

25th

1929

1954

Anniversary

DON BOSCO COLLEGE
CAMP DON BOSCO





DON BOSCO
COLLEGE




Mary, Help of Christians

*I*N DEDICATING this souvenir, Don Bosco College wishes to use the inspiring words employed by Saint John Bosco in the dedication of his book, *Il Cattolico Provveduto*, on May 24, 1868:

*To the august Queen of Heaven
Glorious Mary, ever Virgin
Conceived without original sin
Full of grace and blessed amongst women
Daughter of God the Father
Mother of the Incarnate Word
Spouse of the Holy Spirit
Delight of the most Holy Trinity
Inexhaustible fount of faith, of hope, and of love;
Advocate of the abandoned
Support and defense of the weak
Anchor of confidence
Mother of mercy and refuge of sinners
Consolation of the afflicted,
Health of the sick and comfort of the dying
Hope amidst the evil oppressing the world
Exalted sustainer of the human race,
To you, proclaimed by the
Catholic church in our day
As the HELP OF CHRISTIANS.*

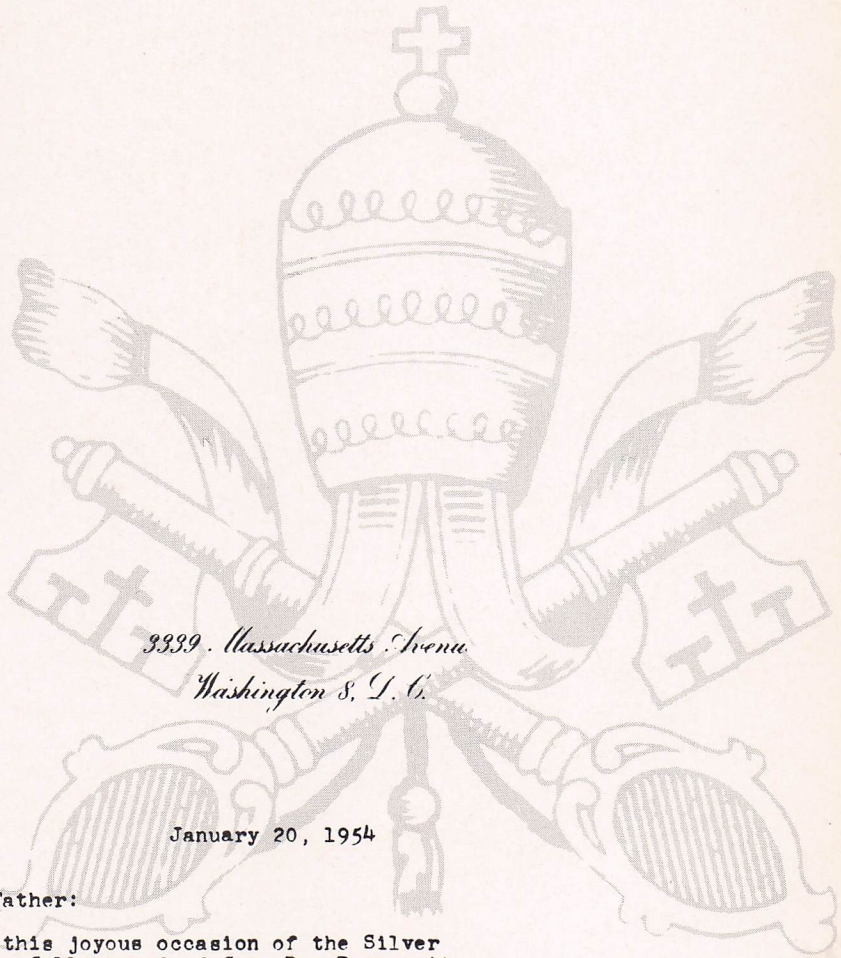
we *dedicate* this little book.




APOSTOLIC DELEGATION
 UNITED STATES OF AMERICA

No 9031/54

THIS NO. SHOULD BE PREFIXED TO THE ANSWER



*3339. Massachusetts Avenue
 Washington 8, D. C.*

January 20, 1954

Reverend and dear Father:

On this joyous occasion of the Silver Jubilee of Don Bosco College and of Camp Don Bosco, it affords me genuine pleasure to inform you that our Most Holy Father, Pope Pius XII, has graciously deigned to impart his special Apostolic Benediction. It is the express wish of His Holiness that this Blessing be shared by the members of your Community, by the young men and boys under your care, and by everyone who joins with you in celebrating these memorable Anniversaries.

This Benediction is granted by the Sovereign Pontiff as a token of his paternal affection and as a pledge of divine favor for the future upon the Salesians of Don Bosco in this most important apostolate of the education and training of youth, which in the tradition of their saintly Founder, they have exercised in the past with untiring energy and zeal.

While conveying to you this August Message of the Vicar of Christ, I desire to add my own personal congratulations and good wishes.

With sentiments of esteem and renewed felicitations, I remain

Sincerely yours in Christ,

A. J. Cicognani

Archbishop of Laodicea
Apostolic Delegate

Reverend J. M. Stella, S.D.B.
 Director
 Don Bosco College
 Newton, New Jersey



Office of the Rector Major

Salesian Mother House

TURIN, ITALY

January 31, 1954

Dear Father Director:

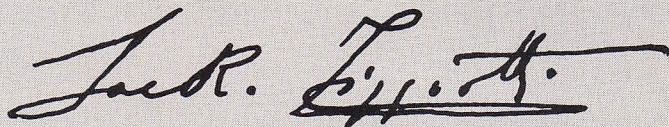
I very willingly join you in the celebration of the twenty fifth anniversary of your house of formation. There are many hopeful signs that St. John Bosco is sowing the good seed in your immense Country, where Catholicism is making continuous progress and where there remains much to be done for the Christian education of youth, both along academic and vocational lines.

My prayer to our holy Founder for the house of Newton and for the whole province is therefore twofold -- that we may multiply the number of vocations and that we may train them well, according to the future needs of souls in the United States, so great for its freedom and for its richness of resources.

May Mary, Help of Christians, who with motherly care has watched over the development of our Congregation amidst so many difficulties, grant that in celebrating the fiftieth anniversary in due time, your house be the most flourishing and the most fervent nursery of vocations to the Salesian life in North America.

Yours very affectionately,

Feast of St. John Bosco, 1954.

A handwritten signature in black ink, reading "Jacob. Liguori". The signature is written in a cursive, flowing style with a long horizontal stroke at the end.



RECTOR
MAJOR



DIREZIONE GENERALE
OPERE DON BOSCO

Via Cottolengo, 32
TORINO

Il Prefetto Generale

JMJ

January 31, 1954.

Very Rev. Joseph Stella
Don Bosco College
Newton, New Jersey
USA

Dear Father Stella:

It has come to my knowledge that you are soon to celebrate the 25th Anniversary of the foundation of Don Bosco College. Because of the many ties that bind me to the College, I cannot allow the occasion to pass by without taking due notice of it.

How well do I recall the early days of the College, when everything was concentrated in the Novitiate Building! How many sacrifices did the then Father Pittini have to undergo in order to provide the means to construct the present school building! To him goes, under God, the greatest credit and debt of gratitude.

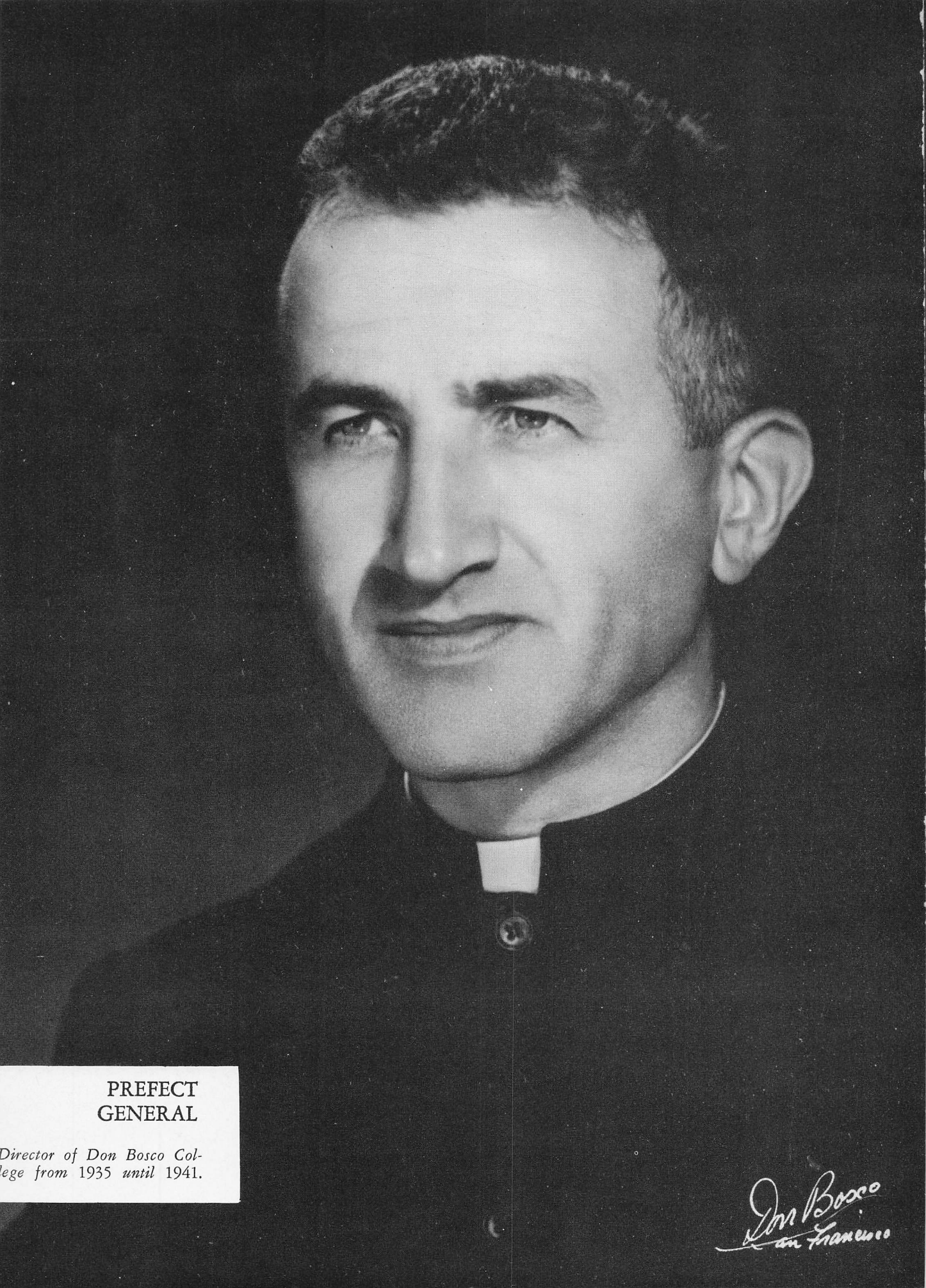
Those twenty five years pass before the eyes of my mind and call up sweet memories of so many good confreres who have dedicated their energies to the formation of future Salesians. I recall so many boys who spent happy days there, while preparing for their future mission: many of them are today Sons of Don Bosco; others are faithful alumni, who look back with affectionate longing upon the years spent in that warm environment.

And could I forget the host of friends and benefactors who lavished their generous help on the College, thus contributing to its development, to the beautifying of the grounds, to the support of vocations, to the prosperity of Camp Don Bosco, to the spread of the name and the spirit of Don Bosco? May God reward them abundantly, whether living or dead.

I can only wish that, through the protection of Mary Help of Christians and that of its titular, the College may, in the future, even more than in the past, be blessed with rich vocations, for the spread of God's kingdom. This is my sincere prayer.

Affectionately yours,

L. Alonzi M. Ferrigno



**PREFECT
GENERAL**

Director of Don Bosco College from 1935 until 1941.

*Don Bosco
San Francisco*

BISHOP'S OFFICE
24 DE GRASSE STREET
PATERSON 1, NEW JERSEY

January 20, 1954

Very Reverend Joseph M. Stella, S.D.B.
Director
Don Bosco College
Newton, New Jersey

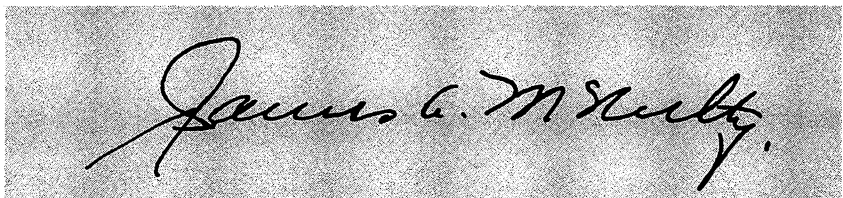
Dear Father Stella:

It is good news to learn that Camp Don Bosco and Don Bosco College will celebrate this year the twenty-fifth anniversary of their foundation. I extend my heartiest congratulations to you, to your esteemed associates and to your beloved boys who will share the joys of the Silver Jubilee festivities.

Saint John Bosco will have an intimate and holy place in these celebrations. You have both in the Camp and in the College magnificent expressions of the apostolate so dear to his saintly heart, the Apostolate for Youth. I shall offer my prayers of thanksgiving to God for all His bounteous blessings upon the Camp and the College and my prayers of gratitude to Saint John Bosco for the inspiration and for the help he has given to his devout, zealous and successful sons.

May Our Immaculate Mother in this the Year of Our Lady continue her motherly care of all of you.

Devotedly yours in Christ,

A handwritten signature in cursive script, reading "James G. McAuliffe". The signature is written in dark ink on a light-colored, textured background.

Bishop of Paterson



BISHOP
OF
PATERSON



ARZOBISPADO DE SANTO DOMINGO

February 15, 1954

Dear Father Stella:

You have asked me to write a few lines for the silver jubilee booklet of this year. Yes, you are right. It was all of twenty five years ago when I arrived at New York from Uruguay... How well do I remember that day when I stood on the top of the hill looking down to where the summer camp is now. There I saw a beautiful panorama; the two sparkling streams, the lake, the nearby town, the country house built of cut stone, and that wonderful expanse of over two hundred acres. I said to myself, "This is the place Don Bosco wants for his boys."

The hardships of those days were overcome by the generous help of the pastor, the late Father Donnelly, and a lawyer, by name, Mr. Dolan. Those two must always be remembered among the original Salesian cooperators... The construction of the actual building was begun immediately. This was not an easy task. My secretary, Fr. Philip Pappalardo was the hero of this construction for it was finished by the end of 1929. The blessing was given by the Apostolic Delegate, the Most Reverend Peter Fumasoni Biondi, now Cardinal and Prefect of the Propaganda Fidei in Rome.

We must never forget the first saintly master of novices, who died in Newton, the Reverend Francis Binelli, nor Father Celestine Koska who laboured with his own hands in the landscaping of the property, and what is more important, in the molding of character of the novices by his model life. It was he who organized the first summer camp under the maples by the lake. Other names to be recalled are of Father Louis Rinaldi now in Boston, and Father Costanzo, now in far away Australia.

True, there were voices of discouragement who whispered untold difficulties about lack of funds and scarcity of vocations for a seminary at Newton. These defeatist thoughts never affected me because I knew from long experience that Don Bosco would solve all difficulties. The celebration of the present jubilee prove my trust was not in vain.

How many memories surge up within me while I dictate these simple lines. Truly Newton is one of the happiest chapters in my full life.

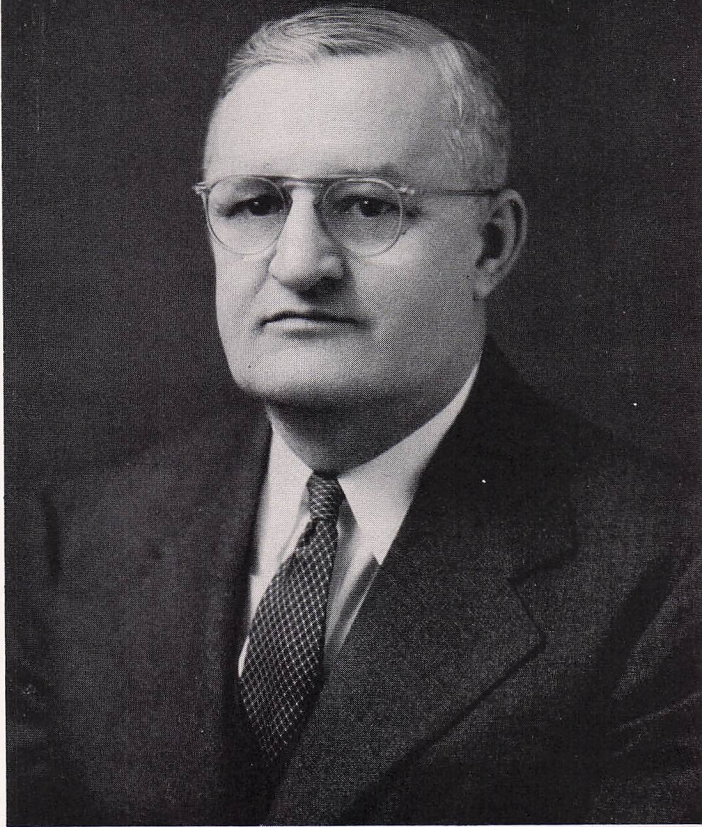
I am sure that this Silver Jubilee celebration will infuse both teachers and pupils with a newer and fuller spirit of St. John Bosco, especially so since the field of social betterment is so ample in that great country.

I do not know if I shall be able to accompany you on that great day. But in spirit I shall be certainly looking again from the hilltop with renewed vision in my now sightless eyes. Yes, I shall be there. Please accept and extend to all this blessing of your friend,

+ Richard

Archbishop of Santo Domingo
Primate of the Americas

R/J



State of New Jersey

DEPARTMENT OF EDUCATION

175 WEST STATE STREET
TRENTON 6, N. J.

March 1, 1954

Reverend Joseph M. Stella, S.D.R.
President, Don Bosco College
Newton, New Jersey

Reverend Sir:

It was a great pleasure for me to represent the New Jersey Board of Education in the State's first appraisal of Don Bosco College during the year of 1937. The appraisal was made at the request of the Reverend Alvin Pedrigotti who sought authorization for the college to confer the degree, Bachelor of Arts. Since then, in cooperation with different State officials, I have annually appraised Don Bosco College.

We have always found a scholarly faculty and a sincere and capable student body hard at work in educating themselves in liberal arts and sciences in preparation for theological training to take their places as sons of Saint Don Bosco. The zeal of the faculty, the devotion of the students, and the great desire on the part of both students and faculty to serve the cause of Christianity have always impressed us most favorably.

The supporters of Don Bosco College can be proud of its attainment and confident of its future. Its great emphases on religion, the liberal arts, and sciences will continue to help young men whose goal is the Priesthood in the Salesian Congregation.

Please accept my congratulations on the 25th Anniversary of the founding of Don Bosco College. Please be assured that the officials of the New Jersey State Department of Education will cooperate fully in helping you maintain the high standards you have attained and to raise those standards in the years ahead.

Very cordially yours,

Robert H. Morrison
Assistant Commissioner for Higher Education

RHM:vr



SALESIANS of ST. JOHN BOSCO • 666 Filbert St. • San Francisco II, California

Office of the Provincial

Feb. 4, 1954

Very Rev. Joseph M. Stella, SDB.,
Don Bosco College
Newton, N.J.

Very Reverend and dear Father Stella:

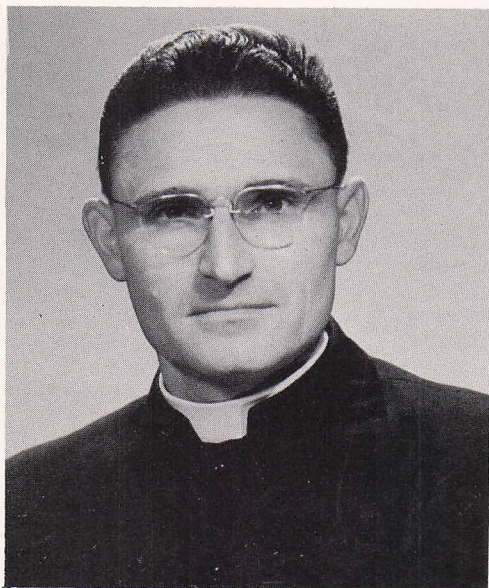
If building better boys is big business, what shall we say of building expert educators and saintly priests ?

In its twenty-five years of existence Don Bosco College has attained these great goals -- with its Summer Camp for boys, and its College Staff for our Seminarians.

May God and St. John Bosco bless your Institution in the years to come, this is my wish and my prayer.

Fraternally yours in Christ,

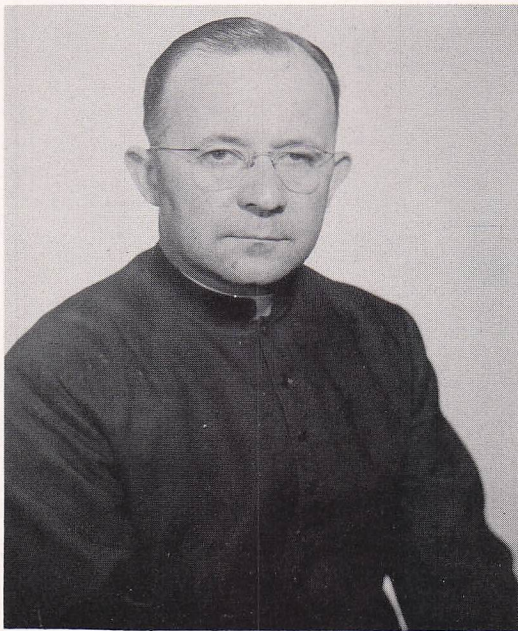
Very Rev. Alfred J. Cogliandro, SDB.
Provincial



THE VERY REVEREND
ALFRED J. COGLIANDRO,
S.D.B.



VERY REVEREND ERNEST
GIOVANNINI, S.D.B.,
Provincial of the Salesians of the Eastern
Province in the United States.



THE REVEREND JOSEPH M.
STELLA, S.D.B.,
Director of Don Bosco College.

Greetings to the

Friends of

DON BOSCO COLLEGE

and

CAMP DON BOSCO

To you, who with your countless favors have supported our College, "the American homage to St. John Bosco"—we wholeheartedly pay well-earned thanks.

The names of all, living and dead, who have cooperated with us during the past twenty-five years remain indelibly inscribed in the Hearts of Jesus and Mary, who alone can sufficiently reward them.

In this Marian Year, may mutual example and inspiring memories spur all — whether students, alumni, cooperators, present or past faculty-members, with one idea! — EXCELSIOR!
EXCELSIOR!

THE EXECUTIVE BOARD AND THE STAFF OF
DON BOSCO COLLEGE



REV. JOSEPH COSTANZO, S.D.B.
1929-1935

*Former
Directors*



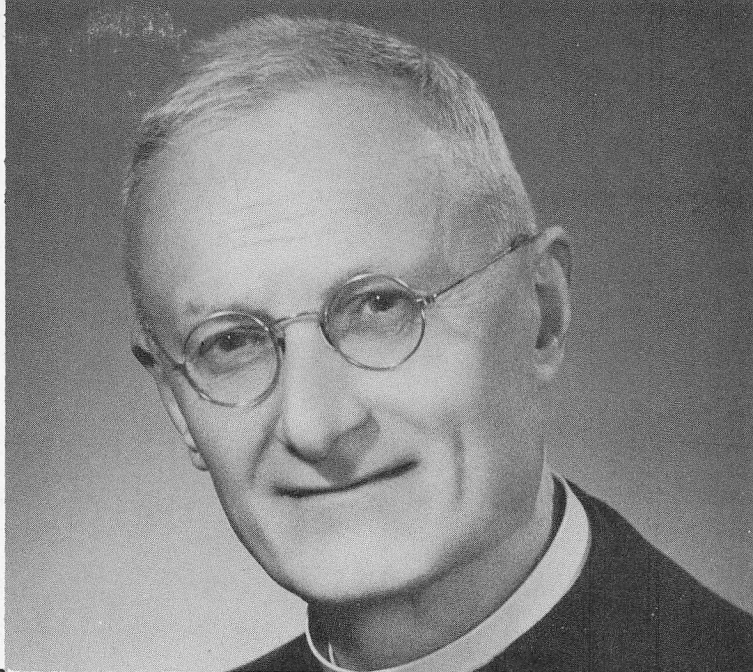
1941-1942
REV. JOSEPH CASELLI, S.D.B.



REV. AMBROSE ROSSI, S.D.B.
1942-1944

DON BOSCO

COLLEGE



REV. ENEA TOZZI, S.D.B.
1950-1953



REV. FELIX PENNA, S.D.B.
1944-1947

1947-1950
REV. ANGELO FRANCO, S.D.B.



Rev. Attilio Giovanini, S.D.B., D.D.,
Master of Novices



The



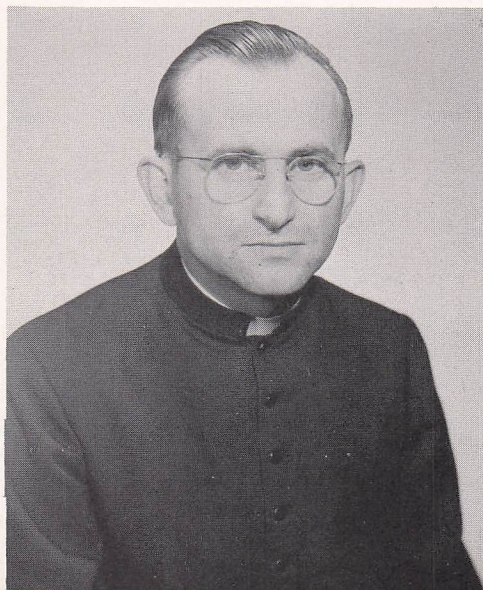
Rev. Januarius Sesto, S.D.B., J.C.L.,
Prefect



Rev. Mario Mich, S.D.B., M.A.,
Spiritual Director

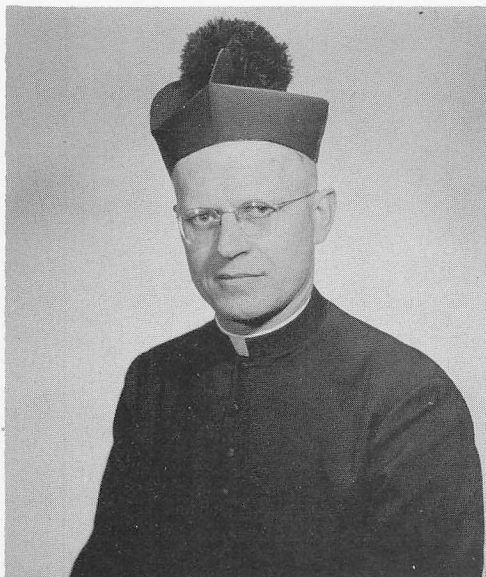


Rev. Bernard Justin, S.D.B., B.A.,
Prefect of Studies



Rev. Francis J. Klauder, S.D.B., Ph.D.,
Dean

Faculty



Rev. Joseph Bajorek, S.D.B., M.A.



Rev. Victor Toth, S.D.B., Ph.D.

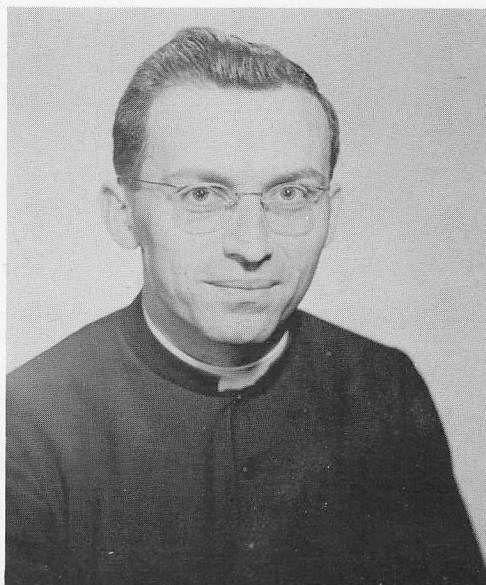
Rev. Joseph Occhio, S.D.B., Ph.D.



Rev. Anthony Spano, S.D.B., M.S.



Rev. Theodore Ciampi, S.D.B., M.S.



DON BOSCO COLLEGE





SEATED:

Fr. Occhio
Bro. Vulpinari
Fr. Ciampi
Fr. Bajorek
Fr. Mich
Fr. Giovannini
Fr. Stella
Fr. Sesto
Fr. Justen
Fr. O'Leary
Fr. Spano
Fr. Toth

1st ROW:

Bro. Ruffo
Bro. Traina
Bro. Juneau
Bro. Berruete
Bro. Dempsey
Bro. O'Connor
Bro. Hioki
Bro. Natale
Bro. Fitzgerald
Bro. Pascual

2nd ROW:

Bro. Barone
Bro. Bordoli
Bro. Juarez
Bro. T. Fisher
Bro. Healy
Bro. Orth
Bro. Jeffcoat
Bro. Woodson

3rd ROW:

Bro. Rossi
Bro. Rasmussen
Bro. Rivest
Bro. Aineto
Bro. Pinillos
Bro. Wolfram
Bro. Furey
Bro. W. Fisher

4th ROW:

Bro. DeBlase
Bro. Sprietsma
Bro. O'Brien
Bro. Isgro
Bro. Urtaun
Bro. Reilly
Bro. Zarkoski
Bro. Aracil
Bro. King

5th ROW:

Bro. Schown
Bro. Burke
Bro. Carr
Bro. Consacro
Bro. Mendive
Bro. Tuso
Bro. Coleman

6th ROW:

Mataconis
Nov. Wiegand
Nov. Labonte
Bro. Carinelli
Bro. Paolucci
Bro. Muzas
Bro. Anthony

7th ROW:

Nov. Veillette
Nov. Burns
Nov. Parent
Nov. Tavares
Nov. Sheehan
Nov. Steichen
Nov. Vairo
Nov. Carlo
Nov. Farias
Nov. Jiru
Nov. Froelicher

8th ROW:

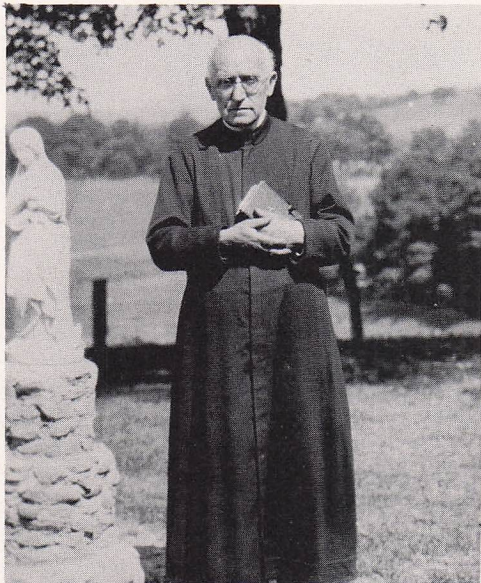
Bozzo,
Nov. Greer
Nov. Murguia
Nov. Schuetz
Nov. Lockwood
Nov. Vellone
Nov. La Mendola
Nov. Romanski
Nov. Gauthier

LAST ROW:

Bourassa
Toledano
Hanna
M lina
Falk
Holzhauer
Blanco

Looking back 25 years

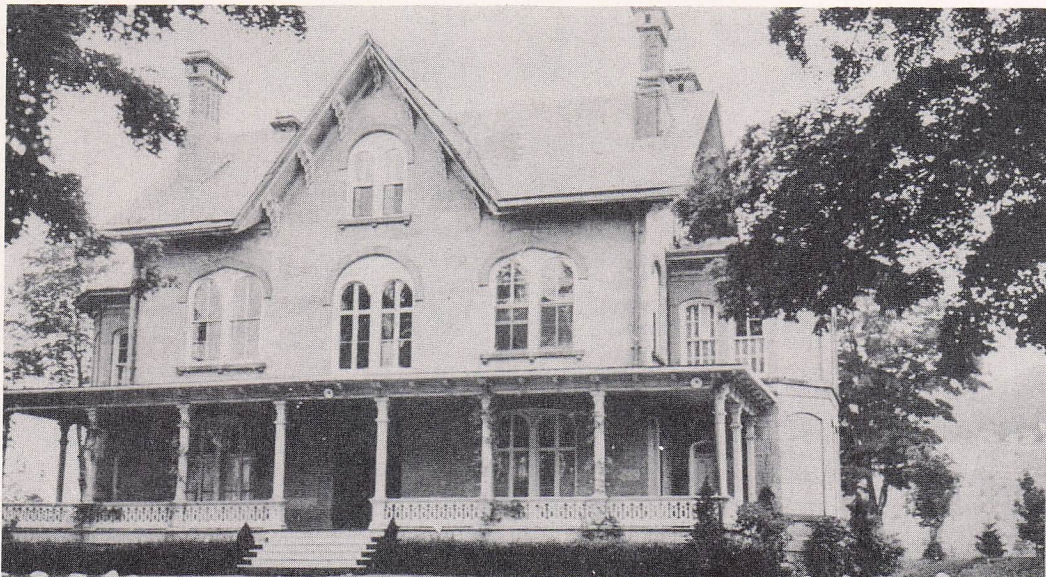
By REVEREND FRANCIS J. KLAUDER, S.D.B.



REV. FRANCIS BINELLI, S.D.B.
First master of Novices and Spiritual Director of the Seminary

In 1928 the Salesians of the Eastern Province of the United States welcomed as their new Provincial a man of wide experience and ardent zeal. His name was the very Reverend Richard Pittini, who had been transferred from his post as Superior of the Salesian Missions in Uruguay to the United States. So well did he perform his task that after seven years he was consecrated Archbishop of Santo Domingo and Primate of the West Indies, where he still carries on his apostolic work, notwithstanding his advanced age and almost total blindness.

As Provincial in the United States, Father Pittini's first concern was the erection of a Seminary for the training of native American Salesians. After visiting various prospective sites in several States he finally decided on the beautiful location known today as Don Bosco College, "the American homage to St. John Bosco." Before the large edifice was built, the old Horton mansion, which is used as the Novitiate, was the only building on the premises. From November, 1928 until 1931 many and varied were the experiences and escapades of the overcrowded group who lived in the "old house" which was eventually to become the Novitiate.



Horton Mansion

Twenty-five Novices and students were the first occupants of the Horton homestead; and on December 8th, 1928, fifteen young men received the habit from the hands of Father Pittini. On the same day, five clerics received the tonsure and minor orders from His Excellency, the very Reverend Ernest Coppo, who had previously been Provincial; and five others made their religious profession. This was a humble beginning, initiating a long list of young men who, year after year received the habit, or made their profession, or became priests at Newton. After 25 years, that list surpasses the 600 mark, and three houses today share the blessing and responsibility of preparing candidates to the Salesian life and to the priesthood—a distinction which Newton originally bore alone.

In its foundation the house of Newton was blessed by the presence of two pioneer Salesians whose names will go down in the history of the Society. The first, already mentioned, Fr. Pittini, was not only the founder but also first Rector of the Seminary. And the second, the Rev. Francis Binelli, who knew St. John Bosco and who had been Master of Novices for forty years in various countries, was the Spiritual Director and the Master of Novices.

With the coming of the new Scholastic year in 1929, Father Pittini saw fit to appoint the very Reverend Joseph Costanzo as Director of the Seminary, but Fr. Pittini continued to come on frequent visits; and on Saturday nights it was a customary and delightful sight to see him arrive in time for a late supper, surrounded by the whole community, joyfully jesting and discussing the events of the preceding week in animated conversation. Thus, right from its foundation, Don Bosco's house at Newton was rooted in that "family spirit" which is one of the characteristics of the Salesian Society.

Besides the novices and clerical students, there were a number of high school students who aspired to the priestly life in the Society and who consequently were called "aspirants." By October 20th, 1929, these numbered 14. Plans



Most Rev. Archbishop Peter Fumasoni Biondi, Apostolic Delegate to the right.

were initiated to build a new building, so as to accommodate the various groups who resided in the community. Though the building was started in April, 1930, it was not completed until February 11, 1931. On that day, the Seminarians and aspirants relinquished the "old house" to the Novices and occupied the new one, which was later officially dedicated by the Apostolic Delegate, the Most Reverend Archbishop Pietro Fumasoni Biondi, on June 13, 1931.

In 1935, after six years of rectorate, the very Reverend Joseph Costanzo was succeeded by the very Reverend F. M. Alvin, (now Prefect General of the Salesian Society) whose fruitful term of office can be gauged by the rapid increase of vocations, by the constant progress made in beautifying the property, which was becoming more and more a site



First group of Novices, 1930.



The late Rev. Michael J. Donnelly, pastor of St. Joseph's Church, Newton. The first friend of Don Bosco College.



First group of students to receive the degree of Bachelor of Arts, June, 1938.

Father Alvin is seated in the center, with Father O'Leary to his right and Father Kozik to his left.



Senator Dolan, speaking at the unveiling of Don Bosco's bust in the College lobby, January, 1938.

of pilgrimages, and finally by the recognition and accreditation of Don Bosco College by the New Jersey State Board of Education on March 12, 1938. From that year on all students who successfully completed the approved program of studies were rewarded with the degree of Bachelor of Arts. In this place we might mention with gratitude the name of Robert H. Morrison, Assistant Commissioner of Education in the State of New Jersey, whose wise vigilance and interest in Don Bosco College has enabled it to keep high its scholastic standard. In this connection, we should mention here also the Rev. Patrick O'Leary, for 15 years dean of Don Bosco College, whose indefatigable labors have surely earned for him a magnificent crown in Heaven.

No doubt the greatest achievement during the tenure



Father Anthony J. Sokol, one of the several of the Alumni to serve as a Chaplain in the armed forces. Father Sokol is at present in Korea.

of Fr. Alvin, was the spiritual tenor of the house. Father Alvin was the heart of every activity, and spent all his time and energy in constant communication with the seminarians. In September, 1940, it fell to his lot to add a new community to the already large number of young men under his direction. The students of Theology, with few exceptions, had been going to Turin, Italy, for the study of Theology. The war impeded the continuance of this practice, and provisions were made to accommodate all the Students of Theology at Newton.

After one year, in September, 1941, Father Alvin turned the heavy burden of directing the house of Newton to the very Reverend Joseph Caselli, whose health caused him to turn it over in turn, in September 1942, to a man of dynamic energy and engaging personality, the Very Reverend Ambrose Rossi, who had just completed an eight year term as Provincial of the Eastern and Western Provinces in the United States. All the manifold activities which pro-

gressed under Father Alvin continued under the able guidance of Father Rossi.

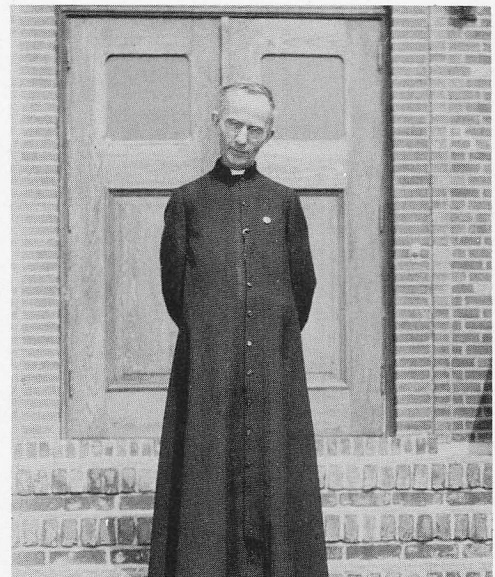
In 1943, obedience called Father Rossi to Central America, and his place at Newton was taken by the Very Reverend Felix Penna, whose already hard job was made more difficult by the addition of a new community to the house—that of the technicians and artisan Brothers, called Coadjutors, in order to prepare them to teach in the Technical Schools of the Society in the United States. In 1948, this group moved to Paterson, New Jersey; and the Theologians were transferred to Aptos, California. Meanwhile, the heavy burden of the direction of Don Bosco Seminary had fallen on the shoulders of the kindly and elderly Father Angelo Franco, whose virtues of sincere openmindedness and gentle fatherliness were a great boon during three years of transition.

With the permanent settling of the aspirants in West Haverstraw, N. Y., in 1951, the Seminary became the residence exclusively for the College seminarians and for veterans pursuing College courses previous to entrance into the Novitiate. The Director during this time, immediately previous to the recent appointment of Father Stella, was the Very Reverend Eneas M. Tozzi, a cultured gentleman, whose long years of experience as Provincial in many countries, has given to the College a sense of stability and serenity, rooted in Father Tozzi's deep spirituality, which had been nourished and enhanced in former years by personal contact with the Salesian Founder, St. John Bosco. Through Archbishop Pittini, Father Binelli and Father Tozzi, Don Bosco College is linked directly with the heart, mind and spirit of the gigantic Educator and Saint, whose name it is proud to bear as its most distinguishing privilege—the name of Don Bosco.

It is in this name that the present Faculty of the College gladly continues in the glorious traditions handed down to it, so that more and more young men may be prepared for the Salesian Apostolate among the young and inflamed with zeal for the establishment of the reign of Jesus and Mary on earth.



On a picnic with Father Tozzi, October, 1950.



The Very Reverend Richard Pittini, founder of Don Bosco College as he appeared in 1930.



On the occasion of Archbishop Pittini's Golden Jubilee, November, 1943.



Father Alvin's return to the College in 1951.

The Work of St. John Bosco
Whose Name Our College Bears
Is A Work of Mary



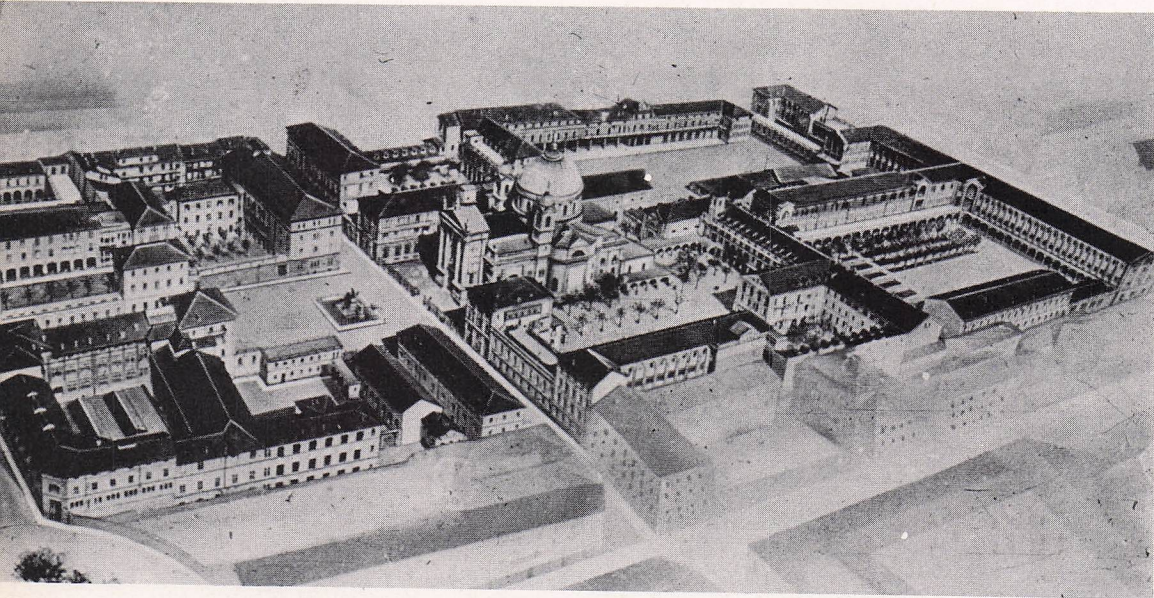
December 8, 1941. As a young priest, Don Bosco discovers that his altar boy, Bartholomew Garelli, is homeless and ignorant of religion. He resolves to dedicate all his time to helping poor and neglected youth.

The foundation of the Salesian work on the feast of the Immaculate Conception is a sign of its mission to promote the ideal of *purity* in the world's youth and a pledge of its continuing success.

BEGUN IN THE THROES OF THE

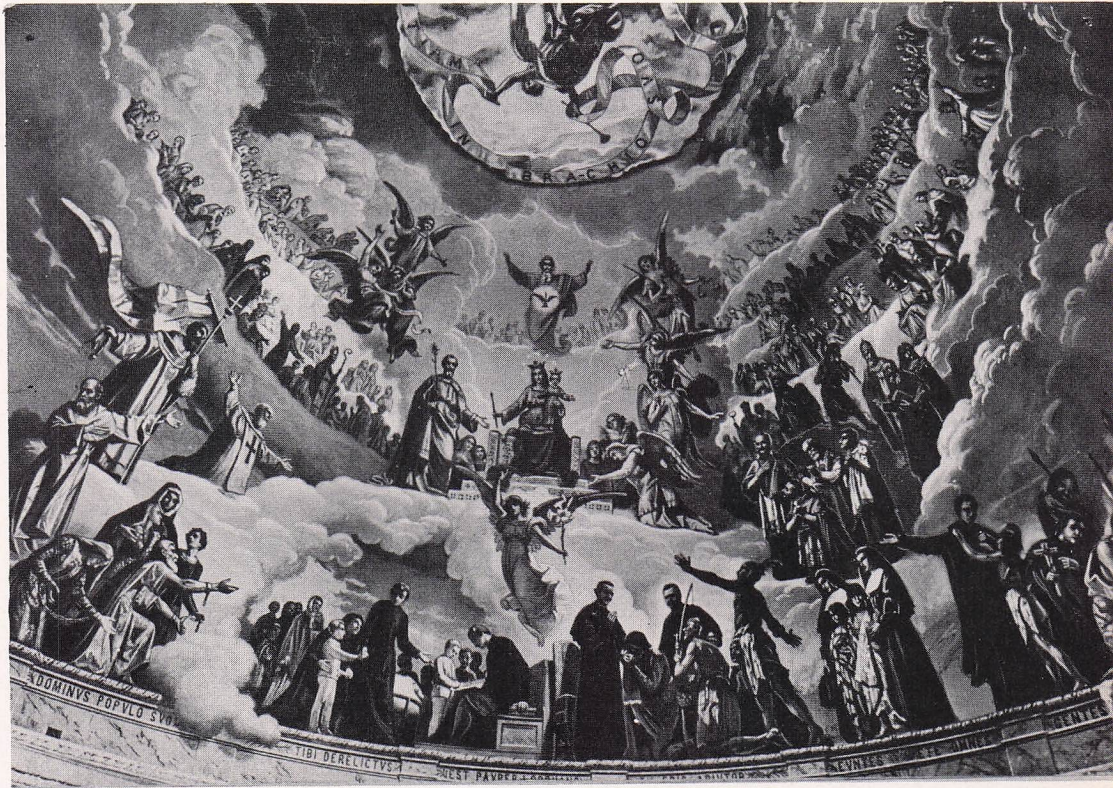
Industrial Revolution

St. John Bosco's work aimed at the uplifting of the working classes—his "oratory" in Turin, where all kinds of trades and where academic education has been supplied to thousands, stands as the symbol of his achievements and of his faith in MARY HELP OF CHRISTIANS.



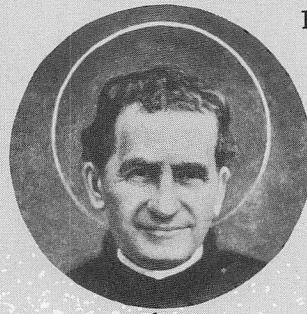
The "City" that Don Bosco built.

Cupola of the Basilica of Mary Help of Christians, in Turin. Mary is pictured as Queen of the Universe and the Patroness of Salesian Works.

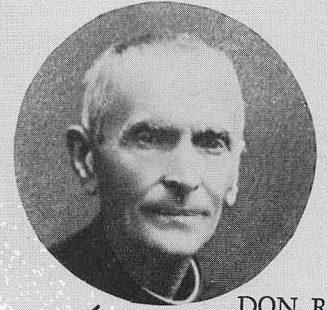


St. John Bosco's works all have as their aim the restoration of society to Christ through Mary. Hence its miraculous growth.

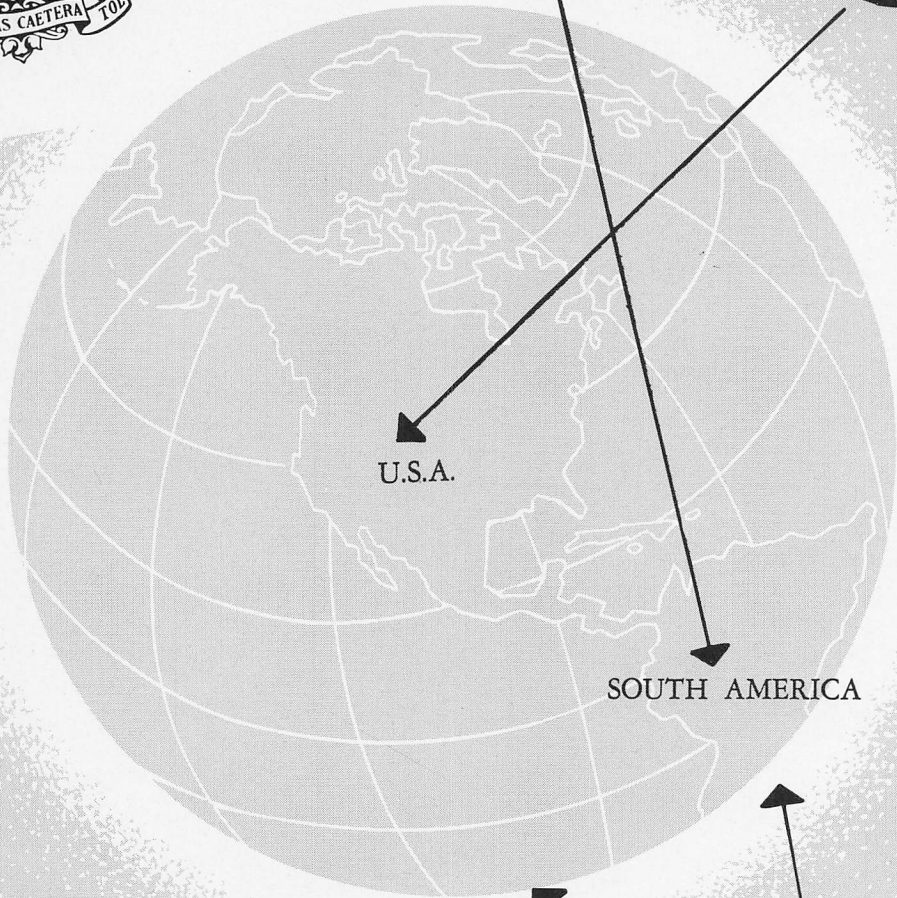
Have devotion to Jesus in the blessed Sacrament and to Mary Help of Christians and you will see what miracles are.



DON BOSCO
1874-1888



DON RUA
1888-1910



U.S.A.

SOUTH AMERICA



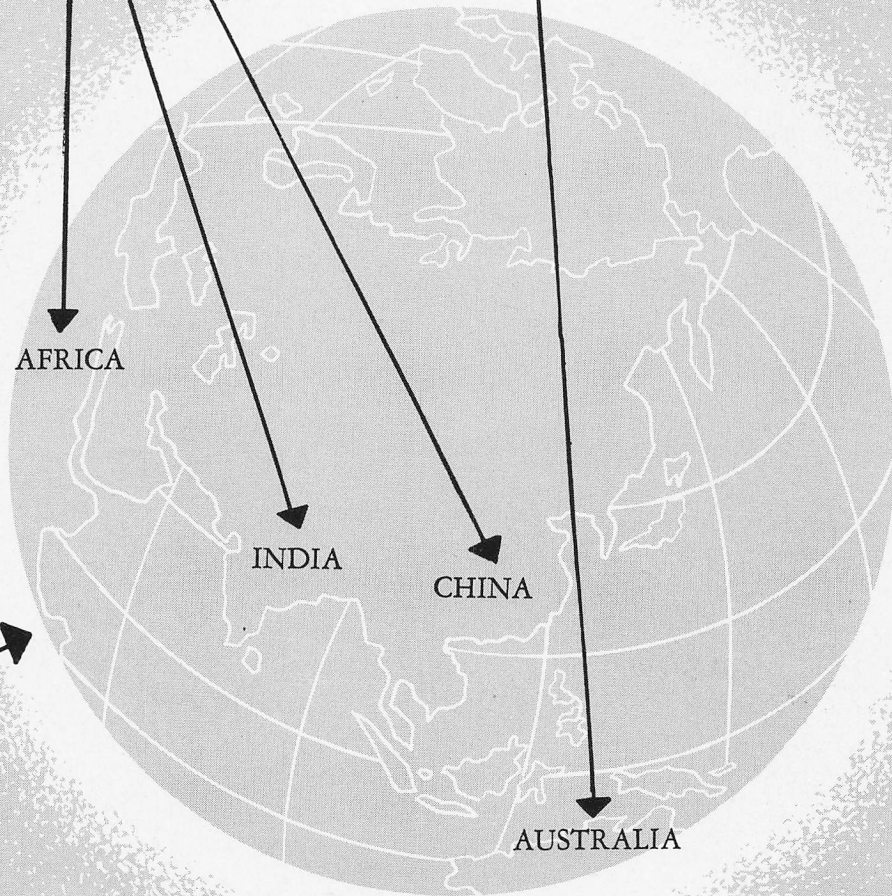
DON RICALDONE
1932-1951

Under this fourth successor of Don Bosco the Society tripled in size.

DON ALBERA
1910-1922



DON RINALDI
1922-1931



*the Wonderful Growth of the Society is a
Miracle of Mary Help of Christians.*

1954

UNDER



*FATHER
RENATO
ZIGGIOTTI*

5th SUCCESSOR
OF *Don Bosco*

NORTH AMERICA

- 1. United States26
- 2. Canada 4
- 3. Mexico12

CENTRAL AMERICA

- 4. Guatemala 5
- 5. Honduras 2
- 6. San Salvador 7
- 7. Nicaragua 4
- 8. Costa Rica 3
- 9. Panama 1

SOUTH AMERICA

- 10. Argentina93
- 11. Chile21
- 12. Uruguay19
- 13. Paraguay 3
- 14. Brazil86
- 15. Bolivia 5
- 16. Peru 12
- 17. Ecuador23
- 18. Colombia28
- 19. Venezuela20

EUROPE

- 20. Ireland 3
- 21. England12
- 22. Holland 6
- 23. Belgium17
- 24. Germany27
- 25. Sweden 1
- 26. Poland53
- 27. Lithuania 5
- 28. Czechoslovakia25
- 29. Hungary20
- 30. Jugoslavia21
- 31. Austria18
- 32. Italy213
- 33. Malta 3
- 34. Switzerland 5
- 35. France37
- 36. Spain81
- 37. Portugal12

WEST INDIES

- 38. Cuba 9
- 39. Porto Rico12
- 40. Santo Domingo 5

41. Haiti 2

42. AUSTRALIA 6

ASIA AND AFRICA

- 43. China35
- 44. Japan14
- 45. Manchuria 1
- 46. Siam18
- 47. Burma 1
- 48. India68
- 49. Iran 1
- 50. Palestine 7
- 51. Syria 2
- 52. Turkey 1
- 53. Timor Island 2
- 54. Belgian Congo13
- 55. Morocco 3
- 56. Algeria 4
- 57. Tunis 2
- 58. Lybia11
- 59. Egypt 5
- 60. South Africa 5
- 61. Cape Verde 1

CENTRAL & SO. AM.

- 62. Peten 2
- 63. Ucayali 1
- 64. Patagonia14
- 65. La Pampa 8
- 66. Chaco 6
- 67. Rio Negro 7
- 68. Porto Velho 3
- 69. Alto Araguaya 6
- 70. Mendez10
- 71. Orinoco 5



*Over 1000 Houses
33 Mission Fields*



Altar of the Religious Founders in the Salesian Basilica at Turin

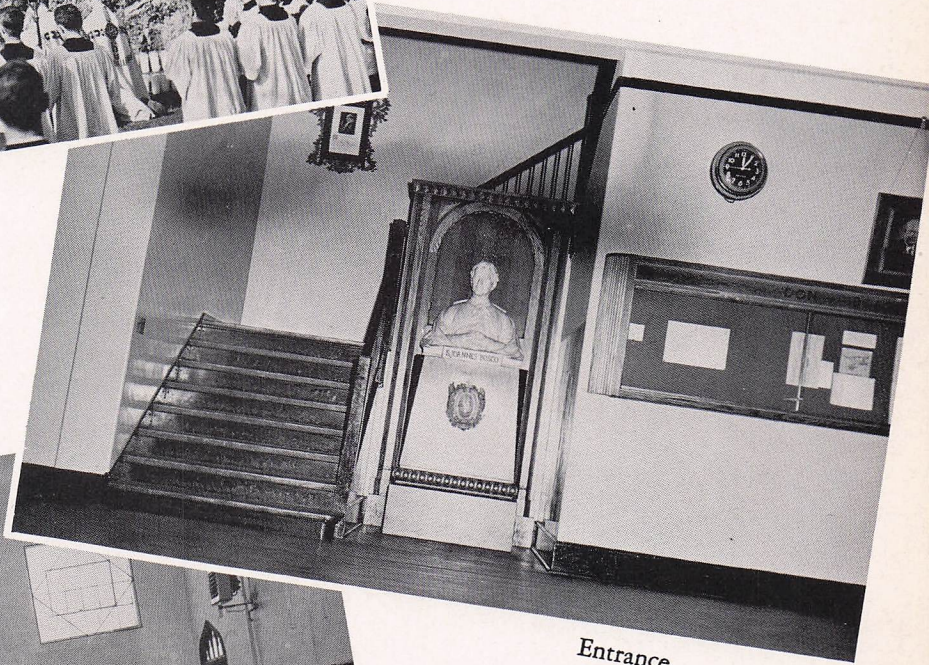
Faithful to Saint Francis of Sales and St. John Bosco, the Salesians in the United States will continue, with God's help and the support of the Salesian cooperators, to recruit new members in the United States who will work, side by side with the other religious of our country, for the extension of Christ's kingdom on earth . . .



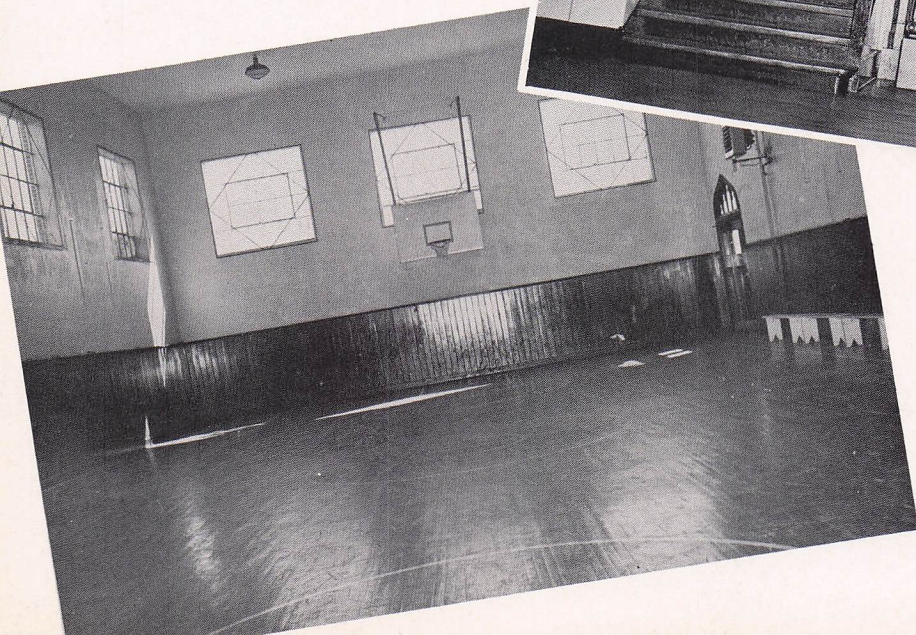
College Chapel



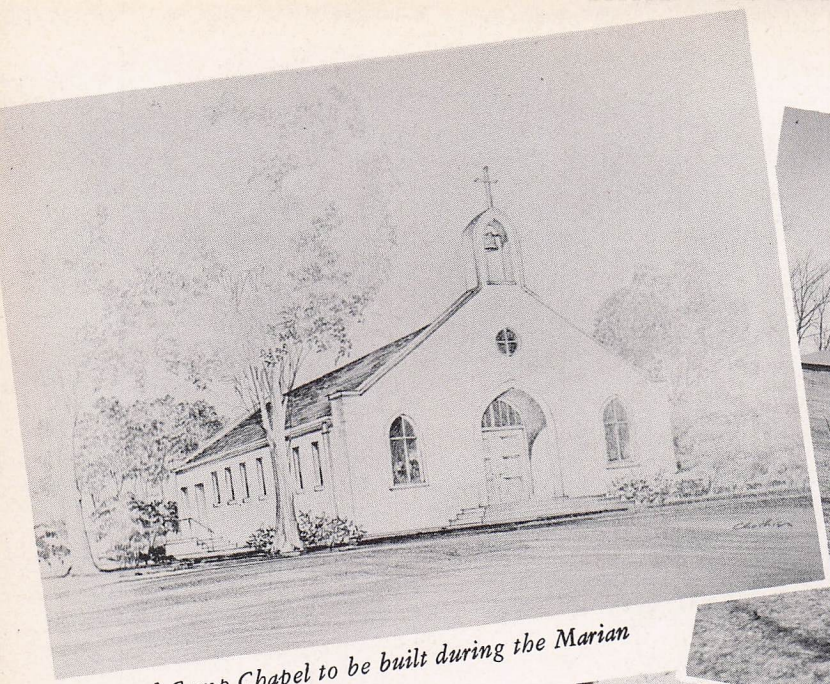
May 30—at Grotto



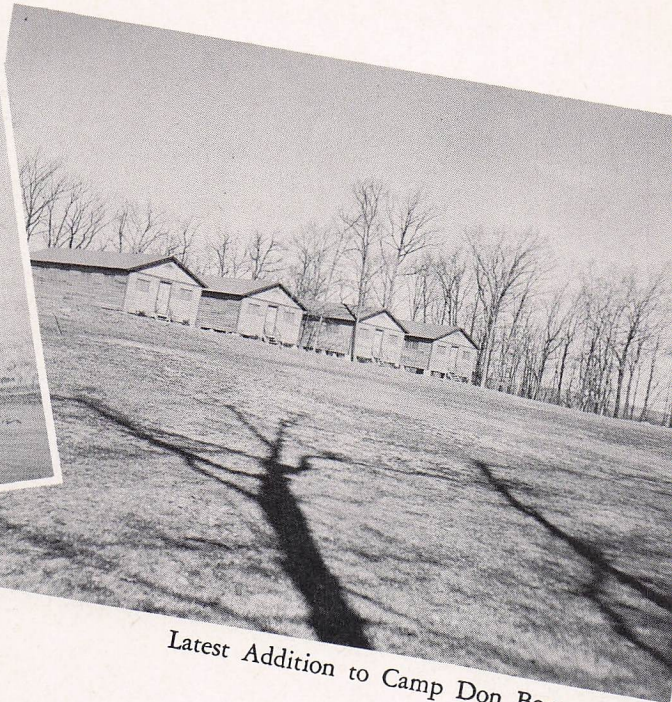
Entrance



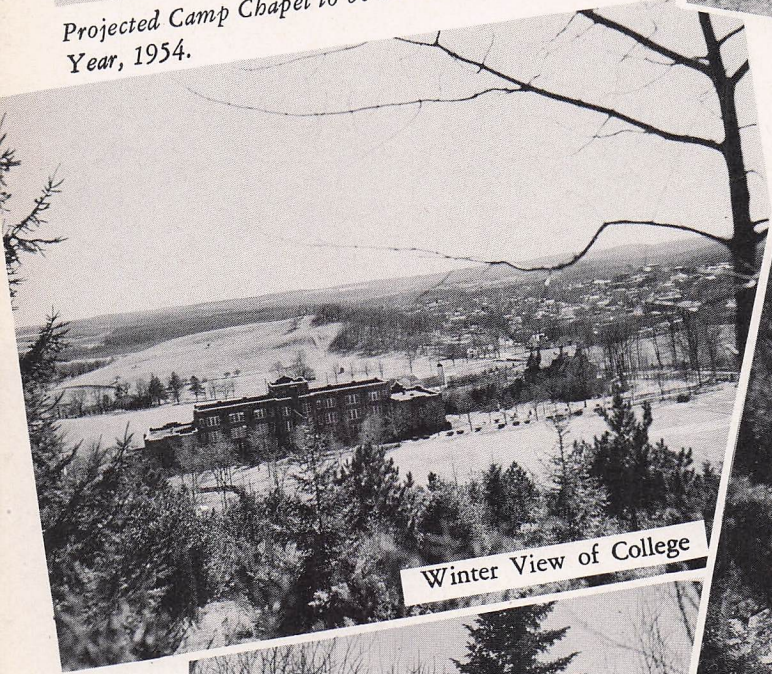
Gym



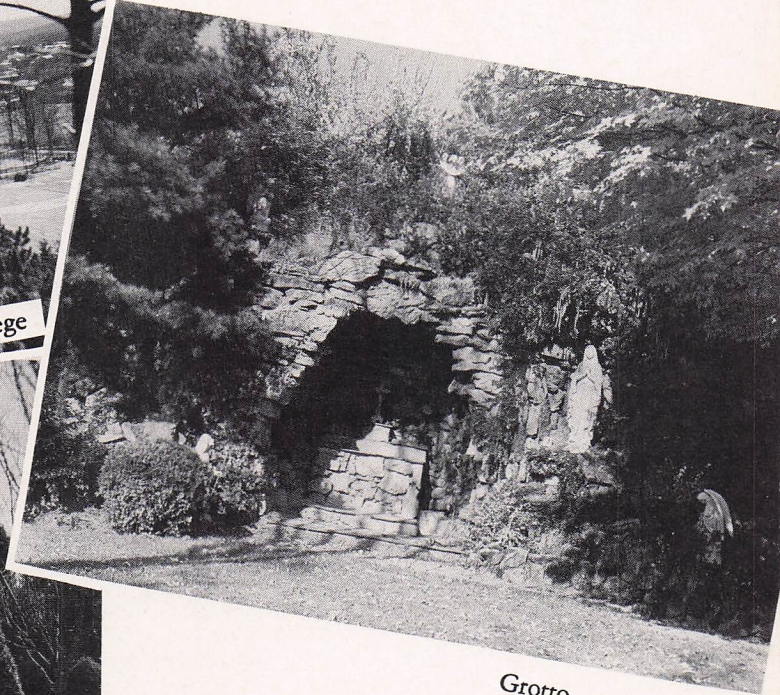
Projected Camp Chapel to be built during the Marian Year, 1954.



Latest Addition to Camp Don Bosco



Winter View of College



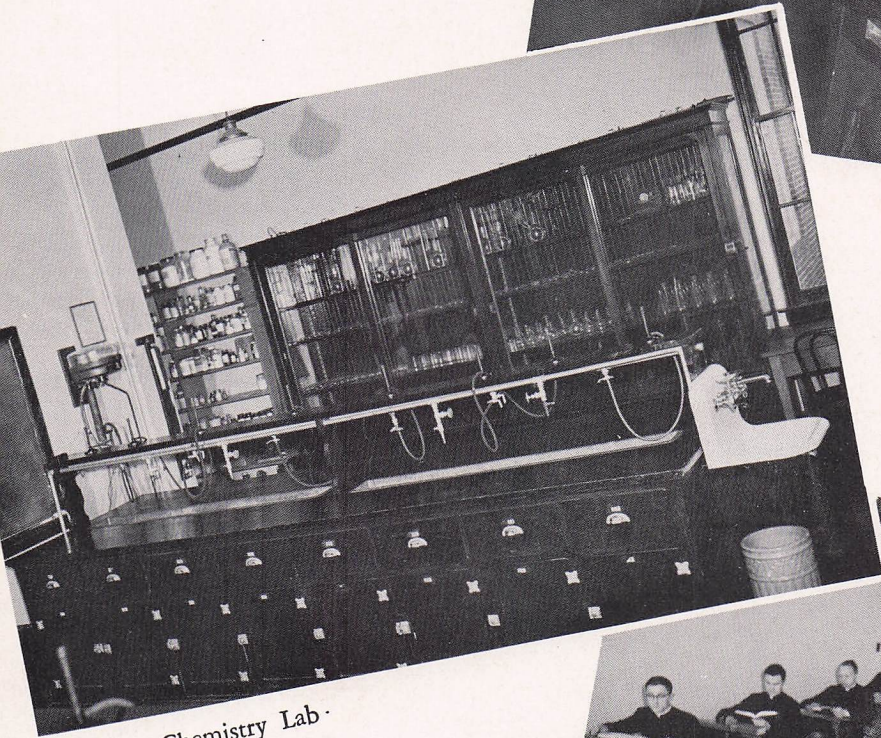
Grotto



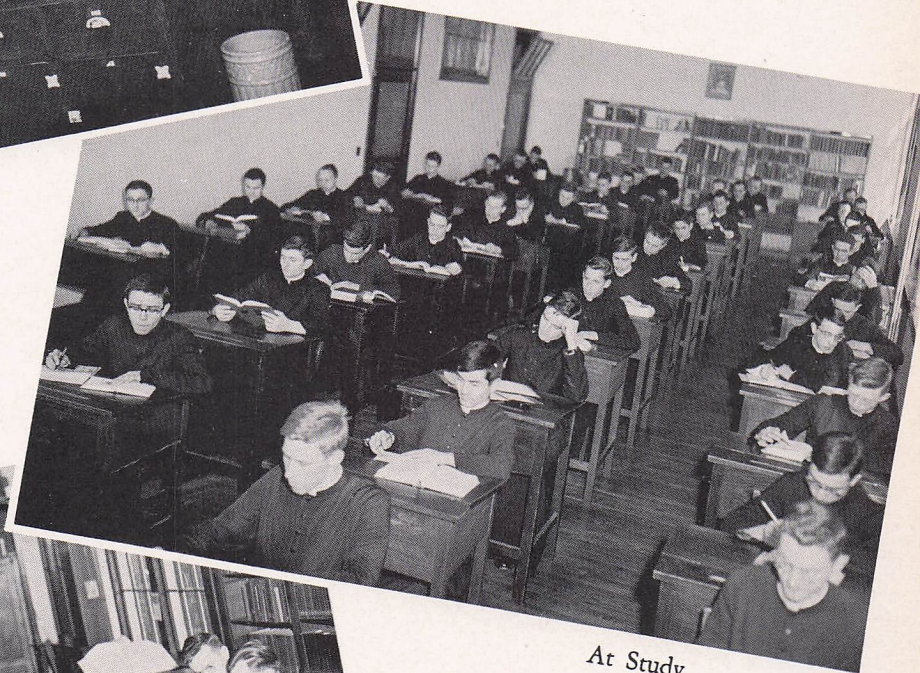
Monument to Dominic Savio



Biology Lab



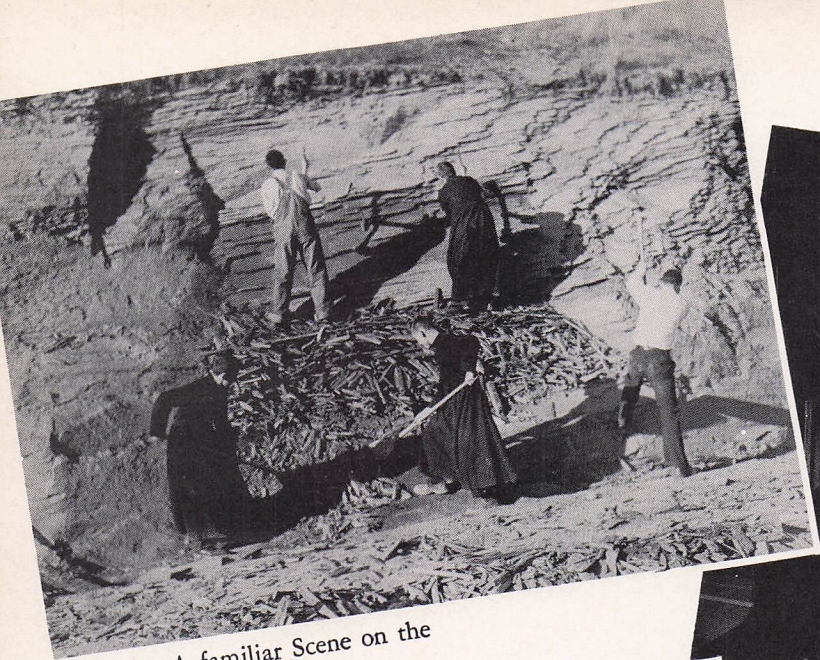
Chemistry Lab



At Study



Library



1937—A familiar Scene on the site of the present Grotto



Dramatics



Recreation



Baseball



Hockey



ORDINATION DAY, JUNE 1947.

Bishop Francis X. Ford of Maryknoll is seated in the middle with Father Giovanni and Father Penna. This was the largest group ordained to Major and Minor Orders during the nine years that Theologians resided at the college.

The Highlights of Twenty-Five Years

DECEMBER 8, 1928

Official opening; present Novitiate building housed aspirants, novices, and students of philosophy.

FEBRUARY 11, 1931

Aspirants and students of philosophy move to new seminary building.

MARCH 12, 1938

The College is accredited by the New Jersey State Board of Education.

SEPTEMBER, 1939

Due to the War the study of theology was began at Don Bosco College.

JANUARY 1, 1940

Ordinations to the diaconate by Archbishop Louis Mathias, S.D.B., of Madras, India.

JUNE 23, 1940

Ordinations to the priesthood by Bishop Thomas H. McLaughlin of Paterson, N. J.

SPRING, 1942

Printing shop set up for the training of coadjutor aspirants.

JUNE 28, 1942

Ordinations to the priesthood by Bishop William Griffin of Trenton, N. J.

JULY 4, 1943

Ordinations to the priesthood by Bishop William F. O'Shea, M.M.

JULY 2, 1944

Ordinations to the priesthood by Bishop William F. O'Shea, M.M.

OCTOBER 29, 1944

Ordinations to the diaconate by Archbishop Richard Pittini, S.B.D., of Santo Domingo.

JULY 1, 1945

Ordinations to the priesthood by Bishop Thomas H. McLaughlin of Paterson, N. J.

SEPTEMBER, 1945

Aspirants leave for Don Bosco Juniorate, Suffern, N. Y.

Don Bosco College houses coadjutor aspirants, Sons of Mary, novices, coadjutors in training, students of philosophy, students of theology.

DECEMBER 16, 1945

Ordinations to the diaconate by Bishop Louis Morrow, S.D.B., of Krishnagar, India.

JUNE 25, 1946

Ordinations to the priesthood by Bishop Louis Morrow, S.D.B., of Krishnagar, India.

JUNE 29, 1947

Ordinations to the priesthood by Bishop Francis X. Ford, M.M., of Kaying, China.

JUNE 21, 1947

Ordinations to the diaconate by Archbishop Louis Mathias, S.D.B., of Madras, India.

JUNE 29, 1948

Ordinations to the priesthood by Archbishop Louis Mathias, S.D.B., of Madras, India..

SEPTEMBER, 1948

Students of theology leave for Salesian College, Aptos, California. Coadjutor aspirants and coadjutors leave for Don Bosco Technical School, Paterson, N. J. Clerical aspirants return.

DECEMBER 18, 1948

Ordination to the priesthood by Bishop Thomas A. Boland of Paterson, N. J.

JUNE 29, 1949

Ordinations to the priesthood by Bishop Louis Morrow, S.D.B., of Krishnagar, India.

SEPTEMBER, 1951

Aspirants move to Don Bosco Juniorate, West Haverstraw, N. Y.

AUGUST 30, 1953

Ordination to the priesthood by Bishop James A. McNulty of Paterson, N. J.

SEPTEMBER 3, 1953

Don Bosco College affiliated by the Catholic University of America, Washington, D.C.

STUDENTS OF PHILOSOPHY IN SENIOR YEAR, 1954

This is the largest group of Seniors in the history of the college. Father Director and Father Dean are standing in the center.



Don Bosco and "late" Vocations

by REV. THEODORE F.
CIAMPI, S.D.B.



Present group of Sons of Mary. Father Stella and Bro. Furey, once Sons of Mary, stand in the center.

"I've always wanted to be a priest, but . . ."

Don Bosco pioneered in one of the most successful methods of encouraging, saving and increasing vocations to the priesthood and Religious life. He had met many men in his travels who during the conversation came out with the quote above. One of his early inspirations then, was to make use of this promising material to further his missionary endeavors and the work of the Church. For this unique group of older men without sufficient classical training Don Bosco provided the opportunities for special training and accelerated courses. He called them "Sons of Mary"—for he knew that it was She who called all to his houses and apostolate. They live their lives under the protection of Mary and follow a well balanced program of prayer, study, occupational work and recreations. These Sons of

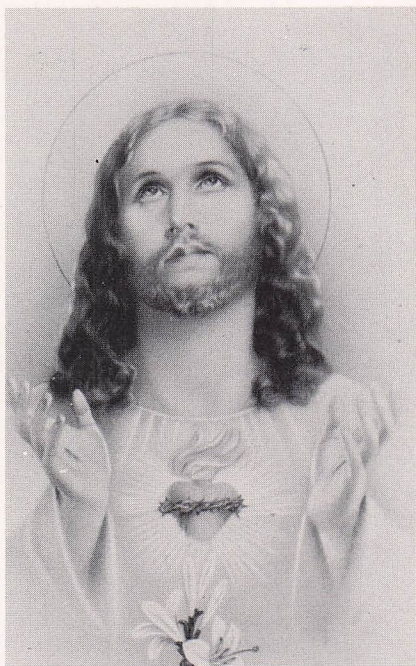
Mary came and continue to come from all walks of life. Don Bosco made use of specialized skills, talents and experience of these generous souls. Don Bosco also realized that these more mature students with their practical experience and constancy and judgment would make some of his best missionaries. In the annals of the Salesian Society Sons of Mary have written many a splendid page for God and country. Though the training is intensive and difficult, the schedule of activities, vigorous and well regulated, these candidates delayed in their preparation soon make up the necessary qualifications and the percentage of those who succeed is very high. Don Bosco knew that in God's workshop there is always a "Help wanted" sign. The special care and provisions he made for the so called "late vocation" is still carried on by his Salesians. The Seminary at



Sons of Mary at work.

LOVE

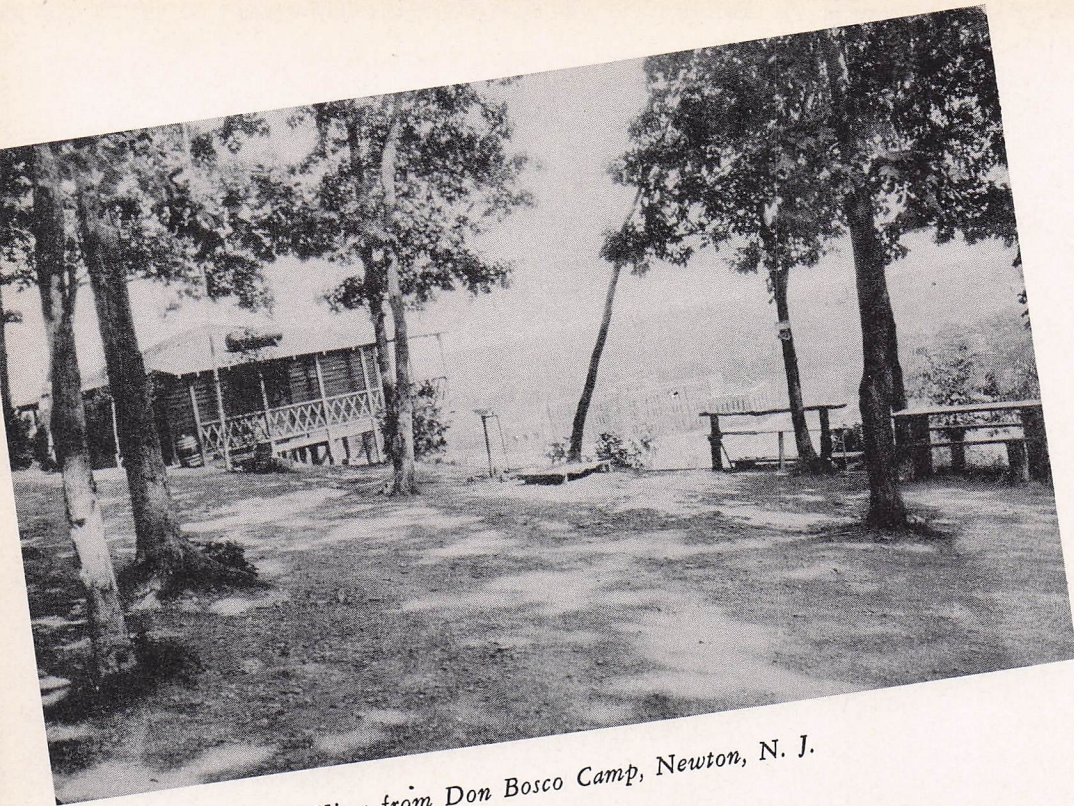
SACRIFICE



CHRIST . . .



*is the Ideal every seminarian, of
every priest, of every missionary, of
all who go forth from DON BOSCO COLLEGE*



View from Don Bosco Camp, Newton, N. J.

Camp Don Bosco

by REV. JOSEPH BAJOREK, S.D.B.

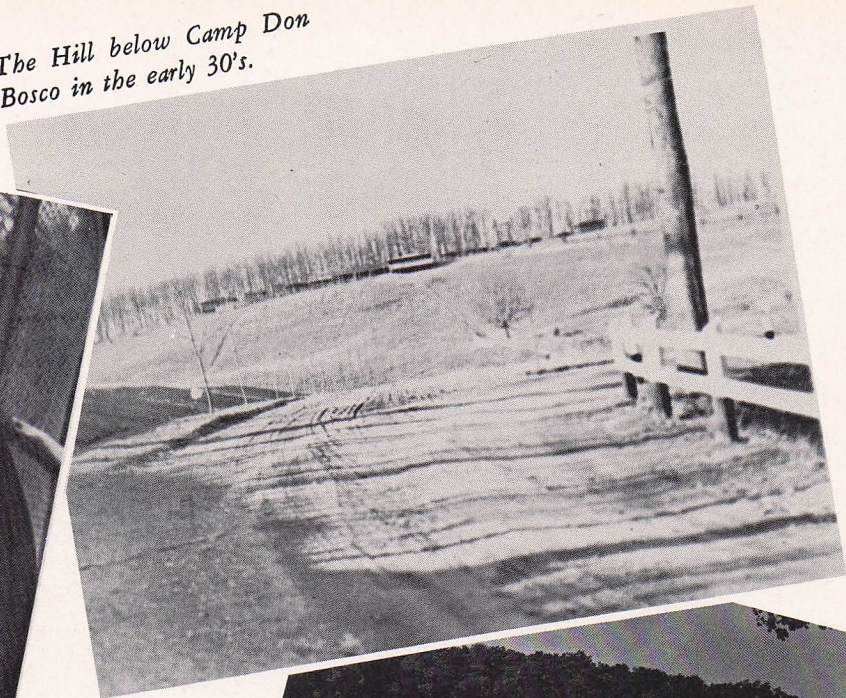
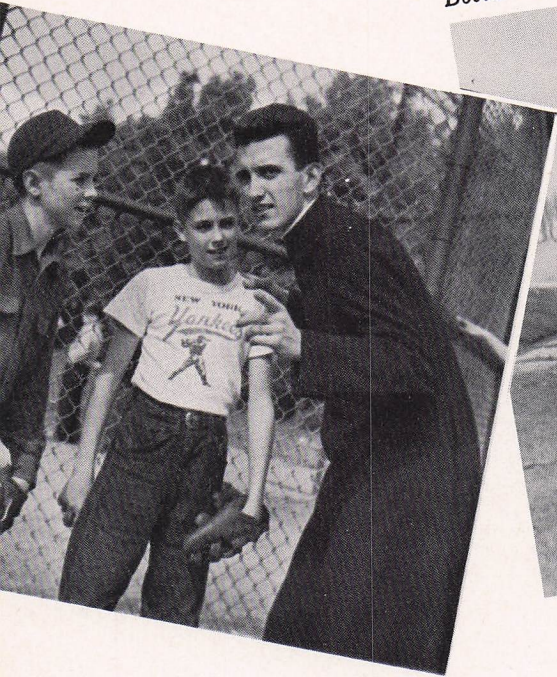
With the purchase of the old Horton mansion for St. Joseph's House of Studies, the Salesians came into possession of over 180 acres of Sussex County hilly countryside, which included a lake and large stretches of woodland. Into these surroundings came young men whose life's ideal was work for the good of boys. Thus the prospects of camp work were immediately evident, and the decision to undertake such work came very naturally.

On July 6, 1930, Camp Don Bosco made a humble start. Under the direction of Rev. Celestine Moskal, SDB, who also had seen to the construction of the first cabins, 39 boys enjoyed a wonderful summer. Season after season saw an increased number of campers: in 1933 there were 110. The rising demand for accommodations made necessary the construction of new units time and again. With the erection of four attractive cabins in 1953, the Camp capacity was raised to 300. As an act of devotion to Our Lady during Her Marian Year and in gratitude for Her unflinching protection during the past seasons, a new chapel in honor of Mary Help of Christians is being built to mark the twenty-fifth season.

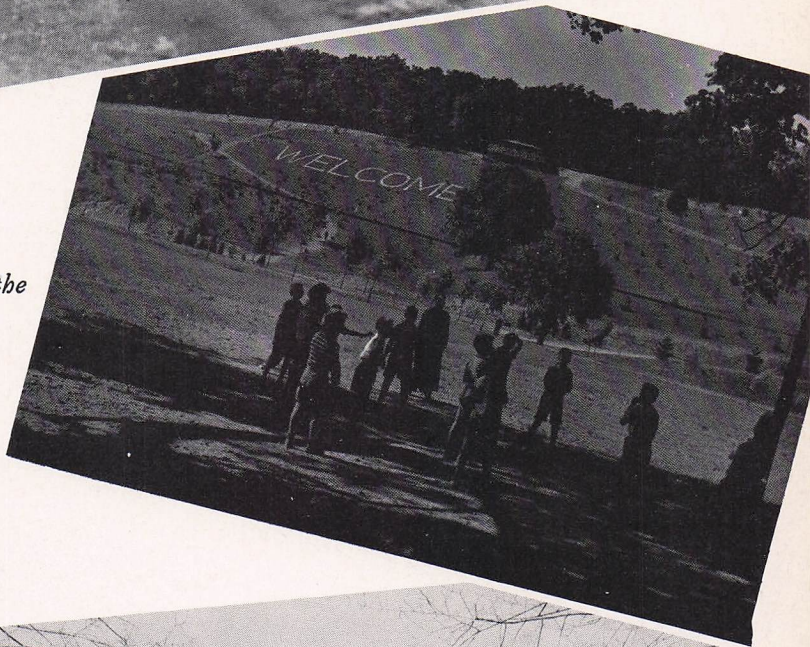
Salesians are well aware that Catholic camping is an extension of the educational mission of the Church. Schools suspend their activity at the beginning of summer for a duration of two months and more, but the education and the training of the growing child must continue without interruption. The camp thus becomes a substitute for the school — as well as for the home and for the church. It fully recognizes the work done by these institutions and strives to preserve and to extend what they have already accomplished. Through nature lore and crafts the camp informally imparts an education distinctively its own, one that complements other training in a wonderful manner.

The peculiar contribution to camping of the Salesian Fathers and Brothers is the application of the Preventive System of St. John Bosco. The Salesian Counselors are dedicated young men, genuinely interested in all aspects of their charges and working for them round the clock. By constant vigilance they are alert to prevent anything untoward — physical as well as moral. Through their leadership games are organized, various activities are given proper direction, new projects are planned,

The Hill below Camp Don Bosco in the early 30's.



The Hill below Camp Don Bosco in the early 40's.



and the shy boy is given encouragement and an opportunity to become an active participant. By dint of unwearied patience they have a cheerful answer for the ever-recurrent "Why?" and are willing once again to show little Johnny how to keep his bed and his person neat and clean.

However, many and varied recreational facilities together with the necessary leadership and safeguards do not of themselves guarantee a happy vacation. True human happiness comes from friendship with God, and a Salesian camp strives to foster a deeper knowledge of God and a greater love for Him through appropriate instruction, attendance at Mass, and opportunities to frequent the Sacraments. The Salesian Counselor knows that boys naturally are hero-worshippers and may be influenced by his actions or his manner of performing them. This prompts him more fully to make the love of God and of neighbor the basis of all his activities. If he is to leave any impressions on his campers, he wants them to be ennobling ones.

To the Catholic concept of camping and to the application of the Preventive System is due the success of Camp Don Bosco. And this is the program the camp is committed to perpetuate.



The Hill Today.



Don Bosco in vision beholds the Church's future and Mary's Radiant Crown.



Father Larry Byrne, as a Navy Chaplain during the war.

The Radiant Crown

by REV. LARRY BYRNE, S.D.B.

Our Lady appears to Don Bosco, requesting that he build a Basilica in her honor.



St. John Bosco is linked by the most intimate bonds to our Marian year. He was a dreamer of dreams whose every vision in some way or other revolved about the beloved image of the Mother whom he loved, and taught his children to love, as Mary Help of Christians. He delighted in the least honor paid to his Madonna, and made use of every device to entwine her homage in the hearts of the young.

And if he had ever foreseen in his dreams the devotion of his Marian year he would have thrilled to the beauty of our Holy Father's words proclaiming it. They ring like an echo of the Apocalypse in which the church accomodates to the Blessed Virgin this verse: "A great sign appeared in heaven; a woman clothed with the sun, the moon underneath her feet, and upon her head a crown of twelve stars." How like to this picture painted by St. John is the poetic title of the Marian encyclical letter, *Fulgens Corona*.

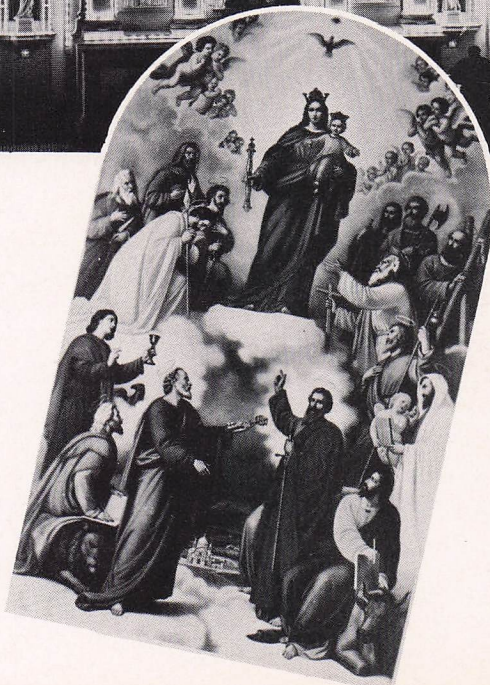
"The radiant crown of glory," it begins, "with which the most pure brow of the Virgin Mother was encircled by God, seems to Us to shine more brilliantly, as we recall to mind the day on which, one hundred years ago, Our Predecessor of happy memory, Pius IX defined . . . 'that the doctrine which holds that the most Blessed Virgin Mary at the first moment of her conception was . . . preserved from all stains of original sin, is revealed by God, and therefore to be firmly and resolutely believed by all the faithful.'"

Even those only casually acquainted with the Apostle of Youth can understand how he would have savoured every word of that pronouncement honoring the glory of Mary. Every biographer of his finds himself stressing the strong recurrent theme that runs through Don Bosco's life as if the leit-motif; a refrain that appears in his early difficulties, in his guidance of youthful souls, and in all his extraordinary undertakings. That motif is expressed in the words he used in miraculously curing the little blind child, Marie Stardero:

"Have confidence in Mary Help of Christians!"

Under other circumstances the constant repetition of so simple a thought might become monotonous. Yet, while this one impelling idea is the background for practically every act of Don Bosco, and

Mary's Basilica, built by Don Bosco, illumined at night.



Mary surrounded by Apostles (on main altar of Basilica of Mary Help of Christians.)

its expression is found in chapter after chapter, there is no monotony. So completely had the Saint attuned his ideals to the love of Mary that his life vibrated in harmony with her. So natural did it seem, that his constant reference to the Mother of God could never be obtrusive, but rather the logical consequence of a soul overflowing with her love. As in a well balanced symphony the theme is always there, yet so skillfully woven into the accompaniment that there is never a discordant note.

In fact, it was not St. John Bosco at all, but the Blessed Mother herself who drew up the masterplan in which she became the keystone of his work for the young. It happened in this dream which came to John when he was nine years old. And, appropriately, it is the same Pope Pius IX who proclaimed the Immaculate Conception, who also commanded our Saint to record his dreams as visions.

In sleep he found himself engulfed by a crowd of running, screaming boys—who frequently uttered the most horrible blasphemies in their games. That was more than he could bear, so with indignant shouts and flailing fists he charged into the midst of the mob. But at that moment a man appeared dressed in a white mantle, and with so radiant a countenance that the boy could not look steadily at him. And he quietly gave the instructions that were to set the life program of Don Bosco's apostolate for youth:

"You must win the hearts of these friends of yours, not with blows, but with sweetness and charity."

Confused and afraid the boy, like Moses of old pleading his insufficiency, stammered that he was too poor and ignorant to speak of religion to others.

"Then I shall give you someone," came the reassurance, "under whose guidance you will become wise. She is the one your mother taught you to salute three times a day. I am her Son."

Nowhere in the lives of the Saints has there been more distinctly manifested the power entrusted to the Blessed Virgin in the guidance of Christ's church and of his Saints. For at this point of the vision Don Bosco saw "a Lady of majestic bearing, clothed in a mantle which shed a bright light all around as if every point on it were a brilliant star." And at the same time he saw that his companions were no longer boys but had taken on the forms of vicious and snarling beasts.

"This is your field of labor," said the lady, taking him kindly by the hand. "You must do for my sons

what you will now see happen to these animals."

"I then looked again," wrote Don Bosco, "and to my surprise instead of fierce animals, I now saw gentle lambs, all frisking about and bleating merrily, as if to do honor to the Man and Lady." There could be no doubt about it. Mary had commandeered the life and loyalty of John. She was to lead him by the hand in saving the souls of his boys as well as in founding the Salesian Society to perpetuate his apostolate in a modern and materialistic world.

Should we be surprised, then, at the coincidence of dates that brought Don Bosco's first boy to him on the eighth of December the year he became a priest? Coincidence! Only the naive would call it that. It was the feast of the Immaculate Conception, and the Mother of God must have arranged this meeting in Don Bosco's childhood dream.

It all happened in such a simple way that it didn't appear a matter contrived in Heaven. There was St. John Bosco preparing to say his early morning Mass. For no apparent reason a shabby, tousle haired youngster had slid in and stood diffidently at the door. Perhaps just curiosity brought him there. Or he wanted to escape the cold. But he didn't stand long, for a despotic sacristan started him toward the exit with a shower of blows. Now the stage was set, and the cue was whispered by breathlessly watching angels.

"Go get that boy," it echoed decisively from Don Bosco's lips. "Don't come back without him. He is my friend."

The surprised sacristan obeyed. And that shabby, trembling, abandoned first "friend" of Don Bosco's was brought back. . . . just as Mary had planned it all along. He was Bartholomew Garelli. No, he couldn't read. He couldn't write. He was an orphan, and he didn't know his catechism. But he could catch and reflect the love and laughter in the eyes of the Saint who asked him if he knew how to whistle.

It was as simple as that. The hungry soul of a boy laughed gleefully . . . agreed to return for catechism . . . and started the procession that was to reach around the world. It was a procession leading from the treasury of youth in every continent, eager to be led by the hand of Mary. Don Bosco would indeed rejoice in the celebration of this Marian year. For his boys, as She predicted, have become her living "Corona Fulgens"; another radiant crown of glory surrounding the most pure brow of the Virgin Mary.

The Challenge Of Our Time

*An analysis and appreciation of the work of
St. John Bosco as the Educator of Modern
Times.*

by Honorable James A. Farley

Any thoughtful person reflecting upon the history of the Church would find it difficult to escape the conviction that the hand of God directs and protects His Church at all times. And perhaps the factor that would most quickly bring about this conviction is that in every crisis the Church has been blessed with saintly leaders who met the challenge of their times. This is today's story in the career of a boy from Brooklyn, Francis Xavier Ford, whose sacred remains lie in a pit somewhere within the boundaries of Red China. In other centuries other names appear—the gentle Francis of Assisi, daring Loyola, the brilliant St. Augustine, St. Dominic and his disciple St. Thomas Aquinas, and in the last century, St. John Bosco.

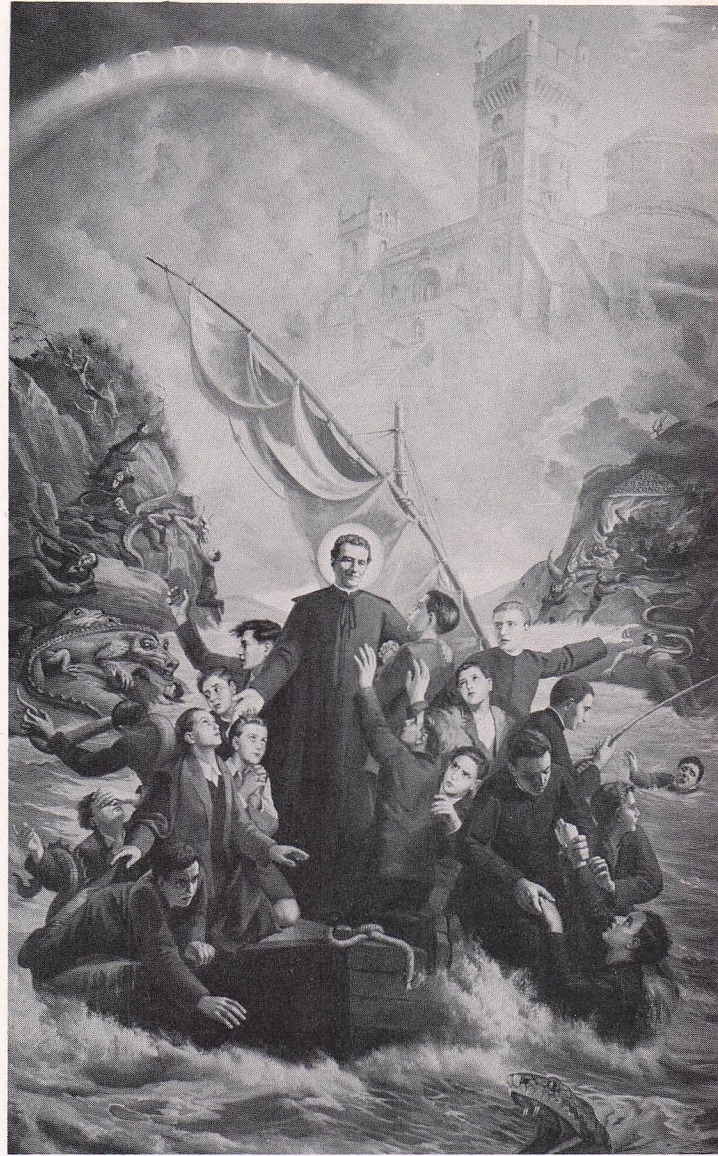
Each of these leaders—and they are but a few of the many who might be cited—came to grips with some issue or situation of his own times, an issue that needed sanctified leadership. And they not only provided a solution of their centuries' particular problems but also bequeathed their pattern for the generations that followed them. I mean to say that these men were truly a part of their own age. They were by no means detached from life about them. Though their most important contribution was a holy life which, of course, is the most important contribution that any individual may make to his time, these saints provided their age with some special gift.

THE SAINTS AND SOCIAL PROGRESS

For instance, the teaching and example of the little poor man of Assisi were largely responsible for an era of social progress. The Spanish soldier Ignatius presented not only to his own age but to later times a pattern for intellectual progress. John Baptist de la Salle developed a method for education that has become in many respects the foundation of constructive modern educational techniques.

Here are contributions to the well-being of humanity. The popular phrase might call it contributions for country, but country must be taken to mean everyone's country. So it was in the case of John Bosco, under whose gentle influence we assemble. Our Saint was a citizen of the last century. His

years for those who wish to remember them were 1815-1888, and his homeland, Italy. His century, therefore, was caught in the backwash of the French Revolution and the effects of the Napoleonic wars besides feeling the impact of the Industrial Revolution, which reached John Bosco's country during his own times. And, of course, the force of Marxism was also a very real threat after 1848.



Symbolic representation of Don Bosco's Mission among the Young. The letters MEDOUM, written over the rainbow in background, stand for Mediatrix et Domina Omnis Universi Maria — Maria, Mediatrix and Mistress of the Whole Universe.



Don Bosco and his Mother, "Mama Margaret"

TERRIFYING SOCIAL PROBLEM

St. John Bosco's career in some details followed that of the average country priest. He came from a good family where simplicity and industry were the rule. His father died when he was an infant, leaving the care and support of three young children to his mother. Thus poverty entered the picture. There were almost no opportunities for making one's way even for the most ambitious, and young John was forced to take the only available opening, the dull job of tending sheep. Meantime, the thought of the priesthood was constantly before him and through heroic sacrifices on the part of his family, as well as his own, he was able to become a priest. The story is an old one to this audience but the outline of his career deserves to be repeated, not so much to recall his important achievements as to learn of the force behind them for its value today.

The social problem during the Nineteenth Century was of terrifying proportions almost everywhere, but in Italy it was especially acute. A program of education suited to the needs of the times and to those whom it must serve was a first goal. The

effects of the newly invented machines that had begun to revolutionize manufacturing processes were becoming known in Italy. Today, of course, the factories of northern Italy are world-famous for their variety of products fabricated and the superiority of their workmanship. The foundation for a great deal of this progress was laid in John Bosco's day. He recognized at once the need of training programs that would help young men meet a changing economy and so John Bosco inaugurated a type of school that today is extolled as the vocational school.

John Bosco was something of a pioneer in this field. Since there were many who needed to supplement their formal education, but who must spend their days in the shop or factory or on the farm, John Bosco organized a special form of night school . . . wholesome recreation, supervised by sympathetic leaders and so planned to reach the greatest possible number, John Bosco also recognized as an almost essential activity.

We may, with some justification, take satisfaction in our own modern program of recreation but here was an obscure priest, over a century ago, with limited resources and primitive materials building a recreational program that we may well envy because it really reached those who needed it. In this connection, it is well worth studying some of the elements of John Bosco's successful programs.

Nature and the beauties of the world about us, John Bosco in company with so many great souls, recognized as a source for personal betterment and happiness. That his boys might be conscious of the beauty of God's creation he organized hikes to those lovely spots where broad view or picturesque stretches of meadowland, or tall hills or groves of noble trees, would delight them. Our Saint knew that most boys like music and that they derive great satisfaction in playing musical instruments. And so those who had any talent whatever were instructed in the playing of a band instrument, while all were taught to listen to music with pleasure.

Father Flanagan's oft quoted sentiment, "There is no such thing as a bad boy," Don Bosco understood in his own effective way. A saint himself, he knew the weakness of human nature and understood the importance of preventive measures. That which today might be called the prevention of delinquency was for him an old story. His programs for the young always took into account the realities of our fallen nature. His faith was the Catholic teaching of the efficacy of divine grace through the Sacraments.



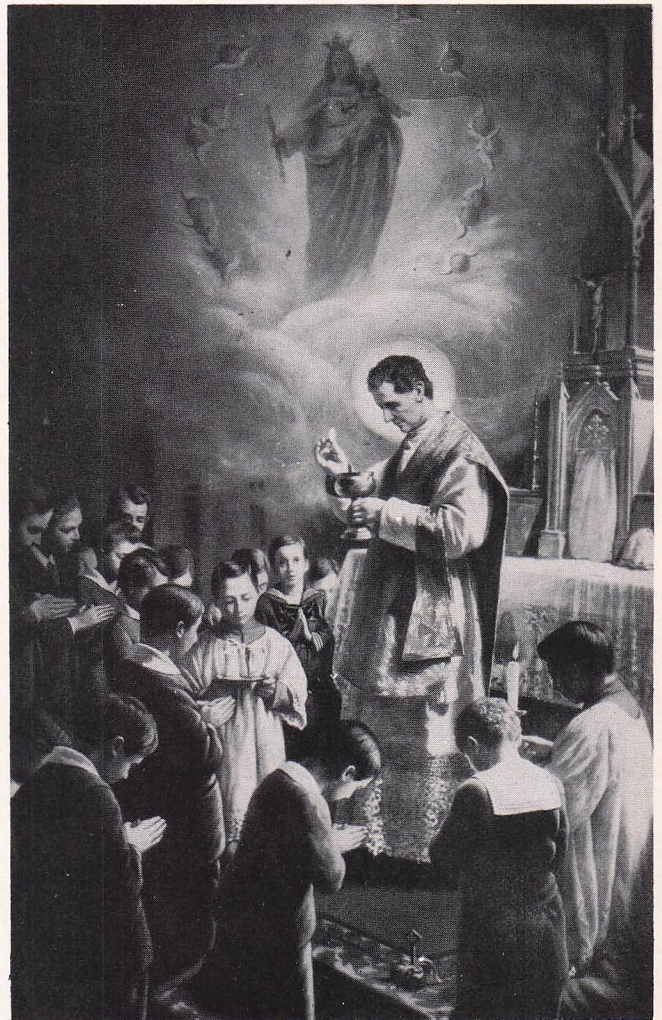
St. John Bosco's "faith was the Catholic teaching of the efficacy of divine grace through the Sacraments."

EDUCATION THROUGH RECREATION

Perhaps the most important thought that I might attempt to leave with you is that Don Bosco's program was not a dated one but a plan for the ages. There is no constructive plan today for the betterment of youth that is not, in essence, a reflection of the strivings and the plannings of this humble priest of the last century. We do well then to try to evaluate as well as to comprehend the factors that make his work so uniquely successful.

Schools organized to teach boys to make a better living had as their first objective to teach boys to live better. Healthful recreation was an important element in his plan but this was so directed that the boys learned that Our Lady is the "Cause of Our Joy" and there is no more appealing picture than that of this gentle priest clad in a rusty cassock with his boys about him kneeling on the green grass while reciting the ancient prayers of the Church.

That picture, of course, is the essential one in the biography of Don Bosco and the story of his achievements. For whatever might have been accomplished through his thoughtfully planned technical schools these were but a means to an end. To make good men was his real objective. While helping boys to make a living and showing them the finer ways of enjoyment had their own value, nevertheless, his boys were never permitted to forget the reason of their existence.





Why Missionaries?

"There will be one fold and one shepherd"

—John 10, 16.

To extend the Kingdom of Christ is the impelling motive that drives Missionaries all over the world. Don Bosco College prepares missionaries, too, for the home and foreign missions. A glance at the statistics below will show the urgency of missionary endeavor today. No wonder Don Bosco used to weep when he looked upon the map! His tears have born much fruit—his sons now hold third place among Missionary Societies in the Church.

Population of the world: 2,440,000,000 * * *

Catholics in the world: 472,000,000 (19%)

Population of Asia: 1,300,000,000 * * *

Catholics in Asia: 31,000,000 (2.3%)

Population of Europe: 591,000,000 * * * Catholics in Europe: 230,000,000 (39%)

Population of the Americas: 337,000,000 * * *

Catholics in the Americas: 190,000,000 (56.38%)

Population of Africa: 198,000,000 * * * Catholics in Africa: 17,000,000 (8.58%)

Population of Oceania: 13,000,000 * * * Catholics in Oceania: 2,600,000 (20%)

Christians in the World: 922,000,000 * * *

Conversions to Catholicism: about 1,000,000 yearly

Births of Non-Catholics per year: 22,300,000 * * *

Births of Catholics per year: 5,400,000

Population of Countries under Communist control: 740,000,000 (32%)

Catholics under the Communist control: 54,000,000

Priests in the World: 363,059

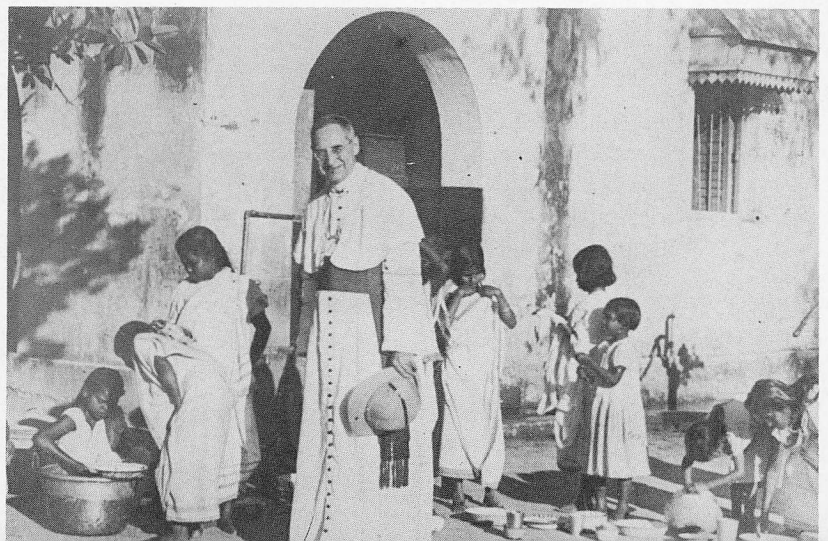
(—From Jeunesse et Missions, Vol. 29, No. 10, Paris.)

"It is for the Heart of Mary that humanity, grateful and free, will in the near future increase its manifestations of love and filial gratitude."

—St. Grignon de Montfort.

"In the end my Immaculate Heart will triumph . . . Russia will be converted, and an era of peace will be conceded to humanity."
—Our Lady of Fatima.

The American Salesian Bishop, the Most Reverend Louis La Ravoire Morrow, among his children in the Mission of Krishnagar, India.



Combating the Teenage Terror

by REV. PAUL ARONICA, S.D.B.

Time was when the world feared for its young. It struggled then to shield them from the corrosive influence of adults who had forgotten their obligations to the children. "Hush-hush" was the attitude we followed then in speaking of such grown-up things as crime and immorality, "lest the children hear." Today we have witnessed a grand reversal. Now it is the adults who fear the young. In the past decade they have been repeatedly shocked by the flagrant crimes of youth, by its blatant disregard of traditional standards, its over-running of accepted rules of conduct, its pessimistic attitude of "grab while you can", regardless of the true value of things.

Newspapers shriek with headlines of teenage terror in schools and on the streets: drug-addiction, sex perversion, robbery, striking back at authority, gang-fights, student-shakedowns, vandalism . . . the list seems to have no end.

Experts have assigned reasons pro and con youth. The consensus is: loss of moral standards. In easier words, youth has let itself go.

In this dark picture it is hopeful to find a bright spot—a convincing proof that youth does not HAVE to be bad, that it does not HAVE to be a problem. This blessed light of youth is Dominic Savio, the modern teenager who did not let himself go.

Though he lived in a sheltered environment, first at home under the care of a good mother, then in Don Bosco's Oratory in Turin, Dominic was exposed to the evils of modern society. In his day war had also wrought havoc among the youth; recklessness ran beyond all measure; morality slipped its bonds; modesty was branded prudery, so that young people were ashamed to blush. Dominic lived in a slum section of Turin and had to cross the city every day to go to school. He passed buildings plastered with offensive advertising and along streets and alleys that sported their own occasions of sin. While many boys succumbed, Dominic would not let himself go. Faithful to the motto taken at his First Communion—DEATH RATHER THAN SIN—he checked his sight to the point of severe headaches, but yield to evil he would not.

The hallmark of this teenager's tried sanctity is Purity—the forgotten virtue of today, whose loss is youth's greatest calamity. Clinging tenaciously to Purity, Dominic fought every attack, and like another boy David he defeated the giant Goliath of impurity. And, we agree, this struggle for purity is the hardest struggle of youth, especially in the turmoil of today's loose morality. He combatted foul language, destroyed filthy literature, and kept his passions under enviable control.

The second characteristic of Dominic's holiness is its easiness and deep joy. Based entirely on the Sacraments of Confession and Communion, it demands no exceptional penance and it leads the soul to holiness surely and sweetly. It is a mark of youth that boys are happy. At least, boys used to be happy . . . until impurity and indecency sneaked into their hearts. Dominic Savio is a proof of this inherent joy of youth, carried into the teens. His smile was contagious; his countenance was bright; his speech was pleasant and crystalline in quality. All because he was pure.

If today youth has slipped its reins, it is time that Dominic's example be followed. Unless boys (and girls, too, for they can imitate Dominic) regain this sense of youthful virtue, especially Purity, all attempts to win them over to lawfulness, such as PAL clubs and YMCA and all other social endeavors will fail. Youth must save itself. Blessed Dominic Savio leads the way.





Salesian Technical Schools

by REV J. O'LOUGHLIN, S.D.B.

It was the year 1841. It was the year in which Johann Herbart died, after having professed at Koenigsberg and Goettingen a system of "Realism as a reaction to Hegel's Absolute Idealism. Hegel's philosophy was a reaction to that of Schelling which made of the Absolute an intellect which understood nothing." Schelling had been doing nothing else but trying to get away from the self-contradictory form of Kantianism of Fichte. Fichte it was who denied the existence of Noumena which he saw Kant had inconsistently admitted.

It was the time in which the Baron-Bishop von Ketteler of Mainz began the Catholic Social Movement in Germany as a reaction to Bismark's Kulturkampf.

While the heart of the world was beating with action and reactions, with philosophies and revolutions, Don Bosco was talking to a poor homeless working boy of 15 years in the sacristy of the Church of St. Francis of Assisi in Turin on the morning of the feast of the Immaculate Conception in 1841.

DON BOSCO EDUCATED BOYS TO WORK

While Karl Marx (1818-1883) was writing books (his *Communist Manifesto* was published in London in 1847), Don Bosco (1815-1888) was living in voluntary poverty and working for the poor abandoned boys of Turin. They belonged to disinherited classes that could only redeem themselves by work, but they did not know how to work. This was the vicious circle that Don Bosco destroyed.

St. Paul had said: "He who does not work, shall not eat." In that truth Don Bosco saw the obligation of work. For Lenin that same truth simply expressed an aversion towards the possessors of wealth. While in Lenin's Russia the Communists ruined the factories they seized, in Don Bosco's Italy the Salesians opened Technical Schools to train and educate the workers.

In 1853 Don Bosco opened his first workshop for shoemakers. A shop for tailors was soon added and in 1862 the iron-workers section was opened.

FOUR STAGES OF TECHNICAL SCHOOLS

Don Bosco's schools for young artisans were the result of much thought and great labor, of trial and error. The technical schools ran through four stages. The first might be called that of pupils without schools or artisans without shops. The boys were apprenticed to masters who exercised authority as owners of the shops and paid a small salary to the boys.

The second stage was one of transition with shops and classrooms but with hired masters.

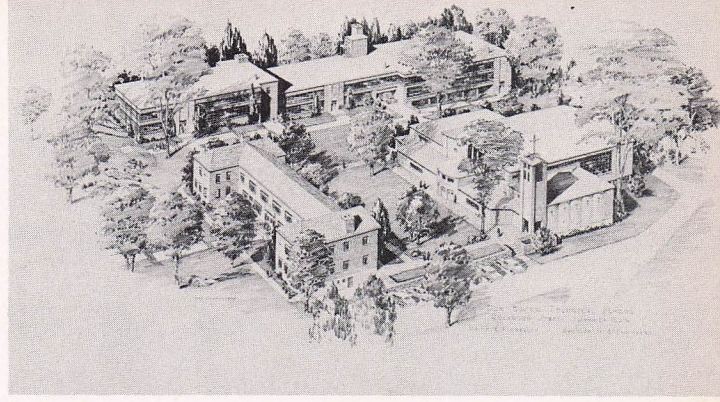
In the third stage all the masters were Salesians. In the classrooms annexed to the shops the artisans learned reading, writing, and arithmetic. Some even studied French and designing. But Don Bosco did not intend to stop here. First rate Technical Schools were his ideal. This was the work of the fourth stage. Of this, however, Don Bosco was only able to see the dawn.

THE LITTLE CHARTER

In 1886, a little more than a year before his death, Don Bosco called together and presided over the Fourth General Chapter of his Salesian Society, a Religious Congregation which he had formed in 1859 "to meet the new needs" and whose first members were teen-agers. This is very probably the first time in the history of the Church that we have a Religious Congregation founded by young men for young men.

At this Fourth General Chapter a LITTLE CHARTER was drawn up for the artisans. The Charter stated that the primary object of the Technical Schools was "to educate young artisans and to instruct them in religion and give them a sufficient scientific knowledge of their trade so that after having graduated from our schools they could earn a good living."

After having established the purpose of the Technical Schools, the Chapter composed a triple program of education — religious, intellectual, and mechanical. The Chapter under the guidance of Don Bosco's years of experience went into great detail to develop each of these three programs. They made regulations for the hours of study and the hours of work, for theory and practice. Suggestions were to help the boys choose a particular trade. They developed plans so that the artisans would work with speed and skill and thus insure a profitable wage. There were classes in good manner and courtesy as well as in French, music, and designing. Weekly marks were given in conduct, work, and studies. An annual exhibit was arranged and a general exhibit every three years would show the public what the boys had done in the course of their studies. Prizes would be awarded at the end of the year and diplomas would be granted at the end of the three or five-year course.



Projected Technical School, Boston, Mass.

Above all, Don Bosco insisted on this: "Every means should be used so that the artisans may know that they are loved by the Superiors. This will be obtained by that spirit of genuine charity taught by the Gospel."

Today, the rules formulated in that Fourth General Chapter may seem very elementary, but one hundred years ago they were revolutionary.

The Chapter then drew up regulations for the Salesian Houses of Formation where Salesian Coadjutors (Lay-Brothers) would be skillfully trained as craft-masters and teachers of the artisans.

FOR POOR BOYS EVERYWHERE

Don Bosco's Technical Schools were not intended for Italy only. They were established for every country and for all time. The regulations could be adapted to the needs of the boys, the country, the customs, and the century. Outstanding in the 1880's were his Technical Schools in Barcellona, Spain; in Marseilles, France; and in Buenos Aires, Argentina. This last school which was started by the missionary, Cardinal Cagliero, in 1877 received very flattering awards at a Continental Exposition in 1882.



Vincent Nassetta, S.D.B.



Louis Pantano, S.D.B.



Joseph Traina, S.D.B.



At the annual meeting of the Salesian Alumni Association of Priests in August, 1881 Don Bosco made a statement that should never be forgotten especially at times when with the rise of the working classes there may be the temptation to look for a culture that would make them disdain the life of the work-shop.

"I do not wish that my boys be walking encyclopedias; I do not wish that my carpenters, blacksmiths, mechanics, and shoemakers be lawyers; nor that my printers and bookbinders study philosophy and theology. For me it is enough that each one knows well that which concerns his own field; and when an artisan possesses the useful and necessary knowledge to practice his trade, he knows how much is necessary to make himself well deserving of society."

LOOKING INTO THE FUTURE

Did Don Bosco really understand the power and the strength for social preservation inherent in his work? He did and very clearly.

In writing to the President General of the Conference of St. Vincent de Paul in Buenos Aires, Argentina on September 30, 1877 he specified exactly his own idea about the work of the Technical School that was to be undertaken. "I highly recommend the technical school for poor boys. Experience has taught us that this is the only means for supporting and sustaining society. We must take care of poor boys, educate them, make them good Christians, a credit to their country, and teach them how to earn a decent, living wage."

Still more forceful were the words of Don Bosco in Lyons, France in October, 1883 when speaking to a group of wealthy people who came to honor him at the opening of a technical school in that city by a secular priest who studied at Valdocco. "The salvation of society, gentlemen, lies in your purses . . . If you allow these boys to become victims of Communistic theories, (this was 70 years ago and 40 years after Marx published his *Communist Manifesto* that Don Bosco was sounding a warning to prevent the possibilities of Communism by caring for poor and abandoned boys.) The charity which you refuse to give today will be demanded of you tomorrow. No longer will they come to you with their hat in their hand, but with a knife at your throat. Perhaps, together with your money, they will also take your life."

In Barcellona, Spain in April, 1886 Don Bosco spoke in equally strong terms when addressing the members of an aristocratic Catholic society which had met in his honor. "Since Barcellona is an industrial city it has more need than any other to help the Salesian Technical School here. Every year a good number of boys graduate from this school and not only work in your shops and factories as master-mechanics but act as a great force for good amongst the people. If we had not taken them off your streets, today they would be occupying your jails. If you should leave poor, homeless boys on the street, they will at first ask for a handout, later they will claim it, and finally with a gun in hand will demand your money."



A group of Salesian Coadjutors in front of Our Lady's Grotto, 1947.

Don Bosco not only wanted to make boys good and better and even saintly, but he also wanted them to be able to take their lawful place in society and earn just wages at a skilled trade or craft of their own choosing.

Don Bosco's Technical Schools were the first of a long list of Catholic Social and Educational Activities that caused Leon Harmel, the great French Defender of the Workman, to lead a pilgrimage of workers to Valdocco while en route to Rome in 1886.

It was primarily because of the Technical Schools that Msgr. Olgiati of the Catholic University of Milan placed Don Bosco together with Bishop von

Ketteler as one of the precursors of Rerum Novarum.

THE RISING SUN

Statistics can be monotonous or interesting, false or truthful according to the way they are handled. It is interesting to note here that what Don Bosco saw in 1886 was really only the dawn. When he died in January 1888 there were 150 technical schools in which 3,470 artisans were being educated. At the end of 1936 the number increased from 150 to 708 and the artisans from 3,470 to 13,624. In October, 1953 our Superior General, Father Zaggiotti visited the Salesian Houses in Spain. In one technical school alone, that of Madrid-LaPaloma, there were 2,600 young artisans from very poor families.

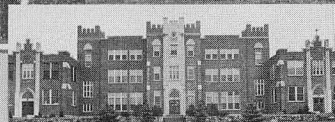
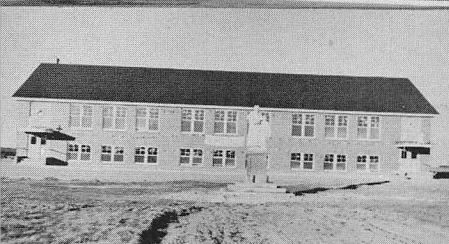
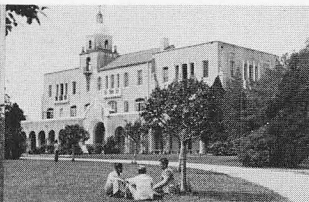
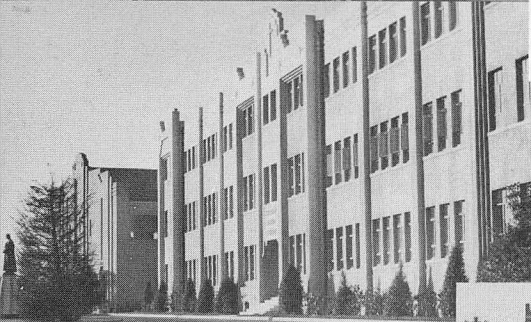
The Salesian Coadjutor knows how to relax, besides knowing how to teach.



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Salesian College, Aptos
St. Francis School, Watsonville
St. John Bosco School, Bellflower
Sts. Peter and Paul Church, San Francisco
Corpus Christi Church, San Francisco
St. Joseph Church, Oakland
Mary Help of Christians Church, Oakland
St. Patrick Church, Los Angeles

EASTERN PROVINCE

CANADA

Salesian School, Jacquet River
Dominic Savio School, St. Louis de Kent



U.S.A.

Massachusetts

Don Bosco Trade School, East Boston

Salesian Oratory, East Boston

New York

Salesian School, Goshen

Salesian High School, New Rochelle

Don Bosco Juniorate, West Haverstraw

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Corpus Christi Church, Port Chester

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St. Anthony Church, Paterson

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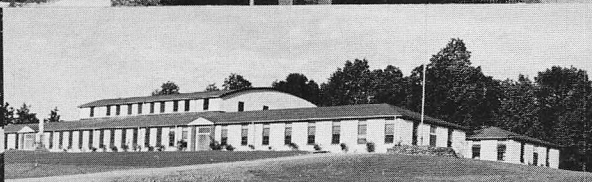
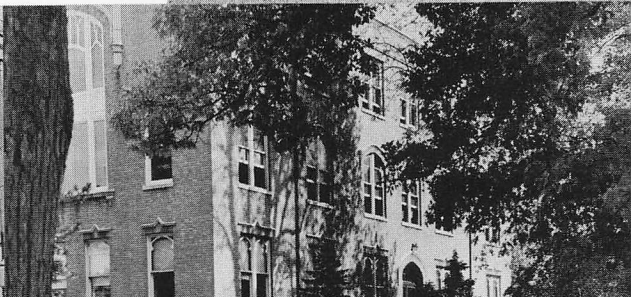
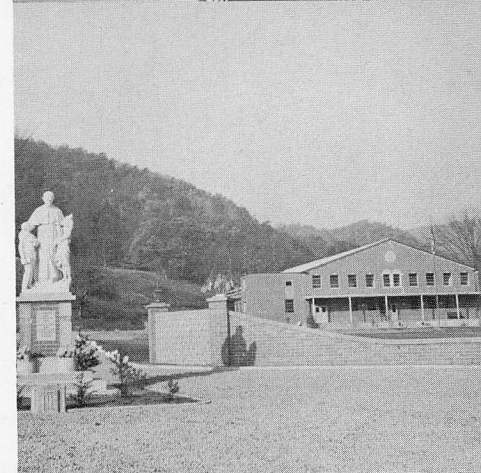
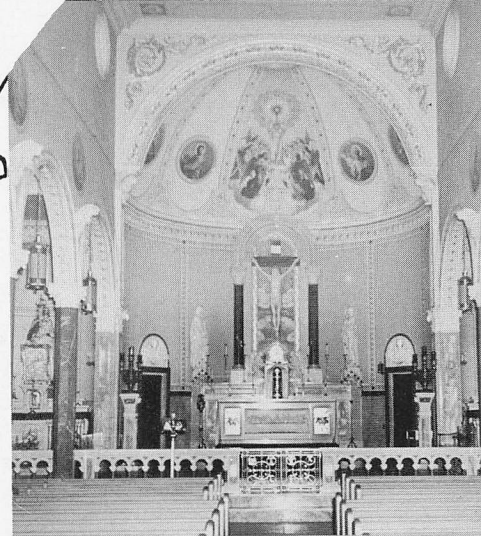
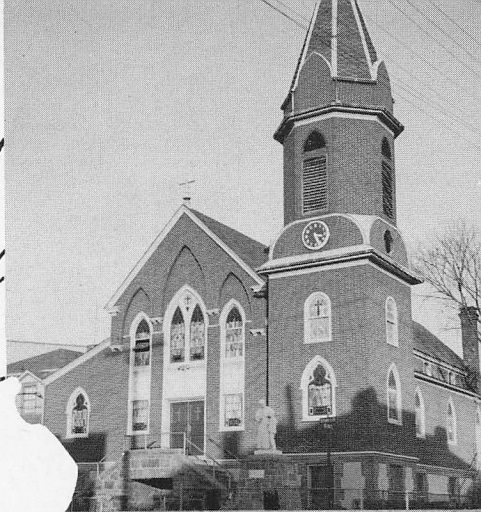
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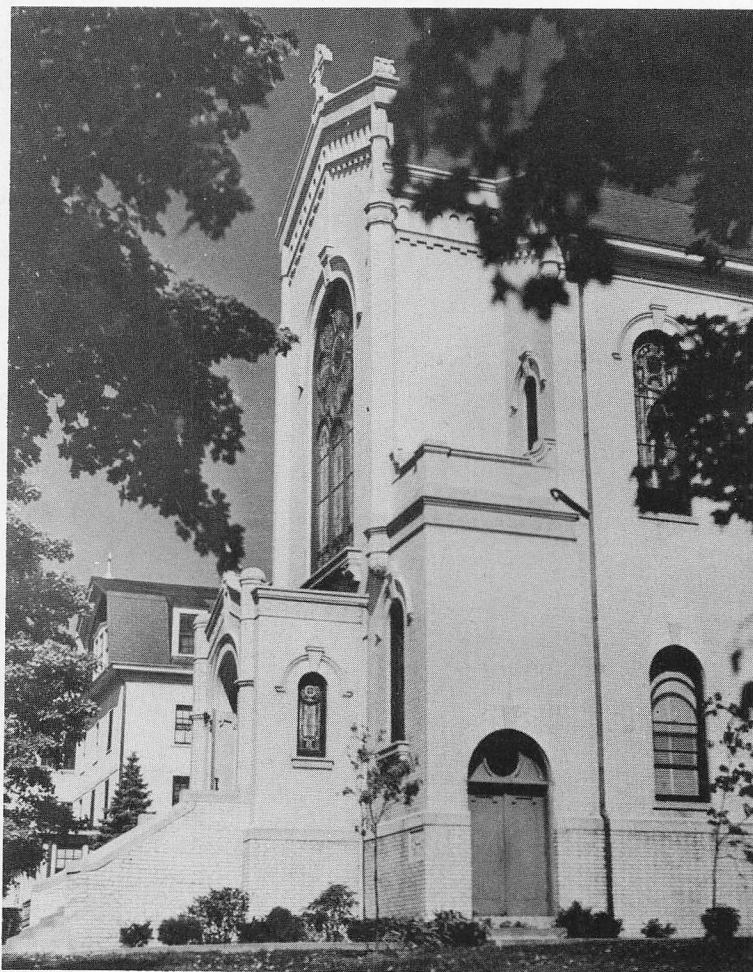
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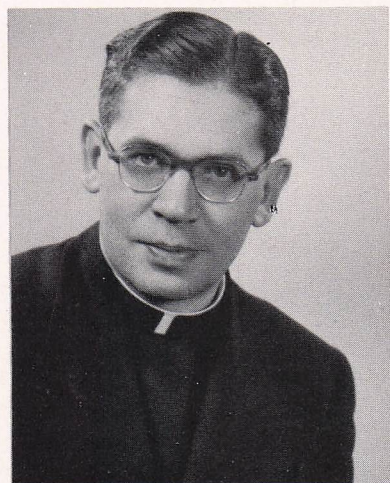
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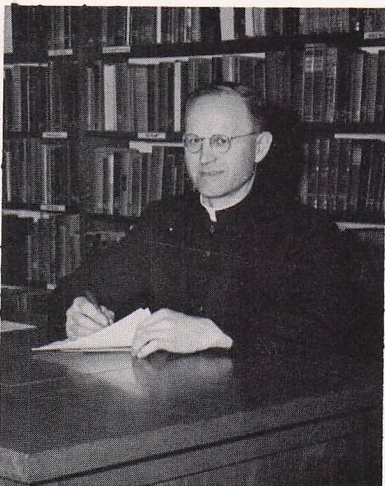
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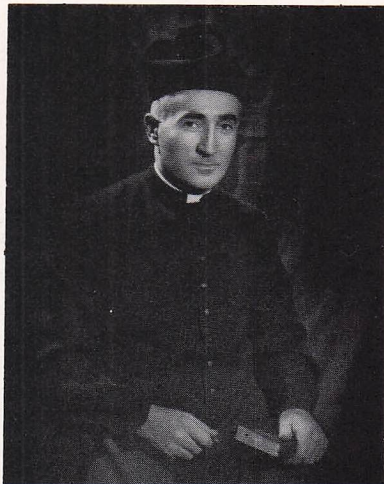
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Prayer For Year Of Our Lady

"Enraptured by the splendor of your heavenly beauty and impelled by the anxieties of the world, we cast ourselves into your arms, O Immaculate Mother of Jesus and our Mother Mary, confident of finding in your most loving heart appeasement of our ardent desires and a safe harbor from the tempests which beset us on every side.

"Though degraded by our faults and overwhelmed by infinite misery, we admire and praise the peerless richness of the sublime gifts with which God has filled you above every other mere creature from the first moment of your conception until the day whereon, after your assumption into heaven, He crowned you Queen of the Universe.

"O Crystal Fountain of Faith, bathe our minds with the eternal truths!

"O Fragrant Lily of All Holiness, captivate our hearts with your heavenly perfume!

"O Conqueror of Evil and Death, inspire in us a deep horror of sin which makes the soul detestable to God and a slave of hell!

"O Well, beloved of God, hear the ardent cry which rises from every heart in this year dedicated to you!

"Bend tenderly over our aching wounds. Convert the wicked, dry the tears of the afflicted and oppressed, comfort the poor and humble, quench hatreds, sweeten harshness, safeguard the flower of purity in youth, protect the holy Church, make all men feel the attraction of Christian goodness.

"In your name, resounding harmoniously in heaven, may they recognize that they are brothers and that the nations are members of one family, whereupon may there shine forth the sun of a universal and sincere peace.

"Receive, A sweet Mother, our humble supplications and, above all, obtain for us that one day, happy with you, we may repeat before your throne the hymn that today is sung on earth around your altars.

"You are all-beautiful, O Mary. You are the glory, you are the joy, you are the honor of our people! Amen."—Pope Pius XII