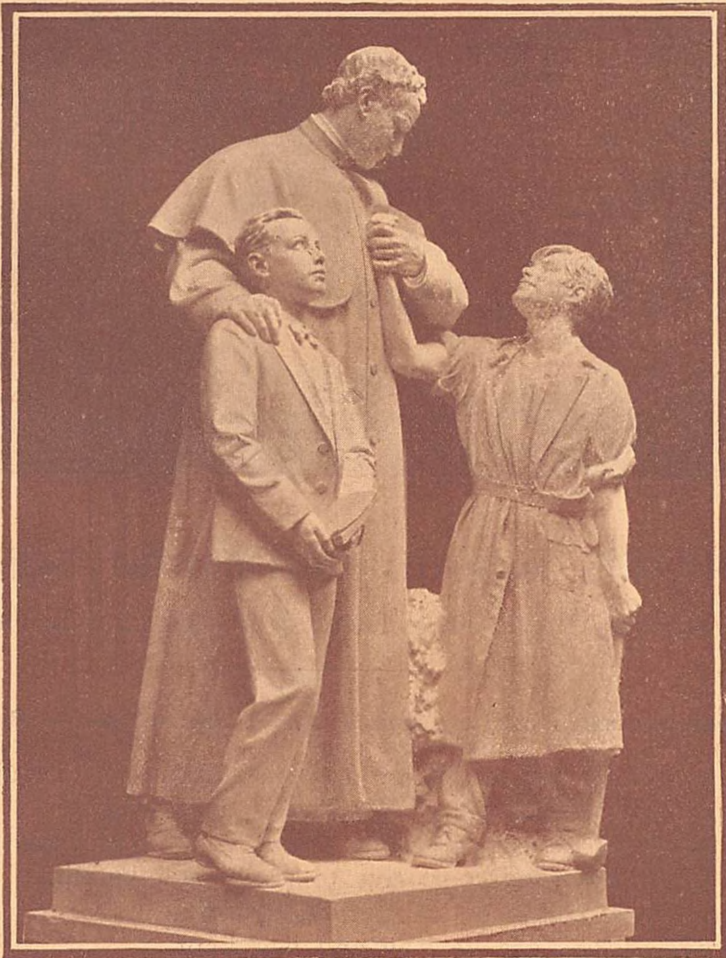
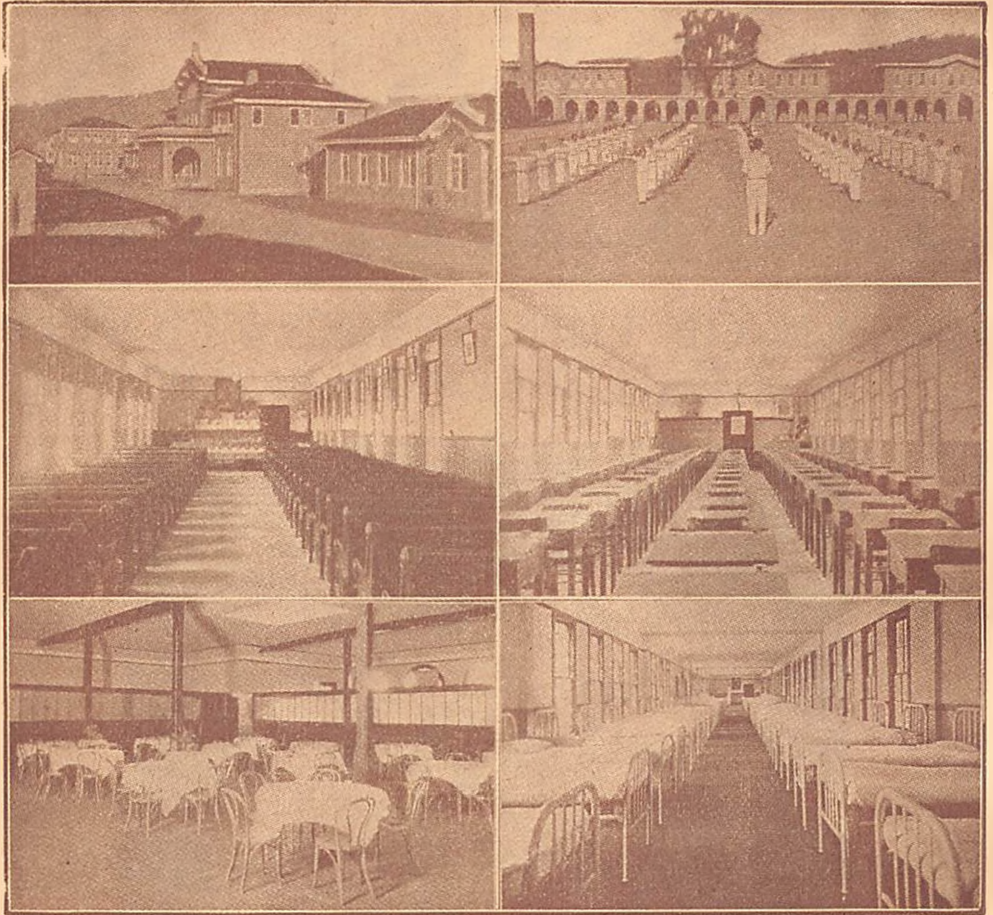


SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF
SALESIAN CO-OPERATORS



NOVEMBER-DECEMBER 1931



St. FRANCIS SCHOOL - Watsonville (California)

Directed by the Salesian Fathers of Blessed John Bosco

Six reasons why your boy should attend this school. — Because:

1. The buildings are suited to modern educational requirements.
2. The physical education of the boy is emphasised.
3. The religious education of the pupils is safeguarded.
4. The classrooms are conducive to study and health.
5. The creature comforts are not disregarded.
6. The dormitories are healthy and well-kept.

For particulars apply to the Very Reverend Principal

Accepted for mailing at special rate of postage

SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF SALESIAN
CO-OPERATORS

SUMMARY: Don Bosco and Michael Rua in Rome. — Annual report of Salesian Mission of Shiu-Chow. — Practical Points to Teachers from Bl. John Bosco. — Throughout the Missionary World of Mary, Help of Christians; Krishnagar, Belgian Congo, Siam, Assam, Brazil, Japan, Chinese in Siam. — From East to West. — What we Hear. — Obituary. — Index 1931.

Don Bosco and Michael Rua in Rome

Fr. Amadei, in his new life of Don Rua, the first successor of Blessed John Bosco, has brought to light many precious documents which have lain hid in the archives for upwards of 70 years, among them were the pages of an old diary. They form a chapter by themselves in the biography and are full of side lights on the character of Don Bosco.

Romewards — The sick waiter of Palo — Sightseers in the Holy City — First visit to Pius IX — Memories of 35 francs — The Oratory which was not the Oratory.

In the beginning of 1858, Don Bosco decided to go to Rome. The main object of the journey was to present himself to Pope Pius IX, armed with the credentials and the recommendations of Archbishop Fransoni, in order to put forward his idea of founding a religious society to aid him in the work already begun at the Oratory; and to submit the outline of the proposed rules to the Pope and to beg his advice and blessing; the other motive drawing him Romewards, was to visit the Christian treasures of the Eternal City, especially the faith-inspiring remains of the first centuries of Christianity, for he had undertaken to publish the lives of the early Popes in his *Catholic Readings*.

It was to be his first visit to Rome and he took Michael Rua with him as a companion.

We have a precious record of this journey, in the form of a diary, dictated by Don Bosco, who wrote some pages himself. Without doubt it was intended for the boys

of the Oratory, as appears from the simplicity of the style and from the affectionate intimacy which inspires it. For Salesians it is a rare treasure. Here follow the more important extracts, with the words of the Diary in italics:

"The departure for Rome," narrates Don Bosco, *"was fixed for February 18th. That very night a good three inches of snow fell on top of the six inches already on the ground. At half-past eight, with all the feelings which must harass a father about to go away from his children, I tore myself from the boys of the Oratory and set out on the journey for Rome in the company of Michael Rua."*

"Although it was necessary to arrive at the station in good time, nevertheless we had to delay to arrange some business regarding my will, which I desired to put in order, not to leave the affairs of the Oratory in a muddle if Divine Providence had it in mind to make us food for the fishes of the Mediterranean."

Arrived at the station they found the train crowded, Don Bosco had to find a place in one carriage and Michael Rua in another. At Asti, Don Bosco got out and went in search of his young companion.

"I found Michael Rua with his jaw bones tired from yawning: from Turin to Asti he had been greatly put out because he did not know what to say nor to whom to speak, since his fellow passengers talked of nothing other than dances and theatres, things for which he had but little taste..."

"But here we are at Genoa, and here is the

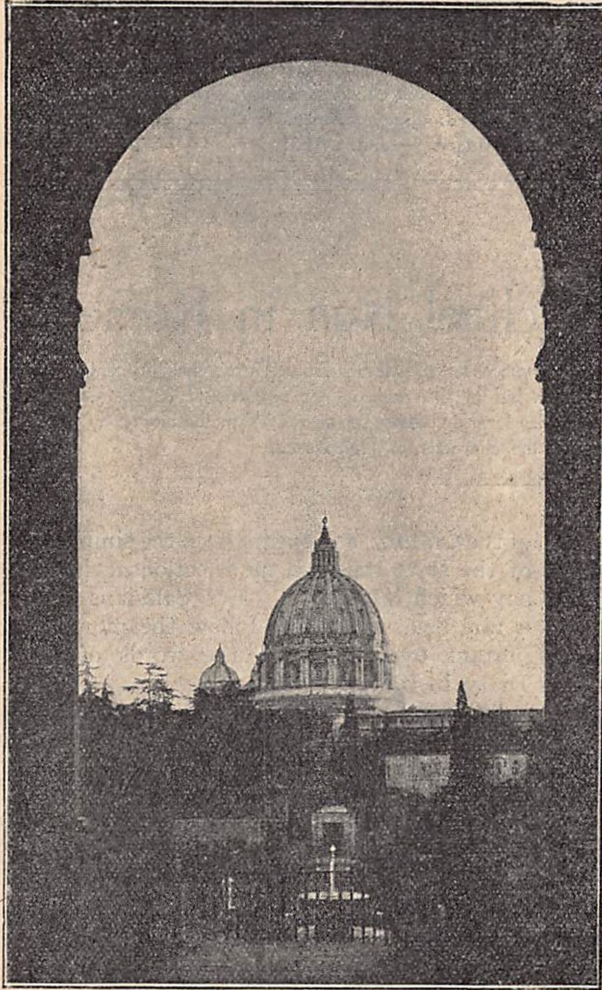
though my body was at Genoa, my thoughts were ever in Turin, wishing I had been able to stay even one day longer with my family!"

The two travellers paid a visit to the Institute of the young Artisans founded by Don Montebuono and while still waiting they were able to see the Dominican brother of Don Cottolengo. (1)

"Father Cottolengo, rector of this Church, showed us every possible courtesy, insisting that we should take something with him by way of refreshment and at the same time a little rest. The evening passed very well indeed, with this exception, that on account of our chattering we put off going to bed until an hour past midnight, the which caused poor Michael Rua to stand more than an hour trembling with cold in the corridor because both the fire and the lamp had gone out in the room where we had left him."

"At half-past six, just after we had arranged for our places on the steamship "Aventino" we said good-bye to the good priests who had come to the House of the Artigianelli to wish us 'bon voyage'; and the boys, excited by my little talk and still more on account of the little addition which had been made to their ordinary dinner on that day, had become fast friends, and showed they were very sorry we had to go. Several came with us to the beach, then nimbly leaping into a boat wanted to row us to the ship. The wind was strong and not being accustomed to the sea we feared we were about to be capsized with every heave of the craft. The others laughed. After twenty minutes of rowing we reached the ship. At first sight, it seemed a palace surrounded by water. We went aboard and our baggage was brought into our cabin which could be called quite a spacious room and there we sat down

to think, but we were so filled with wonder that we did not know what to say; Michael Rua looked at everything, but said nothing. But here things came to a pass. It was



St. Peter's, Rome.

seal Michael Rua is all eyes and stretching his neck to see everything, a ship here, a boat there and lower down a lighthouse, one of the highest in the world and in the meantime we reach the station..."

"A contrary wind impeded the arrival of our boat so we were compelled to wait until the following day... and I can truly say, that

(1) Don Cottolengo, priest of Turin, founder of the Little House of Divine Providence, since declared Blessed.

already dinner-time and not having places at table we made inquiries, but by that time everything had been eaten up. Michael did the best he could for supper off an apple, a roll and a glass of Bordeaux, while I took some bread and drank some of the same excellent wine."

"After this refreshment we went on deck to see what sort of thing this 'Aventino' might be."

"At ten o'clock they weighed anchor and the ship left the dock... but that is only the beginning!... I began to feel sea-sick, and for two days I was tormented; that particular night was indeed an unhappy one. The sea treated me so very badly that I could find comfort neither in bed nor out of it. Nevertheless I managed to get up to find Michael Rua to see whether he were dead or alive. He had not suffered anything at all, with the exception of feeling a little languid. He got up quickly and then did all those things for me which I was too unwell to do myself."

After a spell at Livorno, the ship recommenced the journey, and Don Bosco recommenced his sea-sickness, but in the end: "either because of exhaustion, or because I had nothing left inside me, or because I had become accustomed to the motion of the waves, whatever it was, I slept tranquilly and rested until six o'clock, the hour of our arrival at Civitavecchia."

Being a holiday of obligation, and Don Bosco not being well enough to say Mass, they went together to the Church of the Dominicans to hear Mass; then they paid a visit to the Papal Delegation and finally hired seats in the coach for the journey from Civitavecchia to Rome.

* * *

There was an hour's rest at Palo and they took a little dinner in a near-by inn. "At the sight of the waiter all pale and wasted away, I asked him what was the matter, 'I have the fever, and for many months it has tormented me,' he said. 'Leave it to

me,' I answered, 'I will give you a recipe which will drive away this fever for ever. Only have faith in God and in St. Aloysius!' I took a piece of paper and with a pencil I wrote my prescription, telling him to take it to the chemist. He was overcome with joy and did not know how to thank me sufficiently." (1).

"Mounting again on the coach and flying, more with desire than with the speed of the horses, to Rome, it seemed to us each moment that we were there. Night came on and every time we saw a tree or a large shrub in the



In the early days. Don Bosco among his boys.

distance Michael Rua would cry: 'See the Cupola of St. Peter's,' but before having this pleasure we had to journey on until half-past ten. At last! a thrill ran through us at the thought that we were really in the Holy City! Not having any knowledge of the district we

(1) When on their return they stopped a second time at Palo, the waiter, narrated Don Rua, ran joyfully to Don Bosco to thank him, because he had been cured immediately. Don Bosco, as on other occasions in the early years of his priestly life, had hidden the grace of the cure with a harmless prescription.

found a guide, who for 12 buocci (1) led us to the house of Count de Maistre...."

It would be impossible to give a list of all the places the two pilgrims visited or describe with what faith they prayed at the Holy places in Rome, but just one extract may be permitted. One morning they went down into the Catacombs of St Sebastian at eight o'clock and they did not come out of them until six in the evening!

They went to St. Peter's: "*we arrived at the Elio Bridge, now called Ponte S. Angelo—which crosses the Tiber and we recited the Credo. The Popes have granted an indulgence of 50 days to all those who shall say the symbol of the apostles whilst crossing...*"

"*Arriving at the Piazza San Pietro and passing before the obelisk we raised our hats, to gain the other 50 days' indulgence granted for making this reverence in passing, because on the top, there is a Cross and embedded in this Cross there is a piece of the 'Lignum Crucis'.*"

Many times they went to St. Peter's. The first time, Michael Rua stood in the middle of the aisle in ecstasy, "*we stood there a long while, full of admiration and thinking our own thoughts without speaking, it seemed to us that we saw before us the 'Heavenly Jerusalem.'*"

On March 8th. they went up into the cupola: "*we gave a glance at the terrace of the Basilica, which appears as a vast, paved piazza, almost in the middle there is a spring of ever-running water, where Michael Rua went to drink... then we went up the narrow spiral stair-case, which winds up the side of the Cupola leading to the first gallery. Here we paused to have a look round, we seemed literally to have flown up away from the earth...*"

"*Coraggio!*" said our guide, "*if you want to see better things. And we went up the next stairway to the second balcony and here it really seemed that we were a good part of the way up to Paradise...!*"

"*Up, up we went right to the ball itself, full of holy joy... here we gloried in our heroism, as if indeed we had gained a great victory... and then... we came back to earth again!*"

(1) The papal penny in use in the old Papal States.

* * *

The 9th. of March, the anniversary of the death of Dominic Savio, was the day appointed for the audience with the Holy Father. It was the first time that Don Bosco and Michael Rua had seen the Pope and we give these pages just as they were written.

In the morning, returning from the Church of St. Mary upon Minerva, to the house of Count de Maistre, "*along the road we met a boy, who, with all humility begged an alms of us. To let us know his need he told us his father was dead, his mother had five children and that he was able to speak Italian, French and Latin. Marvelling at these words, I spoke to him in French, and he replied with a single oui, neither having understood what I had said nor venturing anything further. Then I asked him to speak in Latin, and he, without more ado began to recite the following words—very likely something he had off by heart— Ego stabam bene, pater meus mortuus est l'annus passatus, et ego sum rimastus poverus, mater mea... Here we could not keep from laughing, and advising him not to tell lies for the future, we gave him a papal penny and then sent him about his business.*"

"*In the meanwhile the hour for the audience was drawing near and we hastened back to prepare the things we wanted to say to the Holy Father. It was about eleven o'clock when Count de Maistre advised us to be moving. So there we were with our 'Mantelletas' eagerly on our way, occupied with a thousand thoughts.*"

They were shown into the apartment of the Holy Father: "*we were standing there busy with our thoughts, when a bell rang and a prelate made us a sign to go forward and present ourselves to Pope Pius IX. For the moment I was truly confused and had to make a great effort not to lose my head altogether. Coraggio—let's go on! Michael followed me, carrying the copy of the "Catholic Readings." We enter and make our genuflection as we do so, and then another in the middle of the room and the third at the feet of the Pope himself. Here any fear we had, vanished when we saw in the face of His Holiness the countenance of a man, the most affable, the most venerable and the most gracious imaginable. We could not kiss his foot because he was seated at a small table, instead we kissed his hand, and Michael Rua, remembering his promise to the*

clerics, kissed it once for himself and again for his companions."

"Then the Holy Father made a sign for us to rise and go in front of him, while, I, according to the etiquette wanted to remain on my knees: 'No, no,' he said, 'get up.'

Here is the place to tell you that when we were announced, my name, having been written badly was mispronounced to the Pope, instead of Bosco, I was called Bosser so that the Pope commenced to question me:

'Are you Piedmontese?'

'Yes, Your Holiness, I am Piedmontese and this moment is the best of my life, being able to be here at the feet of the Vicar of Jesus Christ.'

'And what do you do?'

'Holy Father, I am engaged in the education of youth and in writing the Catholic Readings.'

'Indeed, the instruction of youth is something of the highest importance at all times, and today it is most necessary. There is also another in Turin who is doing much good work for these same boys.'

Then it occurred to me that the Pope did not have my name correctly, but at that very same moment he divined that I was not Bosser but Bosco. His whole demeanour became more expansive and he asked me many things regarding the boys, the clerics and the Oratories. Turning to Michael Rua he asked him if he were already a priest.

'No, Your Holiness,' he answered, 'I am only a cleric and in the third year of Theology.'

Then turning again to me he said with a face all smiles:

'I remember the gift sent to me at Gaeta and the loving sentiments of the boys which came with it.' (1)

There and then I took the opportunity of speaking of the attachment of our boys for the Holy Father and asked him accept a copy of the 'Catholic Reading as a sign of it.'

'Your Holiness,' I said, 'I offer you copy of all the booklets which have been printed up to now; I offer it in the name of those responsible, the binding is the work of the boys of the house.'

'How many are there of these boys?'

'There are two hundred in the whole house, and the book-binders are fifteen.'

Then he went into another room and after a few moments returned with fifteen medals of the Immaculate Conception.

'These are for the fifteen young book-binders,' he said, giving me them.

'Turning to Michael Rua he gave him a larger one: and then turning again he gave me a small box which contained another larger still, saying 'this one is for you yourself.'

When we had knelt down to receive the gifts, His Holiness seemed to think that we wished to leave and he stood up to send us away, but I said: "Your Holiness I have something particular to tell you." Then I signed to Michael to leave the room and when he had gone outside the Holy Father spoke again of the Oratories and of their spirit. He praised the publication of the Catholic Readings highly, telling me to encourage those who worked on them. Among the other things he said with emotion was this. "When I think of those boys, I am still moved by those 35 lire and 40 centimes sent to me at Gaeta... "Poor boys" he added, "they deprived themselves of money destined for their own bread and meat... a great sacrifice for them!" I replied, "Indeed it was our desire to do more and we were greatly consoled at the news that the humble offering had been acceptable to your Holiness. You know, Holy Father that you have in Turin a numerous body of sons who love you tenderly and every time it is their duty to speak of the Vicar of Jesus Christ they do so with all the enthusiasm imaginable." I then asked him for several spiritual favours which he graciously granted me. He recalled Michael Rua and together we fell on our knees to receive his blessing and with a voice that was all tenderness he said words that will ever be to me the most hallowed remembrance.

Full of love and veneration for the Holy Father and also confused by so many signs of his goodness and condescension we took our leave and left the Quirinal.

From their very first meeting Pius IX understood the mind and the heart of Don Bosco and he began to love him as one of the very dearest of his sons. He sent him to preach a retreat to the prisoners at Holy Mary of the Angels: and on Sunday 21st, March he called him in special audience to tell him that he approved the plans for the foundation of a new Society which should

(1) For the history of this incident see the Sept.-Oct. issue of the *Bulletin* (1931).

have for its special scope the Christian education of youth. (1)

On Palm Sunday, March 28th, Don Bosco and Michael Rua at the wish of the Holy Father took part in the Pontifical Ceremony. They went to St. Peter's armed with special tickets and had places reserved for them among the diplomats. By their side was an English nobleman, a protestant, who, on hearing the singing of the soprano in the Sistine Choir, turned to Don Bosco and exclaimed "*Post hoc Paradisus.*"

When the Holy Father had blessed the palms, the diplomats filed before his throne and each ambassador and minister received one. Don Bosco and Michael Rua, in their turn, did the same.

* * *

Don Bosco himself was on the most cordial terms with the various religious of the "Institute of Charity" as he was already with their founder the venerable priest, Antony Rosmini; in fact, when he arrived in Rome, not to put the Count de Maistre to too much inconvenience, he asked and obtained hospi-

(1) It was in this audience that Don Bosco spoke of the good Our Lord had deigned to do by means of the work already begun and how many boys of extraordinary virtue had lived and were living still in the Oratory. This news was as a light to the mind of Pius IX, looking into Don Bosco's eyes he asked him if he had ever had any extraordinary guidance in the development of his work; and because Don Bosco hesitated somewhat before replying, the Pope insisted that he should tell minutely all that had any appearance of the supernatural. Then Don Bosco, with filial trust, told the Pope all that had come to his mind in his «dreams» or visions, the which were in part actually realised. Pius IX listened to him very much moved, not hiding the fact, that he set great store upon these things and counselled him to put into writing all that he had just said, a counsel which a year later, in 1867 in another memorable audience, became a formal command. Don Bosco had to obey and wrote the *Memories of the Oratory from 1825 to 1855* exclusively for Salesians and for the Congregation.

ality of the Rosminians for Michael Rua, whose piety and other virtues so well impressed the superiors and the religious that they had hopes of seeing him, together with Don Bosco, enter their congregation. They spoke about these things in Rome and Michael Rua began to receive the congratulations of persons eminently placed, but he would always reply: "I depend entirely upon Don Bosco and I shall do whatever he tells me." Soon, Don Bosco sent Father Pagani the manuscript of the Rules of the new Society he wished to establish, that he might examine it and with it all the Rosminian's hopes fell to the ground, for it was only too evident that the saintly disciple would never separate himself from the master.

* * *

For two months they stayed in Rome and before leaving they had the joy of seeing the Holy Father once more. On April 16th, Pius IX received Don Bosco in audience and again told him to write all he had narrated of these supernatural manifestations, repeating that he would be most anxious to hear the news of the development of the new Congregation.

They left Rome on the 14th of April and in due course arrived in Turin where Don Bosco found that the Oratory had changed. The good Father Alasmetti, who had taken charge of things with much zeal, not having the heart and the mind of Don Bosco had given the Oratory the appearance of a most excellent institute, all ordered and disciplined, but it was no longer the Oratory; the family life and the family spirit had disappeared.

Don Bosco was pained at the change and did not spare work nor sacrifice to restore it to its former state and his great helper in this work of restoration was none other than Michael Rua. Those two months, living intimately with Don Bosco had done much to make him understand his spirit and his desires.

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 and Colonies 2½d. — From the Irish Free State 3d.

From the U. S. A. 5c.

The annual report of the work done in the Salesian Mission of Shiu-Chow. — Vicariate Apostolic

Looking Back.

The mission of Shiu-Chow, China was confided to the Salesians in 1918 but only in 1920 was it erected into a Vicariate Apostolic. It is situated in the north-west corner of the Kwang-Tung province and has an area almost that of Belgium. It is nearly all mountainous, for the most part very poor and presents a very real problem when one thinks of travelling. Up to 1918 the Fathers of the Paris Foreign Mission Society had worked here for 60 years, and much earlier than that, in the sixteenth and seventeenth centuries Catholicism had been planted here by the famous Jesuit missionary Fr. Ricci Matteo and his companions. Here it was that the heroic Mgr. Versiglia and Fr. Caravario met their deaths at the hands of the "Reds" in the February of 1930.

* * *

This is really the first time that we have attempted to give a comprehensive view of the work done during any one year. Thanks to our co-operators we are able to report real progress.

Vicariato Apostolic of Shiu-Chow (Kwang Tung).

Area 30,000 sq. miles.

Population 2,110,000 approx. Catholics 3,762.

PERSONNEL.

Vicar Apostolic	1
Missionary Priests	13
Priests in Seminary	6
Lay bothers	3
Daughters of M. H. C.	12
Students at Juniorate	14
Students at Preparatory	22
Native catechists (men)	22
Native catechists (women)	26
School masters (pagans 23)	33
School mistresses (1 pagan)	6

SPIRITUAL ADMINISTRATIONS.

Catholics	3,762
Catechumens	46
Baptisms of adults	85
» of babies (christian parents)	124
» of babies (pagan parents)	271
Confirmations	88
Confessions	28,171
Communions	70,887
Extreme Unction	55
Matrimony	47

BUILDINGS AND WORKS.

Districts with fixed missionary	8
Districts without missionary	3
Churches	12
Chapels	21
Home of the Aged	1
Home for crippled and blind children	1
Foundling hospital	1
Dispensaries	2
Juniorate	1
Preparatory school for the seminary	1
College of Bl. John Bosco (187 pupils)	1
College of Maria Auxiliatrice (85 pupils)	1
Professional School (16 pupils)	1
Professional School for girls	1
Elementary schools (588 pupils)	14
Schools of instruction	24

Brief notes of the work done in each district.

The Central district of Shiu-Chow.

Thanks be to God, this last year has been sufficiently quiet, no wars and no anti-christian demonstrations coming to disturb our work. The most important event of the year for us was the consecration of Mgr. Canezei. The College of the Blessed John Bosco continues to go ahead with its complement of 100 interns and about the same number of day-boys, the great difficulty is with the masters who are, almost all of them, pagans, but by sending promising



His Lordship, Mgr. Ignatius Canazei, S. C.,
Vicar Apostolic of the Shiu-Chow Territory.

lads to the Universities of Shanghai or Peking and by helping others to go through their studies on the spot we are hoping to have efficient catholic personnel within a year or two.

Then there is another thing; according to the requirements of the Government the principal of the School must always be a native Chinese, nevertheless we can say, that in contrast with many other Christian schools of the same kind, the internal management of the house etc. is almost entirely in our own hands. By accepting more christians and catechumens than pagans the atmosphere is kept strongly catholic.

The Educational Authorities are trying to push us to develop the high school department, but this is out of the question, we are already heavily burdened, having to pay the salaries of the pagan teachers; the only thing we might reasonably do would be to start a kind of Catholic hostel for the students of the High Schools.

The Juniorate upon which we are basing all our hopes for zealous Chinese priests for the future has already completed its first half year. Those puzzling their young heads over Latin are 14, while the numbers of the Preparatory School are 22. Although, for the most part, we follow the Government plan of studies, nevertheless we are completely separate and can spend all our energies and time cultivating these precious vocations.

The other work which is doing so much good for souls here is the foundation called the "Holy Infancy" where the Daughters of Mary Help of Christians gather in the unwanted, malformed or dying babies. In our particular region it is a rare thing to find a baby cast away; for the most part our Chinese love their little ones, it is only in

the case of those that are ill formed or very puny that they try to rid themselves of them. Now that they know that the Sisters here at Shiu Chow take in all these unfortunate little ones they bring them along very willingly. A good 95% of them go very quickly to Paradise after baptism and the others become the subjects of the loving care of the Sisters.

The Districts of Yan Fa and Lok Chong.

These two small districts have about 1147 Catholics and have four Missionaries to look after them. At first sight that seems a lot,

but when you take into consideration that they are all of them scattered over very difficult country and that the work of instructing and catechising is itself very difficult, you soon realise that the number is too few rather than too many. In the section of Tong 'Tong we have been able to put up a new church dedicated to Our Lady of China and to this we have added a fairly commodious house for the missionary. In the capital of the district, Yan Fa we did

send two newly ordained priests there, they were already experienced and very well prepared for their new life together.

In years past this part of the country was always very quiet, but last year we had a visit by the "Reds." They made very short work of the 180 shops which were outside the wall, and getting inside destroyed our missionary station served by a native priest, and profaned the fine Church of St. Joseph. Fortunately their stay was very short, but



The Daughters of Mary Help of Christians at work in their Festive Oratory at Shiu-Chow.

have a girls' school which was very well favoured by the authorities, but difficulties came along one after the other and we had to close it; however, we hope to set it going again this January.

In the village of Tchingfun the priest has been able to open a small elementary school directed by a young master from our own college of Bl. John Bosco at Shiu Chow.

About the Pentecost of last year the missionary was able to get into touch with a small christian community on the outskirts of our territory, and though they are distant two days' journey on foot we have made arrangements that they will be visited regularly.

Districts of Lin Chow and Yeung Shan.

This is the most distant and the most difficult territory to reach in the whole of our Vicariate. In 1930 we were able to

quite long enough to depopulate the area; the poor people leaving everything behind to fly to the safety of the mountains. In this district we had five priests working last year, and in the town of Lin Chow they have been able to develop the elementary school, which now counts 160 pupils.

Districts of Chi Hing and Nam Yung.

There is a vast and difficult work to be done in this area, already made famous by the continuous invasion of the Bolshevics in 1929.

This year there have been no great disorders, nevertheless there is one part towards the frontier of Kiang Si which is completely in the hands of the "Reds," where it is not prudent, to say the least of it, for a missionary to go. The mission station of Tcheung Pou Hiau has been several times

in the hands of rebel soldiers, a most undisciplined crowd, but they did nothing more than hinder the work that was being done. The christian schools in this area are still going ahead.

At Chi Hing, and particularly in the town itself, there is a very virulent form of anti-christianity abroad, so much so that in 10 years we have not been able to form even a small group of christians.

Pray for this little district; the proximity of the Communists makes it likely that the regular army will come along any day to



A catechism lesson in the Ying Tak mission.

dig them out, and whoever wins, the work of the mission must go to the wall, at least for the time being.

The District of Ying Tak.

This is really a vast area, with very few centres of Christianity and they are widely separated. This year only one missionary could be spared to work there. Up to the present the capital of Ying Tak is without a mission station worthy of the name. But this year, if the means are forthcoming, we propose to put up something in the way of a chapel and a small mission house in the populated area. In the spring of this year the missionary there had the misfortune of seeing his little house under water, the first time in April the flood rose to the first floor and the second time it came right up over the roof. Thanks to God the missionary was able to find a boat to save himself and

his helpers but the books, vestments and the furniture have all been destroyed. Ying Tak has a nasty name, it is the district of bandits and time and time again has its name appeared when there has been any outrage or wayside murder committed, it was here that Mgr. Versiglia and his young secretary met their death.

Projects for 1932.

What we have said up to now has been an outline of the work done and the conditions under which we have done it. Now, we want to look ahead into 1932 to see what we have to do for the Faith in this Vicariate.

a) As we have noted above Ying Tak is in dire need of a missionary station, which will cost us about 7,000 chinese dollars. If you could only see the place that the priest has to use for all the work of the mission, you would come straight out here and build a new one for us at your own expense!

b) Another work of the first importance is the foundation of a congregation of native religious. We hope to get their house of formation ready and after a few years of waiting to start their

first period of novitiate.

c) The third thing we want very badly is a reading and conference hall in the city of Shiu Chow. The Chinese has need of something halfway between the pagan temple and the actual church; and a good hall would just be the ideal thing. Here they could enter without anyone asking questions, they could chat, drink their tea, smoke their pipes and be instructed. Without such a place the work of evangelization presents terrible difficulties.

d) And finally, another plan is for the building, or rather the reconstruction of our "Home for the Aged" The Italian Government has pledged itself for the expense and the new building, when the spot has been selected, will be dedicated to the late Mgr. Versiglia.

IGNATIUS CANEZEI

Vicar Apostolic of Shiu Chow.

Practical Points to Teachers from Bl. John Bosco.

In Don Bosco's time teaching as a profession was hardly thought of, and the methods used in the schools depended upon the personal resources of the master, who had to learn by experience with little or nothing in the way of sound school theory to guide him; Don Bosco himself as the Rector of a large school where every type of boy was to be found, kept his eyes open for the mistakes of his young Salesians and from time to time would expand to them his ideas of how things ought to be done. The extract which follows shews his keen practical genius.

Speaking to the young Salesian clerics, upon whom the onus of the teaching in the Oratory fell, Don Bosco gave them some practical hints, basing his remarks upon things he had seen going on for some time. He said:

"Generally teachers tend to please those pupils of genius who are first in their studies, explaining things for them alone. When they have understood, they are well content and go along thus to the end of the year. The more backward boys are left in the background completely."

"Instead, I am of the contrary opinion. I consider it the duty of every teacher to keep an eye on the slowest in the class; question them more frequently than the others; for them alone, remain on the explanation and then repeat and repeat until they have understood; adapting the lessons and the exercises to their capacity. If you do otherwise you only succeed in teaching a few of your pupils. To keep those of genius or of quicker intelligence occupied, give them tasks of supererogation rewarding them for their diligence alone... Further I should like the explanations to be always upon the text book, explaining the words well. To go up into elevated regions with boys seems to me to be beating in the air..."

"I am also of the opinion that teachers should never tire of asking questions, and if possible, never to let a day go by without

having questioned each one in the class. From this there are incalculable benefits to be drawn. Instead you find there are teachers who go into class, ask one or two questions and then rush ahead into further explanations. I wouldn't use that method, not even in a University! Question them, question them continually. The more you make your pupils talk the more they draw profit from your teaching."

"Then finally don't criticise the text book. It takes very little to discredit it before the boys, and what they begin to despise they will not study. Add yourself what is lacking... but criticise it never!"



THE PRAYER

of Pope Pius XI for the Missions.

O Most Sweet Jesus Who, at the price of Thy Precious Blood, hast redeemed the world, turn thine eyes of pity upon our poor humanity which lies, in so large a part, plunged in the darkness of error and in the shadow of death. Grant that the light of truth with all its radiance, may illumine it. Multiply, O Lord, the apostles of Thy Gospel: by Thy Grace, strengthen, make fruitful and bless their zeal and their trials, so that through them all infidels may come to know Thee and be converted to Thee, their Creator and Redeemer. Call back to the fold those sheep that go astray, bring those who would not into the bosom of Thy true and only Church. Hasten, O most sweet Saviour, the coming of Thy Kingdom upon earth; draw all men to Thy most tender Heart so that all may enjoy the incomparable blessings of Thy Redemption in the eternal happiness of Heaven.

AMEN.

Three hundred days indulgence each time this prayer is recited with a contrite heart.

A Plenary Indulgence once a month on the ordinary conditions to those who recite it daily.

"Think of me," the Lord said to St. Catherine of Sienna, "and I will think of you."

THROUGHOUT THE MISSIONARY WORLD OF MARY, HELP OF CHRISTIANS.

On the Krishnagar Mission (Sundarbans-India).

Dear Father Rinaldi,

This is the second time within two months that I have been able to visit the mission of the Sundarbans. The occasion was offered by the return of a catechist from a general meeting, and seeing that good company is so very scarce hereabouts, I set off with him.

Khulna the future centre.

Khulna is the starting point for those wanting to tour this district, and at present has fairly comfortable train service with the capital, Calcutta; in addition, there is a service of river boats which undertake to carry anything in and out of the innumerable islands. Religion is rich in its diversity; there are pagans, thousands of them, mahometans, catholics, and protestants of nearly every sect, though those who preponderate are the Baptists.

Seeing that we had to take with us the material for the reconstruction of the church at Malajee, which was completely wrecked by the terrific cyclone last year, we hired a boat which could manage about two tons with safety. It is perfectly true that the accommodation was not exactly princely, nevertheless it had two cabins, which our catechist promptly dubbed 'quarters' to show his familiarity with current English. One of these had to be reserved for the Daughter of Mary Help of Christians who was to come along with us, so the other was at the disposal of the rest of the crew, made up of three men and a boy, a servant and then two catechists and myself. To say the very least, it was the tightest corner I had been in for a long time!

The Sundarbans.

The place gets its name from its virgin forests, for *sundor* means *beautiful* and *bon*

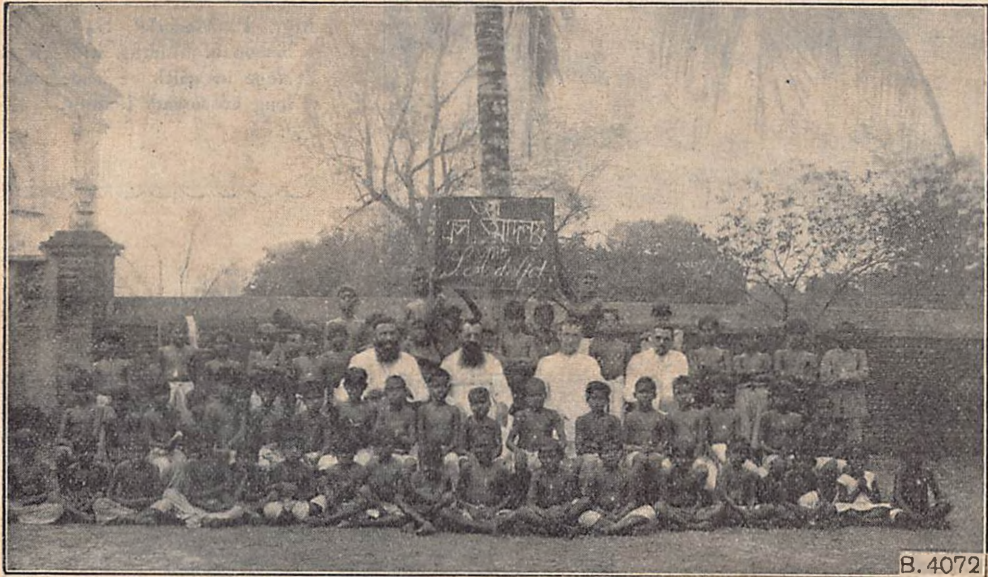
means *forest*. In reality there are hundreds and hundreds of miles of unbroken woodland which stretches down to the Bay of Bengal. In recent years the inhabitants have received the permission from the Government to cut down the forest for the construction of their houses, so now the number goes on increasing rapidly, for although the land is worked with the utmost toil, nevertheless the harvest is always good and abundant. The whole area is nothing more than a network of waterways; at the best of times it is difficult to go any distance on foot, and in the rainy season the only thing to do is to get a boat. The people here live half in and half out of water, for four months of the year they work on the rich soft land left high and dry in the hot season, while for the other eight months they take to fishing for their livelihood.

In this district we have three small churches and three centres of christian community life. The first is at *Malagjee*, where we have, or rather had, a church and a house of two rooms, with a school for the christians and pagans. It is a village of about 200 souls not counting the mahometan and hindoo sections. The second is at *Cholabunia* a village of some 60 christians, where we have a small church and a kitchen. This is the stronghold of protestantism; there are 200 Baptists with a well built church, and a boarding and day school. The third centre is at *Chunkuri*, the village of a nameless island, this is the stronghold of christianity but there the catholics are less numerous, nearly all the people being Baptists. Here we have another small chapel which is frequented by some 50 or so of the faithful. All round these centres there are the other places, villages etc. where there is just a sprinkling of Catholics, a family here and there, and sometimes it even happens that we find families having representatives of every creed living peacefully together

The Island of Chunkuri.

We had been going for almost three days when we arrived at *Chunkuri* where we were met by the oldest inhabitant in the shape of an ancient dog which gave us a feeble welcome. Soon we were in the midst of our catechists who were overjoyed to see us and give us the latest news of their separate missions. The most gratifying thing of the whole journey was the eager way the children came up to us, without any sign of fear. As everywhere else in this district the constant cry

few paces, down we went into the mire, and what with having to juggle with the sunshades, our only protection from the scorching Indian sun, I can tell you we were in a desperate state when we arrived. Nevertheless the Sister went straight to work among the children and the women; while I went along to see what could be done with the Church. It was in an unhappy state; that cyclone had done more damage than I had imagined. The roof, immediately above the altar, had been torn right off. The Christians had run there to find refuge out of the storm,



Krishnagar: A group of native school-boys around Mgr. Bars, S. C., Administrator Apostolic.

is for more missionaries who could be resident in the various centres, for there are many poor people anxious to hear of the faith, but there is no one able to instruction them properly, and no one to look after them when they have embraced it. On the Monday, in the light of the stars I said Mass and left *Chunkuri* for *Malagee*. We had gone a good deal more than half way when we came upon nine or ten mussulmen blocking the only channel. They said they had had special orders and were only doing their duty. Whatever the real reason was we had to get out and do the rest on foot. It was the most uncomfortable two miles you could imagine, the path at its best was sodden and at its worst could not be seen at all. Every

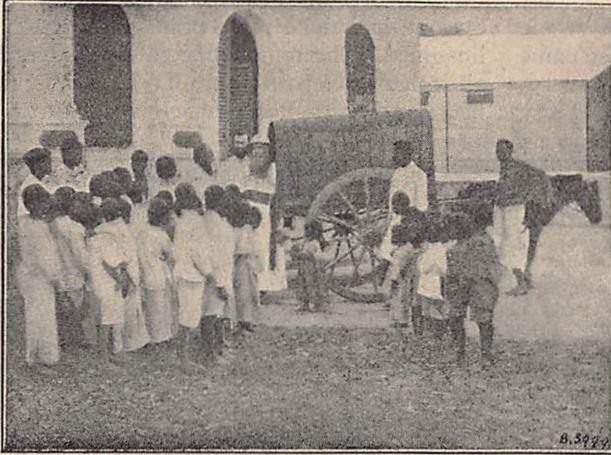
but the very worst had happened, the planks and beams came tumbling down and some twenty or so were made victims. The rebuilding will not be an easy job, and it is only through the good services of our catechist, rich in a large family though not in money, that we have been able to bring the materials along, and not only the materials but also the masons, for they are not to be found on the spot.

Malagee and round about - the Profestants - Impressions.

From the centre, *Malagee* we set out for a local tour. We hired a native craft and

took with us our portable altar and other provisions. Here in these waters you can expect a visit from crocodiles at any time, but the natives know what they are about and can be relied upon to keep a sharp lookout. There is more danger to be feared in the sudden storms which sweep down

happily with his family for many years, then his wife died and in the excess of his grief he became a little strange. In many things he is quite normal, but insists that he has supernatural visions, has been granted the gift of prophecy and of tongues by Our Lord. His great joy is to speak of the Ca-



Mgr. E. Mederlef, S. C., Archbishop of Madras, with his carriage in which he made many a long missionary journey.

To-day, with his new car, a present from his friends.

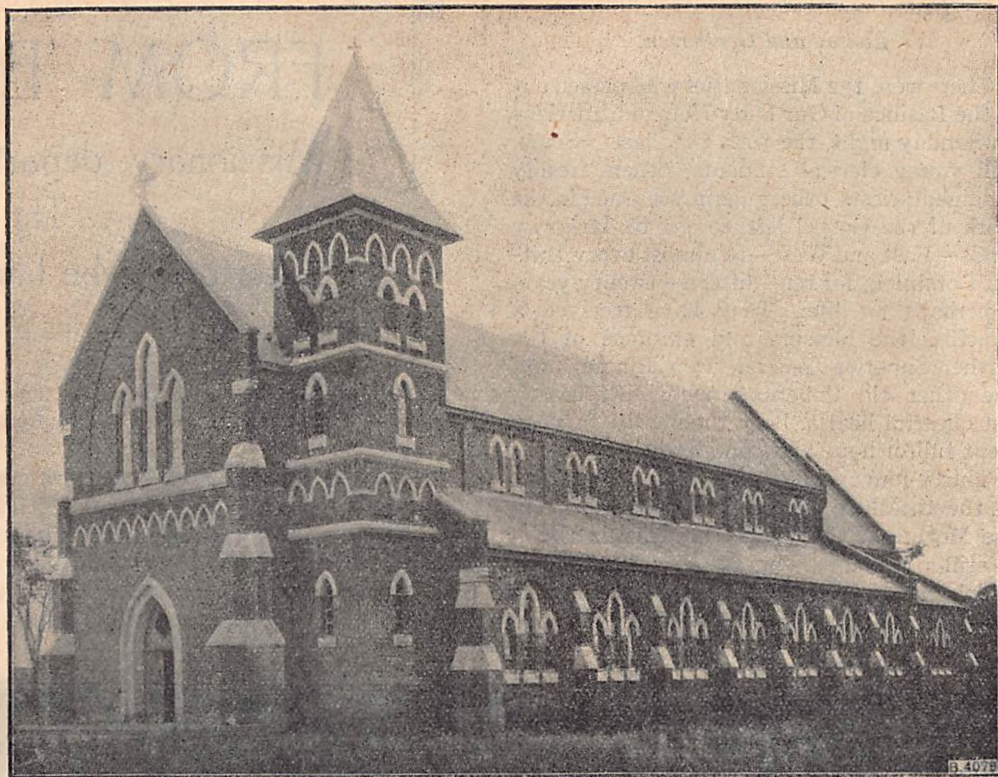


upon these islands without warning. It takes next to nothing to wreck a native boat and more than one missionary, to my knowledge, has had a very near escape. In many of the villages there are Catholics and now we are even making some headway with the Baptists, a number of whom are anxious to receive instruction. There is one particular case at Jhaubunia where the ex-Baptist pastor wants to be received into the church. His is indeed a sad affair. He had lived

Catholic Church whither he hopes to lead all his family, and eventually all the members of the village.

The work to be done in the Sundarbans Mission is enormous, on every side there are people ready to receive the grace of Baptism but with the very few missionaries we have to spare they must wait, who knows how long!

FR. E. SANNA
Salesian Missionary.



The principal church of the Prefecture Apostolic of Upper Luapula, Congo.

PREFECTURE APOSTOLIC OF LAUPULA — BELGIAN CONGO

The solemn inauguration of the church of La Kafubu.

The erection of this splendid church, dedicated to the Sacred Heart, is the crowning point to the many works set on foot and completed by our missionaries in the Congo. Near by are the buildings of the Professional School, further on can be seen the *Petit Seminaire*, while still more distant are the other buildings, schools etc. of our missionary sisters: then there is the prefecture itself, and the Agricultural School in the centre of wide acres of cultivated land.

For the inauguration ceremony more than 200 Europeans came to Elizabethville, while 900 or so natives squeezed themselves into the lateral naves. Everything was conducted in the most solemn style, from Pontifical Mass of inauguration to the native entertainment in the evening.

Mgr. Sak S. C. briefly recapitulated the Salesian work done during the last few years in Central Africa: and showed how in practice they had tried to follow the plan of missionary action according to the mind of Blessed John Bosco, by their concentration on the instruction of Catholic youth, not only in the theoretical sense, but also in the more practical sense of giving their boys and girls arts and trades by which to work for their living in the rapidly developing colony of the Congo.

From the illustration, of the exterior of the church, some idea may be had of the Catholic development of La Kafubu, if you call to mind that years ago a native hut of wood and straw was sufficient for ordinary needs.

Dear Co-operators,
Ladies and Gentlemen,

There were 132 Missionaries who passed out of the Basilica of Our Lady Help of Christians on Sunday night, the 10th Oct. last. Some, still young clerical students, others freshly ordained priests, others again, seasoned in the work of the Gospel left to go to far-away lands—East and West—to almost every British Dominion, for ten—fifteen—twenty years—perhaps for life. They have received a Crucifix, the blessing and embrace of the Father Superior General, Don Rinaldi, and the other old Superiors, who with heavy, yet cheerful hearts, bade them adieu. They went full of hope and confidence.

Thirty-four years ago I also passed out of the threshold of this hallowed Shrine of the Mother of God, with the Crucifix which is still my companion, the blessing of God which never failed me and the help of so many benefactors, who by their prayers and



FROM EAST

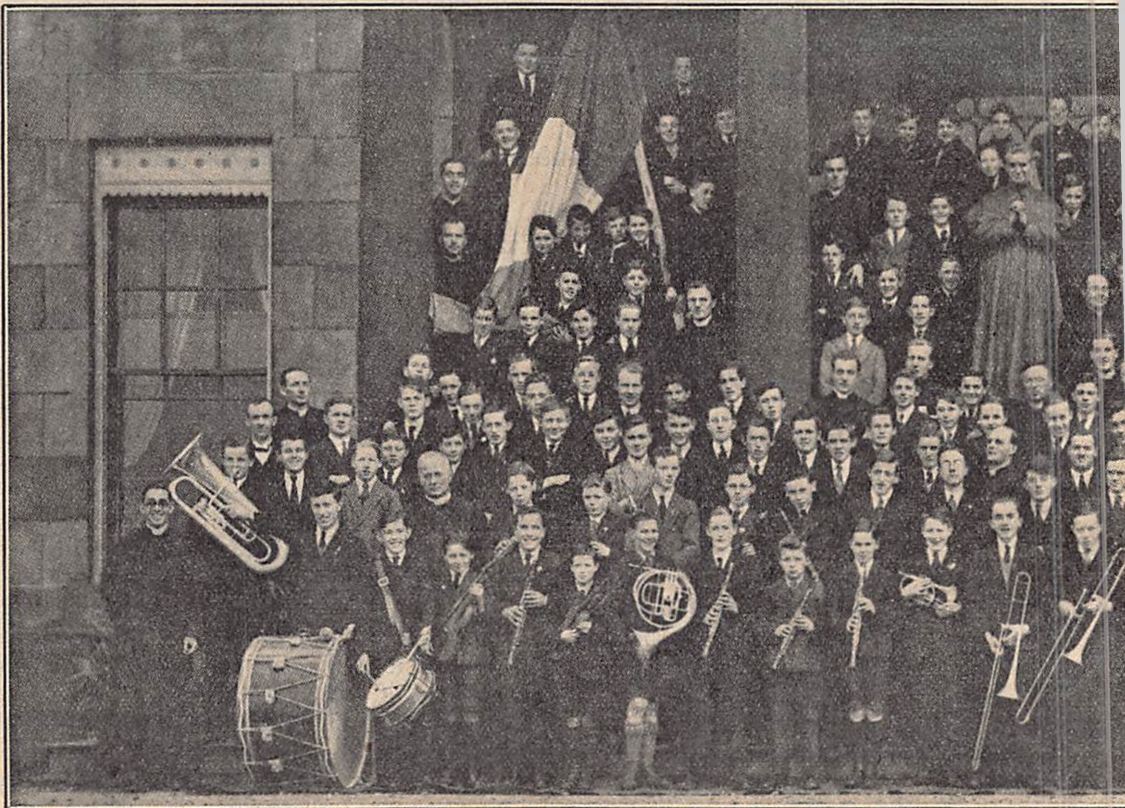
Missionary departure.

The face

Offerory to be laid on t

help assisted the work which obedience assigned to us, first in England, then in Africa, and now...

Now the field has widened, the work deepened. We opened the Missionary House at Shrigley two years ago—with fifty-two boys. Last year they passed the hundred mark this year we have opened with 153 students and nine lay-aspirants, who, added to



Salesian Missionary College, Shrigley, Eng., Two years ago they were 50, last y

TO WEST

Over 200 Aspirants. -
a heretic.
far on Christmas Night

the fifty odd late vocations trained in Cowley, Oxford and Pallaskenry, Limerick, make the number of Aspirants in our English-Irish Province, over 200. They are full of confidence, cheerful, and with wonderful appetites! Divine Providence has sent us these generous lads, and generous humble souls, often unknown benefactors, who give their contributions, in coin or in kind, often very

small, always thankfully accepted. Blessed John Bosco finds and rewards our benefactors.

Shrigley.

But the housing problem! During these two years we have already spent over £12,000 in the purchase of the estate and extending the building and raising the roof to provide the main Dormitory for 100 boys. Now, however, we again needed to raise the Northern Wing for a Dormitory for lay-aspirants and rooms for the staff; then we have had to build a fresh wing at right angles to the northern one, which will be later the Refectory for the Students and one additional Dormitory for fifty boys. All this with additional staircase, fire-escape, sanitary accommodation etc. costs £6,500. The plans were approved and blessed, the builder is fast approaching completion and month after month sends in his vouchers for payment.



B. 4195

they numbered 100, and this year they have broken the record with 162 boys.

Blessed John Bosco when carrying out his daring projects in times of poverty and distress, turned to his many friends and benefactors in the name of Our Lady Help of Christians. It is in time of distress that the works of charity and missionary enterprises are more needed, and in such times the little savings, the sacrifices of rich and poor, become even more meritorious and go up to the throne of God: "For alms delivereth from death: and the same is that which purgeth away sins, and maketh to find mercy and life everlasting." (Tob., XII, 9).

The face of a heretic.

It is the first time that I have to appeal officially for this good work, confident that you, dear Benefactors and Benefactresses of the works of Blessed John Bosco, will come to our assistance. A friendly co-operator, who has often come to the rescue, replies to one of our letters: "The Spaniards have a saying that 'necessity has the face of a heretic'; considering the way you come after me in these hard times, the necessity must be great, as shown by your asking me for a Christmas present in October. Well, you can have the enclosed, though I am cutting down, in sheer self-defence, my contributions right and left. Hoping to have the pleasure of hearing from you in the far distant future..."

I come to you also in good time to make this appeal for Christmas. All the replies and requests received with the donations in response to this appeal, will be placed in an urn on the Altar of Blessed John Bosco at Shrigley, to be brought to the feet of the Infant Jesus in the Crib, at the beginning of the Christmas Midnight Mass; and at the Offertory they will be laid on the Altar. All our Aspirants in the three Houses will pray and offer their Holy Communions for our Benefactors on Christmas Night.

I will acknowledge all donations and will pray for our benefactors, their families and all those dear to them, living and dead.

Yours devotedly,

E. M. TOZZI S. C.
Provincial.

Address: Salesian College, Battersea, London, S. W. 11.

Lest we forget

Salesian Co-operators who, after having been to confession and communion, visit *any* church or public chapel, as also those who living in community, visit their private chapel, and pray for the intentions of the Holy Father, can gain—:

A Plenary Indulgence.

Every month—

- 1) On any *one* day in the month at their choice.
- 2) On the day on which they make the Exercise for a Happy Death.
- 3) On the day on which they assist at a Salesian Co-operators' meeting.

On each of the following days:

November 21 st.	Presentation of the B. V. M
November 22nd.	St. Cecilia.
December 8th.	Immaculate Conception.
December 25th.	Christmas.
January 1st.	Circumcision.
January 2nd.	Holy Name of Jesus.
January 6th.	Epiphany.
January 10th.	Holy Family.
January 18th.	Chair of St. Peter at Rome.

It is also worth remembrance.

That, *on the sole condition of being in the state of grace* the Co-operators, *who, in the midst of their daily work*, unite their hearts to God by a short ejaculation, can gain each day—:

- 1) For any *one* of these ejaculations a *plenary indulgence*. The choice of the particular ejaculation is left to each one's discretion.
- 2) For *each of the others* 400 days indulgence each time.

* * *

NB. Those Co-operators who, on account of sickness, cannot go to visit a church, can gain the above indulgences by reciting *at home*, Five Our Fathers, Five Hail Marys, and Five Glory be to the Fathers, according to the intentions of the Holy Father.

Salesian Mission, Bang Kok. - Siam.

Fr. Tornquist makes a friend among the Siamese Bonzes of Siam.

In the Train.

They were two in a Siamese railway carriage; Fr. Tornquist, visiting the Salesian Missions in the Orient and his companion Fr. Pasotti, superior of our house in Siam. The journey was long, and such as journeys are in those places it was very slow and tedious. To stretch his legs Fr. Pasotti made a tour of the train and by chance caught one or two words of broken English spoken by a young Siamese bonze (1). Not speaking English himself he hurried back to tell Fr. Tornquist of his discovery.

As English speaking Siamese priests were not to be found everywhere, Fr. Tornquist went along, for this was too good a chance to lose. By odd words, signs and smiles—for the young bonze's English was quite a language on its own, — they soon became friends; Fr. Tornquist sealed the pact by inviting his new friend to come along to the mission to have a talk.

The Visitors.

A week had hardly passed when sure enough, two bonzes in their traditional yellow robes presented themselves at the Salesian House; Fr. Tornquist however had been preparing for the visit by laying in a store of Catholic Truth pamphlets which he left carefully on the parlour table.

Stratagem.

To find two visitors instead of one in this case was a double pleasure. The new bonze was introduced as Pity Su-van-na-gan, he spoke English with difficulty but was as keen as mustard to hear and see everything, especially news of that strange Europe with which he had but a nodding acquaintance through the English books they studied in his monastery.

Time passed rapidly: when, at the stra-

tegic moment, Fr. Tornquist pleaded some excuse and left the room. There they were alone. And what was more natural than that they should look curiously at the chosen booklets put temptingly before them. A half-hour passed and Fr. Tornquist returned to find them rather puzzled, but deep in the study of Catholic truth. They both took their leave, and Pity Su-van-na-gan returned with generous parcel of good literature under his arm.

The return visit.

Fr. Tornquist did not let the matter drop there, but in due course, paid the return visit to the Bhuddist Monastery where he was cordially received and shown round. His new friend Pity Su-van-na-gan was brimming over with questions which the pamphlets had put into his mind. Fr. Tornquist explained things a little and to confirm his connection with Catholic affairs he made him a subscriber to the "Help of Christians" magazine (1).

The first letter.

Months passed by: Fr. Tornquist left Siam for China, America and Europe, and it was not until he eventually arrived in Paris in the early part of this year that he received his first letter from his young Siamese friend. It reads as follows:

Wat Hong,
Dhonboori,
Bang Kok,
Siam.

10th. July 1931.

My dear father, sir,

I am very glad of receiving your nice lovely letter from France and thank you very much for this kindness.

Dear Father, the "The Help of Christians"

(1) Bonze is the name given to Bhuddist priests in the East.

(1) The 'Help of Christians' he speaks of is the Salesian monthly magazine published at Cowley, Oxford.

books always tell me much good knowledge, but the new one is telling me what had happened to you while in China. Thanks be to God and to D. Bosco who cured you my kind-hearted father. I always pray and ask them to give you some idea to make the long journey to Siam again.

I am very sorry that I did not meet Fr. Pasotti, but I think the time is drawing very near, I make up my mind that I take



Pity-Su-va-na-gan, Siamese Bonze.

off the yellow garment on the next May, but I am afraid of being a liar of unpunctual, so I did not tell you for a long time. Please beg me pardon by this means.

I think that you will write to me again when you will be off to the other country. Everything which you sent me is always showed and asked. I like the "Help of Christians" very much, I always read them.

Your obedient son

PITY SU-VAN-NA-GAN.

We ask our co-operators to pray especially for this young Siamese bonze who by putting his yellow robe is practically cutting himself off from all that he held dear before, to start a new life which must have many hardships.

The Salesian Mission of Assam, India

At Night.

It was somewhat late in the evening, the Missionary had just returned, tired out from his journey and was reciting the last of his Office before going to bed, when he heard a slight rustling by the door. Turning, he saw the timid figure of a native child who whined fearfully:

"Father, I have no home, I am hungry... take me in!"

"Where do you come from and who are your parents?" asked the priest.

"I come from X. ... my father wants me to go to the Hindoo school and I don't want to go there... take me in."

"But what do you want to do here?"

"I want to study and then... I don't know."

"Well, we'll see about it tomorrow and for the time being come along inside."

The missionary looked after the little fellow, giving him something to eat and a place for the night, for though he sensed difficulties in the air he had not the courage to send the child away.

The Father Visits the Mission.

The next morning after the Mass the priest found a crowd of excited fanatics round the child. Among them were his parents who, having guessed from his previous words where he would be likely to go, had come straight to the mission-station to claim their rights. They already had the child well in hand having bound him tightly. The missionary ran to his aid reproving the harsh treatment and demanding explanations.

"I am his father," said one who seemed to be the head of the party, "and he's going to do what I say. He is going to attend our school and I will see to it that he soon gives up the idea of returning here."

They took him away shouting and yelling their triumph, while the boy held out suppliant hands to the priest, who could do nothing.

The Beating.

In the jungle, not far from the village of X... the fanatics put down their burden in the clearing which served as the market-place. In the middle there was a short stake with a fork-shaped piece of wood fitted into the top for holding the head of the goat that was offered regularly in sacrifice to the idols. There the child had to be chastised

his head to meet the gaze of those above him, said firmly: "No!"

There was only one way. They bound him roughly to the post again. And this time they showed not the slightest mercy; but beat away at the small tortured body until blood ran out of the wounds on the back, shoulders and arms. The child screamed out in his agony but nothing moved those who tortured him. At last, nature could



In the Assamese hills, Salesian Festive Oratory.

that the goddess of the place might not visit the village with punishment on account of the young delinquent. The whole tribe was present to witness a lesson in pedagogy: not only would it be a lesson to the boy himself, but to any others who might feel the same way inclined and desirous of leaving the religion of their fathers.

The head of the little one was securely fixed in the fork and having bound his arms and legs they commenced to beat the child with bamboo canes. The Indians around eagerly took their fill of the sight and applauded heartily.

When the executioners were tired they loosened the thongs and asked:

"And now are you ready to go to our school?"

The child still in great pain, dried his tears with the back of his hand, and lifting

stood no more and a merciful oblivion eased the pain as he sank senseless to the ground. The father loosened the bonds and fetched water to revive the sufferer.

"And now, are you going to our school...?"

The boy lifted his whirling head from the ground, but with an indomitable courage said: "No!" Again the Indians beat him and left him there unconscious at the stake.

Three Years Later.

In the clamorous recreation going on at the Mission Station there is one lad who dominates all others, he still remembers that terrific beating received and he can also tell the sequel: The fanatics standing over his inert figure were at a loss what to do next, the father solved the question.

"Let him stay, he is a blockhead and will never understand anything; let him go where he will, I want nothing more to do with him!"

So the child came once more to the Mission where he has found more than all the Hindoo

schools in the whole of India could have given him. He also has his dreams... and who knows, perhaps some day he may become a priest.

FR. P. E. S.
Salesian Missionary.

The Salesian Mission-station of Taracuà on the Yaupés River.

BRAZIL.

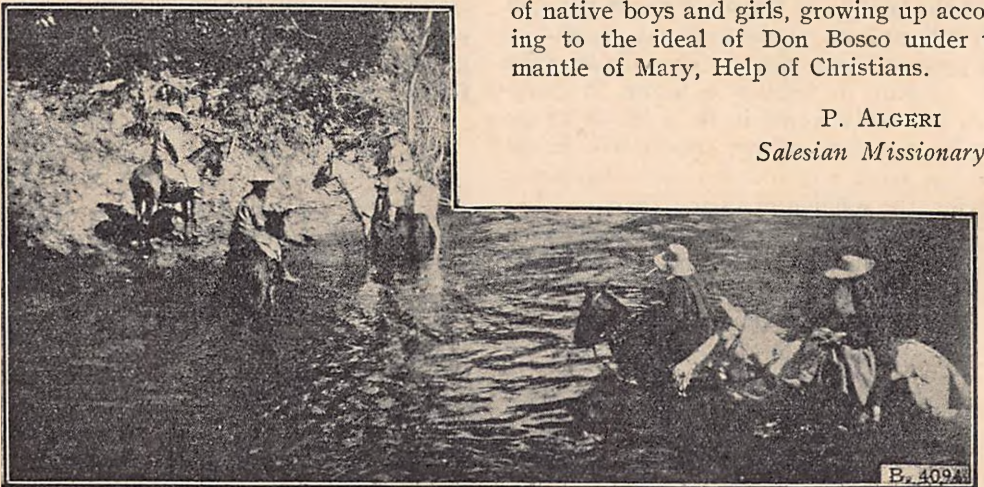
The Salesian mission of Taracuà is situated in a spot, the most favoured in the whole Yaupés territory. It is in the midst of the wildest and at the same time the most magnificent scenery; on the bank of a river so wide that you could easily mistake it for a lake. It has the additional advantage of being on ground high enough to avoid the floods which in the rainy season inundate the country for miles and miles, during which time Taracuà becomes an island, safe, dry and still very beautiful.

The Mission, as it is today, has an elegant and spacious Church boasting three naves and three altars,—and is dedicated to the Sacred Heart; in addition there are two large, two-storied buildings solidly put up, and used as schools for the boys and girls; the mis-

sion house itself — a worthy structure in wood, fit to ornament any city, — a hospital, a dispensary, a carpenter's shop, saw-mill and finally the floor-mill, where we do the same for the mandioca root as they do in Europe for the corn.

Besides this, there is the native village with its small white cottages, running round the sides of a large clearing, in the centre of which there rises the statue of Mary Help of Christians, on the very spot where once stood the native '*maloca*', the symbol of barbarism and the kingdom of the Devil. It is indeed a sign of the times... what is here at Taracuà, is the free gift of the Catholic Church through her missionaries. Before their coming there was nothing but savagery in a savage land; now there is a strong colony of devout Catholics and several hundreds of native boys and girls, growing up according to the ideal of Don Bosco under the mantle of Mary, Help of Christians.

P. ALGERI
Salesian Missionary.



Salesian Mission, Brazil: Missionaries and the Sisters negotiating a river on their way to their settlement.



Miyazaki, Japan: The 'Hostel' built for the Daughters of Mary Help of Christians.

FROM THE MISSION OF MIYAZAKI, JAPAN.

Extract from the letter of Sister Laetitia Begliatti to Don Tornquist.

The sisters in Japan are thinking of putting up a new "Hostel" in order to develop their work among the Japanese children which is going ahead as the Sisters' work among the little ones always does go ahead.

She writes:

"... at the moment we have only 25 little ones coming to us but I am quite sure that before September we shall have many many more: so that they may all be content and that the pupils shall be more or less select they pay one and a half yen a month.

All together we are four sisters, two for the work at the "Hostel" and two for all the other work of the mission, which is not a little. There is the catechism for the thirty or so christians who come every day, and then the Festive Oratory which is doing very well and will do much better when we have another place for it; at the moment we do not know where to put the little ones who come along so eagerly.

It has rained since the 10th of June, that is nearly a month now, and there is neither a hall, nor shed, nor shelter of any sort, for, as you know, we are still in the old house: so each day we have to do *physical jerks*, walking from the house to the church

and from the church back to the house, then from the house to the "Hostel" and from the "Hostel" back again to the house... and this always in the rain which unflinching soaks us right through to the bone; by the way, it has had no effect upon our spirits or our brain just yet! At the end of the month we hope to get away for a few days' retreat and a little rest. The money we should pay in rent will serve for the journey, and then we are longing to get back again, if only for a little while, to our Japanese aspirants who are just beginning to put on the Salesian spirit over their little Japanese minds.

I have told them of your generous gift of 10 dollars to buy them a uniform, but the good friend who promised to take their photograph has not kept his word, but never mind, I will see we get it taken this year when we are all together.

You would be surprised to see what the Grace of God has worked among the christians by the simple presence of four poor sisters. People are coming in on every side, of all ages and of both sexes, some are merely curious, some really disturbed in their own religion, and all want to know more of our faith. We have two Shintoist priests who are studying frantically. One

of them suffers from his sight, and says that if the God of the Christians cures him, he will become a catholic and a priest, his wife shall become a catholic and then a Sister and his three daughters shall become Daughters of Mary Help of Christians. You see now that there is little to be feared for a shortage of vocations!

Sister LAETITIA.

Missionary Daughter of Mary Help of Christians.

Among the Chinese in Siam

Dear Father Rinaldi,

In 1927, when I left China for Siam I was told that I should find as many Chinese as I wanted in my new mission. At first I did not believe what they said, but when I was on board the boat I found that it was quite true, for on that one ship alone there were



Young Siam.

a round thousand of them going to Siam in search of work and a little tranquillity. All that is four years ago and now today in the Salesian Mission in Siam, we place our highest hopes in our Chinese christians.

The first excursion.

I had with me on the first trip Don Caccaglio, who naturally had to make himself understood by the very unsatisfactory language of signs and smiles, although now he is getting down to the study of the letters of Confucius. After Siamese, there is Chinese to learn, and later Malese, and Indian and Carian, even in this beautiful land there is that disheartening question of the language. But if you are to do any good at all you have to get your head down to hard study at the very beginning of the alphabet.

In the forest.

Our goal was about 40 miles through the forest to the north of the Province of Rajaburi, and this we did half on foot and half by car. Car in the forest? Why of course and very nice it is too, even when we came to the rice fields there was no need to get down, all they do is to put pieces of board across the ditches and off you go as merrily as before. The only thing I had to complain about was the terrific bumping I got, in fact we were more out of our seats than in them for most of the way; there was one particularly bad stretch where we were in danger of leaving pieces of our clothes or worse on the long thorns of the prickly bamboo through which we had to pass. The christians, who had received word of our coming were waiting for us eagerly; it was nearly two years since they had seen a missionary.

Their homes are strong bamboo huts in the form of a circle in order to be safe from the wild beasts. All round, you can see nothing but tobacco plants, one family alone owning as many as nine thousand of them. When we asked why they had been induced to come so far away from the more populated part of Siam, they answered, that the tobacco plant takes so much goodness out of the soil that they were compelled to change their homes about every five years and then go farther and farther inland where they had to burn down the forest and start cultivation all over again. It is indeed a joy to work amongst these constant, intrepid and enterprising people.

Our stay in the forest was splendid, there

was the magnificent solitude of the place, then there was the unfailing response of these good Chinese to their faith, which is, and I speak from experience, the most satisfying thing a missionary can experience.

The last stage.

The last stage of our journey took us to a real Chinese *akka* where there were eight families with about 50 persons all told.

There was only one thing to do and that was to fall to with the chop-sticks. As far as I was concerned it did not matter much, I had had some practice in China, but the others were in a desperate way. Having prepared an nice mouthful on the end of the stick not one of them succeeded in getting it to its goal. Driven to extremes, they cast good manners and the chop-sticks over their shoulders and did credit to the spread with their thumbs and fingers.



Bang Kok, Siam: Fr. Pasotti among his Siamese and Chinese christians 1931.

Here we were joined by two other Salesians and we had a splendid day of it, making a first-class commencement, by celebrating a real community Mass, at which every single one received Holy Communion; this was the first time they had ever had Mass said for them in their own house. Our Lord had the very best that the community could produce and I can tell you it was very good indeed.

Dinner with chop-sticks.

When it came to dinner time everything was prepared for us except the cutlery, we had nothing at all in that line with us, and they had not given the matter a thought.

Back to the Mission.

We brought our trip to a close by going round and blessing all the dwellings, and doing what we could by way of a little instruction. The great need here is the formation of some permanent centre where we could gather the young people, especially the boys to form them thoroughly according to the Catholic ideal. But when? and how? at the moment we are hard pushed for the necessities of life, and we don't know where to look for this apostolic luxury.

Begging your blessing on the mission,
your devoted son

G. PASOTTI

Salesian missionary.

WHAT WE HEAR

A generous offering.

The Head of the Italian Government, Sig. Mussolini learning of the difficult times through which the Salesian Institute at Florence is passing,—for many years the home of destitute boys—has sent the handsome sum of 10,000 lire to the Rector. The

Among those on the list of 'Prizes Awarded' we find "First Prize" judged to the Salesian Professional School, and the "Silver Medal" to our school for European Children. Both works are carried on in the Prefecture Apostolic of Luapula.

Daughter of Mary Help of Christians decorated.

The periodical *Voz Amiga* of Bogotà has published the following: "With the Royal Decree of Oct. 30th. 1930, the Italian Government declared that the Silver Medal should be awarded to Sister Modesta Ravassa, who, for thirty years, has been giving of her best among the poor lepers in the Leper Colony of Contratacion where she is their mother, their teacher and their guardian angel.

"Our congratulations to this Daughter of Mary Help of Christians, a true heroine of charity, and our respects to the Italian Government which has thus recompensed its subject who is sacrificing herself in a foreign land.

"The awarding of the Medal will be performed by the Representative of His Majesty the King of Italy."

The news calls to our mind the fact that this heroic Sister left for Bogotà in 1897 with two other companions, she was not deterred by the hardships of their long journey nor by the misery of the Leper Settlement of Contratacion, but from that day to this has laboured with selfless devotion in a city of suffering.

In the early days there was the extremest poverty to contend with and then came the civil war which brought with it other still heavier trials for the small colony to bear. Sister Modesta was ever the same unchanging source of comfort, support and consolation.

In the midst of the most acute trials, when she needed all her energy and strength she began to feel the dread symptoms of



Sister Modesta Ravassa with a young leper girl.

Daily Papers reporting the gift consider it a mark of the high esteem the government has for that particular work.

Prizes for Missions.

The Judges of the International Exhibition of Elizabethville, Belgian Congo, have given nine prizes to catholic missions, especially for their scholastic work. A huge pavilion was reserved for the Missionary Section.

leprosy coming over her. With all her heart she repeated this heroic offering:

"I want to spent all my days in the midst of these unhappy people, and if it should happen that one day the leprosy takes me, I pray Our Lord to leave my hands free to work and my face free so that I may not become repugnant to anyone, then will I give myself entirely to the lepers, and having no further need of excessive precautions I may be able to spare the other sisters certain repugnant duties which they perform out of sheer devotion but which are bad enough to repel the strongest natures."

In the December of 1906 two doctors pronounced the verdict that Sister Modesta was a leper. God heard her prayer. She had to leave the small comfort of the sisters' house to live entirely with the sufferers. After the sentence she continued her work with renewed intensity, showing a passionate sympathy for the lot of the hundreds of orphan girls under her care. It is now 34 years that she has been in the colony.

But Sister Modesta was not to be the only chosen victim of charity in the leper colony of Contratacion: in 1916, her former superior, Sister Maria Rota contracted the disease and went to share the bitter sweet life of exile. Some time later the sister infirmarian of the Don Bosco Hospital, Sister



Sister Modesta Barbero.

Dominic Barbero, who for 20 years had been immune, was told she also was stricken. The first thing she did was to go into the Chapel and recite the *Te Deum* before going to join the other two leper sisters.

Sister Theresa Rota died after four years of silent martyrdom.

Sister Dominic Barbero continued her apostolate, not among the men of the hospital, for that was now too much for her strength, but among the children, whom she prepared for their first Communion. The leprosy had so deformed her that she would have been repugnant to look upon had it not been for another higher kind of beauty which radiated from her selfless charity. She died in 1927.

Sister Modesta Ravassa still continues her apostolate and the bright medal of honour she now wears is nothing to the brightness of the glory that awaits her in heaven.

New elementary school, Cowley—Oxford.

Another step forward was made on Saturday afternoon Oct. 3rd. when, in the presence of a large crowd, the foundation stone of the new infant and junior Catholic elementary



Sister Theresa Rota.

school was laid at Cowley by Dr. Williams, the Archbishop of Birmingham.

The school which is being built on a site placed at the disposal of the Salesians by the Daughters of Our Lady Help of Christians, is to cost about £4,000, part of the money having been raised in recent years by fêtes, whist-drives and other social events.

For many years there has been a great need for a school of this description in the eastern part of Oxford, for the increase of population has been tremendous, and at present many Catholic children in this area

the people of St. Aloysius had a junior school, and the Franciscans in charge of St. Edmund and St. Frideswide would have the Senior school in St. Clements. In Cowley the Salesian Fathers would have charge of the new infant and junior schools.

The need had been very great in the Cowley district, for as long as Catholic children were attending non-Catholic schools they could not be satisfied. He was grateful to the Salesian Fathers for all the work they had accomplished, and he hoped they would be able to collect the £4,000 which it would

THE ASSOCIATION OF THE SACRED HEART.

YOU MAY HAVE A SHARE IN THE
SIX HOLY MASSES
WHICH ARE SAID EVERY DAY IN PERPETUITY
BY SENDING THE SUM OF ONE SHILLING FOR ENROLMENT.

Your name will be inscribed and you will receive a Certificate.

1) Members also share in all the good works done by the Salesian Society throughout the world. — 2) The spiritual advantages commence from the moment of enrolment. — 3) The members may change their intention for every Mass. — 4) Enrolment may be made in favour of the departed, or of children or of any one and without their knowledge. — 5) Those sending a list of 12 names with the corresponding offering are entitled to enrolment without payment, and this enrolment for every twelve names they send. — 6) To share more abundantly members may repeat their enrolment as often as they like, for the dead as for the living.

Send to any of the following:

The Very Rev. Superior General - Salesian Oratory - *Via Cottolengo, 32 - Torino (Italy).*
— The Very Rev. J. Simonetti, S. C. - The Salesian House - *Cowley, Oxford (England).*
— V. Rev. Fr. C' Connor, Salesian College - *Pallasherry (Ireland).* — The Very Rev. R. Pittini, S. C. - Salesian School - *148, Main St. New Rochelle N. Y., U. S. A.*

have to attend non-Catholic schools. It is anticipated that the new building will be completed in February 1932.

There will be a room for infants, three large class-rooms for other children, a room for the staff and two cloak-rooms.

All the rooms will be large, with windows which will allow for the maximum of air and sunshine. Besides an ample playground, there will also be a field for recreation.

Dr. Williams referred to the fact that in Oxford all the brethren of the religious orders were uniting in carrying out, as far as possible, the re-organisation needed in Catholic Schools. He understood that this school was part of that scheme. The Jesuits and

cost to erect the school. They had already had a donation of £100, and the donor had promised to repeat her gift if four other people would each give £50. He would be pleased to set the ball rolling by giving £50, and he hoped three others would follow.

Missionary vocations in the making.

With the beginning of the scholastic year 1931-1932 the number of the missionary aspirants throughout the Salesian Society reached the promising total of 1,300. By far the majority are receiving their training in Italy near the Mother House where the

work is taking on an international character; nevertheless at Astudillo, Spain and at Shrigley, England they are doing all they can to follow the lead of the Superior General.

STATISTICS FOR THE YEAR.

For missionary priests:

Missionary College Shrigley, England	167
» » Astudillo, Spain	130
» » Ivrea, Italy	200
» » Penango »	150
» » Gaeta »	80
» » Bagnolo »	140
» Agricultural College Cumiana (Lay-brothers)	90
» Technical College Rebaudengo (Lay-brothers)	120
» Training Centre for Catechists (Lay-brothers)	20
<i>Total</i>	<i>1297</i>

Don Bosco, Patron.

News continues to arrive of various catholic societies who have chosen the Blessed John Bosco as their special patron, we hear the following from Grenoble:

Reverend Father,

We are pleased to be able to tell you that a group of Italian catholics has formed a circle with the design of promoting the instruction and education of their emigrant countrymen. We have chosen, as the patron of this circle, the Blessed John Bosco, who throughout his life was the perfect master of the popular apostolate...

JOHN BAISERO
President.

Another Salesian Leper Colony.

Our missionaries working in the Belgian Congo have just opened another addition to their mission in the shape of a Leper Colony. At the moment they are in need of practically everything except land; but with the generous help of their co-operators, especially in Belgium and France, they hope to get things in order within a short time. They have already about 40 unfortunates stricken with the disease, some of whom are already christians.

The foundation of a Leper Colony supposes a complete town or village cut off from everywhere. There must be houses for whole families, homes for the outcast, schools for the leper children and for those of leper parents, a church and most of all a hospital for those in the last stages of the disease.

Salesian work in Japan (Catholic Times).

The Salesian Fathers of the Mission of Miyazaki (Japan) have instituted a monthly publication to counteract the effect of Protestant propaganda, which in that section is becoming stronger and stronger. It is



Oita, Japan: First Communion, Easter—1931.

called "Catholic Readings," which is the same name as the famous Salesian monthly started by Don Bosco and still appearing. The first issue treats of "The Foundations of the Catholic Religion," and is a translation of Don Bosco's pamphlet on the same subject.

An University Hostel. (Southern Cross).

In September, the foundation stone of a university hostel, dedicated to the memory of Blessed Don Bosco, was laid in this city. The Salesian Fathers deserve the congratulations of all Catholics for their courage and vision in setting about this important task.

The need for University Hostels, several of them, is urgent in Buenos Aires and other university cities in the country. The life of the average university student, away

from the restraining influence of his home friends, is naturally a very perilous one. Except he has a will of iron and a very clear concept of his position, he will inevitably come within the wiles of temptation. And unless he be guided by some firm hand, unless his faith be very vivid and his religion mean much to him, he is in very grave danger of falling into evil courses. Why are the majority of our doctors and lawyers men of little faith, and less practice, why



Mgr. Lustosa, S. C.

is it that good Catholics must pick and choose before committing their affairs to men of these professions? Because the average University student gets no chance during his student days, and he loses his faith, or loses his piety long before he takes his degree. The environment is against the survival of piety and religion. The dice is loaded against him before the game commences. It is to give him a chance that University Hostels are needed, and will be supplied.

The projected University Hostel will provide University students with a cheap, comfortable home, where all reasonable liberty will be accorded them, and where they will be safe from the ordinary pit-falls which

await such. Catholic parents, who wish to educate their children for some profession without having to witness the shipwreck of their faith, will be able to rest assured that everything possible will be done in this and similar institutions to safeguard their children against the obvious dangers which beset them.

We sincerely hope that this Hostel is but the harbinger of many more. Many are needed, and needed urgently to solve the difficulty of the moment. And when the day comes for the Catholic University of Buenos Aires to rise up in grandeur in our queen city, the subsidiary institutions necessary for its success will already be in position.

Departure of Missionaries.

On the 11th. October 132 missionaries left the Basilica of Mary Help of Christians for the Salesian missions all over the world.

They are destined as follows:

	Priests	Lay-brothers	Clerics
Palestine	1	2	10
India	3	—	10
China	1	4	12
Siam	1	—	—
Japan	2	1	5
Terra del Fuoco	1	—	9
Patagonia	—	3	7
Chaco Paraguay	2	3	—
Matto Grosso	2	2	2
Rio Negro (Brazil)	3	3	9
Kivaros	2	2	—
	<u>18</u>	<u>21</u>	<u>64</u>

To other countries no longer strictly missionary:

Chile	—	—	7
Brazil	—	—	5
Venezuela	—	2	—
Central America	—	—	10
Peru	—	—	5
		<u>2</u>	<u>27</u>

Eight Salesian Monsignori in Brazil.

Recently Mgr. Lustosa, Bishop of Corumba was elevated to the Archiepiscopal See of Belem de Parà and his nomination brings

the number of Salesian Archbishops in Brazil to three.

Mgr. De Aquino Corrêa, Archbishop of Cyuaba.

Mgr. Helvetius Gomez de Oliveira, Archbishop of Marianna.

Mgr. Lustosa, Archbishop of Belém de Pará.

To these we must add.

Mgr. Malan, bishop of Petrolina.

Mgr. Mourão, bishop of Campos.

Mgr. Gomez de Oliveira, bishop of Goyáz.

Administrator apostolic of Registro de Araguaya,

Mgr. Couturon.

Prefect Apostolic of the Rio Negro, Mgr. Massa.

Salesian Ordinations in China. Another step forward.

Hong Kong, 17th. July 1931.

Dear Father Rinaldi,

While the vast province of Kuang Tung, having rebelled against the Central Government is preparing for war, which must be fought out in our already much harrassed territory, we have made another great step forward in our missionary work here by the ordination of ten of our theological students, most of whom have done all their studies in China.

The ceremony took place in the Hong Kong Cathedral at the hands of Mgr. Valtorta, a great friend of the Salesian work.

If the parents and relatives of the newly-ordained were wanting for the great day, their places were well filled by the representatives of all the religious orders in the district. The Bishop in his short sermon inspired us all with renewed zeal when he urged the new priests to go out into the pagan world about them with the same zeal that Don Bosco had, and in the same spirit as the heroic Salesians, Mgr. Versiglia and Fr. Caravario.

The priests were invited for their first Masses by the various Religious Communities in the city. The Irish Jesuit Fathers



Don Pontana, among his poor 'river boys' in China.

carried off Fr. David Hourigan, one of the first missionaries to go out East from the Cowley Studentate. In the afternoon, in spite of a terrible storm we had the honour of entertaining a distinguished gathering at dinner. Representatives of twelve different nations spoke in praise of Don Bosco, each one wishing every blessing to the new apostolate of the young priests.



OBITUARY

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

Mr. James McCarthy *Kinsale* (Co Cork).

Mrs Stafford, *Wexford*.

Mr. Cranton, *Uitenhage* (S. Africa).

Mrs. Briget Richards Barry, *Cardiff* (England).

Miss McGlade, *Belfast* (Ireland).

INDEX 1931.

Articles.

Pope of the Missions, 14.
 Missions and the Brass Band, 74.
 Widening Horizons, 75.
 Holy Winding Sheet, 80; 81.

Missions.

Our Leper Colonies in St. America, 76; 186.
 Mendez and Gualquiza, 24.
 Paraguay, 150.
 Rio Negro, 36; 93; 154; 182.
 Japan, 54; 91; 114; 139; 183.
 Siam, 118; 184; 179.
 China, 119; 152; 191; 167.
 Assam, 27; 149; 180.
 Madras, 133.
 Krishnagar, 120; 153; 172.

Notes and News.

Copeswood, 10.
 Turin, 29; 31; 143.
 Assam, 20; 62; 123.
 Madras, 29; 148.
 Bermuda, 30.
 Melles-lez-Tournez, 30.
 Patagonia, 30.
 Holland, 30.
 San Paolo, 30.
 Sarrià, 31.
 Australia, 31; 88; 106.
 England, 31.
 Battersea, 42; 90.
 London, 60.
 Bolivia, 90.
 Algeria, 90.
 Social life and Don Bosco, 60.
 Devotion to Bl. Don Bosco, 60.
 Rosario di Fè, 61.
 Terra di Fuoco, 61.
 Argentine, 61; 145; 146.
 Belgium, 61; 124.
 Rome, 61; 88; 122; 145.
 Miyasaki, 63.
 Marseille, 63.
 Newton Seminary, 63; 144.
 Burwash, 88; 142.
 Tibidabo, 87.
 Spain, 90.
 Malta, 123.
 Chertsey, 123.
 Salesian Bishop, 142.

Farnières, 144.
 Belgian Congo, 145; 175.
 Marocco, 146.
 Mexico, 146.
 Poland, 146.
 Japan, 146.
 Lyons, 147.
 New York, 147.

Things Salesians.

Annual Letter of the Superior General, 1.
 Salesian Co-operators and Catholic Action, 12; 44.
 Cardinal Hlond in England, 15.
 Salesian Festive Oratories, 19.
 First Oratory of Don Bosco, 40.
 Statistics of Mother House, 49.
 Key to System of Education, 52.
 Michael Magone, 55.
 Golden Jubilee of Superior General, 97
 Model Co-operator, 108.
 Response to Superior General.
 Gaeta and Salesian Missionary College, 106.
 From East to West, 176-7.

Blessed John Bosco.

Don Bosco the most modern and the most conservative of men., 33.
 Surprise and its sequel, 4.
 Round the Shrine of the Blessed, 10.
 Life of Don Bosco, Auffray, 23.
 Rome and Don Bosco, 63.
 The Three S's of Don Bosco, 64.
 Blessed John Bosco and his 'idée fixe,' 77.
 Recruiting Vocations, 83.
 Confessions at the Last Minute, 99.
 Last Will and Testament, 127.
 Odd Moments with Blessed John Bosco in 1867, 129.
 Don Bosco and Don Rua in Rome; 161,

Mary Help of Christians.

Picture of Mary Help of Christians, 50.
 "Good Night," 51.
 Catholic Action and M. H. C., 110.

Varieties.

Rosary and St. Francis of Sales, 31.
 Eminent writer and Don Bosco, 47.

St. Joseph's House of Studies

for Salesian Vocations

NEWTON, NEW JERSEY.

The object of this House is to train the largest possible number of American boys and young men who have a vocation to be Salesian Priests or lay brothers. These aspirants are

to be recruited chiefly from the poorer and middle classes in the Eastern States.

Students will be received either for grammar or high school grades. The House includes also a Novitiate and a College.

St. Joseph's House of Studies is splendidly situated in a healthy and charming part of Sussex County, New Jersey, seven hundred and fifty feet above sea level. The grounds extend over one hundred and eighty acres, and have a lake, brook, maple groves and dairy.

Applicants should apply to the *Very Rev. Father Provincial, Salesian House of Studies, Newton, New Jersey*. A pamphlet of information will be sent upon request.



OUR LADY HELP OF CHRISTIANS SCHOOL

for Orphan Boys

Tampa, Florida

Under the care of the Salesians
of D. Bosco.

SALESIAN INSTITUTE

Registered by the Board Regent of the University of the State of New York

148 Main Street, NEW ROCHELLE, N. Y. (Telephone 248)

The aim of the Salesian Institute is to impart a sound Catholic education according to the Preventive System of the Blessed John Bosco, which combines the advantages of home influence with those of school life.

Courses of Study: The Salesian Institute has two departments: 1) The High School Department. — 2) The Grammar School Department consisting of the last two years of the Grammar School, admission to which requires that the candidate have satisfactorily completed the second term of the Sixth Grade of the Standard Grammar School.

Boys for the lower grammar grades may be received at our School in *Goshen, N. Y.*

Board and tuition — \$35.00 a month. Write for Prospectus.

SALESIAN SCHOOL

Conducted by the Salesian Fathers — Main Street, Goshen, N. Y.

The Syllabus of the Board of Education of New York is followed in all the Classes.
Boys will be accepted for the 4th, 5th, 6th, 7th Grades.

Board and tuition — \$35.00 a month. — Write for Prospectus.

NEW ROCHELLE CENTRE OF FORDHAM UNIVERSITY

at 148 Main Street, NEW ROCHELLE, N. Y.

From 4.00 to 6.00 P. M.

The courses offered are especially intended for the teachers of New Rochelle and carry credits toward academic degrees. On Saturdays the students could easily avail themselves of the splendid opportunities for undergraduate and graduate work offered by Fordham University at the Woolworth Building and its annexes.

Write for Catalogue — Woolworth Building, New York City

HOUSE OF STUDIES AND NOVITIATE

of the Salesian Province of Western United States, at Richmond, California

The object of this House is to train American boys and young men who show signs of a Salesian vocation. The aspirants are chiefly recruited from the poor and middle classes.

The House of Studies is situated in a healthy part of Contra Costa County, not far from the large city of Oakland and San Francisco Bay.

Boys and young men wishing to become Salesian priests or brothers apply to

Very Rev. Father Provincial, Salesian House of Studies

Richmond, California, R. F. D. 431 A.

Information will be sent upon request

THE SALESIAN BULLETIN

PUBLISHED BY THE SALESIAN FATHERS: VIA COTTOLENGO, 32 - TURIN, 109 (ITALY)