

THE SALESIAN BULLETIN

ILLUSTRATED REVIEW.

ORGAN OF THE
ASSOCIATION OF
SALESIAN CO-OPERATORS



« DA MIHI ANIMAS, CAETERA TOLLE »

MAY-JUNE 1928

THE UNION OF SALESIAN CO-OPERATORS

The Union of Salesian Co-operators, though conferring great spiritual benefits upon its members imposes no strictly conscientious obligations, so that all, even Religious Communities and members of Institutes and Colleges through their Superiors, may enjoy the privileges and become participants in promoting the great work.

The following were the only conditions for membership laid down by Venerable Don Bosco:—

1. Members must be at least 16 years of age.
2. They must enjoy a good religious and civil reputation.
3. They must be able to promote, either by themselves or through others, the Works of the Salesian Congregation, by means of prayer, offerings, or work.

N. B. There are very few good Christians to whom these three conditions would prove onerous, very few who could not send at least a small annual offering to cover the cost of printing and despatching the "Salesian Bulletin".

Application for inscription in the UNION, for certificates and rule books, should be made either to (1) the Superior General of the Salesians, 32 Via Cottolengo, Turin, Italy.

or (2) Very Rev. Provincial, Salesian School, Surrey Lane, Battersea. London. S. W II.

or (3) Very Rev. Provincial
148 Main St.
New Rochelle. N. Y.
U. S. A.

Information upon the various Salesian activities can also be obtained at the following addresses.

- England.** — London. as above (2)
Surrey. Very Rev. Superior, Salesian School, Chertsey, Surrey.
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- Ireland.** — **North and West.** Very Rev. Superior, Salesian Agricultural College, Warrenstown, Co Meath.
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*The Administrator, English Salesian Bulletin,
Via Cottolengo, 32 — TURIN 109 (Italy).*

SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF SALESIAN
CO-OPERATORS

SUMMARY: A Missionary Crusade. — Apostolic Delegate at New Jersey. — Ven. John Bosco and his work. — The Association of the Sacred Heart. — A Modern Third-Order: The Association of Salesian Co-operators. — Let's we forget. — News in brief. — Don Bosco's Madonna. — Graces and Favours. — Obituary.

Invitation of V. Rev. Superior General for the initiation of a Missionary Crusade

March, 9th 1928.
Anniversary of the death of
Dominic Savio.

My dear Co-operators,

I have read and re-read the letter of Very Rev: Peter Ricaldone, which I here submit to you. It was written just as he was leaving Siam, the last mission visited by him in his tour of inspection of the Salesian works in the East.

His purpose in writing was to provide me with matter to place before the Co-operators, that they might come to a more thorough understanding of the needs of our Missions, in the immense regions through which he had travelled.

However, the original letter seems to me to be so clear, so full of zeal for the good of souls, that any commentary upon it would be superfluous. I present it, therefore, as it was written, under the signature of Fr. Ricaldone. I am sure that it will make a direct appeal to your charity, and, as it moved me, so will it move all those who read it.

I am glad that this letter should appear

in this issue of the Salesian Bulletin for two reasons.

1) Because, thus, I shall be among the first to claim publicly the help of the new Protectress of all Catholic Missions, Saint Teresa of the Child Jesus, for the Missions confided to our care.

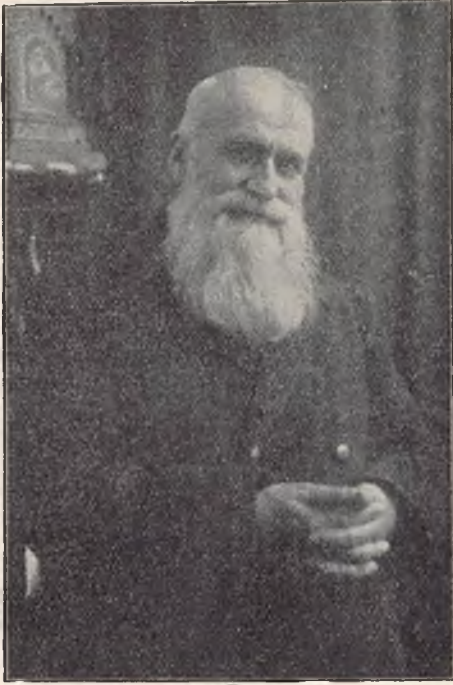
2) Because May is the month of Mary, Help of Christians, to whom, Ven. Don Bosco desired all our Missions to be consecrated. Our heavenly Mother and Saint Teresa of the Child Jesus will, I am sure, move many hearts to come to the aid of our Works.

The Salesians, their Missionaries, pupils, the Daughters of Mary, Help of Christians, will storm heaven with prayers that God would be generous with His blessings towards all those who shall help us, in our hour of need, and that He would recompense them all both here and hereafter.

In the meantime, I beg to subscribe myself, my dear Co-operators,

Your devoted Servant in J. C.

PHILIP RINALDI
Superior General of the Salesians



Very Rev. Peter Ricaldone S. C.

Siam, November 1927.

*My dearest Father
in Jesus Christ,*

Here I am, almost at the end of my long journey. Today, I have left our confrères of Siam. I blessed them and took my leave, upon the steps of the Mission House, and, from my present position, I can still see their handkerchiefs waving farewell and God-speed to me, from the shores of our new Mission field. The parting, as is generally the case, was a sad one, and, even now, I feel somewhat melancholy, as the ship ploughs its way through the waters of the Meklong and carries me out of their sight,—who knows, perhaps, never to see them again in this life.

The time since I departed from Turin is practically a year. I left, on my journey eastwards, with your blessing for all our distant confrères, to convey to them the paternal affection you bear each one of them, to support them in their grievous labours, by the words of encouragement of the successor of the Ven. John Bosco.

As the boat bears me farther and farther from Siam, and, thus, nearer home, there crowd upon my mind memories of my voyage: memories at once sweet and bitter: memories, that will remain impressed upon the tablets of my memory, as long as this my body shall endure here below. Spontaneously, too, there is born within me a lively feeling of gratitude towards God, Who has visibly protected me upon my journey, and Who has given me joy inexpressible, in the contemplation of the zealous labours of our confrères.

“Don Bosco so desires.”

For your consolation and to lighten the burden of your great responsibility, allow me to repeat once more, that everywhere, your sons are advancing—and, what is more comforting and splendid, are advancing along the lines prescribed by our Venerable Founder himself. They continue to be animated by the spirit of Don Bosco and reap the same success that attended him on earth.

In India, in Assam, in China, in Japan, in Siam, under all skies and in all countries, in the midst of peoples the most varied and contrary, the Salesian life thrives and throbs, as vividly as it does at the Mother House in Turin. There is the same fervent and solid piety, the same all-embracing and traditional charity, the same self-sacrifice in work, the same generosity in facing the trials of life, the same serenity and constant happiness that so delighted our Venerable Founder's heart.

I must confess that, oftener than not, far from being obliged to stimulate the activity of our brethren, I was forced to urge them to temper their zeal, for, forgetful of themselves, they launch all their energies into the work before them, and immolate themselves upon the altar of self-sacrifice and christian love. They engage in this work, so trying to the nerves, so undermining for the constitution, urged only by a desire to increase their spheres of activity, and, hence, lead more souls to the kingdom of Christ. Their reply to my remonstrances was simple but touching, *“Don Bosco formed our characters, and so desires to see us work”*.

The Map of Asia.

On the other hand, when I recall to mind the fact, that the very sight of the map of Asia and the consequent visions of so many souls, wrapped in the darkness of unbelief, moved Don Bosco to tears, I understand and, in some way, feel the sentiments of these confrères. These latter live among those very people and feel themselves urged by a desire that brooks no refusal, to remedy the pagan ignorance of these poor creatures and lead them to the light of the Gospel of the Redeemer. There are more than nine hundred million souls who have yet to experience the sweetness and ecstasy of christian charity. Time and again, I have felt my heart moved within me at the sight of some of these people and my tears flowed freely, I confess, at the sight of the miserable condition of the babies in these lands.

Fresh in my memory is my first encounter with the Siamese children. We had just crossed over the border into Siam and were, naturally, somewhat elated at entering upon this fresh field of Salesian activities. Several lively little boys met us with their usual shy smile. They fixed a look of surprise upon our party, for we were strangers in the land, but they soon became friendly upon our showing that we were friends of theirs. These were the first Siamese children to surround Don Bosco, in the persons of his sons. I left these shores and their inhabitants with feelings of great regret.

How many times in India, Japan and China did I feel to the full the anguish, that oppresses the heart of the missionaries, at the sight of the hundreds, thousands, aye, millions of souls that, they are insufficient, nay, powerless, to save.

The Crusade.

May I, dear Father, lay open my mind before you, and reveal a thought that has long occupied my meditative hours?

Often and often, I have asked myself, the reason, why the successor of Don Bosco does not raise his voice and invite all to initiate a great crusade, on behalf

of the peoples of the East, as Our Ven. Founder did, in days gone by, for the peoples of the West? Believe me, most revered Father, that today it is the peoples of the East that should, above all others, be the object of the greatest preoccupation of the missionaries of the Catholic Church. Today they, most of all, need the care, the unceasing labours of the messengers of peace and good will. We must not, we cannot, hide the fact, that today the true interests of these nations are in jeopardy. Their future is in the melting pot. How will it come out? God knows, but we must strive to make the gold increase and the baser metals diminish.

A christian East would be a pledge of security, a gigantic factor for a world peace. But an East, convulsed by anarchistic principles, agitated by bolshevistic hate and licence, will be a terrible menace, a constant threat to the peace of the whole world.

Probably you will ask me, "*But what can we do that we are not doing? What*



A Siamese youth.

can the poor Salesians contribute further to this work?"

I would wish that your voice should be heard, not only by the Salesians, but by all our friends and co-operators. I would like your voice to be raised, in clarion notes, to summon *all* to this new crusade. I would desire you to call *all* to a campaign of active propaganda, conducted with holy fearless enthusiasm, even to the uttermost bounds of the earth. It is a question of life or death. It is a question of the souls of our brethren, of the salvation of men redeemed by Christ's Passion and Blood. We must not, dare not, remain indifferent. All must be convinced, if they are not convinced already, that all these souls, redeemed by the Saviour of mankind, must be led to Him, to be illumined with His light, to be inflamed with the love, that He descended from heaven to kindle on earth. Everybody must be told, and you, dear Father, in the name of Don Bosco, cannot hesitate to tell them, that to achieve this much desired end two things are necessary,—men and money. And who is so ignorant, as not to know, that even spiritual battles are fought with the same weapons as physical battles—soldiers well armed and abundant means. No nation carries on war with empty coffers. How can we carry on this greatest of battles if our ammunition supply is cut off?

At Laitkynsew.

There still lingers in my mind a scene I was privileged to witness at Laitkynsew. The crowds squatted in the square near the Mission Chapel. There were thousands of people. Patiently, they sat there in the burning rays of the sun. They were anxious to be instructed. They were thirsting after God. Many of them had come a distance of two, three, four days journey afoot, across the precipitous Assam Mountains.

How many of these poor people, after assisting at the meeting, at the great "*giniassen*" came in groups to place their petitions in the hands of the Father Rambà! These petitions were all of a stamp, all in the same strain, "*Father, we wish to become christians. When you return to*

Turin, tell the Great Father, to send his missionaries to our villages, to instruct us, and make us christians. Ask your good friends in Europe, ask the rich people, the good people, to help us to construct a small chapel and school, in which to educate our children, to form their characters, and preserve them in the christian religion".

These simple people, these good souls, longing for light and love moved me to tears. I was in the hard necessity of being unable to speak a word of even distant hope. I comforted them as best I could, but I realised only too poignantly, that the sad reality was, that I could do nothing for them. It went to my heart to give them the evasive answer, that the case demanded but I could do nothing else. How many times did my eyes meet those of Mons. Mathias with a feeling of oppressive sorrow! Both of us remembered for the hundredth time, that Assam *alone*, contains more than 8,000,000 souls. The missionaries are so few, and despite their tremendous efforts, utterly inadequate to the important and pressing labours that are calling for attention.

Vocations.

But are missionary vocations scarce? By no means; on the contrary they are more numerous than ever. Everywhere there has sprung up a new fervour, an enthusiasm never before seen, for the mission field. Youths are eager to consecrate themselves to the salvation of souls.

The voice of the great missionary Pope, Pius XI, has aroused, in all countries, the spirit of charity towards the catholic missions. I have here before me, some letters, that I have received from our missionary Institutes. They tell their own tale of piteous need. In three months alone more than 200 applications have had to be refused. Why? Because our Institutes are insufficient, are not large enough to house the applicants for the missions. Because the means to support the numerous missionary aspirants are lacking.

Now, I am convinced, dear Father, that if the voice of the successor of the Ven. John Bosco were to make itself

heard, it would reach a great number of generous hearts. God would know how to help them to respond to your cry for help.

You will certainly remember Fr Rafael, who died last year in Spain, at the good old age of ninety nine. When I thanked him for having founded a house for the formation of vocations, he replied in sentiments of deep christian piety, "It is

noble people, who have either inherited, or accumulated by their intelligent administration, huge fortunes, but, who, live unhappily, because they have no child, no-one to carry on their name and splendour after they shall have ceased from this mortal sphere. Why do you not appeal to them? Why not ask them to adopt, in the name of God, a group of missionary aspirants? Why not offer them the



Laitkynsew — Fr. Ricaldone's arrival at the Salesian Mission.

I who must be grateful to you. God gave me an abundance of this world's goods, and it was but just that I should have employed them in His service. But the joys, that I derive from the contemplation of this my act of charity, are so great and so pure that I feel myself amply rewarded for the sacrifice I made, and I will never cease to thank heaven, that I was worthy to perform it".

An invitation to the rich.

How many are the people who could do what Fr Rafael did! There are some wealthy men, who do not know how to dispose of their riches. There are many

chance of procuring an ineffable joy in the foundation of a Missionary College, where many vocations, that would otherwise be lost, could be saved and made useful for the kingdom of God.

It would take thousands and thousands of pounds! I know that full well, but I also know, that there are some fortunes, that would not be greatly affected, even in thus giving huge sums to God, for the salvation of souls.

There is another appeal, that you should make in the name and with the authority of Don Bosco, with great probability of success. To conduct a really efficacious campaign in the East, we need at least *one thousand missionary burses*. Does this

seem a lot? But will we not find a thousand generous people, who are ready to make the sacrifice of £. 200, so that from the accruing interest a missionary aspirant could be supported?

I would devote, for the whole of this year, the first page of the *Salesian Bulletin*, to be as it were the page of golden deeds, to record, for the edification and example of all, the names of those, who help in this work of founding burses. I would suggest, too, that, also, those people, who prefer to do good anonymously, should be recorded in some manner, so that others, encouraged by their example, would come forward to assist in this sublime work of christian charity. In these matters it is example that stimulates and conquers.

A christian mother.

In 1908, I was in South America, where the following incident took place. I suppress the names of the parties concerned, to maintain the reservations then imposed upon me. A noble lady was presented to me one day and said, "Father I would have been pleased had one of my sons become a priest. But since such has not been my happy lot, I would like you to accept this sum of money, for the education of a missionary, who will pray every day, and offer up his sacrifices, for my children and for the spiritual and temporal welfare of my family". Her voice was broken with tears at the thought that none of her children was to become the minister of God. How many mothers, how many widows, how many good souls should be stimulated to follow such a noble example!

A word to the afflicted.

Only those who have suffered can say what a soothing unguent is charity for a wound that is yet sore. Charity draws one nearer to God, conducts one to the Sacred Heart of Jesus, the source of all comfort, the fount of love, the refuge of the distressed. It is therefore a worthy act to invite all those in suffering, all those who labour and are heavily burdened, all those whose trials seem hard and long,

all those whom anguish and trouble seem to have marked for their own, to find comfort and relief in the practice of charity.

Why should they not make the memory of their lost son, their adored child, their beloved daughter, live again, to die no more, in the person of a missionary aspirant, who would make use of the burse created for that express purpose? Why should the name of a loved father or mother be forgotten? Why should their names not be united, for ever, to the name of a missionary, who, in distant lands, would compute a glorious apostolate, that would bring delicious comfort to the soul of the dear deceased and sweet consolation to the family here on earth? The good performed by these missionaries increases from year to year. They convert pagans, who, in turn, become catechists to assist in the work of salvation of their fellow country-men. When one casts a pebble in the sea the ripples that are caused spread far beyond our line of vision. The missionary burse will be the pebble in the sea of charity. Its effects are incalculable by our faculties, but there is One above Who rewards even a glass of cold water, given in His Name. He will reckon the effect of this charity to the last iota, and will reward it abundantly.

We have all seen, with great satisfaction, that, in many lands, hospitals and other institutions of public beneficence have been erected to the memory of some distinguished person or other. These works have been blessed by God. Why should we not invite others to follow these examples, by creating and endowing missionary houses? The good that will follow is out of our reckoning, but it is none the less sure. These houses will be arsenals of peace, securities for the safety of the world of men, pledges of salvation for many souls.

The field of charity is open to all.

All have not the means to perform these immense acts of charity. I know; most people have to limit themselves to co-operation on a smaller and more modest scale. But *all* should be persuaded that the need is so great and urgent that it

demands the concurrence of *all*. God will reward, with His special benedictions, the offering of even the poorest of men. The parable of the widow's mite was inserted in the Gospel for our example and encouragement.

Some will be able to give £. 12 for the annual pension of a missionary aspirant; some will be able to offer £. 6 for a catechist; some £. 3 for the expense of a pupil. Some will be in the position to give gifts in kind: cloth, linen, cotton or other material: *all* can help us with their fervent prayers: *all* can help us by making known our needs to those, who are in a position to help: *all* can aid us by sending us good sterling vocations. *All* can, must, and will come to our aid. For all we offer to God the most fervent of prayers that He would deign to bless their pious endeavours to help forward His work on this earth.

"But the Salesians are rich..."

Your last letter, dear Father, in which you communicate to me the grave difficulty you experienced, in finding the money necessary to supply even the essential equipment and indispensable objects for the 142 missionaries, who departed in October, grieved me immeasurably. This sorrow is increased, on hearing some ill-informed people remark that the Salesians are rich.

I have heard this remark myself and that, too, when we were in dire straits financially. When I think of the necessity that besets our works and of the painful and wretched conditions in which most of our missionaries find themselves, I know not how to explain the origin of the above remark.

Many times have I puzzled over the circumstances that could give rise to such an opinion. Perhaps some people, seeing the developement of our humble Congregation, reading in the *Salesian Bulletin*, the notices concerning our works, have reasoned thus,—the Salesians keep on opening new houses, enlarging their existing institutions; therefore they must have abundant means. But is this really reasonable? Does it not seem, more likely, that the exact contrary is the case? Pre-

cisely because the Sons of Don Bosco open new houses, improve their present foundations, precisely because of this their hands are always empty and today, as yesterday, they are in great need of help. Their needs increase with the number of houses. They do not decrease, for the work to be done grows from day to day.

On the other hand could we keep silent with regard to our works? Could we deprive our co-operators of their right to know in what manner their offerings are employed? Not at all, for does not the Holy Spirit say, "*So let your light shine before men that they may see your good works and glorify your Father Who is in heaven*". Therefore this communication of our numerous activities is not vanity or vain glory. It would be ridiculous for us to be vainglorious for, "*what have we that we have not received*". It is not mere ostentation: it is not, above all, an indication of wealth. It is indeed a record of the good accomplished, comforting in its extent, of wealth absorbed by the needs of orphans, missions, many vocations, and the various works of the Salesian Congregation. It is an indication of great wealth—yes that *was* and is no more.

Poor Don Rinaldi! It is true in this case that the ill-natured, or, perhaps, careless remark, above expressed, that the Salesians are rich, has done great damage to your sons. No, not only we are *not* rich but we do not even *wish* to be so.

Mamma Margaret.

An echo of the past still comes to my ears at various critical moments. Don Bosco's mother, Mamma Margaret, as she was affectionately known to all, said once to our Venerable Founder, "*If, by any chance you should become a rich man, I would not cross the threshold of your house*".

The Salesians desire that Mamma Margaret should be able to enter at any time, in any country, any of their houses, without danger of finding signs of great wealth. "*Da mihi animas...*" Souls! Souls are our objective. Don Bosco gave us our motto and it is our ambition to live up to it. We desire, in presenting to the world the hundreds, the thousands of orphans, students and abandoned children, gathered

in our Institutions, that we be able to repeat, as St. Lawrence in other days, "*Behold our joy. Behold our treasures*".

But I fear, dear Father, that I have taken advantage of your goodness, in taking up so much of your time. But you must excuse me. It is so long since I have seen you, and today, in writing I allowed



New Jersey -- New parish church of St. Anthony.

myself to extend the joy I experience in being with you in spirit. Before I conclude, I would like to repeat, that whoever comes to the East, provided he has a spark of the love of God in his heart, could not but feel the irresistible impulse to cry out, "*Come and save these our afflicted brethren. Come and bring them the light. Furnish for this end generous vocations and abundant means*".

I am on the homeward journey. I hope to be in Turin in the first days of December. In the meantime bless me and believe me to be,

Your most humble son in Corde Jesu,
PETER RICALDONE, S. C.

U.S.A. Delegate Apostolic at Salesian Church.

November 6th 1927, saw the benediction of the new parish church of St. Anthony, at Elizabeth, New Jersey, New York. The solemn function was carried out by the Apostolic Delegate, Mons. Fumasoni-Biondi.

The Salesians took over this parish some four years ago from the Rev. Fr. Janetto, who had laboured there for the previous eleven years. During that time the Salesians of New York supplied the church on Sundays and thus assisted the hard-worked parish priest. The difficulties, which Fr. Janetto had to undergo during his tenure of office, were of no mean order and gradually wore down his splendid constitution. Finding that a return to Europe was inevitable, Fr. Janetto, who has always been a very good friend of the Salesians, proposed to the Bishop of the diocese that the Salesians should be given charge of the parish, on his (Fr. Janetto's), resignation. The bishop followed the Reverend parish priest's desires and, before leaving for Europe, Fr. Janetto introduced his successor to his flock and installed him in his office.

The blessing of the new parish church, which takes the place of the former building speaks well, not only of the zeal of the present rector, but also, of the efforts of the former rector. The Salesians are reaping the fruits of Fr. Janetto's eleven years of labour, and it is but right, that we pay a warm tribute of respect to this priest and co-operator.

The new church is situated at the corner of two streets and faces the main road. It is built in the form of a Latin cross, with three naves containing fourteen columns, The style of the church is romanesque.

A practical and original idea is shown in the reproduction of the scenes of the Way of the Cross in the fourteen stained-glass windows, that line the sides of the church. The windows themselves are protected by outer-windows and between the two are electric lights, that serve to illumine the stations during the religious services.

Ven. John Bosco and his work

THE MAN.

Don Bosco was the great wonder-worker and certainly one of the most striking and extraordinary figures of the last century.

Born on the 16th of August 1815, at the hamlet of Becchi, near Castelnuovo d'Asti, in Piedmont, John Bosco, at the early age of two, had the misfortune to lose his father. Hence, as soon as he was able, he had to assist his mother and brothers, in the work of the fields.

At the age of nine, a curious dream revealed to him his future. He was to be a priest. However, his step-brother, who was at the time the head of the little household, was strongly opposed to this vocation and did everything in his power to prevent John from studying. Margaret Bosco, John's mother, his real support in this grievous trial, advised him to leave the home farm and so, at the age of 12, in the year 1828, John set out to earn his livelihood elsewhere, and to gain a little more freedom of action. For some time, he worked as farmer's boy in a neighbouring village.

Soon, however, the ever-vigilant love of his mother found means to place John at the house of some friends, at Castelnuovo, and later at Chieri at the school. At this latter place, the young boy started his regular studies. To pay his expenses both for board, lodging and schooling, he worked for the people with whom he lodged.

Thus, after having been farmer's boy, he was, in turn, tailor, musician, waiter, blacksmith, latin tutor. Providence was preparing him for the role in life, that he was to fulfill. The light of later events makes this quite clear.

Whatever he attempted, he accomplished. He was ready for anything. His intellect was of no common stamp and his memory was of an extraordinary capacity and tenacity. Physically, he was well made, agile and imposing, as is borne out by the fact, that, at the early age of

ten, he was able to attract people to his acrobatic feats, on the Sunday afternoons in the verdant fields of Becchi, and as payment he required his audience to listen to the sermon, that he had heard at the parish Church in the morning or to recite the third part of the rosary with him.

At the age of 20, he entered upon his philosophical studies and in 1841, was ordained priest. The same year he was drafted to Turin to continue his theological studies at the Ecclesiastical College, which, at that time, was under the direction of Fr. Cafasso, later to become Blessed Cafasso. Don Bosco, however, had no time for knowledge for its own sake—his was the concept, that knowledge should be united to works of charity. Hence, while Fr. Cafasso occupied himself with the older prisoners, Don Bosco was chiefly engaged with the younger people in the prison. He was greatly affected by the extraordinary number of these latter, and determined to consecrate his life to the work of saving the abandoned and neglected youth of Turin.

Beginnings.

The first boy was received for catechism in the 8th of December 1841. This lad, in accordance with Don Bosco's instructions, induced other boys to accompany him on his subsequent visits. Don Bosco, on the Sundays, collected them, wherever he could, amused them, taught them catechism and saw to their temporal and spiritual needs. Thus was founded the first *Festive Oratory*.

Many, however, were the children, who, having descended from their mountain homes to work in the city, were without protection, without a roof to cover them, without a friend to guide them. They slept where they could: generally on the doorsteps of the richer people's houses. For these poor creatures, Don Bosco rented a house. He called his mother to look after them. He lodged them and

fed them. He sent them to work, interviewed their employers, found situations for those who were in need, and made himself their friend and benefactor.

One day, he placed in the lobby of the house two sewing machines and a cobbler's bench. He was both tailor and cobbler for his little establishment and here, we have the beginnings of his *Professional Schools*, that were later to reach such magnificent proportions and attain such great perfection.

Very soon, Don Bosco perceived that, among these poor lads, there were some of great talents, of intellect stunted by neglect, that needed but instruction to fashion them into good subjects for the priesthood. He remembered his own childhood and its difficulties. He knew the great need of the Church of God and, as a consequence, side by side with his poor apprentices, he made room for the education of *poor and tardy vocations*.

Thus, we have the house—workshops in one part, study-rooms in another, and Festive Oratory quarters in another. It is a house of a real Salesian model.

Soon, his first pupils asked to be allowed to help him in his work. They multiplied and it was possible to begin other festive oratories, to start other primary schools; the work was extended to agricultural colleges and to boarding houses for students and workers.

And so, the field ever widened. In 1875, the first *Salesian Missionaries* departed for South America to begin, in Patagonia, the work that was soon to be extended to all the continents of the world.

Meantime, Don Bosco had become the apostle of the devotion to Mary, Help of Christians. By Her aid, he performed wonders while out begging for the support of his boys; he built houses and churches such as the Basilica of Mary, Help of Christians in Turin and that of the Sacred Heart in Rome. The nights he devoted to writing. He had already founded his *Press*, and, in 1853, he published the first *Catholic Almanac*. Every month he issued tracts and pamphlets, dealing with religious, topical or popular subjects. He wrote a *History of Italy*, a *History of the Church* for schools, for he already understood the importance of *school textbooks*.

The renown of this holy priest spread far and wide; crowds flocked to see him. In France, in the course of his journey, in 1883, Victor Hugo, the celebrated French novelist, waited twice for long hours in the ante-chamber to Don Bosco's room, in order to have a few words with him. In Spain, in Austria his reception was ever the most moving and striking. In Austria, the Count of Chambord had him brought to his home, by a special train in order that the Servant of God might cure him of a mortal disease.

Don Bosco, worn out by his life of ceaseless toil, died, on the 31st of January, 1888. Pius X declared him Venerable, on the 24th of July, 1907. Although the examination of a life so full of activity, so manifold in its spheres of action must needs take a long time, we nevertheless hope that in the near future, by the grace of God and the special aid of Mary, Help of Christians the Venerable John Bosco will be declared blessed and thus the official approbation of the life, works and holiness of him, who was popularly styled the Vincent de Paul of the XIXth century, will be granted.

THE WORK.

a) *The Salesians.*

About the year 1867, Don Bosco had an interview with the anti-clerical minister Ratazzi. The latter, during the course of the conversation, thus addressed the humble priest, "My dear Don Bosco, I sincerely hope and trust, that you will live a long time, a very long time, to work for the education and instruction of many more poor children. But, facts are facts, and you are not immortal. What will become of your work after your death? Have you given this matter your consideration?..."

"You ought to attach to this work, by some secure bond, some of the young people and young priests, who are, at present, your helpers. You must impart your spirit, your method, your ideals to them. You must form them into a Society, that will continue the good work, you have so well begun".

Don Bosco had, as a matter of fact,

already thought long over this matter. His plans and desires were already in his mind. He had but to co-ordinate, to determine the great ideas that he had already sketched out in practice. In 1858, he himself went to Rome, carrying with him the Constitutions of the *Society of St. Francis of Sales*.

Praised by the decree of 1864, temporally authorised in 1869, the new Congregation was definitely approved, on the 3rd of April, 1874.

the age, and understanding provided the means of satisfying them. His sons are but followers in his footsteps—doing the will of God, with all their might, working out their own salvation in the service of the young. To serve is to reign, and they serve Christ in the persons of abandoned youth—they will reign, hereafter, with Christ in the land of perpetual youth, when Christ the King, will welcome them with special love, for their care of the beloved of His Heart,—children



Becchi — The house in which Ven. John Bosco was born.

"... sicut granum sinapis."

Since this date the Salesians, as they were destined to be known to history, have continued the work of their Venerable Founder. In Festive Oratories, professional and agricultural schools, elementary and secondary schools, houses of formation for late vocations, for missionaries, orphanages, works on behalf of the working classes, these spiritual children of Ven. John Bosco renew his spirit day by day. He lives again and will continue to live to the end of time. The grain of mustard seed, so unpretentiously sown in 1843, has grown into a magnificent tree.

Don Bosco understood the needs of

"My delight is to be with the children of men"; "Suffer little children to come unto me and forbid them not..."

Today, some fifty-three years after the official approbation, the Salesians count 6,926 members, besides 829 novices. Among their members are one Cardinal, three archbishops, twelve bishops, several apostolic delegates, and *chargés d'Affaires*.

They have pitched their tents in all the countries of the earth. The number of regular houses numbers 583 spread over thirty-nine countries. The children under their care are counted by hundreds of thousands. Their missionaries are working in the five parts of the world, and number over one thousand.

b) *The Daughters of Mary,
Help of Christians.*

The work of the Salesians is for boys. Exactly the same work is performed by the Daughters of Mary, Help of Christians for girls.

This branch of the Salesian family is of later growth than the Salesians for the first profession took place in 1872. The founder was the same, the Ven. John Bosco, and the origin was as lowly as that of the brother Congregation. These nuns took their rise in a poor borough of Piedmont, Mornese. Don Bosco made use of a humble country-woman, Mary Mazzarello, to initiate his second congregation. She was too weak to be employed in the strenuous work of the fields, and was moreover somewhat unlettered. Her piety was, however, strong and solid, and she was a real child of Mary. This was the woman, then, whom Don Bosco chose to mother his second family of religious.

Their growth has been so rapid and successful, as to constitute somewhat of a prodigy in these days. So true is it, that God makes use of the weak and the lowly to accomplish His greatest works.

"We see no form of Apostolate", so wrote, His Holiness Pius XI in a letter to the Superior General of the Salesians, "in which these nuns have not taken the initiative in this last half-century".

They began with a humble work-room.

Today, they are all over the known world directing private and government schools, Festive Oratories for girls, night-schools, crèches and kindergartens, professional schools, domestic training centres, boarding houses for poor working girls, houses for University girls, and rest houses for the poor and aged. They have the care of girls in certain factories and also have the superintendence of a few hospitals.

Since 1892, they have been working among the lepers of Colombia.

Since 1912, they have taken their part in the work for the "Protection of the young girl".

Since the cataclysmic events of 1914-1918 they have undertaken the care of the orphans of the great disaster.

They number at present 6000 with over 500 houses, spread over all the globe.

They have followed the Salesian Missionaries into the various parts of the old and new worlds.

METHOD.

Both the Salesians and the Daughters of Mary, Help of Christians use the same method, as did the Ven. John Bosco, who left them, as a guide, the following dictum, "Make yourselves loved, to make God better loved". Attractive piety, activity and gaiety, sollicitude and kindness, ceaseless application to the most practical forms of apostolate, the most prompt and cheerful sacrifice to compute the work confided to them, by their Venerable Founder, in the work of remedying the ills of the age and supplying its most crying needs, are some of the outstanding characteristics of the religious of Don Bosco.

THE SALESIAN CO-OPERATORS.

Intimately connected with the above two religious families, and forming, with them, one compact body, are the Salesian Co-operators—the modern third-order. Called into being by the needs of the time, the Co-operators continue to do the work detailed for them by the Ven. John Bosco. To deal more exhaustively with this subject, a special article is dedicated.



Lithuanian Salesian Bulletin

We should like to call the attention of those readers, whom it may concern, that, as from January 1928, the Salesian Bulletin is printed also in the Lithuanian language. We recommend also, that those of our co-operators who know of any Lithuanian co-operators—particularly in Scotland—to have the kindness to convey this news to the same.

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 Venerable Servant of God's heart for Jesus Christ, but, it was, also, a monument to his unflinching obedience to the slightest wishes of the successors of St. Peter.

The Association.

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

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

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



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

Advantages.

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

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

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

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

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

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

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

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

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

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

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

10. The centres for enrolment are in Rome, in Turin and England. Address: The Very Rev. Rector, Ospizio del Sacro Cuore di Gesù, Via Marsala, 42, Rome; or, The Very Rev. Superior General, Salesian Oratory, Turin, Italy; or The Rev. J. Simonetti S. C. Salesian House, Cowley, Oxford.

Approbation.

We approve the Charitable Association and we wish it the greatest concourse of the faithful.

Given at Rome, etc.

L. M. PAROCCHI, Card. Vic.

The Papal Blessing.

The Holy Father has deigned to accord the blessing asked for the Charitable Association of the Sacred Heart.

Given from the Vatican,
June 30th, 1888.

ANGELO RINALDI, Sec. Chaplain.

There is no reason for us to add much to the above. The advantages speak for themselves. We add but a word of exhortation to the faithful to make full use of the benefits thus offered them: to spread the Association among their friends: to bring more and more worshippers to the Sacred Heart. Let us not be of the number of those to whom Jesus Christ will have to address the following terrible words, "*So long a time have I been with you and you have not known Me!*"—"I was daily with you in the temple". Let us be of the number of those whose feet wear the steps of His door, who make full benefit of His Sacred Passion, renewed daily in the Sacrifice of the Mass. "*Come to Me, all ye that labour and are heavily burdened, and I will refresh you!*"

A THOUGHT FOR MAY.

St. Francis's Prayer to Our Lady.

"Hail! holy Lady, most holy Queen, Mary, Mother of God, who art a virgin forever, chosen by the most holy Father from Heaven. Thee did He consecrate with His most holy beloved Son, and the Spirit of the Paraclete. In thee was and is all fulness of grace and every good. Hail! thou His abode. Hail thou His Tabernacle! Hail thou His House. Hail! thou His garment. Hail! thou His handmaid. Hail! thou His Mother, and all ye holy virtues, which, by the grace and illumination of the Holy Spirit, are poured into the hearts of the faithful, to the end that, from being unfaithful, ye may make them faithful to God!"

A MODERN THIRD-ORDER.

The Association of Salesian Co-operators.

Two proverbs that are quoted commonly and which are at the same time true, are, that, "*there is nothing new under the sun*"; and that, "*history repeats itself*". Banal platitudes, we admit, but they have one merit, if no other, that they serve to keep men humble, for, although we find men, who imagine they have discovered something *NEW*, in reality, they have but adapted an already known principle to the exigencies of their times, or, at the utmost, they have developed the discoveries of the past ages. Thus the modern progress in aviation is but a development of the plans drawn out by Leonardo da Vinci, and, for all we know, his plans may have been an adaptation of the work of some obscure scientist or monk.

However much this may disturb our vanity, it is nevertheless indubitable. In the religious, as in the other spheres, this truth is remarkable.

The Middle Ages saw the foundation in the Church of more than one new Order of Religious. Chief among them were the Franciscans and the Dominicans, and these two bear the special characteristics of the other foundations. These characteristics consist in the Order being a triple foundation: *the Franciscans themselves, the Poor Clares and the Tertiaries of St. Francis; the Order of Preachers, the Dominican Nuns and the Tertiaries of St. Dominic.* Thus was founded that religious Order, that embraced the cloister and the world. Modern times have seen a repetition of this kind of foundation. To cite the example that is to our point, the Venerable John Bosco founded between 1860 and 1876 a triple Congregation consisting of: *the Salesians, the Daughters of Mary, Help of Christians and the Salesian Co-operators.*

It has often been erroneously stated, that the Catholic Church is always out of touch with the spirit of the times, if not altogether behind the times. The consideration of a little unbiased history

is quite sufficient to disprove this assertion. The Catholic Church is, and always has been, the primary exponent of the real spirit of the ages, while remaining, in accordance with Her Divine Mission, the unflinching opponent of the evil tendencies of the various epochs. The true interpreter of the needs of men, the Church stands forth the embodiment of the spirit of Christ, the seeker after the souls of men, the home of liberty, the foe of all that is evil. Thus the Middle Ages saw the foundation of the Franciscan and Dominican Tertiaries in response to the chivalrous, adventurous, and religious aspirations of the people. The age bore them and from that age they take their distinctive mark. Thus the modern Tertiaries, the Salesian Co-operators bear the marks of the age in which they were born, which stamp them as the authentic production of the nineteenth and twentieth centuries.

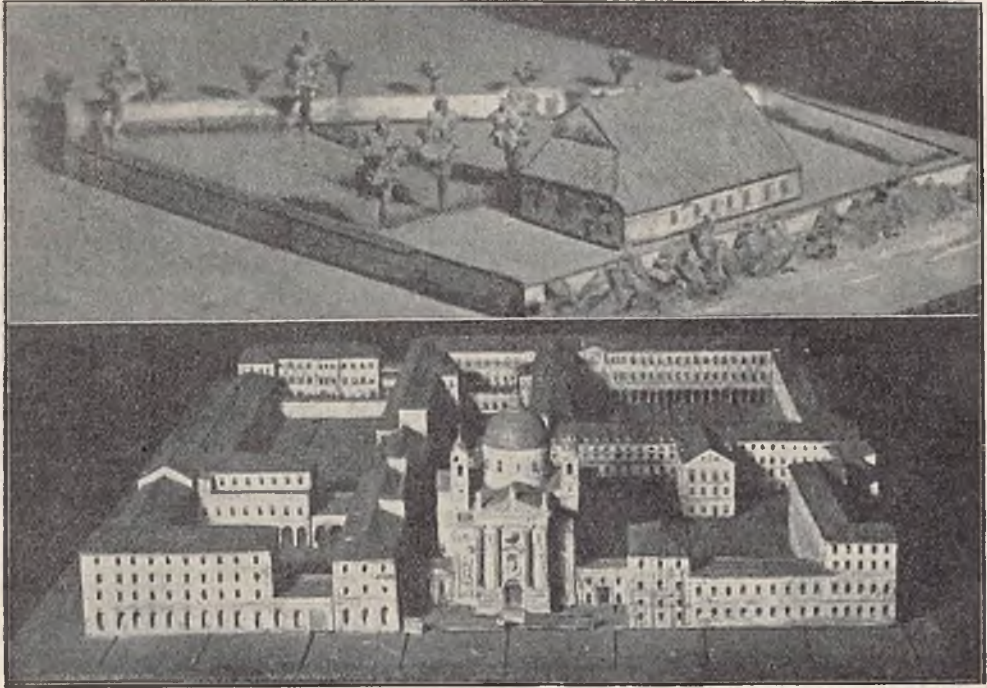
The lay aspect.

Primary among the marks which distinguish the modern third-order from its predecessors is the seeming absence of religious obligations, the appearance of a lay association. It is, however, only an appearance, for the religious part of the association of Salesian Co-operators is as important as that of the older foundations. The difference arises from the fact that the religious obligations are regulated in accordance with a life of unceasing activity, and, essentially, in view of the modern spirit. Thus, this new foundation is not officially called a third-order, nor confraternity nor sodality, words already dear to the piety of christians, but which, in these our days, might only serve to inspire suspicion and distrust; but it is simply called the *Union (or Association) of Salesian Co-operators.* The main object of this body of christians is not prayer but work: work

that is itself a magnificent prayer—the moral salvation and education of neglected youth: the care of the sons of the people, who are, in these times, so basely betrayed by Society, by teachings opposed to the christian spirit and by the modern contempt for the unit of civilisation, the family.

An assertion, biologically false, is very true in dealing with the apostolate—namely

the city, who were only too glad to have found once more a shepherd to guide their steps along the narrow and dangerous path. The number of boys rapidly grew to five and six hundred. Don Bosco was altogether occupied with them and practically overwhelmed. He appealed for help and was succoured by some good priests, who placed their leisure moments at his command. Chief among these



Turin — The Salesian Oratory. 1846-1928. — The greatest achievement of the Salesian Co-operators.

that *the need creates the means*. *The Union of Salesian Co-operators* was born of a need, of a humble need of helpers that a founder of a Festive Oratory experienced in his work. The facts, eloquent in their simplicity, are as follows.

Origin of the Co-operators.

Between 1841 and 1843, amidst tremendous difficulties and opposition, Don Bosco founded his first Festive Oratory. He had the gift of attracting men, for the charity of Christ filled his heart and mind. He, hence, collected around him numerous boys, strayed sheep, lost in the mazes of

were Father Borel and Fr. Cafasso, now Blessed Cafasso. This help was, however, altogether inadequate to the needs and Don Bosco made his appeal to the laity, to the great catholics of Turin and, in substance, said, "Will you not also come to my aid? You see that the work is more than sufficient. There is scope for all talents, for all your knowledge, for all your leisure, for all your self-sacrifice, for all your fortune. You are the spoiled children of God. He has benefited you beyond many of your fellow-men. Will you not, then, show your gratitude to Him, by placing yourselves at His disposition, in the service of these *His least*

brethren,—of these unfortunate children?" The appeal was heard, and from all ranks of society there came to Valdocco, helpers in the great work of Don Bosco.

It is impossible to quote here the names of these precious auxiliaries but it cannot but be a pleasure to record, that the sons of the illustrious De Maistre were regularly to be found at the Oratory at Valdocco, together with their brother-in-law, the Marquis Fossati, all of whom spent their time and labours in catechising Don Bosco's ragamuffins.

Activity—Men.

It was not only catechetical instruction that occupied this fresh band of workers, but also the other urgent needs that attended such a foundation. Evening schools, assistance of the boys in the chapel and recreation, preparing boys for their first Holy Communion, seeking positions for those out of work, visiting boys at their work to see how they were progressing, theatrical rehearsals, recruiting of the lax and destitute boys for the Sunday services, are but a few of the many fields wherein they spent their zeal and activity.

Thanks to this support, the work advanced by leaps and bounds until, five years later it was found necessary to open a second Oratory at the other end of the town.

The merit of this band of workers must be gauged, not only from the multiplicity of the tasks undertaken, but also, from the environment, in which they exercised their ministry. The quarter, in which Valdocco was then situated, was outside the town boundaries, did not enjoy any too good a name and was surrounded by bogs and marshes. The objects of their care, the boys of the street, were doubtless interesting, lively, ready of affection and responsive to kindness; but at the same time they were so crude, so crassly ignorant, so badly brought up, that it must have been no small sacrifice for these cultured men to spend their time with them. Finally, it was not only, on the Sunday that their services were required but often during the week and, in the case of those who taught catechism, it

was a daily task. Truly, their merit was great and will be abundantly rewarded by the *Father of the Poor*.

—Women.

Side by side with the men, their wives, mothers, sisters, all co-operated in the same work. The women took charge of the other part of the organisation and



Blessed Cafasso.

Friend and spiritual director of Ven. John Bosco.

expended their energies in the simplest, most common, yet most practical and necessary fashion. Among these poor children there were many, who were unable to find work, for the main reason that their appearance *shouted out* their poverty and misery. The people who ought to have received them, repelled them with loathing. The boys, indeed, were disreputable: linen (where it existed) filthy, ragged clothes, worn out shoes, hair which was guiltless of the clippers for at least the previous six months, vermin-ridden clothes and a face that proclaimed want and hunger to the most casual

observer. It is no wonder that work was refused them, in this world of specious judgements.

This, then, was the field of labour of the women of this band of workers. At the Oratory or at their own homes, they met and made shirts, mended clothes, cut down suits, revived clothes that had become somewhat dowdy, or even bought new materials to make up. Then they taught the boys the care of their persons, the use of soap and water, the use of a comb and brush, until these former ragamuffins presented an appearance, that obtained for them the work that they had previously sought in vain.

History has preserved the names of some of these fine women who together with Mamma Margaret (Don Bosco's mother), clothed the naked while the men of their families gave intellectual nourishment to those who were in need of it. Thus we have Madame Gastaldi and her daughter, mother and sister of a future Archbishop of Turin, Madame Rua, the mother of the first successor of Don Bosco, the marquess Fossati...

The charity of Christ urgeth us.

Did these good people realise that they were at the source of a great movement? Did they think that they were, so to speak, at the source of a river that would, in the following years, deepen its bed, widen its banks and enlarge its course? We do not think so. They performed their works of charity, simply, and with all their hearts. They served God in His suffering members and looked no further than that.

But he, who had mobilised their activities, had the gift of foresight and breadth of vision. He saw further. He saw in the future, ranged beside his other two religious foundations, this army of indispensable auxiliaries. He saw them, then, in the early years, in small, in the first helpers of his Oratory—he saw them, embodied in the women that were near him darning socks, in the men, that were labouring with him, teaching elements to grown-up children.

(to be continued).

LEST WE FORGET

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

A Plenary Indulgence.

Every month—

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

On each of the following days—

May 17th.	The Ascension.
May 24th.	Mary, Help of Christians.
May 27th.	Whit-Sunday.
June 3rd.	Trinity Sunday.
June 7th.	Corpus Christi.
June 15th.	Sacred Heart of Jesus.
June 16th.	Sacred Heart of Mary.
June 24th.	Nativity of St. John, the Baptist.
June 29th.	Sts. Peter and Paul.
June 30th.	Commemoration of St. Paul.

It is also worth remembrance.

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

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

2) For *each of the others* 400 days indulgence each time.

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

NEWS IN BRIEF

Tampa Florida.

ON Saturday, November 19th, the Rt. Rev. Patrick Barry, D. D., Bishop of Augustine paid a visit to Ybor City, Tampa, Florida, where the Salesians have charge of three parishes and schools, and was immediately conveyed to the Rectory of Our Lady of Mercy by the Salesian Superior in that city. After greetings by the Salesian Fathers, the Right Reverend Bishop and the clergy proceeded to the newly erected hall where an informal reception was tendered His Lordship by members of the various church societies and of the parish, at which also a number of the local Jesuit Fathers were present.

On Sunday, November 20th, the Rt. Rev. Bishop celebrated the eight o'clock Mass at which our school children, in charge of the St. Joseph's Sisters, sang the responses. His Lordship delivered a very touching and instructive sermon.

At 2 p. m., a parade to the school grounds was formed headed by a cross-bearer, followed by our church Societies, congregation, the Tampa City Band, servers, acolytes, clergy and Bishop. Upon arriving at the school His Lordship immediately began the impressive ceremony of blessing and dedication of the new school and hall.

Then followed addresses, one by Colonel H. P. Baya, another by the Spanish Consul, J Meruendano, both of whom were introduced to the people by the Reverend Salesian Rector. Following, the Rt. Rev. Bishop spoke encouraging words to all. After this, all returned to the church, where His Lordship gave Pontifical Benediction of the Most Blessed Sacrament.

(Don Bosco Messenger).



THE Mary, Help of Christians School for orphan boys is in a splendid natural position at the outskirts of the city of Tampa, about six miles from the Court House. The property consists of forty five acres, some of which on the Lake Tampa, was presented by Mrs. Alicia Neve, who really is the mother of this work of true christian charity.

A cash donation from her also made possible the construction of the present building.

Her modesty prevents us from emphasizing in the proper way how much she has done and does for our School. Her name will certainly

be written in Heaven and in the hearts of all the orphans who will find a protection in the School.

The building is two stories high, constructed of steel and bricks and entirely fireproof. It has a capacity of about 70 boys.



Rt. Rev. Abbot Charles, O. S. B.
who is to officiate at the laying of the cornerstone.

The School is under the protection of Mary Help of Christians, because the Sons of Don Bosco, the Salesian Fathers, recognize Her as the heavenly Guide of Don Bosco and the Inspirer of all the good work done by the Salesian Society all over the world.

We hope to have here, in time, a Shrine in Her honour, where She will be invoked not only by our orphans but by all those who are in need of special favours.

(Contributed).

Tanjore. India.

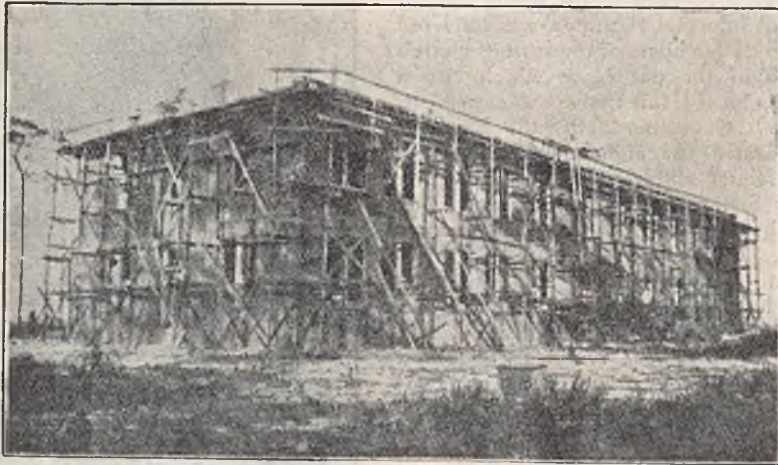
THE opening function of the new buildings of the St. Francis Xavier's Industrial School, Tanjore, recently constructed, was held on the 18th of February.

The Hon'ble Mr. A. Ranganatha Mudaliar B.A., B.L., Minister for Development, presided. There was a very large gathering of guests and visitors including the Rt. Rev. Mgr. A. M. Teixeira the Vicar-General and Administrator of the Diocese of Mylapore.

The Very Rev. Father Eug. Mederlet, the local Superior of the Salesian Fathers of the Ven. Don Bosco, who are in charge of the new school cordially welcomed the Hon'ble Minister and took him round the whole buildings where Carpentry, Weaving and Printing sections were at work.

Having garlanded him, Father Mederlet then read an English address touching on the organization of the Salesian Society, on the pious

achieve great things, provided they believe in the work they have taken in hand and are prepared to make up their minds to listen to the useful suggestions of enlightened men. I confess that this Mission, small in its beginnings, has outgrown within a comparatively short period of time the expectations formed of it at its start. In declaring the new buildings open, I say that this great brotherhood has a very noble record of work to its credit outside India and in India. In Madras, at Mylapore, the Salesians are running an Orphanage and at Tanjore this great School of Arts and trades. When one visualises all the activities of the Missionaries one could not but feel that it had been given to these people to be the means of such a useful and noble work.



Tampa. — The School of Mary, Help of Christians, in construction.

deeds of the Ven. Don Bosco, on the modest start of this institution, on its steady development, on the efficiency achieved, as proved by medals and diplomas gained in several Exhibitions of this Province and outside, and on the liberal help of the Government towards it.

The Hon'ble Minister in reply said that he had accepted the invitation with feelings of pleasure, reverence and gratitude. Feelings of pleasure, because it is always a pleasant thing to come into contact with good and sincere workers "who are my colleagues in the service of the country; it is good to come into contact with them and receive a fresh impulse and impetus for carrying on the work with which I am entrusted. Feelings of reverence, because it is an occasion I avail of to come to an Institution which is being worked by workers who are inspired by the pious Don Bosco, a great saint and servant of humanity; and I say feelings of gratitude, because this Institution is a proof positive that a handful of workers can really

In this province all know how literary institutions are safeguarded and how those that come out of such institutions find it difficult to make both ends meet. So I can emphatically assert that it is only professional institutions like these that will fulfil the very great needs of the country.

One may ask why should religious people undertake to do such things apart from their religious work and why should they establish professional Schools. I say that this becomes their foremost work which is quite part and parcel of their religious work, as the moulding of youngsters lies entirely in the instruction imparted in such institutions. Therefore, institutions like these will be more useful for the country to train young men to secure honest means of livelihood. Everything should be done with faith in religion. I am glad to hear that pupils are admitted into this institution irrespective of caste, colour or creed. It gives me pleasure to note that the products of the

country are made use of in this institution and are turned into useful articles. In Government and other similar institutions, I am given to understand that not even the cost of the raw materials used is recouped while this institution is working with profit. This is a lesson to other Institutions and I fully appreciate the merit of this Institution conducted by the selfless band of Salesian Fathers. I pay again my compliments to Rev. Father Mederlet for all the magnificent work done in this Institution".

A delightful programme of English, and Tamil Songs, Dialogues, Scout Drill and a Cinema Show then brought to a close a memorable day. *(The Week).*

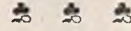
Battersea, London.

THE funeral of Master Frank Newberry took place on Friday, March 2nd, at Streatham. Frank Newberry was a student at the Salesian College, Battersea, and met with an accident while cycling during the recent mid-term. Tetanus supervened, and he passed away fortified by the last Rites of the Church on the previous Monday, at the early age of fourteen. He was the elder son of Mr. and Mrs. Newberry of Balham, and was a very promising pupil having passed with success into the Senior Forms; he was also a keen sportsman. Continual prayers were offered by his fellow pupils during the week, and on the day of the funeral the Rector, Father Sutherland, S. C. offered Mass for him at which the Community and his fellow pupils assisted and received Holy Communion. A Requiem Mass preceded the funeral at St. Bede's Church, Clapham Park, celebrated by the Rev. Father Hooley, Ph. D., at which there was a large attendance, among those present were his former Classmates, the boys of Form IV^a with their class-master Brother Vincent, S.C. and a surpliced choir of boys under Father McTague, S. C. sang during the Mass. Very Rev. Father Sutherland represented the Community, and Rev. Father Smith represented the Teaching Staff. Among the numerous beautiful floral tributes was a wreath from the members of his class, and a beautiful large cross in the colours of the College, red and gold. R.I.P.



IT is proposed that this year a party of our Old Boys should visit Lourdes, etc. Those who went on the visit to Italy, in 1926, will remember how very enjoyable that holiday was. No definite arrangements can be made till it is known how many can join the party. The visit is provisionally fixed to leave London

on Friday evening, August 3rd, and to return on Wednesday evening, August 15th. About a week will be spent at Lourdes and visiting many places of interest and beauty near there. Several days will be spent in Paris. The approximate cost of the holiday will be £. 10 each.

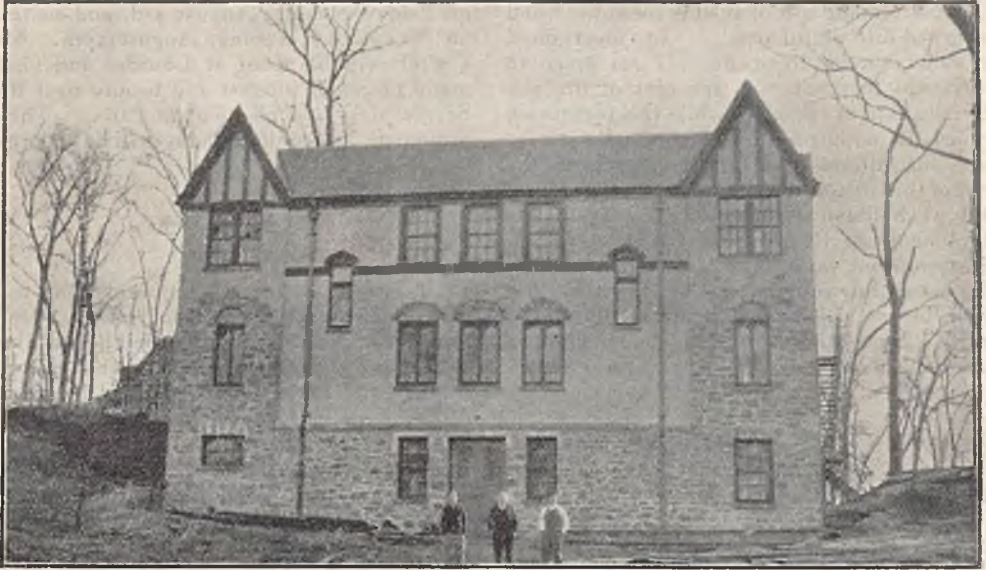


WE offer our sincere congratulations to the following Salesians who recently received the Minor Orders. Rev. Brother Patrick Breen, S.C. who received the Tonsure and the Four Minor Orders from the Right Rev. Dr. Barrett, Bishop Auxiliary of Birmingham. Brother Patrick is a member of the Staff of the Salesian House at Cowley, near Oxford, being assistant of the Novices; he received his orders at Oscott College on the 2nd, 3rd and 4th of March. Brother Edmund Payne, S.C. and Brother Ignatius Slyth, S.C., who are both members of the teaching staff at the Salesian College, Battersea, were given the Tonsure by the Right Rev. Dr. William Brown, Bishop of Pella, at St. Anne's Catholic Church, Vauxhall, on Friday, March 2nd: the following morning His Lordship attended the Church of the Salesian Fathers, Battersea, where he offered the Mass for the Community and the Boys, and conferred the first two Minor Orders on Brother Edmund and Brother Ignatius.

At St. Joseph's Diocesan College, Mark Cross, on Saturday, March 3rd, the Right Rev. Dr. Peter Amigo, Bishop of Southwark, ordained to the priesthood, a Salesian Old Boy, Rev. Charles Byrne. Father Byrne is one of the numerous Salesian pupils who has entered the ranks of the clergy, and has had a distinguished career, both as a pupil, and afterwards as a Master, in our School, at Farnborough, during the Rectorship of the Very Rev. Father Sutherland, S. C. On Friday March 9th, he paid a visit to his erstwhile Rector and some of his old friends, who are members of the Community at Battersea, where he was entertained at lunch. We offer our sincere congratulations to Father Byrne, and cherish the heartfelt desire that many years may be spared him to work for the salvation of souls in the vineyard of the Lord.



ON Thursday March 15th, the parishioners of West Battersea had the pleasure of welcoming their Bishop, the Right Rev. Peter Amigo, D. D., who made his Visitation and administered Confirmation to over two-hundred candidates.



New York (U. S. A.) — The splendid gymnasium recently added to the Salesian Secondary School, New Rochelle — Exterior view.

The beautiful church of the Sacred Heart, Trott Street, was ablaze with light and a very large congregation had assembled to welcome His Lordship. The service was timed to begin at 8 o'clock and by the time the service had commenced a large number could only find standing room at the back of the large church, or in the side chapels. It was a moving sight to see so many Catholics together, a proof that their Religion at any rate is a flourishing factor of the population of Battersea. Dr. Amigo delivered a most instructive and eloquent sermon. In referring to the numbers present, His Lordship said he was very pleased to see so many men meet him at the entrance of the church, as well as the large number among the congregation, and it gave him much pleasure to know that so many of them were members of the Guild of the Blessed Sacrament. In explaining the reason of his visit, the Bishop said that the Visitation of a church was a duty which the Bishop had to perform, as it was prescribed by the law of the Church, and the Bishop came as the representative of the Holy Father, the Pope. His Lordship furthermore congratulated the people upon the support they gave their clergy and the way they had paid off the debt of £. 1200 for the recent decoration of the church one of the most beautiful in South London. Referring to the diocesan needs, Dr. Amigo drew their attention to the large number of orphans for whom he had to find provision, and urged them during the holy season of Lent to deny themselves

some of their pleasures such as the theatre and the cinema for the sake of these poor little children. He particularly praised the children for the generous way they helped their less fortunate little brothers and sisters. He also urged them to pray for the Canonisation of those two great Catholic Martyrs Cardinal John Fisher, who was a Bishop in this part of the Country, and Sir Thomas More who was Lord Chancellor of England both of whom were put to death solely for their religion during the time of King Henry the Eighth. His Lordship expressed the desire that the Parish of West Battersea would be represented in the forthcoming pilgrimage he was leading to Lourdes from this Diocese.

R. J. H.

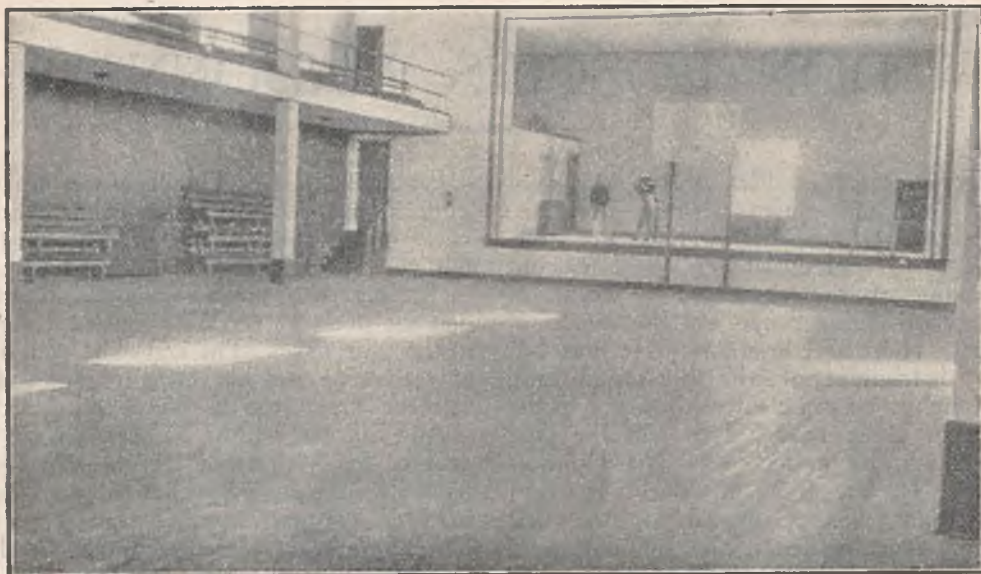
Buenos Aires (S. A.)

SISTER Beatrice Mahon has departed for the Falkland Islands, where she is to dedicate her energies to the education of the children in St. Mary's School at Port Stanley, that has been under the able direction of Sister Mary Jane Ussher for almost twenty years.

Sister Beatrice is a qualified teacher, graduated in the National School of "Profesado en Lenguas Vivas", where she won her degree with honours.

She is of a homely, mild and gentle character, noble-hearted and sincerely pious.

Several years ago she took her religious vows and sacrificing all worldly pleasures, consecrated



New York (U. S. A.) — Interior of the gymnasium — the stage will enable the building to be utilised as a theatre on festive occasions.

herself to God's service, aspiring only to acquire a high degree of sanctity and self perfection, and generously dedicated her whole life to the good and salvation of others.

And now she completes her sacrifice by bidding a solemn farewell to all that is dearest to the human heart, to all that makes life bright and desirable in this world, according to nature, in order to serve God in a distant and unknown land.

Impressive and pathetic was the tender and affectionate farewell that she received from her loving father, her brother and sisters as well as her Superiors and Companions in Religion and from a host of relatives and friends who, though failing to conceal the feeling of sadness caused by her departure, most generously and sincerely bade her godspeed and every blessing and success in her new mission. And for our own part we heartily join them in their good wishes.

(*Southern Cross. Buenos Aires.*)

Chertsey Surrey.

AN interesting and impressive ceremony took place on Friday March 2nd at the Convent of the Daughters of Mary, Help of Christians at Chertsey, Surrey. The occasion was the solemn enthronement of the Sacred Heart of Jesus in the Convent.

The ceremony was performed by the Very Rev. A. E. Tozzi S. C. (Provincial of the Sales-

ians) assisted by Rev. J. Flower S. C. and Rev. A. Hawarden S.C. P.P. both of the Salesian School, Chertsey. The Rev. Mother Provincial of the English Province was also present together with the Superioresses of the other English foundations.

The time chosen for this event was the close of the retreat of the pupils of the Chertsey Convent and the enthronement was a monument to the Sacred Heart of Jesus, in thanksgiving for the protection bestowed on the Daughters of Mary, Help of Christians in the twenty-five years that they have laboured in England.

The picture of the Sacred Heart was the work of two of the nuns of the Convent at Chertsey. It was blessed by Very Rev. Provincial, who, then, gave a short but eloquent discourse on the devotion to the Divine Heart of Jesus Christ, emphasising the necessity of this devotion at the present day. The act of consecration was then recited, after which the children rendered their homage to the Sacred Heart in a series of addresses. These addresses were in five languages, English, Irish, Italian, French and Spanish.

The ceremony was performed with all the solemnity possible and impressed the children, very much.—May this impression be lasting and result in the enthronement of the Sacred Heart in their hearts and homes. May the Kingdom of Christ come and reign in the many hearts that need its divine Kingship. May the Sacred Heart be blessed and praised ever more and more. *Adveniat regnum tuum...*"

DON BOSCO'S MADONNA

To conceive an idea of the works of the Ven. John Bosco without simultaneously thinking of Mary, Help of Christians, is to contemplate an effect without thinking of the cause. The works of Venerable John Bosco are the works of Mary, Help of Christians. He was but the instrument of the Blessed Virgin.

John Bosco came into this world in the year of grace 1815. This was the year in which, by a decree of His Holiness Pius VII, the feast of Mary, Help of Christians was celebrated for the first time. A coincidence, the foundation of the feast and the birth of him who was to make world-wide the devotion to Mary under this title! Coincidences are the names given to many events, that escape our human vision and are merely sops to our vanity. Providence leaves nothing to chance. The wisdom of God stretches from end to end, ordaining all things wisely and well. Far be it from us to scrutinise the designs of God, but it is surely not rash, to deduce that, Mary had chosen someone to be the protagonist of the devotion to Her, under the title of Help of Christians, and that, this person was John Bosco. The story of the life of John Bosco confirms this deduction.

The year 1815.

In things necessary, God is not wanting is an axiom of the christian faith and an undeniable truth. Hence, it will not be out of place to give a brief resumé of the year 1815, to show that the new devotion was not only opportune but necessary. The passion of Christ, the supreme act of love of God for men, was suffered for the salvation of souls. The church of Christ, the perpetuation of His love for men, has for its *only* object the eternal happiness of those redeemed by the Precious Blood of Christ. The year 1815, then, was a peculiar one in any way? Yes, in many respects, the year 1815 was a memorable one.

Waterloo! The name conjures up the culmination of the horrors of the Napoleonic era. The whole of Europe had felt the shock that Napoleon had given to the nations. At Waterloo, Wellington had decisively beaten the French Emperor, in the year 1815. The erstwhile conqueror retired to end his days, in peace and solitude, upon the island of St. Helena.

And Europe! Long and bitter were the days of her suffering. She lay paralysed from the long struggles that had convulsed her for so many years. The cries of bereft mothers, widows, and fatherless children filled the air with their piteous accents and the many desolated hearths of Europe bore silent, but heart-breaking, testimony to the over-weening ambition of the man,

*"Whose game was empire, whose stakes were thrones,
Whose table earth, whose dice were human bones,..."*

Napoleon's bid for power had failed. His ambition had over-reached itself and he found himself faced by a combine that brooked no resistance. The effects of his attempt for European supremacy were disastrous and long-lived.

John Bosco.

Thus Europe was in a sad plight. The peoples were desolate, multitudes were fatherless or motherless. The human element had failed to supply them with the comfort they expected. Europe needed an auxiliary—who better than Mary, the Mother of God. The work of restoration, naturally, fell largely to the Church. She undertook and discharged the task with Christ-like zeal and devotion. She instituted the feast of Mary, Help of Christians, thus teaching the nations that all aid, all comfort, all solace must come from heaven and that earthly means are but vexation of spirit. Her proof was in the devastated condition of Europe. Eloquent and convincing testimony indeed!

The people most affected by the consequ-

ences of the "Little Corporal's", activities were the poorer classes. The economic and social conditions of these same, consequent upon the prosecution of the "Continental System", were miserable in the extreme. Thus, by the time that John Bosco reached man's estate, the number of poor boys, whose education, both religious and social, was mostly fortuitous, was enormous. Hence, his work was a crying need of his times. His professional schools, night schools, Festive oratories were all intended to cope for the needs of the poorer boys, who were otherwise obliged to become thieves, or worse, to obtain a livelihood.

The method of education that John Bosco adopted was the Preventive System. He thus gave to the world a perennial proof that the charity of Christ is the only way of gaining the ascendancy over the human heart; and, incidentally gave the lie to the policy of aggression and repression that the Napoleonic era had evolved.

However, Don Bosco had need of a protectress for his works and, since most of his boys were homeless waifs, of a mother for them too. His heart, naturally, turned to her, who had guided his steps from childhood—Mary, the Mother of God. Every step in his career had been dictated by her counsel, and it is no wonder if he loved her with an ardent love, and if he, having experienced Her powerful aid in all circumstances, should love to call her the Help of Christians. He always said, that whatever good he had done on behalf of youth was due to a special grace of Mary Help of Christians.

Don Bosco's Madonna.

The devotion to Mary, Help of Christians, became the absorbing element in John Bosco's life. He let no day pass

without writing some lines in her honour, either in his letters, or on holy pictures, or on the fly-leaves of his books. He wrote books in her honour, gave away holy pictures and medals of the Help of Christians, by the thousand, and kept a record of all the favours granted by her. He lived for Mary alone. He was her devoted servant and his one object was to make her ever-more beloved.

He was the apostle of this devotion and his apostolate was not in vain.



Among the people, the popular title of the Help of Christians was, "Don Bosco's Madonna". Truly this synthesises the whole idea of the relations which connected Mary Help of Christians and Ven. John Bosco. Although no positive argument may be adduced, many circumstances combine to make it sure, that Don Bosco invoked the Blessed Virgin, under this title, even in his seminary days, and that he then abandoned himself into her hands to spread devotion to her under this

title. In all his necessities he went confidently to her, whom he had chosen as Patroness and never was he refused. At times, he was put to the test, but was not found wanting, and Our Lady always ended by granting him the favour he asked.

From the time of the commencement of the building of the Sanctuary of Mary, Help of Christians at Turin, this devotion of Don Bosco became so manifest that to talk of Mary, Help of Christians and of Don Bosco's Madonna was one and the same thing.

Mary, Help of Christians and John Bosco's work.

That the choice of the title of Help of Christians was opportune is evident from what we have considered of the times and circumstances in which Don Bosco initiated

his work. A few thoughts on the particular manifestations of the intimate relations, that existed, between the servant of God and his heavenly Protectress will not be irrelevant.

From the very beginning, John Bosco had to encounter the greatest difficulties both in the prosecution of his vocation and in the execution of his plans for the education of youth. The opposition that he suffered would have discouraged and overwhelmed many a resolute spirit, but Don Bosco was always calm and tranquil, and only remarked, "Don't worry: it will all pass over". And his remark was justified—the opposition passed. He was hailed as a saint, he was helped by his foes. His aid had come from the Help of Christians.

As a man, Don Bosco was of an extraordinary shyness, as is testified by his intimate friend, Fr. Borel. Yet, he came to Turin, catechised unknown urchins, opened festive Oratories, welcomed to his houses all the ragamuffins of the city, so much so, that even the public authorities soon become aware of the presence of this timid priest, by the commotion that was caused by his boys. He acted as if he were full of initiative, sure of his means, certain of his success. He must evidently have had help from the Mother of men.

Again, he was born, lived and died a poor man. He had not sufficient money to support himself and his mother, yet he began to collect and maintain destitute youths. He began with two and the number soon reached one thousand in Turin alone. Then, the work spread abroad to all the countries of the earth. "A flash in the pan", said the men of the world, "the undertaking of a fanatic, a madman". Time has given the world the lie and showed evidently that the Help of Christians was with the Venerable Don Bosco.

Thus the works of Don Bosco are the records of the help vouchsafed him by the Help of Christians. His writings, his foundation of professional schools, his attention to the late vocations whom he named the "sons of Mary," his love for the missions to which he sent his sons, even when he could ill afford the personnel,

are all proofs of his loving confidence in the Madonna, and the result well repaid that confidence.

The protection of Mary.

To perpetuate and complete his work Ven. John Bosco founded his triple Congregation. The carrying out of his ideals was to be their main object and aim. The care of the young was to be their apostolate, and they were to have as Patroness, her who had guided the Founder's steps through life. The rapid growth of this Congregation forms one of the wonders of the Catholic Church in modern times. The explanation cannot be sought in any earthly cause for the means at the disposal of the Society, for the accomplishment of her mission have been, and are, very inadequate. The only explanation must be sought in the continued protection of the Help of Christians. She it was who guided and guarded the first missionaries in their apostolate in the wilds of Patagonia. She it was, who founded the Congregation at a time when anti-clericalism was suppressing other religious institutions. She it was, who brought the Society through the many storms that threatened its safety. She it was, that brought about the approbation of the Constitutions, by working cures that were inexplicable to human science. She it is who, continues to guide the Society in the work of perfecting the work she began with John Bosco in 1841. The history of the Congregation, as well as the life of the Ven. John Bosco, could easily be written in terms of the favours granted by our Heavenly Mother.

The blessing and Novena of Mary, Help of Christians.

The two most potent weapons in Don Bosco's spiritual armoury were the blessing and novena of Mary, Help of Christians. Innumerable are the favours that have been wrought by these two simple means. The blessing can be found in any Roman Ritual and any priest can impart it. Use it then in your difficulties. Have your children placed under the protection of the Madonna. Let not this strong safeguard be neglected. The spiritual wel-

fare of yourself and your children demand that you should neglect no means of advancing the same. Here, then, is a simple but most potent means. Mary will love you all the more for this act of love, will shower on you her choicest gifts and will finally bring you to the happiness of heaven. No lover of Our Lady ever was lost. This is a truth that the lives of the Saints brings home to us. We cannot love God and hate our neighbour, nor can we love our neighbour, in the real sense of the term, without loving God. With far greater reason, we cannot love Mary without being inflamed with the love of God. Let your love then be as ardent as possible. Ask for the benediction of Mary, Help of Christians. Your parish priests can give it and will be only too pleased, at this evidence of your love of the Blessed Virgin. Oh! if only we realised how great is her love for us and her desire to help us. She does help us without our asking but how much more she will do if we implore her benediction, "*You will not come to me, that you may have rest*". Let not this lament be heard in the homes of our co-operators and friends. Go to her; importune her: insist in prayers to her. She expects it of you. Do not disappoint her loving heart.

The Novena.

Ven. John Bosco spread the devotion to his Madonna by means of the now famous novena which we here append. It is not very exacting in its demands. It requires but a few moments each day for the nine days. But the reward! Ah! it is indeed a hundred fold. Maybe it will not be what we asked for, but it will be something infinitely better for us, and for our eternal salvation. In asking for temporal favours, let us not forget the condition—*if such be the will of God and if such be for my eternal salvation*. If the favour is not immediately granted, begin another novena. If you ask for spiritual favours, the above conditions are hardly necessary. Pray for yourselves. Pray for your friends. Above all, pray for your children. Don't be discouraged. Remember the parable of the importunate neighbour in the gospel and of the woman

that insisted with the unjust judge. They obtained their favours by their insistence. They asked but earthly goods. Let them not be more solicitous, about the things of this earth, than you are about eternal life. If your devotion to Mary, Help of Christians be true, solid and real then you, the children of light, will be far more prudent than the children of this world, who spare no pains to accomplish what?—a bubble that men term success—an ephemeral and empty pleasure. "*Lay up treasure for heaven*".

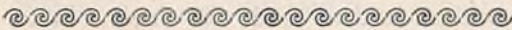
The novena is an efficacious means of prayer. Use it, then, in your needs, but also when you are feeling the life is hard and somewhat too much for and with you. Look up to the Help of Christians. Her life was so stormy and troubled, that she understands so well your pains and troubles and hence has a sympathetic ear for all those in affliction and distress. Make use, then, of this means of help. Let it not be a means, that you use only in extreme cases. Accustom yourselves to invoke the Help of Christians, without ceasing. Teach your children this familiar invocation. Teach them to love Mary with an ardent and real love. Teach them to look to her for aid. They will thank you in after life for having taught them this potent means of combatting difficulties and trouble. Love your children in the heart of Mary and they will love you all the more tenderly and strongly. Love generates love and the only love worthy of the name is that that springs from a supernatural ideal. This ideal is in the heart of every catholic, who understands the sublimity and grandeur of his religion. Mary, Help of Christians bless you all and help you to understand that only in Her aid can you find succour from the evil tendencies of the times; that only under Her protection can you attain salvation in the midst of a world, that is too much given over to the pleasures of sense and the neglect of God.

Conclusion.

The obvious conclusion is that the work of the Ven. John Bosco is inexplicable without Mary, Help of Christians. The Basilica at Turin is a testimony to her

constant protection of him and his works; and had the walls but gift of speech, every brick would relate some favour granted, some danger averted, some loved one saved. The Salesian work has spread rapidly, due to the aid of Mary, Help of Christians, so much so, that it is not an exaggeration to say that the clearest proof, in modern times, of the Blessed Virgin's care for suffering humanity is the foundation and preservation of the works of Ven. John Bosco, for they were all instituted to meet the needs of the day, to remedy the evils under which the people laboured, to help forward the work so ably and clearly detailed in the social encyclicals of one of the greatest of modern Popes—Leo XIII.

*But scornful men have col'ly said,
Thy love was leading me from God,
And yet in this I did but tread,
The very path my Saviour trod.
Get me the grace to love Thee more,
Jesus will give if thou wilt plead,
And Mother when life's woes are o'er
Oh! I will love Thee then indeed.*



The Greatest Name.

Cardinal Newman says: "There is one Name in the whole wide world that lives: it is the Name of One who passed His years in obscurity, and who died a malefactor's death. It has possessed the world, and it maintains possession. Amid the most various nations, under the most diversified circumstances, in the most cultivated, the rudest races and intellects, in all classes of society, the Owner of that great Name reigns. High and low, rich and poor acknowledge Him. Millions of souls are conversing with Him, are venturing at His word, are looking for His presence. Palaces sumptuous, innumerable, are raised to His honour. His image, in its deepest humiliation, is triumphantly displayed in the proud city, in the open country. Here, then, is One who is not a mere name, He is a substance: He is dead and gone: but still He lives—as the living, energetic thought of successive generations."

OUR BLESSED LADY

In the Hearts and Homes of Catholics.

How close Mary is to the hearts and homes of Catholic women, even we ourselves cannot fully realise. She is in our training from infancy, and in the training of our mothers before us, until she has become a part of our very selves.

Down through the ages her influence has come, and kept the sweetness in woman's world and in her heart. It has so permeated the world, so made itself a part of human ideals, that it is, in some degree or other, in everything we do and in every wholesome pleasure we enjoy. Above all, it has made the Catholic home and given us all the joy that that means.

We cannot altogether realise what life would have been for us if Mary had never lived, nor how much of our homes is hers. But if we will go back to pagan history and find there the place that woman held before Mary's coming, we can begin to know what we owe to her.

A woman had neither legal nor social rights in those days, nor even rights in her own children. She was a chattel—a piece of property—first of her father and then of her husband. Attention and the advantages of learning went to clever mistresses, while wives were left untaught and unenjoyed. Harems, concubines, female slaves, lust... Even the goodesses held up for worship symbolised impurity. What in that world could be called a home?

Then an humble maiden gave the world a child, and 33 years later the Child gave the world a Mother and an ideal of womanhood that was sacred. And the centuries that have followed have seen womanly tenderness loved, womanly strength admired, conjugal and virginal chastity revered. They have seen woman as the queen of the home, and the home a sanctuary, because the Mother Mary could soften the hearts of women.

GRACES AND FAVOURS

CHERTSEY (*England*). — I beg to enclose an offering for a Mass in thanksgiving, for favour received, after a Novena of prayers to Our Lady, Help of Christians.

S. C.

TURIN (*Italy*). — C. A. J. F. wishes to thank Mary, Help of Christians for a favour received and for her powerful maternal protection.

TRINIDAD (*British West Indies*). — C. E. Bradshaw desires to bear public witness of his gratitude to the Sacred Heart of Our Lord Jesus Christ, for a great favour received through the intercession of Our Lady, Help of Christians.

GEORGETOWN (*Demerara*). — May I ask you to publish in the *Bulletin* the thanksgivings of the various people who have given me offerings for Our Lady Help of Christians.

1) For three Masses to be said at Our Lady's Shrine in heartfelt thanks for three graces received.

M. A. RODRIQUEZ.

2) An offering, which I received in the following manner, is enclosed for a thanksgiving. A protestant gentleman was greatly upset by the serious illness of his wife who is a catholic. When he was asked to promise an offering on behalf of Mary, Help of Christians if his wife recovered, he did so very willingly. From that time she began to improve until she was restored to her usual good health. The gentleman asked me to fulfill his promise, which I gladly do. He was very pleased at the granting of the favour and may this be but a prelude to a much greater favour that we all desire for him.

F. J. LARROUYE.

3) An offering of ten shillings for your works is enclosed by my husband, who wishes, thus to render thanks to Don Bosco's Madonna for her many favours and continued protection.

M. A. R.

Co. CORK (*Ireland*). — Enclosed please find an offering for a Mass in honour of Mary, Help of Christians in thanks giving for a favour granted to my daughter.

KEN (*U. S. A.*) — Enclosed please find offering in thanksgiving for favour received through the intercession of Mary Help of Christians after promise of publication.

M. C. K.

England. — Will you please publish in your paper my grateful thanks to Dominic Savio for curing my child of a severe illness".

Mrs. H.



NOVENA

recommended by the Ven. Don Bosco
to obtain favours and graces from
OUR LADY HELP OF CHRISTIANS

1st. — To recite each day, for nine days: Three times the *Our Father, Hail Mary* and *Glory be to the Father* in honour of the Most Holy Sacrament, adding the ejaculation: *Blessed and praised every moment be the Most Holy and Most Divine Sacrament. The Hail Holy Queen*, three times to Our Lady Help of Christians, adding the invocation: *Mary Help of Christians, pray for us.*

2nd. — To approach the Sacraments at least once during the Novena.

3rd. — To make an offering, in accordance with one's means, on behalf of the works of the Society. (This may appropriately take the form of an offering for a Mass or Masses in thanksgiving).

Prayer of St. Bernard.

Remember, O Most Pious Virgin Mary, that it was never known that anyone who fled to thy protection, implored thy help, or sought thy intercession was left unaided and abandoned by thee. Inspired by this confidence, I fly to thee, O Mother, Virgin of Virgins, to thee I come, before thee I stand sinful and sorrowful. Despise not my petition, O Mother of the Word incarnate, but in thy mercy hear and answer me. Amen.

Mary Help of Christians, pray for us.



OBITUARY

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



The Rev. Eugene Rabagliati, S. C.

The Angel of Death has gathered in several eminent members of the Salesian Society during the past few years, and it has been with the deepest regret that we have chronicled the announcement of their deaths; and once again it is our sad duty to record the death of one who, for the past forty years, was a well known figure in the West Battersea Parish. On Friday January 27th, Father Rabagliati was going to Battersea, when he collapsed in the street at Chertsey while on his way to the railway station. He was escorted to the Salesian School, where he suddenly expired shortly after his return.

Father Rabagliati was born on February 10th, 1866, at Occimiano, in the Diocese of Casale Monferrato, Alessandria, Italy, and his death took place almost on the eve of his sixty-second birthday. He entered the Salesian Oratory,

Turin, in 1880, at the age of fourteen, and four years later went to the Salesian Novitiate at San Benigno, where he received the religious habit from His Eminence the late Cardinal Cagliero, S. C., then Father John Cagliero. In September, 1888, he received the four minor orders and was ordained sub-deacon by the same Prelate, who was then a Vicar Apostolic, and came to Battersea; in the following year, on October 13th, he was ordained priest.

He came of a family which has given several of its members to the Church in Holy Religion, or the Sacred Ministry, and he was himself one of four brothers who became priests, three of whom were Salesians, while two of his sisters are Daughters of Our Lady Help of Christians. His elder brother, the late Father Evasius Rabagliati, S. C., was a well-known missionary in South America, where he passed the greater part of his life, and he with Father Unia, S. C. will ever be remembered in the history of the Salesian Society for their great work among the poor lepers in their settlements in Colombia. It was here that Father Evasius had full scope for his generous sympathy and unflinching patience. Though less a man of affairs than his brother, Father Eugene shared his keen desire for the salvation of souls, and when the Venerable Don Bosco sent him to England, he set out with that same single-mindedness of purpose, as if it had been any other part of the Lord's vineyard. For several years he was the Father Prefect of the Salesian College, Battersea, and took no small share in consolidating the work accomplished in the countries that come under the government of the English Province. He is perhaps best known to the outside world for his untiring zeal and excellent work as choir master at the Sacred Heart Church, Battersea — a duty which he faithfully discharged for nearly thirty years. Many a convent has reason to be grateful to him for the assistance he, with his choir has rendered them in their processions, but perhaps one of his great joys during that period of his life, was to see the magnificent statue of Our Lady Help of Christians borne through the streets of Battersea in the Annual Procession in which he always took part; his devotion to the Blessed Virgin was unbounded, it was like that of a devoted son to his loving Mother; he also showed a keen interest in the spiritual and temporal welfare of his fellow countrymen in London, and he was an ardent friend and enthusiastic supporter of the Salesian Old Boys' Association.

Father Rabagliati was of an amiable and lovable disposition; he had a wonderful influence for good and exercised that influence in so many ways that he made many staunch friends. His very features, his expressive eyes, his earnestness in conversation, all bespoke a genuine and charming simplicity of soul. He was an indefatigable worker himself and abhorred the sight of idleness, well knowing that this vice is a fruitful source of sinfulness, and he had the courage of his convictions from which nothing could daunt him. But no matter how you might differ from him in opinion, he bore no ill will and was one of the truest and most loyal of friends. It may be truthfully said of him that he was in harness till the end. On the morning of his death, he offered Mass as was his wont and was actually setting out to fulfil an engagement connected with his priestly office when he was stricken down, and he died as he would have probably wished to die, in the land where he had given so many years in the service of his Divine Master (*Battersea Parish Magazine*).



Rev. Dominic Bonetti, S. C.

The death of the above cleric took place at the Salesian House, Cowley, Oxford, after a very brief illness.

This is the first death that has occurred at this house of formation and by the common consent of superiors and confrères it is a loss that we could ill afford. Many were the hopes that had been placed upon this young man. Now they are all dead with him and our consolation is only in the words of Don Bosco, that we have by this death gained a triumph, for Dominic Bonetti really died on the field of labour, and having lost a confrère on earth, we have gained a friend more in heaven. *"The Lord has given, the Lord has taken away, blessed be the name of the Lord"*.

Dominic was born in London, 14th August 1905, of pious parents of the old stamp of great faith and christian generosity. They willingly made the offering of their son to God and He will not leave them without comfort in this their hour of trial.

Dominic Bonetti completed his classical studies at the Salesian School, Battersea in July 1921. In the August of the same year he became an aspirant to our Pious Society and from the first days of his novitiate he displayed

towards the Congregation, an ardent and ever increasing love. Having made his triennial profession, he was sent to Rome to study Philosophy and in June 1926 gained the degree in that science at the Gregorian University.

His stay at Rome was a subject of enthusiastic remembrance for him. Specially dear were his memories of the labours he performed in the Festive Oratories there and his recreation was to spend his time among the young who frequented these Oratories. His apostolate in



this sphere of action was admirable. He encouraged many—and even obtained financial aid from his parents for some—to devote themselves to the priesthood of Christ. His popularity among these boys is eloquently attested by the numerous letters that he used to receive from Rome, the last of which reached him three days prior to his death.

His replies were christian and full of faith. He encouraged all to persevere in the vocation to which they had been called and to serve God with a cheerful heart.

He returned from Rome about two years ago and was appointed Professor of Philosophy at the Studentate at Cowley. He here offered his assistance to the curate of the Salesian Parish, in his work at the Festive Oratory. His engaging manners endeared him to all the boys, many of whom are protestants.

The virtue of obedience he practised in a

great degree. He undertook the teaching of Gregorian Plain Chant at the mere wish of his superiors. Prompt and cheerful, his obedience was always one of his characteristics from the day of his entrance into the novitiate until the day of his death.

He was orderly in things exterior and interior. In his management of the House Library he commanded the admiration of all for the neatness and order that reigned there. In his papers were found abundant testimonies to the order of his soul. His diary reveals that he had marked out for himself a line of conduct that would have made him a Salesian priest, according to the heart of Don Bosco. He longed for the priesthood with an ardent desire. It has pleased God to take him to the presence of our great High-priest Jesus Christ, Who will reward this desire by the greatest of gifts—the gift of the beatific vision.

Our loss is great. Dominic was an apostle of vocations here below; he will be more so from heaven. In the company of Dominic Savio, with whom he had in common both name and aspirations, let us hope he will look kindly upon England and hasten the day of her return to the one fold of Christ. We need many many vocations like the late Dominic Bonetti. May God send us many more like him so that we may compute the work expected of us in this quarter of the Lord's vineyard.

While extending to the afflicted parents our deepest sympathy and sorrow, upon this great loss, we cannot refrain from congratulating them on the beautiful character of their son. The children are the joy of their parents and, more, are what their parents make them. Dominic Bonetti was a son of whom to be proud. He has preceded us to the land of love eternal and his affection for his parents will be greater now, that he is not burdened with the flesh, and his help will be more efficacious for he will know better their real needs. May the Mother of Sorrows console the hearts of his sorrowing parents.



Mr. Patrick Walsh.
Gorey. Ireland.

We announced in our last issue the death of the above-named co-operator. We cannot let the occasion pass without referring to the splendid work of Mr. Walsh. For years he has been a zealous co-operator supporting the Salesian

works by his earnest prayers and by his zealous activity. Constituted promoter of the co-operators at Gorey he never failed to call upon them at the opportune moment and collect their alms for the Missions and other Salesian works. His correspondance with Turin was conducted by the Very Rev Parish Priest, who testifies to the constant zeal and unfailing activity of Mr Walsh. Death has taken him away from us and we know not if another promoter has come forward to take over his work. We are sure however that this good man is enjoying the

A THOUGHT FOR JUNE.

*Beautiful month of roses, and beautiful
month of June;*

*To His shrine will we sinners hasten in
morning, at night and noon;*

*Our strength like the eagle's renewing,
for love has a wonderful art,*

*O'er cities and mountains flying to the
shrine of the Sacred Heart.*

bliss of heaven and that Mary, Help of Christians has received him into the band of Her faithful servants. "Well done thou good and faithful servant, because thou has been faithful in little things I will place thee over many things, enter thou into the joy of thy Lord".

V. Rev. Dr. McCarthy. (*Cape Colony*)
S. Africa.

V. Rev. D. F. Thill (*Wisconsin*) U. S. A.

Mr. P. Magill (*Antrim*) Ireland.

Mr. D. O'Neil (*Antrim*) Ireland.

Mr L. Pesca (*I. O. W.*) England.

Mr. E. Pillai (*Tanjore*) India.

Mr. Ciantar, Malta.

Mr. J. McCusker, (*Belfast*).

Mrs. M. McGrann, (*Belfast*) Ireland.

Mrs. J. Green, (*Bleary*) Ireland.

Miss. M. Green, (*Bleary*) Ireland.

Miss. A. Gough, (*Gilford*) Ireland.

Mrs. Kennedy, (*Covington*), U. S. A.

Mrs. Fielding (*Liverpool*) Lancs.

“O praise our Spotless Mother”

As promised in the first number of the current year, the details of the programme in honour of the anniversaries of Mary, Help of Christians, are herewith presented to our readers. The general scheme of celebrations for each country and district will be arranged by the local co-operators, in conjunction with the directors of the Salesian work there. Meetings, conferences, academies, should be organised wherever possible. Prayers should be said everywhere with greater fervour in these days. The Novena to Mary, Help of Christians should be carried out with as much solemnity as circumstances will permit. In short, all the co-operators should make a particular effort during the month of May, to perform their duties with greater exactitude, to perform some small act of devotion, *every day*, in addition to their ordinary devotions, so as to honour Our Lady, Help of Christians, in a special manner: they should also try to spread among their friends the devotion to Mary, Help of Christians and endeavour to enlarge the number of co-operators. If each co-operator makes it his, or her, aim to gain at least *one* new member for the Association of Salesian Co-operators, he, or she, will have performed a work, most pleasing to Mary, Help of Christians, most beneficial to the person thus enrolled, and most salutary for the zealous canvasser's eternal happiness. We here adjoin, as a sort of guide, the various days organised at Turin, for the bi-centenary celebrations. These are in addition to the usual splendid annual solemnities, in honour of the Madonna of Don Bosco. The days are three, the 17th, 20th and 22nd, of May.

MAY 17th.

Meeting of Salesian Co-operators and Old Pupils.

Themes for exposition and discussion.

- 1) Mary is the Help of Christian peoples.
- 2) The devotion to Mary, Help of Christians and christian parents.

- 3) The co-operators and old-pupils, zealators of the devotion to Mary, Help of Christians.

MAY 20th.

Meeting of Associations for the Young.

Themes for exposition and discussion.

- 1) Mary, Help of Christians and the young.
- 2) Mary, Help of Christians and purity.
- 3) Mary, Help of Christians and vocations.

MAY 22nd.

Meeting of clergy.

Themes for exposition and discussion.

- 1) Mary, Help of Christians and the clergy.
- 2) The Association of the devotees of Mary, Help of Christians.
- 3) The devotion to Mary, Help of Christians, the finest instrument of the clergy in the Apostolate of youth.

The above subjects will be developed by distinguished orators and any discussion of the matter will be heartily welcomed. The proceedings will open with one of the antiphons of Our Lady, then the developement of the theme, discussion, hymn, discourse of the president, discussion, and the meeting will conclude with a hymn to Mary, Help of Christians.

Let it be borne well in mind that His Holiness Pius XI, has granted a *plenary indulgence* to those taking part in the above meetings (*or in the locally organised meetings*), and has, given the faculty of imparting the *Apostolic Benediction*, to those gathered together, to the *Salesian Director* of these meetings.

Mary Help of Christians, pray for us, and render our efforts pleasing to thee and Thy Son that so the Kingdom of Christ may reign in the hearts of all by His grace.

MELBOURNE SALESIAN COLLEGE

« RUPERTSWOOD », SUNBURY, AUSTRALIA.

Conducted by the Salesian Fathers of the Ven. John Bosco.

The object of the college is to give a sound general education, as well as a thorough scientific and practical training in all the most modern methods of agriculture.

The college is most healthily situated in Victoria, in what was the former stately home of the illustrious Clarke family.

Further particulars on application to the Rector.

SALESIAN INSTITUTE

Registered by the Board of Regent of the University of the State of New York.

148 Main Street, New Rochelle, N. Y. (Telephone 248).

The aim of the Salesian Institute is to impart a sound Catholic education according to the Preventive System of the Venerable Don Bosco, which combines the advantages of home influence with those of school life.

COURSES OF STUDY.

The Salesian Institute has two departments: 1) The High School Department. - 2) The Grammar School Department consisting of the last two years of the Grammar School, admission to which requires that the candidate have satisfactorily completed the second term of the Sixth Grade of the Standard Grammar School.

Boys for the lower grammar grades may be received at our School in *Goshen, N. Y.*

Board and tuition — \$35.00 a month. Write for Prospectus.

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Conducted by the Salesian Fathers.

MAIN STREET - GOSHEN N. Y.

The Syllabus of the State of New York is followed in all the Classes. Boys will be accepted for the 4th, 5th, 6th, and 7th Grades.

Board and tuition — \$35.00 a month. Write for Prospectus.

ST. FRANCIS SCHOOL — WATSONVILLE, CALIFORNIA

Directed by the Salesian Fathers of Venerable Don Bosco.

This Salesian Institution is situated in the beautiful Pajaro Valley, one of the largest apple-producing centres in the country, and is located on one of the county highways. Watsonville is 100 miles south of San Francisco, and 375 miles north of Los Angeles. The grounds are bordered by a lake on both the east and west side which gives the boys' ample opportunity for swimming.

The aim of the Institute is to impart a sound Christian education according to the system of the Ven. Don Bosco. The course of studies followed is that prescribed by the State Board of California. The Institution comprises the grammar grades only.

The fee for board and tuition is \$25.00 per month paid in advance.

For further particulars and admission, write to the Rector.

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