

# Salesian Bulletin





# THE APOSTOLIC CIRCLES OF MARY, HELP OF CHRISTIANS

1. The Apostolic Circles of Mary Help of Christians, are groups of Salesian Co-operators (each group consisting of twelve members representing the twelve Apostles) who band themselves together for the object of helping a Missionary Vocation.

2. The Apostolic Circles are under the special protection of Mary, Help of Christians, who revealed to St. John Bosco that there is no work so dear to Her maternal heart and so urgent in the Church to-day as that of saving vocations.

3. Each Circle undertakes to raise the sum of £ 120 during the period of four years, each member collecting or subscribing yearly £ 2.10s. The subscriptions should be handed to the Chief Collector of the Circle, or, if found more convenient, sent direct to the Rector of the Missionary College where the boy is being trained. Whenever a new Circle is formed, a candidate is immediately accepted.

4. The members of the Circle are urged to promote devotion to Mary, Help of Christians, to make known as far as they can the apostolic work of saving vocations, to pray often for the increase of religious vocations and particularly for the perseverance of the candidate who has been adopted by them. It is suggested that they should add to their daily prayers the ejaculation: *Mary, Help of Christians, pray for us, or, Queen of Apostles, pray for us*, both enriched with an Indulgence of 300 days.

## 5. SPIRITUAL ADVANTAGES.

a) The members of the Apostolic Circles are inscribed on the roll of the Salesian Co-operators, and enjoy their privileges.

b) They are enrolled in the Association of the Sacred Heart (Rome), which entitles them to a share in six daily Masses in perpetuity.

c) They have a share in a Mass said every Tuesday in honour of St. John Bosco, and a Mass said every 24th of the month at Blaisdon, Shrigley, Cowley, and Pallaskenry, where special devotions are held in honour of Mary, Help of Christians.

*Petitions can be sent to the above mentioned Houses for the monthly Novena in honour of Mary, Help of Christians commencing on the 16th, when special prayers are said for benefactors every Tuesday*

In 1932, His Holiness Pius XI sent a special Blessing for the Apostolic Circles, written with his own hand, "*Perlibenter in Domino*". - "*With all my heart*".

To join an Apostolic Circle one should communicate with:

THE RECTOR,

SALESIAN MISSIONARY COLLEGE

SHRIGLEY PARK NR. MACCLESFIELD.

or with:

THE RECTOR,

COPSEWOOD COLLEGE, PALLASKENRY, Co. LIMERICK.

SUMMARY: Hong Kong's Practical School. - An important change. - Festive Oratories in the Missions. - Notes and comments. - Across the Salesian World. - News from our Missions: Japan - Belgium Congo Assam  
Graces and favours received. - Obituary

## *My Dear Cooperators,*

*You will have learnt with horror of the terrible destruction perpetrated in Spain during these last few weeks, by anarchists who have sacked and burnt churches, and massacred priests, nuns and lay-people, guilty of nothing more than the Catholic religion which they professed and the love they bore towards God and their neighbour.*

*This Satanic fury has not spared our houses where thousands upon thousands of orphans and children of the poorest classes were being educated. Both our Oratories and our Schools of Arts and Trades were filled by the children of working-men.*

*It is with mixed feelings of sorrow for what has happened and deepest anxiety for what may yet happen, that I communicate to you the news of the murder of fifteen Salesians. Of their deaths we are already certain, furthermore we have good cause to fear that the entire personnel of the house of Malaga have been slaughtered and that others elsewhere have suffered a similar fate.*

*Our Father Provincial in Barcelona after having been imprisoned together with 37 confreres, has been barbarously shot. The Salesians and the Daughters of Mary, Help of Christians in 40 houses have been dispersed and are now in danger of their lives; moreover we have every reason to fear that many more houses have been sacked and burnt.*

*In giving you this first brief communication, I beg with all my heart, in the name of God, of Mary, Help of Christians and of S. John Bosco, the help of your prayers, not only for our Houses, our 750 Salesians and 250 Daughters of Mary, Help of Christians, our Cooperators and pupils, both present and past, but also for the bishops and prelates, priests and nuns, and for the people of Spain, a nation that has contributed such glorious pages to the history of the world and of the Catholic Church.*

*Let us pray very earnestly that there will soon return to the soil, watered by the blood of so many martyrs, peace and triumph for the Faith and the Charity of Christ.*

*Yours very sincerely in J. C.*

Father PETER RICARDONE, Rector Major.

Turin. August 10th. 1936.



# Hong Kong's Practical School.

## A visit to a Salesian School of Arts and Trades.

*Just over eighteen months ago the Salesians in Hong Kong took over a vast building which had been erected for them by Chinese business men.*

*The place is to be used as a school of arts and trades where poor Chinese boys will be taught to earn their living.*

*The following account of a visit to the school by the Rev. T. Ryan S. J. has been reprinted, by special permission, from The Rock.*

*In a delightful and engaging article Father Ryan pays an eloquent tribute both to the good sense of the men whose generosity has enabled the school to come into being, and to the intelligent and well-directed zeal of the Salesians, whose work will tend not a little to further progress in China.*

It was January 1st., New Year's Day —new style. But Aberdeen village, a few miles from Hong Kong, was not paying any attention to this New Year's Day. It reserved its celebrations for the old style New Year, which would be ushered in with a mighty salvo of fire-crackers in three weeks' time. Probably most of the people were not even aware of any other New Year's Day. At any rate on this day work went on as usual.

When work goes on as usual in Aberdeen village, it goes on noisily. There are fish and vegetable sellers shouting lustily and competitively; there is an endless supply of metal to be beaten and nails to be hammered; there are narrow streets and human obstacles which invite cries from car drivers and load carriers; there is the seller of noodles beating his pieces of bamboo, and the chestnut man pausing between sales to give a blast on his reedy pipe; and there are high-pitched voices crying in the international language of children. All these sounds filled the air on that particular afternoon of last New Year's Day, and then suddenly a new sound was heard, the sound of a band. It reached a few men who had been squatting on a wall for nearly an hour.

"There must be a big funeral," one said.

"That's not a funeral," said another, "that's the English soldiers."

"Soldiers! what would bring them here?" said a third.

"Perhaps they are taking a walk," strangely suggested another.

And for several minutes they went on specu-

lating while all the time the sound of the band came nearer.

Then at a turn of the road the musicians came into view. Amazement brought one of the speakers from the top of the wall to more solid earth.

"They are boys!" he exclaimed.

"Chinese boys!" said another.

They said nothing more, but they all got down from the wall and stared.

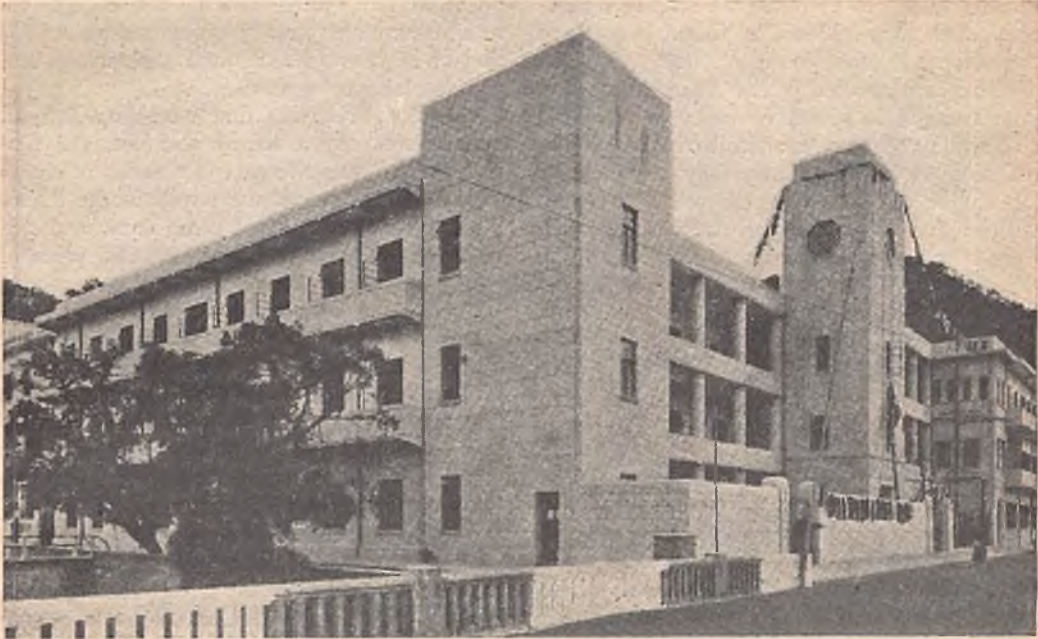
And well they might stare, for such a sight was new to Aberdeen. Right through the village, along its busy esplanade, there marched a corps of diminutive musicians, their wide Chinese trousers flapping quaintly in unison, their little black eyes fixed intently on their music, and their martial strains bringing the people from the shops on one side and up from the boats on the other. There was astonishment at first on many faces, but soon it gave place to pride. This may be strange foreign music, unintelligible and confusing to the ears of most, but the players were their own Chinese boys, from their own school, Aberdeen's newest pride, the Salesian Industrial School.

### The School below the Peak.

It was a few days later that I entered the school for the first time. I had seen the building from the outside, a solid, business-like structure, gleaming white at the foot of the tall hill whose crown is Hong Kong's magic circle, and I wondered if there was anything symbolic in this — a school of industry bolstering up the Peak! I knew, too, what to expect, for I was familiar with St. Louis' School in West Point, which paved the way for this, and it had left with me an abiding memory of idealism mingled with hard common sense and of sound teaching flourishing in an atmosphere of real sympathy.

I entered this more imposing building with some trepidation. I knew that "bigger" and "better" rarely go together when the good is a human and not a mechanical product, and remembering St. Louis', I dreaded to find an institution feeling replacing its spirit here. But my fears hardly survived the first step beyond the threshold, for I walked straight into a group of youngsters who smiled such a





China. - The School of Arts and Trades at Hong Kong.

happy welcome that it was obvious that this was their *home*. A few paces further on, and I stumbled on a party of "old boys" of St. Louis', with eyes for none but their old Superior who was in their midst — and he was clearly the happiest of the group. It was all right, the spirit of Don Bosco was here.

As I went along the corridors, up and down the stairs, in and out of workshops and classrooms, I heard again the story of the school. I had read it in the papers when the opening took place last year, but it seemed more real when I was told it on the spot. The whole conception does credit to all concerned, for the school owes its existence to three forces that make a very strong combination: a group of Chinese gentlemen who have at heart the welfare of their young compatriots, the Government of Hong Kong, and the Salesian Fathers. The Government gave the site and provides for some of the pupils, the Chinese gentlemen erected the building and are responsible for most of the expenses, and the Salesian Fathers have the all-important part of the management and the training.

### The Curriculum.

There are two main departments in the school: a vernacular primary school and a trade school. In the former, the boys follow the full government programme for Classes One

to Four. The school is registered and is inspected in the ordinary way. The trade school is the more interesting part. The boys who enter it must have completed the fourth year of the primary school course, and must be under fourteen years of age. They are apprenticed to various trades: carpentry, shoe-making, tailoring, and various branches of mechanics, the course for each being five years. The course of Higher Primary education goes hand in hand with the apprenticeship training, three hours being devoted to class every day, so that each grade takes two years to complete, and five hours are given to instruction in the trade. The complete course of apprenticeship takes five years; it includes theoretical as well as practical training, an examination has to be passed each year, and at the end the boy leaves with his diploma, a fully qualified craftsman.

This, as I said, I learned as I went through the school, watching the plan in operation. I was pleased with the theoretical idea of the school, but more so with the way in which it is put into practice. I have visited so-called trade schools in many countries, and time after time I have come out disappointed, because I found that the boys were either toying with a trade — being kept usefully occupied, but learning nothing that would enable them to take their place in the world as worthy exponents of a skilled craft, — or else spent



the day handling the most up-to-date machinery, such as would not be found in a dozen workshops in the country. Both of these extremes are avoided in the Aberdeen school. The training is sound in every department, and while the boys are familiarised with the machines in common use, they are most of all taught to use their hands. The result will be that those who go out with their diplomas will not have to look for positions in the big cities, but can go into the villages, set up workshops there, and be in a position to train others. The school gives the kind of training that is most useful in China to-day.

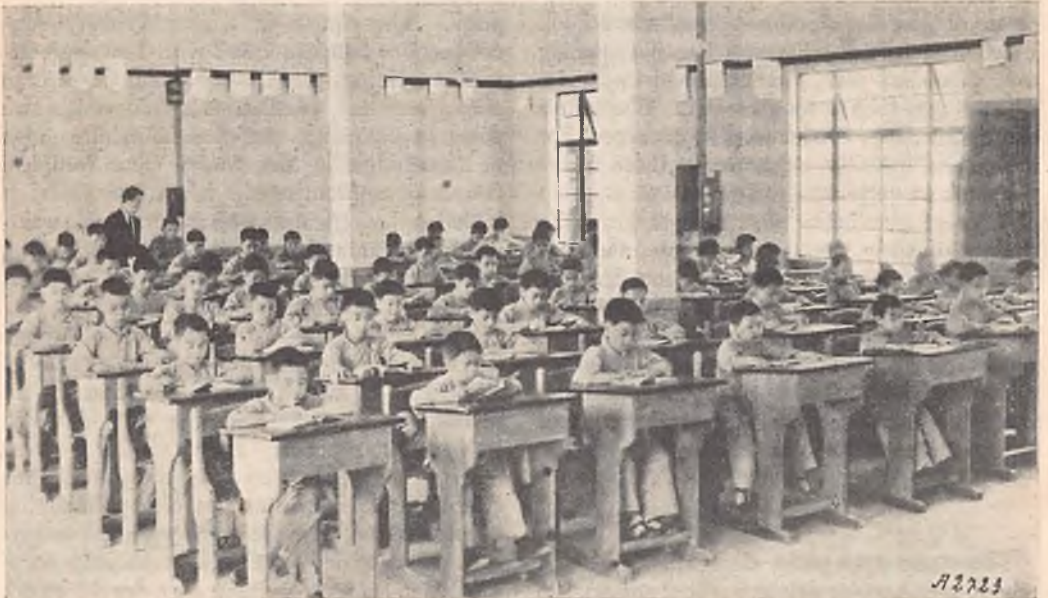
### Around the Workshops.

It was not my choice that the first workshop I visited was that of the shoemaking. Candidly, I detest shoemaking operations, and if it were not for the fact that it would throw so many people out of employment, shoemaking is the one craft that I should be satisfied to see handed over to the machines. My reason is that a boot or a shoe is at its best an unlovely object, and the difference between the carefully cut, hand-made article and the mass-produced object does not seem to me sufficient to justify the years of preparation that hand work entails. I should rather see skilled fingers otherwise employed. However, these prejudices must give way before the hard fact that shoemaking is one of the greatest hand-

crafts in the world, millions are engaged in it, and there are already quite enough unemployed in the world through the replacement of hand labour by machines.

But I entered this first workshop without enthusiasm. By a happy accident, the first thing that I was shown was a series of drawings made by one of the pupils in the theory class, and among them I came across a sketch of a foot that was a really beautiful piece of work. It was not a foot that was merely regarded by a shoemaker as something to put into a shoe, but it was a shapely thing of graceful curves, drawn with an artist's economy of line, and beautifully drawn. It changed my outlook on the shoemaking class, for if such a drawing is expected of the pupil he will become an artist in his craft. So I looked around the department with a new interest, and found the level of workmanship uncommonly high. This was no place where shoemaking consists in fixing factory-made uppers to machine-cut soles; here a boy could point to a shoe and say, "I made that," meaning every part of it, and would have reason to be proud of his workmanship.

I was equally pleased with the tailoring department. I have always regarded tailors as sad-eyed men, and I dreaded to think of happy children giving up a smile for a thimble. I have unpleasant memories of tailoring workshops in which boys spent long hours in mending — and the result was not invisible mending,



A Class-room at Aberdeen.



far from it — and in making shapeless garments of ugly material. This was not the case here. There was the same careful training, with chances, of experience over a wide range of Chinese and European garments, and an opportunity of developing that delicate sensitiveness to fine colours which is a valuable Chinese gift.

The carpentry shop was the one that I found most interesting. Carpenters in the East seem to me particularly lucky men because of the beautiful woods in which they work, and I have never failed to marvel at the skill of small boys helping to make black-wood furniture and camphor-wood chests in the open shops beside the street in any Chinese town. The same nimble fingers were working here. In addition to the tables and chairs and desks that were lying about, there were panels of wood with the pleasing mark of the chisel on the carving, and it was a joy to watch a serious, tiny worker rub his finger along the piece of wood that he was planing, and then hold an end to his cheek, close one eye and look along the edge to see that it was straight.

“What do you make here?” I asked.

“Everything,” I was told. And so indeed it seemed, for in the course of construction there seemed to be everything in wood that might be required from the kitchen to the boudoir, and the garden to the office. Yet the pupils were mainly beginners. I look forward to seeing this workshop again when some of the present workers are coming to the end of their course.

Lastly, the department of mechanics. As one who takes little interest in the inwards of a motorcar, and whose fingers never itch when a lathe comes in sight, I was probably rather an inappreciative observer in the workshop that is the school's chief pride and the goal of ambition of most of the boys who have not yet reached the apprentice stage. However, no one could visit this workshop without being surprised at the completeness of its equipment and marvelling at the skill of the young workers. Here, again, most of the boys were only in their first year, and some of the work which they have already accomplished is astonishing. There were some ornamental lamps, for instance, which would do credit to any adult worker. I was not surprised when I was told by instructors who had experience of other countries that they found these Chinese boys at least the equals of those of any other nation.

I watched a little fellow who was only just



One of several hundred orphans who are being educated at the school.

tall enough to reach the bench. He was filing a piece of sheet brass into a fleur-de-lis pattern. He worked tensely, as if his ear as well as his eye was telling him if he was holding his file straight; he stopped, blew away the filings, drew his head back, moved it from side to side to see the work from different angles, touched a spot again with the file, examined it once more, tightened the vice, and gave another touch — all the time working swiftly, with keenness in his every movement. Then the bell rang, and he seemed disgusted — though it was the bell that summoned him to dinner.

### The Spirit of the School.

Can one sense the spirit of a school by just walking through it for an hour or two? It is not easy, but when boys are eager and interested in their work, enjoy their play, and clearly, regard their teachers as their friends, there are all the elements that go to produce a happy spirit. What I liked best was the earnestness of the boys in everything they did, whether in the workshop, or walking in line along the corridor, or marching with the band, or playing in the playground. They are certainly getting a good chance in life, and there should be a happy as well as a useful future in store for those who avail themselves of it.



As the school is less than a year in existence it has not yet its full complement of boys, which will be about 300. There seems ample accommodation for that number, for it is built on spacious lines, classrooms, workshops, and particularly the dormitories, being wide and airy. An interesting feature of the dormitory is that the names of benefactors appear on brass plates on the beds. So the dormitories form a kind of directory of the names of Hong Kong's best known philanthropists. It will surprise no one to see the names of Sir Robert and Lady Ho Tung alternating along a long line of beds. These beds have the merit of being home-made, as they are all produced in the workshop downstairs.

There are plenty of extra-curriculum activities — gymnastics for instance. This is an extension of the drill in which all engage, under the direction of an alert instructor, who is also a teacher of carpentry.

Another of these "extras" is the band. This is quite worthy of the admiration bestowed on it by the people of Aberdeen on that first day they saw and heard it, for when one realises that the boys of whom it is composed probably had not the remotest acquaintance with Western music until an instrument was put into their hands, and had never whistled a tune in their lives, then one can appreciate all that had to be done to bring them to their present standard.

Many people have criticised the opening of such a school as that of Aberdeen. They have said that it is unnecessary, that Chinese workmen have handed on their trades from father to son for generations, and that their children had no need of instruction in any new-fangled way. But the same argument was used in every country, and experience has shown its shallowness. Other nations have gained by careful training, by apprentice schools, and so will China. The traditional crafts of China will remain, and will be transmitted as they were for generations, but the Western methods of making things must also be learned if China is not to remain indefinitely a market for imported goods that her own people are fully capable of producing. At any rate, the decision to open such a school as that of Aberdeen was taken by Chinese, not by any others — by Chinese men, too, who are business men and men of standing, who are qualified to know best what is good for the coming generation, and already in a few months the success that has been achieved and the further success of which promise is given, have silenced all criticism. It seems needless to wish such an institution success, for success is bound to come. A wise thing was done when the decision was taken to found this school, and an equally wise thing when the Salesian Fathers were asked to take charge of it.

T. RYAN S. J.



The Shoemaker's Shop.



# AN IMPORTANT CHANGE

The Salesian Novitiate moves to Beckford.



This year the increased numbers of aspirants to the Salesian Congregation in Great Britain and Ireland have made it necessary for the Superiors to open a new novitiate house.

For years novices and students of philosophy were trained at Burwash in Sussex. After the war vocations became far more numerous and in 1922 the Cowley house near Oxford which the Capuchin Fathers were vacating, was purchased. There were many and obvious advantages offered by this house which was situated so close to the University.

But the number of vocations has increased more and more during the post-war years. The missionary colleges at Shrigley and Pallaskenry are giving the opportunity for advanced study to so many boys and young men and all these must eventually pass through the novitiate and philosophical studentate.

Cowley which has housed both novices and students since 1922 has become, despite constant extensions, too small to hold the numbers who asked to be received and so now, when further extension is not possible, the time has come for the community to be split in two.

In future Cowley will be a studentate only and the year of novitiate will be passed at the new house at Beckford in Gloucestershire.

Incidentally this complete isolation of the novices during their first year of training is more in keeping with the wishes of the Church.

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Beckford is a small Gloucestershire village. The name is Saxon — *Beccan forda* — and means the *passage of beeches*. As early as 750 A. D. there was at Beckford a community of Benedictine monks, and records are extant of their payments of fruits to Weremund, Bishop of Worcester.

Soon after the Norman Conquest a stone priory was built on the site of the present house and there are traces of its crypt in the thick-walled cellar that the visitor can explore today.

About fifty yards or so from the priory, was erected a church, parts of which can also be discovered in the Norman doorway and lower part of the tower of the present Protestant church which stands just outside the grounds of the new novitiate

As is usually the case, the peaceful life of the monks was often disturbed by the political changes taking place in the world they had tried to escape from. The local feudal lord affiliated them to the Abbey of Cormeille in Normandy and the monks henceforth had to pay their tithes to France and received their Superiors from the French monastery.

Later a far-seeing Prior foresaw Edward III's attempt at expansion in France and deftly avoided trouble by coming to an arrangement with the monks in France which pre-



vented the monarch from seizing Beckford as alien property.

In 1271 Robert Fitzalan, Earl of Arundel brought the Canons Regular to Beckford. Unfortunately we have not succeeded in discovering why the Benedictines left or why the Earl of Arundel had any voice in saying who was to take their place.

In 1414 Henry V — another English king with an eye on France — suppressed so-called alien priories in England and this time Beckford did not escape. The king gave it to secular priests.

In the following reign Henry VI, the saintly founder of Eton College, presented Beckford to his new foundation. The house seems to have been a present to Our Lady herself, since Eton College was known as *the King's College of Our Lady by Eaton* and the deed by which the gift was made, was drawn up and signed *by the King at his castle of Windsor, 25th Day of March*, the feast of the Annunciation.

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History is silent about Beckford from that date until 1547, the first year of the reign of the boy-king Edward VI. Presumably Beckford had suffered during the period of pillage known as the Reformation!

In 1547 it was presented to a certain Sir Richard Lee and by 1586 was in the hands of Richard Wakeman.

The Wakemans are an interesting family. They were presumably all Catholics and Beckford seems to have remained in their hands for many years. In 1678 the squire of Beckford was one Sir George Wakeman. He was a Catholic and physician to Queen Catherine, the Catholic wife of Charles II, King of England.

The infamous lie by which Titus Oates claimed that he had discovered a plot on the part of the Catholics to assassinate the king, was built up around the person of the Queen's physician. Sir George Wakeman, it was alleged, at the instigation of Catholic priests, Jesuits without doubt, was plotting to administer poison to His Majesty. Over 2000 innocent Catholics were arrested as a result of this atrocious libel, many were executed and many more died from fever amidst the stench of the English prisons.

What happened to Sir George Wakeman we have traced in Bishop Challoner's famous *Memoirs of Missionary Priests*.

Writing only 70 years after the event, he says:

*After these trials and executions and the dying protestations of so many men, to whose lives and morals nothing could be objected, the people began by degrees to open their eyes and not to give such full credit to the oaths of those profligate wretches, Oates and Bedloe.*

*So that when Sir George Wakeman and the three monks, Mr. Corker, Mr. Marsh and Mr. Rumley, were brought upon trial at the Old Bailey, July 16th, both judge and jury plainly discovered that no regard was to be had to the swearing of those miscreants, and the prisoners were all brought in not guilty. And from this time the credit of the plot very much declined. However the persecution of Catholics still continued by which many priests were condemned to die.*

Mass continued to be said at Beckford in the little oval-ceilinged chapel hidden away at the top of the house. With the coming of brighter days a new and much larger chapel was built and it is this that our novices will continue to use as a chapel in the future.

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We think that this brief summary of the history of Beckford will not be without interest to our Co-operators. That Beckford has remained in Catholic hands throughout the darkest periods for the Faith in England, seems a sure proof of how willingly Our Blessed Lady accepted the gift of the King. It is even more significant that in future Beckford will be the nursery of the future missionaries of Mary, Help of Christians.

Perhaps we may be permitted to add that we do not think that our Superiors could have been happier in their choice of a house. Without doubt it has been a courageous act on their part, that of shouldering the huge expense that this purchase entails. Costly alterations have to be completed before the novices can take possession of their new quarters. For help in this, Father Provincial relies utterly on Divine Providence who, he feels sure, will, through the generosity of the Salesian Co-operators, help him to overcome these difficulties. Those who wish to help him in his big undertaking in any way, however small, should write to him at the *Salesian College, Surrey Lane, Battersea, London, S. W. II.*



# Festive Oratories in the Missions.

## A means of making contact.

*In a dream Don Bosco saw little children leading his Salesian missionaries by the hand to meet their parents. He saw his missionaries received joyfully when the children brought them.*

*That was to be the characteristically Salesian method of approach — to the parents by way of the children.*

*This method is succeeding all over the world. Japan is a notable example of its success. Japan instinctively distrusts the man from the West and rejects his religion in favour of its own 100 per cent. Japanese Shintoism. Read how prejudices are overcome.*

There are all sorts of ways of converting people. You can bludgeon them, wave a scimitar close to their necks or hold a pistol

near their ears. Mahomet favoured that method, and in Russia to-day it is not without its upholders.

You can go straight to the leaders — to Emperors and Kings. St. Augustine, newly arrived in Kent from Rome, went to King Ethelbert; his friend, Paulinus, went to King Edwin in Mercia. Years later, St. Francis Xavier followed the same methods in India and Japan.

Nowadays kings and emperors are not so common as they were, and even where they do exist, the sway that they hold over their subjects is not as all-powerful as it was in Saxon England.

Another method is to address yourself to the intellectuals of the nation. Unfortunately it is not easy to pass from them to the poorer, less educated section of the population.



China. - A Festive Oratory.





Siam. - The beginnings of a festive oratory at Rajaburi

Even in England, the conversion of so many men of culture does not cause a stampede among the common people to enter the Church.

Again, some apostles have set themselves to win pagans to Christ by imitating His love for the poor and the sick. All over the missionary world to-day there are hospitals and orphanages staffed by zealous Catholic nuns.

Don Bosco's missionary method was characteristic of him. The Apostle of the Young sent his missionaries to children. Whether it is in India, in China, Siam or Matto Grosso, the Salesian's first thought is for the children. And he gets to the children by way of the festive oratory.

The method, in brief, is something like this. The missionary looks round for a piece of spare ground, somewhere that he can turn into a playground. When he has time, he puts up some swings, a see-saw, some sort of a primitive roundabout that the kiddies can work themselves.

The next requirement is a dozen kiddies or so. It is not difficult to prevail upon them to come and use your swings or kick your ball. This first dozen is an excellent bait. You leave the gate of your field open — suppos-

ing that it has got a gate — and wait. Soon you will have the youth of the entire village or town poking its inquisitive head through the opening to see what is going on inside.

For a few minutes you play with your "bait". Perhaps you stop the game while you hand round sweets. After ten minutes or so you wander over towards the gate. Here mouths are watering freely by this time. There is no need to ask anybody to come in. You just tell them that, if they like they too may go in and use one of those gorgeous swings, or sit on that enchanting roundabout, or even kick that brand-new football. And perhaps — here you put your hand into your pocket — yes, there are one or two of those delicious sweets left!

After that you do not need to worry whether your festive oratory will be well attended. It will!

But of course mission work — and festive oratories — is not all roundabouts and swings, not even just footballs and liquorice "all-sorts."

Take for instance the Oratory in Tokio — opened in 1933. Now the Catholic missionary in Japan has no easy job. The Japs are



strongly nationalist. Their most favoured religion — Shintoism — is a hundred per cent. Japanese, and its first and principal commandment is to love Japan above all else, and distrust the foreigner as much as possible.

Catholicism is looked upon as something western, something European, something to be disliked and refused. The grown-ups want nothing to do with it.

In 1933, then, the Salesians went to Tokio — to be precise, they went to the poorest, most evil-smelling quarter of Tokyo. The population was something like 450,000. Of this, 280 — units, not thousands! — were Catholics.

A festive oratory was started. Every afternoon and evening the gates were left wide open and the children began to come. The regular attendance of an evening reached 300. On Sunday afternoons there were as many as 600!

On Sundays there is always a short half-hour during which the catechism is explained.

or a short story — taken from the Testament or from Japanese folk-lore — is told to the kiddies. In the evening there is a cinema performance or a play, and sweets are given to the kiddies as they come away.

A register is kept, and regular attendance is rewarded. Every year catechism competitions are held, and more prizes distributed.

There is no need to add that by this time not a few parents are interested. Free cinema shows, plays in which their own children are acting — these are temptations far too strong to be resisted, and the missionary establishes contact — by way of the children — with the parents.

Not all the children that attend the festive oratory become Catholics, but — and this is important — these children, the future Japanese men and women, come into contact with the Catholic priest, they learn the principles of Catholicism, they lose most — often all — of their prejudices. They are ripe for the harvest.



Japan. Our Festive Oratory at Tokio

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



# NOTES AND COMMENTS



Don Bosco's School at Chanteloup-les-Bois.

## Don Bosco's School.

Parish priests who are wondering whether the school that has been at the back of their minds for years, will ever become real bricks and mortar, may take heart — and a hint — from a French Curé who writes proudly to show how he has managed it.

Chanteloup-les-Bois is precisely what it sounds, a village in Anjou that can count when it tries its hardest, about 700 inhabitants.

Most of the latter have been brought up to think Church-going an unnecessary waste of leisure hours, and nobody shares the parish priest's views about the necessity of a Catholic elementary school.

But the parish-priest won the first round and got his school. Then he had to look for a teacher, preferably a young priest as is common in many parts of France and Italy.

His bishop however was not hopeful and told *Père Fraquet* quite frankly: "I could quite easily place twenty young priests if I had them."

The curé was not disturbed. He put his school under Don Bosco's patronage and took it quite as a matter of course when two weeks later, a note from the bishop told him to expect a young priest to teach in the school within a few days. "I can't understand it at all" the Vicar General told the curé, "the bishop had at least two dozen requests for priests before

yours reached him and yet here you come, with your new school for forty-five peasant kiddies in an unknown village and a teacher almost forced on you." *Père Fraquet* of course knows that Don Bosco is behind it all.

## Blaisdon.

On another page we print a report of the first year's work at Blaisdon.

Words convey very little of the reality when it is a question of farming, and the tremendous results achieved have to be seen to be realised.

In the meantime the Fathers at Blaisdon wish to thank their many benefactors in England Ireland and Scotland. Their gratitude goes out especially to Father Taylor of Carfin and the *St. John Bosco Guild of Teachers* of the Archdiocese of Glasgow.

From another source we hear that the chapel at Blaisdon has several urgent needs: Candlesticks, vases, altar linen and a small harmonium would all be very useful presents.

## New Priests.

For the first time in its short history, our missionary college at Shrigley was privileged to witness an ordination ceremony in its own chapel. On June 21 two members of the community were raised to the priesthood by His Lordship the Bishop of Shrewsbury. The



newly-ordained are Father C. Rushton and Father E. Clift.

On July 5 among the 67 Salesians raised to the priesthood by Cardinal Fossati in the Basilica of Mary Help of Christians, were five members of the English-Irish Province: Fathers Flynn, Ryan, Jackson, Chadwick and Bolger, and three more from the United States: Fathers O'Loughlin, Stettmayer and Stasaitis.

To all the new priests the *Salesian Bulletin* offers its heartiest congratulations. *Ad Multos Annos.*

### Don Bosco among the Teachers.

Recently at the annual examinations for school-mistresses in Italy, the candidates, about 30,000 in number, were requested to expound the following theme: *It is impossible to educate children unless the teacher possesses their love and confidence* (Don Bosco).

The ideas that were almost revolutionary in the time of Don Bosco have become commonplace. Mr. Squeers is a horror of the past, and charity and mildness are being practised as expedients even if not as virtues.

### Visitors.

Among recent visitors to the Basilica of Mary, Help of Christians and the shrine of Don Bosco, is Canon Cardijn, founder of the now world-famous *Jocistes*. Together with other officials of this vast Catholic Action group he visited the Oratory on his way back from Rome where he had been to organise the coming *Jociste* pilgrimage to Rome in September. Whilst in the Oratory Canon Cardijn let fall some remarkable words. *It was Don Bosco* he said, *who founded, Jocisme.*

Other visitors include Cardinal Seredi, the Hungarian Primate who recently received an honorary degree at Oxford University; Father de Staerke S. J. the editor of the *Herald of Calcutta* one of the foremost Indian Catholic newspapers. Father de Staerke spent a week at the Oratory and passed some time studying our press organisation.

### Seminary at Madras.

In his first pastoral letter Mons. Mathias, Archbishop of Madras, announced his intention of building a seminary for the Archdio-



Canon Cardijn (third from left) during his visit to the Oratory.





The first Catholic troop of Japanese boy scouts inaugurated at the Salesian mission at Tokio.

cese as soon as financial conditions made the project possible. Recently to the surprise and joy of the people he announced that he had found and bought a building at Poonamallee, twelve miles outside of Madras, and that he proposes to start at once on the necessary alterations to fit the house for students.

The seminary was formally opened on July 20. Naturally it is not paid for, but His Grace is confident that Providence will do its share.

On June 20 five new priests were ordained at Woodcot, the house placed at the disposal of the Salesians by the Archbishop of Calcutta after the disastrous fire at Shillong last Easter.

### The First Tokio.

The Salesian Festive Oratory in Tokio continues to develop. One of our young missionaries has recently founded the first group of Japanese Catholic Scouts. In the presence of Count Futura, Japan's Chief Scout and of Archbishop Chambon of Tokio, 40 of them promised to serve God, King and Country.

Incidentally only two of the 40 are Christians, but their scoutmaster — the above mentioned missionary — hopes that scouting will bring them nearer to the Church. In any case, he is a Frenchman and the French

Catholics are undoubtedly far ahead of their co-religionists in many other countries in realising the educative and apostolic value of scouting when it is in Catholic hands.

### 'Don Bosco' in English.

After its success in Italy and France, the 'Don Bosco' Film has crossed the Atlantic and was shown in New York. The original Italian version was used with English subtitles inserted. Despite this drawback the film was given a very enthusiastic reception. The *New York Times* wrote: *the absence of exciting or sensational scenes was amply recompensed by the seriousness of the action.*

A more convincing proof of the success of this film is to be found in the news that an American film company is already doubling it into English. And so we may hope that English Catholics the world over will shortly be in a position to see and hear this impressive 'talky' of Don Bosco's life.

### The Basilica of Mary, Help of Christians.

Throughout the Summer the work on the basilica has progressed at top speed. The foundations are finished, the skeleton of the



new sanctuary and sacristies is already erected and the first marble pillars are in position. But the results that can be seen do not constitute a quarter of the work that has been done during the last three or four months. Cracks in the walls of the basilica puzzled the architect for some time. Eventually he realised that the foundations of the old part of the basilica would need strengthening. But what was his amazement to find, when the excavations were made, that between parts of the foundations and the sub-soil there was no point of contact at all. Oak joists, on which the foundations rested, had powdered and disappeared.

The explanation lies in the fact that this type of foundation needs the presence of water to preserve it. When the joists were laid water was there in abundance, but, for various reasons, it has since dried up completely. The method adopted by the builders to remedy the trouble was the same used to sustain the famous Tower of Pisa which recently gave cause for anxiety; the basilica has received daily injections of cement.

The process, which is a marvel of engineering, is expensive but infallible. By the time it is finished auge block of cement about 18 feet thick and with a surface equal to the

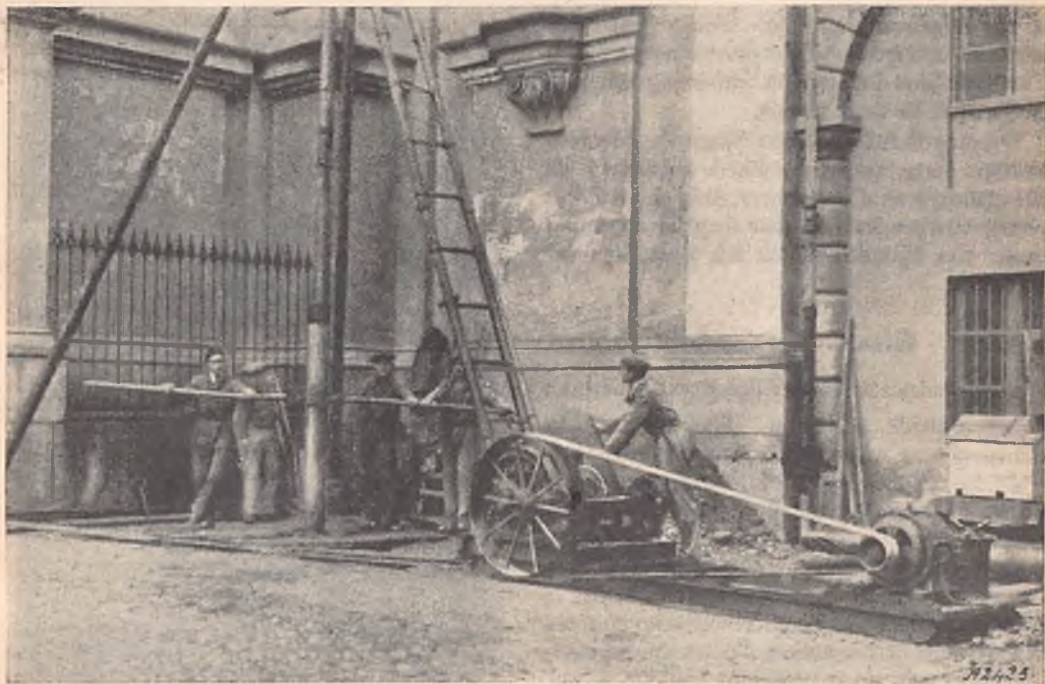
entire surface of the basilica will have been inserted under the church to sustain it. Already well over 150 tons of cement have been used!

### Don Bosco and the Press.

The Catholic Press Exhibition now in progress at the Vatican has brought another aspect of Don Bosco's apostolate before the eyes of the world. Not content with proclaiming Don Bosco's work for the press, the Holy Father has commanded that he should be portrayed on two of the special stamps printed to commemorate this exhibition.

A book recently published in France: *Pius XI and the Press* contains the following paragraph under a chapter entitled *Patrons and Models*.

*St. John Bosco — Don Bosco, as everybody continues to call him — can be proposed to all as the type and model of the perfect humanist, but he can well be chosen as the special protector of journalists since he had a particular love for the press and it was of press machines that he was speaking when he said to the present Pope himself, who was questioning him: "Don Bosco wants to be in that, as in everything else, at the head of progress".*



Turin. - Pumping tons of cement to strengthen the foundations of the Basilica.



# ACROSS THE SALESIAN WORLD

## Salesian Schools in Mexico.

Since the beginning of last December all Salesian institutions in Mexico have been confiscated by the Government. Colleges, Agricultural Schools, Festive Oratories that were educating the children of Mexico, are no longer allowed to carry on their work.

If we have lamented when fire wiped out a flourishing mission in North India, and again when a typhoon almost destroyed another in the Congo, what can we say when it is the ill-will of men that destroys not one house but every institute. Our houses in Mexico as elsewhere have been erected at the cost of great sacrifices and maintained by the generosity and zeal of thousands of Mexicans. Generations of Mexican children have been educated to live honestly and decently, to take their place in the social life of the Mexican Republic. Today that work has been stopped and for one solitary reason. The Salesians insisted on imparting religious instruction to their pupils.

We pray that Don Bosco whom the Mexican bishops have recently named patron of all the children in the country, may protect his young charges and see that they do not suffer under the injustice which has been inflicted on them.

## Nice. - A Diamond Jubilee.

Sixty years ago Don Bosco opened his first house outside of Italy. The institute in question was a festive oratory at Nice.

At the urgent request of the local conference of St. Vincent de Paul, he bought a villa and altered it to suit his needs. 90,000 francs were required to pay for the house and Don Bosco had nothing. "Have confidence in Divine Providence," he told those who doubted the wisdom of his action, "once the house is opened it will open purses as well."

Today the Oratory of St. Peter, or *Don Bosco* as the people of Nice prefer to call it,

houses 400 boarders who are taught in the various shops: joiners, painters, tailors, blacksmiths, electricians, printers etc.

In addition over 600 boys come along in the evening to the festive oratory where they take their place in the various Catholic Action circles: Jocistes, missionary circles etc.

During the celebrations in honour of the jubilee, Mgr. Rivière, Bishop of Monaco, whilst preaching on Don Bosco recalled that when he was a little boy of seven years at Saint Sulpice, he had been blessed on the forehead by Don Bosco himself.

## California (U.S.A.). - Blessing of the Stations of the Cross.

On April 5th., Palm Sunday, there took place at the Salesian House of Studies, Rich-



Paterson. - One of the Stations.



mond California, the impressive ceremony of the blessing of the outdoor Stations of the Cross.

Chanting the touching hymns prescribed by the ritual for such an occasion, the aspirants of the House led an imposing procession of religious and secular clergy and some 1500 friends along the winding road to Mount Calvary. There in the shadow of the cross, Rev. Father Urban, O.F.M. brought back in vivid terms the sublime sacrifice of two thousand years ago. He pointed out to the gathering the Crucified Saviour whose outstretched arms are ready to embrace all, whose bowed head is ready to receive all, whose pierced heart is ready to enkindle in all the fire of his divine love.

The fourteen Stations of the Cross, all built of solid rock and presenting various designs of architecture, are placed irregularly along a winding road around a Calvary group, a masterpiece of statuary, executed by the Daprato Statuary Company of Chicago. The Salesian Fathers and Aspirants look with pleasure upon the accomplishment of such a laborious enterprise. The tons of rock used for the construction were excavated from the surrounding hills. Father Robert Wiczorek, S.C., former director of the House of Studies planned and directed the work through a period of two years and shared the rough work with his boys.

The sepulchre, shown in the picture, follows the construction of the Holy Sepulchre of Jerusalem. It will be noted, however, that while the original sepulchre has its entrance on the side, this one has it in the front. In the foreground, the traditional stone rolled back, allows a view of the interior. Over the Sepulchre, the Risen Lord emphasizes the glories of Easter Morn.

Thus stands a monumental beauty enacting the sublime mysteries of Calvary — the Aspirant's perennial homage to the Saviour.

Here is fruitful meditation for the annual retreatants; here, religious inspiration for the casual visitor.

### **Pamplona (Spain). - The 'Labour Bishop'.**

*As we go to press the latest news from Spain brings accounts of atrocities, committed by Communists against priests and nuns, that eclipse the bloodiest horrors of the French 'Terror'. Our own Salesians are being shot down or*

*thrown into prison for no other reason than their priesthood.*

*In remarkable contrast to this is the following account of the reception given to the new Salesian Bishop of Pamplona a few weeks prior to the outbreak of the civil war.*

A multitude of workers from the factories of Baracaldo, a suburb of the industrial city of Bilbao, gave enthusiastic welcome to the Right Rev. Marcelino Olaechea, S.C., the new Bishop of Pamplona, when he visited his birthplace.

Bishop Olaechea is the son of a merchant who worked in the Baracaldo plants, and as a boy he attended the Salesian school of the neighbourhood, where 40,000 sons of factory employes received their schooling. He spent two hours at the Biscay blast furnaces, where some 6,000 men are employed.

The alumni of the Salesian school, almost all of whom are industrial workers, presented a crozier to their fellow-alumnus and arranged fetes that lasted three days.

Bishop Olaechea has already been given the title of "Labour Bishop." Not only is he the son of a labourer, but he has devoted his whole life to the sons of labourers. For these reasons he is revered by the people in a special manner.

Few Bishops have received an ovation from industrial workers such as did Bishop Olaechea in his natal city. Fifteen hundred metal workers received Holy Communion from his hands the first time that he pontificated at Mass in Baracaldo. The following day, in San Vicente parish, more than 4,000 crowded into the church for the Bishop's Mass, and on the occasion of his pontificating at Solemn High Mass he was attended by the civil authorities of Baracaldo. The four priests who assisted him were old friends of Baracaldo days, one of whom is known as "El Cura Cocinero" — "the pastor-cook," since for four years he has been preparing meals for more than 100 children of the unemployed in the sacristy of his little chapel, "La Virgen del Carmen." It required three hours for the people attending the High Mass to kiss the Bishop's ring.

After the Mass a banquet was held in the Salesian school, arranged by the alumni. Following the banquet, the Bishop laid the first stone for the Alumni House, which will have night school class-rooms, a motion picture theatre, a restaurant, and other facilities for the use of the alumni. An interesting fact



is that the architect, the contractor, the workers, and the donors are all alumni of the school.

But it was not only at his birthplace that the Bishop of Pamplona was hailed by the workers. Everywhere he has gone it has been the same. When he was consecrated in the Madrid Cathedral there were 4,000 workers present. The festivals held in the various schools of Madrid were all sponsored by the labourers. On the occasion of his triumphal entry into Pamplona, besides the civil authorities and distinguished guests, there were thousands of workers.



Paterson. - The Crucifixion.

There was no trace of "official laicism" on this occasion at Pamplona. The Governor, the Alcalde, the President of the Deputation, and other representatives of the State, together with the Cathedral Chapter and the clergy, hastened to greet the Bishop. The ceremonies in the cathedral were attended by both the military and civil authorities. The Bishop's passage through the city was a triumphant one. The acclaim of the crowds along the

streets and in balconies did not cease until he entered the episcopal residence. At the entrance to the residence a seminarian greeted Bishop Olaechea in the name of the people and also addressed the labourers who formed a great part of the crowd.

"Workers," he said, "pour out your hearts before the son of a labouring man. Like you, he gained his sustenance with hands horny from toil, with a forehead loved by sweat. And as he has told you that 'under the robes of a Bishop I shall always wear the blouse of the worker,' promise him that under the blouse of the workers there shall be enthroned the image of your Bishop."

### Australia. - Governments honour Salesian Jubilarian.

Remarkable tributes from civil governments to a veteran Salesian were paid at the golden jubilee celebrations of the Rev. P. J. O'Grady, S.C., in Melbourne recently.

Formally, in the names of their respective Governments, the Consul-General in Australia for the Argentine Republic (Señor Umberto Bidone), the Commissioner for Malta (Mr. F. J. Corder) and the Chief Secretary of Victoria (Brigadier Bouchier, C.M.G., who is about to become Agent-General for Victoria in London) referred to Fr. O'Grady's work at Buenos Aires (1883 to 1890), at Sliema, Malta (1903 to 1920), and at Sunbury, Victoria (1929 to 1936). In addition cablegrams of congratulation were sent from the Colonial Secretary of the Falkland Islands and from President de Valera, honouring his work as missionary at the Falklands (1890 to 1902) and as founder of the agricultural college at Warrenstown, Co. Meath (1921 to 1928).

Fr. O'Grady, now 78 years of age, was captivated by the personality of Don Bosco, from whom he received the cassock, and with whom he had intimate acquaintance not only in correspondence but in the hearing of confession.

(from the *Universe*).

### Blaisdon-Gloucestershire.

*We have received the following report of the first year's work accomplished at the new Salesian Agricultural School in Gloucestershire.*

*Those generous Cooperators who have already done much to help this necessary but very costly*



*enterprise, will be delighted to see what their sacrifices have enabled the Fathers to perform.*

*We again recommend Blaisdon to all our Cooperators as one of the most important and well-deserving Catholic undertakings in Great Britain or Ireland today.*

Blaisdon Hall and its estate of 300 acres was opened on Feb. 19th 1935 as an Agricultural Colony and a School of Trades. After the preliminary arrangements a start was made with six boys from London on March 13th 1935. This number was increased by degrees, and at present there are actually 33 students in residence.

As the primary object of the School is agriculture, our first efforts were in this direction, and the work of ploughing and sowing was started at once. Our next was towards the formation of a good dairy herd. Twenty one Shorthorns and a pure bred double dairy bull were purchased. The work has gone on steadily and one of our greatest ambitions has already been realised by the fact that our herd has now been registered under the Grade A. milk scheme.

The local agricultural authorities recently carried out tests on the milk in connection with this scheme, and they had nothing but the highest praise for the excellence of the quality of the milk itself and its method of production. They expressed the wish that those responsible would try to maintain the very high standard which they had set themselves.

The work of tilling the land has gone on apace, and this year we have about forty - five acres of land under cultivation; this comprises the following crops: — Oats, wheat, barley, potatoes, sugar - beet, turnips, mangolds, and kale. Even during this our first year our principal object, mixed farming, has not been lost sight of, so much so that pig breeding and sheep and poultry farming have been firmly established as necessary adjuncts with

very satisfactory results. At the present moment our live stock consists of 34 cows, 37 heifers, 80 sheep and lambs, 45 pigs and 200 head of poultry.

As a result of these numerous agricultural activities it is only natural to expect that the trades section has been somewhat impeded in its development; nevertheless, we are happy to say that even here progress has been recorded. The greatest hindrance to this department has been the total lack of suitable accommodation and buildings. However, we are pleased to be able to state that our staff includes engineers, carpenters, and builders who, in spite of many handicaps, have done excellent work in renovating and repairing, and are at present rendering very valuable service in the work of constructing a modern and up-to-date cow-byre.

With regard to the boys themselves who are our main concern, it is surprising to notice how they have adapted themselves to this new mode of life. They have been drawn from London and the Provinces, and few, if any, manifest the least desire to return to their urban surroundings. The course which they undergo comprises both the theoretical and the practical sides of agriculture, and whether viewed from the standpoint of study or manual work, these boys have made very remarkable progress and are developing a great sense of duty and responsibility. Probably the most pleasing feature of all, one that must be appreciated, the fact that boys, who very probably have spent the whole of their lives in cities with all their allurements, have now become real lovers of the country, and are giving themselves heart and soul to rural life and all that it entails.

Much has been done, though only by getting into debt could we do it. However, it is only reasonable to expect that, once we have got over our tremendous initial expense, even greater things can be expected.

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Will all those who have to correspond with the *English Salesian Bulletin* in Italy please note that the correct postage for all ordinary letters is:  
From England 2½d. and Colonies 3d. — From the Irish Free State 3d.

From the U. S. A. 5c.

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# NEWS FROM OUR MISSIONS



A Japanese concert-party

## Japan. - Religion that pays a Dividend.

*The following notes are taken from a letter we have received recently from Mons. Vincent Cimatti S. C., Pref. Apost. of Myasaki and Superior of the Salesian missionaries in Japan.*

*It is something of a warning. It shows the ludicrous lengths to which intelligent people can go when they take the wrong road in their search for God*

In 1853 Japan came back into the world's arena from which she had absented herself for two hundred years. So much had her rulers feared the power of Christianity to defeat their despotism that Dutchmen alone, of all the merchants of the world, were allowed into the country and they, before they entered, were forced to go through a horrible ritual to show their detestation of the Catholic Faith; they were obliged to trample under foot a crucifix and an image of Our Lady.

1873 marked the end of a period of unparalleled, persecution of the Christians. The

Shoguns, the tyrants who for centuries had dictated in Japan, fell and once again the Emperor became the real head of a constitutional state.

Shintoism has always been the religion of Japan. It consists in giving worship to one's ancestors and especially to the sun, from which came the *Jimmu Tenno*, first Mikado of Japan and ancestor of the present Emperor. Today there is state Shintoism and cultural Shintoism.

State Shintoism has little to do with religion and means assisting at patriotic functions. Everyone must profess it.

Cultural Shintoism on the other hand is one of Japan's many religions and counts about 17 of Japan's 65 million inhabitants among its adherents.

In its frantic endeavour to spread the spirit of nationalism, the Japanese government did not show itself very favourable to the Catholic missionaries, who were looked upon as dangerous foreigners introducing in a religion that was probably anti-Japanese.

But Japan has since become aware of a



bigger peril, far more menacing than Catholicism might be to its cherished Japanese and national spirit. To the North-West is the bear... a fierce brute of a Bolshevich bear. Japan has never loved Russia; Communist Russia she hates with all her might. — With good reason she sees in religion), in any religion at all, some sort of a barrier against the wily Russian propagandist, who, as the Japanese government well know, can slither into any hidden corner and has already wormed his way into Japan in spite of the precautions to keep him out. So it is that new rescripts from the Japanese Minister of Education are modifying former ones that forbade the teaching of religion in schools and prohibited all religious manifestations and festivals.

*Care must be taken* — says the latest decree — *not to scandalise that religious feeling which is so much a part of Japan's family and social life. Care must be taken to look to the religious needs of the pupils. They must be taught to respect religion; good religions must be esteemed and mere superstition rooted out.*

The new impulse which these words have given to religion has caused a mushroom growth of numerous so called religious sects. Most of them are schismatics from older religions and few of them contain any semblance of real religious belief or doctrine. They are popular associations with very material ends.

In 1930 a coal-merchant discovered his hitherto latent gifts as a religious leader. In two years he had six thousand disciples and to-day the number runs into hundreds of thousands. A monthly magazine — the *Eternal Flame* — perpetuates the coal-merchant's name and twenty *yen* per annum brings you the magazine each month, together with amulets sufficient to cure all sicknesses and keep the most hardened demon in the whole of Japan at a respectful distance.

Another religious body, the *Hilo No Richi*, gathers every morning at five o'clock in a huge hall. Incidentally the tram and bus companies are doing well out of this. They run several hours earlier now to collect these enthusiasts. A good deal of hand clapping seems to do the work of prayer and is followed by a general manifestation by each one before the microphone, of his personal needs. The breakfast that is then served, is by no means the least attractive part of this religious manifestation.

One of the doctrines of this body is that of the *Ofurikae*. The founder of this sect guarantees to transfer into his own body the

ills of all those who join his religion. The members are divided into three groups or categories — the devout, the semi-faithful and the faithful — according to the amount of money they contribute to the funds.

Together with the breakfast, this business of cures from sickness is also a great attraction. During the Winter the founder became immensely popular and trade soared.

Perhaps the most modern — at least in its practical outlook — of these new sects is that of the *Seccko No tu*, the *House of Life*. On its religious side it does not differ from the ordinary Japanese religion, but with religion it combines strict business. To its devotees it pays a dividend on the money paid in to the Society's funds. Last year the remarkable dividend of 40% was paid on all investments.

It is by no means the simple and ignorant people who are attracted by these 'hot-gospelers.' This last society, in particular, aims at drawing the more intellectual Japanese into its community and uses every means of propaganda possible. The press, newspapers magazines and even novels are sowing the seed, and men of high intellectual standing are helping to run these conglomerations of superstition, hypnotism, and blatant fraud,



Japan. - 'Baby Bunting' at the Salesian Sisters' orphanage in Miyasaki.



which, under a thin veneer of natural philosophy, pass for religion.

Some religions base themselves even on science of a sort. There is *Sacred Trigonometry* for instance, which explains everything in terms of three; there is *Alphabetica* which reduces everything to terms of the Japanese alphabet and there is *Electronica*!

Only the other day — says Mons. Cimatti — while I was in a train going up to Tokio, a man sitting opposite me tried to explain how I would save my soul by embracing *Electronica*. I gave him a lesson in physics with an appendix on religion and prayed that it might help him. One thing the missionary learns from all this; the vast spiritual possibilities in Japan. All unconsciously they are keyed up to receive the fullness of our Catholic Faith and only the deep, satisfying Catholic doctrine will give them what they so obviously seek.

### Belgian Congo. - Several dead after disastrous typhoon.

While one of the storms characteristic of the rainy season was raging at Elizabethville, the chief station of the mission, a typhoon



Belgian Congo. - Salesian missionaries constructing a canal.

caused great damage and loss of life at the mission at *La Kafubu*.

A great column of water whirling round at a terrific speed tore its way through the buildings of the mission. The first place it encountered was the native seminary. The roof was lifted off and everything in the dormitory swept out of it: the priests and clerics who were all together in a hall escaped injury. The water-spout next made its way towards the left wing of the main buildings of the mission. It tore a gap in a building, fifty feet long and took the roof off the parts still standing. Then it turned about, made for the main entrance, tore off another roof, struck the right wing, devastated the dormitory and the refectory and then swept on into the forest having wreaked its havoc in less than a minute.

Unfortunately the damage done was not only in the buildings. Having recovered from their momentary stupefaction some of the Fathers rushed to the ruins. At the moment of the impact of the mass of water against the left wing of the house, there were eighty boys and a priest there. The walls had been knocked down, benches overturned, and, in the confusion of debris piled on the floor, were found four boys dying and fifteen seriously injured. The priest was injured also and suffering from nervous shock. Of the four boys, one had a foot cut off, another had his head split right open, and the other two were completely crushed.

They lived just long enough to receive the last Sacraments from the Superior who was just approaching *La Kafubu* at the moment of the typhoon.

He could see for himself the damage done and, arriving at the main entrance, found a group of terror-stricken native boys who told him that all the priests and boys had been killed: he hurried to the church for the Holy Oils and was in time to administer the last Sacraments.

The electric plant had also been seriously damaged, but the laybrother in charge managed to get it going again and thus they were spared the demoralising effect of spending the night in complete darkness.

The event has profoundly shaken all at the mission.

The labours of years and years have been destroyed in a moment. The prayers and help of our Cooperators are asked for the mission so greatly afflicted. Offerings sent to the Superior General, Salesian Oratory, Via Cottolengo 32, Turin (109) Italy, for this purpose will be promptly forwarded.



## Native Religious Spirit in Assam.

Like practically all the natives of India, the Assamese have a deep religious sense. This is obvious from their numerous temples, the great number of feasts that occur, and from their religious writings. Of the ancient manuscripts of Assamese literature twenty per cent are concerned with religious matters. Beautiful is the following example of their religious poetry.

*Give me strength O Lord  
To do thy will,  
Inspire me O Lord  
To meditate on thy name.  
Enlighten my mind  
To understand thy ways,  
To flee the world's snares.*

No less noble is their prose. The following is the prayer written by the famous pagan writer, Anondoram Borua, for his country.

« Merciful and powerful God, grant to the people of this country of Assam, civilization, virtue and wisdom. Let them see their failings and by thy might, grant them to increase in the knowledge of thee, and in the observance of thy precepts. Most wonderful God and Father, grant that soon the day may be at hand when Assam will change her forests into flowering gardens, when swift vessels will ride on the bosom of the Bramaputra; when bamboo huts will give place to pleasant dwellings; when schools, hospitals and hostels for the poor and the aged will abound in every village; when, leaving aside race-hatred, all may be united in fraternal love; when that most pernicious of drugs, opium, may no longer be used and the sole object of all will be to do good to each other. Grant indeed O most Loving Father and God that such a day may soon be with us ».

Unfortunately they cannot understand the absurdity of having many Gods. All philosophic reason fails to convince them. Much more convincing to them are examples, as the following fact goes to show.

Five years ago I was at Gauhati, when one day a native came to see me. He was quite poor and worked at the trade of a blacksmith. He said that he wished to be instructed in the Catholic religion. After about a fortnight's instruction, he turned up one day accompanied by an old Brahmin; naturally we were soon talking about religious matters and I brought forward every argument that I knew of to show to the Brahmin the absurdity of having

many Gods, but without any result. At length my blacksmith, who up to this had not said a word broke in, and said rather brusquely to the Brahmin « How many fathers have you got? » « One of course », replied the Brahmin. « Well then God is our Father therefore he must be one ». The poor Brahmin could find no reply to this, and had to confess his defeat.

Once they are converted the natives remain profoundly attached to our Holy Faith.

A missionary visiting one day a distant village, went to see one of the Christians who was very ill. After making his confession the poor native drew from under his pillow a rupee — about 1/6 —, and giving it to the priest said: « Here, Father, is my last offering for the church ». Next day, when The priest went into the little hut that served as a chapel, he found the same man kneeling there shaking like a leaf from the fever that he had. The priest remonstrated with him and told him that he should be in bed but the poor man replied: « let me receive Our Lord for the last time and then I will go back to bed. »

D. B.



Assam. - A. Kaciari boy from the Salesian mission.



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



We wish to pay off a great debt of gratitude to Mary, Help of Christians and S. John Bosco.

Last January our little son suddenly became very gravely ill. The doctor was called and ordered the boy to be taken to hospital immediately; there, specialists diagnosed an acute case of appendicitis and peritonitis and proceeded to operate with the fullest reserve as to the outcome of the operation.

Even after the operation the doctors gave us practically no hope of saving our little boy. In our anxiety we turned to Don Bosco and his Madonna. We sent a cablegram to Turin, asking for prayers and promising 100 dollars for the Basilica of Mary, Help of Christians if the prayers were heard.

To the astonishment of the doctors our son got over the crisis and is now perfectly well.

In accordance with our promise we now forward the offering and beg Our Lady, Help of Christians and S. John Bosco to watch over our family.

New York A. and G. VACCARO.

I am sure you will be pleased to learn of two great favours I have received through the intercession of the Ven. Dominic Savio. I enclose five shillings for Masses for his speedy beatification and also one shilling for some pictures of him to distribute.

Milltown. Co. Kerry. Sister M. L.

S. M. M. *South Bank*. Grateful thanks to Our Lady, Help of Christians and S. John Bosco for success in examinations

P. D. F. *Podanur*. Kindly accept the enclosed eight shillings. Kindly have four shillings as an offering towards the altar of S. John Bosco and four shillings as a thankoffering for favours received through the intercession of Our Lady, Help of Christians and S. John Bosco.

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## O B I T U A R Y

*Our readers are asked to pray for the eternal repose of the souls of the following Cooperators who have died recently.*

Very Rev. Canon Thornton. St. Cuthbert's, Durham.

Very Rev. Canon W. Wickar, St. Joseph's Church, West Hartlepool.

Rev. J. F. Ryan, Buffalo, New York.

Mother M. Raymond Dooley, St. Vincent's, Galway.

Mrs. Duggan, Darty Road, Dublin.

Mr. T. Foley, Bandon, Co. Cork.

Mr. H. Maspes, Nice, France.

Miss O'Brien, San Francisco, California.



# SPIRITUAL TREASURY

*A list of the Plenary Indulgences which may be gained by Salesian Co-operators in the course of the year.*

1. Once each day by raising up their minds to God by means of any ejaculation, however short. (This indulgence of *Sanctified Labour*, granted by Pius XI, includes also an indulgence of 400 days every time a similar invocation is made. It may be gained also by the Salesians, the Daughters of Mary Help of Christians and the pupils and past-pupils of both).
2. Once each month, on any day at choice.
3. On the day which they make the Exercises for a Happy Death.
4. On the day on which they assist at the monthly Salesian conference.
5. On the day on which they are inscribed in the Pious Union of Salesian Co-operators.
6. On the day on which, for the first time, they consecrate themselves to the Sacred Heart of Jesus.
7. Every time they make a spiritual retreat of eight days.
8. At the hour of death, on condition that having confessed and received Holy Communion, or at least being sorry for their sins they shall invoke with their lips or heart the Most Holy Name of Jesus.

## On Each of the Following Feasts.

### 1) *Moveable:*

- The Holy Name of Jesus (Sunday between the 1st. January and the Epiphany).  
The Holy Family (First Sunday after the Epiphany).  
The Seven Dolours - First Feast. (Friday before Palm Sunday).  
Palm Sunday.  
Easter Sunday.  
The Ascension.  
Pentecost.  
Trinity Sunday.  
Corpus Christi.  
The Sacred Heart of Jesus (Friday of the first week after Corpus Christi).  
The Sacred Heart of Mary (Day following the former).

### 2) *Fixed:*

## JANUARY

- 1 - Circumcision of Our Lord.
- 6 - Epiphany.

- 18 - St. Peter's Chair at Rome
- 23 - Espousals of Our Lady.
- 25 - Conversion of St. Paul.
- 29 - St. Francis of Sales.

## FEBRUARY

- 2 - Purification.
- 22 - Chair of St. Peter at Antioch.

## MARCH

- 19 - St. Joseph.
- 25 - The Annunciation.

## MAY

- 3 - Finding of the Holy Cross.
- 8 - Apparition of St. Michael the Archangel.
- 17 - Anniversary of the Coronation of the Picture of Our Lady Help of Christians.
- 24 - Our Lady Help of Christians.

## JUNE

- 24 - Nativity of St. John the Baptist.
- 29 - SS. Peter and Paul.
- 30 - Commemoration of St. Paul

## JULY

- 1 - The Precious Blood.
- 2 - Visitation of Our Lady.
- 16 - Our Lady of Mount Carmel

## AUGUST

- 6 - The Transfiguration.
- 15 - Assumption of Our Lady.
- 16 - St. Roch.

## SEPTEMBER

- 8 - Nativity of Our Lady.
- 12 - The Holy Name of Mary.
- 14 - Exaltation of the Holy Cross.
- 15 - Seven Dolours (2nd Feast).
- 29 - Dedication of St. Michael the Archangel

## OCTOBER

- 7 - The Holy Rosary.
- 11 - The Maternity of Our Lady.
- 16 - The Purity of Mary.

## NOVEMBER

- 21 - Presentation of Our Lady.
- 22 - St. Cecilia.

## DECEMBER

- 8 - Immaculate Conception.
- 25 - Nativity of Our Lord.

*Apart from the usual conditions, it is necessary for all, in order to gain these indulgences, to recite daily an Our Father, Hail Mary and Glory be to the Father, for the intention of the Holy Father, with the invocation St. Francis of Sales, pray for us. (Decree, Oct., 2nd., 1904).*



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"From our post-bag we quote the following in the hope that it will induce others to buy the newest, the shortest, the best and the cheapest biography of St John Bosco, price 2/6. It is by Mother Forbes of the Sacred Heart Convent, Edinburgh, and has already been reviewed in these columns. The note is from one of the most active of our Catholic laymen: —

"I want to thank you for the best thriller I have read for years. I enjoyed it from cover to cover. I am not ashamed to tell you that I took off my glasses occasionally to wipe them, or perhaps it was my eyes that I wiped. He will surely hear my prayer that you will realise your ambition for the Grotto as he lived to realise his. *Deo Gratias* for Don Bosco!"

*From Carfin Grotto notes in the Glasgow Observer.*

It may be had from: THE SECRETARY,  
SALESIAN MISSIONARY COLLEGE,  
Shrigley Park, Macclesfield (Cheshire).

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