

# A CANONIZATION TRIBUTE TO OUR SAINT



*Easter - April 1934*



# CHRONOLOGY OF ST. JOHN BOSCO

Birth . . . . .	Aug. 16th 1815
Baptism . . . . .	Aug. 17th 1815
First Dream . . . . .	1824
First Communion . . . . .	March 26th 1826
Received the Cassock . . . . .	Oct. 25th 1835
Entered the Seminary . . . . .	Oct. 30th 1835
Tonsure and Minor Orders . . . . .	March 29th 1840
Subdiaconate . . . . .	Sept. 19th 1840
Diaconate . . . . .	March 27th 1841
Priesthood . . . . .	June 5th 1841
First Mass . . . . .	June 6th 1841
Enters Ecclesiastical College . . . . .	Nov. 3rd 1841
Meets first boy — Bartholomew Garelli . . . . .	Dec. 8th 1841
First meeting with Michael Rua . . . . .	Aug. 1845
Acquires Pinardi Shed . . . . .	Easter Sunday,
	Apr. 12th 1846
Don Bosco and his mother fix their abode definitely at Turin . . . . .	Nov. 3rd 1846
Buys Pinardi House . . . . .	Feb. 19th 1851
Solemn Blessing of the Church of St. Francis of Sales . . . . .	June 20th 1852
Don Rua receives the cassock . . . . .	Oct. 3rd 1852
Don Bosco's helpers take the name <i>Salesians</i> . . . . .	Jan. 26th 1854
First Private Vows of Don Rua . . . . .	March 25th 1855
Death of "Mamma Margaret" . . . . .	Nov. 25th 1856
Public Vows of the first twenty-two Salesians . . . . .	May 14th 1862
Decree praising Salesian Society published . . . . .	July 23rd 1864
Consecration of the Church of Our Lady Help of Christians . . . . .	June 9th 1868
Approbation of Salesian Congregation . . . . .	March 1st 1869
Definite Approbation of the Rules of the Society . . . . .	Apr. 3rd 1874
First Salesian Missionaries depart . . . . .	Nov. 11th 1875
First house outside Italy opened at Nice . . . . .	Nov. 28th 1875
Extension to the Salesian Co-operators of the Indulgences of the Third Order of St. Francis . . . . .	May 9th 1876
Consecration of the Church of St. John the Evangelist at Turin . . . . .	Oct. 24th 1882
Communication to the Salesian Society of the privileges accorded to the Re- demptorists . . . . .	June 28th 1884
Consecration of the Church of the Sacred Heart at Rome . . . . .	May 14th 1887
Don Bosco sends the first Salesians to England . . . . .	Nov. 1887
Last Mass . . . . .	Dec. 3rd 1887
Last Communion . . . . .	Jan. 29th 1888
Death . . . . .	Jan. 31st 1888
Burial at Valsalice . . . . .	Feb. 6th 1888
Opening of Canonical Process for Beatification, by the Ordinary . . . . .	June 4th 1890
Closing of Diocesan Process . . . . .	Apr. 1st 1897
Declared <i>Venerable</i> by Pope Pius X . . . . .	July 23rd 1907
Beatified by Pope Pius XI . . . . .	June 2nd 1929
Glorious Mortal Remains transferred to the Basilica of Our Lady Help of Christians . . . . .	June 9th 1929
Solemn Canonization by His Holiness Pope Pius XI . . . . .	Easter Sunday,
	Apr. 1st 1934

LAUS DEO SEMPER

DEDICATED TO THE GLORIOUS MEMORY  
OF SAINT JOHN BOSCO

*SUMMARY: Our Saint - St. John Bosco - Don Bosco The Man - A Magnificent Work of Christian Education - St. John Bosco in the Writings of a Prince of the Church - The English Foundation of the Saint - Hymn - The Salesian Congregation - The Daughters of Our Lady Help of Christians - A Glance at the English and Irish Province - The Soul of a Precursor - The Salesians in the United States - Jewels in the Crown of Our Saint - The Devotion of St. John Bosco to the See of Peter - The History of a Cause.*

# Our Saint

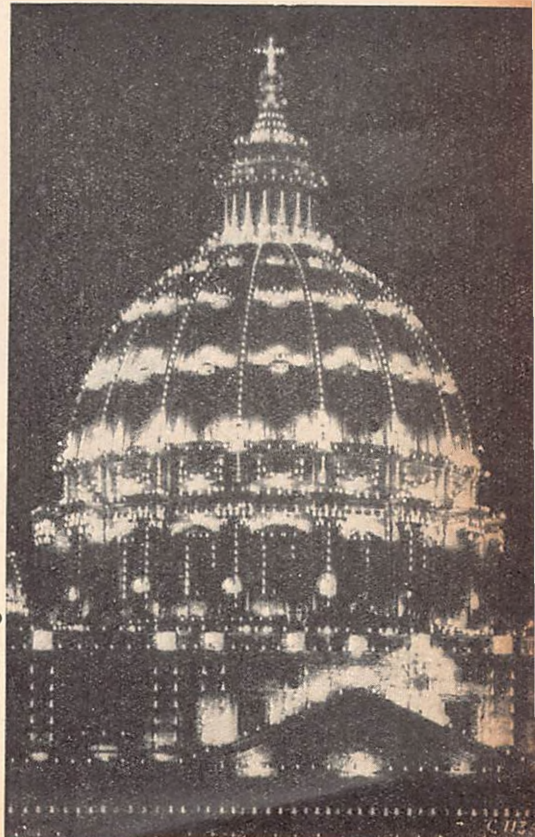
*These were men of mercy whose godly deeds have not failed: good things continue with their seed. Their posterity are a holy inheritance..... Their bodies are buried in peace: and their name liveth unto generation and generation. (Eccl. XLIV. 10-14.)*

Such is the description which we find in the book of Ecclesiasticus of the patriarchs of old. It is a description within whose span St. John Bosco may well come.

**A man of mercy whose godly deeds have not failed!** This is St. John Bosco indeed. The two religious families which he founded are his holy inheritance; by their zeal and labours his works still flourish. They are his seed, in which good things continue to this day.

**Let the people shew forth their wisdom: and the Church declare their praise.** Thus the text continues. In raising Don Bosco to the honours of the altars, the Church has declared his praise. It is for us to shew forth his wisdom by advancing his works, propagating the ideals for which his name stands, and spreading devotion to him.

The praise of Moses, who was beloved of God and men: whose memory is in benediction, (Eccl. XLV. 1.) is the praise of St. John Bosco, too.





# SAINT JOHN BOSCO

## Canonization Thoughts by the Fourth Successor of St. John Bosco.

Easter 1934.

Blessed day of supreme glory, of ineffable joy!

Don Bosco is a Saint!

From the infallible Chair of Peter the Holy Father, Pius XI, has proclaimed it.

*Gaudeamus omnes in Domino diem festum celebrantes sub honore Sancti Joannis:* Let us all rejoice in the Lord whilst we celebrate the canonization of our beloved Father, Don Bosco. Our joy could be neither more reasonable nor more holy.

But whilst our heart exults in the joy of seeing the sanctity of our Father solemnly recognised by the Church, and our eyes behold in white marble, in the greatest basilica in Christendom, the beloved figure of the saint, he who "among other holy men raised up by God arose as a giant to run the way" — *qui inter suscitatos sanctissimos viros vere surrexit sicut gigas ad currendam viam* — our spirit, piercing the firmament, is transported to the heavenly Jerusalem where, in a sea of light, St. John Bosco shines as the sun — *sicut sol... in perpetuas aeternitates* — for all eternity. There, indeed, where every star is distinguished from every other star — *omnis stella differt a stella* — we shall be able to pick out the characteristic feature of his sanctity, to appreciate its fruits, and to admire the special reward which God has conferred upon him.



"Mamma Margaret" The Mother of St. John Bosco.

Christendom unites in rejoicing and in veneration. In the annals of the Church and of the Salesian Society the day has been registered in characters of gold.

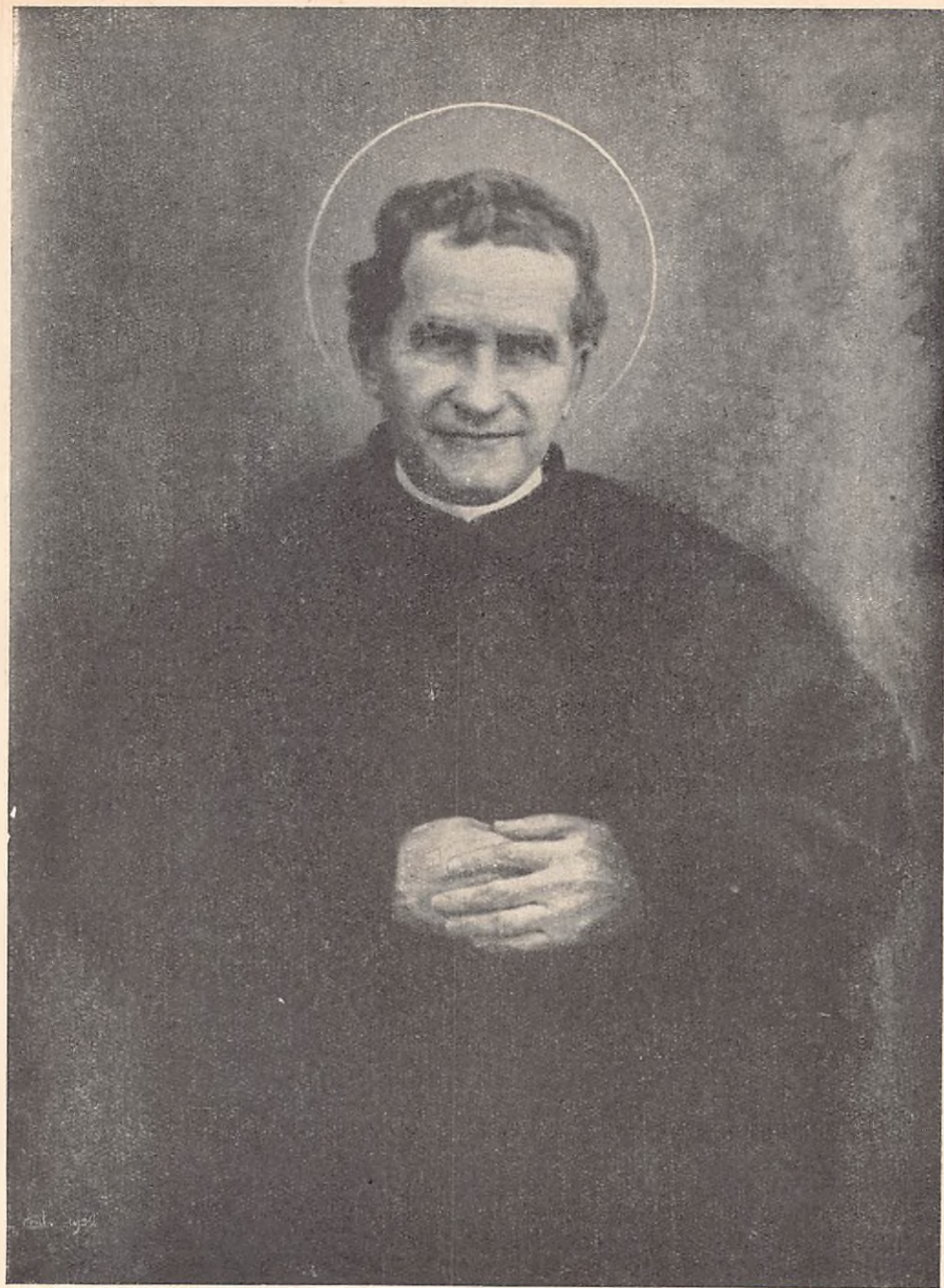
Presaged and, as it were, foretasted by the contemporaries of the saint, the joy of this day will ever be the envy of those to come.

and the love of one's neighbour: two loves which are so interwoven as to form but one. On these two basic precepts, the whole edifice of Christian perfection, from the ordinary to the heroic, rests. Every saint puts into practice this two-fold commandment of the one charity, according to the individual

### *Love Faith and Sanctity.*

It is true that the essence of sanctity cannot be other than that laid down by the Saint of Saints, namely the love of God





## SAINT JOHN BOSCO

THE FATHER, GUIDE AND FRIEND OF YOUTH

*CANONIZED — APRIL 1st 1934.*





The Humble Birthplace of St. John Bosco at Becchi.

mission received from God. For St. John Bosco, the *diliges Dominum Deum tuum* and the *diliges proximum* were translated in the formula, to work for the glory of God and the good of souls; and he worked for this glory and this good with a life of intense faith and zeal.

Faith, which is the foundation of all sanctity, was without doubt, according to the expression of the Psalmist, "a light to his steps". In the light of faith his mind was filled with the contemplation of revealed truth, and his will was moved in those directions which were conformable to the divine good pleasure. Hence, whenever he spoke or wrote, or did anything, his spirit never wavered between God and himself, between heaven and earth, the eternal and the temporal, duty and pleasure, but he threw himself at once on the side of God, Father and absolute Lord, from whom he drew the secure rule with which to be regulated in all that had reference to what was relative and earthly. I wish to say that he sought himself, his own satisfaction, convenience or benefit in nothing, but he spent his time, his energies and his strength in serving the Lord in the best possible way, working always in the field assigned him by Providence.

And his specific field was the salvation of youth by means of the efficacy of Christian education. He exercised his ministry, either personally or through his sons, on behalf of as many as approached him, but the principal place in his apostolic thoughts was occupied by the souls of the young. God alone knows how many and what great sacrifices he imposed upon himself to go in search of youths for whom priestly care was most needed, to get them into safety away from the dan-

gers of every kind which imperilled their virtue, or to surround himself with strong and numerous helpers to assist him in a work so vast and providential. Sleep, food, health, peace of life, he sacrificed all to his ardent zeal for the good of youth.

### *Fruits of Sanctity.*

Now a sanctity so genuine and so eminent could not fail to produce adequate fruits, and this is a second observation upon which it is well to pause. When good-will and divine grace are united in a Christian, really virtuous actions are born; but if the Christian is also a saint, a man, that is, whose correspondence to divine helps reaches even to the heroic, there is then a kind of competition between the Creator who gives and the creature who acts, and the greatest and most lasting forms of beneficial activity arise within the bosom of the Church.

A first fruit of the sanctity of Don Bosco is Don Bosco himself, in other words that personification of every most elect virtue which eye-witnesses saw in him, and to which historical documents in a large measure testify. "Don Bosco seems like Our Lord," ingenious little boys, as though moved by supernatural intuition, would say; and



grown men, by natural observation, confirmed it. And if filial affection does not blind us, we would say that he, in the various stages of his life, really attained, as far as human frailty permits, every degree of perfection that his years and his offices would allow.

Another fruit of the sanctity of Don Bosco is this continuation of himself which we see: all those works which, by his spirit, still live. In departing from this earth, Don Bosco left behind him a complex of creations, in which he has infused his vital breath and which are destined, as every living thing, to increase and multiply, adapting themselves to the needs, the times, the conditions of places, and the characters of peoples. He who knows even a little of the works of St. John Bosco knows how fecund is his sanctity to-day.

### *Rewards of Sanctity.*

In the third place, what are the rewards of such holiness for Don Bosco? We must certainly not limit ourselves to saying that virtue is its own reward, and that the greater

the virtue so much the greater is the pleasure which he who practises it enjoys. This is true and, indeed, well-known: the followers of a pagan philosophic school also proclaim it to be so, though in a more exclusive way. The testimony of a good conscience is a fount of infinite content which compensates with interest the pains endured from the hardness of things or from the malice of men. Don Bosco enjoyed this reward of sanctity, he, indeed, experienced the joy of the apostles, who "went away rejoicing that they were accounted worthy to suffer reproach for the name of Jesus." Sanctity makes of suffering a proof of love, and for him who loves, to suffer is to rejoice.

A great reward this of sanctity, and not only for such immediate effect, but because it contributes immensely to increase the merit of a reward so much greater, the merit of that great reward which God holds reserved in Paradise for his elect. And the whole life of the saint is centred in this, to treasure up for heaven. If not even a cup of cold water given for love of God to one suffering from thirst will go without its reward, who can



Triumph: Thousands Welcome the Return of the Body of the Saint to the Basilica at Turin.





The First Confessional of St. John Bosco.

measure the eternal recompense of a life such as Don Bosco's, entirely consumed as it was in a most pure holocaust of self in the flames of charity? Certainly the news surprises no one that, at the moment of the death of Don Bosco, souls dear to God, and unaware of Don Bosco's passing, saw, by divine concession, his entry into glory as a triumph of solemnity beyond compare.

But God, the just remunerator, goes still further in rewarding sanctity. The saints, who did and suffered so much for his accidental glory, are crowned by Him with a particular aureola which brings upon them the admiration, the veneration and the imitation of humanity. The cultus given to the saints places these heroes on a throne than which none more splendid exists, on the sacred altar in the Church of God, where piety inclines before them, whilst eloquence sounds their praises, history extols their greatness and art embellishes their memory. The humble, poor, troubled Don Bosco — see him to-day, by the divine munificence, by the hand of the Church, glorified in face of all the world, and in such a way that this glorification can never be disputed, as in the case of human triumphs so often happens.

### *The Secret of Sanctity.*

Now I wish that we reflect well on one thing. To magnify the sanctity of Don

Bosco, in its characteristics, its fruits and its rewards, is a need of our heart even before being an obligation of gratitude. But let us not stop here: let us ask instead, where lies the secret of sanctity so elevated? I do not hesitate to say that we must look for this secret in his constant correspondence to grace. From childhood he displayed an exquisite sensibility to supernatural influences, which urged him to prayer and the sacraments, to flight from sin, and to assist his neighbour both spiritually and corporally. In the period of his studies he had a heart detached from things of earth and ever inclined to second the inspirations which certainly did not come to him from flesh and blood. In the most varying contingencies of his priestly ministry, and in the manifold tasks in the service of the Church and of souls, he looked constantly to the Father of light and to the Giver of every



The Last Confessional of St. John Bosco.

perfect gift, urged by nothing else than obedience to impulses from above. It was his assiduous care not to allow the least grace of God to descend in vain.

Here is a point that merits all our attention in the consideration of Don Bosco glorified. Our vocation to the christian life has been a great grace for us, a grace destined to be followed by an infinite chain of others, but dependently upon the fidelity of our correspondence. Let us not allow the grace of God to descend in vain: *ne in vacuum gratiam Dei recipiamus.*

Fr. PETER RICALDONE.



# DON BOSCO

## THE MAN

Don Bosco was the great wonder-worker, and certainly one of the most remarkable and attractive figures of the nineteenth century.

Born on the 16th August 1815, in the little hamlet of Becchi, near Castelnovo d'Asti, in Piedmont, John Bosco, when but a child of two years of age, lost his father. Hence, as soon as he was able to set his little hands to work, he was obliged, being of a humble peasant family, to assist his mother and his brothers in the work of the fields.

At nine years of age, he had a strange "dream" in which his future career was outlined before him. His great desire was to be a priest, but, as his eldest brother put obstacles in the way of his continuing his

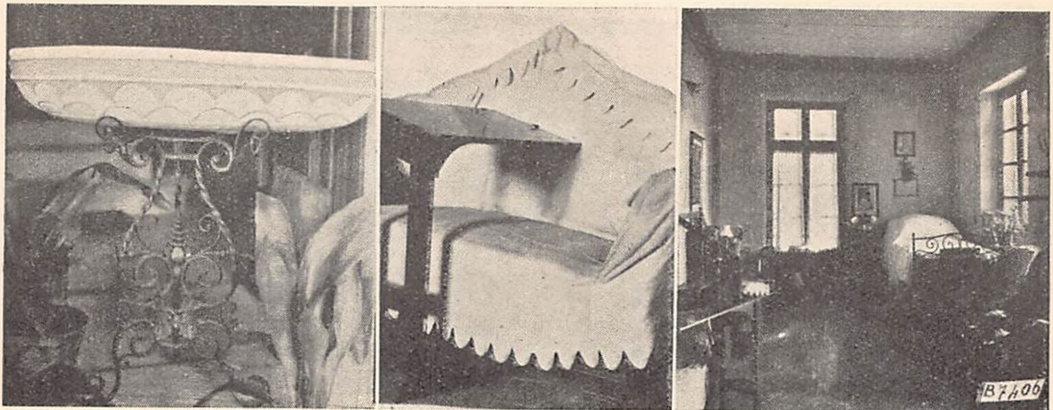


Don Bosco at work in his room.

studies, he took the advice of his mother and, in February 1828, left home to seek work elsewhere and, with it, a little more freedom. For some time he was employed as a farm-hand in the neighbouring country.

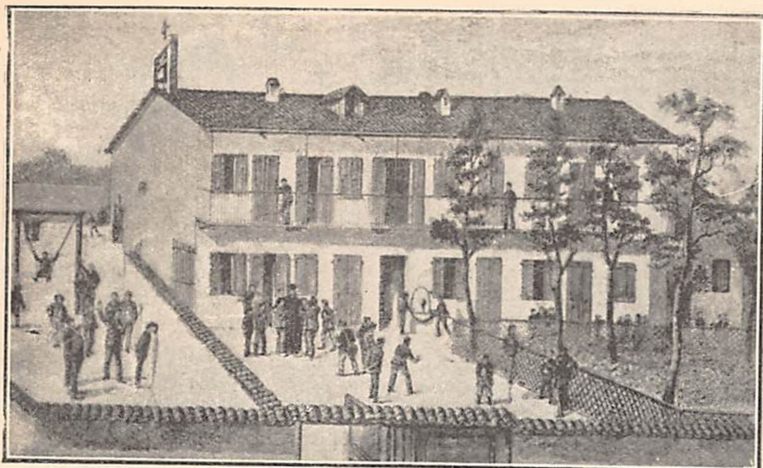
Then "Mamma Margaret," his good mother, found a means of entrusting her son

to the care of some people at Castelnovo and Chieri, where, as a day-scholar, John was able to follow the secondary course at a local school. In order to find the money to pay his pension, he assisted the various families at whose homes he lodged. Thus it was that, after having been a farm-hand, he became successively tailor, musician, choir-boy, waiter, blacksmith and Latin tutor.



1. The Font at which Don Bosco was baptized. - 2. The Couch and Table at which the Saint, when paralysed, worked. - 3. The Room in which Don Bosco died.





The First Festive Oratory of Don Bosco.

Providence was preparing him thus early for the special rôle for which it had destined him.

Everything to which he applied himself succeeded, and he proved himself equal to all. He was blessed by God with a remarkable intelligence and an extraordinary memory. Added to this was a physical strength and agility so marvellous that, even as a child of ten, he was able to gather round him at Becchi, on Sunday afternoons, a regular clientele of amused and admiring companions. In return for the entertainment they received, he insisted that they should recite the rosary with him, and listen to the morning's sermon which he repeated to them.

At twenty years of age, he entered the seminary, and was ordained priest on March

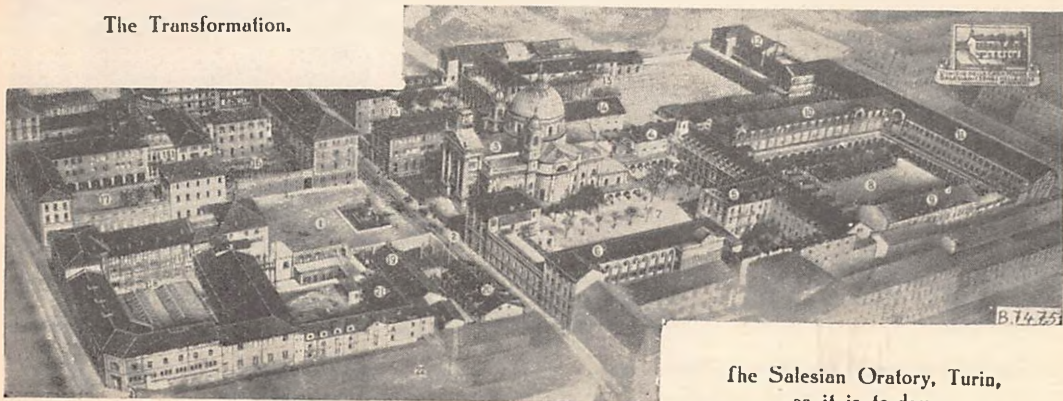
27th 1841. After his ordination he attended at Turin a special course of Moral Theology, given at the Ecclesiastical College there, under the direction of the Blessed Joseph Cafasso. For Don Bosco, learning was inseparably associated with the active exercise of charity and, hence, whilst Don Cafasso busied himself with prisoners, Don Bosco commenced to attract scores of poor and abandoned youths around him.

He met his first boy on December 8th 1841 and encouraged him to bring others. On Sundays he gathered them together where he could, amused them, taught them catechism, inquired into their needs, and began his first "Oratory."

Many of the poor children he met had come from the mountains to find work in the town; they were without protection or shelter and slept in the porches of large houses. For them, Don Bosco rented a poor house, invited his mother to come and live with him, and lodged and fed all, whilst they continued to work in the town. Eventually he installed one or two sewing machines and a bench for cobbling and, in that simple way, laid the foundations of his first *professional school*.

Realising the great needs of the Church

The Transformation.



The Salesian Oratory, Turin, as it is to-day.



of God, and being quick to appreciate the possibilities of some of these poor lads, he soon set up another and a nobler work, that for *poor* and *late vocations*.

With shops on one side, a college on the other, and a *festive oratory* between, he was setting up a model of the future Salesian work.

Many of his early pupils desired to stay with him and help him: his congregation had begun. Then followed expansion, new oratories, primary, secondary and professional schools, agricultural colonies and the rest.

"order," the *Association of Salesian Co-operators*, was founded by him to enable the laity to assist in his work and to participate, at the same time, in numerous spiritual advantages.

At night he wrote. In this way he was able to supply the *printing press* which he had established with matter for the purposes of the spread of good literature. Books and pamphlets of every kind flowed with amazing rapidity from his pen.

Famous persons came to visit him and to seek his advice; his fame spread far and wide.

He died at Turin on January 31st 1888,



The Church of St. Francis of Sales, Turin, built by St. John Bosco.

Soon he enlarged his frontiers; the year 1875 saw him bid farewell to the first Salesian *missionaries*, bound for South America.

In time he became the apostle of devotion to Mary Help of Christians. By her aid he accomplished marvels, found the means to support his many works and built great churches, such as the basilica dedicated to her at Turin. His second congregation, founded to do for girls what the Salesians were doing for boys, was named in her honour. The spread of the *Daughters of Mary Help of Christians*, has been as notable as that of the Salesians. A third

a few months after the establishment of his first house in England.

The fame of his sanctity increased after his death, and his *Cause* was formally opened. He was declared *Venerable* by Pope Pius X, of holy memory, on July 24th 1907. Pope Pius XI, now happily reigning, who had the happiness of knowing him personally, raised him to the ranks of the Blessed on June 2nd 1929, appointing his feast to be celebrated every year on April 26th, and now on Easter Sunday, April 1st 1934, the same glorious Pontiff, has numbered his friend among the saints.



# A MAGNIFICENT WORK OF CHRISTIAN EDUCATION

Thus, in the decree approving the miracles worked by God through the intercession of Blessed John Bosco, was defined, on Sunday, Nov. 19th last, the apostolic work of our



St. Francis of Sales, Patron of the Salesian Congregation, and of the works of St. John Bosco.

new saint on behalf of human society. The Decree, for the text of which was chosen the Gospel of the Sunday, in which was related the parable of the mustard seed, stated that this work was characterised in its beginnings by those signs of humility which seem generally to be the accompaniment of works which have their origin in God. It further added that this great work had, like the

mustard seed, expanded marvellously so that in a short time it had spread all over the earth. Don Bosco was described as one who, among holy men, "*arose as a giant to run the way.*"

And, indeed, the apostolate of Don Bosco, no matter from what angle it is regarded, appears as a magnificent work of the christian educative art. We may consider the manner of its birth, its development and its taking of a definite form; we may look at it in the light of the two religious families into which, as a living heritage, he endeavoured to infuse his spirit; or, again, we may contemplate the work in itself, in its historic reality: the conclusion must ever be the same, be the standpoint from which it is considered what it may.

## *A Remarkable Vocation.*

Precocious, indeed, was the vocation of the saint to this apostolate. Called and illuminated, when but a child of nine, by means of a strange dream which remained impressed upon his mind throughout the remainder of his life, he set himself to work at once. Devoid of other means, he used those which nature provided. Buildings, material means, scholastic materials, culture — all were lacking. The contradictions of his step-brother were but an early thorn on the road of his life's trials. The comfort derived from the loving care of his mother, his energy of will, the lively sense of the vocation so strangely revealed to him, were the weapons which, coupled with his faith in the divine grace which nourished his hope, enabled him to go on.

As we think of him, yet a child, commencing his apostolate in the field near his home, and we ponder over his early trials, the comparison with the mustard seed comes ever more true. He battles his way along, the sign that the strong tree which will later





## HIS HOLINESS POPE PIUS XI

THE POPE OF THE BEATIFICATION AND CANONIZATION



blossom in fair flowers and holy fruit has already taken firm root and is beginning to sprout in that tender stem.

We see him in the field, and we cannot fail to admire the early signs of his greatness among men. How wonderful is his control. He knows how to discipline the motley throng of boys and men who gather round him; of the usual disciplinary means he has none. He is the accepted head, a position he maintains without force and with singular charm. He understands well the limits of that strange audience, whose patience he never tries to the point of strain. All those heaven-sent gifts, qualities of mind, of body and of voice, he already knows how to bring into play, and when. The sobriety, the novelty and the variety of the expedients of which he makes use to attract, and once attracted, to retain, compel our admiration. And when we realise the moral superiority he has thus gained and marvel at its wise and discreet use, we return in thought to the seed and are forced to admit the rich, fertilising qualities in the soil in which that young plant stands.

We see him again as juggler or as acrobat and we stop to wonder at the holy industry

of the saints. But perhaps we have yet failed to notice one thing. Games were not only accessories, external helps in a system; they form a substantial part of his educative method. Here is the seed of his later maxim, to permit boys full liberty to jump, run, shout and play. Every outlet for their energy, the stage, walks, music, gymnastics, in his method are allowed full play. The active school is not so recent a feature of pedagogic method as some of its adherents would have us say.

### *A System and Its Interpreters.*

Sixteen years of trials, of perseverance, and of sacrifice follow and the scene is changed. Don Bosco is now an adult in virtue and has the powerful help of the grace of the priestly state. He has been able to develop and to attend to the needs of his own culture, and now he finds a permanent home. The tree has grown, its branches have spread and the birds of the air have begun to shelter within its shade. Becchi becomes Valdocco, the field has changed. The Oratory appears and, with its growth, come classrooms, study-halls, laboratories,



Kindness was a characteristic of the saint even as a boy.  
Here we see him exchanging his white bread for the black bread of his companion.





Don Bosco, as a boy, attracted the audience for his catechism lessons by entertaining them with acrobatic feats.

refectories and, above all, the church. These, then, are the ramifications of a robust trunk whose roots were nourished in a soil of work, of faith and the grace of God. On *reason* and *religion* the work has taken its stand.

The educative method of Don Bosco is not something born after the rise of the festive oratories, secondary, professional, trade or agricultural schools, the missions and other activities of Salesian life, as a fruit of the experience gained in them. These instead are the flowers and the fruits of a method which pre-existed in him. Don Bosco's educative work did not begin with the opening of his first houses. They were not commenced as trials. They were fruits of a plant already mature, a method already formed in the school of his own long experience in labours, trials, humble faith, study, piety, perseverance and conformity to the will of God. The plan and the method of his schools was a thing already shaped; hence their rapid spread, their appeal to the world at large. Public attention, without putting its conclusions into words, had found itself face to face with what was, in very truth, "a magnificent work of christian education."

The work is thrown into still greater relief when we remember that Don Bosco did not stop at giving a form to an educative method which should then become the object of study and examination, the results of which were to be left to the will of commentators, but he instituted and gave form to two religious families, the Salesians and the Daughters of Mary Help of Christians, who, by their educational work, were to be the authentic and genuine interpreters of his method, and the faithful and zealous continuators of it.

The spiritual fecundity which the grace of God infuses into the saints, and we are here dealing with a saint, and their humble and generous correspondence to divine inspirations, shines with a singular light in these two institutions, in which the work of education appears not as a word written in ink, but as a life lived, so that Don Bosco can say, as St. Paul wrote of the Christians of Corinth: *Epistola nostra vos estis scripta in cordibus nostris... scripta non atramento sed spiritu Dei vivi; non in tabulis lapideis sed in tabulis cordis carnalibus*. "You are our epistle, written in our hearts... not with ink but with the Spirit of the living God;



not in tables of stone but in the fleshy tables of the heart" (*II Cor.*, III, 2. 3).

Nor is the work of these two institutions solely that of educating pupils, but they bring out another aspect of the productive capacity of Don Bosco's work. They must also shape new educators in such a way that they may be "*made a pattern of the flock from the heart.*" (*I Pet.*, V, 3). Efficacy of speech, which Don Bosco had asked as a special grace in his first Mass, was the instrument he made use of to infuse his spirit into that of his children, and that, still preserved as a precious heredity, continues to be the leaven which gives life to the whole mass, and from which are formed the workers in this "magnificent work of christian education."

### *Adaptability and Prosperity.*

The decree, in speaking of the vast spread of this great work, recalls to our minds another fact. It is that Don Bosco knew how to overcome the barriers of race and

temperament. His was the gift of adaptation. Hence the programme of the Apostle, "*to become all things to all men,*" was to be an underlying principle of Salesian life, that so, without counting the cost of sacrifices, his followers might adapt themselves to every taste in order to make themselves loved, and to draw the young to them.

The Decree does not stop at saying that the work has spread, but adds that it prospers. Its diffusion is not merely material, but a lively and intensive spreading. It embraces every form of educational activity, commencing with the festive oratory, which contains the germ of all, and then passing, according to needs and circumstances, to schools properly so-called, to professional schools, agricultural schools, missionary works and, indeed, to any initiative that the educative mission can suggest. It is a striking fact, and a most significant feature, that the same individual can pass from one activity to another without need of different preparation, for, provided he is well-informed with the spirit of the method, he acquires



The sacristy of the Church of St. Francis of Assisi, Turin, in which Don Bosco met Bartholomew Garelli, his first boy.

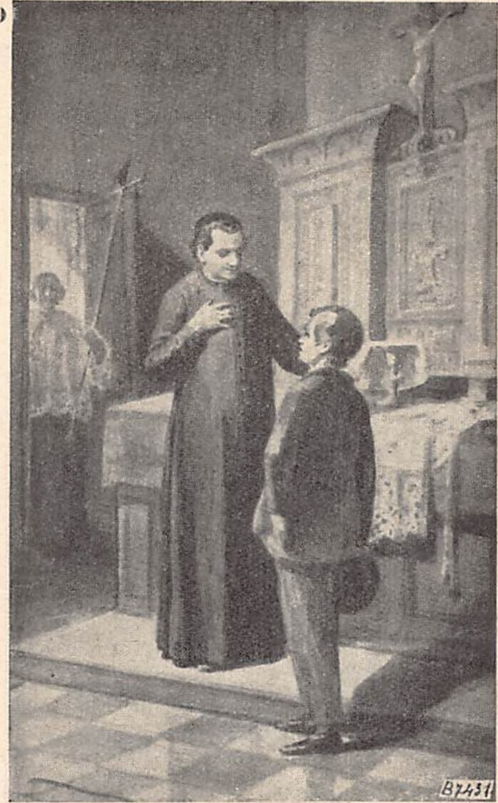


a certain elasticity and ready adaptability which renders him capable of expressing his formative function as an educator in all these different "*mansions*." Success naturally varies in proportion to natural gifts, personal inclinations, greater or less preparation in the field of formation and instruction; but the general principle remains.

These are not ordinary things and we cannot help but pause and consider what richness of natural gifts, what illuminations of divine grace, what devout correspondence of the will must have flourished in the soul of the saint, who, with such courage and patience, prepared himself to give life and form to such a work. "I have been sent for youths," Don Bosco himself said, and it was this thought and this clear conviction of his mission that informed his whole life and his every act. Every act, every thought, every word took its light and its significance from this.

The books which he wrote, no matter what their size, topic or literary form, were all written in the service of this educative method. They illustrate it, explain it, show it in action, exemplify it, commentate upon its efficacy. It is under this light and with this criterion in view that they must be read and understood.

The rules which he wrote for his houses, whether they regard such different spheres as the church, the study, the porter's lodge, the refectory, the theatre, the dormitory, the infirmary, the playground and the rest, outline with great precision the course of the ordinary educative day; they are, so to speak, the plot underlying all, and which informs and conserves the unity of the educator's work. Around it are developed



The saint meets his first boy: Dec. 8th. 1841.

all those varying activities, attitudes and initiatives of both pupil and educator, with all christian respect for the dignity and personal liberty of both.

It is, indeed, the consideration of all this that permits the Decree to declare that Don Bosco, by his educative work, arose among other holy men "as a giant to run the way."

## THE NEW CHURCH OF ST. JOHN BOSCO AT SHRIGLEY

One of the youngest students of the Missionary College will cut the first sod on the site of the new church on Easter Sunday 1934.

It is hoped to make this church the tribute of gratitude to St. John Bosco from all interested in the work of the English and Irish Province. Above all, it will be the great shrine of youth. Show your love for the saint by assisting in this great work.

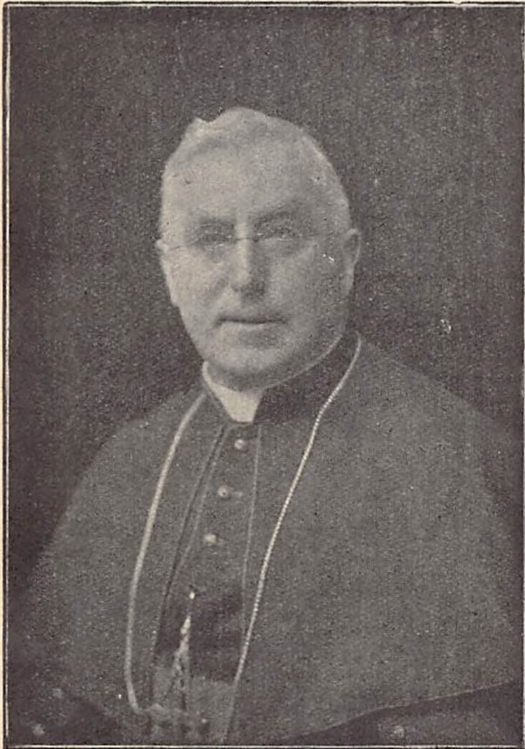


# SAINT JOHN BOSCO

## IN THE WRITINGS OF A PRINCE OF THE CHURCH

### *His Eminence Cardinal Bourne on the Life, Lessons and Work of the new Saint.*

It was fully intended to invite His Eminence Cardinal Bourne to contribute some thoughts to this Canonization Tribute. In



His Eminence Cardinal Bourne.

view, however, of the present delicate state of His Eminence's health it was not deemed prudent to impose any further strain or labour upon him. Personal acquaintance with St. John Bosco and the fact that it was he who, as a young priest, met and welcomed the first Salesians on their arrival in England would have made the reminiscences of His Eminence particularly interesting. Under the circumstances, whilst we recommend the recovery of His Eminence to the prayers of all our readers, we content

ourselves with quotations from some of the more recent writings of the great Cardinal.

Cardinal Bourne's personal wishes at this time are well expressed in the following quotation from his Lenten Pastoral, read in the churches of the Archdiocese of Westminster on Quinquagesima Sunday 1934. "Nothing," says the Cardinal, "would give us greater consolation were it in our power to be present in Rome at the coming Canonization of Blessed John Bosco, whom we had the great privilege of knowing personally in the early days of our priesthood."

In the preface to the English translation of Fr. Auffray's "Life of Blessed John Bosco," His Eminence writes: "It would be easy to dwell upon the many lessons of his extraordinary active life. I select only one, because of its extreme and lasting importance, namely, his view of the relations which should exist between teachers and taught, superiors and subjects, masters and pupils, in school, or college, or seminary. He rightly held in extreme abhorrence the spirit of aloofness, of keeping at a distance, of exaggerated dignity which, sometimes on principle, sometimes through thoughtlessness at times from pure selfishness, makes superiors and masters almost inaccessible to those whose training and formation God has entrusted to them. Blessed John Bosco never forgot the words: 'Have they made thee ruler? be not lifted up: be among them as one of them: have care of them.' " .....

We conclude by quoting part of the magnificent preface which His Eminence wrote for the book entitled "The Early Apostolate of Don Bosco," a new and revised edition of which has been prepared for publication in connection with the canonization.

"The first lesson which Don Bosco teaches us is that God's power has not grown less in these modern times, that He still raises up the weak things to confound the strong, and that He gives to those who listen to His voice a capacity for doing good far surpassing their own natural strength. Don Bosco began his work in poverty and obscur-



ity in the midst of ever recurring difficulties and contradictions. He left well-established Houses in many countries; his name is known the world over; the early difficulties are now merely a part of his history, and those who created them are scarcely remembered. The Providence of God has rarely been manifested more plainly or more decisively than in the origin and growth of the Salesian Congregation.

A second lesson which he has taught us is the necessity of concentrating our efforts on the education of the young, if we are to hope that the coming generation will rise above and overcome all the depressing influences, destructive alike of faith and virtue, which are to be found, nowadays, in every direction. This education must include a solid grounding in the fundamental virtues of the Christian life; a formation of character such that, when the boy has become a man, he shall have learnt to stand alone, and be no longer dependent on the external guidance which was needed in his boyhood and was gradually and wisely withdrawn as the years of adolescence were coming to an end; the most perfect industrial and professional training which each individual may be capable of receiving, so that all may hold in their grasp sufficient means of livelihood as long as health and strength are maintained, with due opportunity of making provision for the hour when they shall fail.

Most important of all is the lesson incessantly recalled by Don Bosco, and now solemnly ratified, and proclaimed to the Universal Church, by the voice of the Sovereign Pontiff, that the frequent reception of Holy Communion is the great source of the Christian life, and the remedy for all the ailments to which that life is subject. It was his doctrine that, while no one is to be compelled to receive the Blessed Sacrament more frequently than the Church prescribes, the greatest encouragement and the easiest facilities should be given so that those who are free from mortal sin, and have the right intention, be not hindered from approaching this Sacrament of Life even every day, if they desire to do so. He knew from a long and varied experience that it was idle to hope, in most cases, for the preservation of purity and innocence in the troubled days of youth without constant reception of the Body and Blood of Jesus

Christ, and he set aside the rules of ordinary schools and was prepared to sacrifice the external semblance of discipline, often so highly prized, in order that all might have facility of receiving Holy Communion whenever they desired, and be neither impelled thereto, nor kept back therefrom, by any idea of human respect. His lesson is for us all. For Pastors of Souls, urging them to hear Confessions in season and out of



St. John Bosco, Apostle of Frequent Communion.

season, lest any be kept from Holy Communion through difficulties in obtaining their restoration to a state of grace. For parents and masters, warning them not to discourage, but to counsel and facilitate frequent Communion on the part of those over whom they have control. For the faithful of every class, age, and occupation, reminding them that Our Lord gives Himself to them to be their life and strength, and that nowhere else can they find Christian vitality and vigour in the same degree."



## THE ALTAR OF ST. JOHN BOSCO

The Rector Major of the Salesians has issued to the world an earnest appeal so that the homage which it is desired to pay to Don Bosco may, as soon as possible, by the hands of artists and the generous offerings of the many devotees of the Saint, be translated into a magnificent monument of faith, thanksgiving and love.

Echoing his appeal, we state here in what precisely that homage will consist, and we publish a view of the model of the proposed altar to be dedicated to Don Bosco and the plan of the enlargement of the Basilica of Our Lady Help of Christians.

The altar will be a worthy throne which will declare to posterity the greatness and the tenderness of our love for Don Bosco. It will be erected on the right of the Church and will not be fixed to the wall, but will stand out somewhat, as a monument, and will contain in the centre, in the full view of the celebrant and the people, the "urn" containing the glorious mortal remains of the Saint. Above, between columns surmounted by a rich tympanum crowned with the arms of the Salesian Society, will be a large painting on which Don Bosco will be depicted in glory, kneeling in prayer before Our Lady Help of Christians. Behind the altar, in an enclosed space covered by an oval dome, his sons will be able to remain in prayer before the "urn" of their Father, or to file past with the thousands of devotees who will visit it on the greater solemnities. The character of the new altar is in perfect harmony with the style of the church, and in the magnificent architecture of the work will be found rare marbles and precious stones which the piety of the faithful will have given for the glorification of the Saint.

The author of the project is the architect, Professor Mario Ceradini of the Royal Superior School of Architecture in Turin.

## THE ENLARGEMENT OF THE BASILICA

The enlargement of the Basilica has, on account of the obvious lack of space at the big services, been an imperative need for many years. The problem of its realisation has also been a grave and delicate one, because all are agreed that it is essential to respect and preserve for our love and veneration all that represents the sacred patrimony left us by Don Bosco.

The Salesian architect, G. Valotti, has solved the problem of enlargement, along the lines of the following criteria:

1. The preservation, as far as possible, of the Church as Don Bosco built it.
2. The enlargement to be an organic and integral part of the Basilica.
3. All constructions adjacent to the Church to be respected.
4. The maintenance of the actual entrance, and of the carriage-way which traverses in a straight line the entire length of the vast Institute. (The Oratory).

The demolitions will be limited to the choir and the small sacristies, permitting the construction of two vast chapels around which will run a gallery and a passage to the new and larger sacristy. In the upper part of the new chapels two vast tribunes will enable the greatest possible number of the faithful to be present in the Basilica on the greater solemnities of the year.

With a view to facilitating the dispersal of the crowds after the functions, two doors will be made at the sides of the facade of the main approach to the Basilica. In the next numbers of the *Bulletin* all the particulars relative to the two projects will be illustrated.

In all the tasks to which he put his hand, Don Bosco examined whether the work was for the glory of God; that assured, no difficulty, however insurmountable from a human standpoint it might seem, could stop him. We propose to follow his example in this two-fold enterprise, namely in rendering him homage by the erection of a beautiful and magnificent altar which may be truly worthy of the greatness and beauty of his work, and in honouring Our Lady Help of Christians by the enlargement and embellishment of her Basilica.

The enlargement of the Basilica and the erection of the new altar will signalise a new and more glorious era of graces in the history of the dear Madonna of Don Bosco.

FR. FEDELE GIRAUDI  
Economer General.

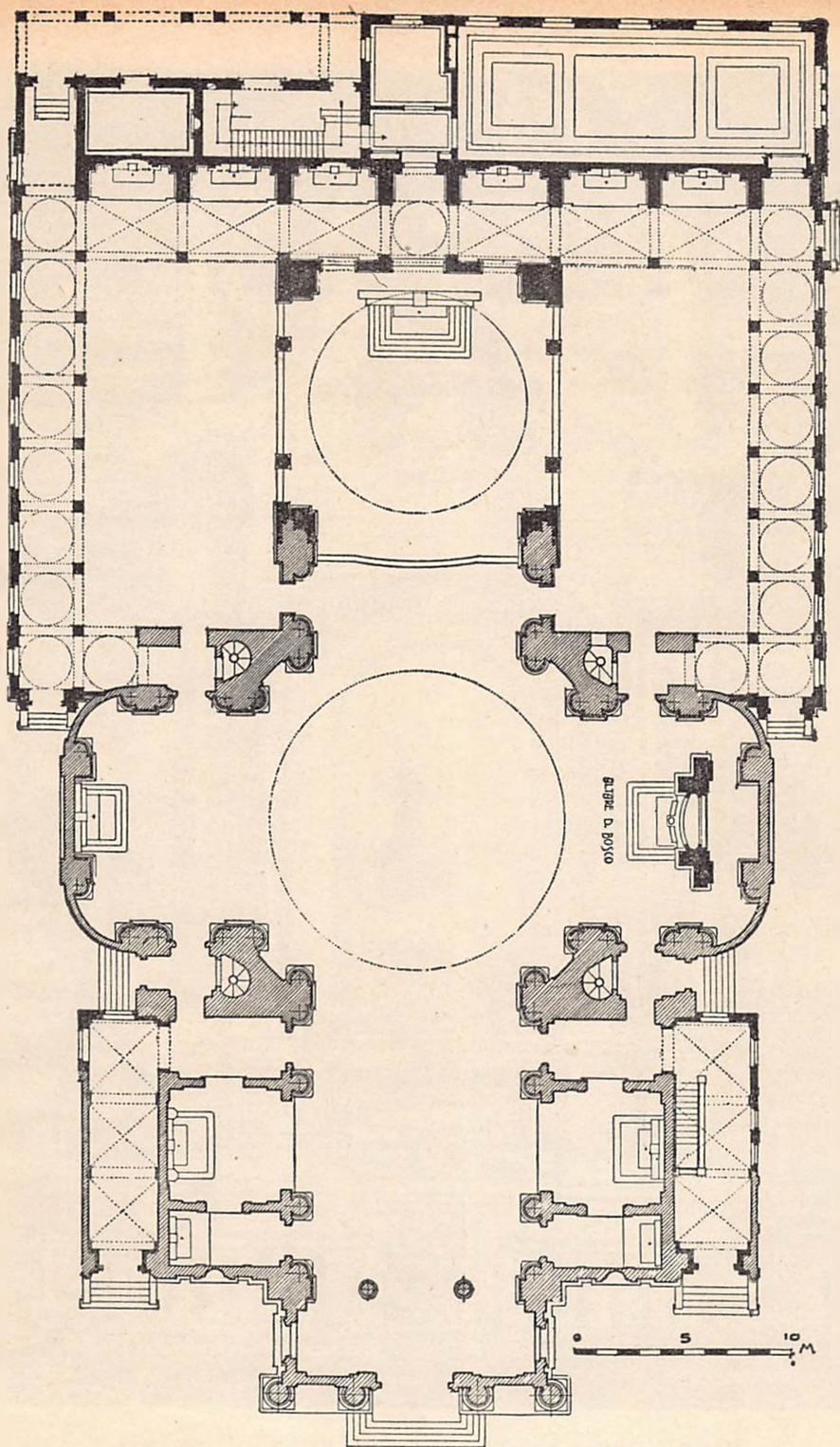




How the new altar, to be dedicated to St. John Bosco, will appear.

(Architect. Ceradini)





Plan of the Basilica of Our Lady, Help of Christians.  
The extensions are represented by the parts marked in black.

(Architect, Valotti).



# *The English Foundation of the Saint*



The Salesian College, Battersea Park, London.

The members of the English Province of the Salesian Society have much encouragement in the thought that the foundation stone of their Province was laid by Saint John Bosco a few months before he passed to his eternal reward. It is only forty-six years ago that our Saintly Founder sent three of his priests from Turin to take charge of the mission of West Battersea, London. His thoughts had often been directed to England by requests from various Bishops for the establishment of the Salesian Work in their dioceses. Moreover there was the very definite incentive of the vision of the Ven. Dominic Savio. A short time before Pius IX had re-established the hierarchy in England this saintly pupil told Don Bosco of his vision of the English people groping in a fog which was dispelled by the Pope, who bore a torch representing the light of Faith. This was in the early years of the Oxford movement before the flow of converts to the Catholic Church had commenced. Don Bosco gave an account of this vision to Pius IX, who said that it confirmed him in his resolution to re-establish the Catholic Hierarchy in England.

## *First Arrivals and the Beginning of the Work.*

It was in 1887 that arrangements were concluded by which the late Bishop Butt handed over to Don Bosco the mission of West Battersea. The three priests sent

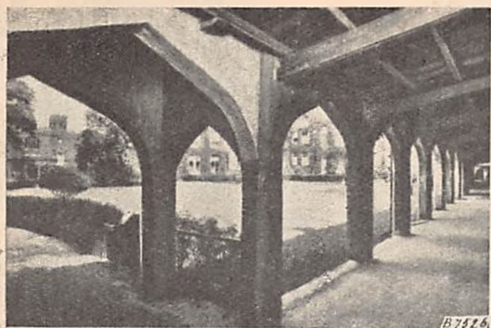
over from the Mother House at Turin were the Fathers Edward McKiernan, Charles Macey and Juvenal Bonavia. Fr. McKiernan died soon after his arrival in England, and the work of establishing a Salesian House fell on Father Macey who continued as Superior for over thirty years, and who was the first Provincial on the establishment of the Province in 1902.

There was little to show the future development of the Salesian work in England. Don Bosco, it is true, had sent his priests with the assuring promise that the House at Battersea would become one of the most important in the Society; but, with the exception of the iron church and the elementary school-buildings, there was nothing, not even a dwelling house for the priests. Their first home was in rooms rented from one of the parishioners. Later a commodious house was taken in High St, further from the church, but which enabled the Fathers to receive two aspirants to the Salesian Society as boarders. One of these, Fr. Charles Buss, was sent to Turin for his novitiate and ecclesiastical studies, and in after years was appointed Rector of the Battersea Community. He is now Rector of the Salesian Parish of St. John the Baptist, Albany, N. Y.

## *A New Home and A Magnificent Church.*

There seemed to be little prospect of expansion in these circumstances, but the





The House and Chapel, seen from the Cloisters.

very gradual progress was in the hands of Providence. In order to be near the church and schools, two semi-detached houses were taken in Orbel Street, on the other side of the church to that in which the priests had lived so far, and here it was that the work took on a definite Salesian aspect. There was room for some half a dozen boys who were received in order to commence their preliminary studies for the ecclesiastical state. These houses were at the top of a short cul-de-sac in Orbel St, along which were two other villas and at the bottom of which a small factory existed, and still exists, which in those days was used as a smithy. One by one these houses were acquired and then the factory. With the acquisition, as there was more accommodation, more students were received, the cul-de-sac was enclosed, and the property formed a complete whole, bounded on the west by the school buildings and the church. Meanwhile the iron church was getting beyond repair, so permission was obtained for its removal and the building of the present beautiful church on the site. During the building the lower part of the factory above-mentioned was used as a chapel for the Community and for the parishioners during the week; on Sundays and Holy Days the main rooms of the boys' and infants' departments of the school were turned into a commodious chapel for the use of the people.

The payment for the expenses of the new church was made as the building progressed. Little could be obtained, in comparison, from the special collections and entertainments among the parishioners, yet regularly sufficient funds were forthcoming and by far the greater part of these were sent reg-

ularly by Father Michael Rua, the first successor of Saint John Bosco. He was assisted in doing this by the money given to him for the purpose by Father Czartoriski, a Salesian priest and a member of a princely Polish family. He and Fr. Macey, the Superior, had been fellow novices in Italy.

Finally, in October 1893, the church was completed and ready for consecration, a great event indeed in the history of the Salesian Society in England. Fr. Rua, the Superior General, was present with other members of the Superior Chapter, and



The Junior Study Halls.

Bishop Cagliero, our first Salesian Bishop, then Vicar Apostolic in Patagonia and later Cardinal, was the consecrator. The following day was the Sunday of the solemn opening of the church with Pontifical High Mass by Mgr. Cagliero, in the presence of Mgr. Butt, Bishop of Southwark, and a distinguished gathering. The celebration continued throughout the octave with special preachers for each day.

There were now some twenty young men and boys in the Salesian House, and to accommodate them every inch of space was required. On the completion of the parish church there was no longer any need of the chapel which occupied the ground floor of the former factory. This was now utilised as a kitchen and as refectories for the Community and boys, and the upper floor was turned into a dormitory. It reminded one of Pinardi's outhouse which Don Bosco had acquired in the early days of his work for poor boys in Turin. Thus the Salesian House in London continued for some years and it seemed that a limit to its expansion had been reached. But Divine Providence



had led the Salesians to this particular spot for further development. No one thought of it at the time and only gradually did the idea of a new acquisition come to the minds of the Superiors.

### *Surrey House.*

The property possessed by the Salesians could not be purchased outright as it belonged to the Ecclesiastical Commission; it was held on a lease. But bounding the site on the north was a large piece of land used as a paddock and kitchen garden, and attached to a Georgian mansion called Surrey House, and situated in Surrey Lane. This house and land were in the possession of a gentleman who, to express it in mild terms, had not shown any friendly spirit to the Salesians. After a novena to Our Lady Help of Christians, it happened that this property was put up for sale and was purchased by the Salesians. It suited admirably the purposes of a boarding school. The large rooms on the ground floor served as classrooms and the upper part of the house as dormitories. Gradually the number of the boarders increased till it was necessary



One of the spacious Junior dormitories.

to add, at different times, wings at each side of the old house. The meadow made an excellent playground. A school chapel was erected on the site of the stables and, when the number of students increased, class-rooms were built on the site of the kitchen-garden and the Salesian College, as it exists at present, came into being. There are now nearly 400 students, including day-scholars.

The houses which were used by the Community before the acquisition of Surrey

House are now occupied by the Daughters of Mary Help of Christians who attend to various departments in the Salesian College.

### *Outstanding Personalities.*

Looking back to the early days of the Salesians in England, the outstanding figure is that of Fr. Charles Macey. His work for the first few years was that of a parish priest, and the enduring affection of the parishioners is a proof of the devoted way in which he performed his duties. The solemn functions in the church, the missions held, the simple though excellent choir all brought about that the church was invariably full at the Masses on Sundays. As soon as circumstances allowed, he established the Salesian Work by taking boys into the Clergy House and it is, under God, largely to his foresight, organisation and prudence that the Salesian House in London has attained its present importance. He had a charming personality; he was a true Salesian in being cheerful on all occasions, with a sense of humour that was a great help to all who lived with him. Long after the School had become so large as to require all his time, he still, every Saturday and eve of Holydays, himself arranged the decorations of the high altar in the parish church.

Next there is the saintly figure of Father Juvenal Bonavia. He was a great theologian, deeply read in the Fathers, and a skilled Latinist and Grecian. He soon acquired a working knowledge of English and in a few years was able to preach excellent English sermons. The scholastic affairs of the new school were in his charge besides the spiritual direction of the students, and



The Physics Laboratory.





The Very Rev. Charles Bernard Macey, S. C.  
First Rector of Battersea and First English Provincial.

one remembers the weighty discourses and the individual advice which he so unsparingly gave. All looked upon Fr. Bonavia as a saint; indeed he was soon called to his eternal reward; a phthisical complaint from

which he had long suffered carried him off at a comparatively early age.

The third priest in those early days was Fr. Eugene Rabagliati. He came to England soon after the death of Fr. McKiernan, whilst he was yet only a subdeacon. His office was that of Prefect which means, with the Salesians, that the material affairs of the House were in his charge. He never made much progress in English, and many are the amusing incidents which have been handed down because of this and also because of his zeal in attending to his office. The choir of the parish church was directed by him; it was composed of all the clerics and nearly all the available boys in the College and some men from the parish. The Motu Proprio on Church Music had not been promulgated by Pope Pius X, and wonderful were the attempts made by Father Rabagliati to reproduce the works of the great composers. Masses by Mozart, Haydn, Cherubini, the "Stabat Mater" of Rossini and other works were rendered, the choir on great days being augmented by an efficient orchestra with the result that the Salesian Church became renowned for its music. It was an inspiring sight to see the conductor of this large choir full of enthusiasm. Many are those who still recall the simple whole-hearted kindness of Father Rabagliati.

All three of these priests have gone to their reward. We can safely declare that their memory will endure while the Salesian House in London continues to exist.

(Specially contributed by the  
V. Rev. FATHER MICHAEL H. McCarthy, S. C.)

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

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From England 2½d. and Colonies 3d — From the Irish Free State 3d.  
From the U. S. A. 5c.



# SALESIAN CARDINALS ARCHBISHOPS, BISHOPS AND PRELATES



ABOVE (above): 1. Card. Capello - 2. Mons. Males - 3. Mons. Verigile - 4. Mons. Costamagna - 5. Mons. Aguilera - 6. Mons. Capello - 7. Mons. Verigile - 8. Mons. Giordano - 9. Mons. Fagnano - 10. Mons. Capello - 11. Mons. Card. Mond - 12. Mons. Guerra - 13. Mons. E. Oliveira - 14. Mons. Piani - 15. Mons. Lazzari - 16. Mons. M. Oliveira - 17. Mons. D'Aquino - 18. Mons. Niederle - 19. Mons. Comin

10. Mons. Canzani - 11. Mons. Capello - 12. Mons. Capello - 13. Mons. Canzani - 14. Mons. Jara - 15. Mons. Mazon - 16. Mons. Monardi - 17. Mons. Oliveira - 18. Mons. Dell' - 19. Mons. Sosa - 20. Mons. Privati - 21. Mons. De Ferrari - 22. Mons. Courtonne - 23. Mons. Sals - 24. Mons. Sal - 25. Mons. Malinas - 26. Mons. Massa





# A HYMN TO ST. JOHN BOSCO

Words: Rev. C. C. Martindale, S. J.

Music: Rev. G. Pagella, S. C.

■

O Lord, who year by year dost raise  
New saints to Thine immortal praise,  
With higher hope and faith renewed  
We sing to-day our gratitude!

So lift your hearts and lift your voice,  
And bid the whole round world rejoice:  
Salesian children, proudly sing  
Don Bosco's service to His King.

O Jesus, who didst not disdain  
To share our human joys and pain,  
Our boyhood's hopes and energy  
Anew to-day we bring to Thee.

So brave thy heart, thy love so strong,  
Dear saint for whom we sound our song!  
O grant not one of us shall shame  
The grace of our Salesian name!

O Holy Spirit, Life divine,  
Fix deep in us Thy humble shrine:  
Each day confirm anew the word  
That we have plighted to the Lord.

Dear saint of boyhood, gallant, gay,  
Inspire our work, protect our play:  
Keep safe for us when boyhood ends,  
Our life of true Salesian friends!

O Mary, help us in the hour  
When we shall feel the Tempter's power:  
And should we flinch, bring swift thine aid,  
And make thy Christians unafraid.

Strong saint, thine armour, clean and bright,  
Shone still triumphant in thy fight:  
Be here, on this our battle-field;  
Keep stainless our Salesian shield!

Then gladly we re-consecrate  
The hazards of our boy's estate:  
Thy kindly smile, thy watchful eyes  
Give blessing to our enterprise.

So lift your hearts and lift your voice  
And bid the whole round world rejoice:  
Salesian sons, exultant sing  
Your Father's crowning by his King!

Copies of the Words and Music of this hymn may be obtained from the Very Rev. Fr. Provincial. S. C., Salesian College, Battersea Park; London. S. W. 11.



# THE SALESIAN CONGREGATION

The Salesian Congregation may be regarded as the logical and, in fact, the only possible and effective outcome of the apostolic labours of St. John Bosco on behalf of youth. If we were to consider him merely as an ordinary hard-working zealous priest we would perforce have to confess that he would find the mere knowledge that he, personally, was able to do great good among boys scarcely satisfying. His zeal would cause him to desire to see the good increase, to see his work extend and, indeed, he would desire its perpetuation. He would be forced to the confession that he was but a mortal man, and that, like all other mortals, there was a limit to his powers and to the work which, single-handed, he could do. The very increase in the number of youths who gathered round him would, and actually did, compel him to realise the growing need for help. He would, therefore, commence to seek out sympathisers and fellow-workers in the apostolate. And the course of events was actually this.

Among the very boys themselves there were those who showed clear signs of capacity for leadership, and marks of a greater



His Holiness Pope Pius IX, approves the rules of the Salesian Congregation.

and deeper intellectual and moral formation. What even most ordinary social worker would not discover and utilise the same? The saint followed the natural course; he began to make his selection and to recruit such lads among his collaborators and helpers. From 1850 his efforts were constantly directed towards the formation of a religious association for the care of youth.

He had already chosen the patron for this new band, St. Francis of Sales, who was the embodiment of those virtues and methods which he believed most suitable in the education of youth.

His spirit corresponded most exactly to that pointed out to him in his first dream, in which he had been taught to change wild animals into lambs, and to win over rough and unruly characters to the sweetness and love of Jesus Christ. It is a fact which must never be lost sight of in considering the methods of our saint that heaven was always with him; he received his directions and his counsel from above.

## *Early Triumphs.*

Priests and laymen were associated as helpers with Don Bosco in his work and, as





Fr. Michael Rua  
1st Successor of Don Bosco.

events proved, room for both was found in the religious body which he formed. In 1858 he went to Rome for the first time to place his project under the authoritative guidance of the Church. From Pius IX he received much encouragement and help, indeed he was his best friend to the end. As far back as 1851 Don Bosco, with the consent of Archbishop Fransoni, had conferred the religious habit upon his first four followers, amongst whom was his successor, Don Rua. Quickly, the numbers increased; he could count sixty in 1864, eighty in 1867, and by the time of his death in 1888 the number of Salesians had soared to nine hundred. In 1874 the greatest triumph of all was achieved, the constitutions of the new Society were approved by Rome.

### *Object of the Society.*

The object of the Salesian Congregation is two-fold. It is stated with great clearness in the very first article of the Constitutions which we cannot do better than quote: *"The object of the Salesian Society is that its members, while striving to attain Christian perfection, shall be engaged in the various works of charity, both spiritual and temporal, on behalf of the young, especially of the poorer*

*classes."* First of all, then, comes the personal sanctification of the members themselves. This is the wisdom of the saints. In doing good they never forgot that the primary object of their existence was the salvation of their own souls. Hence the Salesian, following the example of Our Lord Jesus Christ, who "began first to do and then to teach," endeavours to secure the salvation of his own soul. Afterwards he



Fr. Paul Albera  
2nd Successor of Don Bosco.

assists as effectively as possible in the salvation of the souls of others.

How well St. John Bosco understood and practised these two ideals himself! The visitor to his poor rooms at Turin will to this day see hanging on the walls of one of those rooms two cards, brown with age, which he himself placed there. The sentences printed upon them form the secret, the motive power of his whole life. On one is a quotation in Italian from the Gospel of St. Luke, the translation of which is: "One thing alone is necessary, to save one's own soul." On the other is the famous motto in Latin which he chose for himself and his Congregation. The words are those of St. Francis of Sales: "Da mihi animas, caetera tolle: "Give me souls, take all the rest away."



### *Scope of the Society.*

No work which has the salvation of souls as its scope is outside the realm of labour of the Sons of Don Bosco. Their particular field is stated in the words "the various works of charity, both spiritual and temporal, on behalf of the young." There is but one preference — for the poorer classes. St. John, himself, was a child of the working classes, the boys he gathered round him in the early days were the children of the workers, too. He worked to provide the Christian and Catholic school of labour to be the antidote to the materialistic influences of the false social theories of his day. The need is just as great now. His trade and agricultural schools had, and have, as their object the giving of instruction on sound Christian and Catholic lines, to imbue the

be thought that all others fall outside the field of his apostolate. Elementary schools, secondary schools for boarders and day-pupils are all a part of real Salesian work. Houses for the training of aspirants to the ecclesiastical state are another branch of the same work for souls. Certainly those who have any knowledge of the work of the Salesians in secondary education will know the very great service rendered by Don Bosco and his sons in the Salesian Congregation in bringing secondary education within the reach of the less wealthy classes. Such pensions as may be charged are moderation itself, being a very minimum, and comparing more than favourably with any others in the same lands. The quality of the education is none the poorer because of the moderateness of the fee; indeed, it has that one saving quality which places it above that of many other schools, it is Catholic to the core.



Fr. Philip Rinaldi  
3rd Successor of Don Bosco.

young worker with a true Catholic sense, that he may face the world knowing the teachings of the Church on vital questions affecting employer and employee, and be able to regulate his conduct accordingly.

### *Educational Works.*

But if festive oratories and trade schools were Don Bosco's first works, it must not

### *The Characteristic of the Society.*

What is the outstanding characteristic of this new congregation in God's Church? It is expressed in one small word, *work!* "Work," said our Holy Father Pope Pius XI, recently, "is the distinctive badge of this



Fr. Peter Ricaldone  
The Actual Superior General.



providential army." Three things were promised by St. John Bosco to his followers. They were "bread, work and heaven." His promise of the first has been well kept, for the ever-presence of the second any Salesian will willingly vouch, the third we can leave safely for fulfilment in the hands of God, Our Lady Help of Christians and St. John Bosco. If other proof be demanded we can but point to those choice examples of virtue among the children of Don Bosco, short sketches of whose lives form part of this canonization tribute to him.

### *A Prophecy and its Fulfilment.*

On the fourteenth of May 1862, after Don Bosco had received the vows of some of his first disciples, he uttered these words: "Who knows whether heaven cannot use our humble Congregation to accomplish great things in the Church of God? Who knows if, in twenty-five or thirty years, our little nucleus, blessed by the Lord, will not have spread all over the earth, and have become an army of at least a thousand religious?" What a prophecy was contained in those words! How magnificent has been its fulfilment! Year by year the Congregation grows and in this, the year of its founder's glorification, its members total more than

ten thousand. The Sons of Don Bosco are be found spread over the whole earth.

The Church has found in this young Congregation a valuable ally and the Sovereign Pontiffs, to whom the Salesians boast a special loyalty, have not failed to invite its co-operation in the evangelisation of the world. Large and important missions have been confided to its special care. Episcopal honours have been showered liberally upon its members. Two Salesians, Cardinals Cagliero and Hlond, have been elevated to the Sacred College of Cardinals, a signal achievement in so short a time. To-day the Salesian "hierarchy" is composed of one Cardinal, His Eminence Cardinal Hlond, Primate of Poland, seven Archbishops, twelve Bishops, three Prefects Apostolic and three Administrators Apostolic. Doubtless the future has many further honours in store.

### *Work and Prayer.*

Reference has already been made to the Salesian characteristic of work. It must not be supposed, however, that the Salesian is lacking in prayer. The Salesian Society is by no means a contemplative body in the strict sense; its essentially active life does not permit of long daily hours of prayer such as marks out, for example, the Carthusians or the Benedictines. Its object is to combine the two, in short, to make of its work a daily and continuous prayer. In the discourse which he pronounced on the occasion of the reading of the Decree approving the miracles proposed for the canonization of Don Bosco, the Holy Father spoke of the new saint in the following terms: "Because his prayer was as continual as his work, his intimate and continuous communion with God was such that in him was verified, as rarely, that maxim *qui laborat, orat*: he who works, prays. His work identifies itself with prayer." It is the practical fulfilment of this axiom which St. John Bosco interpreted so well that the Salesian endeavours to realise in his daily life. By his morning meditation and the constant raising of his thoughts to God he seeks to consecrate his every act and his whole day to God. Such a programme has the full sanction of the Church. Indeed our present Holy Father has so desired to express his approval, and hence that of the



The Badge of the Salesian Congregation.



Church, that he has granted the Salesians the unique indulgence of *Sanctified Labour*, enabling them to gain daily, as often as, during their work, they raise their hearts to God by means of any ejaculatory prayer, however short, an indulgence of four hundred days, and a plenary indulgence once a day. Truly a great privilege and a splendid confirmation of the fact that he who works may also pray.

### *The Salesian Lay-Brother.*

In this now vast Society, made up of priests, clerics and laymen, there is one to whom a word of special reference should be made. He is the Salesian lay-brother. He is a special creation of Don Bosco himself, differing very greatly from the lay-brother of the older orders. His work is not the lowest needs of the house, nor is he a mere domestic. He enjoys equal juridical rights with the rest of the confrères, observes the same rule and the same practices of piety. He sits at the same table, and enjoys the same holidays as the rest, and after his death benefits by the same suffrages as they do. He wears no distinctive habit, but is clad in a decent sober fashion, such as befits one who has consecrated himself to God by the religious vows. His work varies according to his talents or special aptitude. He can be an architect, a librarian, a sacristan, an instructor in the workshops, a missionary catechist, an infirmarian, a gymnastic instructor, in fact he can fulfil any occupation for which he has recognised ability, save the direction of a house or such posts as necessarily demand that their holder shall be a priest. A very wide field of action is open to him. If he comes to the Society already fully-qualified in some special art or trade, so much the better; if not, the Society will readily make sacrifices to enable him to attain to complete competence in the particular branch for which his age, taste or talents especially fit him. The visitor to any of the large Salesian trade schools, for example, will find there lay-brothers who are qualified crafts-masters, holding the highest diplomas, at the head of the various establishments for printing, book-binding, tailoring, carpentry, electrical engineering and the like. To quote but one striking example, the architect of the



**His Eminence Cardinal Peter Gasparri**  
*Protector of the Salesian Congregation.*

proposed extensions to the Basilica at Turin and of most of our churches and schools in Italy is a Salesian lay-brother. The need for such men is great; may many be inspired to give their talents to the service of God in the religious life in the congregation of the new saint.

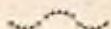
### *Vocations.*

Not only are lay-brothers required, but large numbers of priests are needed, too. May we not hope that St. John Bosco, in this hour of his glory, will obtain for many the grace of a vocation to the Salesian life and, still more, the grace to correspond generously with the blessing which Almighty God thus offers to confer upon them. Truer than ever to-day are the words of Our Divine Lord: *The harvest indeed is great, but the labourers are few*, and still more necessary whole-hearted correspondence with the divine invitation, *pray ye, therefore, the Lord of the harvest that He send labourers into His vineyard.*





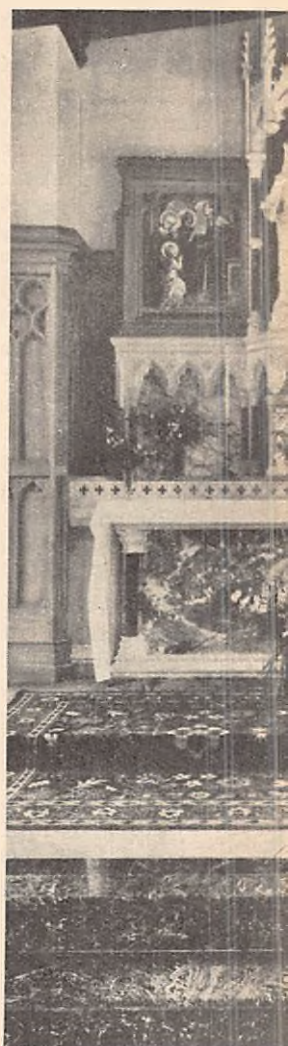
CHURCH OF THE SACRED HEART, BATTERSEA



SALESIAN COLLEGE CHAPEL, BATTERSEA



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ST. JOSEPH'S CHURCH, BURWASH, SUSSEX



THE HIGH ALTAR, ST. ANNE'S CHURCH, CHERTSEY, SURREY





# THE DAUGHTERS OF OUR LADY HELP OF CHRISTIANS



Our Lady, Help of Christians.

*Picture venerated in her Basilica at Turin.*

The Institute or Congregation of the Daughters of Our Lady Help of Christians is the second religious family of our saint. It has grown up by the side of the Salesian Congregation and the horizon of its work is equally vast. Its object is to perform for girls the work which the Salesians do for boys. The need is an obvious one.

## A Vision.

Many times during his life Don Bosco was approached by people who admired his work on behalf of boys and he was asked to do the same for girls. Such a task demanded serious consideration before acceptance and the saint was content to bide his time and

to await the more clear manifestation of the will of God. In the inauguration of this, as in all his other works, heavenly guidance was not lacking. It was in one of his remarkable visions, or as he preferred to call them, *dreams*, that the necessary encouragement came. In the midst of a large crowd of girls, who begged him to help them, he beheld the resplendent figure of Our Blessed Lady who, pointing to these girls, said to him: "Take care of them; they are my daughters."

## Mornese.

Providence, which had thus entrusted the mission to him, had already prepared the seed from which the new work should spring. In the village of Mornese, in the diocese of Acqui, was a holy and zealous priest, Don Pestarino, who had, in the year 1855, gathered together some of the most promising young women of his parish into a Sodality of Our Lady Immaculate. This good priest, having made the acquaintance of Don Bosco in 1862, presented himself shortly afterwards at Turin to be received into the Salesian



Fr. Pestarino, Parish Priest of Mornese.  
*Founder of the Sodality of Mary Immaculate.*



Congregation. The saint, who knew well the great work which Don Pestarino was doing in his quiet country parish, counselled him to return and continue the good work he had commenced there. Henceforward, Don Bosco became the spiritual guide and adviser of his visitor and of the Pious Sodality of Mary Immaculate.

Some of the members of this sodality were already being quietly but surely prepared by Providence for new work. In them Don Bosco saw the germ of the Congregation he wished to found.

ument in the form of innumerable bands of her daughters who should spread her name and her love throughout the world.

### *Maria Mazzarello.*

Amongst those first religious, who received the habit from Don Bosco on Aug. 5th 1872, the first Superior, Mother Maria Mazzarello, is especially worthy of mention. She was raised up by God to be, in the hands of the saint, the most efficacious instrument for



Mother Catherine Daghero  
2nd Superior General.



Mother Maria Mazzarello  
1st Superior General.



Mother Luisa Vascetti  
Present Superior General.

### *Approval and Foundation.*

Finally, in 1872, after much prayer and after having received the encouragement and approval of Pius IX, the saint put his hand to the task. The Daughters of Mary Immaculate at Mornese became the first members of the Institute of the Daughters of Our Lady Help of Christians. That handful of poor country girls, simple, humble, but holy souls were the first stones of the great edifice which, as St. John Bosco himself said, he wished to raise in honour of Mary Help of Christians, that the perennial record of his gratitude to her might be not only the majesty and beauty of the great Basilica he had built, but a living mon-

the establishment of the new Institute, which she illustrated with a life of such singular merit and virtue that hopes are high that she will one day follow him to the glory of the altars reserved for God's saints. She was a living model of the sanctity, the spirit and the thought of St. John Bosco himself. Once more, *exaltavit humiles*: "God hath exalted the humble."

The new Institute was blessed by God with the divine seal of contradictions and trials. But, in humility, poverty and suffering, the heroic virtues of those early religious increased and grew stronger every day. In the midst of every kind of privation their souls were purified in the furnace of God's love, and the solid basis of the



Congregation was slowly, but securely, laid. Doubts were expressed as to what these poor women of Mornese could do. Don Bosco remained calm. "We shall see," he said, "what the Madonna can do with them." The Madonna did everything: her daughters increased with such rapidity that new houses were quickly opened and, within

Turin where, within the shadow of the Basilica of Our Lady Help of Christians, the Mother House is now definitely fixed.

### *A Wonderful Increase.*

On his bed of death, sixteen years after the foundation of the Institute, Don Bosco blessed 489 Sisters, spread over fifty houses in Europe and in two Mission Houses; to-day, from the glory of the altar, he can raise his paternal hand in blessing over 7,768 Sisters scattered all over the world.

Little need be said of the particular works of these good nuns, for their scope can be simply defined as *Salesian work for girls*. In its broad outlines it can be classed under three heads:

- a) Works for the education and instruction of youth.
- b) Works of preservation and of social assistance.
- c) Missions.

From the beginning God has blessed their labours and the members of St. John Bosco's second family will continue their apostolic work secure in the knowledge that, aided by the heavenly protection of their holy founder and sheltered under the mantle of the Madonna whose glory they so strive to promote, they are destined to do yet greater good among the souls of those whose care God, in His infinite goodness, has entrusted to them.



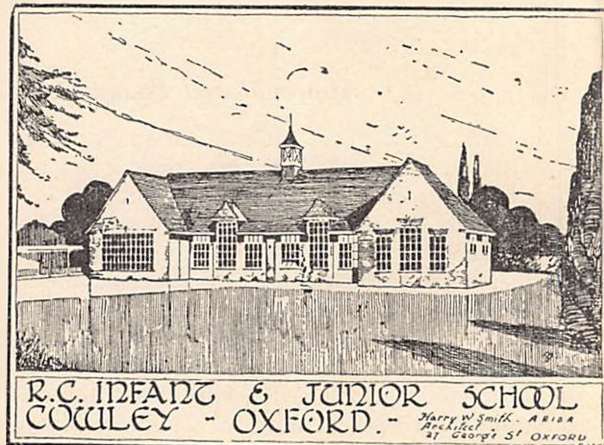
The Mother House of the Daughters of Our Lady Help of Christians at Turin.

five years of their foundation, the Daughters of Mary Help of Christians had sent their first band of missionaries across the sea to work side by side with the Salesians in the vast mission fields of South America.

### *Mornese-Nizza-Turin.*

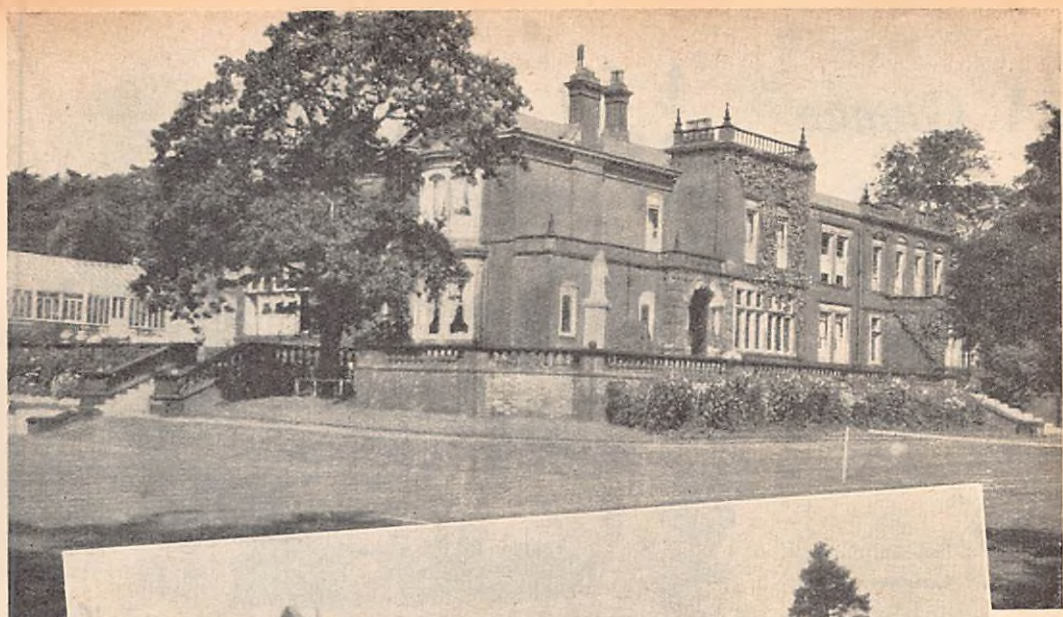
The Mother House remained at Mornese a mere six years and was then transferred to Nizza Monferrato, but the seed of prayer, work and sacrifice sown at Mornese flourishes still. For half a century the seat of jurisdiction of the Daughters of Mary Help of Christians remained fixed at this new abode at Nizza Monferrato. There, Maria Mazzarello died and rests. Her love for the Madonna remained undiminished to the end. In her service she died and in that knowledge was she comforted. Struggling in the agonies of death, she could yet find energy and courage sufficient to enable her softly to sing "*Chi ama Maria contento sarà*". "Those who love Mary happy shall be." Indeed Mary looks after her own.

In 1929, the year of Don Bosco's beatification, the headquarters of the Congregation was once more transferred, this time to



Under the care of the Daughters of Mary Help of Christians.





B4429

Above: Thornleigh College, Bolton, Lancs.

Centre: Salesian School, Burwash, Sussex.

Below: Salesian College, Farnborough, Hants.



# *A Glance at the English and Irish Province*

Salesian College,  
Chertsey, Surrey.



The work commenced at Battersea has spread far and wide.

The great progress achieved in the comparatively short space of forty-seven years, under three Provincials, is all the more remarkable when the difficulties of the early days and the hard times through which the world has since passed are considered. One cannot help the thought that indeed "the finger of God is here." From a purely human point of view, the work done constitutes a great triumph over adversity. It required men of faith and courage, of patient perseverance, hard work and much prayer to battle against the early obstacles and to consolidate even one foundation. That was in itself a work of many years. Many more houses could since have been opened, for the appeals have been many, but money and personnel have both been scarce. Since the war vocations have increased by leaps and bounds and perhaps no better testimonial could be found for our schools than the fact that, with God's help, they have established a proud record of vocations gained year by year among the ranks of their students.

Let us take a brief geographical glance at the work. In England the houses are scattered as follows: the diocese of Southwark contains three, those at Battersea, Burwash and Chertsey: the Archdiocese of Birmingham, the dioceses of Portsmouth, Salford and Shrewsbury have one each

— Cowley (Oxford), Farnborough (Hampshire), Bolton (Lancashire), and Shrigley (Cheshire). To these must be added the Polish Mission at Islington, London, in the Archdiocese of Westminster. Ireland boasts two houses, at Pallaskenry in Co. Limerick and Warrenstown in Co. Meath. Two more houses, at Cape Town and Lansdowne, are to be found in South Africa, whilst personnel has to be provided for the Professional School at Sliema, Malta. The Province has also supplied the first Superior, Fr. O'Grady, for the important Salesian foundation at Melbourne, Australia.

In England the main work has been that of Secondary Schools which, both by the gaining of government recognition and outstanding examination results, have proved their efficiency and success. The main work of the Irish houses is agriculture, schools for training in this work being an important need there. In South Africa the house at Cape Town is a Professional or Trade School, whilst that at Lansdowne is, like the Irish houses, engaged in agriculture.

There is a novitiate at Cowley, a centre for late vocations at Pallaskenry, and a theological studentate and house for young aspirants at Shrigley.

After Battersea, Cape Town was the first house to be opened; it dates from 1896. For many years it was the only Salesian house in the Union of South Africa and has gained



a high reputation for the standard of work done and the sound training given to young apprentices in various arts and trades.

Burwash holds pride of place in England in regard to date of foundation. The parish there was accepted in 1897 and until 1921 this house was also the novitiate house of the Province. Here, too, rest the mortal remains of most of the Salesians who have been called to their reward since the Province began. A preparatory school was opened in 1921 and has since made great strides. Much more property has been acquired and the school now embraces both Senior and Preparatory sections.

Farnborough comes next, the Salesian flag having been planted there in 1901. The college has acquired a great reputation and is in one of the healthiest spots in England. The presence of the aerodrome nearby accounts for the fact that a number of its past students have achieved considerable fame as airmen, but its proudest boast is the large number of Old Boys it has given to the Church. The Diocese of Portsmouth, whose Bishop, Dr. Cotter, has long been Farnborough's best friend, and the diocese of Nottingham are particularly rich in Farnborough Old Boy priests. Another Farnborough boast is that one of its past students, Eugene O'Connor, attained to great holiness in the ranks of the De La Salle Brothers and merited to have the story of his life told in verse.

At Chertsey, the parish was handed over to the Salesians in 1902, but a college was not commenced till 1919, when Fr. Macey, at the conclusion of his long term of office at Battersea, established the work at "Highfield," where also he breathed his last.

Chertsey from its earliest days came to the fore with outstanding results and, whilst yet a mere "toddler," defied the mightiest in the land.

The year after the war witnessed the opening of the first Irish house, Fr. Sutherland going from Farnborough to start the new foundation at Pallaskenry in response to the appeal of the late Dr. Hallinan, the Bishop of Limerick at the time, who had known Don Bosco personally and was a warm admirer of his work. Times in Ireland during those early years were most difficult and it is a tribute to Fr. Sutherland and his fellow-workers that the College was even able to continue to exist, much less to make progress as it did. It weathered the storm and, with the assistance of Our Lady Help of Christians, to whom it is dedicated, gives promise of greatly-increasing prosperity as the years go on. It is now also the centre for late vocations.

By 1920 the Superiors were receiving an unprecedented number of applications for admission into the Society and the healthy problem arose of providing for a community more than twice as large as that which Burwash could contain. Providence came to their aid in the offer by the Franciscan Capuchin Fathers of their house at Cowley. Not the least among its advantages was the fact that, being on the threshold of the University, the attendance of students the reat would be greatly facilitated. The house was purchased and the winter of 1920 saw the final stages of Burwash as the novitiate and philosophical studentate, and in the following spring a new "Oxford Movement" began. Since that time vocations have increased marvellously and considerable

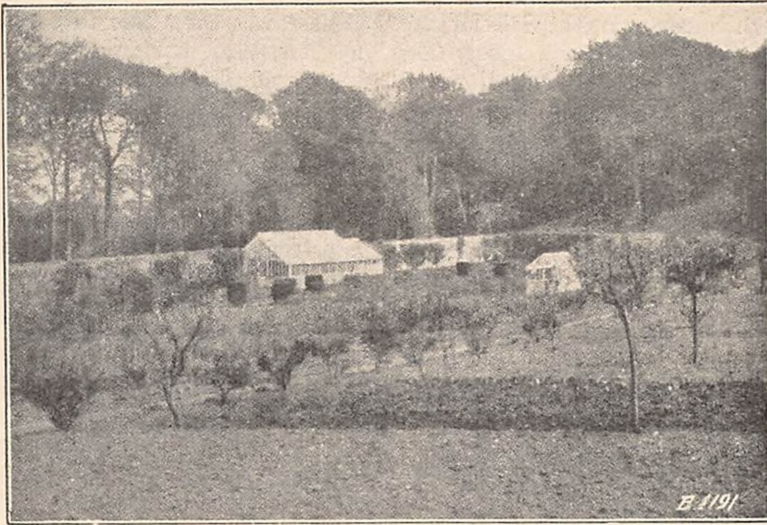


Copswood College, Pallaskenry, Co. Limerick, Ireland.



additions to the house and property have had to be made. Perhaps the most important was the provision about three years after the opening of Cowley of a separate building for the novitiate as distinguished from the studentate, in accordance with the prescriptions of Canon Law. Even now, thirteen years from the acquisition of Cowley, extensions are still being put in hand, and more are yet required. Cowley has so far placed great reliance on the intercession of St. Joseph and to him it looks to obtain the help for its present and future needs.

late Bishop Casartelli had long been urging the Salesians to come and the need for a Catholic Secondary School for Boys in Bolton had been keenly felt. Thornleigh College has supplied the need. Its progress has been remarkable and its students are drawn from a very wide area. Every year has seen the erection of some new classroom or the conversion of an existing building for that purpose. It was the first Salesian College in England to obtain government recognition and already numbers university graduates among the ranks of its past pu-



A view at Warrenstown Agricultural College, Co. Meath, Ireland.

The Agricultural College at Warrenstown was next to appear upon the Salesian map, 1922 being the date of its foundation. It embraces property comprising several hundreds of acres. Like its Limerick relative it has passed through difficult times but is making progress such as betokens great results in days to come. It is within easy reach of Dublin and, as markets improve, will no doubt find there a splendid distributing centre for its products and its stock.

1923 marks the extension of the work in Africa. The house at Lansdowne, then founded, has steadily progressed and the agricultural school is giving most excellent results.

Catholic Lancashire welcomed the Salesians in 1925, when the magnificent house and property at Bolton were acquired. The

pils. In a matter of little more than seven years its numbers have soared from a bare forty to nearly 250. No mention of Thornleigh, however brief, would be complete or just without a reference, by way of a word of grateful thanks, to Canon Burke, R. D., who, throughout its career, has been Thornleigh's champion and friend. A steady stream of students leaves the College every year for Cowley, and it is rightly proud of the success of those it has thus far sent. A bright future is open to the Salesians at Fr. Scaloni's last foundation there in that Catholic part of England where, with the much-appreciated help of Bishop Henshaw, the College goes on from strength to strength.

Last in order of time comes Shrigley, a most healthy "babe." This college, opened in 1930 to commemorate the beatification





Above: The Salesian House, Cowley, Oxford.



Centre: The Students and Novices of 1933-34.

Below: The Salesian Missionary College, Shrigley Park Cheshire.





of Don Bosco in the previous year, is the Junior "power-house" of the Province. Here, youthful aspirants to the Salesian Congregation, both for work in the Province and on the missions, are trained until such time as they are ready to enter the novitiate. The course of studies is a carefully graded one. The existence of this college ensures a steady stream of new novices for Cowley each year. It is above all a house of silent preparation and prayer, the Nazareth of the Province. It is impossible to exaggerate the importance of the work being done here and the hopes placed upon it. To a large extent it is true to say that upon the quality of the material turned out by Shrigley, the future of the Province will largely depend. Until lately the Province has depended entirely on vocations from the schools and, be it said to their credit, they have never let it down. The Shrigley standard will indeed have to be high if it is to surpass that of the schools.

Salesian Co-operators have in the work at Shrigley a splendid opening for their charity and zeal. Shrigley's gratitude, especially that of fervent prayer, is extended to its helpers one and all, not least among whom are its many friends from the little isle across the sea.

Shrigley has also become the central theological studentate of the Province and numbers of learned "divines" are now passing through the last stages of the road to the priesthood there.

The house is also fast becoming a centre of pilgrimage and of devotion to Our Lady Help of Christians and Don Bosco. It is hoped to commence work there shortly on

the erection of a church dedicated to Don Bosco, which will be the Province's shrine of thanksgiving to God for all the favours received since its inception.

One new work in the Province deserves special mention. It is the "St. John Bosco" Club and Oratory which, with the help and co-operation of Canon Craven of the Westminster Catholic Rescue Society, and the support of the Conferences of St. Vincent de Paul has recently been opened in Bloomsbury, London.

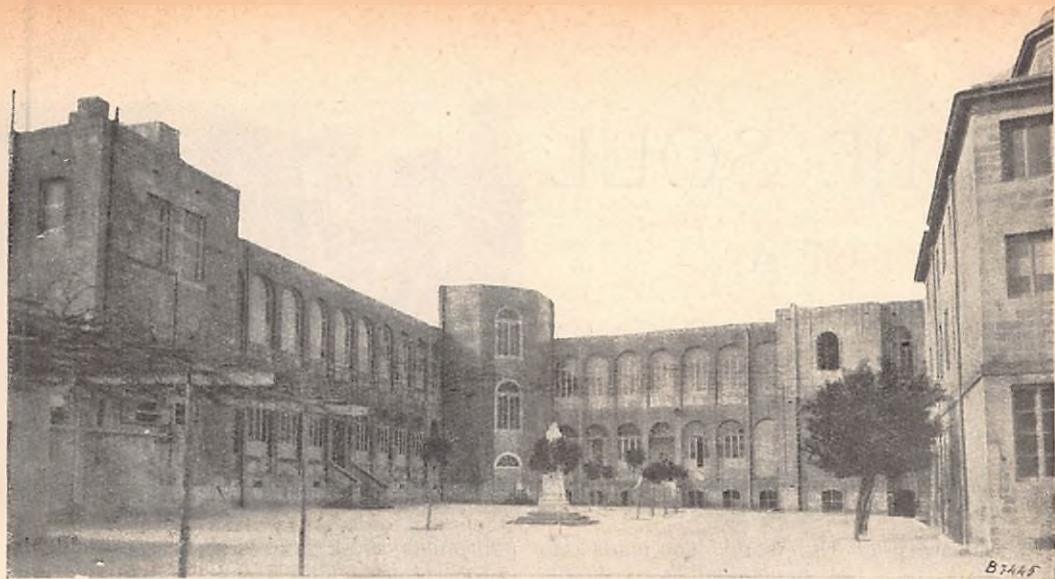
In England, besides their other work, the Salesians have also charge of several parishes. Battersea, Farnborough, Burwash, Chertsey and Cowley are the places concerned. The churches at Burwash and Chertsey, in particular, are really artistic and devotional little gems.

The Daughters of Mary Help of Christians assist the Salesians in several of their colleges. They are to be found attached to the colleges at Battersea, Farnborough and Chertsey, and to the studentate at Cowley; they have also other convents at Chertsey, Cowley, Dovercourt and Limerick. The Mother House of their Province is at Chertsey where, as at Cowley and Dovercourt, they have a Convent School, whilst at Farnborough and Cowley they are also in charge of the Catholic Elementary Schools. In London and Limerick they are also engaged in social welfare work for girls. Their aid to the Salesians has been invaluable, and it would indeed be ungrateful were we to conclude this account without a sincere and hearty "Thank you" to these devoted and self-sacrificing Sisters for all the good that they have done.



A Festive Occasion at Rupertswood College, Melbourne, Australia.





School of Arts and Trades, St. Patrick's, Sliema, Malta.



Lansdowne, near Cape Town, South Africa.



A Playground Scene at the Salesian Institute, Cape Town, South Africa.



# THE SOUL OF A PRE-CURSOR

\* Printing - Compositors.

The history of the world has made it clear that the saints in general move much more quickly than their contemporaries. Their singleness of purpose, their greater union with God, gives them a clearer perception of the world's real needs and of those things which, for both soul and body, are most likely to be of real service to man. In the same way, the Church has ever been the handmaid of progress as must be forcibly clear to such as "have eyes to see." Don Bosco, as His Holiness the Pope has recalled, wished always to be in the advance-guard of progress when the question arose of the salvation of souls. And indeed he was. His was the soul of a precursor; often he was a quarter or even half a century ahead of the times in his initiatives of zeal. An exaggeration, it may be said. We think not; but let us see the facts. Let us consider just a few of the many works to which our new saint put his wonder-working hand.

## *The Press.*

From 1844, three years after his ordination, perceiving the powerful rôle which the press was destined to play, he set himself to write. His publications were the weapons he used against all the false teachings of the day. Books, tracts, pamphlets — ascetical, historical, polemical, and the rest, flowed from his pen. His *Catholic Readings*, corresponding somewhat to the Catholic Truth Society



pamphlets in England to-day, were monthly publications, which are continued in Italy even now. His *Catholic Almanac* of 1853 was the first European venture of its kind. Text-books for schools found an author in him, too. Histories of the Church and of Italy came early from his pen. But, not satisfied with mere writing and publication, he established his first press in 1861, the fore-runner of so many gigantic Salesian enterprises to-day.

## *Lunch-Hour Sermons.*

His activity in securing the diffusion of Catholic truth did not stop here. The way of the press was all very well for those who could read but the great majority of apprentices in those days could not. How then reach the young worker who, without sure guidance, was so likely to stray? For this purpose, Don Bosco, as far back as 1840, organised what have now become popularised under the name of lunch-hour sermons. Every church door and every available hoarding was utilised to call attention to this new venture. No fewer than 1500 notices were displayed. The saint personally visited shops and factories to advertise the scheme and to ensure large attendances. Full churches and packed confessionals were the result.

## *Schools of Arts and Trades.*

The religious ignorance of the young workers at the time was great, and the danger from bad companions was a constant threat to perseverance. How then remedy the

\* The illustrations in this article show the boys at work at various trades in a typical Salesian School of Arts and Trades. The photographs were taken in our School at Cape Town, S. Africa.



evil? It was partly with this end in view, and partly to assist in his general effort at social reconstruction, that Don Bosco commenced to establish small workshops of his own. Thus in 1853 he opened workshops for tailors and shoemakers. These were followed two years later by similar efforts for carpenters and book-binders. Nearly every year witnessed some fresh attempt and, eventually, as mentioned above, the year 1861 saw the establishment of his first press. Humble beginnings, but in these small efforts was sown the seed of a great work. The young worker was enabled to serve his apprenticeship in a new and christian atmosphere. The Salesian professional and trade schools had begun. Their expansion has been marvellous, their efficiency everywhere acclaimed. Their aim is instruction, not exploitation. They are run on sound christian and social lines, the masters being Salesian lay-brothers who are fully-qualified instructors holding the highest diplomas in their particular art or trade.

### *Holiday Colonies and Camps.*

The same zeal for the preservation of the faith and virtue of the young led the saint to organise, as far back as 1861, holiday colonies. Don Bosco had early seized the true spirit and method which must animate such attempts as these. Certain manuals of sociology attribute the inception of such enterprises to a certain M. Bion of Zurich in the year 1876; the claim is hard to sustain if Don Bosco was a

full fifteen years in advance of him. More than a hundred youths, forming a happy, noisy, but docile band, followed the saint in the period of the vintage across the hills, camping here and there, edifying everywhere. They were a happy proof that religion and pleasure can go hand in hand.

### *Late Vocations.*

All these works, if they were to increase and to last, demanded personnel. How was this to be obtained? It was in order to recruit the necessary helpers in such apostolic schemes that the saint set on foot two institutions which seem, in the realm of Catholic works, to be but of yesterday. Yet they can be traced back a full fifty years to their commencement with the saint.

In 1872 he founded under his own roof the work for late vocations. What a force in the work of the Church this has in later years become is now well-known. So far advanced was this movement in Don Bosco's hands that, in a famous memoir, dated 1884, he was able to present to Pope Leo XIII interesting and impressive figures on the subject of perseverance among aspirants to the priesthood compiled from his experience. Seven per cent for young boys and ninety per cent for late vocations were telling figures to give the Pope!

### *Catholic Action.*

#### *The Salesian Co-operators.*

*Quid statis otiosi* — "Why stand ye idle?" Such might be considered to be the inspiration of his next movement. Let neither age nor sex nor dress stand in your way to hinder you from coming to my aid! There is room and work for all in the wide field of the apostolate now in hand. You have received all from God; turn your riches, your talents, your leisure, your love, to good purpose in His service. The laity, too, have a part to play in the work of God's Church. In such terms as these can we imagine Don Bosco addressing himself to the many who, through indifference or timidity, "stood all the day idle." He gathered in his helpers from every side, formed his "third order," and received from Pius IX, in 1876, its approbation and saw it enriched with numerous indulgences. *Catholic Action* with Don Bosco



Bookbinders.



was a reality, not a thing to come. The Association of Salesian Cooperators, whose work has been described by Pius XI as "a noteworthy outline of Catholic Action," began.

The six undertakings to which reference has so far been made may, by some, be deemed to penetrate but very indirectly the realm of souls. Into their error we need not go but if initiatives striking more directly and immediately on the heart are sought, the choice is indeed an embarrassing one. Let us consider but two.

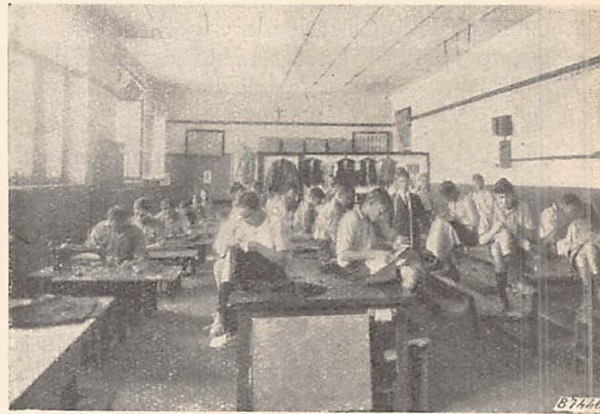
### *Early and Frequent Communion.*

Don Bosco, like all the saints, always sought a return to the most pure traditions of the Early Church. In this respect, having regard to the theories of the time, Don Bosco's teachings on the subject of the Holy Eucharist might be termed almost audacious ones. He realised that the only efficacious bridle on the passions of youth, and indeed of others, and the natural nourishment of the baptised soul was *frequent communion*. In fact, all who know anything of the pedagogical system of Don Bosco know perfectly well that regular confession and frequent and early communion were, and are, the foundation upon which the system rests, and to which it looks for its real success. Frequent and early communion is the accepted doctrine to-day, but in the times of our saint, whilst Jansenism was still a force, fifty years before the great messages of the Church on the Holy Eucharist, for which

the name of Pius X will ever be held in veneration, the teaching of such a doctrine was daring theology. In Don Bosco's schools it was not only taught but practised.

### *Retreats.*

This same anxiety for the salvation of the souls of youth caused him to inaugurate for Catholic apprentices the closed retreat. He began this work in 1850. Don Bosco certainly did not invent the closed retreat, but the use of this fruitful means of salvation for working-lads was certainly a venture altogether new. Had anyone dared to talk about retreats for workers eighty years ago he would at once have become the object of scorn. Don Bosco did better than talk about them; he started them. One



Tailors.



Carpenters.

morning in September 1850 he left Turin, on foot, at the head of a joyful battalion of 130 apprentices and working-lads, and proceeded with them to a village some twenty miles distant, nestling at the foot of the Alps. He had visited their employers and secured eight days' leave for them all. During those eight days two specially-selected preachers placed the eternal truths before that noisy band; the success was such as to merit the description of prodigious.

### *Advertisement.*

Many more are the examples which could be advanced in support of the





Shoemakers.

title of precursor for our saint. Space will not allow them all. Certainly Don Bosco was no believer in the too often accepted saying "*Le bien ne fait pas de bruit, et le bruit ne fait pas de bien.*" He was convinced that apostolic work demanded the "beating of the big drum." His advertisements, his propaganda, his raffles are proof of that. When the salvation of souls was at stake there was no greater adherent than Don Bosco of the now popular business maxim: "*It pays to advertise.*" He was not one of those who went in for long discussions before he moved: the salvation of souls demanded quick action and quick results. He saw to it that they were permanent. Essentially modern, he made use of everything; he penetrated all with Christ, and turned everything to good purpose in the service of God.

### *To draw all to Christ.*

His educational methods form but one example of the spirit which inspired all his work. His object was to draw all to Christ. And how? Not by sternness but by love. Free play was to be allowed to every activity,

to all the exuberance of youth. The educator was always to be there, a kindly father or an elder brother, ever vigilant, ever cheerful, watching the free development of the tender plant, intervening only to prevent the young shrub from extending in the wrong way. Religion was presented with a joyful face; no gloom was allowed to enter there. Between master and pupil no impenetrable barriers were to be allowed to exist. His was not the idea of superior and subject, but that of father and son. He might have formulated his definition of the Salesian educator in the phrases in which his idea was recently expressed by a great South American prelate: *Of the pedagogue to possess only the indispensable; of the martinet absolutely nothing; of the father absolutely all.*

Once the barriers were removed and the master had gained the heart of his pupil, then, Don Bosco was convinced, it would be a simple task, with the aid of regular confession, frequent and even daily fortification in Holy Communion, and the assistance of Mary, the perpetual help, to draw the young soul near to Jesus, near to God.

Who can now wonder that this precursor astounded his contemporaries, who regarded him as mad, won the yet whole-hearted admiration of the young and of the generations since come? From what secret sources did he draw this illumination of the future, this courage to set out on yet uncharted seas? Was he not "a man of the morrow" because he lived always a faithful child of Tradition? He went back across the centuries, passing over the figures of all the great educators until he arrived at the wondrous figure of the Gospels, the sacred figure of the Good Shepherd *who goeth before his sheep, who knows them intimately as he is intimately known by them, who does not fly at the approach of the wolf, who knows no rest until they are all united within the fold, and who, day by day, hour by hour, gives them his whole life.* (ST. JOHN., X, 1-21).

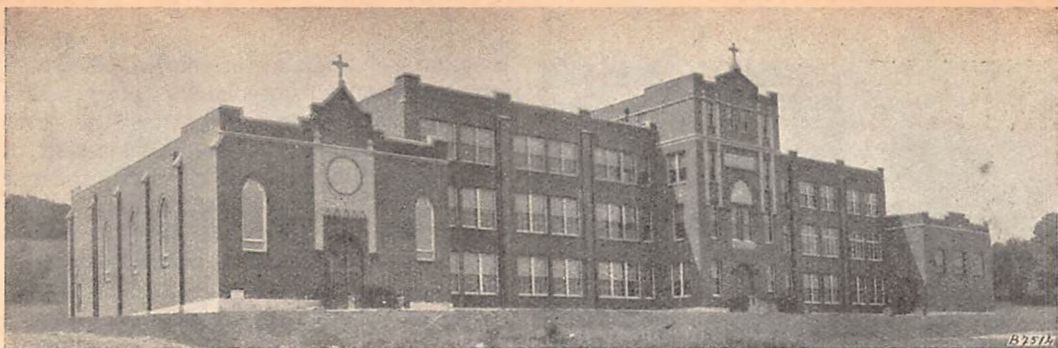
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Offerings towards the erection of the new altar of St. John Bosco and the enlargement of the Basilica of Mary Help of Christians will be gratefully received by:

**The VERY REV. SUPERIOR GENERAL**

*Salesian Oratory, Via Cottolengo, 32, TORINO (109) Italy.*





Don Bosco Seminary

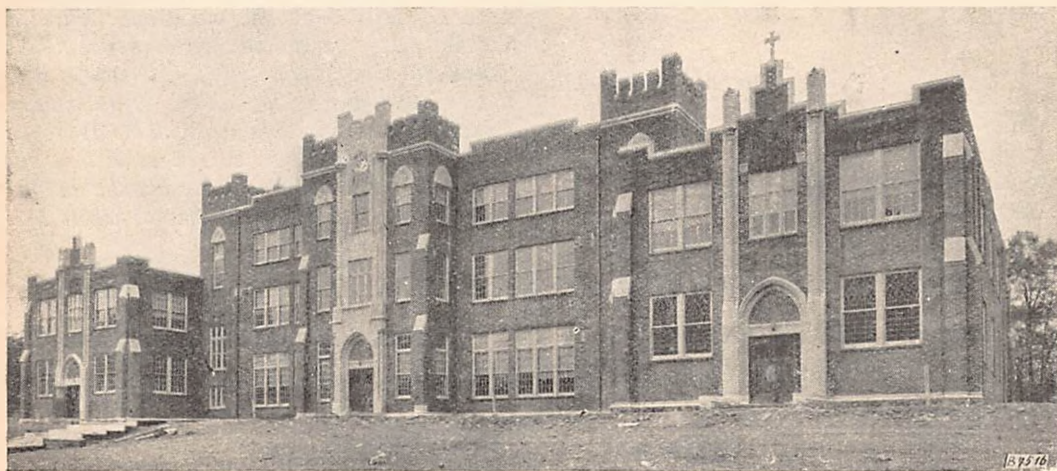
Newton, New Jersey.

## THE SALESIANS IN THE UNITED STATES

On the twenty-eighth day of November in the year 1898 a blanket of fog lay over New York harbour. Shipping had been brought almost completely to a standstill, and the few vessels which could be permitted to move gave ominous warning signals, which sounded eerily through the darkness. One such vessel, the French boat, "La Touraine," had among its passengers a small group of Salesians. They were only three in number, Fr. Ernest Coppo, since raised to the episcopate, and two others who have now gone to their reward, but they were the pioneers of the work of Don Bosco in

the United States. Cardinal McCluskey, Archbishop of New York, the first American to be raised to the Sacred College of Cardinals, was probably the first to apply to Don Bosco to send the Salesians to that vast country.

The saint, who was hard pressed for priests at the time, for his work had already begun to take on its universal aspect, promised to send some as soon as circumstances would permit. However both Don Bosco and Cardinal McCluskey had answered death's call before anything could be done.



Salesian High School, Goshen, N. Y.



### *The First Foundation.*

It was Archbishop Corrigan who, after repeated requests to Don Rua, the first successor of Don Bosco, was able to welcome the first Salesians and to house them in the Institute of the Immaculate Conception on the corner of Lafayette and Third Streets, in New York City. With the cordial co-operation of Monsignor G. Edwards, who offered his services in assisting the Salesians to find a suitable place in which to commence their work, the first Salesian House in the United States was opened in New York on Dec. 8th 1898. It comprised the basement and first

enveloped in the oriental quietude of New York's Chinatown, it is one of the landmarks of the city and, like many other historic institutions which rise above the Bowery, besides being a centre of much interest, it is also an efficacious medium for the exercise of great good.

### *Early Schools.*

The year 1903 witnessed a further development of Salesian activity, the first Salesian School being opened in that year at Troy, N. Y. Like the building at Mott St, it had seen many changes. The Methodists



Salesian Institute, Ramsey, N. J.

floor of a small tenement house in East Twelfth Street. The immediate scope of the work was to provide for the care of the Italians of that district. Fr. Coppo's chief preoccupation was to know how to house the crowds for the opening ceremony. When the day came, however, the magnificent total of nine arrived and his preoccupations were promptly directed to another quarter. How similar are the humble beginnings of all God's works!

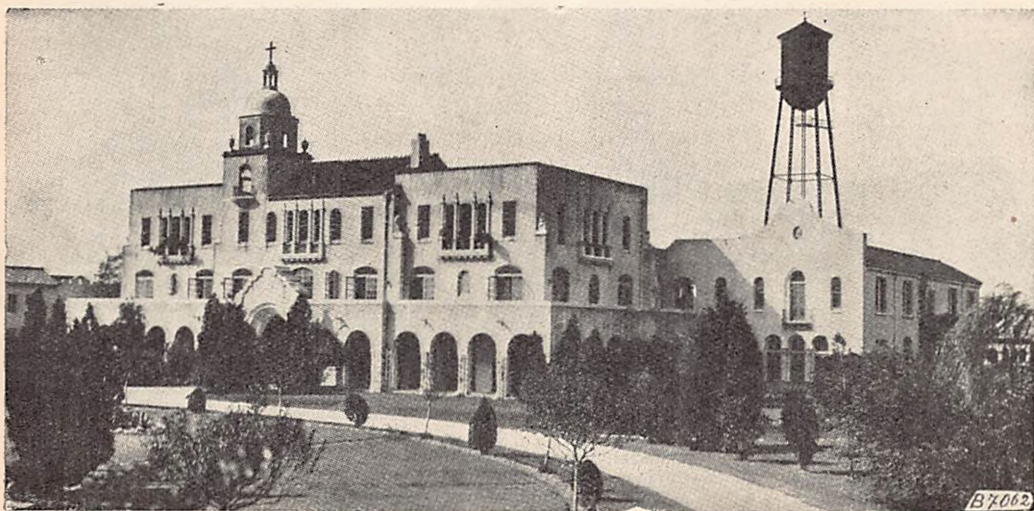
On May 1st 1902, Archbishop Corrigan entrusted the church and school of the Transfiguration at Mott St to the Salesians. Even materially, the church had in times past suffered much transfiguration. It had passed through the hands of Lutherans and Episcopalians and had been moved from Ann Street to Chamber Street before finally coming to rest in Mott St. To this day,

had erected the building as a future seminary for aspirants to their ministry, but Divine Providence had disposed that it should be successively the first Catholic Seminary for the Archdiocese of New York, the first novitiate of the Christian Brothers in the east of the States, the refuge of the Dominican Sisters, whose house at Sparkhill had been destroyed by fire, and finally the first Salesian School in the United States. In 1908 the property at Hawthorne was purchased and the New Columbus School took the place of the old Troy Seminary in the formation of the numerous priests and professional men whose success is the witness of the utility of these early efforts in the United States. From Hawthorne was founded the Don Bosco Preparatory School in Ramsey, N. J., established to provide for the needs of the Polish-American youths in and around New



York and New Jersey, the parish of Mahwah also being taken over by the Salesians for the Polish people of the district. Thus Don Bosco Preparatory School, besides counting among its ex-alumni men successful in every walk of life, has also the honour of being the oldest Salesian School in the United States. The year 1908 also saw the entry of the Salesian Sisters, or the Daughters of Mary Help of Christians, to give them their full title, into the field of American education, since which time their progress has been rapid and their success most encouraging. It was about this time also that the Salesians were welcomed to Paterson, N. J., and Portchester, N. Y.

uration a monument which is a credit to Cardinal Hayes, a former alumnus of the school, and to the prelates, pastors and people who succeeded him, was erected. In like manner the new foundations at Elizabeth, Paterson and Portchester stand as monuments of the energy and self-sacrifice of priest and people there. Through the indefatigable zeal of many heroic labourers, all of whose names it is obviously impossible to publish, much good was, and indeed continues to be done. In 1924 Fr. Buss, formerly Rector in London, took over St. John's Church in Albany, N. Y., and the work in Canada was started at the same time. In 1926 a new school was opened



"Hope Haven", New Orleans.

### *The Work Progresses.*

In 1917 the main building of Columbus Institute at Hawthorne was destroyed by fire and the Salesians, through the kindness of the late Cardinal Farley, found temporary refuge at Williamsbridge, N. Y., and from there moved to the magnificent property overlooking Echo Bay, upon which has since been built the flourishing Salesian High School of New Rochelle. By this time, as a result of the indefatigable labours of a host of pioneers, the Salesian work was firmly established. The parishes were fast becoming popular centres of Catholic life and action and the schools were making rapid strides. In the Church of the Transfig-

on the spacious Brown estate in Goshen, N. Y., and new parishes were accepted in Tampa, Florida. In May of the same year, because of the rapid growth of the Salesian work in California and the western states, a decree was issued establishing the new Western Province, with its centre in California, separate from the Eastern Province which has headquarters at New York.

### *Don Bosco Seminary.*

Fr. Pittini succeeded Fr. Manassero as Provincial in the same year and a period of stabilisation began. An adequate seminary for the increasing number of Salesian aspirants was an urgent necessity and, to





Our Lady Help of Christians School for Orphan Boys, Tampa, Florida.

provide for this need, the Don Bosco Seminary at Newton, N. J., was solemnly dedicated on the feast of the Immaculate Conception, 1928. This work has developed so rapidly that already, little more than five years later, the importance of still further expansion has become apparent. Thanks to the generosity of a good American lady, a new orphanage was constructed at Tampa, Florida. The rich fruits of this work are already so well-known as not to require further mention. The sympathy that this noble work has aroused in Florida, coupled with the success of the other Salesian foundations, vouches for a triumph for Don Bosco in the South.

In accordance with the instructions of the higher superiors, all efforts during the next

few years were directed to the strengthening of the personnel and equipment of the already existing foundations and much was done in this connection in the United States as elsewhere. A magnificent school building was erected to replace the old one at Goshen and led the way to marked development.

### *Camps.*

In the year 1930 a branch of Salesian work, new to America but old as Don Bosco himself, was commenced. After careful consideration of the project, Camp Don Bosco came into existence high up on the beautiful hills of New Jersey above Sussex County. In the short space of four years, during which time new camp developments



The Salesian Institute, Watsonville, California.



have been initiated at Goshen and in Florida, it is estimated that in Newton alone 4,000 boys have passed the period of the summer vacation under the care of the Sons of Don Bosco.

Towards the end of the past year, at the invitation of the Rev. P. Wynhoven, who has since been appointed to a responsible government position by President Roosevelt,

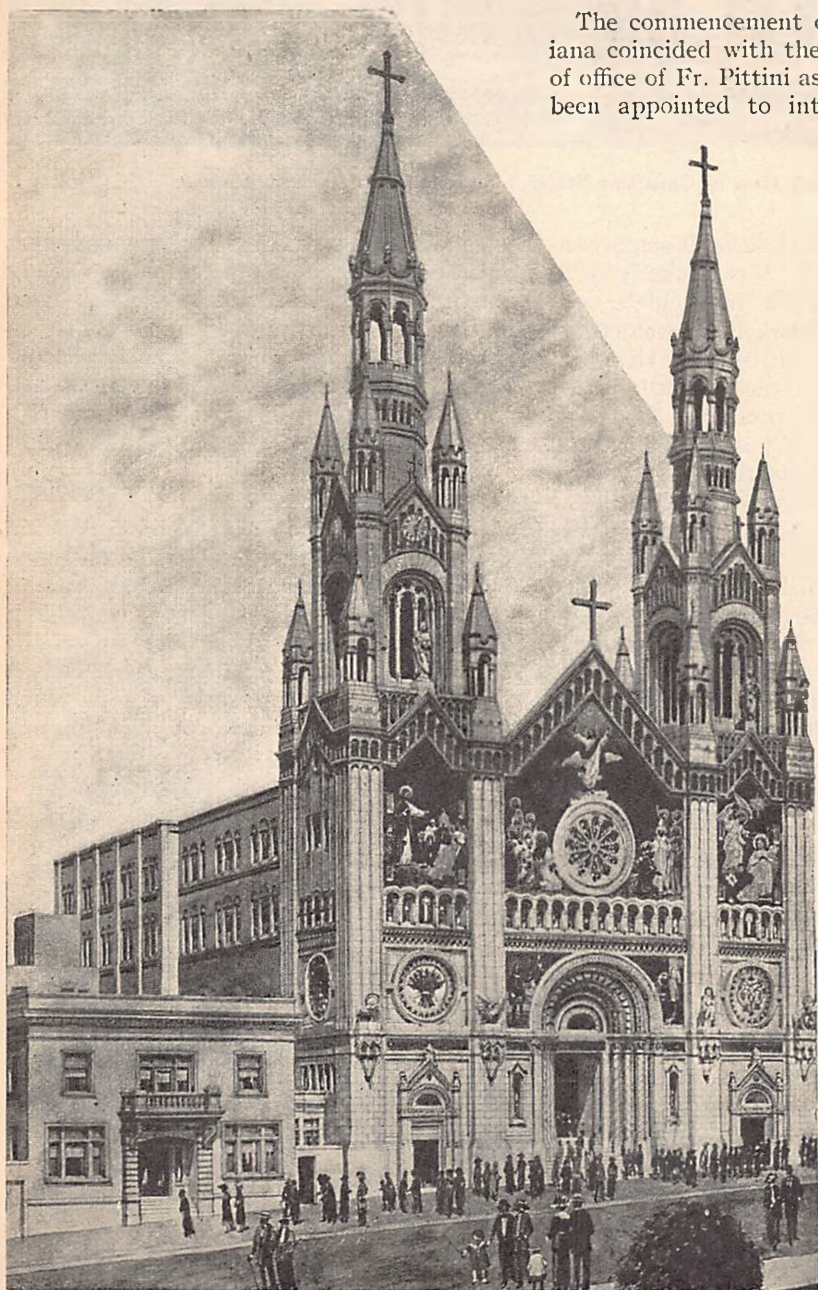
the Salesians took charge of Hope Haven in Louisiana. A school of arts and trades, it is a Salesian work "par excellence," and is a most promising field for Salesian activity. Already markedly successful results have been obtained and there is every reason to predict a most bright future for this new outpost in the world of the Saint.

### *A New Provincial.*

The commencement of the work in Louisiana coincided with the expiry of the term of office of Fr. Pittini as Provincial. He has been appointed to introduce the Salesian work into the West Indies, where he goes with the assurance of the prayers and good wishes of his many American friends.

His successor, Fr. Ambrose Rossi, is a man of wide experience. It is a happy augury for the success of his labours that Fr. Rossi commences his work in America in the year of Don Bosco's glorification, which triumph will, we feel certain, lead to new and unexpected conquests in the vast field of labour which still awaits the children of the new saint in the United States.

J. R.



The Salesian Church of S.S. Peter and Paul, San Francisco, California.



# Jewels in The Crown of Our Saint.

The age-old invitation of St. Paul: "Be ye imitators of me, as I am of Christ," is the invitation which comes to us from all the saints and, not least of all, from St. John Bosco himself. If it be true that "imitation is the sincerest form of flattery," it is equally true that, in the case of our relations with the saints, imitation is the sincerest and best form of veneration. The saints are set before us by God "as lights in the world." (PHIL., II, 15). In them is reflected the "true light," and by walking in their footsteps we shall come closer to God. They are set before us to show us the way; it is for us to follow.

If "a good tree cannot but bring forth good fruit," we must then expect to find goodness and holiness in the works of the saints. Their imitation must, of necessity, prove profitable and conducive to salvation. Hence it is that in the adoption of the spirit and the methods of Don Bosco we are assured that we are treading a safe path, the very path, indeed, which has led him to the altars of God.

This spirit, and these methods, though they shine with greatest lustre in the two religious families of his foundation, are within the reach of all and thus it is that in every walk of life men and women are to be found who, living their lives of activity in the spirit of St. John Bosco, have attained to heights of sanctity.

We have space but to refer very briefly to some of the choicest models in the garden of Don Bosco, those holy persons who, in the ranks of the Salesian Congregation, the Daughters of Mary Help of Christians and the Salesian Co-operators, have, by diligent observance of the rules, ideas and maxims of our Saint progressed so far on the road of even heroic sanctity that the causes of their beatification and canonization are now before the Church. They number eight in all, a remarkably high figure in so short a space of time. One was a pupil of Don Bosco, four were priests in the Salesian Congregation, two were Daughters of Our Lady Help of Christians, and one a Salesian Co-operator.

## *Venerable Dominic Savio.*

First of all comes the Venerable Dominic Savio, declared Venerable by Pope Pius XI in July last. Dominic was but a boy of fifteen when he died. He had been a pupil at the Oratory of Don Bosco in Turin for three years, during which time under the direct guidance of the saint himself, he had attained to real heights of sanctity. A pleasant companion, he possessed remarkable intelligence, a strong and refined character, and a gaiety that was catching. He was a magnificent type of boy, delicate but energetic, thoughtful and patient. He had the soul of a hero. He became the arbiter in disputes among his companions; he was a messenger of good humour, cheerfulness and obedience, the soul of all at the Oratory, to new arrivals a real comforter and friend.

"*Death but not sin,*" the resolution of his first Communion day, he kept faithfully all his short life. He personally composed the rules of a *Sodality of the Immaculate Conception* for his companions. In his angelic piety there was nothing sad or repulsive; it was as virile and cheerful as himself.

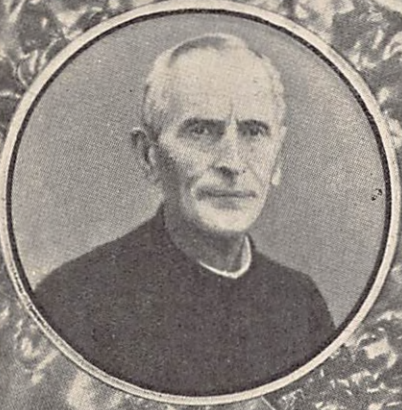
A devout client of Jesus in the Blessed Sacrament, he loved to approach the Holy Table, to make frequent visits to the Tabernacle and to gain among his companions adorers of the Hidden God.

Heaven favoured him with supernatural revelations. He died after a short illness, remarking "Oh, what beautiful things I see!" His remains rest near those of his spiritual father, Don Bosco, in the Basilica of Mary Help of Christians in Turin.

## *Fr. Michael Rua.*

Of the three Salesians, the first is undoubtedly Fr. Michael Rua, Don Bosco's "*alter ego*," and his first successor. He received the religious habit from Don Bosco in 1853 and was ordained a priest on July 28th 1860. He was entrusted by the saint with most delicate and confidential missions and never failed. In all the tasks confided to him, in all the positions of authority in which he was placed, he displayed admirable pru-





dence and most exemplary conscientiousness. He was a providential lieutenant, working in strict union with his chief, effacing his own personality, discharging faithfully every duty laid upon him.

Of Don Rua, it was once remarked by a holy priest: "*Don Rua is another Don Bosco. He possesses his sweetness, humility, simplicity, greatness of soul, his radiant joyfulness.*" He was the very incarnation of the Salesian rule, interpreting in himself the thought and the heart of Don Bosco.

He ruled the Salesian Society for twenty-two years, from 1888 till 1910 and, in that time, saw it spread marvellously. He was a good and firm superior, and was always calm. His spirit of poverty was remarkable. At times he would make his breakfast consist of the crusts which the boys had thrown aside. Don Bosco one day confided that Don Rua could, if he wished, work miracles. Indeed the saint had from the first promised to share all with him.

He died on April 6th 1910. He shared the fatigues of Don Bosco and now the sharing of his glory is in sight. The diocesan process of inquiry is concluded and preparations are advanced for the Introduction of the Cause of his beatification before the Roman tribunals.

#### ***Fr. Andrew Beltrami.***

Andrew Beltrami was born near the beautiful Lake of Orta on June 24th 1870. He attended the ordinary village school and then, from 1881 to 1883, followed the commercial courses at the Conti Institute at *Omegna*. Commerce had little attraction for him and



an enlightened priest, perceiving his need, arranged for him to enter the Salesian Institute of St. Philip Neri at *Lanzo* (Italy).

Under the influence of Salesian education, he was transformed. He was a full-blooded, generous boy, but assertive and easily roused. In three years, by means of his great energy, virile piety and a great love of the Blessed Virgin, he had mastered himself and attained to complete self-control. At college he was first in his class, studied even to excess, and became rapidly a model and a leader of indisputable authority. A deep spirit of obedience and patience took the place of the faults of earlier days.

He received the cassock from Don Bosco in 1886 and his ambition was henceforth "*to become a saint, and that quickly.*"

Two years after his novitiate, he had gained all his diplomas, the crown of a brilliant course of secondary studies. He became professor of philosophy at *Valsalice* and later, taught Latin and Italian at the novitiate at *Fogizzo*, at the same time distinguishing himself as a brilliant student of "*belles lettres*" at the University of Turin. Overwork and his companionship during the holidays of 1888 with Prince Czartoryski, a victim of tuberculosis, nearly killed him, and he contracted the terrible malady.

He was attacked in 1891 with pulmonary hemorrhage but, after many changes of air, completed his theological studies at Turin and was ordained in the private chapel of Don Bosco in 1893. The remaining four years of his life were spent in long hours of adoration before the Blessed Sacrament and in writing the lives of saints. He offered himself a martyr of suffering for the sal-

vation of sinners. He was the *St. John Berchmans* of the Society.

He died on Dec. 30th 1897; his Cause was commenced in 1911 and preparations are now being made at Rome for the ante-preparatory congregation for the discussion of the heroicity of his virtues.

### *Fr. Augustus Czartoryski,*

Augustus Czartoryski was a Polish prince, the first child of Prince Ladislas and Princess Amparo, daughter of Queen Maria Christina of Spain. He was born in Paris in 1858 and, when but four months old, suffered from a grave attack of pneumonia which undermined his health for the rest of his days. Constant changes of air were necessary for him. Worldly feasts and the sojourns at the court of Spain wearied and tired him. His purity, his piety and his recollection recalled another young prince, Aloysius Gonzaga.

In 1883 the pious young man served Don Bosco's mass at Paris and received communion from him. This first meeting with the saint of Turin won him at once. He felt the call to the priesthood and the Salesian life rise within him. His desire met with enthusiasm from neither his father nor Don Bosco. For four years, from 1883 to 1887, he visited Don Bosco at Turin and begged him to receive him. At last, Don Bosco sent him to Leo XIII to obtain permission. The Pope, somewhat surprised, blessed the resolution of the young prince and on Nov. 24th 1887, in the presence of his parents, the saint clothed him with the religious habit in the Basilica of Mary Help of Christians.





On April 2nd 1892, his dream was realised; he was ordained a priest. His health, ever becoming more delicate, did not permit him to share fully in the Salesian life and apostolate. He suffered much but accepted his trial generously, working by prayer and suffering for the salvation of souls.

He died on April 8th 1893, murmuring "*Jesus Christ, my Master.*" His brief earthly life had but one aspiration, the eternal life of God. He did not plough a long furrow, it is true, but he stirred a rich and virgin soil. In his rapid religious career, beautiful flowers of humility, obedience, purity and sacrifice had time to blossom under the sun of grace and to perfume the garden of Salesian life.

### *Fr. Louis Mertens.*

Fr. Louis Mertens had already been ordained some years when, attracted by Salesian educational methods, he joined the Society. He did his novitiate at *Liège*, afterwards being appointed spiritual director of the students there, and later occupying the position of superior at *Liège* and *Gand*. In 1910, he became parish priest of the new Salesian parish of St. Francis of Sales at the former place and, having offered his life for his flock, was carried off by a sudden malady, following a mission in the parish, on April 24th 1920. His chief characteristics were transcendent piety, deep humility, ineffable sweetness and burning zeal. He was above all a pastor who was a real conqueror of souls. The diocesan process of his cause is now being drawn up.

### *Mother Maria Mazzarello.*

Maria Mazzarello was born at Mornese, a little hamlet lost in a fold of the Apennines, in May 1837. A simple, honest, country girl, she joined, at its foundation, the Sodality of Mary Immaculate at Mornese and devoted herself to the care of the young girls of her native place. She met Don Bosco in 1864, placed herself entirely in his hands and, eventually, in 1872, when the saint chose the little confraternity as the nucleus of his second religious family, she became its first superior. To think as Don Bosco, to act as he would, to reproduce his virtues, such was the programme which in-

spired her whole religious life. Humble and mortified, she left behind her the firm impression of a saint. She died at *Nizza Monferrato* on May 14th 1881. Her Cause was commenced in 1911, and the ante-preparatory congregation for the discussion of her virtues is now awaited.

### *Sister Theresa Valsé Pantelini.*

Sister Theresa Valsé belonged to a French family which had crossed the Alps in the time of Napoleon. Born in 1878, she was educated at Florence and Rome. Remarkable piety and an ardent desire of perfection characterised her girlhood. High-spirited and responsive, she was a model of humility and sweetness in the performance of her duties.

When her studies were finished, Theresa became the friend of the poor and the suffering. As soon as she could, she joined Don Bosco's second family and in that congregation in which, with her undoubted gifts, she might easily have shone, sought nothing more than to pass unobserved and to work quietly to make Jesus better loved and served. It seems that God wishes to draw her forth from the shade she sought. Her Cause has commenced.

### *Madame Dorothea de Chopitea.*

The jewel of the third family of our saint, the Salesian Co-operators, is Madame Dorothea de Chopitea, a woman of the world and mother of a family. She was of Spanish extraction and was born at Santiago in Chili in 1816. She was a "Salesian sister" in the world, devoted to her husband and children, and a model of the christian neighbour. She was good to all, especially to the poor and to her servants whom she nursed and cared for in her own home, mourning for them when they died as for the members of her own family. She was a person of great piety and a daily communicant.

Salesian Spain owes to her its oldest and largest foundations. For the Sons and Daughters of Don Bosco she impoverished herself. She met Don Bosco at Barcelona in 1886 and he foretold her immediate entry into Paradise.

The diocesan process of inquiry into her Cause has come to an end.



# THE DEVOTION AND ATTACHMENT OF ST. JOHN BOSCO TO THE SEE OF PETER

The opening days of the pontificate of Pope Pius IX were marked by scenes of unprecedented enthusiasm. On all sides the cry of *Long Live Pius IX*, was heard. Such universal acclamation, at first sight, would seem to have been a most happy augury for a great and successful pontificate and certainly would be deemed to contain nothing sinister or strange. Yet, though the great chorus came sincerely from the hearts and lips of the simple, its universality had yet a deeper significance.

The boys under the care of Don Bosco had joined in the general applause and were, it may well be imagined, much surprised one day to learn that their spiritual Father, he who boasted such great attachment to Rome, was unfavourably disposed towards their song of praise: "Long live Pius IX." "Don't shout 'Long Live Pius IX,'" said Don Bosco, "but 'Long live the Pope.'" "But why," asked the boys; "is not Pius IX the Pope?"

"You are perfectly correct," replied Don Bosco, "but you see no more in that than is contained in the natural sense of the words. There are people who wish to cut off the temporal sovereign from the universal Pontiff the man from his spiritual dignity."

In the year 1873, he said to Cardinal Bernabó: "In 1847, I read in some revolutionary leaflets: People commence to shout, 'Long live Pius IX,' but never 'Long live the Pope!' Let them discredit the Jesuits but don't touch the Pope!"

All that was but the echo of the secret instructions issued in 1819, referred to by Cretineau-Folp in his book *L'église romaine en face de la revolution*. The nets had to be spread to the very depths, in sacristies, seminaries and convents, in order to bring about a revolution against the Holy See.



Pope Pius IX, Don Bosco's great friend and adviser.

Hence it was that Don Bosco recommended the substitution of the cry: "Long live the Pope," for that of "Long live Pius IX!" He loved Pius IX with all possible tenderness and his love never faltered, but that love of his was something that had roots deeper than those of mere sentimental attachment.

That which he loved in Pius IX was first and foremost the Pope, the Vicar of Christ on earth, the supreme pilot of the mystical bark of Peter.

"Long live the Pope!" That was a cry which excluded all equivocation. By it, homage was rendered to the "Keys," from which no separation is possible in the diffusion of the Kingdom of God on earth, that kingdom for whose spread we daily, in the "Our Father," pray.

When the famous Italian minister, Cavour, heard that Don Bosco stood fast by the Pope he believed that he was, thereby, against the government of the day. He spoke to Don Bosco and heard this beautiful profession of faith from his lips: "In matters of religion I stand fast by the Pope, and there, as a good Catholic, I intend to remain until death."

Such, then, was the faith by which he



might be known. "I stand by the Pope, and there I intend to remain until I die." Was not the Church of Christ built upon Peter? Across the centuries there is heard the saying of St. Ambrose: "*Ubi Petrus, ibi Ecclesia*" — *Where Peter is, there is the Church!* And echoing back to it is that other saying of St. Augustine: "*Roma locuta est, causa finita est.*" — *Rome has spoken, discussion is finished.* This is the faith that inspires the saint, the true Catholic, the man of God.

During the Ecumenical Vatican Council, the ardent love of Don Bosco for the See of Peter appeared in a most luminous form. The downfall of the temporal power, for a thousand years the defence of the independence of the See of Peter, was at hand.

At the same time the dogmatic definition of the infallibility of the Pope when he speaks *ex cathedra*, as Supreme Pastor, in matters

he will sow discord among your advisers... Hurry matters on. If difficulties cannot be resolved, dismiss them..."

Don Bosco worked actively to resolve difficulties. A typical case was that of



Pope Pius X: declared Don Bosco "*Venerable*".



Pope Leo XIII: advised the Introduction of the Cause.

of faith and morals, was being sought. The time for such a definition was opportune, but opposition was not wanting. Some believed that the time was not opportune; for Don Bosco, the proclamation of this infallibility seemed to be a matter of grave necessity.

In a vision which he had on the vigil of the Epiphany in 1870, he heard a powerful voice from heaven saying to the Pastor of Pastors: "You are in the midst of a great conference with your advisers, but the enemy of all good does not rest a moment...

Mgr. Audisio, President of the Academy of Superga, who, from being a convinced supporter of Papal Infallibility, had become a bitter opponent of it. Don Bosco, in upholding the thesis of infallibility, made a great point of the authority of a certain learned, pious and conscientious author.

"Who is this learned, pious and conscientious author," demanded Audisio? Don Bosco took up a book, keeping the front of it covered, and, without further ado, read a passage from *The Religious and Civil History of the Popes*, written by Audisio himself. In this volume Audisio had shown himself firmly convinced of papal infallibility.

"Enough, enough," exclaimed Audisio, as he endeavoured to snatch the book from Don Bosco's hands, "... "Let us leave it alone."

He had been touched to the quick! Pius IX, when he heard the incident, laughed heartily.

Don Bosco saw in the Pope the centre of unity and universality and ever entertained the greatest love towards him.

In the first audience granted by Leo XIII to Don Rua, Don Bosco's first successor, he said: "You are the successor of Don Bosco; I sympathise with you in the loss which you have suffered, but I rejoice because Don Bosco was a saint and, from heaven, will not fail to help you."



Don Rua told the Holy Father that the Servant of God had, in his last illness, recommended him ever to uphold and sustain the authority of the Pope. "From that, you see," said Leo XIII, "that your Don Bosco was a saint, like to St. Francis of Assisi who, when about to die, warmly recommended his religious to be always devoted children of the Roman Church and its Head."

This attachment to the Holy See Don Bosco always inculcated on his sons and, at the moment of the closing of his earthly pilgrimage, left them as his testament: "Always uphold the authority of the Pope."

At all times, and now more than ever, the authority of the Pope must be sustained. Every loyal Catholic must make it his pride to honour and support the Pope, and this he can do by prayer, by love, by word and by deed.

What is the result of disloyalty to the



Pope Benedict XV: ratified the Apostolic Process on Don Bosco at Turin.

Pope? See the effects, for example, in Germany to-day. In the sixteenth century the rebels of Wittenberg succeeded in cutting off from Rome a section of the German race. That partition has developed. The cry, "Los von Rom" has become "Los von Christus." The separation from Rome has preceded the separation from Jerusalem. Four hundred and fifty years after the birth of Luther the question is no longer "Rome and Wittenberg," but "Rome and Jeru-

salem." The Divine Saviour is Himself attacked. The holy places for the German Christians must no longer be in Palestine but in Germany. The symbol of love is no longer wanted, but exaggerated and warlike nationalism instead. Racial bitterness and blood have taken the place of the Redemption. And to such excesses does every separation from the centre of unity tend.

Loyalty to Peter is closely allied to loyalty to Christ. The Pope is the Vicar of Jesus Christ on earth; unity with Rome, loyalty to Christ's Vicar must ever bind one in closer union with God. *Per Petrum ad Jesum Christum* — Through Peter to Jesus Christ!

This, then, is the great legacy of St. John Bosco to us all, this one of the grandest lessons his life has to teach. Loyalty to Pope and Church must pervade the whole Catholic life. The voice of Peter is but the echo of the voice of Christ. "Sentire cum Ecclesia." — *To think with the Church*, and thus thinking, to act in accordance with the teachings of the Church, as expressed by its Visible Head; such must more than ever be the hall-mark of the Catholic to-day. This applies not merely to faith, but to every act of our social life. The Papal Encyclicals, now so easily within the reach of all, are golden documents, and it is by the practice of the rules and the application of the standards laid down in these that the life of the Catholic to-day will most assuredly conform to the laws of God and the teachings and counsels of Jesus Christ Himself. The Pope is Christ's interpreter; there can be no surer guidance than that which comes from Rome. Catholics must learn to act in union with Pope and Church if they are to overcome the irreligious and communistic influences of the day. What easier method is there than the reading of these precious documents to which we have referred? The Catholic religion is a religion for seven days in the week, not a mere "Sunday suit" affair. Its teachings and its maxims must pervade the whole everyday life. Whether it does so, or not, will depend upon the measure of union with Rome, of loyalty to Peter, the rock on which Christ's Church stands. Loyalty to Rome is closely allied to loyalty to God. "As ye are children of Christ, so be ye children of Rome!" "God bless our Pope!"



# THE HISTORY OF A CAUSE

## DON BOSCO'S PROGRESS TO THE ALTAR

The Church does not lightly distribute crowns of sanctity. She does not offer for the admiration and piety of her children ordinary models of Christian life, but selects the most beautiful masterpieces of grace to place before them. The object of this article is to describe the procedure followed in the beatification and canonization of the saints and to outline the history of the Cause of Don Bosco.

### I. - The Stages of True Glory.

#### *The Procedure of a Cause.*

Before the final verdict of sanctity is pronounced a long and most strict Process takes place. It revolves round the four following questions:

Do the writings of the Servant of God contain anything opposed to faith or morals?

Has the Servant of God practised *in an heroic degree* the theological virtues of *faith, hope and charity*, and the cardinal virtues of *prudence, justice, fortitude and temperance*?

Are the miraculous facts attributed to him of a really supernatural character?

Finally, since his death, has he been the object of a public cultus or not?

#### *Those Who Take Part.*

Two parties share in this discussion: on the one hand are the Promoters of the Cause, on the other those of the Faith.

The *Promoters of the Cause* are the faithful who, to use the ecclesiastical expression, have *introduced the Cause*, or, to use a less formal expression, have asked the Church to inquire into, or interest itself in, the case of sanctity which they propose.

For their advocate they have a *Postulator*

*of the Cause*, assisted by vice-postulators. It is their duty to work for the success of the Cause; hence their description as *Advocates of the Cause*.

Opposed to the *Postulator* is the *Promoter of the Faith*, charged by the Church with the duty of safeguarding faith and morals, whose integrity it is his task to preserve. His somewhat unpleasant rôle, for he is the chief opponent of the Cause, has earned for him the suggestive title of *Devil's Advocate*. He is assisted by sub-promoters.

Besides these two parties, defenders of the Cause and of the Faith, there is a jury which listens, inquires and deliberates. This is the *Sacred Congregation of Rites*, composed of Cardinals, Prelates and Consultors. One of the Cardinals, styled the *Cardinal Ponent*, has the duty of reporting upon the progress of the Cause.

#### *The Conduct of the Process.*

The Process passes through two distinct stages, one leading up to the beatification, the second to the canonization.

The first stage of the Process presents two essential phases, the first of which takes place in the diocese in which the Servant of God lived, the second has for its centre, Rome.

#### *The First Phase or the Diocesan Process of Information.*

The Sacred Congregation of Rites orders the diocese to draw up the Process. This phase includes three proceedings:

1. A review of the writings of the Servant of God.
2. An inquiry into the renown for sanctity of the person.
3. An inquiry to determine the absence of public cult towards the Servant of God.



### *The Second Phase - The Apostolic Processes.*

When the dossier of the Process of Information has been received, the Sacred Congregation of Rites takes the Cause under its immediate control.

It reviews, first of all, the Diocesan Process of Information, then discusses its form and validity. Then only, by decree of the Pope, the Roman tribunals commence the Apostolic Processes. In the ancient procedure of canonization, this decree immediately gave the right to the title of *Venerable*. Don Bosco was one of the last to profit by this privilege.

#### *The Apostolic Processes in the Diocese.*

The Sacred Congregation of Rites, by means of commissions, works in the diocese. It inquires into the virtues and miracles attributed to the Servant of God. This work finished, the Sacred Congregation of Rites reviews the dossier of the apostolic processes held in the diocese.

#### *Roman Apostolic Processes.*

The Sacred Congregation of Rites now sets to work at Rome. It discusses the form and the matter of the apostolic processes which have been held under its care in the diocese. The discussion of the object of the apostolic processes is carried out in two stages.

1. *A discussion as to the heroicity of the virtues of the Servant of God*, which embraces three sessions: the *ante-preparatory*, in which only the Consultors take part, the *preparatory*, at which the Cardinals are present as well as the Consultors, and the *general*, at which the Cardinals and Consultors assist, and over which the Pope presides.

In the new procedure of canonization, the Decree declaring the person *Venerable* is granted at the conclusion of this stage. Dominic Savio, the holy pupil of St. John Bosco, has, for instance, arrived at this point.

2. *A discussion upon the miracles*, with the same procedure, that is to say, in three sessions.

This second phase has, as its conclusion, the decree *De Tuto*, by which it is declared that the *Beatification* may safely take place.

### TOWARDS THE CANONIZATION

For the canonization of one who is declared "Blessed", the promoters of the Cause must present two new miracles. After a local inquiry into the two miracles, the Sacred Congregation of Rites discusses them in three sessions in the same manner as for the miracles for the beatification.



His Eminence Cardinal Verde  
Ponent of the Cause of Don Bosco.

Then follows the decree *De Tuto*, the preliminary to the Canonization. The Pope then holds three consistories, the first secret, the second public and the third semi-public.

These finished the celebration of the canonization is all that remains.

### II. - From The Tomb at Valsalice (Turin) To The Altar in The Basilica of Mary Help of Christians.

*January 31st 1888 - April 1st 1934.*

Let us now follow, in interest, veneration and love, Don Bosco on the path of his glory.



*Some of the Outstanding Figures in the Progress of the Cause of Don Bosco.*

The Process has taken place during the pontificates of four Popes: *Leo XIII, Pius X, Benedict XV and Pius XI.*

Five archbishops of Turin have had the honour of occupying themselves with it: *Archbishops Alimonda, Ricardi, Richelmy, Gamba and Fossati.*

There have been six postulators of the Cause, two in *Turin*, for the diocesan process of information:

*Fr. Bonetti*, spiritual director of the Salesian Society, named by Don Rua on the 2nd June 1890.



Fr. Tomasetti, S. C.  
Postulator of the Cause.

*Fr. Belmonte*, prefect general of the Salesian Society, nominated by Don Rua in June 1891.

*Four in Rome*, for the Apostolic Process:

*Fr. César Cagliero*, procurator general of the Society, nominated by Don Rua on Aug. 3rd 1897.

*Fr. John Marengo*, named by Don Rua on Dec. 17th 1899.

*Fr. Dante Munerati*, appointed by Don Rua on Dec. 2nd 1909.

*Fr. Francis Tomasetti*, nominated by Don Rinaldi on the 15th March 1924.

Their have been six Cardinal Ponents of the Cause, their Eminences,

*Cardinal Parocchi*, named by Leo XIII, Sept. 16th 1897.

*Cardinal Tripepi*, named by Pius X, May 22nd 1903.

*Cardinal Vives y Tuto*, named by Pius X, Feb. 23rd 1907.

*Cardinal Dominic Ferrata*, named by Pius X, Feb. 17th 1914.

*Cardinal Anthony Vico*, named by Benedict XV, Jan. 11th 1915.

*Cardinal Alexander Verde*, named by Pius XI, has been the Ponent from 1930 till the canonization.

*The Diocesan Process of Information.*

(June 3rd 1890 — April 1st 1897).

In February 1888, Leo XIII counselled Don Rua to introduce the Cause of Don Bosco. In the summer of 1889, the fifth general chapter of the Salesian Congregation begged of Cardinal Alimonda, Archbishop of Turin, the introduction of the Cause.

In May 1890, the entire subalpine episcopate of twenty bishops, gathered together at Turin, was unanimous in approving the request for the introduction of the Cause made by the Salesian Society.

On June 3rd 1890, Cardinal Alimonda constituted the diocesan tribunal, charged with the process of information.

*Review of the Writings.*

The review of the writings of the Servant of God, Don Bosco, finished in the spring of 1897, and the revision on June 10th 1907. The commission instituted for this purpose had held eighteen sessions at Turin.

*Inquiry as to the Renown for Sanctity.*

The work of this commission of enquiry lasted seven years. It finished on April 1st 1897, having occupied 562 sessions of study.

*The Apostolic Processes.*

(Sept. 16th 1897 — June 2nd 1929).

A decree of Pope Leo XIII, dated Sept. 16th 1897, authorised the Sacred Congreg-



ation of Rites to open the acts of the Process of Information. The revision was completed on April 2nd 1904.

The discussion on the *form* of the Turinese Process occupied the years 1905 and 1906.

On July 23rd 1907, Cardinal Vives y Tuto, Ponent of the Cause, proposed, before the Sacred Congregation of Rites, the doubt: "whether the matter of the diocesan process could be discussed." Pius X signed the decree aproving the Introduction of the Cause before the Roman tribunal. Don Bosco then took the title of *Venerable*.

### *The Apostolic Processes at Turin.*

On April 4th 1908, the Sacred Congregation of Rites commenced, at Turin, the Apostolic Process on the renown for sanctity of Don Bosco.

On Oct. 13th 1917, the canonical recognition of the remains of Don Bosco took place at *Valsalice*. The Apostolic Process at Turin on the virtues and miracles of the Venerable Don Bosco had finished. On Dec. 6th 1918, the Sacred Congregation of Rites commenced the revision of this at Rome and finished it on July 1st 1919.

On June 8th 1920, the Roman court gave its judgment on the validity of the Apostolic Process at Turin, and on June 9th, Benedict XV ratified it.

### *The Apostolic Process at Rome.*

From 1920 to 1929, Rome was engaged first of all in resolving the difficulties raised in the apostolic process at Turin; it then proceeded to the minute discussion of the virtues and miracles of the Servant of God.

On June 30th 1925, at the palace of His Eminence the Cardinal Ponent, Cardinal Anthony Vico, these was held the *ante-preparatory* session on the heroicity of the virtues of Don Bosco.

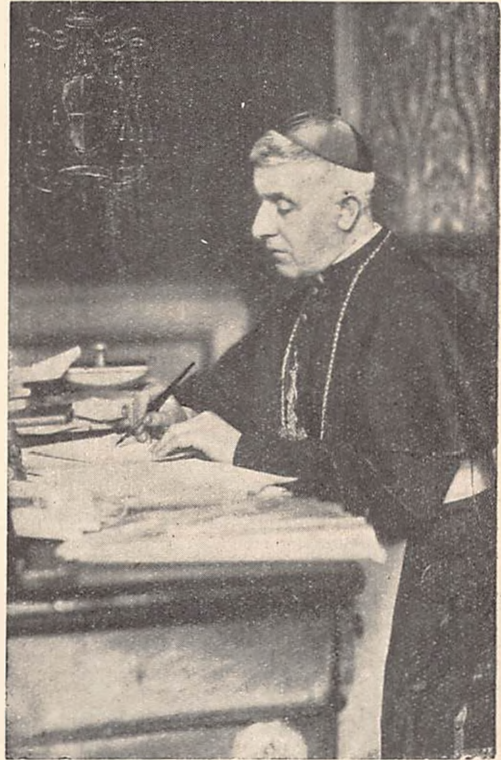
The *preparatory* congregation held at the Vatican Palace on July 30th 1926 was unsuccessful. A second took place on Dec. 14th 1926, and was successful.

Pius XI presided at the *general* congregation on Feb. 8th 1927 and, on the 27th of the same month, published the decree on the heroicity of the virtues of Don Bosco.

### *The Discussion of the Miracles.*

The Sacred Congregation of Rites, on March 22nd 1927, gave a favourable decision on the validity of the apostolic process at Turin concerning the miracles. Pius XI approved the vote of the Cardinals on March 23rd 1927.

The *ante-preparatory* session was held on Jan. 24th 1928, the *preparatory* on Dec. 11th, and the *general* on March 5th 1929. The object of these sittings was to discuss



His Eminence Cardinal Fossati,  
Present Archbishop of Turin.

the authenticity and validity of the miracles required for the beatification. Pius XI, on March 19th 1929, signed the decree approving the miracles and, on April 21st, the decree *De Tuto*, which declared it was safe to proceed to the beatification.

On May 17th 1929, in the presence of Mgr. Salotti, Promoter of the Faith (*Devil's Advocate*), the recognition of the remains of Don Bosco took place at Turin. June 2nd 1929 was the glorious day of the beatif-



ication. In the evening, the Holy Father descended to the Basilica of St. Peter's, there to venerate the relics of Blessed John Bosco.

### *The Last Stage.*

On June 18th 1930, appeared the decree *Super Dubio* for the re-opening of the Cause. On April 12th 1932, the Sacred Congregation of Rites examined the verbal process of the two miracles proposed for the canonization.

On June 9th 1933, an *ante-preparatory* session was held to discuss a new miracle proposed, one of the previous ones having been set aside. The *preparatory* took place on July 25th 1933, and the *general*, in presence of the Pope, on Nov. 14th.

On Nov. 19th 1933, Pope Pius XI approved the two miracles and, on Dec. 3rd 1933, the decree *De Tuto*, stating that the canonization could now take place, was read.

The secret and public consistories for the canonization were held on Dec. 21st 1933, and the semi-public consistory took place on Jan. 15th 1934.

April 1st 1934, being the feast of Easter, in the nineteenth centenary year of the Redemption, was the day of glory. On the morning of that day Pius XI descended to St. Peter's, and from his throne, as Vicar of Jesus Christ and Successor of St. Peter, by virtue of his authority as Teacher and Shepherd of the Universal Church, prom-

ulgated the decree by which the name of Blessed John Bosco, the little shepherd-boy of Becchi, the Founder of the Salesians and the Daughters of Mary Help of Christians, the giant of charity of the nineteenth century, was inscribed in the Catalogue of the Saints of the Catholic Church!

### *Between These Two Dates: 1888 - 1934.*

Jan. 31st 1888. Don Bosco enters into the glory of Paradise.

April 1st 1934. St. John Bosco ascends the altars of the Catholic Church.

Between these two dates, forty-six years of waiting and of hope.

A long time, many may think. History tells us it is relatively small. Let us compare his Cause with those of some founders of religious orders and great figures of their times.

*Saint Ignatius of Loyola* was canonized only 65 years after his death.

*Saint Vincent de Paul* was 77 years reaching the altars, *St. John Baptist de la Salle*, founder of the De La Salle Brothers, 81 years, and *St. Alphonsus de Liguori*, founder of the Redemptorists, 52 years.

*St. Francis of Sales*, whom Don Bosco gave as Model and Protector to his Sons, was canonized after only 43 years. On the path of glory, the disciple seems to have run almost as fast as the master!



The Interior of St. Peter's illuminated for a Canonization.



# THE GROWTH OF THE RELIGIOUS FAMILIES OF ST. JOHN BOSCO

## SALESIANS.

## NUMBER OF HOUSES.

Year.	Europe.	America.	Asia.	Africa.	Australasia.	TOTAL.
1934.	362	258	73	24	1	718

(Canonization of Don Bosco).

## DAUGHTERS OF MARY HELP OF CHRISTIANS.

Year.	Europe.	America.	Asia.	Africa.	Australasia.	TOTAL.
1934.	469	213	18	12	-	712

(Canonization of Don Bosco).

## NUMBER OF HOUSES AT DEATH OF DON BOSCO (1888).

Salesians: 62.

Daughters of Mary Help of Christians: 50.

## PERSONNEL.

### AT DEATH OF DON BOSCO.

Salesians: Professed Members:	915.	Novices:	309.	TOTAL.	1,224.
Daughters of Mary Help of Christians:	»	390.	»	99.	» 489.

### AT CANONIZATION (1934).

Salesians: Professed Members:	9,449.	Novices:	959.	TOTAL.	10,408
Daughters of Mary Help of Christians:	»	»	7,060.	»	708.
				»	7,768.

## THE THIRD FAMILY OF ST. JOHN BOSCO

### The Association of Salesian Co-operators.

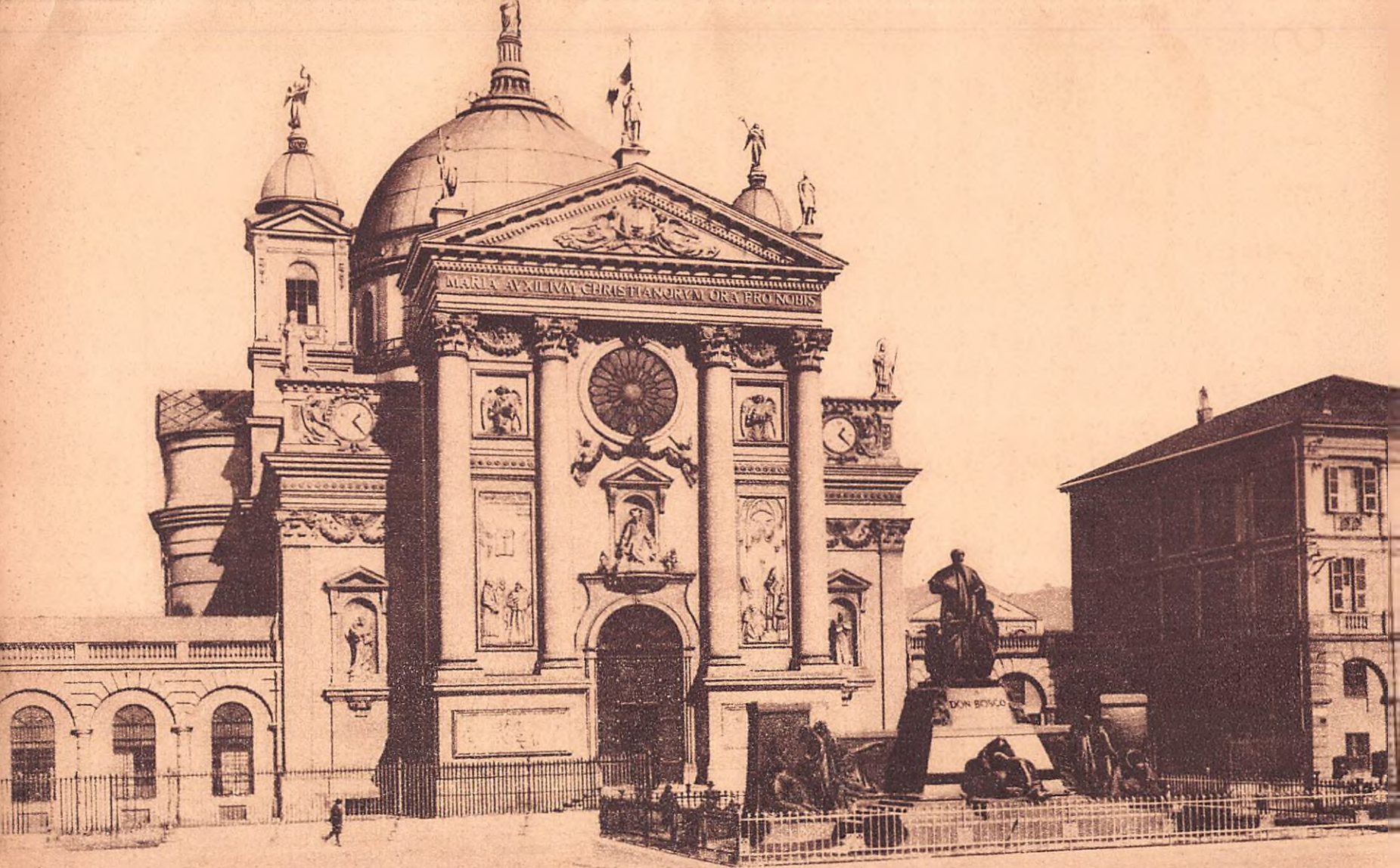
*The Association of Salesian Co-operators is the third family of St. John Bosco. It is composed of priests and laity who, by their prayers, alms, etc, assist the Salesian works, thereby effectively co-operating in the spread of those ideals to which the saint devoted his life. It is their special field of Catholic Action.*

*The Association is enriched with numerous indulgences and other spiritual favours and has the honour of numbering His Holiness Pope Pius XI among its members. The Pope is, indeed, the first of the Co-operators.*

*The conditions of membership are simple. One must be a practising Catholic and must have the intention of assisting the works of Don Bosco as far as lies in one's power. No special contribution is fixed. The precise amount of the offering given from time to time is left to the charity and means of the giver. The spread of Catholic newspapers and good literature is another suggested method of practical co-operation.*

*Persons desiring to be enrolled in this Association should apply directly to THE VERY REV. SUPERIOR GENERAL, SALESIAN ORATORY, VIA COTTOLENGO, 32, TURIN (109), ITALY, or to the Rector of any Salesian House.*





- S.E.I. - TORINO -

- *Tipografia Vincenzo Bona - Torino -*

THE BASILICA OF OUR LADY HELP OF CHRISTIANS - TURIN - BUILT BY  
SAINT JOHN BOSCO - IN WHICH HIS MORTAL REMAINS AND THOSE  
OF HIS HOLY PUPIL - THE VENERABLE DOMINIC SAVIO - NOW REST