



SALESIAN BULLETIN

JUNE 1934

THE GROWTH OF THE RELIGIOUS FAMILIES OF ST. JOHN BOSCO

SALESIANS.			NUMBER OF HOUSES.				TOTAL.
<i>Year.</i>	<i>Europe.</i>	<i>America.</i>	<i>Asia.</i>	<i>Africa.</i>	<i>Australasia.</i>		
1934.	362	258	73	24	1	718	

(Canonization of Don Bosco).

DAUGHTERS OF MARY HELP OF CHRISTIANS.						
<i>Year.</i>	<i>Europe.</i>	<i>America.</i>	<i>Asia.</i>	<i>Africa.</i>	<i>Australasia.</i>	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.



THE SALESIAN BULLETIN

Volume XXVI

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TE DEUM LAUDAMUS

"God has reserved the enjoyment of these things for us: He could have reserved them for others. How, then, shall we thank Him?"

Such were the words which His Holiness Pope Pius XI addressed to the Salesian Superior General, Fr. Peter Ricaldone, when the latter, in the name of the great Salesian family, visited the Vatican Palace to thank him for the canonization of their great Founder and Father, Don Bosco.

This, too, must be the predominant thought of all the children and the friends of Don Bosco at this time — gratitude to God, not only for the final glorification of His servant, but also that they were chosen to enjoy the triumph of Easter Day, 1934.

In a greater or lesser degree, all have been participators in the rejoicings of that day. Many thousands were privileged to be

present in the vast Basilica of St. Peter's in Rome and to hear the words by which the honours of the altar were decreed to Don Bosco fall from the lips of the Vicar of Christ. Theirs, especially is this duty of gratitude. Yet even those who were far away felt a share in the happiness of the great day: they, too, rejoiced that they had lived for this day of days. Above all, who shall count the numerous spiritual favours received by the clients of the saint in every corner of the earth in the hour of his glorification?

"Te Deum Laudamus!" Let the hymn of praise whose notes resounded in mighty waves from the voices of Pope and people in the Basilica of St. Peter's on Easter Sunday, surge up in every heart in thanksgiving to God for the glorification of His Servant and His infinite mercies to them.



The banner of the saint being carried into St. Peter's.



*"Dedit ei Dominus latitudinem cordis quasi
arena quae est in litore maris"
Pius pp. XI*

The Autograph of His Holiness Pius XI, granted in honour of the Canonisation,
for this number of the Bulletin.

The translation is:

"God gave him largeness of heart as the sand that is on the sea shore".
(3 Kings IV. 29).



DON BOSCO RAISED TO THE GLORY

In a speech which he made at the Sacred Heart College in Rome, following the reading of the Decree approving the miracles for the canonization of Don Bosco, His Grace Archbishop Salotti, Secretary of the Sacred Congregation for the Propagation of the Faith, remarked that in all the long years during which he had been attached to the Vatican he had never witnessed scenes such as those which accompanied the beatification of Don Bosco. "What," — he asked, — "will the crowds be like when he is canonized?"

The answer was supplied on Easter Sunday. From every nation in Christendom, from almost every place under the sun, hundreds of thousands of people had flocked to Rome to be present at the crowning triumph of the saint they loved so well. Never, perhaps, was greater tribute paid to the universality of God's Church; never,

certainly, to the universality of the work and influence of Don Bosco. *Justus ut palma florebit!* "The just man shall flourish as the palm!" Like a second Abraham, it might be said of Don Bosco: "In thy seed shall all the nations of the earth be blessed."

The great piazza of St. Peter's was packed with a happy, struggling throng from the earliest hours of Easter Sunday morning. Sixty thousand or more would be the fortunate ones for whom room could be found within the mightiest church on earth. To count the teeming thousands left outside was a task which none but a juggler with figures would attempt.

Inside the basilica, which was beautifully lighted and decorated for the occasion, every available inch of space was filled behind the barricades which separated the fortunate early arrivals from the central passage down



BOSCO RY OF THE SAINTS

which the papal procession was to pass. Two or three hours of waiting passed rapidly enough, for the crowd was a good-humoured, though very excited one. The favourite hymns in honour of Don Bosco were sung over and over again, loud "vivas" rent the air, whilst all the time the babel of dialects and tongues told eloquently the variety of the nations represented there. Let it suffice to recall a few of the more moving moments of those waiting hours!

At eight o'clock, as the head of the long procession came in sight, a thrill ran through all and a gasp of admiration came from every mouth as, all at once, thousands of electric lights, from innumerable crystal chandeliers, were switched on. The scene before had been a marvellous one; now it was entrancing.

Twenty minutes later, Prince Humbert of Savoy, Crown Prince of Italy, and warm

admirer of Don Bosco's work, came into view. His presence there as the representative of his royal father, the King of Italy, was significant indeed. Round upon round of cheering from excited Italians — and one must be in such a crowd to understand all this means — and the applause of visitors from other lands made his progress to the royal tribune a truly memorable one.

"Evviva Don Bosco!" It is now but a few minutes to nine and those nearest the door take up this cry and give vent to a frenzy of hand-clapping as the banner of the new saint, accompanied by the Superior General and Superior Chapter of the Salesian Congregation, is carried in. The cheers are taken up on every side and accompany the passage of the banner down the centre of the great nave, past the Altar of the Confession, and continue even when it is at length



The Holy Father on his way
through the square of St Peter's.

placed near the choir where it is to remain until all is finished.

At twelve minutes past nine comes the triple crown and, almost at once, the silver



trumpets are heard playing the beautiful and majestic papal march. The Pope has arrived! There, high on the *sedia gestatoria*, he is borne in from the square through which, with characteristic kindness, he had decreed the procession should this time pass that the thousands left outside might not have to return altogether disappointed. The shouts and applause from the square were quickly drowned in the veritable torrent of cheering which broke loose within. Handkerchiefs and hats were waved high in the air and through it, smiling and gracious, blessing all, "the Pope of Don Bosco," for thus was he acclaimed, proceeded to the distant throne from which, as Christ's Vicar, he was so soon to proclaim the friend of his early priestly days one of God's saints.

Most people had been a full three hours already in their places. Now at last the service was to begin.

The Canonization Ceremony.

It is unnecessary here to relate the details of the canonization ceremony and the mass which follows, for these were fully explained

in the "Bulletin" a short time since. We will pick out but a few of the more important or interesting points.

To Cardinal Laurenti, Prefect of the Sacred Congregation of Rites, fell the task of making the customary petitions to His Holiness to number the "Beatus" among the saints. In the course of the replies made in the name of the Pontiff, attention was drawn to the seeming lightness with which, in these days, earthly honours are bestowed — often, indeed, without reference to any preceding merits of the chosen ones. By contrast, it was observed, the praises of christian sanctity surpass worldly glories as much as the beauty of heaven excels that of earth. Such crowns, therefore, were not to be lightly distributed, but only after serious consideration and much prayer. Whilst, furthermore, no doubt remained of the fact that Blessed John Bosco enjoyed the bliss of heaven, yet, that the sentence might not be finally pronounced without all the customary care, the assistance of the Holy Spirit, of the Blessed Mother of God and of all the heavenly choirs was first sought.



Then, whilst all stood, the Successor of Peter, solemnly and infallibly pronounced the words by which the shepherd-boy of Becchi was numbered among the saints.

The Holy Father
approaching the basilica.



The words of the Pontiff were clearly audible in the hush which fell over the great throng whilst the solemn definition was made.

Who shall describe the scene as the last words died away? St. Peter's echoed and re-echoed with the cheers whilst the bells above proclaimed the "tidings of great joy" to all the world.

Terce followed and then the Papal Mass, in all the beauty of the paschal rite. The celebrated composer, Mgr. Perosi, personally conducted the singing by the Sistine Choir of the magnificent new "Mass for eight voices," which he had written specially for the occasion. After the singing of the Gospel, the Pope returned to the throne beneath the Chair of Peter and delivered the homily upon the new saint.

The Discourse of the Pope.

"We enjoy to-day," His Holiness commenced, "a two-fold joy, because we cel-

ebate the victory gained over death and the powers of darkness by Jesus Christ, and because it has been permitted Us to-day to add to the remarkable men and women, raised during the course of this Holy Year to the honours of sanctity, this solemn consecration of John Bosco: John Bosco, We say, whom a few years since We included in the number of the Blessed, and who not only refreshed Our youth with his presence and speech — and the memory of it is still a pleasing one to Us — but by his doing of wonderful things. Moreover, the excellence of his virtue drew Us into admiration of him."

Although, His Holiness continued, the life of the new saint was so full of marvellous deeds, he the Pope yet wished to propose for their admiration and imitation those which seemed to him the chief.

He pointed out that St. John Bosco was wholly dedicated to the procuring of the Divine glory and the salvation of souls,



Cardinals in the Papal Procession.



The Pope blessing the thousands left in the square.

tasks from which he allowed nothing to withdraw him. Neither the diffidence nor the contradictions of others could deter him in the work he had begun.

Thus, when he saw innumerable children wandering through the streets of the city of Turin, separated from parents and devoid of all care, he called them to him, won them by every legitimate attraction within his power, imbued them with the knowledge of the precepts of the Catholic religion and taught them, through the discipline of virtue and the frequent reception of the sacraments, to conform themselves to these precepts.

"You know," continued His Holiness, "how much help towards the right instruction of youth and to the withdrawing of the young from the allurements of vice has come from those institutions known as Festive Oratories: which Oratories," he

proceeded, "he founded not only at Turin and in the neighbouring cities and towns, but wherever he sent his religious family to work."

The Sovereign Pontiff went on to recall the opening by the saint of schools of arts and trades in which the young might learn, in christian surroundings, to become expert in some art or craft and thus be enabled to provide for their own future well-being and that of their posterity. Colleges, too, were opened in which, in the same safe way, youths desirous of pursuing higher studies might do so, at the same time attaining to that higher knowledge which would enable them later to become the hope of the Church and of their native lands.

It was to be noted, moreover, that Don Bosco, by the methods which he used in the education and instruction of the young

had secured most happy results; his was that true education which the Church so much commends and which, as opportunity offered, the Pope himself had so very highly praised. It was that which was so imbued with the precepts and the example of Jesus Christ, and was of such value to souls. It had the Christian religion as its guide and so trained the young that they became not only most worthy of the praise of their earthly fatherland, but it also secured for

members of the religious families which he had founded, and which still, by divine help, flourish in a most marvellous way, across the whole earth to spread the light of the Gospel and the knowledge of the Christian name. Difficulties arising from human sources, the scorn of others — none of these things could hold him back, but, relying solely on the Divine help, he went forward, peacefully and calmly, day by day, on the path he had marked out for his work. In



The Pope about to enter St. Peter's.

them the eternal crown of their heavenly home.

It was education which, whilst it exercised the bodily powers, strengthened also those of the soul; it gave all those teachings required for this present life, but, above all, it did not neglect that which was of most importance and the chief, the doctrine that there was a God above who was a Creator and a Remunerator, and it taught also all the precepts of the Church.

The saint did not stop at this, but, on fire with supernatural charity, he sent the

the work which he undertook for the good of souls, difficulties sometimes arose which, humanly speaking, seemed insuperable. He was undaunted. He remained cheerful and, raising his eyes to heaven, he used solemnly to say, "God wishes it; it must be done from His Will: therefore He is under a certain obligation of providing the necessary means." And so, to the surprise of all, the affair would turn out successfully and the incredulity of men became changed into a common admiration.

His Holiness concluded with an exhor-



Mgr. Perosi, composer of the Canonization Mass.



In the grounds of the Oratory at Turin,
thousands followed, by means of the wireless, the ceremony at Rome.



tation to all to imitate this hero of Christian sanctity whom he had placed before them. Thus, he said, would it come about that, with the help and prayers of the new saint, all would attain to that victory over death and the powers of darkness gained by Jesus Christ. Then, freed from the slavery of sin, and enjoying the everlasting happiness of heaven, all could, in one faith and with one voice, sing the paschal canticle:

"Ut sis perenne mentibus
- Paschale, Jesu, gaudium,
- A morte dira criminum -
Vitae renatos libera.
Amen. (From the
Roman Breviary:
Low Sunday).



The Ceremony (continued).

The usual offerings were made to the Pope when the Offertory was reached. Cardinals Granito Pignatelli di Bel-

The Pope kneeling
during the *Veni
Creator*.



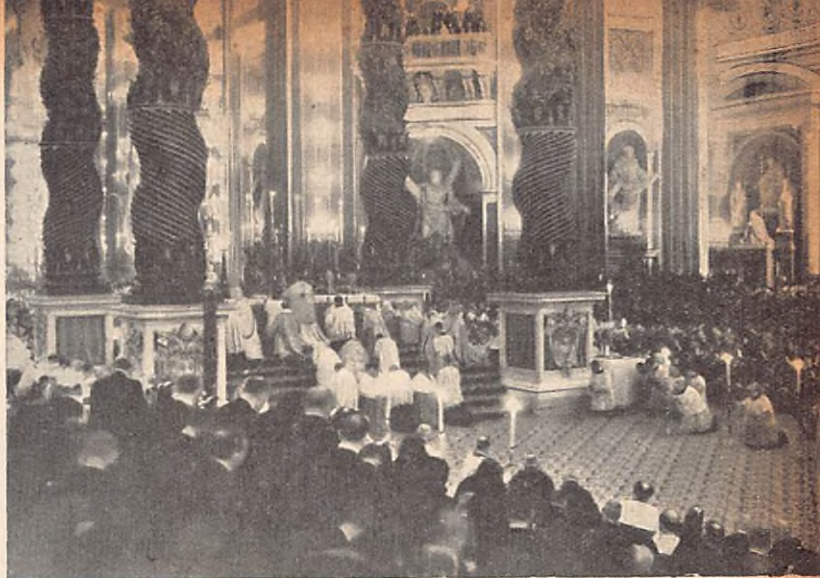
His Holiness
intones the
Te Deum.

The Pope reading
his Homily.



monte, Hlond and Dolci made the offerings, and were assisted by Fr. Ricaldone, Superior General of the Salesians, Fr. Tomasetti, Vice-Postulator of the Cause, and others.

By far the grandest moment of all was that of the Elevation. It was a foretaste of heaven. No pen is adequate to describe the majestic beauty of the scene, the solemn hush, the celestial music of the silver trumpets sounding high up in the dome. The melody was enchanting, the impression made an indelible one. Every heart was moved; one felt for a few short seconds taken from the earth to the courts of heaven above. They were seconds which made every fatigue, every journey, every sacrifice worth while: all were repaid a thousandfold. How many were the whispered words of admiration and of wonderment when the last strains of music had died away, strains which



The moment
of the Elevation.



Part of the
crowd unable
to enter, attending the
Mass of a
newly ordained
Salesian in the
square outside.



A section of the
crowd in the
square awaiting
the papal benediction.

will yet remain cherished within sixty thousand hearts as long as life shall last!

The Mass proceeded and at length came to an end. Once more the Pope mounted the *sedia* and, amid renewed outbursts of cheering, of "vivas" without end, he was borne from the throne past the Altar of the Confession where the *sedia* was lowered, for there was yet one more ceremony to come.

High up on the loggia of Veronica, the major relics of the Sacred Passion, the Relic of the True Cross, the Lance and the Veil of Veronica were exposed for the veneration of the Pope and his children.

Again the procession proceeded on its way until at last the Pontiff disappeared from sight. It was now shortly after one o'clock. Seven memorable hours had passed!

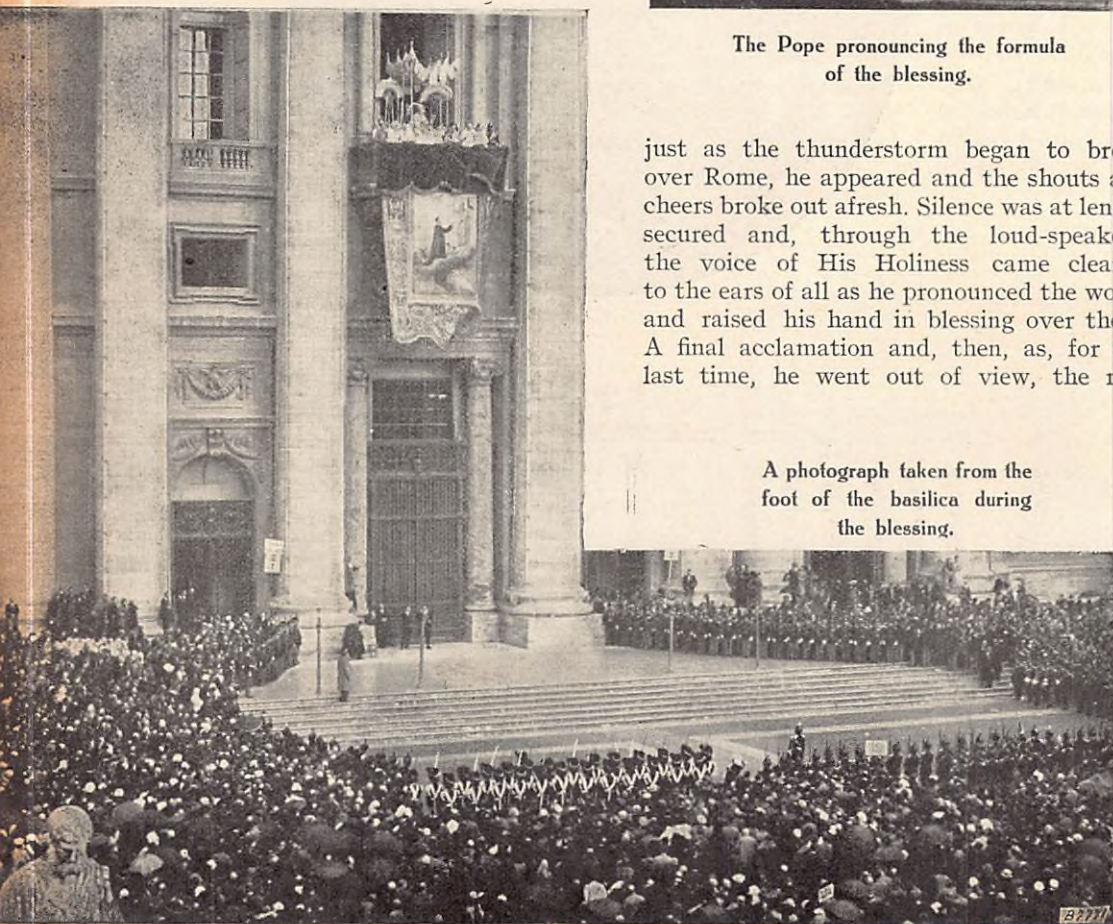
Slowly but optimistically the crowds began to make their way to the square outside, where, whilst ominous clouds began to appear overhead, a seething mass of people awaited the moment when the Sovereign Pontiff should appear upon the loggia to give his Easter blessing "*Urbi et Orbi*," to the City and the World. At half-past one,



The Pope pronouncing the formula of the blessing.

just as the thunderstorm began to break over Rome, he appeared and the shouts and cheers broke out afresh. Silence was at length secured and, through the loud-speakers, the voice of His Holiness came clearly, to the ears of all as he pronounced the words and raised his hand in blessing over them. A final acclamation and, then, as, for the last time, he went out of view, the rain

A photograph taken from the foot of the basilica during the blessing.





The Crown Prince of Italy arrives.

came pouring down and the crowds rushed for the shelter of the colonnades which for many had never seemed so far away.

Heavy rain made it impossible for St. Peter's to be illuminated that night. It was but a joy deferred. On the following

night, thousands flocked to the square of St. Peter's and to every vantage point in Rome to see the basilica bathed in light from flares which flickered from the colonnades and on every spot even to the summit of the mighty dome.



The Illuminations of St. Peter's.

THE PAPAL AUDIENCE

The Vatican Basilica has never witnessed a more solemn, enthusiastic or glorious audience than that granted, on Tuesday, April 3rd, two days after the canonization of Don Bosco, to all the pilgrimages organised by the Salesians and the Daughters of Mary Help of Christians for the glorification of their Founder. The papal throne had been erected in front of the altar of the Confession and the entire central space and a very considerable portion of the side aisles were taken up by the pilgrims, certainly not less than thirty thousand in all, who had come there from all parts of the world.

Included in the gathering were Salesians from every land, Daughters of Mary Help of Christians, from an area no less vast, pupils and past pupils of both, Salesian Co-operators and friends from all over the earth. It was the greatest gathering for a non-liturgical occasion that St. Peter's has ever known. Enthusiasm was its keynote, the presence of a large number of boys and girls helping to make the occasion a most lively one.

During the somewhat lengthy period of waiting for the arrival of the Pope, hymns and songs in honour of Don Bosco followed one another without interruption. On one side of the throne, Cardinal Hlond, the Salesian Cardinal, sat with the Superior General and the higher superiors of the Salesian Congregation. On the other side, Archbishops and Bishops of the Salesian Congregation, come, too, from all parts of the world, were ranged.

Deafening applause greeted the arrival of the Sovereign Pontiff who, as on the Sunday, was borne high on the *sedia gestatoria* and passed to the throne, blessing on all sides and smiling with genuine happiness.

When, after some delay, silence was at last restored, Fr. Ricaldone, approached the throne and, in the name of all, read the following address.

Most Holy Father,

Your august voice, from the infallible Chair of Peter, amidst the acclamations of an immense concourse of people, on the most solemn feast of the Church, and with the greatest splendour of the Catholic liturgy, pronouncing Don Bosco a saint, still resounds in our hearts.

It is impossible to find words which can even remotely express to Your Holiness the joy and the profound and lasting gratitude of the Salesian Family.

Behold, Most Holy Father, a tiny portion of this Family gathered round Your Holiness to express to you the sense of its most filial and loyal devotion.

They are your children come from every corner of the earth, even from the most distant shores, to represent hundreds of thousands, nay millions, of hearts which to-day, with us, in every land and under every sky, raise their joyous praises to the Pope of the canonization of St. John Bosco.

From personal acquaintance, family traditions and biographies, we have already attained to a high idea of the sanctity and mission of him who was once our Father on earth and whom we now invoke as our Patron in heaven. But to-day his figure becomes in our eyes more sublime than ever.

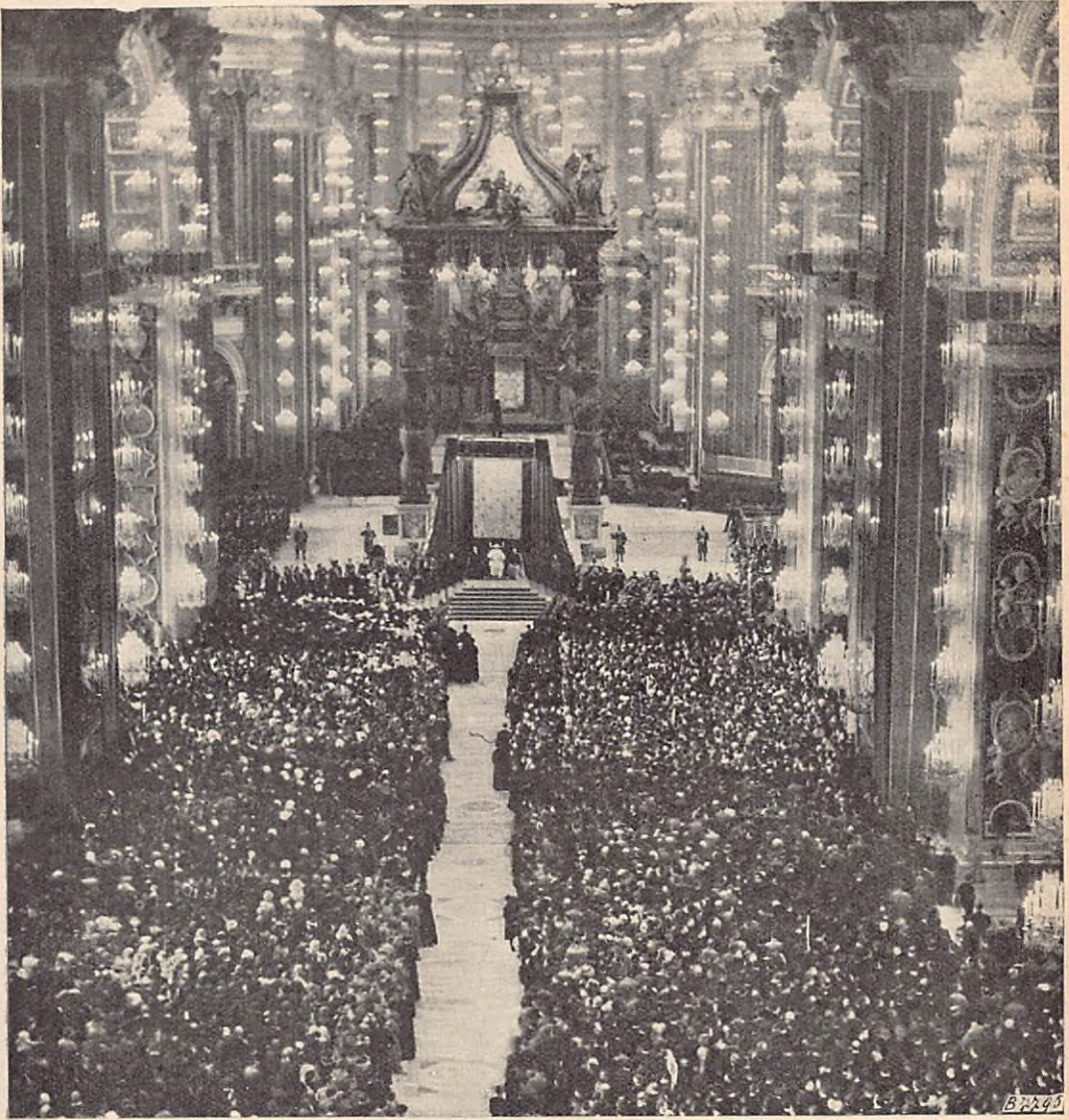
His canonization, by the singular goodness of Your Holiness, took place amid a group

of circumstances which threw his person and work into a light of exemplary and beneficial universality which obliges us to exclaim: "Of how great a Father are we the humble and fortunate sons!"

It is all a complex of things which will carry with it, as a natural consequence, a desire to increase in the knowledge and imitation of his life, and to trace with great fidelity the paths marked out by him: glorious paths which Your Holiness has illumined with such new splendour.

Most Holy Father,

Humbly prostrate at the feet of Your Holiness, and in the name of the Salesians, and the Daughters of Mary Help of Christians, their pupils and past pupils, and their co-operators, I tender to you most sincere thanks for this great benefit and for your paternal benevolence, constantly demonstrated towards us in so many ways, with the promise that we shall follow in every place, time and circumstance, the examples of filial, devoted and unlimited sub-



The Papal Audience in St. Peter's: Tuesday, April 3rd.

mission left to us as his first and most precious heredity by our Holy Founder, whilst, in earnest of our resolutions, I invoke on myself and upon all the favour of the Apostolic Benediction.

* * *

Following this address, the choir of the Theological Institute in Turin gave a beautiful rendering of the "Acclamation" to the Pontiff and the "Oremus pro Pontifice." This concluded, His Holiness commenced

to speak. His discourse lasted for about an hour and ten minutes and, during it, he manifested sure signs of that pleasure he always so unmistakably shows when he speaks of Don Bosco. Often, the speech was punctuated by prolonged and enthusiastic applause.

"No longer in the splendours of the grand and holy rites, beloved children," said the Pope, "but in a really beautiful ecstasy of joy and filial piety, We see you again in this magnificent place. You see that in order to receive you we have prepared the most beautiful, the greatest and the most magnif-



A section of the crowd in St. Peter's Square

icent room in the world. We have not believed it to be too much for that which must redound to the honour of your and Our great Saint John Bosco; We have not thought it too much to welcome a gathering so beautiful, so remarkable, so imposing also in its numbers; such a chosen band of his children come from all parts of the world, even the most distant; so beautiful especially for Us because your presence is all that We have heard in the discourse pronounced a little while ago. It makes Us feel with a liveliness such as We have rarely experienced the sense of the universal paternity which

Divine Providence has wished to confide to Us. And you are not only children come from all parts of the world, but belonging to all the different categories of which that great family, or better those great families of Don Bosco are composed, those of St. John Bosco, whom the world will still always continue to call Don Bosco.

It is well, too, for it is, as it were, to repeat his name of war; of a beneficial war, one of those wars, that is to say, which it seems Divine Providence wishes to grant from time to time to poor humanity, as if to compensate for these wars, not so bene-



immediately before the papal benediction, *Urbi et Orbi*.



ficial, but so sorrowful, and such sowers of grief and misfortune.

You show, too, the diversity of the great Salesian families. We must mention also the different grades of the hierarchy; the priesthood, the episcopate and the cardinalate; something also, this, too, so beautiful and really complete.

For the rest, beloved children, what can We add to that which your presence says to Us? This your presence, so eloquent, this silence of yours which tells so well your eagerness to hear the paternal words! What can We say, when We are again in these splendid surroundings which still ring with the canticles of glory to your magnificent father: when that marvellous harmony of things is but of yesterday which went to crown in a manner so incomparable your expectation and desire? But, in order that We may not suffer remorse at having lost an occasion so beautiful to say something useful for your souls, We shall say what St. John Bosco himself, whose figure is so visible to every soul, and speaks to every heart, says so eloquently to you.

The Meeting of the Redeemer with His Servant.

This canonization of your and Our Don Bosco has come with particular and providential opportuneness at the close of the Holy Year of the Divine Redemption, and it is certain that your and Our dear saint has gained immensely from all these circumstances.

First of all, it has been the meeting of the Divine Redeemer, the Divine Captain, the raiser up of all sanctity, of every apostolate and of every good, the meeting with His so faithful servant, a soldier so intrepid in his holy battles. On the one hand it may be said that Don Bosco has come to render to the Divine Redeemer all that is owing to Him, as we all owe everything to Him. From Him, indeed, all sanctity, every martyrdom, every good takes its rise; from Him all that remains of good in this world, even the paganised; all that remains of good in this civilisation comes from the Cross, from

Front view of the Standard of the Canonization.

the Heart and the Blood of the Redeemer, and this makes it yet a Christian civilisation.

Don Bosco has come to render homage to his Head, to his lord, his leader, and the Divine Redeemer has disposed, at the end of this Holy Year of the Redemption, to come as it were in person to crown the merits of His faithful servant, to keep with him those Divine promises which He has made to all who serve Him faithfully. A magnif-

dear saint, learn from him what must be the specific fruit of this Holy Year, that which makes it different from all others, and for you is made so different by the glorification of your dear Father, and Patriarch. And how much more appropriate is such a fruit for you of this Holy Year which may also be called "The Salesian Holy Year!"

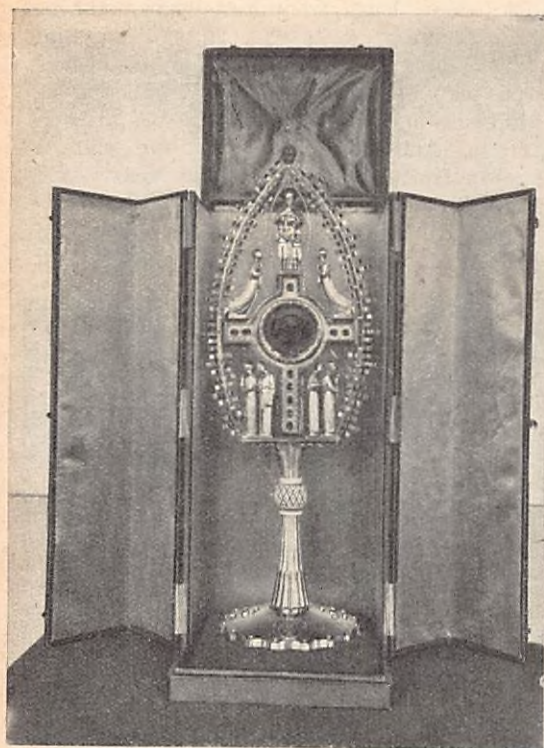
For all, and likewise for you, the first fruit is that of the Holy Indulgences, that



A group of Indians on their way to St. Peter's.

icent meeting; and how beautiful, how splendid, how well it takes its place in the picture of the Holy Year, in the picture of all that procession of sanctity which has accompanied the Redeemer in the course of this Jubilee of His Redemption! It is a selection of the most beautiful, fresh and fragrant fruits of the Redemption, in homage to the first author of every sanctity. It is through this that We must all, but you especially, you who are bound by so many chains to our

precious treasure of which we cannot even think without much humility and sentiments of confusion, for to say an indulgence, a great indulgence, the greatest of indulgences is to say a pardon, a great pardon, the greatest of pardons. And of what? Of sin, and especially of mortal sin. And who can say they have not need of it? Such would say they have no sin, and the Holy Spirit says that he who says he is without sin does not tell the truth.



The Reliquary presented to the Holy Father
by the Salesians.

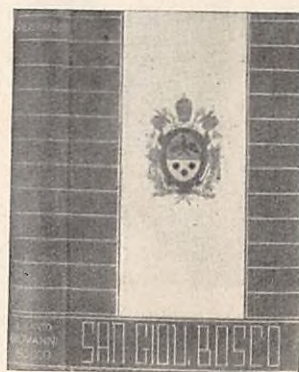
The Specific Fruit of the Holy Year.

But this Holy Year of the Redemption must say something special. And, indeed, it has said it, for the Redeemer Himself has said it. He has said what should be the fruit of all His work of Redemption, and We cannot, indeed, pass over such a fruit as is the continuation of the Redemption itself. The Lord has said it with words which reveal to us His heart, his intentions, when He said He had come that men might have life, and might have it in abundance, in ever greater abundance. "*Ego veni ut vitam habeant et abundantius habeant.*" It is as if He would say to His dear souls: Have life, have it in abundance, in ever greater abundance! And this is the Christian life, for it is Christ who has given it to the world: Christ the Redeemer: the Christian life. This Christian life which you have already so abundantly, you must have and develop

with ever greater abundance: you must put it in accordance with the words of the Redeemer when He says you must have life abundant and superabundant.

And our dear saint tells it you. It is thus that the Christian life is lived, as he lived it, as all the saints, not only those who have made the procession to the Redeemer this year, but all the saints have lived it. What did they practise to attain sanctity? One thing alone, the Christian life, abundantly, superabundantly, lived; that Christian life from which are born all those ramifications, so vast and so magnificent, which conquer all hearts.

The Redeemer said: Live the Christian life and live it abundantly. See what Don Bosco says to you to-day: Live the Christian life as we have practised it and taught it to you. But it seems that Don Bosco, to you his children, and so particularly his, adds another word of even more specific indication in the sense which we are considering. It seems he says to you: Listen to the direction in which you must allow yourself to be guided. It seems that to show you how to proceed always more and always better along those paths, he gives you three notions of the Christian life, and teaches you a threefold secret.



Front view of the "Life of St. John Bosco"
presented to the Pope.

The Three-fold Secret of Don Bosco.

The first is love for Jesus, the Redeemer. It might even be said that this was one of the dominating sentiments of his whole life. He has revealed it in that watchword: "*Da*



Reverse side of the "Life of St. John Bosco."
The book is beautifully bound in white leather.

mihi animas." Behold a love which is in continuous, uninterrupted meditation of what souls are, not considered in themselves, but what they are in the thought, the work, the blood, the death of the Divine Redeemer. In that Don Bosco saw the inestimable treasure which souls are. From it, his aspiration, his prayer: "*Da mihi animas.*" "Give me souls." It is an expression of his love for the Redeemer in which, by a happy necessity of things, love of his neighbour has become love of the Divine Redeemer, and the love of the Redeemer has become love of redeemed souls, those souls which in the thought and estimation of the Redeemer were such that He did not think He paid too high a price in paying for them with His blood. It is just that love of the Divine Redeemer which we have been remembering and thanking in this year of multiplied Redemption.

There is another thing which your Father teaches you. He teaches you the great help,

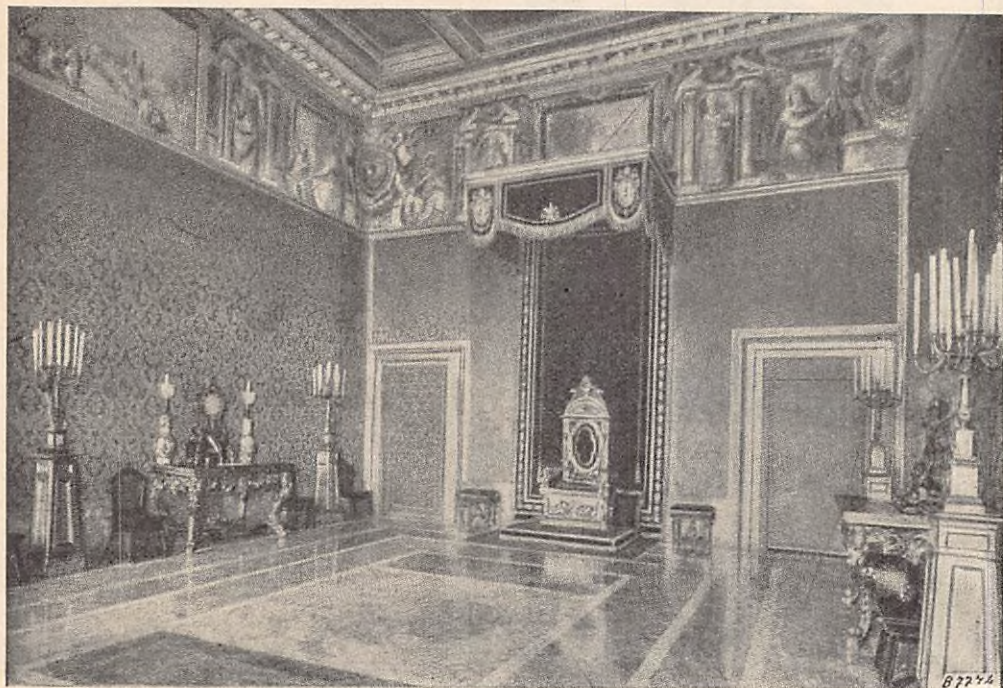
the most powerful help, upon which you must count in order to put in practice that love of the Redeemer which resolves itself into love of souls, into the apostolate for souls. Mary, Help of Christians, is the title which he loved most among all the titles of the Mother of God. Mary, Help of Christians, that help on which he relied in order to put together all those auxiliaries of war in order to march on to the salvation of souls. And Mary, Help of Christians, is your heredity, beloved children, that heredity which all the world might envy you if it had not other ways of approaching her. And in this remembrance there must be perceived another of those connections, of those combinations, but which are really delicate preparations which the Divine Wisdom alone knows how to put together. One of the most precious fruits of the Redemption is the human maternity of Mary. It would be impossible to celebrate the centenary of the Redemption without recalling the words of the Redeemer from the Cross: "*Behold thy son:*" "*Behold thy Mother.*" It is the Divine Redeemer who has given us Mary as our Universal Mother; such is the intimate connection between the Redemption and the human maternity of Mary. It would seem that Don Bosco had seen this intimate link and had appreciated how valuable it was, and therefore, next to the Divine Saviour he wished to confide in Mary, and in Mary under that title which seemed most suitable, Mary Help of Christians, for all the works which his great heart proposed to itself for the salvation of souls. This must also indicate to you the great help upon which you may rely, a help which has no limitations to its power; Mary, our Mother, who desires nothing more than to lend her aid to the works which we propose to do for the glory of God and the good of souls.

Devotion to the Holy See.

But your leader has thought of assisting you with another secure guide in the great battles for the salvation of souls, those battles which must extend to all the world. Don Bosco has pointed it out in the Church, in the Holy See, in the Vicar of Christ. It is a wonderful programme as he himself said to Us with his own mouth: (in a true

intimacy which lasted for many years and which besides being an intimacy of hearts was, from so many points of view, an intimacy of understanding): a programme continuous and necessary in all directions, most clear and luminous, and, further, one more of deeds than of words, through which the Church, the Holy See, the Vicar of Christ filled his whole life. And We know it from the direct knowledge We had of him, by the testimony of his own word, by the expression of those thoughts which he confided

Pope of Don Bosco!" It is enough, beloved children, enough to tell you this beautiful expression has been one of joy for Us, as it has been for you who are such good children. But that expression, more than an expression of joy, is for us a word of admonition. It tells us that Don Bosco, Our and your dear Don Bosco, says to you that the Pope, by whatever name he be called, at whatever time, from whatever part of the world he may come, the Pope for Don Bosco is the element of life, and something without



The Throne Room of the Vatican.

to Us in his true paternal friendship. Divine, Providence disposed things in such a way that these expressions which could make him best known should be confided personally to him whom Providence in its secret designs had destined to the exaltation of him to the glory of the altars.

The Pope of Don Bosco.

We have spoken of a Salesian Jubilee and not without intimate joy have we heard those around us cry out: "Long live the

which he would not have been able to be what he is.

See, then, the three things of primary importance, three things which will procure for you those fruits of the Holy Year which closes with these exultations of Saint John Bosco: the love of Jesus Christ, the Redeemer, which is love for souls, the apostolate for souls; fervent and constant devotion to Mary Help of Christians, desired by him to be the protectress of the whole organism of his work; obedient and most faithful devotion and attachment to Holy Church, to the Vicar of Jesus Christ, as to the visible,

sensible guide which the Divine Redeemer wished should not be wanting to souls: so that they might never doubt either in thought or in the manner of leading the Christian, and superabundantly Christian, life conformably to the desires of His heart.

With this paternal proof, with this paternal augury it is that We bless all and each of you, and We wish to bless all that you represent. You represent all that you have left in the different places from which you have come, all the great Salesian Family and that of the Daughters of Mary Help of Christians, all the houses where this Family not so much dwells as works, all the works of apostolate of every kind, all that other world, that army of co-operators, and then all that other world of souls already come to Don Bosco or who still come to him; a vision great as the world, beautiful as the charity of God and of souls, beautiful as the graces of Mary Help of Christians: a vision which We see in you and beyond you, in those lost to sight, even to the ends of the world. And We wish that Our benediction go even to the ends of the earth as far as Our vision extends.

You will carry this blessing in all those directions towards which your thoughts and your affections go. We wish to bless all that you hold most dear in your thoughts and in your hearts and which you desire to be blessed. It is not necessary to add that We think not only of your spiritual families, but also of those of true and proper name, your domestic families. Our blessing wishes to follow your thoughts and to rest where you desire. If in those thoughts you have souls who have need or merit of the paternal benediction of the Vicar of Christ, to all these your intentions and desires We wish to respond. And with particular affection, as did your and Our dear Don Bosco, We think of the little ones, of the little children of the Divine Redeemer, for whom Saint John Bosco was so paternally solicitous. We bless them before all because they are such a precious treasure and so often abandoned and neglected, deprived of beneficial attentions: and then because they have life before them, and Our benediction desires to bless them in their future with all its promises and its hopes, and also as an antidote against all its dangers and threatenings. And We do not wish to forget those who stand

at the extreme end of life, your aged and old, especially those who have worked for the works of Don Bosco, especially if they are sick or infirm, having then a greater right to the solitudes of your charity, as to the comfort of Our Benediction.

You will carry this Our blessing in different regions, and We pray God that it may accompany you not only during what remains of your sojourn at Rome, but that it may increase to the great good and profit of your souls, not only on your imminent



There at Last!
Battersea disembarking at Rome.

return to your homes, but may accompany you always, and may remain with you all your life."

* * *

Having thus concluded his discourse, His Holiness imparted the Apostolic Benediction, after which enthusiastic and deafening applause broke out once more on all sides.

The Sovereign Pontiff then left the throne and once more remounted the *sedia gestatoria*. Before he left the Basilica, however, His Holiness circled the Altar of the Confession so that those who had been somewhat

behind the throne might see him more clearly and that he might greet and bless them more closely. Cheers and acclamations of every kind accompanied the Pontiff as he was slowly carried up the nave of the great church. With both hands outstretched he acknowledged the greetings as he went along. Not yet content, he had recourse to one last act of kindness before he was borne out of sight. Having reached the main door of the Basilica he turned, stood up on the *sedia gestatoria* and gave

a final blessing and wave of greeting to all. It was an act of gracious kindness that went to the hearts of all. No words can describe the intensity of the cheering and salutations with which the privileged thousands in the basilica responded to this last kindly act with which the Pope of Don Bosco thus closed the most memorable audience St. Peter's has ever known. It had been an experience of great joy to all and, we think it safe to say, not least of all to the heart of the Holy Father himself



A few English and Irish Salesians "snapped" on the steps of St. Peter's immediately after the Papal audience.

THE NEW ALTAR OF ST. JOHN BOSCO

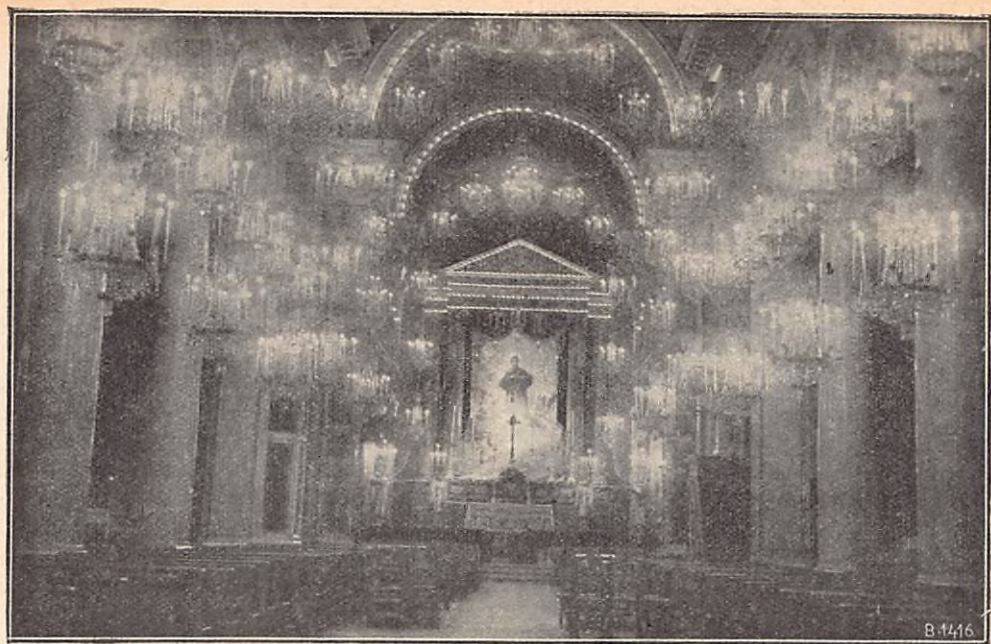
Please send your offering towards the erection of the new altar of St. John Bosco — the permanent resting-place of his mortal remains — and the enlargement of the Basilica of Mary Help of Christians, built by him, to:-

THE VERY REV. SUPERIOR GENERAL

Salesian Oratory

VIA COTTOLENGO, 32, TORINO (109) - ITALY

Will correspondents please note that the correct postage for all ordinary letters to Italy is: From England 2½d. and Colonies 3d — From the Irish Free State 3d. From the U.S.A. 5c.



The Interior of the Basilica of the Sacred Heart during the Triduum.

THE TRIDUUM AT ROME

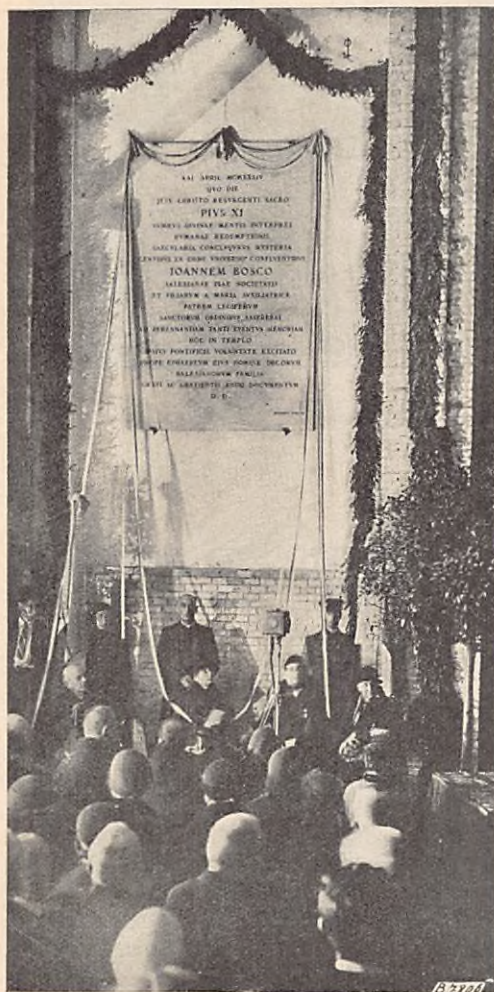
During the three days following immediately upon the canonization of Don Bosco, the celebration of his triumph and his glories was reserved for Rome.

There, in the really beautiful basilica of the Sacred Heart, during the course of a special triduum of thanksgiving, hundreds of thousands of the faithful, headed by the Cardinals and Bishops of Holy Church, flocked to pay homage to the new saint and to render their hymn of thanksgiving to God in the very church built by the saint in Rome to the praise of the Sacred Heart of Jesus, at the bidding of His Vicar on earth, and regardless of the heavy burden of toil and sacrifice imposed upon himself.

A mere glance at the imposing list of cardinals and archbishops who presided or preached at the solemn functions held each day tells at once something of the magnificence of the scenes: scenes strange even for Rome. Cardinal Verde, Ponent of the Cause of Don Bosco, Cardinal Hlond, the Salesian Primate of Poland, Cardinal Fossati from

Don Bosco's own city of Turin, Cardinal Lauri, Penitentiary of Holy Church, well remembered as Papal Legate to the Eucharistic Congress at Dublin, Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation of the Propagation of the Faith, Cardinal Marchetti Selvaggiani, Vicar General of His Holiness, Cardinal Laurenti, Prefect of the Sacred Congregation of Rites, Cardinal Peter Gasparri, Protector of the Pious Salesian Society and formerly Secretary of State to His Holiness, famed, too, for his work in connection with the Treaty of the Lateran, Archbishop Guerra, Titular Archbishop of Verissa, and a Salesian, and, last but not least, that whole-hearted champion of Don Bosco, Archbishop Salotti, Secretary of the Sacred Congregation for the Propagation of the Faith and one-time "Devil's Advocate" on the Cause of Don Bosco: these were but the principal participators in the unforgettable scenes of those three magnificent days. The church, house and courtyard of the Sacred Heart hospice literally "teemed"

in those days with the purple and scarlet of Holy Church. Missionaries and the children of the saint from every land were to be found there, too. Crowds quite innumerable packed the church, street and courtyard at every function; the procession of visitors was long as the day itself.



The commemorative tablet of the canonisation placed in the new Church of Our Lady Help of Christians at Rome.

At night, the large gilt statue of the Sacred Heart which surmounts the Basilica, and the façade of the Church itself were brilliantly illuminated.

Most impressive of all were the numbers of those who, as Don Bosco himself would most have wished, approached the Holy

Table during those three days. They followed one another in a seemingly unending stream. Only those priests who, morning after morning, for long hours without a rest, had the joy of distributing Holy Communion to the thousands who approached, emptying ciborium after ciborium, can have an even remote idea of the numbers of those who honoured the saint in that church by receiving the Bread of Life whilst the triduum progressed. From early morn till noon, every altar was occupied by priests from many lands offering the Holy Sacrifice, not a few in the beautiful and majestic ritual of the eastern rites, denoting the distant parts of the earth whence they had come.

Many are the priests who could tell the story of how they spent three or four hours of the early morning passing up and down the altar rails and then, at last getting a relief, took their stand by some altar to await the time, perhaps an hour or two ahead, when they would be able to occupy the altar and commence their own mass; others, too, had, perforce, to make their way to other churches to find an altar if they were to say mass at all.

Thus was the saint honoured in Rome: thus was he honoured again in Turin a few days later when the crowds were, if anything, perhaps more dense. Thus, in greater or less degree, he will, we are sure, be honoured in every place and in every clime as the celebrations of the glorious happenings of Easter 1934 follow one upon another as the months advance.

Besides this main celebration in the Basilica of the Sacred Heart, other celebrations of various kinds occupied the time of the visitors to Rome. There was above all, the great papal audience, of which we speak elsewhere, the triumph of the Campidoglio, striking witness to the fact that he who serves his God is yet no traitor to his king, and, last of all, the inauguration of the completed portion of the new and majestic church of Mary Help of Christians, which, in response to the desires of the Pope, the sons of Don Bosco are raising to the honour of the Mother of God by the side of the great Pius XI Salesian Professional Institute in Rome.

We should like to describe everything in detail, but it would require volumes to do justice to them all.



The Campidoglio at Rome.

The State Honours Don Bosco

Perhaps the most striking feature of the celebrations in honour of the canonization of Don Bosco was the remarkably enthusiastic co-operation of the civil authorities in Italy in the triumph of the new saint. Their Majesties the King and Queen of Italy, were the patrons of the Salesian festivities, the Crown Prince represented his royal father at the canonization itself, the greatest civil honours that Italy has to confer were, by the desire, and in the presence of, Signor Mussolini himself accorded Don Bosco in the glory of the Campidoglio at Rome. Turin, where the authorities assisted in every possible way to make the various functions a success, followed with the great civil commemoration at the inauguration of the Salesian Missionary Institute of Count Rebaudengo.

The fact that St. John Bosco was of Italian birth is not, in itself, sufficient to explain such remarkable concurrence of the highest authorities of the state in the honours decreed by the Church. Other, even recent, Italian saints, great benefactors to their native land though they were, have not been

singled out for such exceptional honours. There is a deeper significance in all this. It can, and must, be assigned to two causes. The first is the great part played by Don Bosco personally in bringing into being the Italy of to-day, the second, the great admiration his educational work has aroused, with which we may couple the intense love and veneration of the Italian people for Don Bosco, a veneration which springs from the fact that the saint spent his whole life working among the people and for the people.

Great must have been the influence of Don Bosco on the men of his day, great their confidence in him. In times of bitter anti-clericalism, he was the mediator between the Pope and the cabinet ministers of the day. His counsel was listened to, and accepted, by both. The work he did then has its fruit largely in the changed Italy of to-day. The Lateran Treaty, the greatest triumph of modern Italy, might never have been possible but for the now well-known advice given by Don Bosco long ago. The work of reconciliation was begun

as far back as the year 1870; its roots are set in the decision of Pius IX not to abandon Rome. Neither reasons nor persuasion were lacking to encourage the Pontiff to leave; it is an historic fact, instead, that he stayed. In the midst of the many enticements to abandon Rome, the Pope turned for final advice to Don Bosco, whose advice he had learnt to value so well. *"Let the sentinel,*



Count De Vecchi, Italian Ambassador to the Holy See.

the Angel of Israel, stay at his post and remain on guard over the rock of God and the Holy Ark!" Thus the reply came back. In that decision of Pius IX to remain, all now concur in placing the roots of the conciliation which is an accomplished fact to-day. It is because Italy realises the debt it owes to the work of Don Bosco in those troublous days that its government has come forward to accord its greatest honours to the saint.

A few thoughts from the speech delivered by the Italian Ambassador to the Holy See, Count De Vecchi di Val Cismon, in the Campidoglio on Easter Monday, in the presence of Signor Mussolini and a remarkable gathering of cardinals, diplomats, and re-

presentatives of Church and State may help to bring into greater prominence the esteem in which Don Bosco's name is held.

After remarking that the religious celebration had assumed a vastness and a grandeur, new even in the nineteen centuries of the history of the Church, and in which Italy had participated as never before, His Excellency continued: "The fulness of the Divine magisterium finds its extension to-day in the honours of the Campidoglio, decreed by the Fascist government to this saint, whose excellence in the field of the spirit would, in itself, entitle him to the hospitality of this high place, but, apart from his sanctity, he was also a great Italian and hence finds the rights of his citizenship in the Campidoglio."

The orator then recalled the various well-known facts of the saint's life, his early struggles and his educational work, and proceeded to recall the great part he played in the historic happenings of the years between 1849 and 1870, and even later.

"To understand Don Bosco," he said, "it is necessary to consider him in his relations with the men amongst whom he passed his life. There is in him the 'stuff' of the men of the *Risorgimento*, whether they be called Alfieri, d'Azeglio, Cavour or Lanza." After recalling various incidents of those times, he continued: "If we wish to speak of politics in the ordinary sense of the word, the saint has nothing to do with them, but, if by politics we understand that which contributes to the life of the *polis*, not only did he deal much with it, but he contributed largely to the outlining of new ways in the administration of public affairs, in order to bring them into the greatest modernity. This will appear more clearly when the history of the time is reviewed in reference to the life of to-day which opens with the *March on Rome*, and has for its first conquest that complete unity of the Italian people which is the glory acquired by Benito Mussolini, that unity of which, in Italy, religion is an essential part.

The first stones of this unity bear incontestably the mark of Don Bosco. For him there existed no unfathomable abyss between Church and State, between his Fatherland and God. It is not without significance that the Pope blessing Italy from the Quirinal, where the king received from him

another dying benediction (and the report to Pius IX of that death, written by Don Bosco, had yet to see the light) writes, for the constitution of the Salesian Society, that it is new in the Church because it is of a new kind and because it commenced in those troublous times. "It was instituted," said the Pope, "because it shows the way to render to Caesar the things that are Caesar's and to God the things that are God's," words pronounced at the vigil of 1870 and repeated by Pius XI in 1929 for the pacification between Church and State."

The orator next outlined the figure of Don Bosco, the great educator, and spoke of his great work among the people, work which was inspired by love for the people, and all the people, and of the principles underlying his educative system. He then passed to speak of the relations of Don Bosco with some of the great figures of the *Risorgimento*, to whom, when he met them, whether they were men of the Church or

men of the world, he spoke words inspired by the most complete sincerity, words the remembrance of which was destined to remain. He alluded to the fore-seeing by the saint of the coming of Fascism, "The warrior with the black standard," and the pacification with the Vatican, and adduced in evidence two letters written by the saint to the minister Lanza, in which his part as authorised mediator between Pius IX and the Italian Government after 1870 is clear.

* * *

It is, then, because the rulers in Italy to-day realise how much that land owes its present prestige to the influence of the humble priest of Turin that it has risen to such unprecedented heights to honour him. It is but one more proof that the greatest of diplomats is the man of prayer. It is a lesson which the world has still to learn to-day.

The Fountains of Trevi

in the heart of Rome.





BATTERSEA



Above. Students of the English Salesian Colleges present for the St. John Bosco celebrations. — Centre: Students' Day: Bishop sung by Bishop Cotter. 2) At lunch in Battersea Town Hall. — Below: Bishop

(Photos by Panor)



LONDON



ter, Bishop O' Riley, Fr. Devas S. J., and a group of Salesians. — In circles: 1) Pontifical High Mass for the Students, ers with some of the Clergy who assisted on "Clergy Day" at the celebrations.

THE TRIUMPH OF TURIN

Low Sunday, April 8th, was the great and central day of the festivities at Turin, where, in the Basilica of Our Lady, Help of Christians, built by Saint John Bosco, a solemn triduum, similar in its main outlines to that held at Rome, had prepared the way for the great climax of the Sunday itself.

the basilica, the adjacent chapels, the Oratory courtyard and the large square in front of the Basilica for the rest of the day. Nor was the coming of the crowds limited to one day only. For still another week afterwards, every day saw a repetition of the same scene. How many thousands during



Some of the Archbishops and Bishops present at Turin.

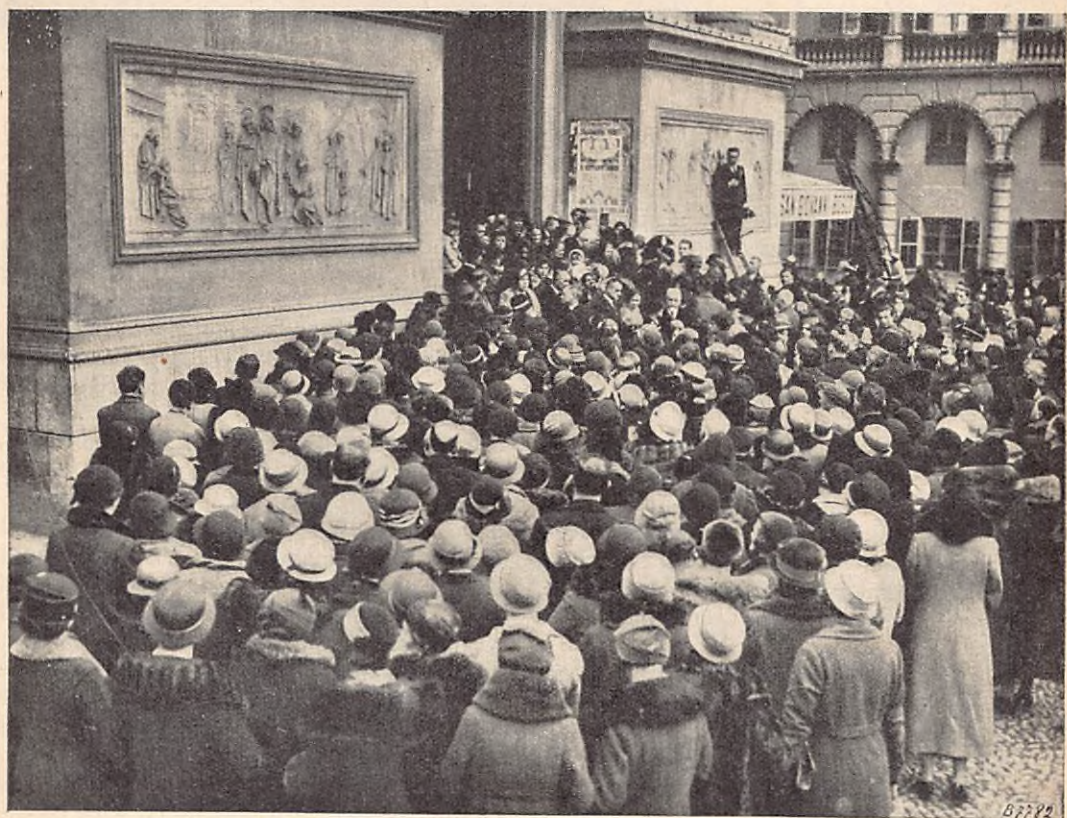
From earliest dawn, the pilgrim stream began to make its way towards Valdocco and when, at four in the morning, the doors of the great church were thrown open, it was to admit an already waiting crowd, the fore-runners of a constant stream which, despite the fact that the day was, unfortunately, wet and dull, ceased not to flow into

the course of the Sunday alone managed to make their way into the Basilica and to pray, if only for a few moments, before the mortal remains of their beloved saint, none can tell.

From dawn to mid-day masses followed one another at every available altar. To those who do not know Turin, a little further



Cardinal Maurin, Primate of France, after one of the Pontifical Masses.



Too late: Some of those unable to enter the Basilica at Turin.



Outside the Basilica after the Procession.

enlightenment may be helpful. The Basilica itself contains seven altars, whilst in the choir behind the high altar there are yet four more. Below the Basilica is the Chapel of the Relics, containing seven altars. The Church of St. Francis of Sales in the Oratory grounds has three more, the Pinardi Chapel adjoining, one. In the rooms of Don Bosco there are two. The Chapel of Ease in the square contains one more. Add to these one specially erected in the Piazza for the occasion and you have twenty-six altars in all. Masses continued uninterruptedly at every one. We do not take count here of the masses which were offered in the chapel of the nuns across the way; still less those offered by priests who, to avoid the crowds, celebrated their masses in other churches of Turin.

When we turn to the faithful and try to guess the number of Communions received the task is certainly a most impossible one. Perhaps, at a later date, official figures will be published. They will surely be astounding ones.

Pontifical High Mass sung by His Eminence the Cardinal Archbishop of Turin, in the presence of five other Cardinals and some hundred and ten bishops and archbishops was the main service of the morning. There were also present the Italian Ambassador to the Holy See, the Argentine Ambassador and many other distinguished personages. His Royal Highness the Crown Prince of Italy, who, with the King and Queen of Siam and some forty or fifty other members of princely families had attended the canonization, was unable to be present but made up for this in another way. On the Thursday preceding Low Sunday he travelled quietly and unobtrusively to Turin and there at the Oratory, in the rooms of Don Bosco himself, he attended Holy Mass and received Holy Communion. It was an act typical of the piety of the Prince and one which made a great impression on all. He was given a rousing welcome by the boys of the Oratory.

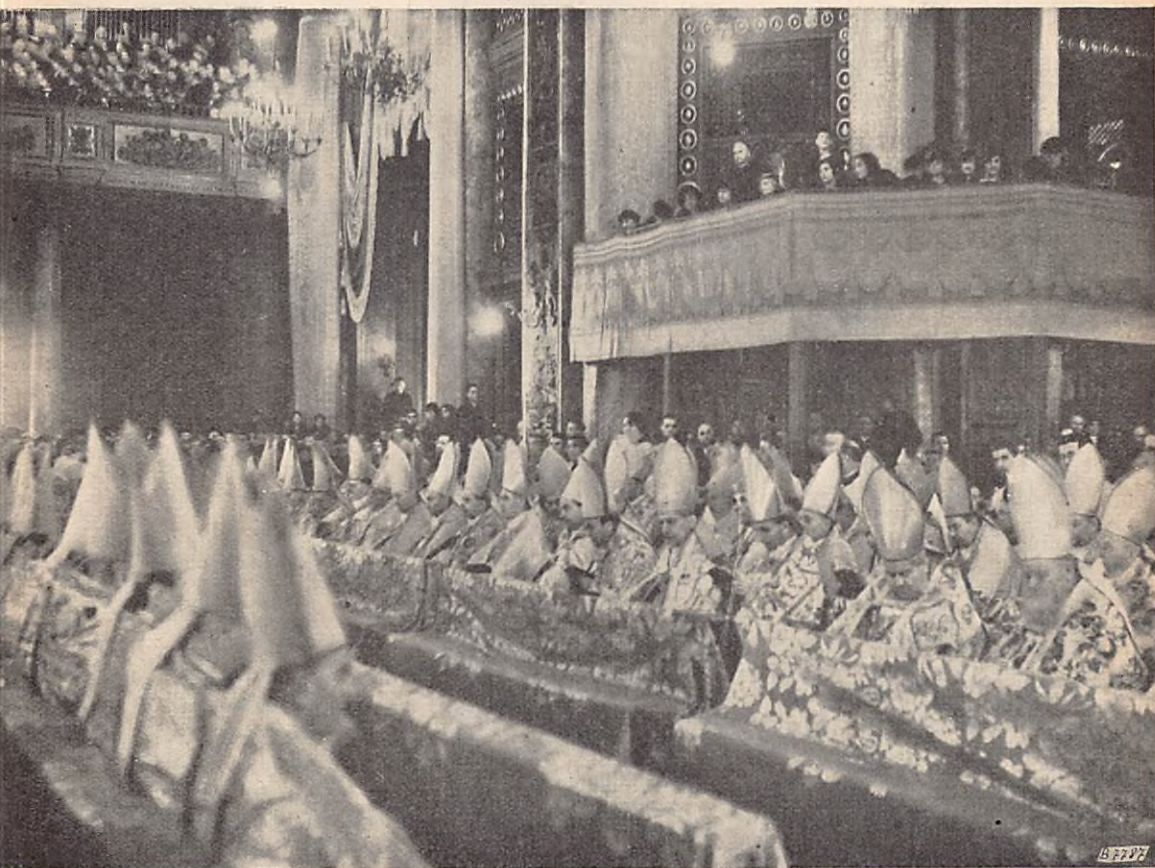
But to return to the Sunday. The large Oratory courtyard was crowded with people

who, unable to get into the basilica, watched the procession of bishops pass under the porticoes, for it was raining hard, and enter the church. The music of the Mass, a beautiful composition by Fr. De Bonis, a Salesian, was rendered by the choir of the Oratory augmented by that from the Theological Institute of the Crocetta. By means of loud-speakers, which had been placed at various points, all in the courtyard, the square and the neighbouring streets were able to follow the Mass and the sermon of the Cardinal celebrant quite well. At the express wish of the Pope, His Eminence Cardinal Fossati also imparted the Apostolic Benediction, to which was attached a plenary indulgence.

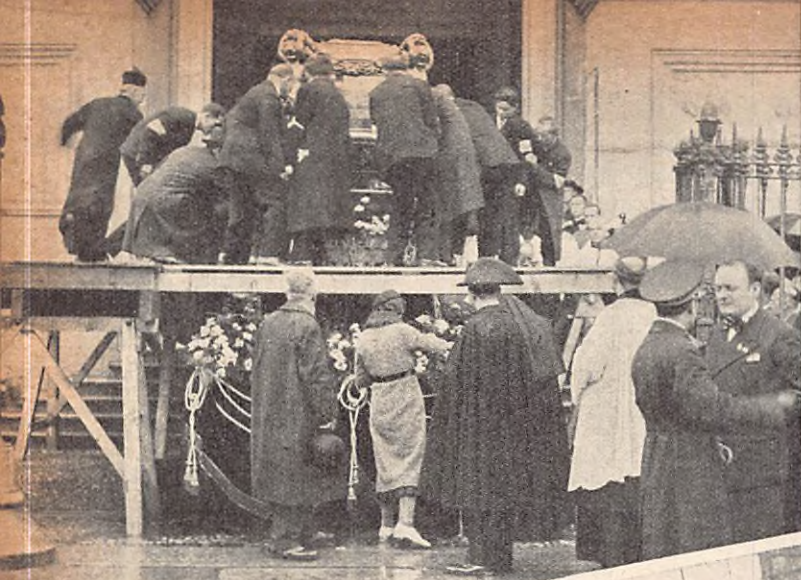
In the midst of all, Turin was a city of great hopes, mingled with grave fears of an intense disappointment. Reference has already been made to the rain which beat down pitilessly all morning. The grand

procession with the remains of the saint, a sight which was to exceed even the triumph of the procession at the beatification, was fixed for the afternoon. In it, the cardinals, archbishops, bishops and a multitude of the faithful were expected to take part. Could it take place? Turin hoped but feared. As the time for the procession drew near, the rain increased rather than lessened. Yet Don Bosco's admirers were not perturbed and the streets were early filled. Three o'clock, the time appointed for the start, came and went. Through the loud-speakers at the basilica came the announcement that the start had been postponed to see if the weather would improve. As time went on further postponements were announced; no decision, it was stated, had yet been made as to whether the procession would yet take place. Yet the crowds, though wet through, hoped on. At last — the decision! "The tremendous crowds gathered to-day demand

Some of the bishops at the Pontifical High Mass on the Sunday morning.



Glimpses of the Procession



The "Urn" leaving the basilica.

Members of the Superior Chapter of the Salesians.

Knights of St. Gregory.

Low Sunday
April 8th
1934



Some of those who stood
for hours in the rain.

The "Urn" accompanied
by ex-students of ten na-
tions.

The Saint passes by.





by their numbers that the procession take place. In spite of the rain, the procession will now commence." Cheer upon cheer greeted the announcement; wave upon wave of applause passed from the square to the streets beyond. Don Bosco was coming after all!

It was not till after five o'clock that the "urn" containing the remains of the saint left the Church: it was well after eight when it returned.

How shall the procession be described?



Cardinals, the Ambassador to the Holy See, and others

Pershaps it would be easier to visualise what it would have been had the day been fine. More would have undoubtedly taken part in the procession, the crowds watching would have reached almost fantastic proportions. That is certain. Yet the rain brought with it an even greater triumph for the saint. What other motive but love could have impelled over three hundred thousand people to stand under a torrential downpour for a full six hours to see the "urn" pass by? Yet six hours is but a modest average to assess for the time the majority of the spectators

Some of the bishops who braved the storm.

must have been in their selected place. Long before one o'clock the streets were full. It was an example of faith and love but rarely seen. This was a homage which was really tangible, a homage which helped one, as a procession under no other conditions could have done, to realise the intense love and veneration of the people for Don Bosco.

Boys and young men from the Salesian colleges, schools and oratories in Turin and from far afield, girls from the institutions



gnitaries in the tribune erected near the Cathedral.

of the Daughters of Mary Help of Christians, all in processional garb which, on a better day, would have made a splendid sight, formed a large part of the procession which was, essentially, a procession of youth. But they were not all. Organizations of every sort, with banners and uniforms to match, were all represented there. Bishops, too, in cope and mitre braved the fury of the skies. Others waited in the tribunes specially erected before the church of the Consolata or the Cathedral. In front of the urn walked the entire Superior Chapter of the

Still more of the bishops in the Procession.





Cars carrying some of the older bishops.

On the return to the church, Pontifical Benediction was given by His Eminence Cardinal Fossati in the presence of the other cardinals, amongst whom were the Cardinal

Some of the bishops on the steps of the Cathedral as the procession passes.



Salesian Society with the Superior General at their head. In front of them were several of the cardinals sheltered in cars. Knights of the Holy Sepulchre, Knights of Malta and of the Orders of Saints Sylvester and Gregory, in picturesque uniforms, walked close behind.

It was an inspiring sight and, had the day been brighter, what a glorious spectacle of colour it might have been!

Primates of Poland, France and Spain, the archbishops and bishops, their Royal Highnesses the Duke of Bergamo and Princess Adelaide of Savoy, the ambassadors, and a tremendous gathering of the faithful.

It is not possible to give in detail an account of all the other festivities which followed on succeeding days. Suffice it to mention briefly the chief.

Tuesday, April 10th saw the inauguration

of the great Count Rebaudengo Missionary Institute. The ceremony, performed by Her Royal Highness Princess Adelaide, in the presence of a distinguished ecclesiastical and civil gathering, was the occasion of the civil tribute to Don Bosco offered by Turin, and which was a small replica of the triumph of the Campidoglio in Rome. The principal orator for the occasion was the Italian Minister of State, Senator Fedele, who, in a

full of activity. In the morning, thousands of children thronged the square in front of the basilica for the mass celebrated at an open-air altar for them by Mgr. Bartolomasi, the Army Bishop, who also addressed them. The sound of ten thousand young voices singing their hymns in the open air was not the least inspiring of the many moving events of those crowded days.

Shortly afterwards in the courtyard of the



The civic head of Turin with two of his assistants.

memorable speech, paid the state's tribute to the saint.

Thursday, April 12th, was the concluding day of the main celebrations. It was a day

Catholic University and Student organisations in the procession.





Festive Oratory, His Eminence Cardinal Hlond laid the foundation stone of the new Festive Oratory buildings which will provide increased facilities for the carrying out of the work Don Bosco had so much at heart, a work, too, of great importance in the city of Turin. Bishop Bartolomasi delivered a remarkable discourse on the work, necessity and fruit of the Festive Oratories.

In the afternoon the scene of activity was transferred to the Pinardi Chapel, on the site of which had stood the poor shed in which, eighty-eight years ago that day Don Bosco had found the first permanent home for his boys. There, Cardinal Hlond unveiled a marble tablet and a bas relief of His Holiness Pius XI. On the tablet are carved in Italian these words:

His Holiness Pius XI, as a young priest, sat here at the table of Don Bosco in the year 1883, and whilst he received food for his body, he nourished and delighted his soul with the words and examples of him whom he should one day, to the great joy of his heart as Vicar of Christ, raise to the honours of the Altars, declaring him Blessed on June 2nd 1929, and glorifying him with the aureola of the Saints on April 1st 1934, the Feast of the Resurrection.

Then follows the date of the ceremony - 12th April 1934.

During the course of the ceremony, the following telegram from the Holy Father was read by Fr. Ricaldone:

Having received with paternal pleasure the filial homage of the great Salesian Family, justly rejoicing in the devout and solemn festivities of its Founder, Saint John Bosco, the August Pontiff gladly, and from his heart, sends the implored benediction, auguring from the supreme exaltation of the renowned benefa-



ctor of youth new glories for his well-deserving Institute, and new increases in its activity in the service of the Christian Family.

(Signed)

Card. PACELLI.

At five o'clock on the same evening, His Eminence the Cardinal Archbishop presided at the official closing of the Turin celebra-

tions. Official merely it was, for weeks afterwards pilgrimages continued to flock to the shrine of the new saint from every part of Italy. Indeed, it seems that the whole course of the canonization year will be marked by a succession of such visits to the basilica at Turin. Not only do organised pilgrimages continue to come, but every day, and every hour of the day, sees the basilica and the rooms of Don Bosco thronged with people of every age and sex who come in small family parties or private groups, and

and surmounted by a painting of the saint in prayer before the Madonna — which painting was later presented to His Holiness the Pope — had been erected over the existing altar of St. Peter on the spot where the new altar will arise. To this altar, the "urn" containing the precious relics had been transferred shortly before the feasts, and rested there above the altar in a position similar to that which it will occupy when the permanent shrine is built. The discourse for the occasion was pronounced by His Lord-

ship the Bishop of Parma who, taking as his starting-point the stone, exalted in a new and most descriptive form the virtues and manifold activities of the saint, the memories of which the new altar was destined to perpetuate.

The Cardinal then signed the commemorative scroll which, with various coins and medals, was to be placed in the stone, a beautiful cube of marble marked on all sides by a cross, and which hung suspended from a crimson-draped tripod in front of the existing altar. The other distinguished personages present then appended their signatures. Amongst those supporting the cardinal were a large number of archbishops and bishops, the Superior General and Superior Chapter of the Salesians, the Mother General of the Daughters of Mary Help of Christians with



whose speech betrays every dialect to which Italy lays claim.

The first part of the ceremony of the Thursday evening took place in the chapel of St. Peter in the basilica. It consisted of the laying of the first stone of the new altar which is to be the permanent resting place of the remains of the new saint. A magnificent temporary altar, covered with rich hangings



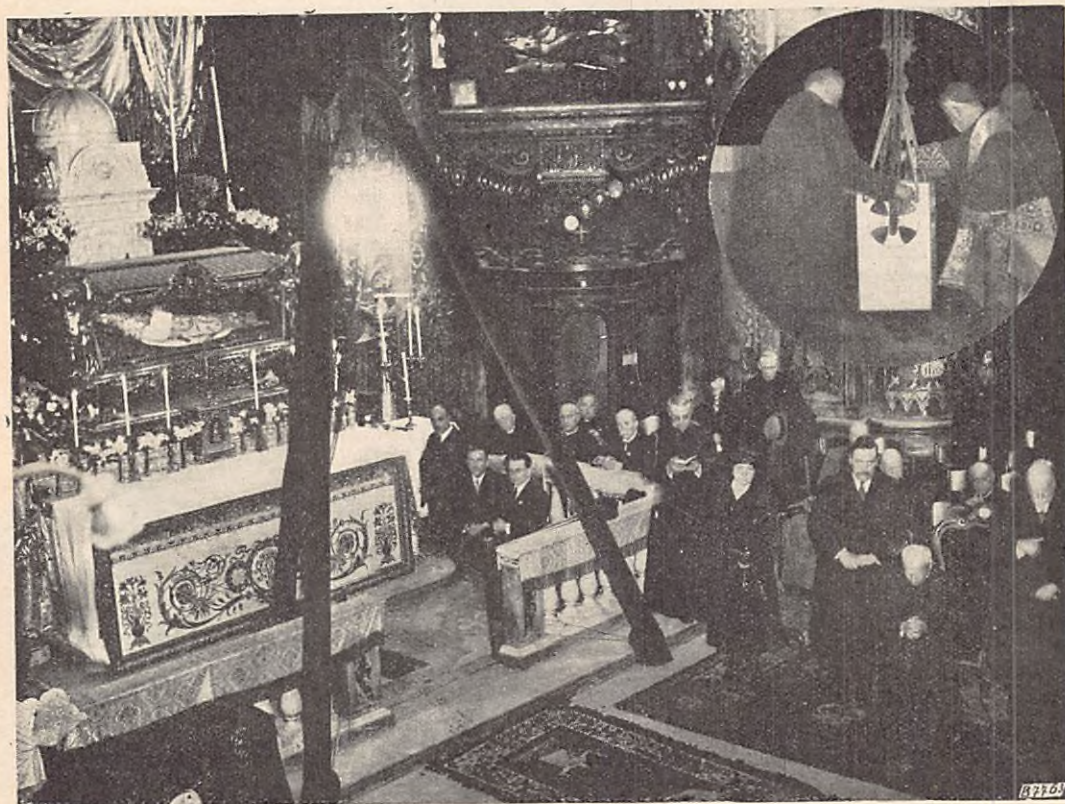
the members of her chapter, the Minister Fedele, representing the government, the architect, Professor Ceradini, Count Rebaudengo, President of the Salesian Co-operators, Comm. Masera, President of the Old Boys' Association, and a host of other distinguished ecclesiastical and civil personages. With the customary prayers and blessings by the Cardinal, the stone was lowered into place: the altar of St. John Bosco had begun.

His Eminence then proceeded to the high altar for Pontifical Benediction and the singing of the *Te Deum*, and thus closed the official celebrations at Turin.

Every evening, from Saturday April 7th to Thursday, April 12th, inclusive, the piazza in front of the basilica was thronged with people, come to witness the magnificent illuminations of the basilica, the Oratory and the buildings adjacent to the square. The illuminations were on a scale hitherto unparallel-

eled. No photo can give an even remotely adequate idea of their beauty. Red, white, green, pink, orange, gold, every conceivable colour and shade of electric globe was there, making a spectacle of entrancing beauty. Residents and shopkeepers in the adjoining streets all did their share to help to make the scenes of these nights live long in memory. Every window and doorway had its arch or crown of lights, thus helping to make the triumph of Don Bosco even yet more complete.

Thus, in a blaze of glory, ended the week of festivity at the seat of the saint's labours in Turin. Yet it is impossible to think of Don Bosco and to honour him without thinking of, and honouring, his mother, too. So from Turin the crowds passed, ten days later, to Becchi to honour *Mamma Margaret*, too. There, in the peace of the quiet countryside, a full hour's ride by charabanc



A Photograph taken in the Basilica during the stone-laying ceremony at the temporary altar of Saint John Bosco.

Inset: Cardinal Fossati sealing the stone.



The Basilica of Our Lady Help of Christians at night.

from Turin, a ceremony which was essentially the tribute of mothers to a model mother took place. In the tiny four-walled space which served for kitchen and dining-room in the humble Bosco home, a commemorative tablet to the honour and memory of a great Catholic mother was unveiled, to the memory of her to whom, under God, Saint John Bosco owes the fact that he is today honoured upon our altars among the saints.

Advantage was taken of the journey to make a stop at the little village of Chieri, the scene of the struggles of the saint's

student days, to unveil another stone in the house in which he once worked as a waiter in order to help to pay for his studies in the school nearby.

The scenes of that afternoon, the humble cottage of Becchi, in which the saint first saw the light of day, and the house at Chieri with its miserable "hole-in-the-corner" — for it is nothing else — at the top of the stairs, which was the student "bedroom" of the saint, made a deep impression upon all. One realised how truly Don Bosco might repeat after his Madonna: *Fecit mihi magna qui potens est!* "Exaltavit humiles"



A GREAT HOUSE OF M



Advantage was taken of the feasts in Turin to inaugurate the great Count Rebaudengo Missionary Institute. This house, the erection of which is due to

the generosity of Count Rebaudengo, the President-General of the Salesian Co-operators, is for the religious, missionary and technical formation of lay-brother aspirants for the foreign missions.



SSIONARY FORMATION



The pictures here show (1) His Eminence Cardinal Hlond S. C., with Fr. Giraudi, Economer-General of the Salesian Society, (2) the tribune of the authorities during Fr. Ricaldone's speech — Cardinals Fossati and Hlond

are on either side of Princess Adelaide of Savoy (3) The Princess cutting the symbolic ribbon (4) the House itself.





Fr. Sutherland's party from the Salesian College, Battersea, in front of St. Peter's.

English and Irish Pilgrims in Rome and Turin.

Among the many thousands of pilgrims in Rome for the canonization of Don Bosco and the close of the Holy Year were large numbers from the British Isles. How many, without accurate figures at hand, it is impossible to say. Some two thousand, at least, were present in the Vatican on the night of Wednesday, April 4th, when the petition for the canonization of Blessed Thomas More was presented to His Holiness the Pope.

The Irish Girl Guides, who were well

supplied with copies of the Canonization number of the *Bulletin* with which to while away their time on the journey from Turin to Rome, and later to distribute to make the good work of Don Bosco better known at home, were perhaps most conspicuous. They were to be seen everywhere.

The members of the Notre Dame pilgrimage made their presence felt in Turin when, for the edification and admiration of the *natives*, they formed up in front of the

Basilica of Our Lady Help of Christians and gave a most lusty and impressive rendering of the *Credo* and various well-known English hymns.

It is not our intention here, however, to mention all the different groups who came and went — the task, in any case, is beyond us — but to make a brief and congratulatory reference to the fine body of visitors who went to make up the official Salesian Pilgrimage which set out from London. It included admirers of Don Bosco from all parts of the British Isles and had the Father Provincial of the English and Irish Salesians as its leader. The pilgrimage was under the control of the N. T. A., and to Mr. Wallack and his helpers is due a word of praise for having carried out a difficult task so well. A special train, on which were also accommodated C. T. S., C. E. G., and Catholic Land Association pilgrimages, as well as a private party led by Dean Maspero from St. Patrick's, Manchester, left London on Good Friday morning, arriving at Rome about half-past nine on Holy Saturday evening.

Tickets for the canonization ceremony at St. Peter's on the following morning were distributed on the train between Turin and Rome, and charabancs were provided early next morning to enable all to reach St. Peter's in good time. Later in the day, again by charabanc, the round of the basilicas was commenced in order that the Jubilee Indulgences might be gained. A visit to the English College, the home of the English Martyrs, was also included in the programme for Sunday.

The pilgrims remained in Rome until Friday morning, paying visits to all the famous shrines and places of interest, amongst which must specially be mentioned the Basilica of the Sacred Heart, built by Don Bosco, and the Catacombs of St. Callistus, which are under the care of the Salesians. They participated in the memorable Salesian audience in St. Peter's on Easter Tuesday morning as well as that already referred to, on the Wednesday.

From Rome the pilgrims passed on to Turin where, on Saturday morning, they attended mass, said by a bishop, and visited the shrine and rooms of the new saint. A photograph, reproduced in the *Bulletin*, was taken in the Oratory grounds, after which

the party proceeded to the Cathedral to visit the Chapel of the Holy Shroud.

On Saturday afternoon they set out once more for home. They had one regret: they would have liked to have stayed longer in Turin. Perhaps some will come back later to enjoy a longer stay. Who knows? We suggest a return trip for the feast of Mary Help of Christians, May 24th, at some future time would add other grand and pleasant memories to their store.

Congratulations to all who made the trip: its memories, it is certain, will remain with them all their lives. We hope the Association of Salesian Co-operators now includes them all within its ranks and that their gratitude to God for the favour granted them will take the practical form of increased support in every way for Don Bosco's works, and especially that all will become apostles in the spread of the knowledge of all that for which the new saint's name stands.

Before we conclude we must refer to one other party which visited Rome and Turin for the great events. This is the party led by Fr. Sutherland, the Rector of Battersea, and which was composed of members of the staff and a number of the boys from Don Bosco's English foundation, the Battersea College, augmented by a number of Salesians and boys from Chertsey and Burwash. It was a happy and, we may add, select party, the members of which enjoyed every moment of their stay, their itinerary also including visits to Florence, Pisa and Genoa.

They arrived in Rome on Holy Saturday morning and before dinner Fr. Sutherland, with characteristic thoroughness, had arranged a papal audience for them, at which one member, not understanding much of other tongues, was at least duly impressed with the words *persona grata* — as he imagined them — and the accompanying direction of the papal smile.

In Turin they witnessed the beautiful illuminations of the basilica and the great procession of the Sunday, besides which a visit was paid to the birthplace of the saint at Becchi and to various important Salesian foundations in and around Turin.

All, we feel sure, will have carried back with them happy memories and wonderful impressions of Don Bosco's work in another land.



Members of the official Salesian pilgrimage from the British Isles, photographed during their visit to the Oratory in Turin.

CELEBRATIONS IN LONDON

Wonderful Gatherings In Honour Of St. John Bosco.

The celebrations in honour of the Canonization of St. John Bosco were inaugurated with great solemnity on Thursday, April 26th, at the Salesian church of the Sacred Heart, Battersea, London, when the Right Rev. Dr. Myers, Bishop of Lamus, sang Pontifical High Mass before a large congregation of clergy, both secular and regular, and layfolk. In his sermon, the Right Rev. Mgr. Gonne, expounded the text: "Unless the grain of wheat fall into the ground..." (JOHN, XII, 24), applying it to the Saint's life and growth in sanctity. Afterwards the clergy, to the number of one hundred and ten, and many benefactors were entertained to lunch by the Community. Among the speakers were His Lordship, Bishop Myers, Very Rev. Fr. Tozzi S. C. (Provincial), Very Rev. Fr. Delaney, O. P. (Provincial), Mr Dean, Mr Bishop and Mr Justice Noble. Mr A. McDonald, a Wimbledon Catenian, gave a short account of a recent cure at Wimbledon attributed to the Saint's intercession. The lunch was closed by a group photograph of the visitors on the College lawn. In the evening the Right Rev. Dr. O'Riley, Bishop of Phoba, gave Pontifical Benediction after a sermon by Father Ronald Knox dealing with Don Bosco's essential characteristics.

Whilst Thursday had been reserved for the clergy, Friday was the Schools' day, and early on Friday morning charabancs began to arrive at the College, bringing boys from the provincial Salesian Colleges. Staff and boys came from Farnborough, Chertsey and Burwash to the number of almost 300, providing a striking assembly of Salesians. His Lordship, the Bishop of Portsmouth, together with the Bishop of Phoba graciously consented to sit in the panoramic photograph that was taken before Bishop Cotter proceeded to the Church to celebrate High Mass at 11 o'clock, with Bishop O'Riley

and Abbot Mooney, O. S. B. of Douai, assisting in the sanctuary. The Mass, *De Angelis*, was sung by all the assembled schools, who, with a number of parents, densely packed the spacious Church. The hymn, "O Lord Who year by year dost raise," the words of which were specially written by Rev. Fr. C. C. Martindale, S. J., and the music composed by Rev. Fr. G. Pagella, S. C., for this occasion was also sung. Father Devas, S. J., preached during the Mass a sermon particularly suited to the youthful audience, which included pupils from the Convent of Our Lady Help of Christians, Chertsey. Immediately after Mass, an assembly took place on the lawn, of all the boys, where a 'shot' was taken of the animated scene for the film which Gaumont British were making as a record of the celebrations during these four days. A gigantic lunch followed at Battersea Town Hall, where over eight hundred sat down to table in the presence of Dr. Cotter, Dr. O'Riley, Father Provincial, Abbot Mooney, Father Sutherland, Sir John Gilbert and Mr Dulanty (High Commissioner of the Irish Free State), who received a rousing welcome, and other distinguished guests. During the course of the excellent lunch Mr Lumley-Holmes' orchestra played selections. His Lordship proposed the toast, enthusiastically received, of the Pope and the King, being followed by Mr Dulanty, Father Provincial and Sir John Gilbert. The young guests were delightfully entertained by Mr Finlay Dunn for a short time after lunch. The Right Rev. Joseph Butt, V. G., Bishop of Cambray, gave Pontifical Benediction in the evening, after a sermon by Father Vincent McNabb, O. P., dwelling on St. John's organising ability and sound educational theory in the service of youth.

Right Rev. Dr. Doubleday, Bishop of Brentwood, sang Pontifical High Mass on Saturday for the London Schoolchildren and the Church was completely crowded by the Children of Trott Street Schools and by

contingents from the Presentation Convent, West Hill, the Convents of Notre Dame at East Battersea and Clapham and boys from St. John Bosco's Boys' Club attached to the Church of the Holy Ghost and St. Stephen at Shepherd's Bush. Their presence was greatly appreciated by the Salesian Fathers. A girls' choir from the Trott Street School rendered Terry's Mass in C. with great skill, under the able control of Miss Moriarty. Father Arendzen in his sermon treated of St. John's love of children, comparing it to Christ's.

The evening sermon was given by Very Rev. Father Prime, C.S.S.R., and Pontifical Benediction by Right Rev. John Biermans, Bishop of Gargara, whose missionary character made a strong link with the character of the festivities.

The Right Rev. Dr. Amigo, the Bishop of Southwark, a very popular visitor to Battersea, had kindly agreed to sing High Mass on the Sunday and a huge congregation from all quarters of London honoured the occasion until every available space was occupied. An additional attraction was the sermon of His Grace, Dr. Goodier, S. J., Archbishop of Hierapolis, who spoke in golden words of Don Bosco's boundless confidence in God and his fellow men. The Bishop of Pella, the Right Rev. Dr. Brown, brought the Church celebrations at Battersea to a close in the evening when he pontificated at Solemn Vespers and gave Pontifical Benediction after an eloquent sermon by Very Rev. Father J. McCarthy, O.S.M. (Provincial).

Sunday afternoon saw the great Rally organised in the Victoria Palace and the Westminster Cathedral Hall by the Westminster Branch of the Catholic Women's League. By 3 o'clock the auditorium was full and a representative assembly of the clergy and laity in their various orders and organisations occupied the stage. Prolonged applause greeted the arrival of the Chairman, His Eminence, Cardinal Bourne, a personal friend of the Saint. The Meeting opened with the National Anthem and a splendid community rendering of the Credo. His Eminence touched upon his acquaintance with Don Bosco and the joy he felt at being spared by God to see the canonization. Then followed the other speakers, who duplicated their kind services at the Cathedral Hall.

Fr. Martindale, S. J. spoke of "St. John Bosco — strong in Christ," Mrs F. J. Sheed on "Catholic Action," The Right Hon. Viscount FitzAlan on "Don Bosco's loyalty to the Holy See," Dr. W. J. O'Donovan, M.P., on "Don Bosco and England," Father Vernon Johnson on "St. John Bosco and the Street-boy," Miss K. Balfe, President of the Catholic Women's League, on "The Three Salesian Families," Mr. R. O'Sullivan, K. C. on "The Missionary Field, and Father Provincial on St. John's Gratitude," while hymns by the Sacred Heart Choir were interspersed. The Meeting after a most interesting two hours, was concluded by the blessing of His Eminence and "God Bless Our Pope."

On account of the early date of going to press for this number of the "Bulletin," we have to content ourselves with this brief summary of the London celebrations for this time. In the next number we hope to be in a position to give a more detailed account of some of the chief sermons and discourses, as well as a description of the great gathering at Westminster Cathedral on May 6th, when His Lordship Bishop Butt sang Pontifical High Mass in the presence of His Eminence Cardinal Bourne, and His Grace Archbishop Downey preached to a huge congregation.

Reports, too, of the feasts in the other Salesian houses in England, Ireland, America and elsewhere will be given in the next, and following numbers of the "Bulletin" as they come to hand.

We conclude this account with the speech delivered at the Victoria Palace by Father Tozzi on "St. John Bosco's Gratitude."

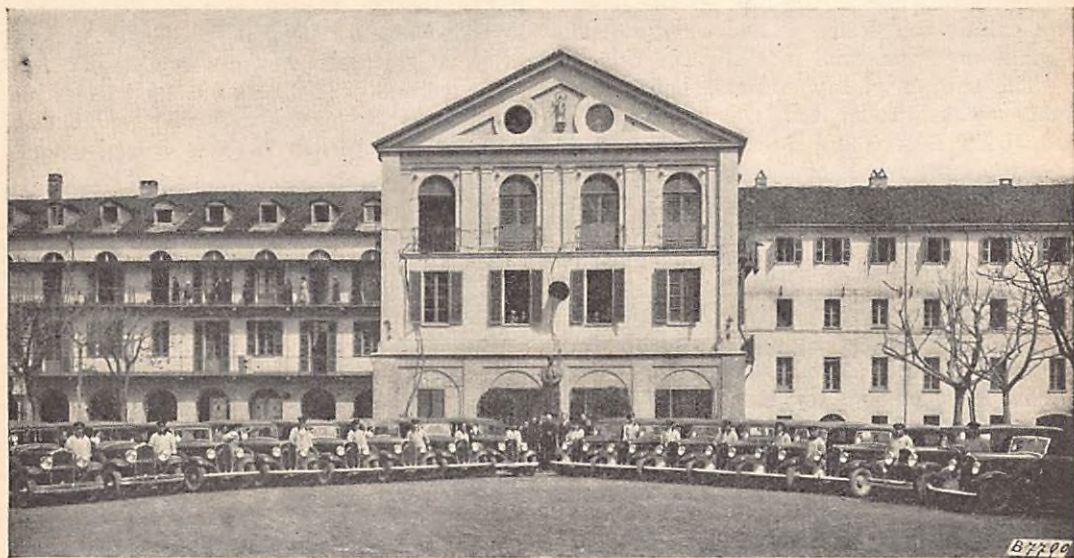
The Provincial's Address.

"At the request of the Salesians, of the Sisters — the Daughters of Our Lady Help of Christians, — and of the Salesian Co-operators in London and in England I am glad to express their gratitude and my own to His Eminence for presiding over our Rally. By your presence, Your Eminence, you have linked us up to-day with St. John Bosco, and in your kind words we felt once more the kindness of our Father and Founder. Our gratitude goes to the eloquent and earnest speakers at this Rally. May their words

TWO MORE VIEWS FROM TURIN



Mgr Bartolomasi, the Italian Army Bishop, speaking at the laying, by Cardinal Hlond, of the foundation-stone of the new Festive Oratory buildings at Turin.



The fleet of cars placed at the disposition of the Salesians by the Fiat Company for the feasts at Turin.

find a lasting echo in our lives and St. John Bosco remain for us an inspiration to Catholic Action. We wish to thank also the Prelates and Secular and Regular Clergy who have honoured this gathering by their presence. Thanks, hearty thanks to all the Catholic Associations which have promptly responded and warmly assisted in this Rally. Thanks especially to the Westminster Branch of the Catholic Women's League for so ably organising this and the other Meeting in the Cathedral Hall.

More than one asks, why a Rally on this occasion? The reason is because Don Bosco worked hand in hand with all the Catholic movements of his day, and sometimes he moved ahead and opened new fields; at others he supported the rear and saved wasted energy or raised drooping spirits. In the North of Italy he opened the first Conference of St. Vincent de Paul in Turin; he worked for early First Communions and frequent daily Communion; he was inspired to encourage late vocations under the shield of Our Lady Help of Christians, he has many points in common with the Catholic Evidence Guild as well as the Catholic Social Guild, writing of Apologetics and speaking in the spirit of St. Francis of Sales; with the Land Movement, the training of boys at Trades; with the assistance of soldiers, sailors, emigrants abroad, etc., he was a pioneer; and to the boys in the street he was a real apostle and friend. This is the link — the reason for calling this Rally — and our gratitude to the organisers and indefatigable helpers.

The subject of my address, however, is not *my* gratitude, but the gratitude of St. John Bosco, and I hope that in this gratitude my words of thanks may find not only the echo of his sincerity and earnestness, but also the blessings of St. John Bosco which I would like to accompany my grateful expressions.

"In omnibus gratias agite" (*Thess. V, 18*).

The gratitude of St. John Bosco! But towards whom? Towards everyone — God above all, then to Mary, the Help of Christians. Gratitude towards his benefactors, his pupils, all and everyone who showed him the least kindness.

This does not surprise us, since one of the characteristics of great men is that of creating a school round them where the virtue of gratitude has first place. "*In all things give*

thanks, for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit." St. John Bosco knew this great virtue from his childhood. In entire forgetfulness of self he asked nothing for himself. From his early youth he learned how to give without measure, because giving one's self, but giving without asking, is perfection.

To give! What had he to give — the poor son of Mamma Margaret? John, who without almost the necessities of life, is bound to go to work as a farm labourer and stay with strangers. Boys' ideals are seldom disinterested; the desire of glory, the love of self excites a boy's imagination. Ambition, childish at times, at other times heroic, the hope of doing great things, of making a great name — this is a boy's ideal — not so with John Bosco. His dreams carried him to other heights. After expressing his desire to study, with resigned timidity he accepts work with the Moglia family. It was hard work for a boy, under all sorts of weathers — hard labour for the body, mortification for the spirit. But he followed the pious promptings of his soul, he worked and prayed, he prayed and became a model to his masters, he prayed and became an apostle among the boys of the neighbourhood. Many years after he recalled those anxious days, but always with new and cordial gratitude to his masters who had given him bread and kept in him the hope of better days. George Moglia, a good old farmer, loved to repeat, "Don Bosco showed always a great gratitude towards my family for what we had done for him. Many times he made me sit by his side even when surrounded by the Superiors of the Congregation. One day before all his religious and strangers sitting at this table, pointing at me much to my surprise and embarrassment, he said: 'This is my old master.' He wanted us to consider his Oratory as our home whenever we went to Turin on business."

But Don Bosco did even more — he accepted John Moglia, his master's godson, among the students of the Oratory. His gratitude in this case was three-fold — he accepted the boy at the Oratory, there he taught him for three years without making any charge, and thirdly he made a singular exception, keeping him at his own table out of regard for his old master: such is the gratitude of saints.

In the school year of 1833-34, exactly a century ago, John, then a lad of 18, was finishing his "Humanities." It is known that he was often short of food. A school-mate of his, John Blanchard, of ten offered our John bread and fruit. His mother kept a fruit shop and would often pick out the best apple or a chosen fruit and give it to her boy: "Go give it to your friend John, he is so good and he will pray for us." Years went by, and one day Don Bosco, surrounded by distinguished ecclesiastics saw John Blanchard carrying some provisions. He left the company to hasten to shake hands with his old friend, who surprised, stammered and stuttered, calling Don Bosco Monsignor, Canon, and what not. "Look here, old Blanchard, I am Don Bosco and poor Don Bosco still, at that. How many times you have satisfied my hunger; you have been in the hands of Divine Providence one of the first benefactors of Don Bosco. You must come to the Oratory whenever you come to Turin, and dine with me."

In 1886 Blanchard heard of the poor state of health of Don Bosco and made his way to the Oratory, even to his waiting room. But here the Secretary would not let him in. Don Bosco heard and recognised the voice of his friend, called for him, received him with all kindness and insisted on his staying to dinner and taking Don Bosco's place at table among the Superiors.

I have dwelt at length over these two early examples of his gratitude because in their light one can understand how it became a means to him to keep open the doors of the rich and powerful, how in his teaching it kept the doors of the young hearts open to the influence of charity and virtue, how in gratitude he turned over and over again to God and his Blessed Mother. "You see, my children," he would say, "I had nothing with which to provide bread — but such a gentleman or such a lady came to our aid. O how great is God's goodness." In 1863 he received the boy, Francis Besucco, who was much moved in recalling the benefits received from his good Parish Priest. Don Bosco in writing about the boy said: "This young boy with some schooling will make an excellent success in his moral education. Experience proves that gratitude in boys is generally an omen of success, while those who easily forget favours received, the pains

taken for them, remain insensible to encouragement, to advice and religion, are difficult to educate and of uncertain success."

With this sense of gratitude, his heart went out to the Blessed Mother of God, the Help of Christians, and, inspired to found an Institute of Sisters to carry out this work among the other sex, he wished that the work should be the witness and monument of his gratitude for the many and wonderful favours received from Her, who had been given to him as mother and mistress from his first dream at the age of nine.

With his grateful and exquisite foresight, already in 1884, he wrote letters for many of his benefactors, to be delivered after his death. Another letter he wrote, filled with affectionate and tender gratitude to all his Benefactors and Co-operators, to be sent to them as soon as he had passed away. This document, covering the past, peering into the future, covering sacred promises, I could not help inserting at the end of the printed programme for these celebrations, because those promises have become more sacred to-day when we keep his first Feast as a Saint. Allow me to repeat some of his expressions: "Before I leave you... I want to pay my debt to you, thereby fulfilling my heart's desire. The debt I owe you is that of gratitude, for you have given me powerful help in my task of giving a Christian education to a host of poor children, to place them on the way of work and virtue and to make them the consolation of their families." Then pointing to the good works carried out by the charity of his benefactors he adds: "Convinced, as I am, that after God, it is your charity which has made all this good possible, and even greater things than these, before my life draws to its close, with all my heart I offer you my deepest gratitude."

Here gratitude reaches its highest grade it becomes in St. John Bosco a legacy and a testament. Love at times may be misunderstood, but not so gratitude, which opens fresh springs of active charity, new avenues to Catholic Action. "*In all things give thanks — extinguish not the spirit.*"

And we, the humble children of the Saint, must take up this legacy of work and gratitude and fulfil it with the help of him who watches over us all from Heaven."



Above and Below:

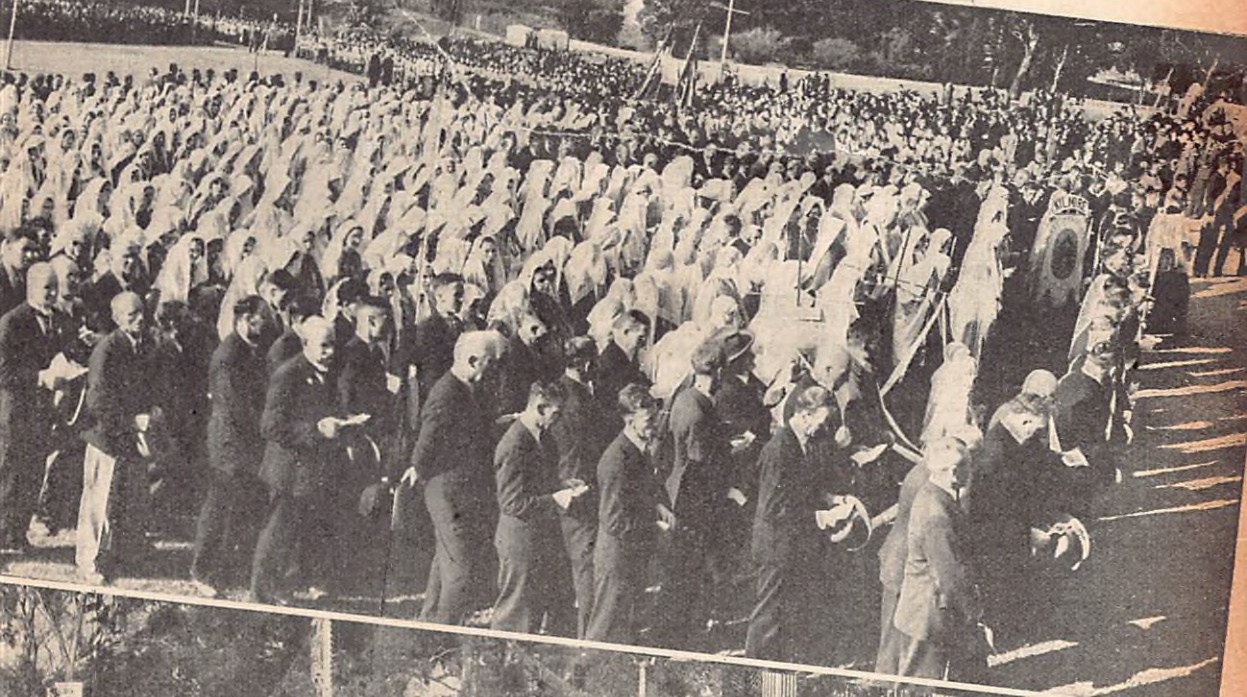
Scenes during the
Benediction given by
Archbishop Mannix.

Centre:

Children of Mary
form a human Cross
before the Altar.

MELBOURNE,
AUSTRALIA

Great
Eucharistic
Congress
in honour of the
Canonisation
of
Don Bosco



AUSTRALIA ANTICIPATES

The Salesians in Australia may be said to have been first in the field in their celebration of the canonization of Don Bosco. Advantage was taken of the great Eucharistic Festival held at Rupertswood on Palm Sunday to celebrate in advance the great event.

We cull the following from the *Advocate* of Melbourne, Victoria, Australia.

SEVENTY FIVE THOUSAND AT VAST EUCHARISTIC FESTIVAL.

FOURTH ANNUAL PROCESSION OF THE BLESSED SACRAMENT AT THE BEAUTIFUL HOME OF THE SALESIAN FATHERS, RUPERTSWOOD, SUNBURY, to commemorate the Feast of St. John Bosco.

This remarkable event took place on Palm Sunday, when it was calculated that 75,000 persons from many parts of the Archdiocese of Melbourne participated.

A large body of members of different Catholic Societies of men headed the procession. These were followed by the Italian contingent marching behind their Italian and Australian Flags. Sectional leaders came next and then the Children of Mary of 92 Parishes, with their Banners and pennants. A large number of Acolytes and Students from different Parishes followed. Then came the Clergy, secular and regular, the flower-strewers, seminarists, the special Body Guard, headed by two Papal Knights, and his Grace the Most Rev. Dr. D. Mannix, Archbishop of Melbourne, bearing the Blessed Sacrament.

The route of the procession was lined by hundreds of members of the Women's Guard of the Blessed Sacrament who made a very fine showing and fell in at the rear as the Blessed Sacrament passed.

Loud speakers were placed around the grounds and the broadcasting was perfect. A special choir of ladies and gentlemen from Melbourne sang the hymns appointed for the occasion. The hymns were interspersed with a decade of the Rosary recited by the Rector of the College, to which the tens of thousands responded as with one voice.

The scene when this immense gathering knelt in adoration of the Eucharistic King

was inspiring in the extreme. It was a demonstration of faith and loyalty the memory of which will not soon fade.

Immediately before the procession began, the Rev. Fr. Philip Murphy O. F. M., recently arrived from Ireland, delivered a 'fervorino' relative to the feast of the day, which was impressive and much appreciated.

After the procession, there were addresses by the Rector of the College, by the Rev. Philip Murphy and by His Grace, Dr. Mannix.

Addressing the Archbishop, Fr. O' Grady said: "On my own behalf and on behalf of my Community, as well as on that of the Organising Committee and of this immense multitude of your spiritual Children, who justly admire and revere you as their Chief Pastor, I tender you a most hearty welcome here to-day." He then gave a quotation from the allocution of His Holiness the Pope, when the Decree regarding Don Bosco's Canonisation was read in solemn session, following up with an interesting sketch of the life of the great servant of God, and he concluded with some very consoling statistics about the working and numerical strength of the Order at the death of the Founder and at the present time.

Fr. Murphy made a moving appeal; He said: "You have just listened to Fr. O' Grady, erstwhile companion of Don Bosco. Eighty-eight years ago Pinardi's miserable shed with its mud floor was Don Bosco's only chapel, Don Bosco himself the only priest. To-day there are 10,000 Salesians serving over 700 Institutes, Orphanages, Schools, Colleges, Agricultural Colonies, Leper Hospitals and Festive Oratories.

Here in Australia they have begun their glorious work. Here six Priests and eleven Brothers, besides training Australian aspirants to the Order, are caring for 60 Boys, but that is only a beginning. They are anxious to launch out, but a millstone of debt holds them back. Anxious to launch out and found their Oratories and Schools in the hearts of Melbourne, Sydney, Adelaide, Brisbane and other cities. Can you not

imagine the good to be done in these cities by the Sons of St. John Bosco, gathering in the thousands of waifs and strays for games and religious instruction, but, until the debt that binds them here is removed, they cannot display their apostolic activities elsewhere.

I appeal to you then to be generous; to give double what you intended this year of Blessed Don Bosco's Canonisation."

A Truly Marvellous and Triumphant Demonstration.

His Grace the Archbishop congratulated Fr. O' Grady and the Salesians on their truly marvellous and triumphant demonstration. "It was wonderful last year — he said — but the numbers are doubled this year. I know people have come to pay homage to the Eucharistic King, but they

have also come to rejoice with the Salesian Fathers on the approaching Canonisation of their great Founder. Ten thousand of his Order are scattered over the world doing their splendid work. No wonder the Holy Father has thought it fit to raise Don Bosco to the Altars of the Church.

On the day of his Canonisation in St. Peter's I question will there be more or as many as we are assembled here to honour our Blessed Lord and His Chosen Servant."

His Grace concluded by paying a well deserved tribute to the Organisers of the great demonstration. "I have witnessed, said he, a considerable number of functions and demonstrations, but I have not seen one that was better organised. We owe a debt of gratitude to Mr. Dennett and his Choir. The singing to-day was an inspiration. I again congratulate Fr. O' Grady and the Salesians on the Canonisation of their Father and Founder."

THE LITERATURE OF ST. JOHN BOSCO

Published by Messrs Burns Oates & Washbourne, Ltd. 43, Newgate St, London. E. C. I.

LIFE OF ST. JOHN BOSCO. — Translation from the French of Rev. A. Auffray. S. C. 12/6

ST. JOHN BOSCO'S EARLY APOSTOLATE. — The Story of Don Bosco with his boys 7/6

Published by Messrs Alexander Ouseley, 94, Petty France, London. S. W. I.

LIFE OF ST. JOHN BOSCO. — By Rev. H. L. Hughes. B. A., D. Litt. A popular Life of the Saint 3/6

VIRTUE AND CHRISTIAN REFINEMENT. — A Month's Devotion to St. Vincent de Paul. A translation of a work written by St. John Bosco 3/6

Published by the Catholic Social Guild, Oxford.

THE FESTIVE ORATORY OF ST. JOHN BOSCO. — (A Means to save the Young) by Very Rev. E. M. Tozzi. S. C. (Provincial) 2d.

Also:

ST JOHN BOSCO. — C. T. S. pamphlet - by Very Rev. W. G. Austen. S. C., M. A. . . . 2d.
Music of the New Hymn to St. John Bosco.
Words by Rev. C. C. MARTINDALE. S. J. Music by Rev. G. PAGELLA. S. C. - Salesian Press 3d post free.

To be published shortly by Messrs. Alexander Ouseley.

LIFE OF THE VEN. DOMINIC SAVIO. — The saintly pupil of St. John Bosco.

All the above may also be obtained from
THE SALESIAN PRESS, SURREY LANE - BATTERSEA - LONDON, S. W. 11.

SHRIGLEY'S NEW SHRINE

IN HONOUR OF SAINT JOHN BOSCO

Amidst scenes of youthful enthusiasm, there took place at Shrigley on Easter Sunday, at the very moment when in distant Rome the Holy Father was proclaiming Don Bosco a Saint, a ceremony which marks the commencement of a new era in the devotion to, and the work of, St. John Bosco in the English and Irish Province of the Salesian Society.

The ceremony was a simple enough one in itself, the cutting of a sod of grass by one of the students of the Missionary College, chosen by his companions to perform the task. But the cutting of that sod signalled the beginning of a great work, the erection of a grand memorial church in honour of the last saint of the Holy Year of the Redemption, the Father of Youth, Saint John Bosco himself.

The actual building of the Church has not yet commenced. When will it begin? The answer depends upon the generosity and charity of the friends and clients of Don Bosco.

The Church will rise in the centre of the beautiful hills of Cheshire in the grounds of the great Missionary College opened to celebrate the beatification of Don Bosco, and which now houses hundreds of young students anxious to be "up and doing," who are passing through the long period of preparation for the priesthood and the religious, Salesian life. Their preparation complete, they will go forth in the spirit and the name of Saint John Bosco to spread the knowledge of the Gospel in various distant parts of the British Empire, in India, Africa, Australia, and other lands. China, Japan and other distant parts will welcome them: they will go to spread the name of Christ Jesus "even to the uttermost ends of the earth." It is for this that Shrigley stands — it is the centre of formation for English-speaking Salesian missionaries the spot in which they are prepared for service in every

part of the globe. What a grand opportunity there is here for the co-operation and charity of the clients of Don Bosco!

In the new Memorial Church, the prayers of these generous-hearted young students will arise for the spread of the Faith, but especially for those good benefactors whose concrete expression of their love for the Faith and, in particular, for Don Bosco, enables them to prepare in that spot to carry the Gospel to other lands.

But the new church will not be a mere College Chapel: it will be much more than that. Shrigley is fast becoming a place of pilgrimage and it is intended to make it the national centre of devotion to Don Bosco. There, his clients will flock to do homage to him in the new church, his shrine. There, they will kneel in prayer at his altar; they will raise their voices in earnest prayer to him, they will lay their petitions at his shrine, to be prayed for daily by so many generous young missionary souls and by other clients of Don Bosco come, like themselves, from afar.

More still, the shrine will be the shrine "par excellence" of the beloved of Don Bosco, the young. It will be a shrine of youth and, in that church, altars dedicated to youthful saints will arise, all tending to give it such an appeal that youth will justly consider it its own. Parents, teachers and others will come there bringing their youthful charges, the chosen ones of the Kingdom of Christ, with them, teaching them there to love Jesus who so loved them, to love Mary His mother, and Don Bosco who sacrificed his whole life to the care of the souls — and the bodies — of the young. They will place the young under his protection, teaching them to pray to him and to look to him as their great protector, under whose care they, too, may be brought close to Jesus, guarded from harm and taught to save their souls.

Hic domus mea: inde gloria mea. "This is



Above: The cutting of the first sod on the site of the new church at Shrigley. — Below: Three cheers for St. John Bosco.

My house: from this place My glory shall go forth," Such were the words Don Bosco, saw written in large letters in the great Basilica he built for Our Lady at Turin. May not the same words be later applied by Don Bosco himself to the church now to be erected at Shrigley in his honour? This church will be the centre from which his devotion shall spread throughout the Province and whence he will bestow graces and favours, with that generosity which was so characteristic of him in life, on all who invoke him and especially upon those who assist his works.

The Holy Father has stressed the importance of gratitude to God for permitting us to be alive at this time and for having

been enabled to share in the triumph of Don Bosco. Here is an opportunity to express that gratitude in tangible form. Grasp it with both hands!

Two features in connection with the building of the shrine are worthy of special mention, and are of particular interest.

1. Since the church is to be the special shrine of youth, the high altar will be built with the contributions of children.

2. All donors of five shillings or over will have their names inscribed in the "Don Bosco Memorial Book," to be preserved at the shrine.

Any further information may be obtained from the Rector, Salesian Missionary College, Shrigley Park, Macclesfield, Cheshire.

GRACES AND FAVOURS

RECEIVED THROUGH THE INTERCESSION OF OUR
LADY HELP OF CHRISTIANS AND ST. JOHN BOSCO

Sister M. W. Nechells. — Will you have two Masses offered for the Holy Souls in honour of your Blessed Founder in thanksgiving for favour received through his intercession.

Miss A. McD. Castlebellingham. — Enclosed please find P. O. from friends of mine in thanksgiving for favours received through the intercession of St. John Bosco.

Mr. D. Esh Winning. — The enclosed is a Mass offering in thanksgiving for favour received through the intercession of Saint John Bosco and Mary, Help of Christians.

Miss K. D. Dublin. — I enclose offering in thanksgiving to Our Lady, Help of Christians for my dear mother's recovery from her illness.

Miss G. W. Leigh. — The enclosed is from mother in thanksgiving for two favours we received after making a Novena to Our Lady and Blessed Don Bosco.

Mrs. K. McT. Derry. — Please find enclosed offering for a Mass in honour of Our Lady, Help of Christians and Saint John Bosco for favours received.

Mrs. S. A. H. Enniskillen. — Please find an offering for Mass in honour of the Sac-

red Heart, St. John Bosco and St. Anthony in thanksgiving for favour received.

Mr. G. L. Dublin. — Please find enclosed P. O. in thanksgiving to St. John Bosco for favour received.

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. A. I. Dekkers, Nijmegen, Holland.
(Retired P. P. of Goole, Yorks).

Rev. F. Berger, Marakal, Cochin Malabar, India.

Rev. Fr. Le Petre, Wairoa, New Zealand.

Mrs. F. Alteford, Belfast, Ireland.

Mr. Asbury, Birchfield, Birmingham.

Mrs. Bianchi, Macclesfield.

Miss L. Donnelly, Belfast, Ireland.

Mr. X. D'Souza, Bombay, India.

Mrs. J. Geary, Port Chester, N. Y., U. S. A.

Mr. E. Lambe, Drogheda, Co. Louth, Ireland.

Miss M. Mc. Keever, Londonderry, Ireland.

Mrs. B. Menger, San Antonio, Texas, U. S. A.

Mr. H. Savage, Antrim, Ireland.

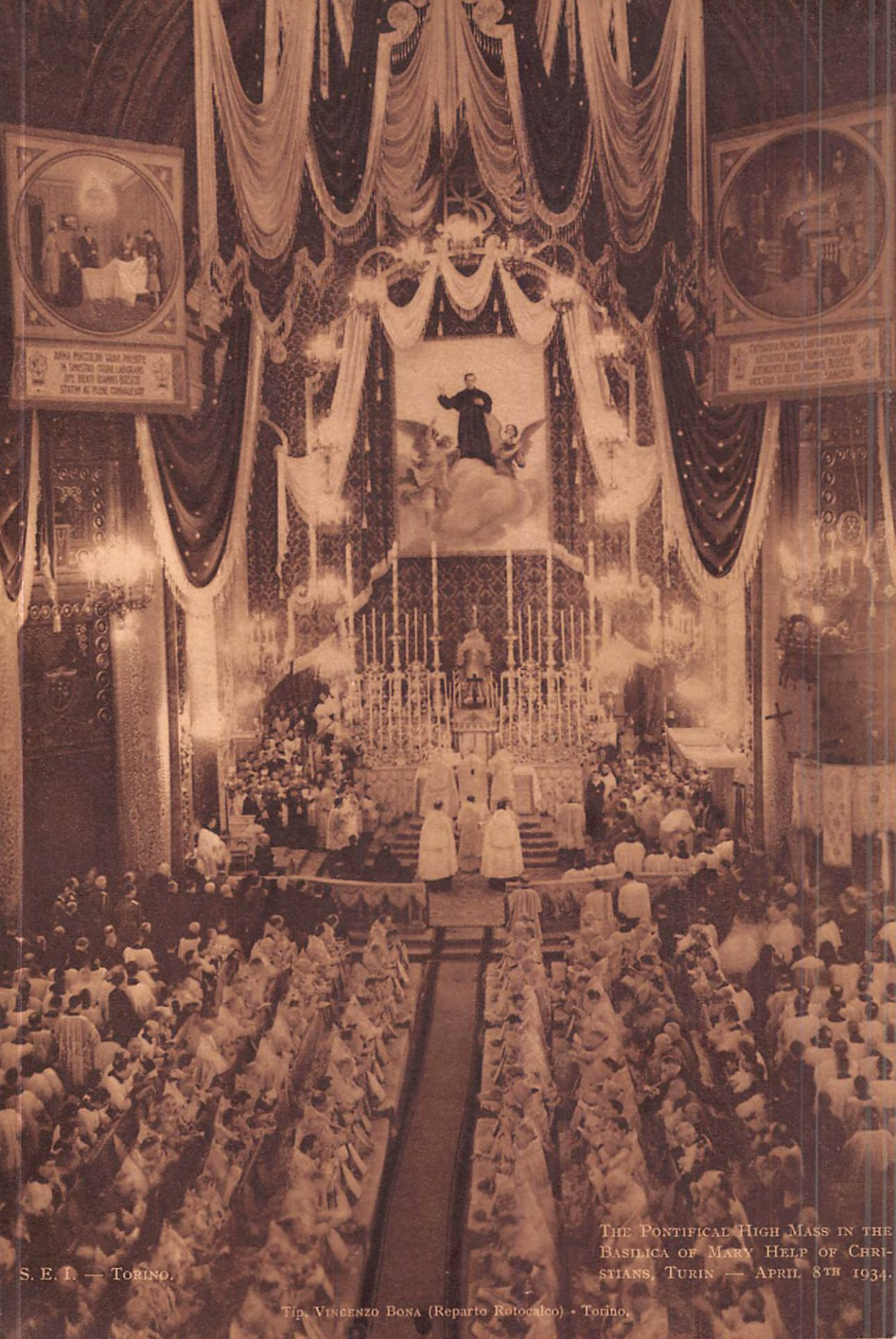
Mrs. M. Scrivani, Vineland, N. J., U. S. A.

Mrs. Sperling, Leek, England.

Owing to limitations of space in this number, numerous "Graces and Favours" have, unfortunately, to be held over until the next issue.

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



S. E. I. — TORINO.

THE PONTIFICAL HIGH MASS IN THE
BASILICA OF MARY HELP OF CHRISTIANS,
TURIN — APRIL 8TH 1934.

Tip. VINCENZO BONA (Reparto Rotocalco) - Torino.