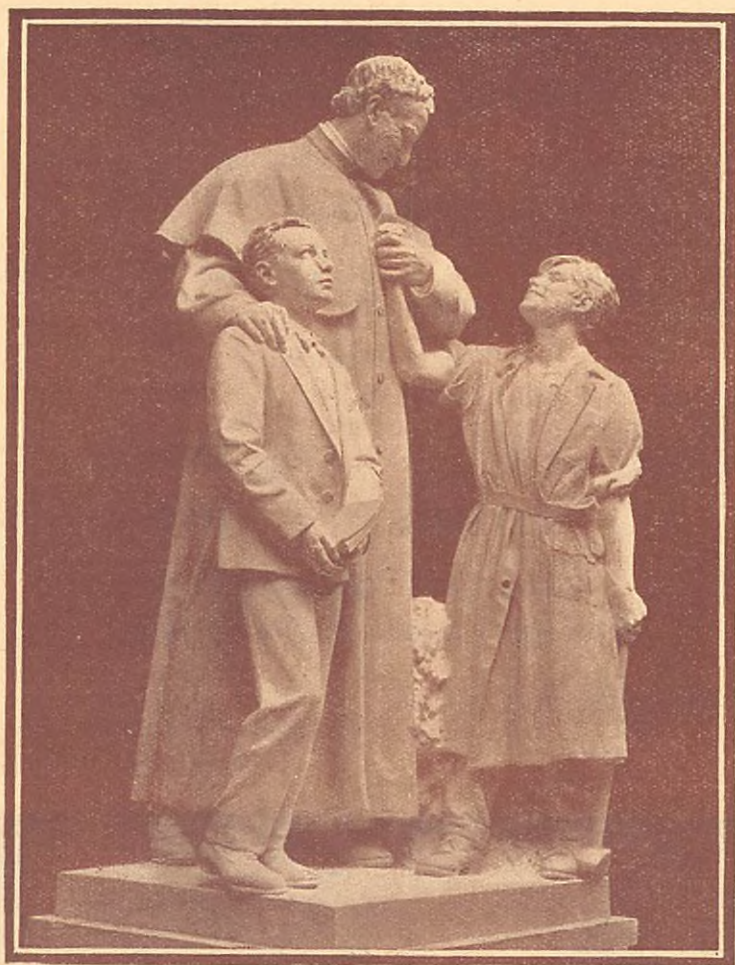


SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF
SALESIAN CO-OPERATORS



MARCH 1934



SALESIAN PILGRIMAGE

TO ROME AND TURIN

FOR THE

CANONIZATION OF BLESSED JOHN BOSCO

ON EASTER SUNDAY, 1934

Under the Leadership of VERY REV. FATHER PROVINCIAL. S. C.

Conducted Visits to the Basilicas and Catacombs.

Special Audience with the Holy Father.

Mass and General Communion in St. Peter's, Rome, and also in the Basilica of Our Lady, Help of Christians, in Turin.

Inclusive Fares:

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LONDON back to LONDON.

Leaving London... Good Friday 9 a. m.

Arrive back in London... Low Sunday afternoon.

Apply early to the Organising Secretary:

REV. J. CIANTAR, S. C., Salesian Missionary College,

Shrigley Park, Macclesfield, Cheshire.



SALESIAN

VOLUME XXVI

NUMBER 3

Summary: The Successor of Blessed Don Bosco to the Co-operators. — A Great Evil and A Great Remedy. — Catholic Action. — Don Bosco - Church Builder. — Programme of the festivities for the Canonization of Blessed John Bosco. — Thoughts for the Month. — What We Hear. — Here, There & Everywhere. — Mission News. — India - Saharapur - China - The Vicariate of Shiu Chow. — Graces and Favours. — Obituary.

BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

1 9 3 4
MARCH

The Successor of Blessed Don Bosco to the Co-operators.

My dear Co-operators,

We have arrived at last almost to the vigil of the great day of the glorification of our Father, and I feel I should like to address a few words to you which will, perhaps, increase your confidence and your hope, and render more pure your joy.

And first of all, I should like to assure you that the whole Salesian Family joins me in redoubling its prayers and supplications to our Blessed Founder that he may cause to descend upon every one of you, upon your families and your intentions, the most precious and copious graces, in order that the day of triumph of the Father may be gladdened by the gratitude and joy of his children.

I exhort you, then, to have recourse with filial confidence to the patronage of the new Saint, certain that you will obtain from his heart, always so sensible to the least benefit received and responsive to every request, those favours which will best assist your well-being and good.

Lastly, I invite you all to the feasts at Rome and at Turin. Yes, all! Whether in body or in spirit, we must all be present together, bound to one another by the bonds of a holy love, on those unforgettable days

which will surround the canonization, which will be days, not only of rejoicing, but of benediction for all.

And you, O most kind and loving Father, whom the Church is about to encircle with the aureola of the Saints, pray for us. Pray for the Church, for the Sovereign Pontiff; pray for our native lands, for poor humanity at present so afflicted and in pain. Pray for the Religious Families founded by you; pray for the pupils entrusted to them. Pray especially for the families of our Co-operators, for our Past Pupils, for all who, with such great constancy and generosity sustain your works. Pray for all those who, with holy emulation, vie with one another in these days to raise up a worthy throne for you in the Basilica of the Help of Christians. Grant that your glorification may be complete, and that it may be an earnest, and a sure beginning, of new triumphs on behalf of souls, and especially of the youths so dear to you.

Raise, good Father, your wonder-working hand and bless us, whilst from innumerable hearts their ascends a mighty song of praise, acclaiming and invoking you, a Saint.

Yours devotedly in Jesus Christ

FR. PETER RICALDONE
Superior General.

A GREAT EVIL and A GREAT REMEDY

Devotion to Jesus Adolescent.



The recent celebration at our Missionary College at Shrigley of the feast of the Boyhood of Christ, an account of which celebration will be found in this issue, provides us with a welcome opportunity of calling attention to this excellent devotion.

First of all, we should like to recall the words of His Holiness Pius XI in his great encyclical on the "Christian Education of Youth." Speaking there of Our Lord Jesus Christ he says:

"By His example He is at the same time *the universal model accessible to all, especially to the young in the period of His hidden life, a life of labour and obedience, adorned with all virtues, personal, domestic and social, before God and men.*" (The italics are ours).

The Danger to Youth.

It is a fact beyond all dispute that youth has never been solicited so freely and insistently to evil as at the present time. Seductions to trap the unwary lurk in every place and under every conceivable form, living and otherwise. In a thousand ways evil enters into the souls of the young; the cloak of modesty is drawn ruthlessly aside. The cinema, the theatre, the workshop, the office; all assist in the work of drawing youth deep down into the abyss.

Those same institutions which formerly, of their very nature, set out to combat the evil — society, the school and the family — now, only too often, either favour it openly or connive at it. Society tolerates everything, the school encourages a philosophy which to-morrow will justify anything, the family, when not actively assisting the evil, pursues at most a policy of "laissez-faire." Add to all these things the infectious example of "friends." How specious are their arguments: "everybody else does this; why not you?" What a work faces those in whose hands the young are placed! Parents, teachers, and all in charge of works for the young have a grave and sacred task. How formidable are the organisations which the forces of evil have massed in order to captivate in all its faculties, in its every sense, the soul of youth! Who shall save the unfortunate from the furnace? Who, to consider but one vital period, shall tide youth across those critical years from sixteen to eighteen?

A Mighty Task.

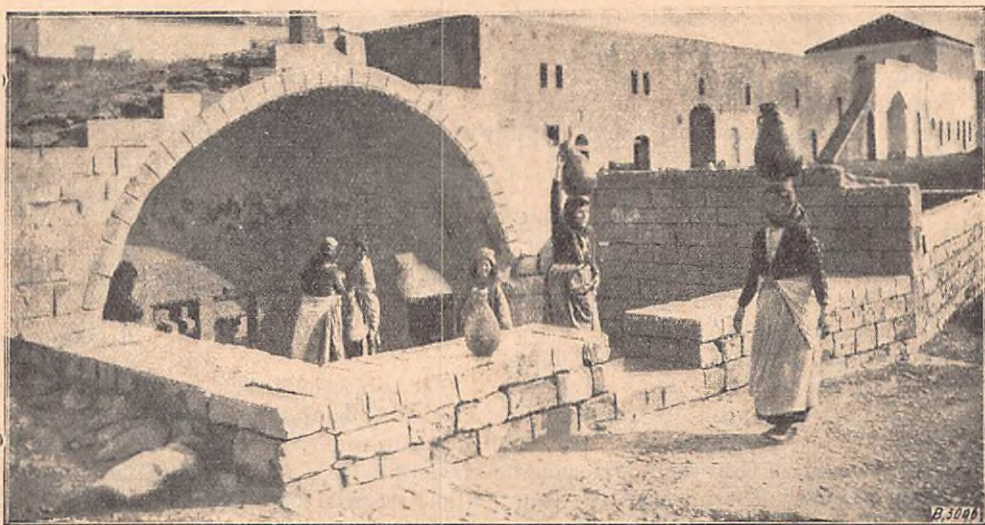
Only a great and a pure love can accomplish the task, can achieve this miracle. What is it that causes the heart at that age, and even later, to break loose from the do-

minion of the will? It has been well said that it is a *beauty* which seduces it, a *love* which wounds it, or a *joy*, the sensation or presentiment of which intoxicates it; often, indeed, it is a combination of the three. And it is just at that age when the heart cannot pass beauty, nor love, nor joy without being drawn towards it that the Boy Christ appears, incarnate, the most beautiful among the sons of men, drawing to His heart, as to a safe refuge, youth surrounded by its enemies.

If only then the battle can be won, if the attraction to this ideal can be secured, the present danger will be overcome, the future good assured. Let us place before the young the God of the very age they have attained!

Jesus the Model.

Among all the titles adopted by Christ in the Gospels to affirm the full sense of His mission, there is one to which He returned with insistence. It is that He is the *Model*, the *Type of Perfection* which we must copy to attain to eternal life. "I have given you," He says to the twelve at the Last Supper, "an example, that as I have done, so do you also." And Christian generations have so well understood that He was the Ideal incarnate of the Christian, that the most beautiful book that ever was written by the hand of man treats the theory of this ascetism in its immortal pages. The *Imitation of Christ* is the practical manual of the task which every christian has to do.



Our Lady's Well at Nazareth.

Ideas, sentiments, practices in these days are not enough to secure the virtue of the young. We must put before their hearts a vital, living good, a living person who will enchant and draw them to himself. On earth, before their bodily eyes, smiling phantoms pass, alluring their hearts; before the eyes of their souls let us make the Divine Adolescent of Nazareth pass, He Who not only lived in history but actually lives. If we can but make this union, the world will make its allurements in vain. We shall, at the same time, have bridged a big gap in christian piety.

In the Gospels, every sex, every state of soul, every social situation, every form of life can find its own page *lived* — every age, too! One might hesitate on this last point. The Gospels have offered for our admiration and imitation the little Child Jesus, then the child of twelve years of age, growing in age and stature, and grace and wisdom before God and men. Then, leaping in a bound over His divine adolescence and youth, they have brought the christian people face to face with Christ the Redeemer, a mature man, offering us all the virtues of His age. Why this gap, this silence? Did Christ between

the ages of 14-25 cease to be a model? Was His standard too high, or His example too dim? Had He lost His power of attraction?

It is a formidable gap. One can live with the little children round the crib of the Infant Jesus; a little later, one can speak to them of the human growth of the Son of Mary at Nazareth: then a sudden change transports us to the marriage feast of Cana or the baptism of Jesus in the Jordan, to the very beginning of His public life.

Our children are enrolled in confraternities of the Child Jesus and then, at seventeen or eighteen years of age, they pass to some other, as though Jesus had not lived through that stage, too, or as if He were useful merely as a guide to the very young. May the day soon dawn when in all our schools and works for youth groups of young men will arise, their thoughts and hearts turned to Nazareth, there to learn those salutary lessons, docility of spirit, the art and value of slow preparations, disdain of money sought merely for money's sake; in brief, the triumph of spirit over flesh!

Nazareth.

Let us pass to Nazareth a moment and view the scene. The town stands on the slope of a hill. Below is the church of the Annunciation, at the top, the church dedicated to Jesus Adolescent. Between these two boundaries thirty years of Christ's life were spent.

Here, in the calm of the evening, He could be seen going with His mother to draw water from the well; during the day He was to be seen working by the door of the poor shop under the eastern sun: every sabbath saw Him enter the synagogue, there to listen in recollection to the verses which spoke of His mission. In these fields He certainly walked, thinking His own young thoughts and reflecting on the work to come. The true destinies of the world, so different from the dreams of conquerors, from the wild romancings of adventurers, were unfolded beneath that clear sky to the humble workman so soon to die, and to His mother also; she who, too, must play her part — and what a part!

Picture the scene as, on a cool April morn, He mounted the hill which shelters the little town, and reached to the very spot where

now stands the beautiful Salesian church of Jesus Adolescent. What a sight it was that met His gaze! Behind Him lies *Sephoris*, the town whence His grandmother came, below Him, *Cana* where He affirmed His divinity for the first time, and there beyond the last fold of the hills, is the Lake upon whose waves His message beat and from which it has rolled through the centuries now gone. On the left, nearby, stands *Thabor*: opposite Him the mounts of *Galaad*, with *Naim* at their feet: there He raised the first young man to life. He sees *Esdraelon*, the beautiful plain, its green corn waving in the morning breeze, and to the right, beyond the range of *Carmel*, there stretches the wide, blue sea, which one day shall carry the messengers of good tidings to all the world. Yes, as we gaze and think, Jesus Adolescent stands in every place. Who, then, because of the great silence, shall try to rob Him of His charm?

Parents and educators, lead all entrusted to you to Him. Without Him they are lost: with Him, leaning upon Him, they can do all. Thus, once again, though in a more humble way, shall the lie be given to the reproach behind the old Hebrew saying: "Can anything good come from Nazareth?"

An objection.

The objection that will be raised, we know. It is that the model demanded by youth in order to draw its heart must be a model like to it, experiencing the same inclinations, tossed by the same passions, tried by the same temptations, knowing those same periods of exhaustion, followed, it is true, by decisive victories. Let it be one like us, the young will say, one who knows temptation — and even sin! In Jesus there was no sin, no inclination to evil, no passions, few temptations. One day He was able to defy His enemies: "which of you can accuse me of sin?" The standard is too high. He is not such a one that we may, like St. Augustine repeat after Him: "*Quod iste, cur non ego?*"

A strong objection, it seems. But, so expressed, the objection exaggerates a doctrine and forgets a psychology.

Where does one find that Jesus was without passions and temptations? Certainly His impeccability is absolute and essential;

not the least inclination to evil, a total repugnance to sin. The sanctity of Christ is the sanctity of a man who participates in the same sanctity as the Word. Of that there is no shadow of doubt. Jesus is the impeccable one! But He was not the impassible, the insensible one. Incapable of erring, His soul was susceptible to suffering and emotion. His mortal flesh was able to know, and *knew*, sadness and hunger, thirst, sleeplessness and agony. His heart could be moved by the passions which trouble ours: love, hatred, anger, fear, admiration — and it *was*! But these sensible emotions differed from ours because they were holy in their object, reasonable in their beginnings, submitted to the spirit in their play: whilst ours, alas, often love what is unworthy of drawing the heart, often forestall the judgment of our reason, rarely act according to due measure (1).

Finally, Christ knew temptation under its threefold form. But never, and that proceeded from the union of His soul with the divinity, never was temptation able to trouble the divine harmony of His being. Briefly, He resembles less what we *are* in our sensual degradation, and resembles better what we *must be* in the reparation of the divine plan in our regard. He is our ideal.

A Sublime Ideal.

Sublime, indeed, but sublime as must be every ideal worthy of the name, but also accessible; accessible to human effort *aided by grace*, and thus *conquering*! He does not shine in our eyes in a manner such as to blind us, but the warm rays which His divine and human person send forth make loving violence upon our hearts. He is the distant peak to which few attain, but which enraptures the gaze of youth, and illumines the eyes of the less generous in the valley below.

It is certainly a thing most bad so to misunderstand youth as to offer it this divine model in a trembling, half-hearted, almost apologetic way. If we cannot reach the very sanctity of Christ, why refrain from drawing near, from coming closer to the peak? What young man between, for example, the ages of sixteen and twenty has not dreamt the wildest heroisms and built up the most

chimerical plans? Surely, then, when the heart is young is the time to strive. Let ambition have its fling; thus shall the young soul come near to Christ. And He will draw, bringing the beloved closer to His Sacred Heart.

Before the young, enthusiastic soul let our psychology be not lacking. Let us encourage it to scale the mount till it reaches even to the crest hidden beyond the snows, Christ Adolescent: *ad montem quae Christus est*, "to the mountain which is Christ." (1).



Nazareth. — Salesian Church of Jesus Adolescent.

Adolescence is in man the decisive age; it is then the future is shaped. Let us grasp the opportunity and consecrate the soul of youth to Christ. Give Him "the heart of a boy."

The Archconfraternity of Jesus Adolescent.

To conclude, we have referred already to the Salesian Church of Jesus Adolescent, built on the summit of the hill at Nazareth. It owes its foundation to the zeal of a good French priest, Canon Caron, for many years

(1) Vide Summa Theol. Pt. III. Q. 15. Art. 4.

(1) Prayer for the feast of St. Catherine of Alexandria.

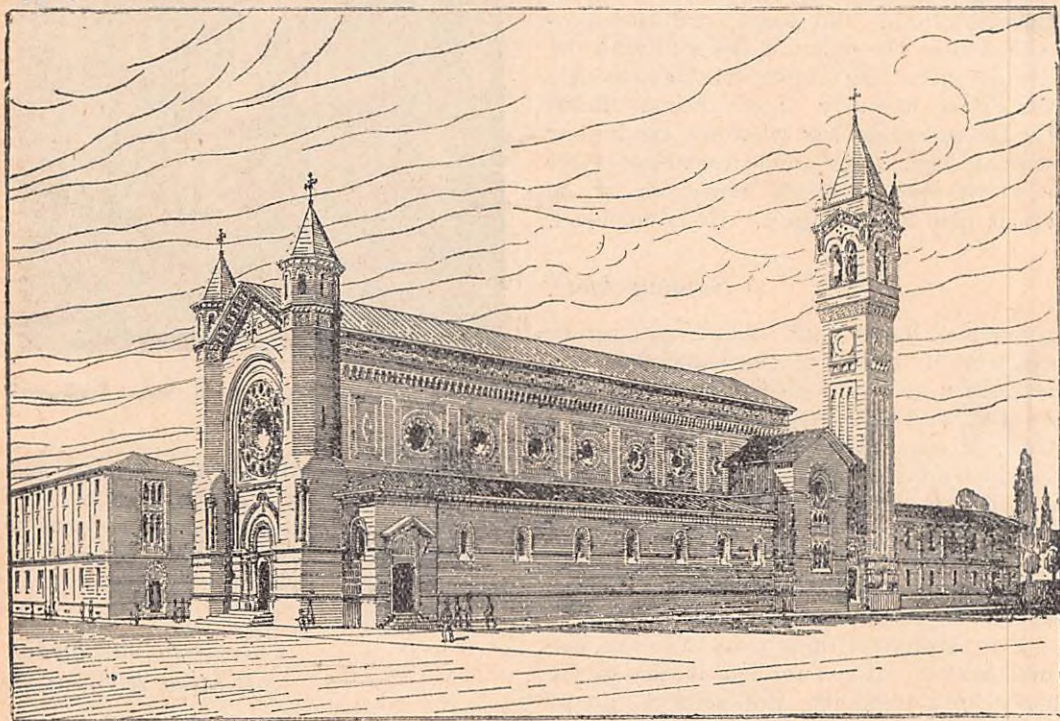
the zealous propagator of the devotion. The church was consecrated by Mgr. Baudrillart on Sept. 6th., 1926. For twenty years previously, a confraternity of Jesus Adolescent had existed, enriched by many spiritual favours by His Holiness Pius X, of saintly memory, and the greatest joy of Mgr. Baudrillart on the day of the church's consecration was to place at the foot of the statue of Jesus Adolescent the names of 20,000 young people consecrated to Him.

In an audience granted by His Holiness Pope Pius XI on Feb. 4th. 1930, Cardinal Sbaretti, Prefect of the Congregation of the Council, presented the petition of the Superior General of the Salesians, whose heritage this devotion is, that this confraternity be raised to the rank, title and privileges of an archconfraternity. The petition was graciously granted and the Archconfraternity was accorded the faculty of being able to aggregate other confraternities to it. Such

confraternities may be erected in any church or chapel of the world. By such aggregation, confraternities are enabled to share in all the graces and spiritual favours which the Archconfraternity enjoys, or may in the future enjoy, in accordance with the sacred canons.

Would it not be a fitting souvenir of the Holy Year of the Redemption if parents, teachers and others would evince a lively interest in this devotion to the Boy Jesus and encourage the enrolment of individuals in the archconfraternity, or, where possible, form confraternities in schools, colleges, etc. and have these annexed to the archconfraternity! Full details may be had from the Director of the Orphanage of Jesus Adolescent, Nazareth, Palestine.

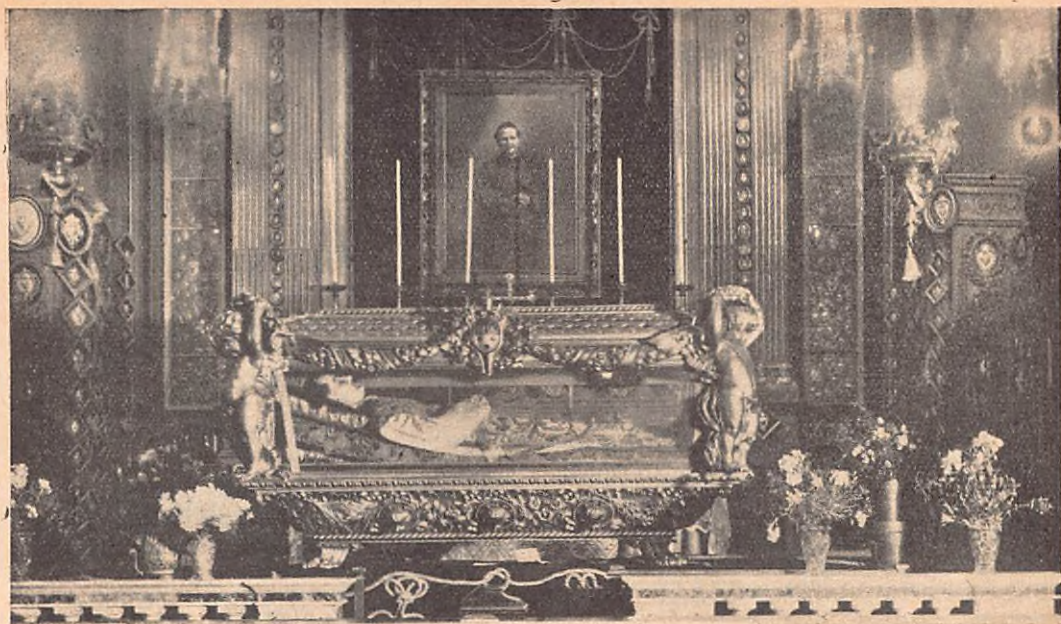
Spread this devotion that so the young, instead of inhaling the foul stench of death may, instead, be assisted to breathe *the good odour of Christ Jesus.*



Turin. — View of the Salesian Church of Jesus Adolescent.

A SIMPLE METHOD OF CO-OPERATION

When you have finished reading the **Bulletin**, pass it on to others, and recommend the Association of Salesian Co-operators to them.



Turin. — The Temporary Altar of Blessed John Bosco.

CATHOLIC ACTION

Canonization Thoughts for Our Co-operators and Others.

It is a fact universally admitted that the necessity for unity of action among Catholics, and for the zealous co-operation of the laity in the work of the Church was never more imperative than at the present time. The enemies of God's Church unite in their efforts, futile though we know them to be, to work its destruction: shall not God's people then rise up as earnestly in its defence? Only by the united action of her children, in co-operation with the Pope, the hierarchy and the clergy, and in obedience to them, can the Church hope in these radious times to accomplish the great work yet awaiting it in the Vineyard of the Lord. Real, practical zeal for souls is required. Prayer first of all, for without the help of God we can do nothing. After that is demanded such other assistance as one's time, talent, wealth and opportunities permit.

Many are the forms which Catholic Action can take. All that is needed is prudent direction and the approval of the Church or her representatives. We do not here propose to set out a list of suggested forms of such action. We are content merely to recall to our co-operators the magnificent opportunity for co-ordinated action presented to them in the Pious Union to which they belong.

"Neither must we pass over in silence," says the decree 'de tuto' on Blessed John Bosco, "the institution of the Salesian Co-operators, that is a union of the faithful, in great part of layfolk, who, animated by the spirit of the Salesian Society, and together with it ready for every work of charity, have for their scope, and according to circumstances, that of lending their valuable help to parish priests, bishops, and to the

Holy Father himself. A noteworthy outline of Catholic Action!"

Such a description, and such approbation, should be a source of very real encouragement and confidence.

Members of this Pious Union, founded by Don Bosco himself, and an integral part of his great organisation, approved by Pius IX of holy memory, and enriched by him and by succeeding Popes with numerous indulgences, will not wish to let the year of the canonization of their Founder pass without some examination of the past and resolutions for the future. In this article, therefore, we recall to their minds a few thoughts in connection with the Third Order to which they belong that they may take encouragement themselves, and be induced to recommend the Association to others and to invite them also to join.

Its Origin.

In the early days of the Oratory at Turin, good helpers gathered round Don Bosco and his mother to assist them in the many tasks connected with the care of the poor boys whom they lodged and for whom they had to provide food and clothing. Soon, for example, under the presidency of "Mamma Margaret" herself—though she never boasted such a dignity—there was formed a band of willing workers, a Needlework Guild in everything but the name! The need of such a group is obvious. After all, to put it very mildly, somebody had to find the "rent."

Then there were catechists, good lay-folk who helped in the work of instructing the poor boys whilst Don Bosco and his priest-assistants were occupied in the ministry of the confessional. (Note that the association to-day comprises both priests and laymen). Again, as there are always people "ready to play about" others came along and helped in the games.

As numbers grew, organisation was needed. Hence Don Bosco formed them into one great body and, with that characteristic respect of his for the See of Peter, submitted his Third Order to the Pope. Thus, by brief of May 9th 1876, he secured its approval and at the same time obtained for its members many great spiritual advantages and indulgences.

A Third Order.

The comparison of this Association with the Third Orders of ancient times is not an idle one. It has been made by the Popes themselves. The one great difference consists in this, that whilst these sought to aim at Christian perfection, the attainment of which is the primary end every co-operator must have in view, by the exercise of piety in general, the principal object of the Salesian Co-operators is to attain it by the exercise of charity towards their neighbours, and especially to those who in their youth are more exposed to the dangers of the world and its seductive ways.

For such as may contemplate enrolling themselves in the ranks of this organisation, we recall the words of the saintly Pope Pius X.

"Those who, by becoming members of the Association of Salesian Co-operators, increase the Salesian Family, will do a most excellent and beneficial thing: for to direct their zeal into this channel will prove of immense advantage to themselves and to society at large, without ever being a source of inconvenience to them."

The same holy Pontiff, speaking of the Salesian Society, said: "It is our pleasure to commend it still more earnestly to all the faithful of every diocese, town and parish, so that they will show towards it an ever-increasing good-will and appreciation, and especially so because the Society is entirely devoted to the Christian training of youth, to the immense advantage of civil society."

Its Obligations.

It will be advisable to give here, both to refresh the memory of the co-operators themselves and to provide them with a simple outline in their quest for new members, a brief statement of the obligations entailed. Let it be said, first of all, that co-operation should be *practical* and *real*. Hence members should assist the works of the Association, as far as they can, either by means of their own financial contributions or by means of such alms as they may be able to collect. No sum is fixed as the precise amount of the contribution but co-operators ought, and are expected, to make a monthly or yearly offering, such as their means and their charity may suggest. No strict religious prac-

tices are commanded: merely the exemplary observance of the duties of a Christian life and loyal obedience to the Church. A yearly spiritual retreat is recommended where possible. An "Our Father" and a "Hail Mary" should be said daily for the intentions of the Sovereign Pontiff.

In order that membership may be more effective, members are urged to promote the exercise of the acts of religion (attendance at mass, sermons, etc.), to assist with their advice and help all who show signs of an ecclesiastical vocation, to assist in the spread of good literature (Catholic papers, pamphlets, periodicals, etc.), and to exercise such charity on behalf of the souls of children, especially the more neglected ones, as their opportunities permit.

It may be stated here that membership in no wise involves, in connection with these obligations and religious practices, any obligation under pain of sin.

The Rectors of Salesian Houses will always be ready to welcome any assistance the Co-operators, and especially those living near at hand, can give in the special needs of their houses, or in connection with the various functions organised from time to time on their behalf.

Spiritual Privileges.

And now a word as to the spiritual privileges. Many are the plenary and partial indulgences to be gained. It is impossible in the brief space at our disposal to give here a complete list of all. We mention merely some of the most important. It should be noted that all these indulgences, with the single exception of that granted at the hour of death, are applicable to the souls in Purgatory.

By special privilege granted by His Holiness Pius XI, now gloriously reigning, co-operators may gain the great indulgence of *Sanctified Labour*. The terms of this indulgence, granted in an audience to Don Rinaldi on June 6th 1922, are as follows:

All who in the midst of their work or daily labours shall raise their hearts to God by means of a short ejaculatory prayer (any one they wish), may gain.

1 For any One of these ejaculations, at their choice, a Plenary Indulgence.



His Holiness Pope Pius IX.

(This indulgence is an exception to the general rule that Confession and Communion are required).

2 - For all the others, 400 days indulgence every time.

Plenary indulgences, under the usual conditions, may also be gained:

A) During Life.

- 1 - On the day of enrolment.
- 2 - On the day of first consecration to the Sacred Heart.
- 3 - At the moment of death.
- 4 - Every time a retreat of 8 days is made.

B) Every Month.

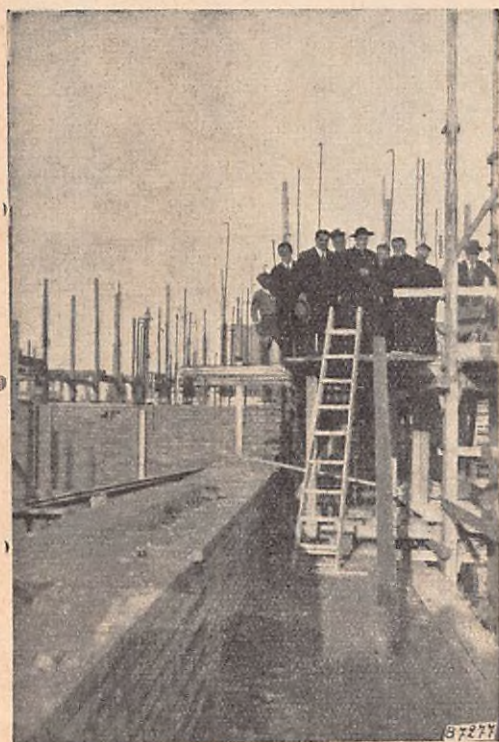
- 1 - On one day at choice.
- 2 - On the day of the Exercise of a Happy Death.

3 - On the day on which one assists at the monthly Salesian conference.

C) *Daily*. On many feasts.

Among the many other privileges are the following:

1 - Priest co-operators enjoy the personal favour of a *Privileged Altar* on three days a week, unless they have obtained a similar indult for another day.



Rome. — The Superior General inspecting the work on the new Church of Our Lady, Help of Christians.

2 - All co-operators share in the Masses, Prayers and Good Works of the Salesians throughout the world, and have a daily remembrance in Masses and Prayers at the Basilica of Mary Help of Christians in Turin.

How New Members May Join.

Persons wishing to join the Association must be at least 16 years of age and must be good, practising Catholics.

They should write, asking to be enrolled, either directly to:

The Very Rev. Superior General
Salesian Oratory

Via Cottolengo, 32

TURIN (109) Italy).

Or to the Rector of the nearest Salesian House. May we here remind co-operators that they should notify any change of address as soon as possible. This will ensure the regular arrival of the *Salesian Bulletin*, normally published every two months, which is the official organ of the Association of Salesian Co-operators.

They are also asked to send, at the earliest possible opportunity, the names of deceased co-operators that their souls may benefit by the suffrages which will be offered for them.

In conclusion, we give a few extracts from the many encomiums lavished upon the Association by the Sovereign Pontiffs themselves since its foundation. But, before doing so, we should like to make an earnest exhortation to all co-operators to secure new members in this year of Don Bosco's canonization, and to urge upon those who are already members to see that their membership and co-operation is a really active, practical and zealous one. Be assured that Don Bosco, in his hour of triumph, will not forget to help those who rally to the support of his works or secure new friends and helpers for them. And now, making way for the voice of the Popes, we repeat in all sincerity the words which sprang from the lips and the heart of Don Bosco himself:

"God bless all our benefactors!"

The Voice of the Popes.

PIUS IX (to a prelate in his entourage):

«The Salesian Co-operators are destined to do great good for the Church and for civil society... I love them and favour them with all my strength.»

LEO XIII (to Don Bosco):

"I wish to be not only a Co-operator, but the first *Operator*."

"Every time you speak to the Salesian

Co-operators tell them I bless them with my whole heart..."

PRUS X (we have already quoted from this holy Pontiff above).

BENEDICT XV (in a letter to Don Albera):

"...We desire to see the Salesians and their Co-operators increase every day, so that they can, with the help of Our Lady Help of Christians, confront together the needs of these latter times with ever-increasing success."

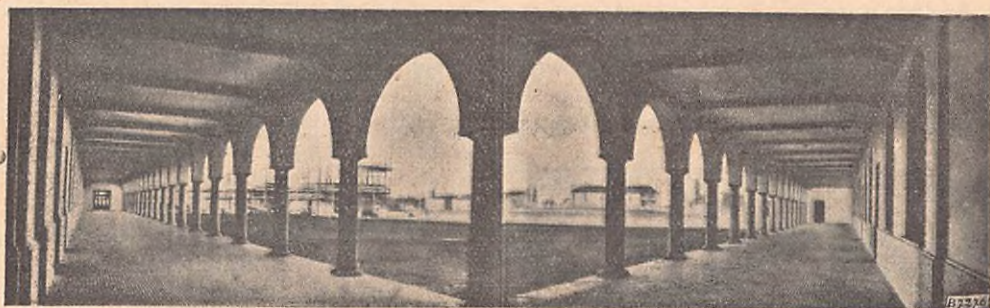
PRUS XI (to an audience of pupils, past pupils and co-operators, 25-6-22):

"Ah! The Salesian Co-operators, how I love them! I am one of them myself, and

have been for many years. I bless them with my whole heart, themselves, their relatives, their works and their projects."

"...the third family of Don Bosco, the co-operators, those whom Don Bosco himself loved to call his 'long arm': We have heard him Ourselves say it with a certain humble pleasure, proper to one who wishes to give the greatest share of credit to others: 'Yes, Don Bosco,' he would say, speaking in the third person as was his custom, 'thanks to so many co-operators has pretty long arms,' and it was quite true."

(From the speech of His Holiness on the occasion of the reading of the Decree approving the miracles for the canonization of Don Bosco, 19-11-33).



Rome. — The Ambulacrum at the Pius XI Institute.

THE WORLD'S HOMAGE TO OUR FUTURE SAINT

A MAGNIFICENT ALTAR TO BE DEDICATED TO THE NEW SAINT

— the Permanent Resting Place of His Mortal Remains —

**** the World Centre of His Devotion ****

... involving extensions to the Church he built...

THE BASILICA OF MARY HELP OF CHRISTIANS, TURIN.

Offerings for this great Canonization Tribute may be sent to:

*The VERY REV. SUPERIOR GENERAL, Salesian Oratory, Via Cottolengo, 32,
Turin (109), ITALY.*

Please state the purpose for which your offering is sent.

Don Bosco - Church Builder

The Erection of the Basilica of the Sacred Heart at Rome.

Among the many titles to which Blessed John Bosco can lay just claim, is that of church-builder. All who know of Don Bosco are aware, it is safe to say, of the existence of the great Basilica of Our Lady Help of Christians which he erected in Turin. Far fewer know, or have seen, the other magnificent and strikingly beautiful church which he built in Turin, the Church of St. John the Evangelist. This church, which was the model from which the Salesian Church at Battersea was designed, is but a very short distance from the main station in Turin, but, because it lies off the usual beaten track for visitors, is rarely seen by them. But it is of neither of these of which we wish to speak here. In this article we propose to outline very briefly the circumstances

which led up to the request being made to Don Bosco to build the Basilica of the Sacred Heart in Rome. In view of the large number of visitors who will be visiting this church during their stay in the Eternal City at Eastertide, the early history of this great building should be an interesting one.

The Attraction of Rome.

Rome, which for every Catholic possesses an indescribable fascination, has always attracted the founders of religious orders. These holy people seem to have been drawn irresistibly to place at least one house of their order at the very centre of Christendom as though, by its proximity to the centre of unity, they would express their unswerving devotion and loyalty to the Vicar of Jesus Christ. Don Bosco, it is certain, experienced this same impulse. Various difficulties, however, barred the way to the fulfilment of his desire until in 1880, in a most unexpected manner, his hopes became realities, albeit the achievement of the task imposed upon him cost him seven years of physical and moral fatigue, and assisted largely in lessening the number of his days here below.

From the year 1870, that part of Rome on the Esquiline, known as Castro Pretorio, after a camp which had once existed there, was the scene of a marvellous and rapid development. New buildings sprang up everywhere and an entirely new district came into being.

Pius IX.

The holy Pontiff at the time, Pius IX, was at once on the alert. He saw clearly the religious needs of this vast area and was quick to grasp the fact that the existing parishes could no longer cope adequately with the demands made upon them. Times for the Papacy were hard. The Papal States had just been ruthlessly snatched away and the Pope was absolutely without means to carry out the works he would have liked to undertake. On Dec. 8th. 1870 he had de-



Painting above the High Altar in the Sacred Heart Basilica.

clared St. Joseph the Patron of the Universal Church and, as a solution to his present difficulties, he proposed the erection on the Esquiline of a new church dedicated to this heavenly patron.

Increasing Devotion to the Sacred Heart.

By the disposition of Providence, events, in the year 1871, took a completely new turn. In this year the Bishops of Italy vied with one another in consecrating their dioceses to the Sacred Heart of Jesus. A proposal originating from a certain Fr. Maresca, a Barnabite Father, and the editor of the *Messaggero* or *Messenger*, was taken up enthusiastically by the Pope. It was that a church of the Sacred Heart be erected in Rome. Thus the dedication proposed for the new church on the Esquiline came to be changed, and the Pope became fired with enthusiasm for the idea of this new church of the Sacred Heart which, centred in Rome, should be the furnace whence should irradiate the fires of divine love over the City and the World. Before anything could be done, Pius IX was taken from this world, going to his reward before his cherished plan had even begun to take shape.

Leo XIII sends forth an appeal.

And now there ascended on the throne of Peter, Leo XIII. He knew full well the ardent desires of his predecessor and was eminently suited to carry them into execution for he, as Bishop of Perugia, had been among the very first to consecrate his diocese to the Sacred Heart.

Taking up the project where it had been left off, he addressed, through his Cardinal Vicar, a letter on Aug. 1st 1878, to the bishops of the Catholic world, exhorting them to collect alms for the erection of the new church. France, always so generous, was excepted from the appeal; her people were at the time wholly engaged in the erection of their own magnificent basilica of Montmartre.

At first all went well. Building operations were commenced, but the work had not gone far when an occurrence sufficiently common in Rome took place. Subterranean galleries were discovered beneath the site; they had been made many centuries before to secure



Rome. — Basilica of the Sacred Heart - Exterior.

a certain valued type of Roman clay. It became necessary to sink the foundations a further fifteen or sixteen yards before a solid basis could be obtained. At length, in August 1879, on the feast of St. Joachim, the name-day of the Pope, the first stone was laid.

A New Offer.

Once more a new circumstance arose. A good Belgian lady, attracted by the Pope's appeal for funds, entered the scene with a not to be despised offer of 100,000 francs. She was not, however, content merely to give the money. She demanded an absolutely new style of architecture, Gothic or Romanesque, for the building and, further, wished the original architect to be put aside and the plans of a fellow-countryman of hers to be accepted. Big demands, but it was big and much-needed money! Great objections to the proposed new style were raised in Rome. Plans and opinions were exchanged, but the difficulties came no nearer a solution. At length work had to be suspended on the church; there was no money.

A Suggestion and an Acceptance.

Leo XIII was much upset at the failure of this project on which he had set his heart. It was one day at this time, whilst the Pope was lamenting this great set-back to the Cardinals, and manifesting to them all the sadness which he felt, that the name of Don Bosco was first mentioned in connection with the scheme.

and who had at the time many other undertakings in hand, hesitated. It was a gigantic task and sources from which money might be expected were few. To be brief, Don Bosco was finally received in audience by Leo XIII on April 5th. The Pope then manifested his desire, stating how pleasing to him would be an acceptance, and how keenly he felt his own impotence to continue.



Rome. — Interior of the Sacred Heart Basilica.

"Holy Father," suddenly interjected Cardinal Alimonda, "I propose a sure means of success."

"And what is that?" said the Pope, not a little surprised.

"Entrust it to Don Bosco."

"But will Don Bosco accept?"

"Your Holiness, I know Don Bosco and his full and unlimited devotion to the Pope; when Your Holiness proposes it to him, I am certain he will accept."

The upshot of this conversation, which took place in March 1880, whilst Don Bosco was actually in Rome, was that Leo XIII charged his Vicar to talk to Don Bosco. This was done, the Cardinal Vicar being careful to speak as though the project were his own and not as the wish of the Pope. Don Bosco, who could never lay claim to personal wealth,

"The desire of the Pope", replied Don Bosco, "is for me a command; I accept the charge which your Holiness has the goodness to entrust to me."

"But I can give you no money", added the Pope.

"Your Holiness, I do not ask you for money; I beg only your blessing and all those spiritual favours you think well to grant me for all who assist me to secure for the Heart of Jesus a temple in the capital of the Catholic world. And, if Your Holiness will permit me, I shall build near the Church a festive oratory and a large hospice in which, in schools of arts and trades, so many poor boys from that abandoned quarter can be gathered together."

"Willingly," replied the Pope, "and I bless you and, with you, all who co-operate



Rome. — The Sacred Heart Hospice. - Exterior.

with you in so holy a work, on which I invoke from this moment the blessing of God."

When the news spread that Don Bosco was to build the church and a hospice, the municipality, among whom were many who took alarm at any new activity of the Church — the stormy days were not yet fully passed — began to raise objections. The architectural appearance of the new buildings, of the designs for which they knew nothing, were sure to be wrong. They approached the minister, Villa, on the subject of their disapproval and fears. Unfortunately for them, the minister had rather more than a passing acquaintance with Don Bosco and knew his work well. He listened to them in silence and then, turning to them, said frankly: "Don Bosco does much good to many youths, preserving them from evil, and giving them instruction. He doesn't meddle with politics. Leave him alone!"

Providence.

Into the further history of the work we have not the space to go. Suffice it to say that the difficulties he encountered, and the fatigues he suffered, shortening, as they did, his earthly days, were such as would have

deterred any but so great a believer in the all-merciful Providence of God, and such a saint.

As an example of his confidence in God we may quote one small instance. Asked on one occasion by an eminent person where he thought he would obtain the means to build the church in such difficult and critical times, he replied:

"From Providence." Surprised, and perhaps a little shocked, his interrogator demanded to know if it were his special privilege to have Providence at his own disposition. "Thank God," replied Don Bosco, "it has never failed me yet." (1).

Don Bosco, like all great saints, did not tempt Providence; he helped it as far as he could.

"Ah," said Leo XIII to Don Bosco's successor, the saintly Don Rua, some time after Don Bosco's death, "it was certainly a happy idea to entrust to Don Bosco the erection of the church of the Sacred Heart at Castro Pretorio!"

(1) Two million Italian lire were needed to build the church, and another million and a half to build the hospice; figures, which in times of such difficulty as were those in which the work was done, speak for themselves!



Rome. — A view of the Courtyard of the Sacred Heart Hospice.

PILGRIMAGE INQUIRIES

Committees in connection with the Canonization Celebrations are now functioning, and all pilgrimage inquiries for accommodation at the ceremonies, etc, should be made to the Festivities Committee.

For the ROME celebrations:

Comitato Festeggiamenti Don Bosco, Via Marsala, 42, Roma. (121). Italy

For the TURIN celebrations:

Comitato Festeggiamenti Don Bosco, Oratorio Salesiano, Via Cottolengo, 32, Torino (109) Italy.

PROGRAMME OF THE FESTIVAL

BLESSED JOHN BOSCO

At ROME

April 1st. — In the Basilica of St. Peter — CANONIZATION OF BLESSED JOHN BOSCO.

April 2nd, 3rd and 4th. — In the Basilica of the Sacred Heart, Castro Pretorio (Via Marsala, 42).

SOLEMN TRIDUUM in honour of the new Saint, at which Their Eminences, the Cardinals, their Graces the Archbishops and their Lordships the Bishops will assist.

PREACHERS: Their Eminences the Princes of the Church.



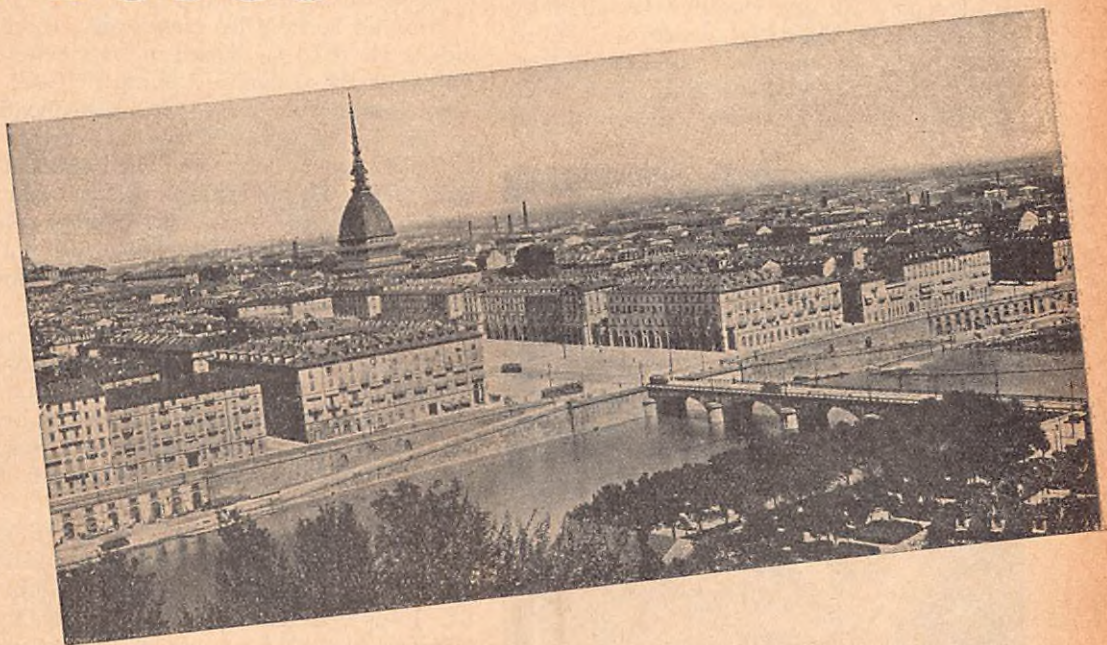
OTHER OFFICIAL MANIFESTATIONS

On the same days, the 2nd, 3rd and 4th of April, three other imposing manifestations will take place:

- 1) General AUDIENCE of the SALESIAN FAMILY at the feet of the Holy Father.
- 2) Solemn COMMEMORATION of the NEW SAINT in the presence of the Public Authorities at the Institute of the Sacred Heart. (Via Marsala, 42).
- 3) HOMAGE to the Holy Father, Pius XI, in the new church of Mary, Help of Christians near the Pius XI Professional Institute. (Via Tuscolana, 361).

IES FOR THE CANONIZATION

IN BOSCO



At TURIN

April 5th, 6th and 7th. — In the Basilica of Mary, Help of Christians:

SOLEMN TRIDUUM, at which Their Eminences the Cardinals, their Graces the Archbishops and their Lordships the Bishops will assist.

PREACHERS: Their Eminences the Cardinals.

April 8th. — Pontifical High Mass, at which their Eminences the Cardinals, their Graces the Archbishops and their Lordships the Bishops will assist.

In the afternoon. — Solemn PROCESSION with the URN OF THE SAINT.

April 10th. (Tuesday). — COMMEMORATION of the NEW SAINT and inauguration of the « Count Rebaudengo » Missionary Institute.

April 12th. (Thursday). — Laying of the FIRST STONE of the works destined for the enlargement of the Sanctuary-Basilica of Mary Help of Christians and for the new ALTAR dedicated to St. JOHN BOSCO.

April 22nd. (Sunday). — Homage of the Mothers to MAMMA MARGARET, near the House where Don Bosco was born at BECCHI.

THOUGHTS FOR THE MONTH

Remarkable, nay unique, were the powers and the graces which God showered upon St. Joseph. He was the man favoured by heaven, upon whom the choice of the Lord rested. He was chosen by the Almighty to be the foster-father of the Word made flesh. To him could well be applied those words of



The Death of St. Joseph.

the Psalmist: "He hath made him master of his house, and ruler of all his possession." (*Ps.*, CIV, 21). No extraordinary wealth, no talents, such as the world knows them, marked him out for this dignity. He was but a humble carpenter. His virtues were his only riches, the majesty of foster-father of Jesus Christ his reward!

Well did he fulfil his trust: well, therefore did he merit to be chosen in later times — Patron of the Universal Church of God!

St. Joseph was charged with the education of the Son of God. What an example to Catholic parents he gave in the fulfilment of that office. He put aside all personal desires; he took his orders and his counsel solely from above. Heaven was alone his guide. What better to enable him to direct the footsteps of the God made man!

Such, too, is the duty of Christian parents towards their children, towards those who, by baptism, have become the children of God and His Holy Church. Let them bring them up in the love and fear of God, in submission to His holy law, in obedience to His living voice, the Church.

Nor was the Saviour of the World brought up by His foster-father in idleness and luxury. He was taught the nobility of labour. St. Joseph assigned him His daily task, bringing him up in a life of industry and work. What a mistake those parents make, who, from motives of sheer vanity, seek for their children positions of greatness and ease far beyond their state. They open the door wide to idleness, the handmaid of every sin.

One last thought: a thought for all! In concluding their narratives, the Evangelists confess there is yet much to be said of Christ. "But there are also many other things," says St. John, "which Jesus did: which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written." (*Jn.*, XXI, 25).

Of St. Joseph they record merely that "he was a just man."

In his exalted office, St. Joseph sought nothing for himself; he wished but the glory of God, the praise of Jesus his son. Let Catholic lives be thus ruled, too, not in self-seeking but ever "ad maiorem Dei gloriam!" "He must increase," said the Baptist, "but I must decrease." (*Jn.* III, 30). Such must be the attitude of the Catholic heart.

WHAT WE HEAR

Rome. A Final Word.

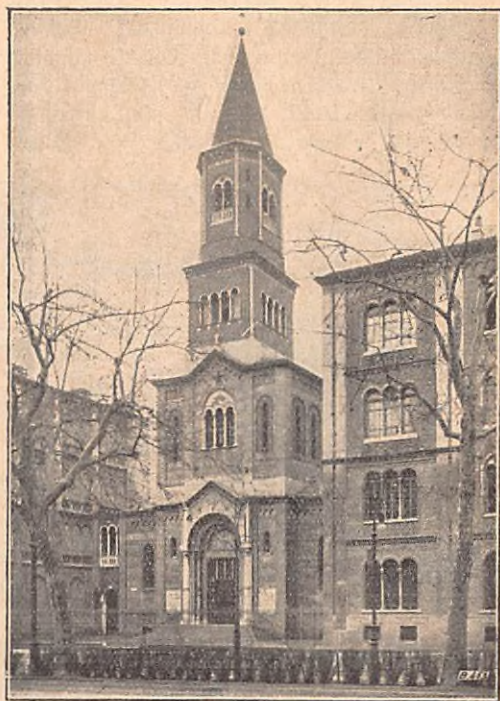
By the time that this *Bulletin* is published, final arrangements of our pilgrims will be so complete that further urging seems unnecessary. If, however, there should be any who would like to be present at the canonization, but who have not yet made the great decision, we can but urge them to "Do it now!"

The letter of the Superior General, which appears at the beginning of this number, contains a final invitation to attend, in body, if possible, but if hindered from so doing, to assist at least in spirit and in prayer. It is the fervent hope of the whole Salesian Congregation that the day will be one of blessings for all, and that the glory of Eastertide will be the beginning of a great and never-ending wave of fresh enthusiasm, and of devotion to Don Bosco, and an encouragement to have recourse frequently, and regularly, to his intercession. May the cultus of the new saint, as the joyful thanksgiving of his innumerable clients, be spread far and wide!

May the ranks of his co-operators swell; the practical expression of that zeal for his works which should animate all his friends!

Turin.

The many who will be visiting Turin for the canonization celebrations will be interested in the attitude of the local authorities towards the festivities. We are pleased to be able to assure our visitors that this attitude will be one of whole-hearted concurrence and support. At a session of the Municipal Council on Dec. 30th last, Count Paul Thaon di Revel, who occupies a position similar to that of the mayor of an English city, announced to his colleagues that, interpreting the thoughts of the Council and the City, he had, on receiving notification of the date of the celebration, assured the Superior General of the Salesian Congregation of the full and cordial participation of the population in the joy of the Salesians, and of



Turin. — Church of St. John the Evangelist, built by Don Bosco.

the authoritative support and co-operation of the Municipality. The announcement was received with sincere applause, and the action of the city's first magistrate fully endorsed.

The Second Anniversary of the Death of Don Rinaldi.

Apart from the solemn anniversary services held in the Basilica of Mary Help of Christians, and in other Salesian churches, a special commemoration of Don Bosco's third successor was held at his native place of *Lu Monferrato*. In the presence of His Lordship Bishop Coppo, S. C., the local authorities and a great gathering from the countryside, a commemorative tablet and bas-relief, were unveiled in the house in which Fr. Rinaldi was born. Tributes were paid to the work and memory of the late Superior

General by the "mayor" of his native place and by Bishop Coppo, in the name of the Salesian Society.

Pilgrims.

Up to the time of going to press, we have no further arrivals of English-speaking groups to report. One well-known Old Boy of Battersea, in the person of Mr. Charles Alcock, the library steward and sacristan of the world's largest liner, the *Majestic*, called at the Mother House and made the "grand

icent scroll of names may, possibly, be "a thing of beauty"; it is not necessarily "a joy for ever." For the latter designation, obvious signs of life are needed. Membership must be accompanied by activity and virility. The Old Boys' Association, centred at Battersea, has often given such signs. Its annual retreat is one of them. Another, in quite a different sphere, is the dramatic society, which, with a talented Old Boy author at its service in the person of Mr. Harry Cassidy, and the undoubted ability of



The Altar in the Library of the R. M. S *Majestic*.

tour" on Jan. 26th. He had taken advantage of the overhaul operations on his famous ship to travel from Southampton to Rome to gain the Jubilee Indulgence. Turin was included, naturally enough, in his itinerary on the way back. He brought news also of a Farnborough Old Boy, Alan Kelsey, who is also aboard the good ship *Majestic*. Mr. Alcock must be a familiar figure to many priests who have availed themselves of his services in the chapel and library of the liner on its many trips across the broad Atlantic.

Battersea. London.

The test of the value or success of any association, spiritual or otherwise, must often be the activity of its members. A magnif-

such a producer as Mr. Anthony Pendrill at its command, was able to give an excellent and highly-praised rendering of the famous pantomime, "Dick Whittington," in the College Hall during the recent pantomime season. "A theatre in every college" was Don Bosco's own great desire and wish. None realised better than he the immense good that could thus be done. Who can foretell what services the Battersea Old Boys' Dramatic Society may not be able to render in the future in the cause of God and His Church? The stage is not necessarily divorced from religion; indeed, it may be a powerful weapon in the service of "Catholic Action." We recommend the activities of this society to all Old Boys and to all who would like to assist. Fr. Keyte, we know, would not refuse them audience. Those who were at Battersea in

the great "Gilbert and Sullivan" days of Fr. Macey and Fr. Muldoon, to say nothing of the generations gone since, will realise the great amount of talent there is available among the Past, if only all who could would rally to the cause. *Servite Domino in Laetitia!* Come along the Old Boys!

A New Parish Priest.

The large and important parish of the Sacred Heart, served by the Salesians at West Battersea, has just welcomed a new parish priest in the person of Father Francis McCormick, S. C. The failing health of the late parish priest, Fr. Connor, has made this change necessary. Fr. Connor's loss will be severely felt, for he was universally loved and admired. Especially will the children of the Sacred Heart Schools miss their friend, but the prayers which they will offer for him in his enforced retirement will be a great consolation to this good priest. Fr. Connor, who must be within a very short distance of his golden jubilee as a priest, has done great service and has earned his rest; he worked until he literally collapsed beneath the strain. Fr. McCormick, whose task in succeeding to the heritage of men of the stamp of Fr. Connor and the late beloved Fr. Kelly is no light one, has the congratulations of all. He has worked as Fr. Connor's assistant for a large number of years, in recent times being at the helm in all but name. His untiring zeal and energy make him admirably suited to the task which his new honour has conferred upon him. The parishioners, who know him so well, will, we are sure, come willingly and enthusiastically to the support of their new pastor, and will help him to keep West Battersea a parish of which London may well be proud. It possesses one of London's finest churches: may the loyalty and deep spirituality of its people always be its greatest glory, and may they make it their proud ambition and boast to keep their church always full! *Ad multos annos!*

Shrigley. Feast of the Boyhood of Christ.

Amidst scenes of juvenile enthusiasm the 150 Salesian missionary students of Shrigley College kept on Sunday, Jan. 7th., the Feast of the Boyhood of Christ. The en-

tire celebration was organised by the younger boys of the college, who are banded together in a most flourishing Sodality named and modelled after "Christ Adolescent."

In the morning there was Solemn High Mass, sung by the Prefect of Studies, Rev. E. Payne, S. C., and served most beautifully by the members of the Sodality, who also did the singing, rendering admirably the "Missa cum Jubilo."



Deep in snow - The Oratory courtyard, as seen by Fr. McCabe's pilgrims on New Year's Day.

In the evening there was a sermon delivered by the Rector, the Very Rev. A. Franco, S. C., explaining the lessons of the Boyhood of Christ. The complete dedication of Himself to the accomplishment of the will of His Father, said the preacher, and His adolescence spent in Nazareth in constant obedience, prayer, and hard work, were the highest possible inspiration to missionary students whose ambition was to consecrate their life to the spreading of God's kingdom on earth.

The sermon was followed by a procession around the College Chapel, and then came



Senador Marconi at the Salesian House in San Francisco U. S. A.

the solemn consecration of the students to Jesus Adolescent. This was read by one of the young sodalists, who, dressed in cotta and cassock, and kneeling on the altar steps, consecrated, in accents young and fresh, the entire students, in the flower of their youth, to Christ Adolescent, solemnly promising Him to keep it unspotted and holy.

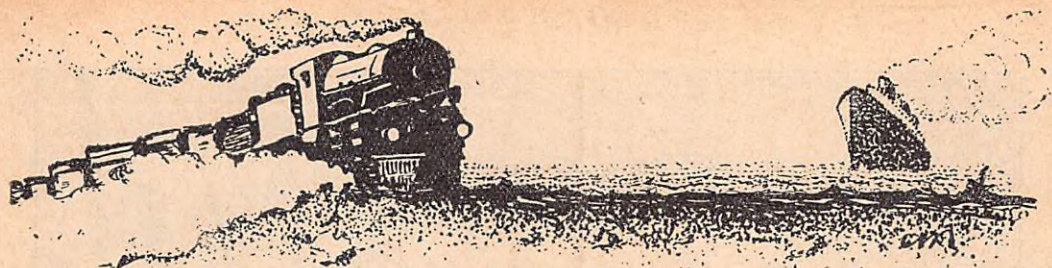
On the stage of the new hall a statue of Christ Adolescent had been most tastefully decorated with flowers and laurels, and the words, "He advanced in wisdom and in grace," in letters of gold, were placed around the Boy Jesus. Later in the evening a two hours' sacred concert was held, and all the items, both musical and recitative, were delivered by the young sodalists themselves. Thus terminated one of the most memorable and, let us hope, one of the most fruitful days spent at this college.

San Francisco. California. U. S. A.

The city of San Francisco recently had the honour of a visit from the eminent scientist, Senator Marconi, and his wife. The Sales-

ian Provincial and the parish-priest of our parish of SS. Peter and Paul, were members of the reception committee which, with the mayor at its head, organised the welcome to the distinguished visitors. The Salesian Church and House were visited by the Marquis and his wife during their stay, the work done by the Salesians in California, especially on behalf of Italian immigrants, earning words of high praise from the illustrious guest. His Excellency demonstrated a profound knowledge of Salesian work and recalled that he had the good fortune of a personal acquaintance with the present successor of Don Bosco, Don Ricaldone.

On the feast of All Saints, the visitors attended Holy Mass at the Salesian Church and, to the edification of all, received Holy Communion. On the same day, they were the guests of honour at a dinner given in the Salesian House, at which His Grace Monsignor Edward. J. Hanna, Archbishop of San Francisco and the Coadjutor Archbishop, Mgr. Mitty, the Mayor, and many other distinguished persons were present.



HERE, THERE & EVERYWHERE

Egypt. Cairo.

Prize Day at the Salesian Institute at Rod el Farag, Cairo, was made the occasion of the solemn blessing and opening of the magnificent new building of the Professional Schools. Constructed of solid stone, and dedicated to the memory of the school's greatest benefactor, the building is well-adapted to the purpose it is intended to serve. The principal hall of the new structure measures some 48 yards by 10, entrance being through a covered portico some nine yards in width. All the rooms are of ample dimensions, are well-lighted and in perfect harmony of design. The Vicar Apostolic of Egypt, Mgr. Nuti, and His Lordship Bishop Gérard were among those present at the opening ceremony, at which the Italian Consul and the local authorities also assisted. Much praise was bestowed upon the Instit-

ute, which, in the past year, obtained highly-gratifying results in both student and trade sections.

Among the Lepers.

The Daughters of Mary Help of Christians, who carry on their work in the Lazzarettos attached to our missions, have recently offered to the Holy Father the homage of a large number of leper girls who, individually, in most moving letters, have promised to offer to God most fervent and special prayers, daily hours of eucharistic adoration, and their terrible sufferings, according to the intentions of the Vicar of Christ, for the good of the Church and the salvation of souls.

Some have offered their sufferings for a year, others for three years, many for their whole life.

Voluntary victims for the good of the



Cairo, Egypt. — The Salesian Institute and Professional School.



Leper Girls under the care of the Daughters of Mary Help of Christians.

Church and the salvation of souls, each one of them can repeat the words of St. Paul: *Adimpleo quae desunt passionibus Christi in carne mea, pro corpore eius quod est Ecclesia*: "I fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church." (*Coloss.*, I, 24-25). Thus they sanctify the Holy Jubilee Year of the Redemption, by uniting their own sufferings to the sufferings of Christ, and offering them in union with the merits of His Passion and Death on behalf of the Church.

Unable for reasons of space to print the individual letters, we give here a translation of the collective letter which accompanied them.

Most Holy Father,

Permit a group of poor girls, far removed from Your Holiness in body, but closely united to You in spirit and in sentiments of love and devotion, to declare to You, by this simple letter, their loyal adhesion to Your August Person.

We send this letter to You from a far corner of the earth where, tried by Our Lord with the sad infirmity of leprosy, we are gathered in retirement together.

We live under the care of the Daughters of Mary Help of Christians, who, in imitation of their founder, Blessed Don Bosco, have inculcated in every one of us a deep veneration and love for the Holy Father. In recent months, with the visit of one of the higher Superiors of our self-sacrificing sisters, this love for the Vicar of Jesus Christ, has so increased that we feel the need of manifesting it to You by means of this poor letter.

We present to You, Most Holy Father, the prayers which we offer every day for Your Holiness, that the Lord may preserve You for the good of all Christian peoples. We wish, moreover, to tell You, that we have welcomed with enthusiasm the exhortation to offer our constant sufferings as a remedy for the needs of Holy Church, and according to Your intentions. Therefore, some of us, poor infirm creatures that we are, offer

ourselves, for the same end, willing victims to God

Most Holy Father, the 140 sick of this Asile, with their Superiors, prostrate themselves at the feet of Your Holiness, imploring the Apostolic Benediction, whilst with profound veneration,

We profess ourselves to be,

The most humble, devoted and affectionate children of Your Holiness,
The Leper Girls of the Asile of Mary Help of Christians.

The Holy Father, through His Eminence the Cardinal Secretary of State, replied with a most affectionate telegram, giving them, from the fulness of His paternal heart, the Apostolic Benediction.

India. Madras.

Evidence of the great demand for missionaries, and, hence, of the necessity of a constant stream of missionary vocations, such as the College at Shrigley seeks to foster, is contained in a joint appeal sent by the inhabitants, some 5,000 in all, of twenty-seven pagan villages in India to His Grace Archbishop Mederlet. S. C., at Madras. These

good people recently sent a deputation to wait upon His Grace, to petition him to send missionaries to them. Would that he were able to answer this, and many another appeal as fully as he would wish! Twenty-three Salesians, included amongst whom were thirteen destined to labour in the Madras Archdiocese, recently arrived in India. The need for English-speaking workers in the Indian mission field is a really great one. "The harvest indeed is great, but the labourers are few. Pray ye, therefore..."

News of another and sadder kind comes from the Salesian Mission at Arni, where, whilst the missionary was away in Madras, the tabernacle was forced open, the sacred hosts scattered on the road, in a field and in a ditch, and the tabernacle itself stolen. Deep sorrow has fallen on the missionary and his flock at this sacrilege and they invite all to unite with them in prayers of reparation to the Heart of Jesus upon this outrage to the Divine Majesty.

China. Appreciation of Salesian Schools of Arts and Trades.

A short time ago, attention was drawn in the *Bulletin* to the St. Louis Industrial School, conducted by the Salesians at Hong Kong;



Madras, India. — A General View of the City.

further praise of this, and similar ventures, has since been forthcoming. It should be pointed out that the term "Industrial School" here does not bear the same meaning as that denomination usually does in England. A better name would be "Trade School," the object and purpose of these schools being to give instruction in various arts and trades.

We give below two items of commendation received from quite different sources.

Prof. C. A. Middleton, Professor of Engineering at the University of Hong-kong, writing in *The Far Eastern Review* for September, 1933, makes a stirring appeal to all, especially to missionaries, to establish trade schools in China. "The example of the Salesian Fathers in Hongkong, who have established the St. Louis Industrial School, is well worthy of imitation," says the professor.

Later in the same article he tells his readers that the architects of Hong-kong are of the opinion that education in craftsmanship after the fashion given in St. Louis Industrial School "is more likely to produce skilled workmen in the building trade" than

a junior technical school such as the Hong-kong Government recently established.

The professor's appeal for these schools as the great need of China to-day is interesting in view of the fact that Mgr. G. de Jonghe, M. E. P. (member of the Synodal Commission until his recent appointment to be Vicar Apostolic of Yunnanfu), also seems to favour these schools. In the last of his articles dealing with the inspection of Catholic schools in China this passage occurs: "It will be to the advantage of new missions to establish only primary schools and always a catechist school, and from time to time an industrial school such as those organised by the Salesian Fathers."

The Chinese Chamber of Commerce in Hongkong have shown their appreciation of these schools by subscribing approximately \$300,000 which is being spent to erect an industrial school at Aberdeen (near the Regional Seminary) on ground given free by the Government of Hong-kong. Work has begun on the erection of this school, which will be handed over to the management of the Salesian Fathers.

THE CATACOMBS OF ST. CALLISTUS

Visitors to Rome will surely not fail to visit the Catacombs. Among these, the Catacombs of St. Callistus, under the care of the Salesians, hold pride of place. They were the official cemetery of the Popes and the Clergy of Rome. Rich in Saints and Martyrs, they contain religious and historical monuments, frescoes, etc. of great value. Especially interesting are the Crypts of the Popes and St. Cecilia.

There is every opportunity for the celebration of, or attendance at, Holy Mass. It is well to make arrangements beforehand. (Tel. 70-485).

The Catacombs are open daily from 8 a.m. till noon, and from 2 p.m. till sunset.

Visitors to Rome for the canonization, who are not attached to a definite pilgrimage, will find the following instructions on how to get to the Catacombs and various other important places useful.

Catacombs of St. Callistus.

Also to the Church "Quo vadis."

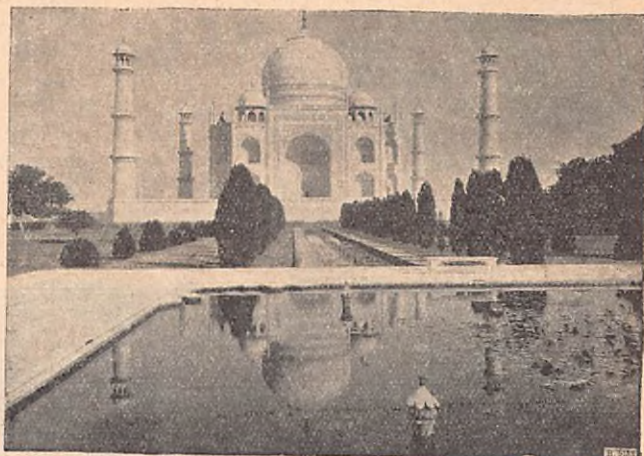
St. Peter's. Autobus M. B. or N. B. from the station or Piazza Venezia.

St. Paul's Outside the Walls. Tram C. S. or C. D. to Piazza Montanara. Then tram No 23 to the Basilica.

Pius XI Institute and Church of Mary Help of Christians. Tram from the station. Termino delle Cave.

Autobus 220 from Piazza Venezia, or Autobus S. C. A. from the Foro Traiano.

MISSION NEWS



The Evangelisation of the Lowest Caste or the 'Untouchables' in India.

I read recently, in a missionary periodical, that among the Indian castes, the lowest class, whose members are known as the "Untouchables," total, according to the 1921 census, 40,000,000, of whom eight millions belong to the United Provinces; and that of this number, half a million are in the district of Saharampur, which is confided to the Salesians of Blessed John Bosco.

These poor human beings who, on account of their extreme misery and depravation, may be compared to the slaves of old, are Hindus, but Hindus of the higher castes, or orthodox Hindus, do not consider them as such. They do not allow them to enter the Hindu temples, nor to take part in the various civil and religious manifestations in which the true Hindus participate; they must not take water from the wells of the orthodox Hindus, and they labour under many other disabilities. They adore their divinity alone and observe few Hindu ceremonies.

Divine Providence has so disposed that the missionaries work with better results amongst these poor "untouchables", so materialised and degraded, but who, and particularly the adults, find it very difficult to understand religious truths.

The Protestants attract them with money, which is, indeed, their greatest attraction. The Catholic missionary cannot offer them money, but he protects and defends them

in the frequent disputes which arise both among themselves and with the "zemindars," agents or proprietors of whole suburbs, who, through one of them, called the "Mukhia," or head, "lord it" over these poor people.

It is for this reason that these poor men seek and appreciate so highly this protection, and it is the only way by which the missionary can, and must, make himself loved by these depressed classes, so that they may come to know and value the holy religion of Our Lord Jesus Christ. How many times it happens that the missionary, approaching one of these poor creatures and mentioning the Catholic religion to him, and inviting him to accept it, hears the reply: "*Kya faeda?*" "And what will that give me?" In other words, "what material advantage shall I derive?"

Many of them do not accept. But, if they know that the missionary takes care of them and of their interests, as the wise instructions of the Sovereign Pontiff on the missions so strongly recommend, then they listen with great respect to the voice of the minister of God, and there is hope that, with the help of the Lord, in the future, sooner or later, the missionaries will gather in a large harvest of conversions.

In confirmation of the efficacy of this work of protection, I may add that I have just received news that one of the "Mukhias", who had inflicted many vexations on the

"Chamar outcasts," has been deprived of his post and dismissed. We hope that the news, which will certainly have a great repercussion, will be a powerful means of drawing to us many others of the "depressed classes" and of converting them to the religion of Our Lord Jesus Christ, for the affair was well known, and the minister of God has helped to settle it in agreement with the local authorities.

might easily become masters once again. It is not to be wondered at, then, that in Delhi many thousands of these "untouchables" went over to the religion of Mahomet, and that throughout India the Moslem priests solemnly declared that their mosques would henceforth remain open to these "untouchables," and to as many others as should, like them, be converted, and that all, without distinction, would enjoy the same rights,



India. — A Group of Native Female Catechists.

The Mussulman Peril.

The Mussulmen who in India, although inferior in numbers to the Hindus, aspire to political supremacy, know very well that the "chamars" seek help, and offer them their own sensual religion, which favours the lowest instincts of this ignorant and degraded people, and they accord them besides, if they become followers of Mahomet, civil and social advantages of the first order. The Mussulmen are respected in India for their past, for they have had dominion over it, for their present, in that they are not devoid of power, and for what the future has in store for them; in an India, absolutely independent, the Mussulmen, by a coup d'état

civil, social and religious as the Mussulmen themselves.

This was, particularly in the district of Delhi, and throughout India, not only a blow to missionary action, but also a danger for those who are actually Christians, for these "Chamar-untouchables" know full well that, by becoming Mahometans, they pass from a despised class to one which once dominated India, and which merely awaits the opportunity to dominate it again.

Fortunately, in this district of Saharampur, the "untouchable-outcasts" are but little prone to follow Islamism. However, much remains to be done for them, both morally and materially, if we are to gain them for Christ.

The Remedy.

To attain this end, and I speak not only for one district, but for all the different dioceses interested, the adoption of a definite plan, a special method of action, is essential. It may be in connection with agriculture, for many of them are agriculturists, or in regard to some industry — that of leather for the "Chamars," for example — and its object must be to raise gradually the social level of these poor people. Thus they will be given the means of living honestly, and of emancipating themselves from the material and moral slavery in which they are constrained to live, in the same way as their fathers were compelled to do in the past, and, unless a special providence sets them free, as their children will be forced to do in the future.

The Protestants, who are very strong in numbers, render the conversions to Catholicism more difficult, but Islamism is a much greater obstacle. Still another is a Hindu sect, rejoicing in the name of "Arya-tamah," which, since its origin, some fifty years ago, has declared war to the death on all christian

ideas, and which has met with much favour among the people of the lowest caste. I see it in action in one of my districts, which not only gives hopes of abundant conversions in the future, but which has already given a number of its members to the Church of God.

And what is the outlook for the future in an India which has gained its independence? God alone knows. But already the different parties have drawn up and expounded their programme, and, if we are to believe the partisans of an absolute independence, their principle will be: Mahometanism for Mussulmen, Hinduism for Hindus, and Christianity for Christians. There must be no proselytism from one class to another. The idea that it is better to live and to die in the religion in which one is born, is one which gains considerable ground among the pagans.

For the missionary, this great comfort remains: he knows he is working for the love of God. This suffices, for he knows that, with Him and through Him, he will triumph.

FR. HENRY M. RAYGASSE
Salesian Missionary.

CHINA - The Vicariate-Apostolic of Shiu Chow.

The Annual Report

(concluded)

The Districts of Lokchonc and Yanfa.

At Lokchonc the house mentioned in the report last year is being built. It is in memory of the lamented first Vicar Apostolic, Mgr. Versiglia, of holy memory. In it will be installed the boys' school, whilst the Daughters of Mary Help of Christians, with the school for girls, will occupy the former missionary residence. In this locality the work of the missionaries is necessarily so absorbed in the care of the souls of the christians that little time is left for the evangelization of the pagans. At the town of Yanfa we have been able to add one more storey to the missionary dwelling; a thing which has been a real necessity for some time.

The girls' school, for want of a mistress, has not yet been able to be re-opened. The situation in this district is described by the

local missionary in one of his letters as follows: "The fatal wave of bolshevism which has done so much harm, seems to be on the wane. Minds are more calm. The attitude of contempt is, at least in part, lessening, there is noticeable a constant passing to and fro of people who, if not whole-heartedly enthusiastic, at any rate show a certain sympathy towards our work. This is, above all, true in the town of Yanfa where, thanks be to God, I note a complete change of front. Two years ago, what obstacles, what vexations we had to encounter! This year instead, all is changed. There are, it is true, few catechumens, but we have many friends and sympathisers. What has won for us most esteem has been the special and patient care given to the needs of the sick and the poor; certain rather remarkable cures, savouring somewhat of the prodigious, have also

gained a big reputation for us and have been the cause of the removal of many prejudices entertained against us.

It would be a pity not to take advantage of so splendid an opportunity; but how is this to be done? For want of anything better, I intend to open a little workshop in which sewing-classes can be given to girls, for this is a thing much desired by the local authorities and by the parents. In *K'ongk'e*, I hope to open a little school for boys, in order to give them the advantage of a greater religious influence. Possibly for *K'ongk'e* it is the only way to get rid of the state of apathy which exists; for, by means of my Pathe-Baby, and various simple games, I have been able to open something remotely resembling a festive oratory. At present, however, the boys are not too fond of listening to talks on religion; it is for them, merely the repetition of what has already happened elsewhere.

In *Fu Hang*, we are, unfortunately, compelled to retreat. "I have left there eleven 'pagans' with baptism on their souls" were the words with which the news was communicated to me. For four years now we have been hoping; but now, if they have not altogether apostatised they are very near it. Some say that these are the effects of bolshevism which does so much damage everywhere. I do not deny it; but it is also true that in general we are suffering from lack of personnel, of men, that is, who, besides good will, can also give the instruction needed to combat the false philosophical theories which are beginning to make headway here and there.

Districts of Linchow and Yeungshan.

This is the part of the Vicariate where missionary work is most active and most promising. With the help of benefactors, we have been able to complete the work on the new school. It is a "modern," well-ventilated building, with accomodation for eighty pupils. At both *Linchow* and *Tungpi* the number of our scholars has considerably increased. In the public examinations and in games between the various schools, our pupils have acquitted themselves creditably. The piety of our Catholic pupils is cultivated by giving them every opportunity of approaching the holy sacraments, by means

of triduum and novenas on the occasion of the great feasts, by the exercises for a Happy Death, retreats, catechetical contests, societies of altar-servers, miniature Marian congresses, etc. In regard to the pagan students, the good work is done by means of a circulating library, apologetical instructions for those who care to attend, and by a short evening sermon for all. A number of plays with a religious foundation have also been given.

And now follow a few brief notes on other works. *The School for Catechists*: This is frequented by eight pupils of a certain culture. The course is a two-year one; thus in a year's time we hope to obtain great help from them in the work of propaganda which, indeed, they have already commenced by going occasionally into the market and the surrounding country. *The Dispensary*: This is much frequented, although it is but a very modest attempt, dispensing medicines for small ills, but is specially for the care of the eyes. Some twenty or thirty sick persons visit it daily and a little doctrine is dispensed to them as well. This year, during the epidemic of smallpox, over a thousand inoculations were made gratis. It is hoped during the coming year to send the student-catechists into the surrounding country to inoculate the babies, taking the opportunity at the same time, to carry out some religious propaganda. *The Work of the Holy Infancy*: A female catechist goes daily to the foundling-hospital in the town and this year succeeded in baptizing two hundred infants. *Conversions*: The number of adults baptised was forty-seven. There are (at the time of writing) a good number of catechumens whom it is hoped to be able to baptize at Xmas. So far the work of the missionaries has been that of holding and consolidating the positions gained; with the new energies of the catechists and of the new missionary "ad paganos" who has been set aside for work in this section, it is hoped to commence co-ordinated work, which will be constant and, we hope, with the grace of God, fruitful in the conversion of the pagans. *The New Church*: A new church, capable of holding at least a thousand, is a real and urgent necessity; it will be dedicated to Mary Help of Christians, and it is hoped eventually to make it a place of pilgrimage. But at present, means are altogether lacking. A sum

of approximately £1,600 will be required, an amount which, judging from our poor resources, seems fabulous, but which the missionaries hope gradually to be able to collect, the more so because it is for the erection of a sanctuary to the great Madonna, the Help of Christians.

The District of Yingtak.

On the feast of the Assumption, 1932, the new chapel and residence in the town of *Yingtak* was solemnly opened. It was a happy, little feast, made more joyful by the presence of the band of the Don Bosco College at *Shiuchow* and of a group of young men, members of a Catholic Action Conference.

The district is a very difficult and barren one. The Christians are few, numbering only about two hundred, and are very widely scattered. Catechists are lacking and so far no school has been able to be opened. Amongst us it is known under the title of "the district of bandits." The soldiers are continually taking them and firing at them,

but it seems the more they shoot the more they find. Thanks to God they leave the missionary in peace: perhaps the reason is that they are wise enough to know that he is poorer than they are.

Here, then good benefactors, you have the record of the past year. What little our Missionaries and the Daughters of Mary Help of Christians have been able to accomplish has been made possible by your prayers and by your generous alms. The Missionaries and Sisters are full of zeal and courage to continue their difficult work, but they look to you to continue to assist them with your help, both spiritual and material.

For all, that for the love of God and the salvation of immortal souls, you do for our poor Vicariate, I thank you from the bottom of my heart, and to every one of you, individually, I send with this report my blessing.

Yours most gratefully in the Heart of Jesus

✠ IGNATIUS CANAZEI S. C.

Vicar Apostolic of Shiuchow.



China. — The Work of the Holy Infancy: Newly-baptized babies.

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

Mrs. T. G. Blackburn. — I received the relic on Christmas morning, and I am sure Blessed John Bosco helped me over a very serious illness. I was in the midst of rheumatic fever, and from Christmas Day all my pain left me. Although I am still in bed, I am well on the way to recovery. I shall always thank Blessed John Bosco for his help.

Mrs. G. Bollington. Macclesfield. — I am sending P. O. for 5/- for a mass in honour of Blessed John Bosco in thanksgiving for a very great favour I have received, and I want you to publish it in the *Bulletin* to let others know of Blessed John Bosco's great help.

Mrs. M. D. Pitsmoor. Sheffield. — In the greatest thanksgiving, I am writing to tell you of a most miraculous answer to prayer, received to-day, through the intercession of my dear little friend, Dominic Savio, and Don Bosco. We were in great financial trouble, a very large sum being involved, and did not know where to turn. I asked Dominic Savio and Don Bosco to help us, promising to write to let you know if they did. I put a picture of Dominic in my pocket, and told him he would have to see to the business worrying us that day. We went to... and within five minutes all was settled. I had not one penny on me. From to-day I am going to work hard for dear Dominic, and I shall spread devotion to him wherever I can.

A. B. de F. Demerara. British Guiana. I enclose British Money Order payable to you for your missions. I forward it as a thanksgiving to Our Lady Help of Christians for a great favour received through her intercession.

Mrs. L., Co. Clare. — Please find enclosed P. O. for 15/-; 5/- is for an offering for a Mass for a favour received. I promised to have the Mass offered in honour of Our Lady, St. Anthony, and Blessed John Bosco.

Miss M. D., Deal. Kent. — I enclose a postal order for 5/- as a small thank-offering to Blessed John Bosco for help. I pray to him constantly and I believe that he has helped me very much.

Mrs. C. L. S., Harrogate. — Please say a

Mass in honour of Mary, Help of Christians and Blessed Don Bosco for favour received. Enclosed is a P. O. for 7/6 for offering for Mass and publication.

Mr. M. O'H., Donegal. — Please publish my heartfelt thanks to Our dear Lord through the intercession of Our Lady, Help of Christians, Blessed John Bosco, St. Jude, St. Theresa and St. Anthony for a very great favour. My little girl was in a mental home for nearly five years. We made a Novena... On the feast of St. Jude I got a letter telling me I could take her home.

O B I T U A R Y

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

Rev. Fr. Lawton, Brixton, England.

V. Rev. Canon Carlo Muzio, Bobbio, Pavia, Italy.

V. Rev. T. R. Canon Walsh, P. P., Freshford, Kilkenny, Ireland.

Mrs. Donnelly. Battersea, London, S. W. 11. — By the death of this lady, the Catholic life of the Sacred Heart Parish, West Battersea, has suffered a severe loss. Mrs. Donnelly, who had been ailing for some time, was a most devout and respected parishioner. She had been one of the best-known and most familiar figures in the parish for many years. Imbued with a spirit of deep piety, she was an example of sterling Catholicity and of loyalty to her parish church. These same qualities she handed on as an inheritance to her children, one of whom, Fr. Francis Donnelly of Chertsey, is a Salesian priest. A co-operator of long standing, she was a great admirer and friend of Salesian works. May she rest in peace.

Miss Sarah Gallagher, Kilcar, Co. Donegal, Ireland.

V. Rev. Fr. P. Wennerby, Hobart, Tasmania, Australia.

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