

# SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF  
SALESIAN CO-OPERATORS



NOVEMBER-DECEMBER 1932



## SALESIAN SCHOOL St. JOSEPH'S = BURWASH, SUSSEX

Boarding School for Boys. — Senior Section distinct from Preparatory. — Usual Public Examinations. — Extensive Playing Fields. — Swimming and Tennis, Home Farm. Liberal Diet. — Trained Matron.

*Apply* Rev. T. L. COLLINSON. S. C., Rector.

## Chertsey, Surrey SALESIAN COLLEGE Boarders and Day Pupils.

Situated in the heart of the fine Surrey scenery, yet near London. Thorough Secondary Education; boys prepared for the London University Matriculation and Oxford Locals; careful supervision under the Bl. John Bosco's system of education; playing field, cricket ground and tennis courts; swimming, physical exercises. Piano taught by an A. R. C. M. Boys taken from eight years. Domestic arrangements, cooking and linen under supervision of Nuns. Fees moderate.

*Apply* — *The Principal*: V. Rev. F. V. COUCHE, S. C., B. A.

## SALESIAN COLLEGE BATTERSEA PARK, LONDON, S. W. II Secondary Boarding and Day College Recognised by the Board of Education.

The College, which is equipped with all modern requirements, is most healthily situated near Battersea Park and is most convenient to trains, trams and 'buses from all parts of London.

The Staff is composed of members of the Community, who are graduates of the Universities of Oxford and London, and other highly qualified and experienced teachers.

Lofty Class-rooms, Science Laboratories, Music, Physical Culture and Games, Private Playing Fields, Preparation for the London Matriculation. — *Pension Moderate*. Flourishing Old Boys' Association.

*For prospectus apply to the Rector*: V. Rev. A. Sutherland S. C., B. A.



## SALESIAN BULLETIN

ORGAN OF THE  
OF SALESIAN



ASSOCIATION  
CO-OPERATORS

## Don Bosco choir-master

Don Bosco's love for the Liturgy of the Church is already well-known. For him, the ceremonies well performed, and the singing of the Church, well executed, were among the most efficacious means he had at his command to make his boys love their religion, and through them, to attract large numbers of grown-ups back to the Church.

In this regard there is a magnificent chapter in those ample Biographical Memoirs, which takes us back to 1847. Don Bosco would then be in his thirty-second year, a young priest of barely six years' standing. To appreciate fully the account which follows, you must imagine the setting. The chapel, "Don Bosco's Cathedral", was a long, low shed, into which you fell if you did not notice the two shallow steps at the door going down, and made necessary by the fact that the former level had been lowered a good foot to accommodate particularly tall visitors—though even this precaution did not save His Lordship, the Archbishop of Turin, when with Mitre and Crosier, he attempted to enter and stand upright on one historic occasion—and secondly to gain breathing space; a thing badly needed, when it was packed by the large number of unwashed and uncared for boys, who used it as club-room, class-room and chapel. What could be done in the way of decorating an unpretending shed had been done. At the far end there was the altar for Mass and the other functions.

As has already been said, Don Bosco, had a passionate love for the liturgy of the Church, and inspired by this love, he did all he humanly speaking could do, to make the simple services of his 'hut-chapel' as dignified, rich and liturgical as possible. For altar boys and servers he had the pick of his street-arabs and apprentices, attired, on solemn feasts, in cassocks and cottas borrowed from the neighbouring convents and churches: in the same way, he was able to get the necessary vestments, by going to the ever generous Sisters of the 'Refuge'; as for altar decorations, that was an easier question, for there were many willing hands and many poor but generous friends who could find means to give material, lace, flowers or coloured papers to change the drab complexion of 'Pindari's Shed' into what, for the boys, was as bright and beautiful as an earthly paradise. Don Bosco never spared himself; although he was very poor and did not know where to look for the most simple necessities of food and clothing, nevertheless, he would lay out a few precious shillings in candels, lights and cheap finery to complete the ornamentation. All this preparation meant a deal of work and worry, but it did not constitute the chief difficulty..... the great problem was the singing.

From the earliest times he had taught his boys popular hymns, and where they did not fit in with his view of things, he wrote

the words and music which he and his boys would sing in their visits to the churches, or along the roads, when they had no longer any fixed abode.

But it was a far cry from the singing out of time-honoured hymns to the singing of Church music as Don Bosco conceived it.

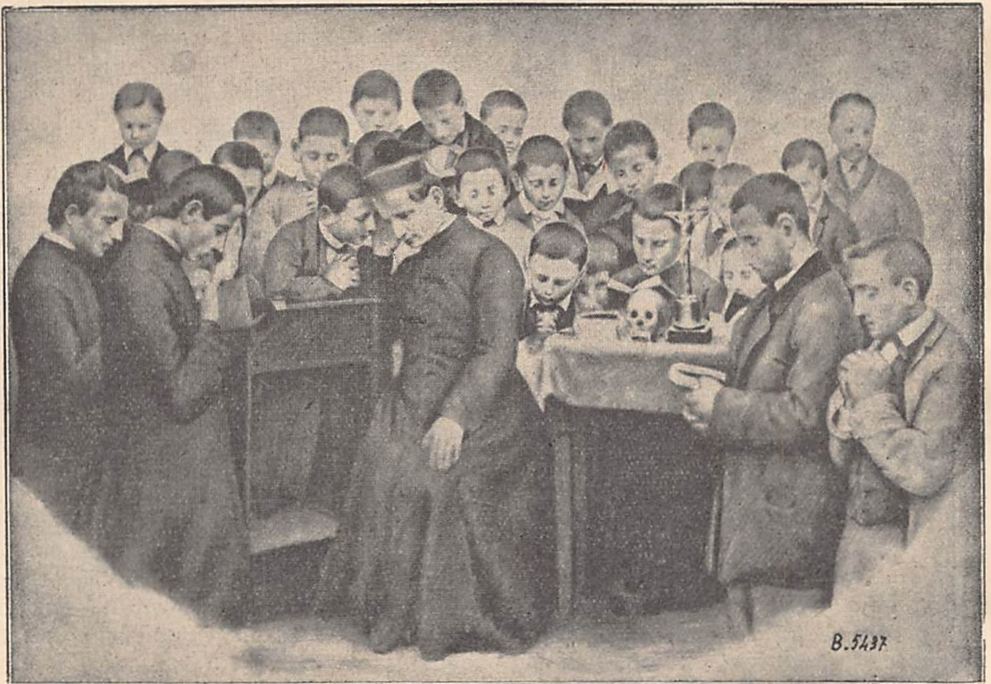
Not discouraged by the difficulties before him, he founded his first 'singing classes', choosing about fifty of the most promising, intelligent and tuneful among the Oratorians. Then he set to work from the very beginning; which in his case, meant learning to play the piano without a master, and not being able to afford the luxury of an instrument of his own, he used to get in a little practice on a piano belonging to a priest-friend.

To give his young pupils the right note, and to make the regular hymn-singing more solemn by accompaniment, in the July of 1847, he invested ten shillings in a concertina. While in the 'hut-chapel' he had already installed an ancient musical-box, which he had bought for thirty lire. It is not difficult to imagine what sort of music it turned out. It worked by a handle, and by changing the cylinders it could be

made to play the *Ave Maris Stella*; The Litany of Our Lady; the *Magnificat* and one or two other hymn tunes. There is little doubt that it had already done yeoman service in those country districts, where it was the custom to carry such "instruments" from one village to another on high feasts and holy days! At the Oratory it served well enough for the weekday services; for anything approaching a big solemnity it was quite unequal. Hence, the absolute necessity that Don Bosco should beg, borrow or buy a piano for his choir. Fr. John Vola came to the rescue by making the saint a present of an old *spinnet* (the forefather of our piano) he had in his house.

"It cost me thirty lire you know," he said impressively to the boys, who went to carry it back to the Oratory!

With that Don Bosco felt himself well-provided for and set to work seriously on the unformed choir made up of boys who for the most part knew nothing of music. He was not to be discouraged by the long months of incessant practice and repetition necessary if they were to learn the music and the words off by heart.



An original photo of Blessed John Bosco hearing confessions.  
The boy is Paul Albera, the second Superior General.

Then there was another difficulty; there was very little music already written easy enough for his beginners and at the same time good enough for the church services. So Don Bosco composed easy Masses himself (1), while at the same time he added new *Tantum Ergo* and the psalms for the Sunday Vespers. Later on he was able to include selected portions of Gregorian Chant taken from the old antiphonies and graduals.

All this, according to the true conception of Church music, was a big step in the right direction, especially, if we call to mind that at that time the tradition of church singing had been lost, and that most Churches,

On the vigil of any big feast he would have a final practice, to see that all was as perfect as could be, but on the next day, how often did it happen that one of the soloists or best singers would stay away; generally on account of some petty jealousy or other. On such an occasion Don Bosco himself would take the missing part. These same boys, more often than not, would turn up at the Oratory the next time, as though nothing had happened: Don Bosco himself made no sign at all that he was displeased, for he feared that any serious reproof would drive them away from the Oratory to the danger of their souls: this was always his guiding

*The Superior General and the Members of the Superior Chapter wish the Co-operators the Holiest and Happiest Christmas; and in the New Year the grace, of perseverance in doing good.*

especially those well frequented, quite commonly called in theatrical singers to render their theatrical masses, until it reached that point, when you could have heard the *Tantum ergo* sung to the tune of that operatic creation, the "Trusting star" (Stella confidente). Holy words to profane music! Don Bosco could not stand the profanation!

For this reason do we see him seated at the celebrated spinet, and with infinite patience go over a phrase again and again, until his young choristers have it perfect. Yet in spite of his great goodwill the singing-class progressed very slowly, and this chiefly because most of his boys were artisans, who were prevented by their work from coming in time.

thought. He was accustomed to say to those who remonstrated with him: "*With holy patience you can do many things!*"

He overcame this difficulty by teaching several boys the important parts, and as soon as the shirkers found that their presence was no longer indispensable, they never failed to arrive in time. However, as he went along he was able to instil into the minds of even the most tiresome youngsters that they sang for the glory of God not for their own satisfaction; and with this supernatural thought he managed to avoid all further difficulties.

The fame of this humble choir began to grow, and it was not long before it was attracting a great deal of attention among outsiders; all came to hear it and went away marvelling at the beauty of the boys' singing and the way they responded to the direction of their 'choirmaster'. In a short time parish priests were vying with one another to have the boys sing in their several churches.

(1) It is of interest to note that the motif of the Mass in six voices written by the famous Pagella for the Beatification of Don Bosco and transmitted by wireless, was taken from one of those simple tunes composed by the saint himself when he was still a young priest among his boys.

On those occasions it was necessary that Don Bosco himself should conduct them, no other master could have succeeded. "I alone," Don Bosco would say laughingly, "was able to conduct that orchestra!"

The chief reason for this was that his own compositions were incomprehensible to others; some, it is true, were written well enough, while others had only a phrase or two, or a number or a letter to aid him, and although the key signatures were not missing, nevertheless the accidentals, the time, etc., had remained lodged in the pen or the memory of Don Bosco.

Once they were invited to sing for the Solemn High Mass in the Sanctuary of the Consolata. Don Bosco with a small choir arrived prepared to sing a Mass he had composed. At that time, the organist was the famous Professor Bodoira and Don Bosco not without a smile, asked him if he could accompany the singing, seeing that the Mass was a very new one. "I'll manage something," responded the organist not a little put out, for he had the reputation of being able to read the most difficult compositions at sight; he did not even glance at the few sheets of music Don Bosco gave him.

When it was time for the Mass to begin he opened the roll, and giving it a puzzled glance, bent his head over the keys and tried to play; all the choir boys went out of tune!

"But who can understand this stuff?" he cried, "What key is this? Here, I've had enough..." and taking up his hat, he hurried out of the organ-loft, and Don Bosco, who had rather foreseen something of the sort, took his place at the organ and accompanied his boys to the end.

The continued and successful development of this choir began now to attract even the attention of important people, until it came to that strange pass, when Don Bosco would have as an audience at the Oratory some of the best musicians and composers of Turin. In fact things continued so well, that the municipality thought fit to present

the saint with a prize of 1,000 lire for his zeal and labour on behalf of vocal and instrumental music.

This, however, was by no means his ideal. He dreamt of the time when Church Music should be restored to its ancient simplicity and beauty. He dreamt of it as being the external expression of the prayer of the faithful. Many, many times in his later years was he heard to say, that his greatest consolation was to hear Holy Mass sung in Gregorian Chant by all the boys in the Basilica of Mary Help of Christians; that meant a choir of nearly a thousand voices divided into two parts! For him there was nothing more beautiful in the whole world.

As early as 1848 we see him aiming at his ideal, when every Saturday evening he would take his two classes, the lower class composed of those learning the Latin of the psalms in order to read them with sense, and the higher class practising the chant and the antiphons for the following Sunday... and you must not forget that they were only poor artisans!

\* \* \*

In these very human glimpses of Don Bosco at work in those far off days, little by little you can grasp the spirit of this chosen Servant of God, who nearly a hundred years ago, inspired by an intense practical love for the Church, anticipated in his own small way the great movement we are all well acquainted with to-day, namely the restoration of Church Music in our Catholic worship and the education of Catholic taste to feel with that famous musician M. Joseph Bonnet, who maintains that "*gregorian chant is as incense which goes up to heaven.... and as the Church desires to make the faithful partakers in her functions and because the faithful go to Church to pray, so the Church helps them, and to this end uses Gregorian Chant which, without distracting their devotion from the Altar, helps them and carries them nearer in the spirit of prayer.*"

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.



1932 at the Missionary College, Shrigley. The Rector beating the Big Drum for more Co-operators for Our Missionary Movement!

## The Missionary College.

SHRIGLEY ON HOLIDAY — UP IN COUNTY DOWN — SHRIGLEY HOLIDAY SLOGAN  
— AND THE APOSTOLIC CIRCLES — FROM BELFAST TO YORKSHIRE —  
DON BOSCO'S SEWING GUILD — BACK AT SHRIGLEY.

*Who first invented work and bound the free and holiday-rejoicing spirit down to that dry drudgery at the desk's dead wood?* Charles Lamb was very anxious to get the answer to that question. If the Shrigley boys could not have given him it, or at least put him on the right track, they could have shown him how to enjoy a real holiday without worrying overmuch about the '*dry drudgery*' or who invented it! *All* they did cannot be put in print, but the outstanding items, which have come along, are so full of the right spirit, we mean Don Bosco's spirit, that an account of them cannot fail to inspire our co-operators and friends with a new zeal for this Missionary Work, which in these few years of its existence has been so obviously blessed by God. Indeed there is a very human and legitimate satisfaction in knowing that Our Lord has accepted the many sacrifices made by you all for our Missionary College, and, as He Himself promised, He has given the increase.

### *Shrigley on Holiday.*

The most notable event took place at Belfast, when in St. Paul's Hall, on Sunday,

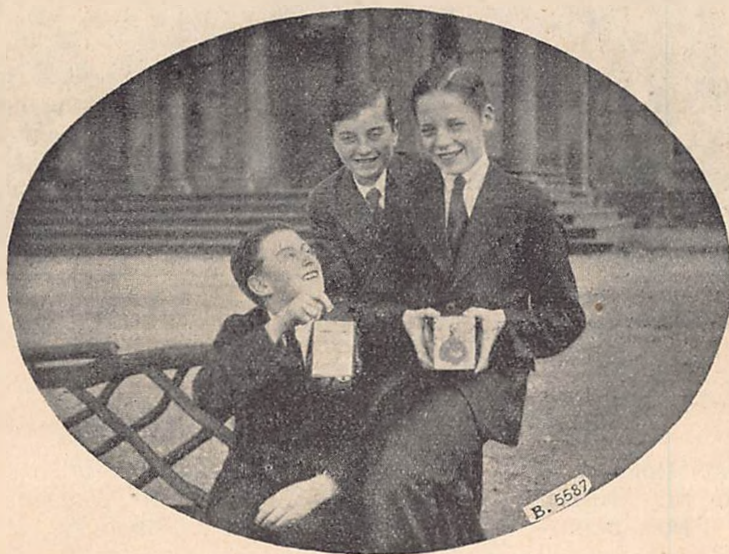
27th. August, there was a first-rate concert given under the patronage of Mr. Hugh McAlevey, through whose good offices the services of Mr. Jimmy O'Dea, Ireland's leading comedian, together with his company, were secured for the evening. And here is just the place to show our very real appreciation of the generous sacrifice made by Mr. O'Dea, who not only had to travel a considerable distance by car to be present, but also gave up the only day he had free, a Sunday, to aid the Missionary College. Naturally the Hall was packed. It could not have been otherwise with such an entertainment in view!

But it must not be imagined that Mr. O'Dea had the stage all to himself; oh no, the Shrigley boys on holiday in Belfast—and they are many—provided the second part of the programme, by repeating a play they had already produced during the year at Shrigley. It went by the sinister title of '*The Yellow Shadow*' and was a '*home product*', having been written by one of the Staff at the college.

The Hall was packed to its fullest capacity, in fact a large crowd could not get in, and for their benefit, the entertainment was repeated on the Monday night.

Very special thanks are due to The Very Rev. Fr. McGaughan, the parish priest of St. Paul's, who by his kindness, generosity and encouragement, has done so much for the Missionary College. On this occasion, it was he who provided the Hall, without which nothing could have been done.

SHRIGLEY"; and wherever they went, hiking, round the town, or out camping they pushed their "Friendship" to its limits! Most of them were successful, and some of them surprisingly so. In the photo below you have the three champion "Friend Finders" with the 'world's record' standing at 320



The Missionary College, Shrigley: Champions in Propaganda.

### *Up in County Down.*

In a lonely village in County Down, the boys formed a Camp which they called *Camp Don Bosco*. Through the kindness of the parish priest they turned the Church into a Salesian Chapel, where prayers were said aloud during the Mass, and where they had their spiritual reading in common. One and all of them thank the good priest and his parishioners, who did all they could to give the boys a rollicking, happy time. To show how much they were in sympathy with the missionary movement, a large circle of *Shrigley Friends* (1) was formed there, while the boys were invited to come again next year.

### *Shrigley Holiday Slogan.*

The boys took as their motto "*If you're a friend of mine then become a "FRIEND OF*

(1) "The League of Shrigley Friends" is an initiative of the boys. The members give a shilling a year to The Missionary College and enjoy the privilege of a Holy Mass said every Tuesday at the shrine of Blessed John Bosco.

between them in a month! The League of the Friends of Shrigley bids fair to become a most popular means of co-operation; for there are few, even in these times, who cannot afford a shilling a year, especially when the Promoters are good enough to collect it weekly or monthly. But what is more important than the help itself, is the fact that the Shrigley boys have shown themselves such keen propagandists for the Great Cause; it augurs well for their future missionary apostolate.

### *And the Apostolic Circles.*

Since that special blessing, graciously granted by the Holy Father in the early summer, there seems to have been a great increase of zeal in all the Circles, and as a direct result, a number of new ones have been formed — apostolic enthusiasm is catching!

Even parish-priests, who are already overburdened with work and worry, — some in England and some in Scotland — have taken



up the movement and have started a circle among their parishioners. May Our Lord bless and reward them. This is just what the great Cardinal Manning wished to see all over England; for he used to say: "Every effort we make to promote the work of the Foreign Missions is a step in the forward movement towards the conversion of England."

#### *From Belfast to Yorkshire.*

While speaking of works of missionary zeal there comes the splendid news of what is being done in Belfast and in a little Yorkshire village for the training of missionary priests.

In Belfast, the mill girls have started an Apostolic Circle, and by means of their weekly contribution — hard earned pennies given at the cost of sacrifice — they want to be responsible for the training a boy. He is indeed fortunate this student. God will not fail to bless the selfless generosity of these humble Irish girls, by giving him all the gifts necessary for his great vocation.

Then from Yorkshire we hear the following: through the zeal of the Catholic school-mistress, the whole village has decided to form its own Circle to train its own candidate, who has the distinction of being the first boy in that village to have given himself

to God as a priest, since the time of the Reformation: and again we say, *May God bless them.*

#### *Don Bosco's Sewing Guild.*

In the afternoon of the last Sunday of September, Shrigley entertained its own special creation, *Blessed John Bosco's Guild*, composed of ladies from the neighbouring towns, who come regularly to the College to mend and look after the boys' linen. History keeps on repeating itself; this is precisely the work *Mother Margaret* used to do for the first poor boys of Don Bosco's Oratory. They spent a very happy time with the Salesians and their students, who tried in some way to show their gratitude for their untiring services since the College began.

#### *Back at Shrigley.*

And now the boys are back again. The new scholastic year begins with the brave show of 160 of whom 150 are students, all intent on getting the very best out of the coming year, that is, the very best in Don Bosco's sense of the word: a 100% of happiness, because they are going to give 100% to God, at study, at their hobbies, at their games and at their prayers!



The Members of Don Bosco's Sewing Guild.

## Queen of Later-day Apostles.



The picture of Mary Help of Christians, venerated in her Basilica in Turin and now well-known throughout the world by means of Salesian publications and the Holy Pictures printed in every language, represents just Don Bosco's central idea in his great conception of the work of Mary, as the Help of Christians, in the world. Here she is represented as the Mother of God, the Spouse of the Holy Ghost, the Queen of the Apostles.

Although this picture gives but a hint of the historic grandeur of Mary in the Christian Church, nevertheless it emphasises just that aspect of devotion to her, as the Help of Christians, which has a special interest for that whole army of men and women, young and old, who have enlisted for 'active service' under the banner of 'Catholic Action'.

As Mary was the Queen of the Apostles and as tradition has it, their inspiration,

their stay, their guide, and their point of living contact with their ascended Jesus, so also, is Mary the Queen of those *later-day apostles*, who labour variously according to their gifts and inspiration to "*restore all things in Christ.*"

Were we asked to plan an ultra-modren picture of Mary Help of Christians, we would be tempted to change the scene, in order to bring home at a glance that eminently practical truth, that Mary is, under God, the greatest power we have to help us on to the achievement of the ideal proposed by Catholic Action.

Instead of St. Peter's in the background, let us have the dark silhouette of one of our big industrial towns, Burnley or Chicago for instance, and leading to it let us have the roads and bye-ways thronged with thousands of anxious-faced men, women and children, all going townwards, as if within they must find the sum total of all their desires, the fulfillment of their highest hopes — a full week's work and the football match on Saturday!

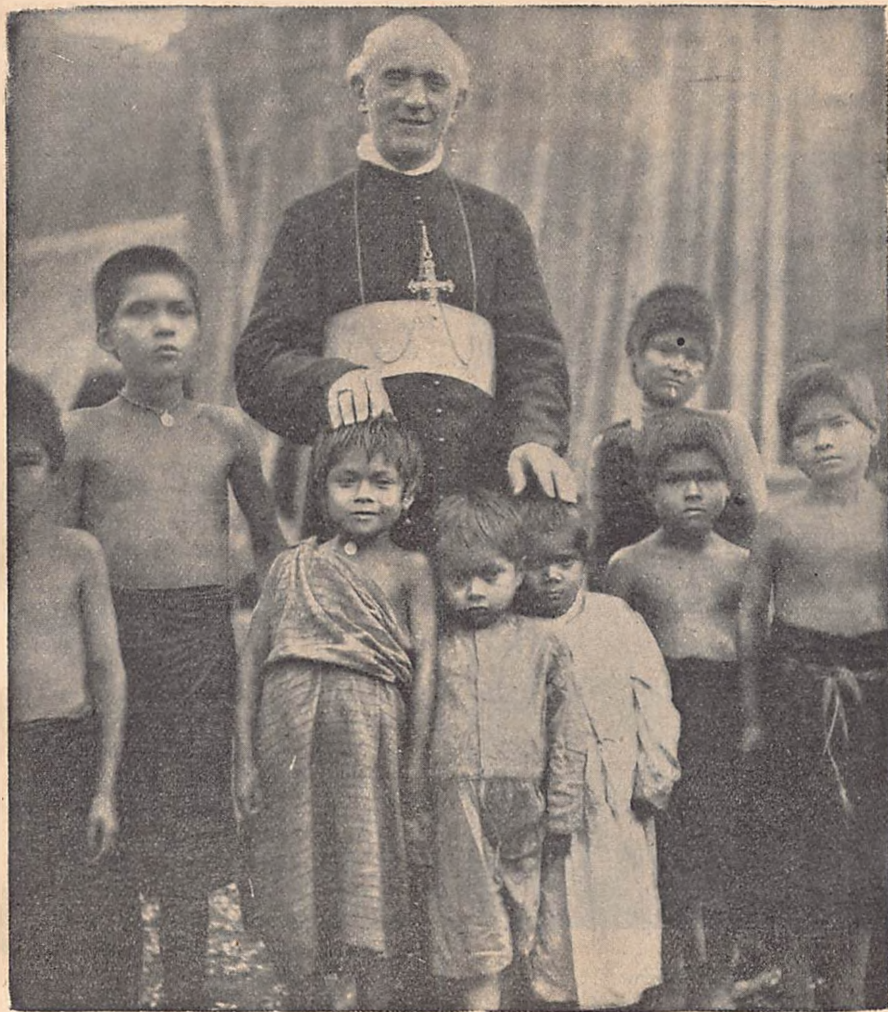
The details need not be too particular, sufficient that we can recognise the field of Catholic Action, for it is our busy towns and the working people in them, who are our absorbing interest to-day.

And in the foreground, in the place of the Evangelists let us have our Catholic writers, our Bellocs, Chestertons and Dudleys; our apologists, either in print or on the Catholic Evidence Platform; our Catholic Journalists with their newspapers and popular magazines; and our religious, ascetical writers who show a pagan world the beauty, the worth and the depth of that life which is spiritual. Then right in the centre, where Saints Peter and Paul now have their place, let us have a Bishop, the type of our Hierarchy, our leaders and our teachers in Catholic Action; and on the other side let us have a priest, a symbol of the whole army of secular and religious clergy who under the Bishops are the mainstay of the faithful, the God-appointed guides of our souls.

Then higher up, though a little less prominent, we would put the active laity, represented by types of their manifold labour.

There would be the Catechist, the Catholic Social workers, the Co-operators—and in fine a representative of all those who by their sacrifice maintain Catholic works; the Catholic clerk in his office, the Catholic workman in his workshop, the Catholic girl in her factory, the Catholic Student in his Univer-

Having roughly sketched the picture, let us take a glance at the inspiring reality it represents. What Mary was to the first heroes of the Church, that she is to-day to her later-day apostles. Through her hands, by decree of Divine Providence, flows all the vitalizing grace and supernatural energy



Ecuador. — Mgr. Comin, S. C. Missionary Bishop with some of his kivaro babies.

sity, who by conscious catholic example are doing so much to sustain and uplift the failing belief in the supernatural.

And right near Our Lady we would put an old woman with her Rosary in hand, to represent that wonderful body of the faithful who, unable to help materially, by their constant prayer bring down God's blessing upon all active work.

necessary to make mere human work fruitful and to inspire Catholics to further efforts, so that, in our own day, the Church of Christ may not only hold what she has, but may reconquer what she has lost, reconstruct what has been broken down, and in fine, restore all things in Christ her Son.

*Mary, Help of Christians, Queen of Apostles,  
Pray for Us.*

## Our Own "Christmas Carol"

It was a winter's evening in the year of grace 1847. Outside, the wind blew strongly from the snow-covered Alps, whined over the open country and howled its way through the narrow streets of Turin. It was an evening when the meanest fire-side was a benediction. The poor folk,—whole families



Blessed John Bosco.

in a single room — crept closer to their fires and felt in luxury every time crazy windows rattled loosely in ill-fitting window-frames.

Don Bosco had been in since tea-time, or what would have been tea-time, had tea-drinking been popular so far afield as Italy. On such an evening he was not sorry to be safe at home, though his thoughts would run off involuntarily after his many poorly clad artisans working here and there out in

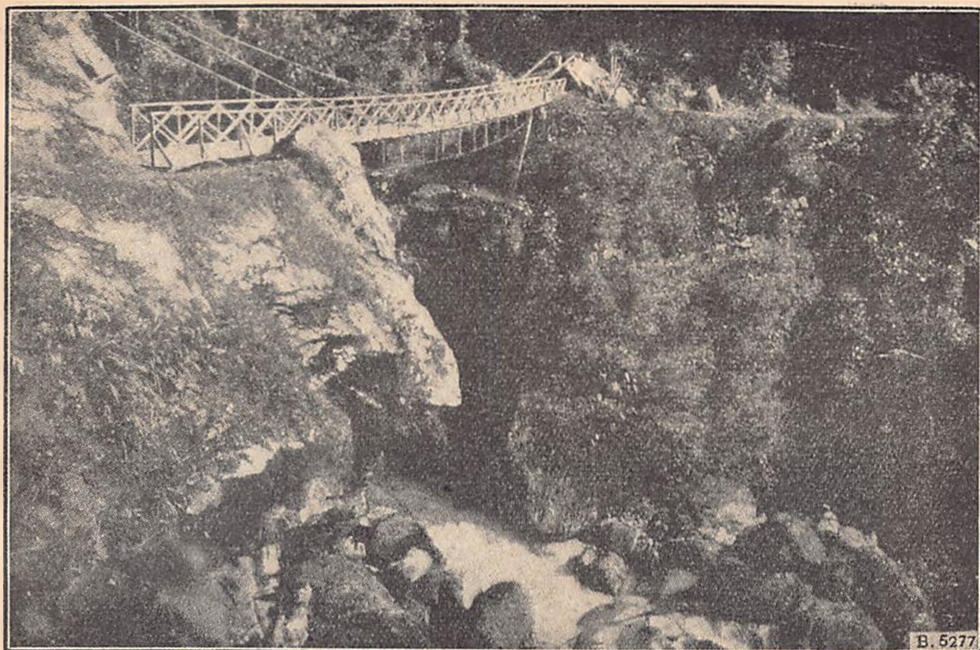
the city. For, in spite of the fact that in his forward looking thoughts he could see lofty workshops, full of new machinery, where he would be able to put his boys safe from all dangers common to those who must be apprentices, nevertheless, at the moment, he was obliged to place his boys where he could in the small workshops in the town, if they were to learn their trade.

It was only to-day that he had visited a goodly number of the master-craftsman who employed his boys. On the whole he had every reason to be very satisfied, for on all sides he heard praise. But in one or two places he had noticed that his apprentices were badly treated, that was not good enough, and he made a mental note that if things continued, then he would take the boys away and find them other employ. Each one of his young charges passed before his mind as he sat there grateful for the cheerful warmth of his humble fireside.

It was such evenings as these, when it was too dark and too cold to do anything outside, that presented a real problem to the young priest and his mother. The courtyard was out of the question, and the small dwelling-house was by far too tiny. On this account Don Bosco was hard put to it to keep his young 'guests' occupied and out of mischief. Regular class could not be managed, for late comers came in at all hours, according as their masters let them off. The early ones could be there by eight o'clock, while often the old clock struck ten before the last arrivals ran in with their bags of tools, dog-tired after a hard day's work.

Now, the evening of which we write was no exception. And if you would see the scene just as it was in those heroic days, then come along with a certain Joseph Buzzetti, a man worthy of credence I believe, who was there many times and knows it off by heart.

On second thoughts, it would be better to imagine ourselves looking in at the window, so not to add our numbers to the already over-crowded room, nor disturb the busy industry of those within, by the presence of



Ecuador. — The Suspension Bridge built by our Missionaries two hundred feet above a raging torrent.

strangers... and if you have enough imagination... perhaps you can actually feel the wind as it bites savagely at your extremities, tweaks your nose, nips your ears and brings tears to your eyes as you stand outside with your faced pressed hard against the window pane!

Within, from the centre of the ceiling hangs the solitary oil lamp. Over there in the corner is Mamma Margaret, all intent on repairing the patchwork of a jacket by the light of the fire. By her side, astride, a bench is a tousled-headed youngster blotting and smudging away at an exercise book; almost on top of him is a companion busy with his lesson, book in hand; while another repeats aloud, after the manner of those who learn with difficulty, the questions and answers of the catechism. Away there almost out of reach of the feeble rays of the solitary lamp, you can just pick out a young fellow leaning against the wall, work-

ing manfully on an old violin, with result equivalent to his ponderous energy!

Through the half-open door leading into the adjoining room, you can see a beginner at the ancient spinet, which had recently cost a priest-benefactor of Don Bosco's full 30/- in a second-hand shop.

Yet the middle scene is the best, where a group of youngsters, with their copies in hand, are having a singing lesson around Don Bosco, who, from his seat of honour in the fire-place, beats time with the smoking porridge stick, which he has just pulled out of the steaming pot of *polenta* he has been cooking for the evening meal!"

\* \* \*

And now, having had a real inside view of Don Bosco's first Oratory, you may leave the cold hospitality of that window and go your way marvelling how wonderful are God's ways with his saints!

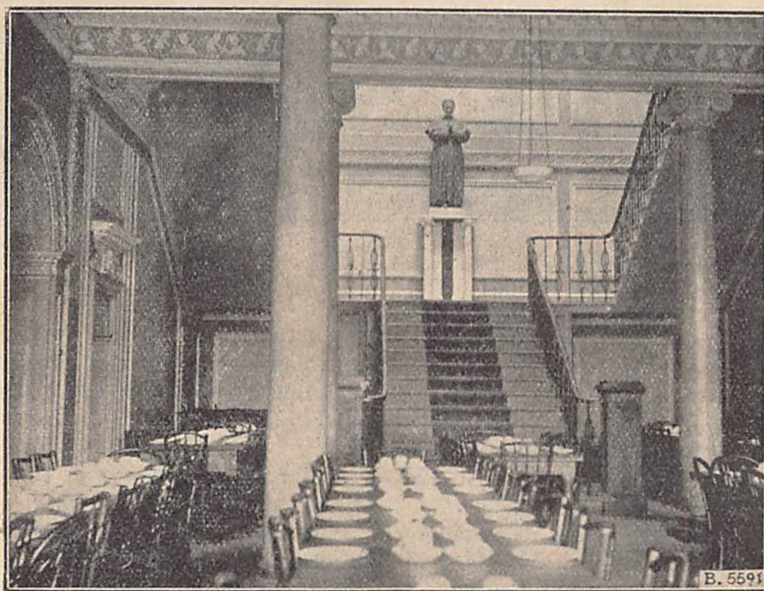
## WHAT WE HEAR

### *The Faith of Fishermen.*

A short time ago there was a good fisherman of *Mers el Kebir*, the sea-port of Oran, who was in despair. He owned two boats, *St. Michael* and the *Ste. Jeanne d'Arc*, and had eleven men on board, but for at least a year he had only the most miserable of catches; all his men had run into debt in

*chacl* and *Ste. Jeanne d'Arc*, who comes regularly to pay the "wages" of his best "fisherman".

We pass on this fact from real life, not only to other fishermen in difficulties, but to all, who in these hard times, find purely human means insufficient and who have faith in the power of God through the intercession of his Saints



Shrigley. — The entrance hall of the Missionary College, which serves 160 young missionaries as their Refectory.

order to maintain their families, but still the fish continued to elude the nets.

The good man did not know what to do, nor where to turn: until one morning an idea came to him: "*I'll take Don Bosco into my employ, and if we catch fish there will no longer be eleven shares but twelve, and the twelfth shall be his; but he will have to work!*"

Don Bosco joined the crew, Don Bosco worked and the fish no longer went everywhere but in the nets.

And now, each month, the Rector of our Salesian House at Bouisseville near, Oran, Algiers, receives the good captain of *St. Mi-*

### *Fr. De Agostini S. C. awarded the Bressa Prize.*

The Academy of Science has recently awarded Fr. De Agostini, S. C., the Bressa Prize of 10,000 lire, presented every four years, in recognition of either the best scientific work of original character, or the most beneficial and illustrious discovery. In past times the prize was awarded to Darwin, Pasteur, Hoeckel, Hertz, Schiapparelli, and the Duke of Abruzzes.

This year four competitors presented their

work, two Italians, one Frenchman and an Englishman.

By seven votes to three the Bressi Prize was judged to Fr. De Agostini for his three great works: *My Travels among the Cordilleras of the Terra del Fuoco*; *The Magellanian Forest*; *The Cordilleras of Eastern Patagonia*.

The result of the commission was most flattering for the humble religious. After having subjected his work to the most searching scientific criticism, the Academicians did not hesitate to pronounce Fr. De Agostini one of the most celebrated explorers of his time.

Fr. De Agostini has just returned to the Mother House, from a fourth voyage in the Terra del Fuoco. He has come back with much material which will go to fill a fourth volume, which will probably bear the title: "*The Glaciers of Patagonia*".

#### Vocations.

The Superior of l'Institut Saint Joseph, Saint Denis-Westrem, writing to his benefactors in his "*Petite Chronique*" gives the following splendid report of his house.

"I am very happy to tell you that the scholastic year 1931-1932 has come to an end in the most consoling manner possible. Our Lord has deigned to take 38 of our students for the service of His Altars. 29 wish to join us under the banner of Don Bosco, to do good among poor boys. Two have gone to other congregations, and seven have chosen and have been accepted by the Diocesan Seminary.

As to our Artisans, thirteen have obtained their diploma as qualified workmen and more than half with distinction. Our Co-operators and friends have now the satisfaction that God has indeed blessed their charity abundantly."

#### For the Lepers.

Two Salesian Old Boys, who are now Salesian clerics, left Europe in August for Colombia. They are Francis Van Galen, aged 19, and Andrew Ooninckx, aged 37, a late vocation. They have gone to dedicate themselves to the lepers in this South American Republic where the disease is so prevalent



Belgian Congo. — An African leper.

After much insistence on their part the Superiors let them go and by this time they will have already arrived at their mission, the *City of the Living Dead*.

#### French Salesian awarded Medal of Honour.

The Minister of Labour of France has presented M. Fleuret, S. C., the master-craftsman of the Bookbinding shop at our Professional School in Marseille with a Medal of Honour. Never has a distinction been more worthily earned. M. Fleuret, who has directed the workshops for more than thirty years, is not only a most productive craftsman, but is also a clever artist, whose work is much sought after by collectors of bookbindings. Five years ago the Ministry recognised his great merit and talent by nominating him an officer of Public Instruction.



# CO-OPERATION

*The ways in which Co-operators can help effectively in our work are innumerable. The following suggestions may serve as a guide to all those who have it in their heart to help in the Salesian Apostolate but who are deterred by not knowing into which channel to direct their energies according to their means.*

## PROPAGANDA

Make known the life of Blessed John Bosco and the advantages of the Association of Salesian Co-operators.

Distribute the *Bulletin* (a post-card to the Salesian House, Cowley, Oxford; or Copeswood, Pallaskerry, Ireland; or to Don Bosco's Seminary, Newton, N. J. U. S. A. will bring you a supply).

Find new Co-operators. Endeavour to develop local Circles. Speak frequently of the Apostolic Circles of Mary Help of Christians.

Encourage vocations to the priesthood and the religious life in general. Explain the special scope of the Salesian Society, made up of Priests, Clerics and Lay-brothers; and of the Daughters of Mary Help of Christians.

Spread devotion to Mary Help of Christians, by

- a) recommending the Novena suggested by Don Bosco
- b) getting as many people as you can to be inscribed as Associates of Mary Help of Christians (*no offering is necessary*).

Spread the "Charitable Association of the Sacred Heart of Jesus. By giving a shilling or twenty-five cents in alms you become entitled to share in 6 Masses said daily in perpetuity according to the intentions of the members, and applicable to the Souls in Purgatory (The name of the dead as of the living may be inscribed).



## PERSONAL WORK

The making or provision of the necessary clothes and linen for the boys coming to our Missionary Houses.

Making of Altar linen: purificators, altar cloths, 'lavabo' towels, vestments (of liturgical colours) for priests and ministers, cottas of all sizes.

**The organisation of Social Events — Concerts, Entertainments, Whist Drives, Dances, etc. — for the benefit of the Missionary College and Festive Oratories.**

The making of costumes for the Theatre, a most important item in the Salesian educational programme.

Where there is a Festive Oratory local co-operators have endless scope. (Battersea, London, New York, California etc.). The teaching of Catechism or Apologetics, the direction or assistance of the hundred and one activities connected with the successful running of a Festive Oratory: placing boys in work, finding employ for the older lads out-of-work, arranging lectures, outings etc.

Recommending Salesian Colleges to parents.

## OFFERINGS

### IN MONEY

**By joining or founding an Apostolic Circle of Mary Help of Christians for the education of a Shrigley Missionary.**

Pay for the support of a poor boy, for a day—a month—a year. For this write to the:

*Very Rev. Provincial, Salesian School, Battersea, London S. W. 11.*

*"Rupertswood" Sunbury, Melbourne, Australia.*

*Orphange, Tampa, Ybor City, Florida, U.S.A*

The adoption of a Missionary or Ecclesiastical Vocation in the Society.

The direct maintenance of a Missionary (Priest, Cleric, lay brother or Catechist). The giving of an alms with the privilege of giving a name of your own choice to a native child in Baptism.

Offerings, however small, to be used at the disposition of the Provincial or Local Rector.

### IN KIND

Sending food, sacks of potatoes, flour, vegetables, fruit etc. Gifts of tools for carpenters, mechanics, electricians; gifts of furniture of all kinds; jewelry; Books old and new; and even used Postage stamps to be sold for the missions. All will be welcomed at the:

*Salesian Missionary College - Shrigley Park, Nr. Macclesfield, Cheshire.*

*- or at Pallaskeyry, Co Limerick, Ireland.*

## PRAYER AND SACRIFICE

Since whatever we do is useless and sterile without the help and blessing of God, we need the prayers and sacrifices of all Co-operators, especially those who are unable to help in other ways; Religious Communities, priests etc. We beg a daily remembrance, Holy Communion received for our intention, mortifications etc. that God may indeed bless and make fruitful our work for the salvation of souls.

## THROUGHOUT THE MISSIONARY WORLD OF MARY, HELP OF CHRISTIANS

Siam

### The Resurrection of Thava.

*Dear Father Ricaldone,*

Among the many good tidings we have for you of our work here in Siam, we have to commence with the narration of a great disappointment, all too frequent on the missions: that of the falling away of what was once a flourishing Christian community. In this case, but for the ever active work of the devil, all the causes were negative and the most important of all was the lack of priests to keep these poor people in vital touch with their faith. I have actually met Fr. Ouille of the Paris Foreign Missions, who spent many many fruitful years on this mission and saw the centre grow until it had reached the thousand mark in the number of the Christians.

Then the decline began; many whole families were driven by sheer need to find

a livelihood in the interior, miles out of reach. To bring help and to give religious instruction to these scattered groups was almost impossible; in fact, it was not until 1928, during Easter-time that I actually came in contact with some of them. I saw at once that it was not a question of urging the fulfillment of Catholic duties, but rather that of making a fresh start... and by the Grace of God, of bringing about a resurrection in the their spiritual life.

At that time it was not possible to spare them a resident priest, but remembering that Don Bosco had told his missionaries to look for miracles from Mary, Help of Christians, we sent along Our Blessed Lady in advance. Her statue was put up in a special niche in 1930. One of the Fathers generously accepted the additional burden of this out-of-



Siam. — Salesians with the Siamese boys who came to spend a month at the Mission.

the-way spot, and every fortnight managed to say Mass there, and he began to reconstruct. It was in the February of last year that we were able to send them a fixed priest, who for the first time was able to make a detailed visit of each family. His first account of the ignorance of those young children who should have received the Faith in Baptism, had their parents been true, was heart-rending. Anyhow he made the daring proposal that we, at the central station should accept a hundred or so boys and girls and let them stay at the mission for a couple of months to give them back to the Church.

It does not need much imagination to appreciate the difficulties, but such an opportunity was too good to lose... so we accepted it.

### *History repeats itself in different colours.*

So here we are in the thick of it! For I quote from a diary we kept.

In church there is a very large group made up of the bigger boys, it is splendid to see their lively intelligent interest. Today we were all surprised to hear a great burst of hand-clapping... we find that it was their spontaneous approval of one of those 'taking' incidents from the life of Blessed John Bosco. Even out here in Siam his power to win the hearts of boys is no less great than in the old Oratory of Turin itself!

In the shade of an open-work shed, which also does service as a bell-tower, there is another group, Chinese this time (1) and they are *chanting* the catechism... sanctity set to song! For this section we have a splendid native catechist who teaches and looks after them generally.

Then there are other groups at class under the mission house itself, which is built up on stout wooden posts, a safeguard against the regular floods in the rainy season. The very smallest youngsters are under the care of one of the brightest and best of our native Seminarians. There you can see him al-



Siam. — Three Siamese boys who were baptised.

ready beginning his apostolate, just as Don Bosco would have wished it. He takes his task very seriously and watching him I cannot help thinking of my own days as a young brother, when I used to go out during Lent to teach catechism in one of our Festive Oratories. Little did I think then that I was really serving my apprenticeship!

Some distance away, in a place specially arranged for them, are the girls under the care of women catechists. Not a single corner is empty. We pray, we study, we tell and re-tell the Life of Our Lord and explain the teaching of His Church... we manage two, three or four hours' catechism each day!

### *The Refectory and Dormitory.*

There never was such an ample refectory nor yet one so well aired. The trees out in the courtyard give all the shelter and shade necessary and with a generous help-

(1) In Siam there are thousands of Chinese labourers; it is among these people that our missionaries make great headway, not being hindered by the national religion of Siam.

ing of seasoned rice—a ton lasts us barely ten days—which is really and truly the 'bread' of Divine Providence, everyone is happy and content. Every moment we are witnessing the consoling and the sustaining goodness of God. Humanly speaking this effort for the souls of these little ones *should* impose a burden too heavy for our poor mission in these difficult times, but what is necessary, thanks to Our Lord, has never been wanting.



The 'Lady Guests' at the Mission House.

And the dormitory? There is nothing easier! Just a row of planks set up in the school and a straw mattress for each young guest. As for washing arrangements... well there is always the clear water of the river which passes our property!

The day is very full, all the community take their share supervising these young people as Don Bosco wanted them to be supervised, there is not a moment when they are alone. Recreation time is as lively and noisy as a hundred high-spirited boys can make it. Here and there I see groups of youngsters stopping their games to make the Sign of the Cross, or to repeat a little prayer they have to learn by heart... and what is more encouraging, I see several running into the Chapel to pay a brief visit to Jesus in the Blessed Sacrament.

### *Some of the Fruits.*

Looking now at the special record we have kept of this novel experiment I find the following:

Short retreat preached in Siamese and Chinese, excellent results... nine adults baptised, 57 Confessions and First Holy Communions, not only among the small boys but also among the young men. 91 Confirmations on the Feast of Mary Help of Christians. The crowd at the procession never so great, not even in better times, 15 real re-conversions to the Faith. On the 25th. (May) a show in the theatre given by our boys from *Don gra buang*, they gave us a rollicking entertainment which achieved our ideal... hearty amusement and the sowing of the good seed of the Gospel... it was a very varied audience.

Indeed these two months, even though they have flown by, have given these boys and girls a very firm religious instruction. With grace working in their innocent hearts, they begin to taste the joy of the Christian life, and are eager to continue in the Catholic practice of frequent Confession and Communion. The venture has been a great success.

### *Other efforts.*

The good done however does not remain only with the boys and girls themselves. The effect upon the adults is noteworthy. We saw the immediate results in the large numbers who turned up at no small inconvenience for the feast of Mary Help of Christians. And now that a considerable time has passed, we can see clearly the efficacy of this specialised apostolate among the young natives. Don Bosco himself said many times, "*It is the return of our boys to their families which open their parents' eyes. They wish us well, they respond sincerely and find pleasure in the visit of the missionary. The boys are the Guardian Angels who open the way for us!*"

I well remember a similar phrase told me by an old fellow-missionary in China, since gone to his reward. We were at the time working in a large village completely pagan, but where some of our festive Oratory boys lived. Their unconscious influence for good was immense. Every day we thank God,

Who, through Don Bosco, has given us this new and powerful instrument in our missionary apostolate.

This year at Thava we had 78 Easter Communion *more* than we had last year.

So the work goes ahead, dear Father, I know for a fact that many of our good priests and brothers here at *Thava* are making great personal sacrifices, that they may do more good, so much so that a certain distinguished visitor thought fit to remonstrate with us for keeping so 'poor' a table. The

reproof brought forth smiles, but if our good co-operators feel inspired to help us, then, although in all probability, the 'table' will remain the same, nevertheless we shall be able to multiply our modest work among our Siamese and Chinese pagans.

Begging your blessing on our mission and upon all Salesians here.

Your devoted son in J. C.

FR. A. G. PASOTTI  
*Salesian Missionary.*

## A Missionary Cameo from India.

Living in the christian village of *Shimulia* out here in Bengalese India, there is a widow who had a boy so badly paralysed that he could hardly move his legs, and although quite seven years old could but crawl about on all fours as puny and as unsightly as a week-old kitten.

I knew of this woman, having seen her with the unfortunate child in her arms, and more than once I had asked for news of her from one or other of my Christians.

It was some little time after Easter that I saw her actually coming into the playground of the Mission, with her child toddling along by her side.

"*Pronam*," she said, giving me the usual salutation of the Christians.

"*Ashisbad*, (a blessing)," I replied, "and is this you child!"

"Yes Father."

"But wasn't it deformed or paralysed, how comes it that he can now walk?"

"Ah," she cried jubilantly, "God has cured him for me!"

I was frankly surprised and not a little incredulous, for I knew well that both she and her child were pagans.

Then she told me her story, and this is how it happened.

On Easter Sunday morning, seeing that the whole village was making its way towards our little church, she thought out her plan. Taking a bottle of oil, she followed the others into the chapel and placed it on the altar rail that it might be blessed. Caring but little whether she was seen or not, she stayed until the end of Mass, then she took up her little bottle and went home again. Once arrived, she took her child and with that undoubting faith, which is the special gift of pure hearts, she anointed his shapeless legs... and left the oil to work its miracle!

From that day, she swears and all my christians with her, the child began to walk and to grow strong.

And then... facts are... facts!

*Salesian Missionary  
India.*



# The Results of Year's Apostolate

The Salesian Mission in Matto Grosso - Brazil.

## *The Broken Road.*

During the past year we have concentrated on shortening, as much as possible, the enormous distances which cut us off from



A Warrior of the Chavantés Tribe.

any sort of civilization. Jotting down what we have done in order, we note that nearly a hundred miles of motor-road have been completed, not all in one direction, but here and there, where there was a very urgent need to link together the civilised centres. Then we have completed the sixty odd miles to connect us with the nearest town, *Registro de Araguaya*, but as you will guess, a good deal of this highway had already been laid. It was not without difficulty that this most necessary work was brought to a conclusion. Mgr. Couturon himself, together with the Sheriff of *Registro*, went from planter to planter begging them to co-operate, pointing out their common advantage of keeping their own holdings in effective contact with the civilised colonies of Bororo Indians.

It also fell to the Vicar Apostolic to beg for financial aid from the big merchants and buyers in order to second the initiative of the Sheriff of *Santa Rita*, who desired to open up a road, which would link up the diamond mines with the regular Cuyabá-Registro route.

In all, some 250 miles of very serviceable roads have been blazed and laid through the forest during 1931 (1).

## *Minor difficulties and some improvements.*

The Co-operators are already well acquainted with our Motor-chapel, which has done so much good service out here, where distance is perhaps the greatest obstacle in the way of missionary development. Well, unfortunately we have temporarily lost it! The Revolutionaries of S. Paulo have commandeered it as an ambulance during their continued and disastrous hostilities against the Federal Government. Hence for the time being our missionaries have to fall back on

(1) Here it must be understood that to make a road on this mission, simply means to cut down the trees level with the ground and to fill in the larger holes.



Matto Grosso. — One of the ways to cross a river.

the less convenient, though serviceable "*Chevolet*" when on their trips into the more accessible of the widely dispersed villages.

#### *Coming nearer.*

The generous, sympathetic and impartial treatment our missionaries mete out to the Indians has made them welcome almost everywhere. In our own colonies, that is, where native Bororo families live around the Mission Station, their families prosper exceedingly. There are some which have already five or six children, in striking contrast with the fatal birth-rate of the native tribes of the forest, which are on the verge of extinction.

In a visit paid to one of the Bororo Tribes on the *Vemelho River*, out of reach of our christian influence; we came upon a native settlement made up of fifteen families, and in all they could only count three children!

The more the Bororo mixes with us, the more he borrows our customs, adapting them always to his own habits and temperament. In time, he will become quite civilised, after his own style perhaps, but civilised all the same.

At the present moment, the Bororo Indians are living in perfect harmony with the white planter and diamond hunter alike. Whereas, there was a time, and not long

distant, when both had to flee before the savage fury and the implacable hatred of these same Indians. Now, however, the white colonies are growing, and already the numbers of this hitherto depopulated region have risen to 20,000, while 30 years ago there were only a half a dozen planters living in constant warfare with the native tribes.

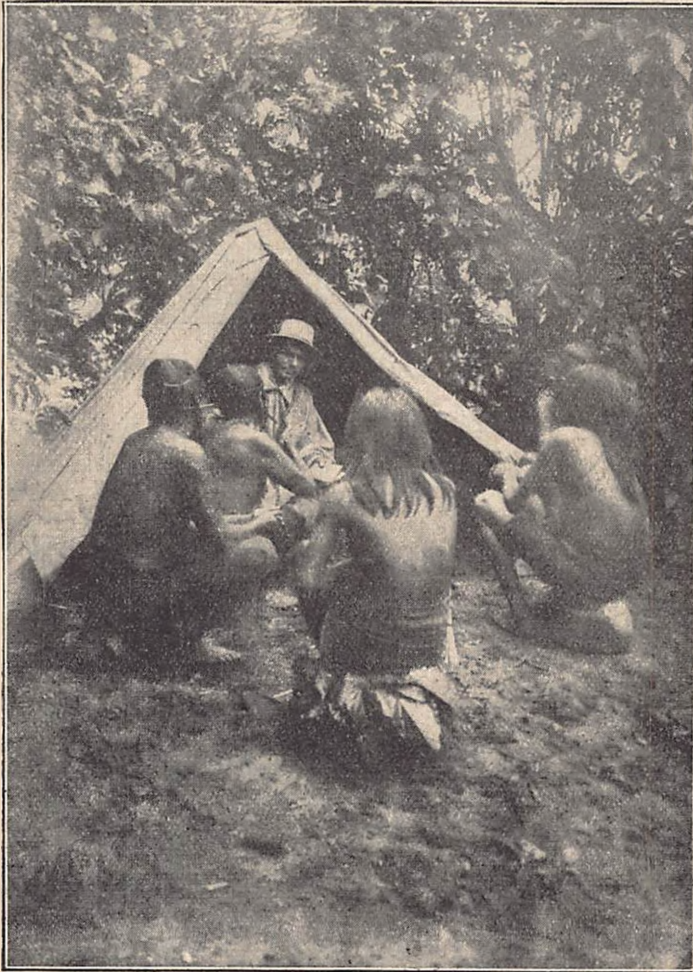
Looking at the history of this territory as we know it, the words of General Randon are not exaggerated: "The Catholic missionaries have *made* the territory of the *Araguaya*." In the Bororo zone and in our colonies of the Sacred Heart and St. Joseph, the schools for the native children continue to prosper and show encouraging results. In addition to the rudiments of reading, writing etc.; all learn the elements of farming and the trades necessary for the self-supporting husbandman.

In the *Carajas* zone and along the *River Araguaya*, our schools of *Santa Rita*, and of *Registro de Araguaya* have the same happy report to make, indeed they have already attracted the attention of the Brazilian up-country men, who send their own boys and girls to profit by the care of our priests and sisters. Their presence near the native children does much to break down the last barriers in the way to future friendly relations between the enterprising white settler and the native indian.

### *The Civil War and the Crisis.*

Naturally, at present, we are feeling the direct results of Civil War still in progress, and the tumbling or uncertain fortunes of our best benefactors during the world Crisis. However our appeals for help still

own way, or one goes by river, on a journey lasting days, and this, in a native craft is not one of the most comfortable means of travel. Either way you are up against the elements, and when you do get back, you are worn-out and with your pockets empty. It often happens that not only must you



Brazil. — A chance catechism class in the forest.

bring support from our good Brazilian Co-operators... but it is expensive work providing innumerable gifts for these Indians; and yet, only by means of gifts of cloth, knives, matches, etc. can you get in touch with the more remote tribes at all.

Generally our long missionary excursions are both dangerous and costly, either they lead through a practically trackless forest, where, at every step, you have to open your

give away the things you have brought for that purpose, but also share the very food you really need for yourself.

Out here there is a practical communism in force! The priest is expected to give all he has, and how many times has it happened that on the return to the mission we have had to hunt for fruit in the undergrowth or wait patiently while we catch fish in the rivers.



*Among the unconquerables.*

In addition to the many tribes with whom we are on good terms, there is one the *Chavantés* who seem absolutely unapproachable. Their ferocity has unfortunately some ex-

themselves off completely from the white man.

To-day they inhabit a zone to the North-East of the State of Matto Grosso, having about an area of 150,000 sq. mls. The natural boundaries are the *Araguaya River*



Central Brazil. — A type of savage Indians to be found along the Araguaya.

cuse: they were very badly treated by the white man in the early days.

The story is told that certain explorers, or adventurers, not being able to conquer their spirit of independence, decided to poison their water supply; more than five hundred, so the tale goes, perished. The number may very well be exaggerated, but to this day the *Chavan.és* draw off deeper and deeper into the forest and have cut

on the east, on the west the *Xiugú River*, on the north the *Fapuirapé* and the *Rio das Mortes* on the south. No one can enter this territory with impunity, and if one does enter it is doubtful whether he will get out again alive.

These Indians guard their boundaries jealously and the unwary pays dearly for his negligence, as many of our own *Bororos* have learnt to their cost, the *Chavantés*

being much superior with their bows and spears.

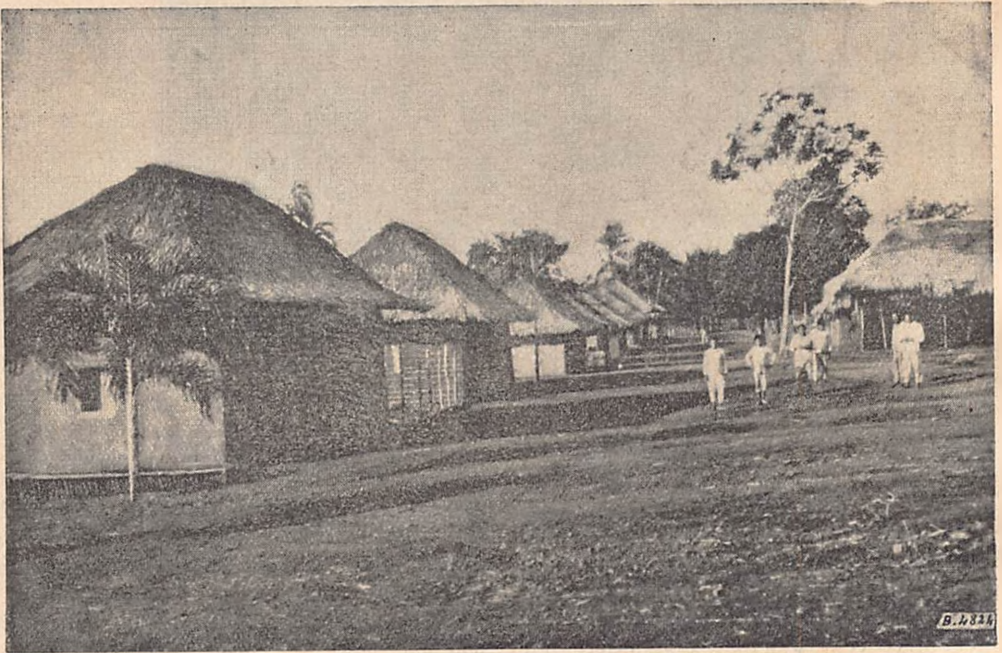
The traveller, who happens upon the *Araguaya River*, is at once warned not to get too close to the left bank and on no account to pitch his tent for the night on that side of the river; for you never know whether these treacherous forest people are near by or a long way off. They can thread their way through the deepest forest with ease and can accompany your boat for hours on end without letting themselves be seen. How many have paid with their life for not having heeded this friendly advice!

To give some idea of the nature of this tribe it is sufficient to run over its record during the last few years that we have known it.

Towards the end of 1930, these *Chavantés* attacked several Indian tribes near the source of the *Xingú*; in the April of 1931 a band of diamond hunters was set upon and massacred, only one or two managed to escape into the forest, having first seen their companions killed before their eyes. Last July, they attacked the small white settlement of *Cocalimbo* on the bank of the *Araguaya River*. Happily they found no one

there, and contented themselves with killing the cattle. And finally, only last October and within a couple of miles from our own colony they surprised two workmen who were repairing the telephone wires, broken down by a storm.

The horses gave the alarm, they sensed the presence of the Indians, laid back their ears, screamed and tried frantically to pull themselves free from the bridle tied to a tree. The workmen, thoroughly frightened, looked all around but they could see nothing. As quickly as possible, they slithered down the poles, and let off a few rounds from their rifles: a shower of arrows was the immediate response... the Indians were quite close, hidden behind the bunches of palm leaves they carry for that purpose. It was a matter of seconds for the two terrified telegraphists to leap for their saddles and race blindly towards the mission, pressed hard by their pursuers. Through fear the Indians did not come too near the colony, and when our own *Bororos* went out to look for them, all they came upon was the innumerable traces of their presence. *We* had quite enough proof that they were all around us and with that in mind you can be quite sure we kept a strict lookout



Brazil. — The Salesian Mission Colony of the Sacred Heart - The Native huts.

### The Secret of the Forest.

This state of affairs cannot last. It must come to an end and that end must be Christian. If the missionary does not intervene, things must go from bad to worse: if for no other reason, at least on account of the fact that the diamond hunters, who, having heard that fine stones are to be picked up out of the bed of the *Rio das Mortes* for the trouble of collecting them, are determined to get them at any cost. Then we shall have a repetition of those terrible scenes of savagery of a hundred years ago. If there is warfare between the natives and the white population our work of the mission will be ruined.

Hence it is our most urgent concern that some means be found of getting into touch with these *Chavantés* Indians.

Happily our cassock has a certain ascendancy over the white population, they are still waiting for the results of our work and they continue to delay their expeditions until the missionaries shall have done the same for the *Chavantés* as they have done for the other tribes.

More than once the Salesians, trained by that great apostle of the Indians, the late Mgr. Malan, have attempted the enterprise, but with almost negligible results. Just recently they have learned that there is a small tribe of the *Cheventés* who have some intercourse with the *Chavantés*, and what is more important, speak the same language. Who knows, perhaps this people will provide the connecting link between those untouchables and the missionaries.

### An Excursion.

They say nothing attempted nothing done. Arguing along similar lines, Frs. Chovelon and Fuchs set out towards the end of July, 1931. With two paddles and a pilot, a good food supply and gifts for the Indians and with plenty of faith in the Providence of God, they pushed out on to



Daughters of Mary Help of Christians teaching Bororo girls Portuguese.

the *Araguaya River* and paddled slowly up-stream and out of sight of the mission.

From time to time they pulled into the bank to visit one of the villages of the *Carajas* Indians dispersed along an extension of 1,500 kilometres. The tribe is peaceable and is in excellent relations with the white-man, who happen to pass that way. They have a great respect for the Catholic priest and show themselves right willing to become Christians. Dominicans and Salesians visit them very frequently. Some give their children into the care of the missionary, but all this is not sufficient; the fixed station in their midst is wanting, with a good school, an elementary agricultural training centre and a chapel. All this could be done and several new centres formed but for the lack of personnel. The old workers are aging

terribly; they have spent twenty, thirty, forty years on the mission and yet those who are to relieve them are so slow in coming!

### *The Trip.*

After two months or more of navigation, preaching and explaining catechism everywhere possible, they arrived at *Concerção do Araguaya*, in the heart of the French Dominican mission. For more than a month they had skirted the territory of the *Chavantés* but as yet they had not been able to sight one of them.

They were received with open arms, by Mgr. Sebastian Thomas, the zealous apostle of the region, to him they told the story of their project and of their disappointment.

With his great knowledge of the Indian customs, the good prelate counselled them to put off their plan; "For," he said, "the expedition might well be crowned with success but not at the moment. We are just about to begin the rainy season and you will be obliged to march for days and perhaps for weeks, and with the ground water-logged you will be able to make but little progress... and your food will be spoilt and as for you gifts, you have but few left for those you search, since you have already given too many to the *Carajas*. The Indians here are insatiable you know that very well. Then during the rains you will be courting fever... and you are without guides and without interpreters. The language of the *Chavantés* is not easy and for the white man it is extremely dangerous to go amongst

them unless you have one to speak out for you. The only guides you could choose are the *Cheventés* who live about 300 kilometres from here, and at the moment I have not two to my name! I leave you to think it over!"

There was not much thinking to be done. The more the missionaries considered the problem the more it seemed out of the question, and very soon they came to the same conclusion as Mgr. Thomas, who promised to help them make a second attempt in the following May, by having ready a group of reliable and friendly *Cheventés*. With the promise as their only consolation they returned as they had come, Fr. Fuch going as far as *Registro* where he arrived in December, after five months absence. Fr. Chovelon continued the descent of the *Araguaya*, then the *Tocantú* as far as *Balem do Para* to study some means of re-stocking the mission by water, and not over land.

### *False News.*

The missionaries had been gone about three months when the news got abroad that they had been massacred by the *Chavantés*, on the way back they themselves heard of the rumour and sent a telegram from the very first telegraphic outpost they could find.

### *The Next Expedition.*

Early next spring a second expedition will leave from *Registro* better equipped, better supplied with food and gifts and led

## *Books! Books! Books!*

SALESIAN MISSIONARY COLLEGE  
SHRIGLEY PARK — N<sup>R</sup> MACCLESFIELD — ENG.

*The Rector would be very grateful to all our Co-operators - particularly the priests and convents - who would help him to start a library for the staff and the students. — Books of every description would be most acceptable in Latin, English, French or Italian, treating of Theology, Philosophy, Apologetics, Science, History, Biography or Fiction.*

by guides and interpreters. This time they hope, with the help of God, to attain their purpose, at least in part. It is indeed easy to write of our hopes and plans, but to find the means is another question. Last year the journey made an enormous hole in the finances of the poor mission, and yet next year, if we are to succeed at all, we shall have to spend much more. In the first place better equipment all round, and in the second place the means to build the chapel, school and residence, complete with the vestments and the agricultural implements, to say nothing of the 'gifts'.

### *Wild West stories re-fold.*

There is nothing like the constation of facts to impress even the most well-disposed mind; and lest you should be inclined to doubt the special difficulties our missionaries are finding out here in Matto Grosso, we will add a brief account of the experience of the French Dominican Mission situated some few hundred miles from our own station. They are up against the very same obstacles. Change the name of the tribe (there, they have the *Gorotirés*) change the occupation of the white man, (there, they are mostly hunting for rubber) and the story is identical.

Writing for the *Echo de Paris* on the Dominican Mission in Matto Grosso, a missionary has given an account of an expedition the same Mgr. Thomas, whom we have met already, is actually making.

He set out in April from *Conceição* on the *Araguaya*, well supplied with presents, knives, necklaces, pearls, stuffs etc. and was accompanied by a good number of men, including an interpreter. His objective is a certain spot on the *Sinho River*, to reach this place he must pass through the virgin forest of the *Arrairas*, over the plain of the *Arrairas* and the forest of the *Fresco River*. So far he will have gone 250 miles. After a march of over ten days he must then go down the *Fresco River* for another four days, then down the *Sinho* itself. The journey will take at least a month.

From that time onwards he will be in constant contact with the *Gorotirés* Indians, who, for more than a year have filled the whole territory with terror; so much so that the

colonists are speaking of giving up the fruit of their labours and of going off to a region less dangerous.

The economic future and the security of this country will depend upon this meeting between the missionary and the Indian.

These *Gorotirés*, who people the impregnable forest of the north, are savages, evildoers



After the hunt.

by nature, and what is more important, exasperated by the frequent attacks of the rubber hunters, who, on more than one occasion, have shown themselves more savage than the savages themselves. Their cruelty has raised a formidable obstacle in the face of the peaceful conquest of the missionary.

White penetration made with guns and revolver, and the complete disregard for the rights of the Indian, has caused the *Gorotirés* to look upon themselves as the avengers of their people. In 1931 there were several attacks on the Dominican

mission; at *Maraba* eight travellers fell to their arrows; at *Jtaipara*, in January, 12 persons were massacred; but the most disturbing attack was made in June against a family of rubber planters of *Sant Antonio*.

Towards mid-night, the wife had been awakened by the threatening cry of the jaguar, which continued for some time. The noise gave the good woman some misgivings but she did not give a thought to the possibility of Indians. While as a matter of fact, these howls were the night signals of the attackers.

In the morning the husband and wife went out to work in their plantation, leaving their children at home. The Indians, who had been laying in wait, attacked acting on a preconceived plan. There were about forty of them. The husband and wife catching a glimpse of them rushed back to defend the lives of their little ones at all costs, but they were too late. The Indians were already off towards the forest carrying the children with them.

All the planters took arms (the nearest plantation was five miles distant) and made a determined effort to overtake the savages. But the *Gorotirés* had every advantage in the forest: after a hunt of some 100 kilometres the pursuers had to give in, worn out and hungry, and they had not as much as caught sight of a single Indian, who during their short excursion had beaten an old woman to death and killed one of the child-

ren. As for the other two, they were carried off as captives.

One of the chief objects of Mgr. Thomas' expedition is precisely that, to obtain the release of these little prisoners if they are still alive

### Conclusion.

The mission among the Indians of South America is not quite what people imagine. Spread over the South American Republics there are still some hundreds of thousands who have not yet heard anything of the Catholic Faith, and who live in consequence, away there in their native fastnesses, with all the vices and miseries of their primitive barbarity. It is true that slowly, very slowly, the missionary is making progress; and each year brings consoling reports, but the means are lacking, both money and men.

We therefore appeal to our Co-operators to help us at least by their prayers, first that Our Lord may send many more workers into this mission and secondly that by His grace He may soften the hearts of these savages and make the approach of the Catholic missionary the beginning of a new reign of the Peace of Christ in these forgotten regions where hatred, treachery and bloodshed are still rife.

*Salesian Mission—Brazil.*

## OLD POSTAGE STAMPS

*Old Stamp Albums or loose Postage Stamps of all countries old or present-day will be gratefully received and disposed of for the benefit of Salesian Missions*

Address:

Very Rev. Fr. PROVINCIAL S. C., Salesian College,  
Surrey Lane, Battersea, LONDON S. W. II.

## Statistics of Buddhism in Siam.

The Salesian Mission of Malacca.

In Siam there is the most complete religious liberty, a fact, in itself rather curious, when you come to consider that Buddhism is the official religion of the nation and that Siam is the only independent realm where it flourishes.

Its temples are very numerous. And each temple is flanked by a monastery, administered by a superior and his community. All these monasteries and all these temples come under the jurisdiction of 'bishops' who in their turn are under a primate who is the real Head of the Faith.

The king is the Protector and the Defender of the religion.

Every Siamese boy is obliged to live for some time in one of these pagodas, in order to study his faith, and to wear the religious habit that he may acquire merit.

The women also may enter upon this religious life, but the number of female Bud-

dhist nuns is very small, compared with that of the 'bonzes'.

Below we give the official statistics of the pagodas and the bonzes.

Those of 1919 are taken from a text-book of Geography, while the figures for 1930 have been passed by the Minister of Public Instruction.

	1919	1930
Pagodas	13,630	16,686
Bonzes	86,142	133,029
Novices	61,678	71,493
Pupils	???	107,6583

These figures have reference only to the Siamese Buddhists. There are also temples and bonzes at the disposition of the Buddhists of other countries, here are their figures:



Japan. — Our Missionaries giving a concert in order to attract non-christian attention.



How they manage the baby in the Orient.

		1919	1930
Peguens	Pagodas	138	?
	Bonzes	1062	?
Birmans	Pagodas	40	?
	Bonzes	93	?
Chinese	Pagodas	13	6
	Bonzes	47	35
Annamites	Pagodas	11	9
	Bonzes	44	37

If you make a calculation based up the recent census taken of the country, which gave the number of the inhabitants as 11,506,207 you see at a glance that they are very well cared for from a point of view of the religious life.

While if you turn to the other side of the coin you find the poor figures the Catholic Church has to show:

Churches	61
Priests	74
Seminarians	113
Faithful	33,000

The Salesian figures for five years' work are encouraging, we have now 15 Priests and 70 Brothers, Clerics, Lay-brothers and Novices.

FR. G. PASOTTI  
Salesian Missionary.

## INTENTION FOR 1933 - PROPAGANDA

*Co-operators are bound, according to their opportunities, to co-operate; be it materially according to their means, or spiritually by their prayers.*

*For the whole of the coming year, we propose PROPAGANDA as the special work of zeal within the reach of all. We ask each Co-operator to find at least one new helper in the Salesian Apostolate.*

Send names and addresses of prospective Co-operators to one of the following centres:

ENGLAND.	The Provincial, Salesian College, Battersea, Park LONDON, S.W.11.	AMERICA.	The Provincial, 666, Filbert Street, San Francisco, CALIFORNIA.
IRELAND.	The Rector, Salesian College, Copeswood, Pallaskenry, Co. LIMERICK.	SOUTH AFRICA.	The Rector, Salesian Institute, Somerset Road CAPE TOWN.
AMERICA.	The Provincial, 148, Main Street, NEW ROCHELLE N. Y.	AUSTRALIA.	The Rector, Salesian College, 'Rupertswood', Sunbury, VICTORIA.
		MALTA.	The Rector, St. Patrick's, SLIEMA.



## 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 21st.	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.

## NOVENA

to Our Lady Help of Christians.

1). To recite for nine days the *Our Father*, *Hail Mary* and *Glory be to Father* three times, in honour of the Most Blessed Sacrament, adding each time, *Most Sacred Heart of Jesus have mercy on us*, or *Blessed and praised every moment be the Most Holy and Divine Sacrament*; and also three times the *Hail Holy Queen* with the invocation, *Mary, Help of Christians, pray for us*.

2). To receive the Sacraments at least once during the Novena.

3). To make a promise of a thankoffering, if one is in a position to do so. It is suggested that this may take the form of an offering towards the works of the Don Bosco, or of a Mass in thanksgiving. In accordance with the recommendation of Don Bosco a promise to publish the favour in Our Lady's honour may also be made.

---

## 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.*

W. Potter Esq, *Rosean*, Dominica, W. Indies.  
Miss Louisa Hatcher, *Fordingbridge*, Hants.  
Rev. Ch. Giuseppe Grado, *Girgente*, Italy.  
H. M. Aleer Esq. *Dromore*, Co. Tyrone, Ireland.

R. I. P.



# INDEX 1932

<b>CATHOLIC INTEREST.</b>		Salesian Drowned	110
The Soul of the Apostolate	43	After Fifteen Years	117
The Ideal of Christian Motherhood	105	<b>INDIA.</b>	
The Mission Intention	140	Bombay	149
Salvation of the Youth of Russia	148	Madras	151
<b>BLESSED JOHN BOSCO.</b>		Assam	156
'When Dreams come true' (Dream of the two Pillars)	20	Eucharistic Congress Assam	157
Don Bosco and the Leakage Question in '41	22	Bengal	179
The Festive Oratory	33	<b>JAPAN.</b>	
Don Bosco and the Blessed Sacrament	65	Spiritual Work of the Mission of Myasaki	54
Don Bosco Speaking - 1877	129	The Missionary at the Dinner Table	121
The Pope and Don Bosco	149	Catholic Press	126
An Ideal Revenge	155	<b>SIAM.</b>	
Don Bosco Choir-master	161	The Native "Petit Séminaire" at Rajaburi	52
Our Own Christmas Carol	170	The Triumphant Passage of Our Lady	75
<b>THE FESTIVE ORATORY.</b>		The Resurrection of Thava	176
Don Bosco and the Leakage Question in '41	22	<b>OTHER SALESIAN NEWS.</b>	
The Festive Oratory	33	<b>ENGLAND.</b>	
New Pamphlet	115	London: Fr. Martindale S. J. to Co-operators	30
<b>MARY HELP OF CHRISTIANS.</b>		Boy's Retreat	108
Before Her Picture	78	Silver Jubilee	150
Daughters of	91	Burwash: Old Boys at	47
Consecration to Mary Help of Christians	138	Cowley: Sodality Congress at	108
Queen of the Later-day Apostles	168	Elementary School	111
<b>SALESIAN CO-OPERATORS.</b>		Farnborough: Fleet Catholic Church	108
The Soul of the Apostolate	43	Shrigley: Christmastide at	41
Co-operators and the spirit of the Apostolate	73	Propaganda for	47
Co-operation	124	Co-operation at	76
An Ideal Revenge	155	The Missionary College	111
<b>SALESIAN INTEREST.</b>		Eucharistic Congress	112
The Passing of the V. Rev. Fr. Philip Rinaldi, Superior General	1	On Holiday	165
Annual Letter to the Co-operators	9	<b>AUSTRALIA.</b>	
St. Francis of Sales—the Bishop of the People	13	Rupertswood:	32
Death of the V. Rev. Fr. Joseph Vespignani	45	Eucharistic Congress at	112
A Missionary Hero—Fr. John Balzola	69	<b>MALTA.</b>	
Institute of the Daughters of Mary Help of Christians	91	Sliema: St. Patrick's School	108
V. Rev. Fr. Peter Ricaldone—Superior General	98	<b>UNITED STATES OF AMERICA.</b>	
The Golden Jubilee of Fr. Bernard Vacchina	135	New York: Don Bosco's System and Judge	115
The General of the Society of Jesus to the Superior General	136	New York: Lectures on Don Bosco	115
New Members of the Superior Chapter	153	<b>FRANCE.</b>	
<b>MISSIONS.</b>		Marseille:	173
The Mission Launch 'Santa Maria'	79	<b>BELGIUM.</b>	
<b>AFRICA.</b>		Cause of Fr. Mertens S. C.	116
Belgian Congo	80	Liège	152
Katanga	150	<b>ITALY.</b>	
<b>BRAZIL.</b>		Rome: The Catacombs of St. Callistus	47
V. Rev. Fr. Tirone S. C. in	87	New Parish	74
The Results of a Year's Apostolate	180	Turin: The Mother House	75
An apostolic Journey full of the unexpected	14	Cardinal Hlond	76
Death of Mgr. Antony Malan	18	A Page of the Diary of	101
<b>CHINA.</b>		The Spanish Jesuites	114
With Our Missionaries in Macao	62	Archbishop Mar Ivanios	114
Baptism of School Mistress-Shiu Chow	123	The Superior Chapter	116
<b>ECUADOR.</b>		<b>ARGENTINE.</b>	
Across the Cordilleras of the Catucu	56	Cuyo	76
Pioneers in Ecuador Bridge Builders	84	<b>VENEZUELA.</b>	
		Orinoco	76
		<b>URUGUAY.</b>	
		Paysandu	76

## THORNLEIGH COLLEGE

*Bolton - Sharples Park - Lancs*

Boarding and Day Secondary School. Recognised by the Board of Education. Extensive playing fields and healthy situation on Bolton Moors.

*Apply for a prospectus to*  
V. Rev. W. G. AUSTEN.  
M. A., B. Litt. (Oxon).



## SALESIAN COLLEGE

FARNBOROUGH HAMPSHIRE

Army and Royal Air  
Force Examinations

London Matriculation, Oxford Locals

*Apply to*  
Rev. J. F. McCourt, S. C., Rector.

## SALESIAN AGRICULTURAL COLLEGE

*Pallaskenry, Co. Limerick.*

Farmers' Sons are admitted for a Practical and Theoretical Course in Agriculture at a Moderate Pension.

*Apply now for Prospectus to*  
The Rector.



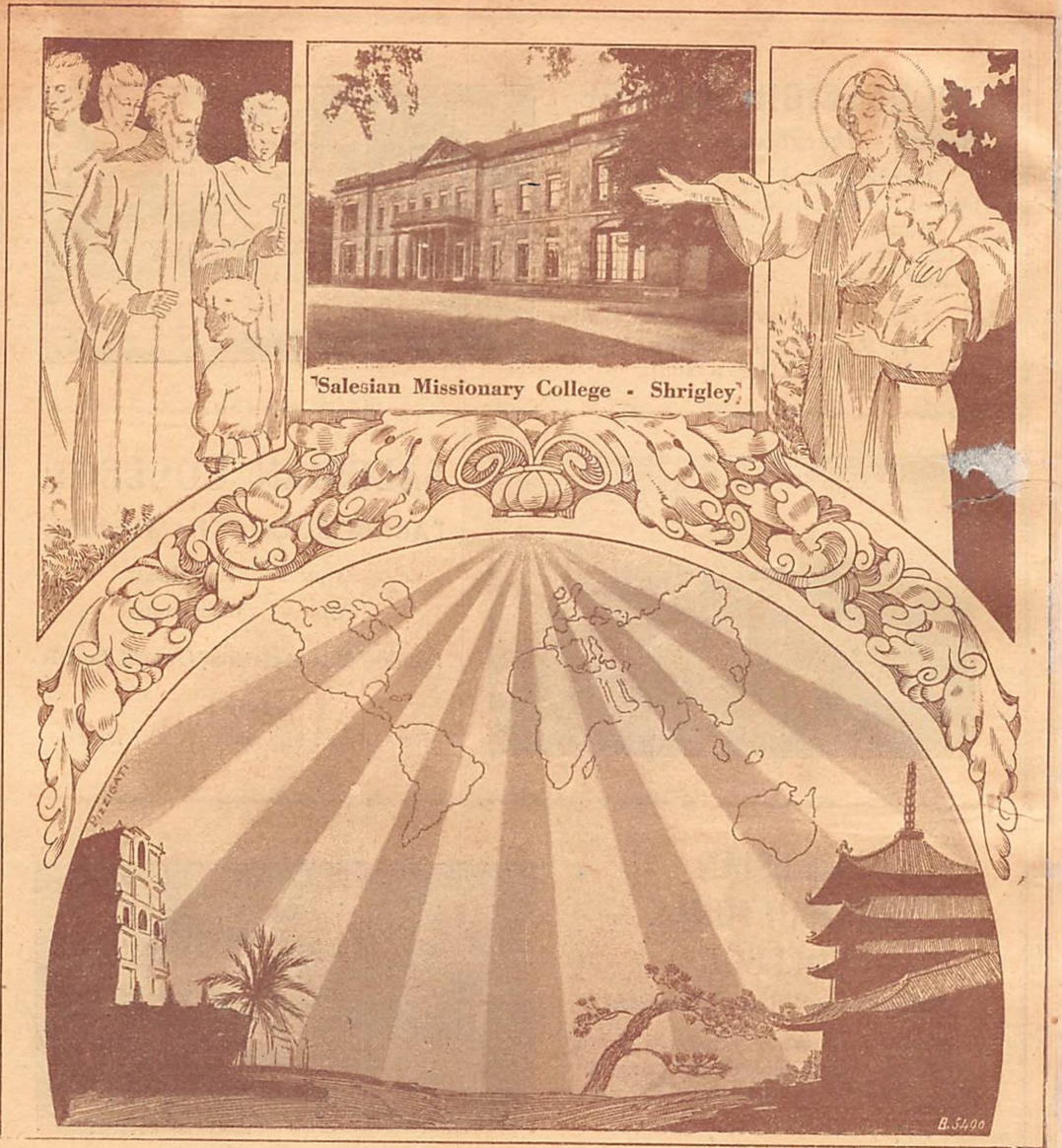
## ST. JOSEPH'S AGRICULTURAL COLLEGE

WARRENSTOWN, DRUMREE Co. MEATH

It is conducted by the Salesian Fathers. It is recognised by and teaches in conjunction with the Government Department of Land and Agriculture — a thorough training is given by qualified teachers in all subjects.

A certain number of burses are available for approved students, over 15 years of age, for which a qualifying entrance examination will be held, in order to satisfy the Managers that the candidates have attained a standard of proficiency that will enable them to follow the courses with advantage.

*Prospectus with further details to be had on application to Very Rev. Rector.*



# OUR MISSIONARY MOVEMENT

To-day 150 young missionary students are studying at Shrigley that to-morrow they may go out into the pagan world, to win souls to Christ. India, Siam, China and Japan are calling them. To them God has given the grace of a great vocation: to YOU He offers the grace of saving it.

Join an Apostolic Circle of Mary Help of Christians (1/- a week or £ 2. 10. a year) or become a Friend of Shrigley (1/- a year).

Write to the Rector, The Salesian Missionary College,

SHRIGLEY PARK  
Nr. Macclesfield, Cheshire. Eng.