrations was preached by Father P. Denys, a Capuchin friar, who dealt successively with the influence of *Mamma Margaret* in the life of Don Bosco, with the chief virtues that single him out as a saint, and with his genius as an educator.

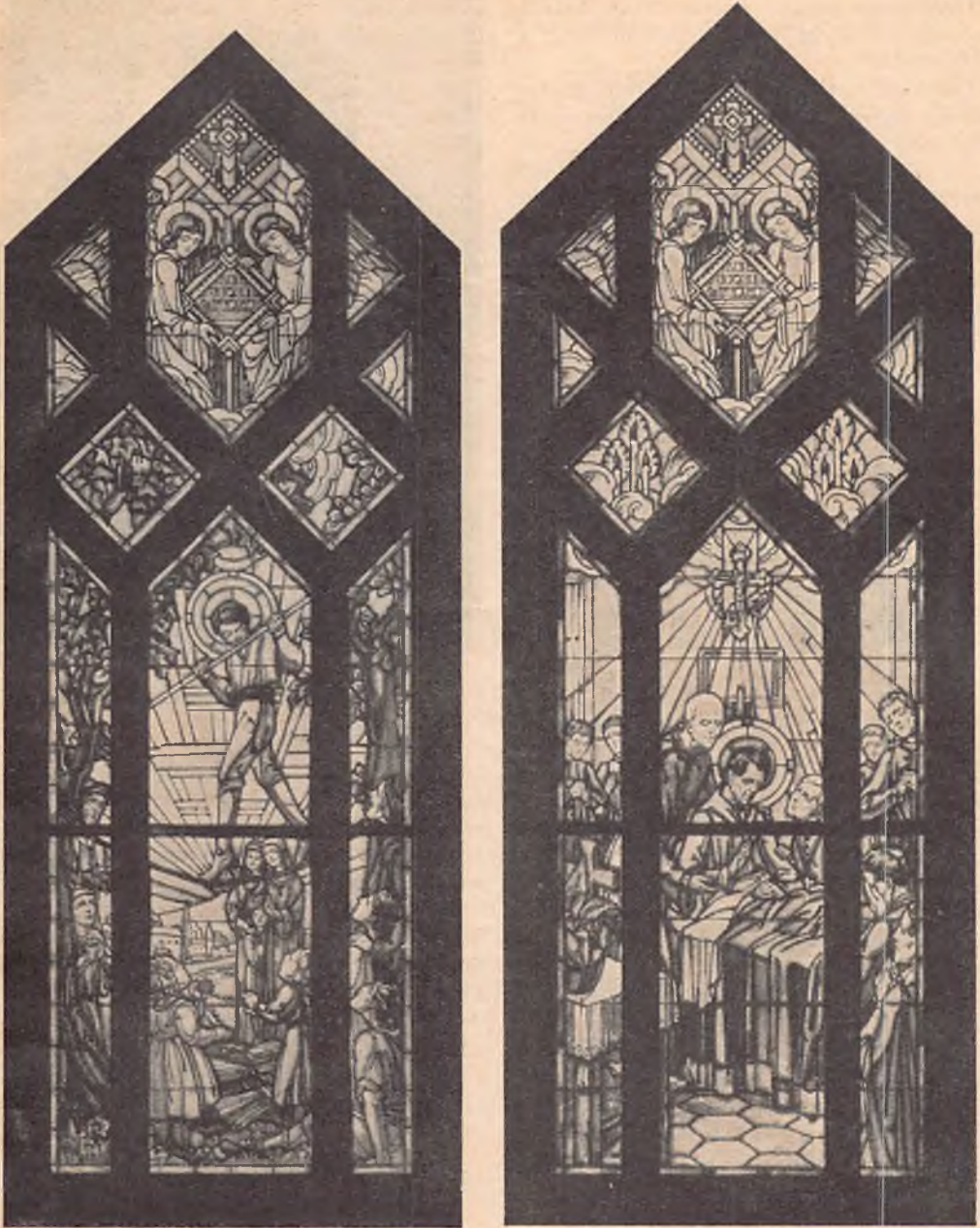
The church selected as adapted to the requirements of the celebrations holds 7,000 comfortably and every day hundreds of people found themselves turned away from an already overcrowded building. Amplifiers installed in a vast hall in the neighbourhood enabled those thus disappointed to follow the sermon and ceremony that followed.

On Sunday, Cardinal Paulhaber, the great German prelate who is making such a heroic and determined stand against the inroads of the new-pagans in his country, sang Pontifical High Mass. During the course of

the Holy Sacrifice, the preacher, in his final sermon, showed how Don Bosco worked to reconcile so much that seemed opposed: faith with science, pain with joy, activity with prayer.

For the afternoon a purely social programme had been arranged and to this were invited the Salesian Co-operators of Munich. Father Mitterer O. S. B. gave a short discourse on 'Don Bosco Shepherd of Youth.' After several musical pieces had been rendered Cardinal Paulhaber delivered a final allocution which concluded with a somewhat original blessing.

"I bless you all, my children," he said, "In the name of the Father, I bless these good Fathers and these Sisters of Our Lady Help of Christians, who have devoted themselves to the good of your young souls, that they may continue, for many years to come, their splendid apostolate in the midst of Youth. — In the name of the Son, I bless all these children whom I, their Father, am so happy to see gathered around me in this hall, that they may continue to arm themselves for the hard battles that await them.



Two of the windows placed in the new Salesian church at Lyons, to represent two scenes from Don Bosco's life. — *On the left.* - Little John Bosco on the ropes, at the beginning of his apostolate. - *On the right.* Don Bosco on his death-bed.

— In the name of the Holy Spirit, I bless this immense army of Co-operators, that I see here massed before me, that they may continue to help, by every means in their power, the work of the Salesians."

### *Lyons.*

At Lyons in the south of France, the celebrations took on a special significance as they were to include the consecration by

Cardinal Maurin, Archbishop of Lyons, of the first church to be dedicated to Saint John Bosco in France. The church will serve as the chapel for the Salesian scholasticate nearby and as chapel-of-ease to the parish church of the district.



The church at Kybartai, Lithuania.

Within the building, which is constructed on conventional lines, are beautiful stained glass windows recalling the principal incidents in the life of the saint, including his actual stay in the town of Lyons. Behind the High Altar is a fresco which forms a resumé of Don Bosco's work. Christ the King, surrounded by His angels, occupies the central position. On His right stands Mary, the Help of Christians and the masterpiece of His creation whilst to the left St. John Bosco presents his own masterpiece, the Venerable Dominic Savio. Behind John Bosco, in the shadow that she always chose, stands *Mamma Margaret* inseparable from her son.

At the feet of *Mary Help of Christians* are her Daughters headed by *Mother Mary Mazzarello* and accompanied by a crowd of young girls. On the corresponding side, close to Don Bosco, stands *Don Rua* with a band of Salesians and their pupils.

In the speech that he made before he gave his final blessing, the Cardinal promised the Rector that Don Bosco would see that the

debt on the church would soon be wiped off. He recalled his own joy at having assisted personally at the canonisation celebrations at Turin, of the great priest to whom he had been privileged to speak years previously in Marseilles. "Don Bosco," concluded Cardinal Maurin, "came once and passed through Lyons, today Don Bosco has come again but this time to stay amongst us."

### Lithuania.

In Lithuania, where, until this year, no Salesian foundation existed, Don Bosco is already well-known owing to the wide circulation of the Lithuanian edition of the *Salesian Bulletin*. From the insistent demands — soon to be answered — that the Sons of Don Bosco should be sent to Lithuania, one might well expect that the festivities in honour of the new saint would be worthy of the country which calls so repeatedly for him.

In the parish church of the town of *Kybartai* an altar has been erected to Don Bosco and, in another town, Easter Monday was set aside for conferences to be given to the various associations of Catholic Action



Mons. Matulionis.

both for boys and for girls. The subject of the conference was in each case some aspect of Don Bosco's work.

At the grand seminary of *Kaunas*, the capital of Lithuania, celebrations were held



The out-door procession which took place during the celebrations at Magellan in honour of Saint John Bosco.

on April 22nd. Throughout the day a relic of the saint was exposed for veneration in the seminary chapel and in the evening two conferences were given, the first by Mgr. Matulionis, well-known as the martyr bishop of Soviet anti-God hatred.

His Lordship gave a vivid account of the scenes that took place in Rome during the days of the canonisation which he himself had witnessed. The second lecture was delivered by a priest-professor of the seminary who took as the subject for his discourse 'Don Bosco and the Modern World.'

Speaking at the conclusion, the Rector of the seminary told his students that this was but a beginning. What great things may not be expected in that country in the future, when Don Bosco settles there permanently. Certainly his abiding presence will constitute a valuable off-set to the dangerous proximity of the atheist Soviet.

#### *The Alps.*

Perhaps some of the most appropriate celebrations that have yet taken place in honour

of Don Bosco, were those held 6,000 feet up in the Alps, on the slopes of Fenestrelle. Here, at a place that is not so many miles from the Becchi, a group of Piedmontese peasants gathered to honour the Piedmontese peasant who had become a saint.

The municipal authorities came from the nearest villages to take part and the boys from the Salesian agricultural school at Cumiana went with their band to lend support and to praise God with their hymns and music in a spot where usually sheep-bells alone break the long silences.

The ceremonies were concluded on a note that makes them unique of their kind, a note too that must have pleased immensely the shepherd-boy saint who loved so much to see religion linked with the every-day affairs of life.

Judges were selected from among those present and a miniature cattle show was organised, prizes being awarded for the best exhibits of bulls, cows, and sheep.

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

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

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

*London.*

Saint John Bosco is working hard to make himself even better known in England. Last spring a boy, a pupil of the Italian School at Hackney, was taken to hospital in a dying condition. He was suffering from a disease which had weakened his heart and was slowly sapping away his life. As his teacher I paid him a visit and I saw clearly, from the pallor of his cheeks and from the way in which he was forced to struggle for breath, that his death could not be long delayed. Before going I left a picture of Don Bosco with the boy and told him to recommend himself to the saint who would certainly help him.

That night, according to the account of the boy himself, Don Bosco appeared to him and said: "Don't be afraid, they will give you an injection which will cause you a great deal of pain but after that you will be cured."

The next morning the doctors, seeing the state that the boy was in, decided to give him an injection which did, indeed, cause the boy terrible agonies for a day or so. After that however his condition was slightly better and during the next week he made splendid progress. After several weeks convalescence he returned to school, completely cured.

The boy's parents have promised to give a statue of Don Bosco to their parish church where the priest is going to erect an altar in honour of the new saint.

*Daughter of Mary Help of Christians.*

*S. C. Bolton.* — Would you kindly publish my thanks for several favours I have received through the intercession of Mary Help of Christians. I enclose an offering for a Mass in thanksgiving.

*Boston, Cambridge, Mass. U. S. A.* — Joseph Lavino and his daughter wish to tender their very grateful thanks to Mary Help of Christians and to Saint John Bosco for the success of a very dangerous operation which had to be undergone by a member of the family. They enclose an offering and hope to receive many more graces as well as the continued protection of the Saint.

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## O B I T U A R Y

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

- Rev. John M' Conalogue. P. P. Killeter, *Castlederg, Co. Tyrone, Ireland.*  
 Very Rev. B. Murphy, P. P. V. F. *Ballycastle Antrim, Ireland.*  
 Very Rev. Canon Unsworth, *St. Cyprian's, Chudleigh, Devon, England.*  
 Rev. A. L. M. Vaz, *Mangalore, S. Ganara, S. India.*  
 Miss R. Alexander, *Port of Spain, Trinidad, West Indies.*  
 Miss E. Coakley, *Market Square, Kinsale, Co. Cork, Ireland.*  
 Mr. Thomas Fattorini, *Skipton, England.*  
 Mrs. C. B. Guillaume, *Cincinnati, Ohio, U. S. A.*  
 Miss Lizzie Leary, *Selzcar, Wexford, Ireland.*  
 Mr. Charles Moore, *Bombay, India.*  
 Mr. Nicholas Murphy, *St. Luke's, Cork, Ireland.*  
 Miss M. O' Connell, *Listowel, Co. Kerry, Ireland.*  
 Miss C. Roche, *Dublin, Ireland.*



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

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