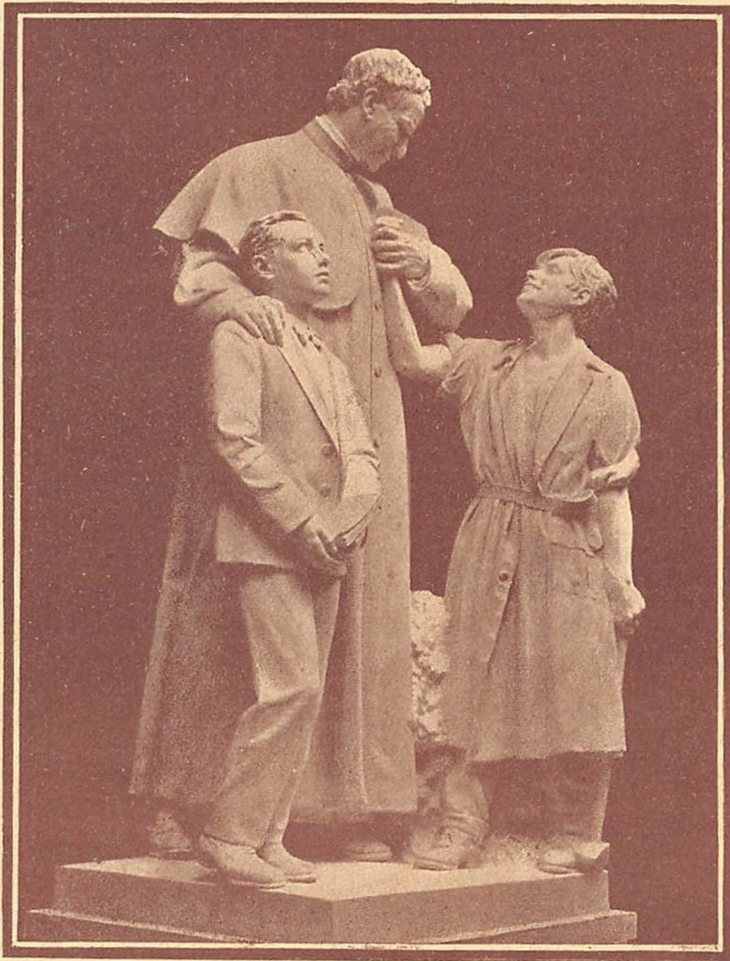
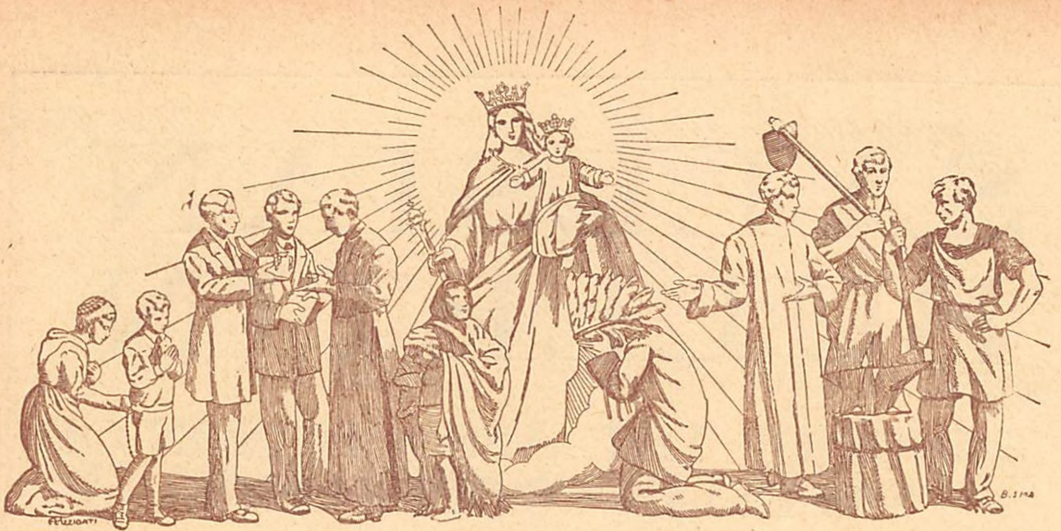


SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF
SALESIAN CO-OPERATORS



NOVEMBER - DECEMBER 1933



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, Pallasherry, 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).

ADDRESS: *Salesiani, Sacro Cuore. Via Marsala, 42 - Rome - Italy.*

The Rector Major, Oratorio Salesiano, Via Cottolengo, 32 - Torino - Italy.

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SALESIAN

VOLUME XXV

NUMBER 6

BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

1933

NOVEMBER-DECEMBER

Summary: Dominic Savio. — Month's Devotion to St. Vincent de Paul. — What We Hear. — Our Pilgrims. — With Our Missionaries: Annual 'Balance Sheet' from our Japanese Mission. — Missionary letter from the Mission Station of Tezpur on the Upper Brahmaputra. — Graces and Favours received through the intercession of Mary Help of Christians and Blessed John Bosco. — Index for 1933.

Dominic Savio.

In the recent issues of the Salesian Bulletin we have given in full the Decree declaring the virtues of Dominic Savio heroic; the Address of the Superior General to the Holy Father, and finally, the Discourse of the Pope putting forward this schoolboy as the example to and model of Christian youth. To this series we now add the briefest sketch of his life, selected, for the most part, from the biography Blessed John Bosco himself wrote of his little pupil for the edification of the future generations of boys who, like Dominic, would find themselves pupils in Salesian Houses.

* * *

Just a word is necessary on the particular idea Don Bosco had of education. The best way to teach Grammar, Arithmetic, Languages or to prepare boys for examinations did not present any problem to him; he took that all for granted as the business of any school: what was of vital importance, however, was the spiritual formation of the boy, Catholic, complete, intense. And this, not in the sense that the child learnt catechism, received special instruction on the Sacraments of Confession and Communion,

with the point of view, more or less explicit, that it would serve him in after life — a grave error made by many teachers of religion, and indicates perhaps the main cause of the 'Leakage' — but in the sense that the whole life of the boy at school was enveloped in the *practice* of his religion; doing the holy Will of God shown him in the wise rules and regulations of the Oratory, which covered his day from the moment he got up until he went to sleep again in bed. It was in this *atmosphere*, which Don Bosco created and which he looked for as characteristic in all his schools, that he was able to work those wonders he did work in the souls of his boys. With Don Bosco, lads who had fallen into sin, either in their indifferent homes, or on the streets, or in the workshops, were able to start anew in life and regain their innocence; while those, who came to the saint innocent, with the grace of God shining out of bright eyes, not only kept their virtue, but went on to better things... becoming apostles for good in their own small way, and bringing down by their efficacious prayer all those spiritual and temporal favours Don Bosco needed so badly to feed, to clothe, to shelter and to *educate* his hundreds of poor boys. Of this band of innocents was Dominic Savio.

A Child of Grace.

Dominic Savio came to the Oratory on an evening of October in 1854. He was just twelve years old, yet he had already all the signs of one predestined by grace to great spiritual things, foreshadowed perhaps on that day of his First Communion, — he was just seven at the time — when on the back of a Holy Picture he scrawled in his best infant's handwriting:

1. I will go to Confession very often: and I will go to Holy Communion as often as the priest lets me.

2. I will keep all feast-days holy.

3. My friends shall be Jesus and Mary.

4. Death rather than sin.

One day, late in the afternoon, he was coming home from school, and walking for the fourth time that day, the good three miles which separated his hamlet from the Church and school, when a neighbour, noticing the little fellow alone, marching manfully along, questioned him and was astonished by the nature of the reply he received.

"Stay a moment, my boy, aren't you afraid to go along all by yourself?"

"I'm not alone," answered Dominic, "I have my guardian angel with me!"

"But surely it is too much for you to go all this way four times a day to school?" asked the good man astonished at the boy's response.

"Oh, no, not when you work for a master who pays you well..."

"Master, what master?"

"Why God, of course, Who repays even a cup of water given for love of Him."

It was this consciousness of the presence of God and of His angels everywhere, which explains many of the things recorded of his boyhood — things very strange in a school-boy.

There was that occasion when moral heroism was required of him!

It happened in the village school that a

serious offence had been committed, so serious in fact that the culprit deserved nothing less than expulsion... by a strange sequence of events Dominic was accused... You can imagine the dismayed surprise of the master when he heard the facts: "What! Savio? the model of the class... the best boy I have!" Before the whole school, the good priest gave him a lecture calculated to make any self-respecting boy grow hot and cold with shame: but in view of the fact that Dominic had been a very good boy up to then, and that this was his first offence, he allowed him to stay at school.

The boy humbly bowed his head.

It was only the next day that the master discovered the real culprit. He called Dominic. "Why didn't you say you were innocent yesterday?"

"I said nothing, Father," he said simply, "because I knew the boy who did it was already in hot water and that he certainly would have been sent away; whereas I had some little hope... besides, I thought also of our Lord, He also was falsely accused."

This point of view is an index of his character, unusual yes, for him who does not look for the wonderful work of the grace of God in the soul of a child: indeed, those who knew Dominic, and one of his school-fellows is still living, say that he was a general favourite, a companion always sought after; in school, very intelligent and a splendid worker, who took studies, as he took everything else, seriously.

* * *

This then was the boy who came to Don Bosco in 1854. The first meeting of the priest and the boy took place at Don Bosco's old home, Becchi, whither the Oratory boys had gone for a change of air and the solemn festivities, the annual feature, of the Feast of the Holy Rosary.

The boy had come from *Mondonio*, ac-

*May every blessing
from Crib and Cross
be with our Co-operators
in this
Christmastide of the Holy
Jubilee Year
of
Christ's Redemption*

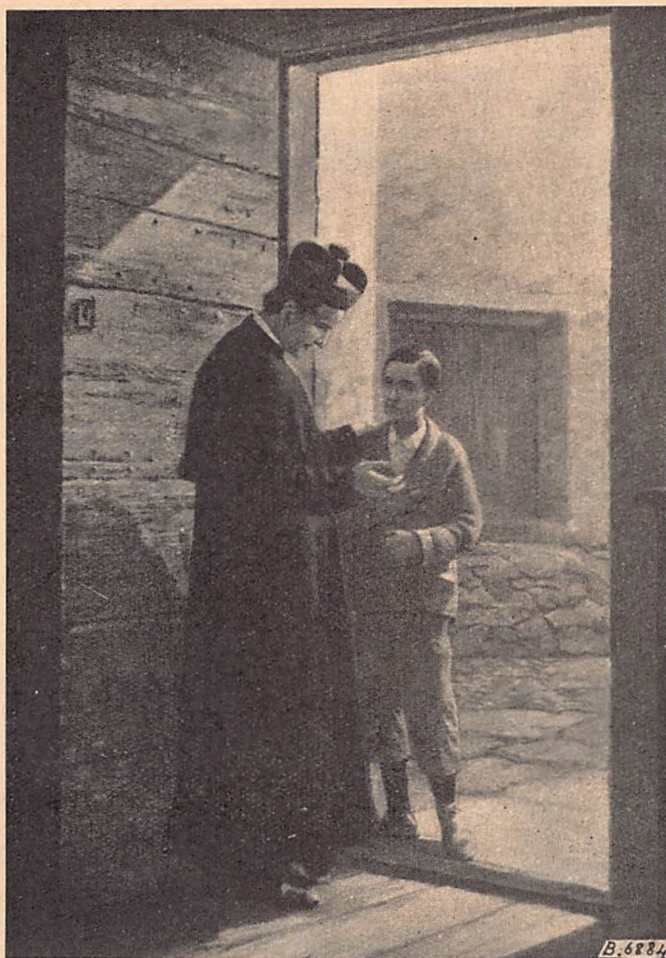
FR. PETER RICARDONE
SUPERIOR GENERAL

accompanied by his father. To Don Bosco's question asking who he was, Dominic answered. "My name's Dominic Savio and I think my teacher has told you about me." The which was quite true; indeed, Don Cugliero, had already given D. Bosco to expect

Dominic seized upon the idea.

"Then I am to be the cloth, and you are the tailor: please, take me back with you and make me into some beautiful vestment."

"Ah, but I'm afraid your health won't stand hard study."



The meeting of D. Bosco with Dominic Savio at Becchi.

that the boy he was recommending was a specially favoured child.

What do you think, Father?" he demanded after a time, "Will you take me to Turin to study?"

"Well, well, it seems to me that there is some good 'stuff' in you!" smiled Don Bosco.

"Good 'stuff' Father, what is it good for?"

"To make, something. To make a beautiful vestment for Our Lord!"

"Don't fear for that, Father; God has helped me so far, He will not stop now."

"Well, and suppose you finish your Latin, what would you want to become?"

"If God gives me the grace, I want to be a priest very much."

"Good! Well, now we'll see what you can do with books, learn this page to-day, and to-morrow come along again and recite it to me."

That said, Don Bosco let him run off to play, as he thought, with the other boys and began to discuss matters with Dominic's father.

Not more than eight minutes had passed when the boy was back again.

"Father, if you like I can recite my page now," he said.

The priest took the book from him and to his great surprise found that not only could he recite it word for word but also that he had thoroughly grasped the meaning.

"There, well done Dominic, you have kept your part of the bargain, so to-morrow you shall come with me to Turin!"

At the Oratory.

On entering the Oratory the first thing he did was to go to the room of Don Bosco in order, as he put it, to submit himself entirely to those in charge.

The first thing that impressed him was a card on which, in large letters, were the words St. Francis of Sales loved to repeat: "*Da mihi animas caetera tolle*" He set himself to read them attentively. He thought

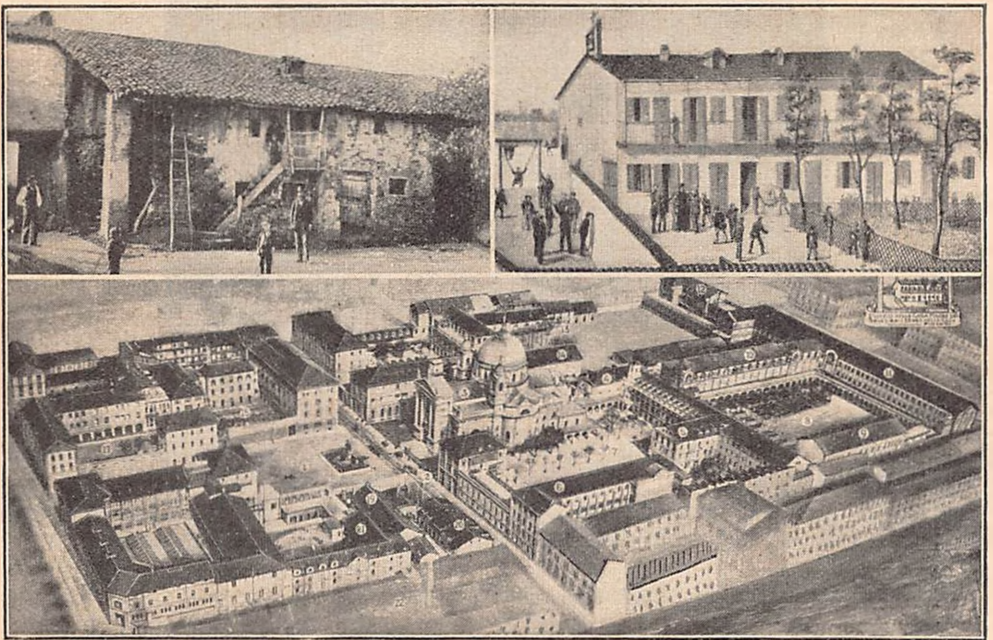
over it for a moment, and then suddenly, "I know," he exclaimed, "here you do business, but in souls and not in gold. I follow! I hope my soul will have its part as well."

From that moment the soul of this boy began its ascent ever upwards and onwards towards the heights of christian perfection and love of God. Our Lord gave him His grace; Don Bosco was the guide; and Dominic, with his eyes on Heaven, never once looked back.

He loved everything at the Oratory of Don Bosco. He loved its carefree gaiety, adding to it his own share: although he was always in the midst of the games, he was ever the first to comfort the newcomers and timid ones, to dry their last tears and stimulate their first smile.

Contact with him enkindled a holy enthusiasm in the souls of his school-fellows, and with a charm and persuasion all his own he enticed them to God, he enticed them to make short visits to the Blessed Sacrament, to go to Confession: and there were but few who could refuse him.

In his relations with his companions, — at the Oratory of Don Bosco they were of all sorts and conditions — Dominic often



Above — The Birth-place of Don Bosco (left) and the first Oratory at Valdocco.

Below — The Salesian Oratory as it is to-day. The original house can be seen between Nos 4 and 5.

played, what, at first sight, would be denounced by the average schoolboy as a 'spoilsport' — but which in the light of Don Bosco's teaching had another character altogether. Don Bosco told his boys many and many a time, that to please Our Lord and remain in His grace they not only had to go to Church and pray, but that they must avoid all those faults, so common in schools,

him at that moment. With this supernatural aspect of school life, it was small wonder then that Dominic, illumined by grace, and led by Don Bosco, should say and do things unusual for a boy.

In this regard, there was that famous incident in which Dominic, with crucifix in hand, threw himself on his knees between two of the older boys who were about to

Nomen proprii.

Pis. 17, 1. corum, Antich. Latini.

Neptunus equestris, Minerva equestre. Ego è chiamato con questo nome per una contessa che ebbe con Minerva, chi doveva dare il nome alla nuova Atena. Quando s'accordarono che colui che avesse tratto dal lago una cosa più utile, le desse il nome Nettuno, battendo colle sua verga fece sorgere un cavallo; Minerva, fatta lo stesso, fece sorgere un olivo, e rimase vincitore. D. de il nome ad Atena.

III *Impetra adjuvatque bonitas tua; nitetque, quum deservit in me beneficium esse utile. Mi datele del pane quando non avrò più denti.*

The Handwriting of Ven. Dominic Savio.

— laziness in studies, mischievous pranks, disputes and quarrels which displeased Him. This was not pouring cold water on the genuine spirit of liberty and joy at the Oratory — indeed, visitors remarked that nowhere had they seen the same whole-hearted happiness as at the school of Don Bosco — it was but part of his system of training boys in the love of God. With Don Bosco a boy studied well and hard because it was God's Holy Will; he did not break the rules of the house because it was displeasing to Our Blessed Lady, and he played his games with all his heart and soul because it was what Our Lord wanted of

settle an unsavoury quarrel by a stone fight. And then that other occasion, when, regardless of what others thought, or the possibly painful consequences, he snatched a forbidden paper from a group of boys and tore it into shreds before their eyes.

If Don Bosco made it publicly known that this or that had to stop, then Dominic was the first to remind the more thoughtless of his companions of the fact. It happened once that snow had fallen heavily, and that a running snow-fight outside had finished up in the classroom, the only dry place in the house.

"Don't throw them into the study, you



Valdocco - Turin. — Church of St. Francis of Sales where Dominic prayed and was seen rapt in ecstasy.

know Don Bosco has forbidden it!" cried Dominic to the crowd of boys outside.

"And what's that to do with you?" shouted one of them.

Dominic stood firm and repeated that Don Bosco had forbidden it; the other flying into a temper, leapt upon him and knocked him to the ground with kicks and punches. Dominic for his part made no resistance, and gave no sign, which, incidentally, did more to bring the others to reason than anything else.

This calm serenity, this complete mastery of himself, and his exalted motives for doing these things, bespeaks how far this lad of fourteen had gone along the path of perfection.

The penances his intense love of God inspired him to inflict upon himself, were strictly controlled by Don Bosco. He wanted to do all those things the great saints did; fastings, hair-shirts, the discipline, but his master simply said to him:

"Just resign your heart with joy to accept the trials of each day as they come to you, for it is God who sends them and wishes it so!" And Dominic, as we see him afterwards, fulfilled the rule of the house with exactness,

and accepted all the difficulties common to school life with a smiling face.

During the summer holidays he continued his apostolate ceaselessly. He would gather the boys of the countryside together and teach them their catechism. All followed him because his piety was neither sickly nor repulsive; and all listened to him because he could speak about God and Heavenly things as others could not.

This gift he acquired because he was always communing with God Himself. This gift of prayer, the mother of Don Bosco noticed almost immediately after his entrance into the Oratory.

"You have here," she told Don Bosco, "some very, very good boys, but there is not one like Dominic!"

"But how do you know that?" asked Don Bosco.

"I have seen him at his prayers; he never stops. He lives in the church and stays after the others are gone: every day he goes into the choir to visit the Blessed Sacraent; and very often he even forgets his bread and coffee in the morning. When he is before the Tabernacle he seems to me like an angel of Paradise!"

In 1854, during the plague of cholera which ravaged Turin, and in particular the poor district around the Oratory, one evening Dominic ran into Don Bosco's room.

"Come with me at once, Father, there is a work of Charity to be done!"

"But where do you want to take me?" cried Don Bosco.

"Come at once, come at once, Father."

Without asking more, the priest followed the boy down and across two of the old streets of Turin, then into a house and up to the third storey, where a man lay in his death agony.

"It is here," said Dominic knocking with certainty at the door; then he returned immediately to the Oratory.

Sure enough, a poor man was there dying; but before his end he wanted to retract his previous apostasy and return to the religion of his boyhood. Don Bosco was able to reconcile the poor creature with his God a few moments before he passed away.

It was never known how Dominic had come to hear the cry of that desperate soul. Don Bosco asked him once, but the boy looked at him with such misery in his eyes and moved by the uncontrollable gush of bitter tears that followed, he never sought to find out...

Another time, it was in 1857. Don Bosco was just preparing to leave for Rome!

"Are you going to Rome now, Father?" asked Dominic.

"Yes, my boy, what is it?"

"Oh! I wish I could come along with you!"

"Why?"

"To speak with the Holy Father. I want to tell him that in the midst of the sufferings and anxieties which surround him he must not cease thinking about England, because God is preparing a great triumph for Catholicism in that nation?"

"But how do you know that, Dominic?"

"I will tell you, but do not repeat it Father, otherwise they will laugh at me. One day during my thanksgiving after Holy Communion, I was surprised by a kind of persistent distraction. It seemed to me that I saw a vast plain enveloped in darkness. It was full of people groping about like travellers who had lost their way. 'This land,' said someone to me, 'is England.' Then I saw Pius IX, vested in pontifical robes, approach the darkened plain with a

burning torch in his hand and, as he advanced, so the dark shadows and clouds disappeared until everything became as bright as day. 'This lighted Torch,' said the voice again, 'is the symbol of the Faith which will illumine England.'

Some months afterwards, when at Rome, Don Bosco retold this strange vision of the boy; Pius IX fixed him with his penetrating gaze and said. "The advice of this child and his strange dream, will incite me to work even more energetically for the conversion of England."

The soul of this boy was too strong for his body, and the day arrived when, little



The Tomb of Dominic in the Basilica.

by little, it could no longer withstand the demands made upon it. As time went on Dominic had something more than a presentiment that his end was near, and during the last months of his life at the Oratory he would speak about it with disconcerting frankness.

On the day of the Exercise of the Happy Death he quietly interrupted the boy who was leading the prayers. "Let us say an Our Father, Hail Mary and Glory be to the Father for the one among us who shall be the first to die."

"No," said Dominic, "say, 'For Savio here, who among us will be the first to die!'"

To prolong his life the doctor considered it necessary that he should give up all idea of study and go to the purer air of his village. He left the Oratory on the 1st. of March 1857, after having spent two and a half years with Don Bosco.

"You haven't any need of this poor body," he said simply to Don Bosco, on the threshold of the school. "In any case you would have been troubled with me but very little longer. May God's holy will be done! If you go to Rome remember what I told you about England and please speak of it to the Holy Father. Pray also that I may die a good death. And Goodbye... we shall meet in Paradise!"

Eight days later, the little saint felt the end drawing rapidly nearer. It was the

hour of Compline and having been fortified by the Last Sacraments he lay there in his humble bed waiting for God's good time.

Opening his eyes, as if from sleep, he looked to where his mother and father stood crying with grief and then to the place where the good parish priest knelt in prayer.

"Father," he said, "it is time."

"I'm here, my child, what do you want?"

"It's time to get my prayer book, and read the litany of a 'Happy Death' to me."

Overcome by sorrow, the broken-hearted mother had to be led away. And the poor father, his voice rendered almost unintelligible by his sobs, read though those last supplications of the human soul on the threshold of eternity:

"When my feet benumbed in death, shall warn me that my mortal course is drawing to a close, Merciful Jesus have mercy on me!"

"When my lips, cold and quivering, shall pronounce for the last time Thy adorable name, Merciful Jesus have mercy on me."

"When I shall have lost the use of my senses, when the world shall have vanished from my sight: when my agonising soul shall feel the sorrows of death Merciful Jesus... and Dominic himself whispered the response 'have mercy on me!'" But before the prayers were finished a look of indescribable joy illumined his face!

"Oh how beautiful are the things I see..." and with that cry of ecstasy he died.

A MONTH'S DEVOTION to St. VINCENT de PAUL

by BLESSED DON BOSCO

Translated by a Sister of Charity of St. Vincent de Paul.

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Vatican, Rome. — The Salesian Rectors after their Audience with the Holy Father.

WHAT WE HEAR

Salesian Superiors at Rome.

The Annual Retreat for the Superiors of the Salesian Houses in Italy, followed by a Congress to discuss questions relating to the government of these Houses, took place during the latter part of August at the Pius XI Institute, Rome.

There were present the Superior General, Very Rev. Fr. Ricaldone, the members of the Superior Chapter, eight Provincials and 175 Rectors.

On the 23rd. August, in the Consistorial Hall of the Vatican, they were accorded the privilege of being received in audience by the Holy Father.

In the name of those present and of the whole Salesian Society, Fr. Ricaldone presented to His Holiness an address of filial homage and devotion.

The main points of the Pontiff's reply, as gleaned from the *Osservatore Romano*, we give below.

His Holiness commenced by remarking that the very mention of the name "Salesian" brought to mind Don Bosco, that dear Beatus who, although his title had changed, still remained "Don Bosco" to him — a fact which served to make that audience one of the dearest and most important to him.

The great works of the Beatus, works of which he had been able to learn personally from Don Bosco, came readily back to mind. Through various sources, he had, during recent years, been able to follow most closely the continuance of these works

This was a special reason for him to give to these, His dear sons, a paternal and affectionate welcome and an expression of that benevolence which, by their zeal in every direction of good, they had so well merited. In the very manner Don Bosco himself would have wished, were these works seen to be multiplying and bearing rich fruit.

It gave him, continued the Holy Father, great pleasure to see these Salesians at such a beautiful moment of their lives — lives always sanctified, yet still more so after the Spiritual Exercises through which they had just passed. For their souls, grown and formed in the school of heavenly things, these Exercises were, indeed, a very great blessing from God. How great must be the effect upon their own souls, and upon the souls and the works entrusted to them!

To all this should be added the singular grace of the occurrence of the Extraordinary Jubilee of the Redemption, the remembrance of that Divine Sacrifice by which the Saviour shed His Blood and died for the salvation of souls.

For their motto the Salesians had, he recalled, those words — the yearning of Don Bosco meditating on the Redemption — "Da Mihi Animas" — Give me souls — souls, each one of which represents, as it were, a drop of the Blood of the Son of God.

The Salesians would, then, commemorate in a special way the Redemption, thanking God for the benefits so generously lavished with it, and profiting by that greater abun-

dance of Christian life, both for themselves and for others, to which the Holy Father and, indeed, Our Lord Himself, the Author and Giver of such life, called all the faithful during this Holy Year in solemn remembrance.

In conclusion, His Holiness imparted the Apostolic Benediction to all present, to their confrères, their work, to the whole Salesian family with its cooperators and all associated with them.

Resounding applause and the singing of the hymn "Christus Vincit" brought a memorable audience to a close.

Salesian Ordinations in 1933.

In the ever-increasing field of work which lies before the Salesian Congregation in every corner of the globe, the necessity of a steady supply of priests, year by year, becomes more and more important.

In this respect, the year 1933 has been one of consoling progress.

At the great annual ordination ceremony at the Salesian International Studentate in Turin, on July 9th. last, His Eminence, Cardinal Fossati, Archbishop of Turin, raised forty-five Salesians to the priesthood and conferred the sub-diaconate on forty-seven more.

Amongst the new priests, were three belonging to English-speaking countries, the Rev. Charles Burkey of the English Province and the Revv. Marius Caselli (New Rochelle) and Eugene De Martini (Eastern Province) of the United States.

In England itself the number of ordinations during the current year was above the normal. The first to be promoted was the Rev. John Wiseman of the Battersea College, who was ordained by Bishop Amigo on June 10th., the Saturday before Trinity Sunday.

The Benedictine Abbey at Farnborough, Hampshire, was the scene of the next ordination, when, on Thursday, August 10th., the Bishop of Portsmouth, Right Rev. Dr. Cotter,



Battersea, Eng. — Ordination group - August 15th. 1933.

conferred the priesthood on the Rev. Leo Bolton, who has, for some years past, been stationed at the Salesian College Farnborough.

Finally, five days later, on the Feast of Our Lady's Assumption, at Southwark Cathedral, London, the largest single ordination in the history of Salesian life in England took place when His Lordship the Bishop of Southwark, the Right Rev. Dr. Amigo, ordained the six following priests: Revv. Thomas McKenna and Ignatius Slyth (Battersea), Revv. William Daly, James O'Donnell and Francis Thoburn (Bolton), and the Rev. William Tait, recently returned from Rome, where he is studying together with Rev. Aloysius Coppo, formerly of Cowley, also since ordained.

Battersea on August 15th., witnessed a very happy gathering after the ceremony, when over a hundred relatives and friends of the newly-ordained priests were entertained to lunch by the Rector, Fr. Sutherland

At Thornleigh College, Bolton, where the three new priests were the first to be ordained from that house since its foundation, the event was made the occasion of a happy ceremony on Friday, September 22nd., shortly after the return of the boys from their summer vacation. In the early afternoon, in the sylvan surroundings of one of the College lawns, a presentation was made on behalf of the boys, this being preceded by a congratulatory speech by the Rector, Fr. Austen, and an address, read by Master James Grogan. Afterwards all knelt before the new priests whilst they passed along giving their blessing to each in turn.

May these ordinations lead, in due time, to a large increase in vocations among the boys of our Colleges, many of which already possess an inspiring record of priests, both religious and secular, in the ranks of their Past Students.

Battersea.

The now long-standing tradition of highly-successful results secured by the pupils of the Salesian College, Battersea, in



Bolton, Eng. — New priests giving their blessing.

the Public Examinations was well maintained during the Scholastic Year 1932-33. In every branch of study most gratifying successes were obtained. Amongst these, one in particular calls for special mention. In the Inter-Collegiate Examination in Religious Knowledge, Robert Widrig was placed second in all England. On the teaching of Religion in our Colleges special importance is always placed and a success such as this goes not a little way towards stimulating still more interest in this subject which, for any Catholic school, must always be one of primary importance. To college and to pupil, congratulations!

Nice. (France).

Blessing of the New Salesian Church of Mary, Help of Christians.

A Triduum of special sermons, preached by the Provincial of the Northern French Province, Very Rev. Fr. Festou, and a general conference to the co-operators, which concluded on the vigil, May 28th, marked the preparations for the festive day itself. The celebrations received additional glamour by the presence, in person, of the Rector Major, the Very Rev. Fr. Ricaldone, who was accompanied by the Very Rev. Fr. Candela. A hearty welcome was accorded them by a large gathering of Salesians who had journeyed from various parts of France to be present on the occasion.

After the hall dedicated to Don Bosco had been blessed, the Superior General, in

the presence of a large assemblage of the Co-operators, presided at the conference which the speaker, Rev. Fr. Auffray, dedicated to a resumé of the development of Salesian work in France, and showed eloquently how the prophecies of the Blessed John Bosco had been fulfilled. Fr. Ricaldone expressed his profound gratitude to the city which, in 1875, had welcomed Don Bosco so enthusiastically and had paved the way for the opening of the first Salesian house in France.

On the following day the Rector Major celebrated Mass, at which there was a General Communion, whilst Mgr. Crepeau, the parish-priest of Notre Dame, celebrated that for the boys and the Military Circle. Pontifical High Mass was celebrated by the Bishop of Nice, Mgr. Rémond, who, in the course of the panegyric which he preached, gave expression to a veritable hymn of praise to the new House of God, the new Gate of Heaven, opened to the sheep of his flock.

At the lunch which followed, a most cordial exchange of greetings took place. The Bishop, formerly an army officer, was in exceedingly happy vein and, turning to the Rector Major, commenced to address him thus: "General, I desire to state that the force which you have placed at my disposal to assist me in my plan of campaign is, considered from every point of view, be it



Nice, France. — View of interior and sanctuary of the Church of Mary, Help of Christians.



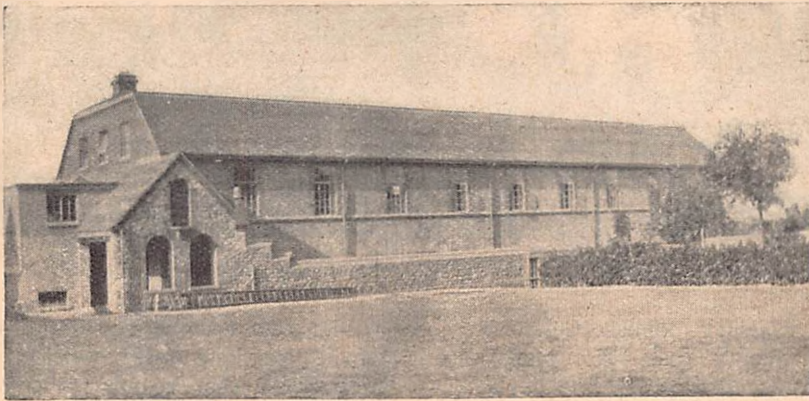
Nice, France. — Bishop Rémond with, V. Rev. Fr. Peter Ricaldone, after Pontifical Mass.

for the solidity of its formation, the valour of its units or for the strength of its assault, most worthy of esteem. You may go away proud." And, in this key, he proceeded to pour forth eulogiums upon the sons of Don Bosco, to whom, in conclusion, he returned his warmest thanks for their efficacious collaboration with the clergy of his diocese in the Christian education of youth.

In the evening, after Vespers, Canon Ponsard, who holds such a high place in the affections of the people of Nice, mounted the pulpit and with eloquence, forceful and original, interpreted the feelings of the great

the top. Yet, even with this addition there is still insufficient room. Indeed, it is a tight squeeze to get the twenty-two philosophers, the thirty-one novices and the twenty-six aspirants into their respective classrooms and study halls. Anyhow there is plenty of consolation to be had in the thought that this was the chronic disease from which Don Bosco's old Oratory always suffered!

Then there is the Missionary departure this summer. In other years, with the exception of the Novitiate 1925-1926 from which four brothers — all since ordained priests —



Cowley, Eng. — The New Theatre and Dormitory.

congregation gathered in the new church of Our Lady, Help of Christians, to honour the Holy Virgin and to beg graces and favours of her. The 'Te Deum' was then intoned by Fr. Ricaldone, who gave Benediction.

The musical side of the festivities was well sustained by the boys of the Institute under the capable direction of Frs. Bron and Latil. Fr. Cartier, the builder of the new church, who in six years of loving confidence in God, of propaganda and the seeking of alms, has witnessed the rise and conclusion of his great work, was visibly affected by all that took place.

Cowley News.

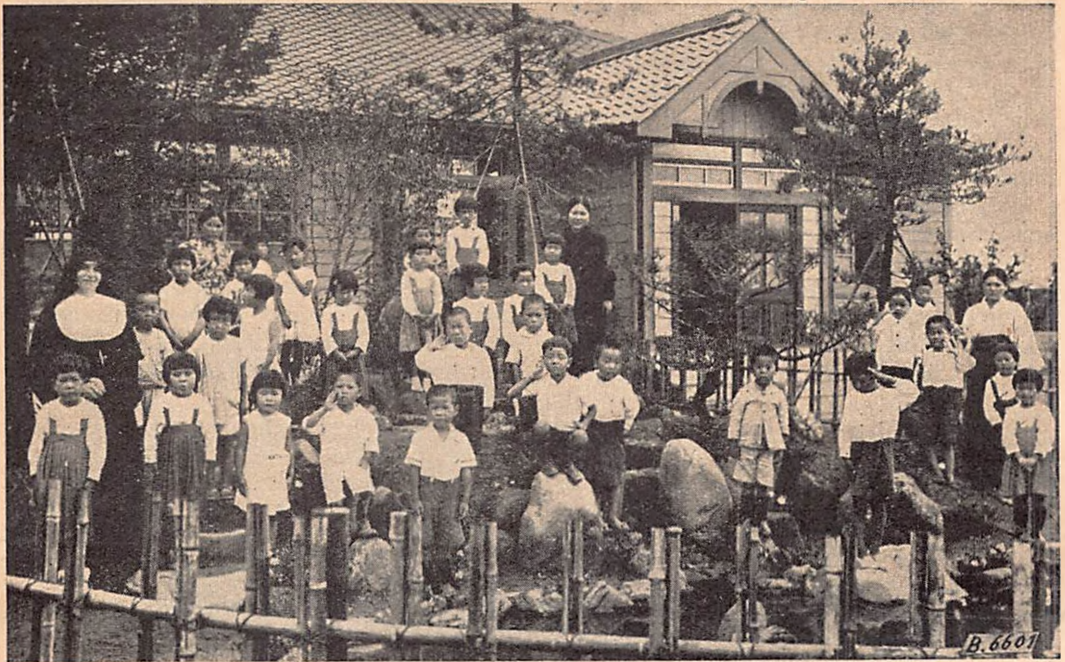
All kinds of progressive news come from our Novitiate and House of Studies at Oxford. First and foremost they have opened their new Hall, which, as we have said in a previous issue, is a novel combination of a large theatre, with a well-appointed dormitory on

went out to the East, two to India and two to Siam, numbers have not permitted the keeping up of the tradition. This year, however, in answer to the insistent appeals for English-speaking missionaries five young Salesians, — two from Shrigley — are going to India and China. There are also five aspirants going off to the Argentine.

Distinguished English-speaking visitors at the Cafacombs of St. Callistus.

During the past few months the Visitors' Book shows the following list of visitors:

His Excellency, Mr. Eamon de Valera. Dr. Amigo, Bishop of Southwark with Pilgrimage; Bishop Mc Nulty with Pilgrimage; Bishop Fitzgerald of Gibraltar with Pilgrimage; Bishop Myers and pilgrimage; Bishop of Meath, Dr. Mulvany; Bishop O'Hara, Auxiliary of Philadelphia; V. Rev. Provincials of the Good Shepherd Congregation; England, United States, Ireland, Aus-



Japan. — Daughters of Mary, Help of Christians with their Oratorians!

tralia and Canada; Bishop Coppo S. C., with American Pilgrimage; Group of English Officers and sailors; American Cadets; Several Indian Princes and Princesses; Four Members of the Houses of Parliament; Three Japanese delegates for the Disarmament Conference; Mr. Daly, ex-Lord Mayor of Cork, great Salesian Co-operator; Mr. Richard Reid, President of the Catholic Press, U. S. A.; Rev. Mr. H. J. Carpenter, Keble College, Oxford; Rev. Mr. E. Ratcliff, Queen's College, Oxford.

*International film depôt.
Proposal of Salesian Missionary.*

The Salesian Missionaries in Japan propose the foundation of a depôt in Europe which would place at the disposal of missionaries throughout Asia and Africa films of religious and educational character useful for the hundreds of halls established by missionaries in recent years.

The Salesians already possess in Japan

a film centre with 200 Pathe-Baby rolls which provides a weekly service to its active propaganda centres, but the supply cannot cope with the demand.

Fr. Escursell recently prepared a study of the Japanese Institute of Educational Films, and proposes a modest imitation of the idea for the Church.

The Institute possesses a technical department of over 100 employees who are occupied not only with production but with an international exchange of material which is then adapted to the Japanese public. The institute has over 700 subscribers, most of which are schools.

In Ecuador.

A new frontier station has been opened by the Salesians at Chinimbimi which will provide a base for very interesting missionary work among the Kivaros Indians of the region of Yaupi in Ecuador, yet unopened to evangelisation.

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

OUR PILGRIMS GRIMS



Turin. — Group of Manchester and Scottish Scouts at the Mother House. Three cheers for Don Boscol

Manchester Scouts.

The visit of a fine group of Scouts from Manchester, on their way back to England after having been to Rome for the Holy Year, brought to mind their splendid co-operation willingly given to our Missionary House at Shrigley. Indeed the Garden Fête, held there recently, owed its success to the help of all friends who volunteered their services in the hundred and one things to be done. It was a very 'good turn' for which the Salesians and their young missionaries are heartily grateful.

Naturally, a brief week in Rome, as nearly all the pilgrims we have met, complain, is not half enough: consequently to see the most important sights, and to pay your devotion at the shrines of your favourite saints, your stay has to be reduced to its minimum terms — for time and the pilgrim train wait for no man!

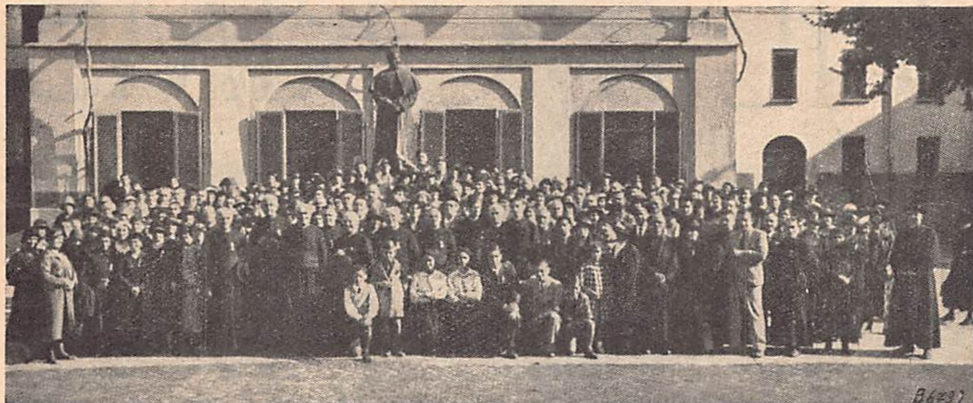
Hence, on Tuesday, August 29th. the fifty sturdy boys from Manchester had to run the risk of permanently ruining their digestion if they were to have their much-needed lunch and afterwards visit the home of Blessed John Bosco. But conditions were favourable, and the lunch disappeared in

no time; and having raided a couple of trams, which they packed to their utmost capacity, it was a matter of minutes to get to Valdocco.

Once at the Oratory they visited just the most interesting and most precious remains we have, which call to mind the strange and



Turin. — The Scottish Scouts.



Turin. — French pilgrims from Nice at the Oratory.

wonderful facts of the life of Don Bosco — the little rooms in which he lived and worked for forty years, the room, with the bed on which he died, etc. And, finally, they made a short visit to the body of the Blessed and the tomb of that model of our Catholic schoolboy, the Venerable Dominic Savio. For more there was no time, yet a photograph of such a pilgrimage could not be foregone; so before the monument in the *Piazza*, and at the moment they gave three ringing cheers for Blessed John Bosco, the camera snapped, and the happy result you see in the accompanying illustration.



Mgr. Coppo and Fr. Creedon - leader of pilgrimage.



Turin. — Legion of Mary in procession.

Pilgrimage of the Legionaries of Mary.

On Thursday the 14th. of September, the Turinese hurrying to their work were surprised and, as we learnt afterwards, very edified, by the sight of a splendid group of 340 Irish Legionaries of Mary, walking in procession through the principal streets of the City, on their way to the Oratory of Blessed John Bosco. The good old Catholic hymns, hallowed by a thousand bitter-sweet memories, and sung as only Catholics on pilgrimage to a shrine of Our Blessed Lady can sing them, rose and fell in the incessant clang of trams, and the multi-tongued horns and hooters of a bedlam of taxis and motors.

Entering the Piazza, the pilgrims, for the first time, came in full view of the Basilica of Mary Help of Christians, better known for its associations with the saint himself and as a centre of a special devotion to Our Blessed Lady, than for any architectural excellence. Here, there was a momentary pause, until the whole pilgrimage had filed four deep into view, then, at a sign from the leader, the hymn, "Hail Queen of Heaven" was intoned.

The Basilica was prepared for their recep-

Their arrival at the Basilica.



Turin. — Group of French Scouts.

tion; the High Altar was a shimmer of light from a hundred candles and the whole arc of tiny lamps encircling the picture of Mary, Help of Christians made the sanctuary a sight seldom seen at home.

Just before Benediction, Mgr. Coppo, who had been one of the many bishops present at the Dublin International Eucharistic Congress, welcomed the Legionaries in the name

Turin. — Breton Pilgrims in their National Dress.





Oratory, Turin. — The Legionaries of Mary going up to the Rooms of Don Bosco.

of the Superior General, and at the same time gave them in outline, an idea of the work of Don Bosco, referring specially to the Oratory and the Basilica itself, built with the thankofferings received from grateful devotees of his Lady, the Help of Christians.

* * *

I don't know whether the thought occurred to anyone, but it came to me, that across the space of nearly a century, in two very different parts of the world — Italy and Dublin — the Blessed Virgin had been the inspiration of two works varying in details, but fundamentally the same; the former to care for the spiritual and social salvation of poor and abandoned boys; the latter, in the name of Mary, dedicating itself to all those poor social shipwrecks in our towns and cities, and by means of practical charity refit them for the Society from which, by circumstance or through their own fault, they have become outcasts.

Mary, the Help of Christians, Mary the

Inmaculate in a hundred ways, through the centuries, has shown her love for the poor and forsaken in the world; she has raised up saints, and through them, great congregations of men and women to meet some special need and, in our own day, she has shown her mercy no less abundantly. Blessed Don Bosco never tired of saying that he owed everything to Mary, who inspired his work and provided the means: the Legionaries, from their founder, Mr Frank Duff, downwards, all maintain the same — all the good they do, everything, due to Mary!

* * *

But we have forgotten the pilgrimage! After Benediction and the hymn to St. Patrick, which made the Basilica ring with the thrilling music of four hundred Irish voices, there was a hurried visit to the Rooms, the shrine of Don Bosco and the Oratory.

Still on foot, the pilgrims walked to the *Consolata* — the most famous shrine of Our Lady in Turin — and there, in the little

courtyard, time would not permit going inside, Fr. Creedon led the Chain of the Legion — *Catena Legionis*: all took up the well-known antiphon and the Magnificat “*Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army in battle array?*” Then on again to visit the Chapel of the Holy Shroud where, although not having the privilege of seeing the famous relic exposed, nevertheless in the shadow of the magnificent altar, where it is preserved, all venerated it and — for the first time, I believe — the chapel resounded to the ‘*Ovir Father*’ and the ‘*Hail Mary*’ said in Gaelic.

Catholic Action in Mission Lands. The Legion of Mary.

By a strange coincidence, at the same time as the Legion of Mary pilgrimage arrived at the Basilica, news came from the Missions of what the Legion is doing in the parish of Fr. Mangiarotti S. C. in India.

We print the account in full.

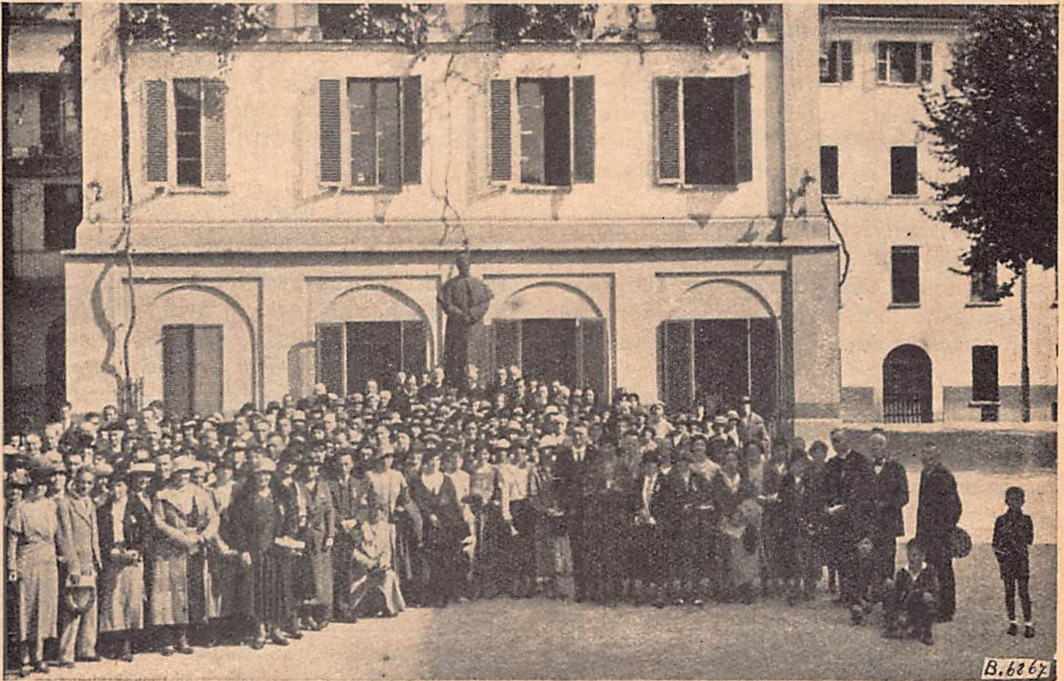
The following article on the Legion of Mary is translated from the *Osservatore Romano*,

the official organ of the Vatican. It was written by a Salesian missionary of Madras, India, Father Vittorio Mangiarotti.

* * *

With its Roman name — that of the armies which Imperial Rome was wont to send throughout the world to effect the conquest of territories and peoples and bring them under her sway — the “Legion of Mary” is an association of militant Catholics. A Queen more powerful than Rome sends them forth on the conquest of souls, but this Queen is not content with sending her Legionaries; she goes with them. Mary was present at the birth of the Legion, founded in Dublin. She is present at the wonderful expansion of the Legion in Ireland and England, in Europe and America, in Asia and Australia. She is ever present at the bursting forth of the splendid fruit which the little shrub, born of a small seed, goes on producing in the bosom of the Church, as it grows into a mighty tree.

What is its scope? Souls. Its agent? Mary. Its means? Other souls athirst for good.



Turin. — Group of the Legion of Mary.

The Legion of Mary is, therefore, an association of Catholic Action. To belong to it one must be a good Christian — one must love Mary, and through this love of her, must work for souls under the guidance of one's parish priest. It is all so simple, but so beautiful!

An American Prelate in Dublin for the recent Eucharistic Congress, who had come in contact with the activities of the Legion there, blessed God that it had been granted to him to see so beautiful a work, and prophesied that the salvation of the world would be assured when the organisation was flourishing in every parish. Nor was the optimism of the prelate excessive: has not Mary been at all times in the history of the Church, the bulwark, the refuge, and the support of the Christian People?

What is being done in India.

I shall not here write the brief story of the Legion. I merely want to say something about what it is doing in India, a missionary country. Whoever wishes to have more ample information about the Legion can apply to the headquarters, De Montfort House, North Brunswick Street, Dublin. The originators are still alive, marvelling every day at the work which they call, not theirs, but Mary's. They learned from Blessed Grignon de Montfort his devotion to the Mother of God, translated it into modern currency, brought it into their movement, and obtained from it those results which are so stupendous.

What, then is this "Legion of Mary?" I have told you; it is a Catholic Action group which, under the guidance of the parish priest, helps him in his ministry for souls.

But let me describe what I see and have seen with my own eyes.

One day I had occasion to approach the President of the Legion in India (for the time being the Legion here is composed only of women), and this good lady, with that spirit of propaganda which is characteristic of her, spoke to me enthusiastically of the movement. I must confess that I did not understand too much of her crisp and, for me, difficult English: but in my mind and in my heart there welled up a something beautiful and unexpected. In fact, after some further conversation and explana-

tions, it was decided to establish a group or "praesidium" (note the Romanism here too) in my own parish. For you must know that I am a parish priest in Madras, in charge of a parish of 2,000 Catholics out of a total population of 50,000 people, with one solitary Catholic church, as compared with six Protestant churches, four mosques, and thirty-five Hindoo temples.

You can have, therefore, some idea of the work of a poor priest who has to look after his flock, scattered over a vast territory; to care for a hospital and a penitentiary, and to labour for conversions. On the Missions a priest who guards only his own flock and who does not go in search of converts can hardly be called a missionary; I try to be one.

When, therefore, it was proposed to me to found a praesidium I accepted the proposal with enthusiasm. The good President came, saw... and acted. She gathered together about ten of my women parishioners, spoke to them as she knows how to do so; and the Legion was born, lives, and conquers: Every week, on Wednesday evening, there is a reunion under the local President, prayers, the rosary, spiritual reading, a discussion of cases, a distribution of work; all before the little statue of Mary Immaculate, like the figure on the Miraculous Medal, between two candles and vases with white, fresh flowers. I, as parish priest, participate in the meeting, I make suggestions, I listen, I approve... or disapprove (for we are always on the earth).

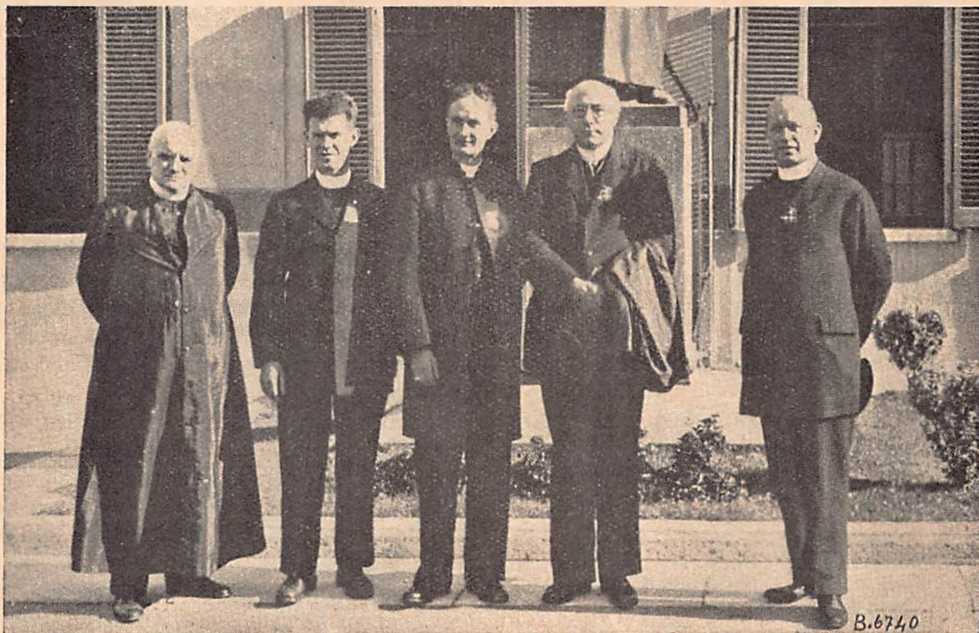
A wonderful balance sheet.

Is it all chatter? Patience a little. In the four months that I have the Legion in my parish, more than twenty illegitimate unions have been set right and blessed by the Church; sixty-five people have been persuaded to make their Easter duty after years and years of neglect of the Sacraments; more than forty children have been withdrawn from non-Catholic schools. Moreover, daily Mass is now attended by large numbers, the Holy Table is frequented daily by about 150 souls, the confessional is crowded.

But there is more still; the Legion works among pagans and Protestants. I have been able to baptise children, men, women, entire families who have been brought into the Church by these women, animated with a

burning zeal, who go into every house in the name of the parish priest. With gracious charity they inquire about the health of the members of the family, about the children, and then with tact and discretion they go on to talk about God, about Mary, about Christian duties, and they end by coming to know the real spiritual condition of the household, and they nearly always succeed in inducing them to tread the right road to rectify an illegal marriage, to give up an occasion of sin, to frequent the church,

There are "praesidia" also at Calcutta, at Bangalore, at Calicut, at Cooner, and elsewhere. The notable Jacobite convert, his Excellency Mar Ivanios, is about to found groups in Malabar. We shall soon have groups composed entirely of native elements, and a book of propaganda is being prepared in the Tamil. To sum up, a great future is in store for this work, which is altogether of God and Mary. The Legion of Mary is Catholic Action properly understood; and so the Pope has blessed it,



Oratory, Turin. — Mgr. Magecan, leader of the Pilgrimage, of the Knights of St. Columbanus.

and to approach God's minister. Women who have the courage to do this, who go into hospitals and prisons and even into leper hospitals, who succeed in convincing and converting — do they not remind us of those other women mentioned in the Acts of the Apostles, whom St. Paul praises in his Epistles?

If all this can be called chattering, I hope all Catholics will begin to chatter like that.

In Madras, the cradle of the Legion in India, there are three "Praesidia" and one "Senatus". Everywhere the same work is being done, and in addition, the making of vestments and other requisites for churches which are given to the poorer missions of the villages.

the Bishops want it, and parish priests, like myself who have the good luck to have, a praesidium of this militant vanguard have reason to thank God. Only we parish priests can fully appreciate the Legion. Perhaps not even the members themselves realise the good they do. But we poor priests in the confessional can touch with our hands the power of Mary in her Legion.

I bless this Association predestined to conquer the world for Mary and, through her, for Jesus. One must prophesy for it a splendid success. But it does not look for prophecies; it looks for recruits. In it there is a standard — Mary; a force — the Legion; it only requires a little goodwill to march forth to the conquest of souls.

Pilgrimage of the Knights of St. Columbanus.

On Sept. 29th. the whole Pilgrimage of the Knights of St. Columbanus was due to attend the Basilica for Mass, but circumstances and the tiring journey to Turin made this impossible. Nevertheless, His Lordship, Mgr. Magean, Bishop of Down and Connor (Leader of the Pilgrimage) together with Mgr. Lyons and two Irish priests, came at the Mother House and celebrated Mass on the High Altar. Afterwards they visited the Oratory, and were particularly interested in the Professional School and its development since Don Bosco's time.

It was a special pleasure to receive Mgr. Magean, because it is from his Diocese and from Belfast in particular, that we have, in a special way, been able to get so many vocations for the Shrigley Missionary College: and, what has been equally important, it has been through the generosity of the clergy and the faithful that we have received much practical help, enabling us to educate and maintain over 160 boys during their preliminary training.

Although the Knights had unavoidably missed the Oratory on their way to Rome, nevertheless, on their return they made it a special point to visit the Holy Shroud and pay a short visit here.

On the same day, we were half-expecting a visit of some, if not all, of the "Unemployed Pilgrimage" when they made a halt at Turin to venerate the Winding Sheet. But as it proved afterwards, such a visit was impossible, given the question of time and

the weariness of the pilgrims. However, we were delighted to welcome Fr. O'Hea S. J. Fr. Agius O. S. B. and Dr. Trist. So that all might have just a remembrance of Blessed John Bosco, who did so much to better the condition of the young worker, we gave as many 'relics' (out of the Coffin of the Beatus) as we could, in the hope that, through his intercession, many may find work.

Oct. 1st. and 2nd. Seven and six hundred French pilgrims arrived; while on Friday the 6th. there was the largest single German pilgrimage to visit the Oratory. Four hundred lay-folk, fifty-three priests and two bishops. All were able to say or hear Mass in the Basilica.

Oct. 11th.

The Oratory was invaded by English and Scottish pilgrims.

The English group, members of the National Pilgrimage on its return journey from Rome, arrived first. At their head was His Lordship the Bishop of Menevia, Dr. Vaughan. Several priests likewise accompanied the party.

Immediately after the departure of the English contingent there arrived over 200 members of the Scottish National Pilgrimage, also on its return from Rome. It was under the leadership of His Grace the Archbishop of Edinburgh, Dr. McDonald. O. S. B., and His Lordship Bishop Graham. A large number of priests were with the pilgrims, included among whom was the famous Celtic, Falkirk and International Footballer, "Patsy" Gallagher.



Turin. — French pilgrims hurrying off for their train.

With Our Missionaries



ANNUAL 'BALANCE SHEET' FROM OUR JAPANESE MISSION

SALESIAN MISSION OF MIYASAKI

Area 14,972.175 sq. kms.

Population (1930 census): 1,720,823.

Work in Tokio
began in 1933.
Pop. 450,000

	Year	1927	1932	1933	1935
Priests		9	12	11	1
Lay-brothers		3	5	4	1
Clerics		—	15	14	1
Daughters of M. H. of C.		—	11	11	—
Native Seminarists		—	22	28	—
Catechists		3	19	23	1
Catechumens		30	138	150	—
Chapels		3	6	7	1
Permanent Residences		3	6	7	1
Semi-permanent Residences		—	3	6	—
Orphans		—	16	16	4
Aged and Infirm		—	2	21	—
Kindergarten		—	1	2	—
„ pupils		30	30	70	—
Festive Oratories		3	9	10	1
Oratorians		80	980	1,500	400
Printing Press		—	1	1	—
Artisans		—	10	15	—
Evening Schools		—	1	3	—
„ Pupils		—	40	100	100
Native Christians		400	1,053	1,142	201
Baptisms		28	116	155	11
Easter Communions		135	618	704	92
Communions of devotion		8,628	51,299	58,224	925
Marriages		2	9	13	4
Mission Retreats		1	14	14	3
Ass. of Catholic Action		—	18,404	18,450	112
Confraternities		—	15,338	18,600	240

Dear Father Ricaldone,

We have come to the end of another missionary year; and looking over the past twelve months, we cannot but give our humble and heartfelt thanks to God, and, after God, to our zealous co-operators for the good that has been done.

Above in dry figures you will see the work of your sons and their helpers in Japan: priests, clerics, lay-brothers, Daughters of Mary Help of Christians, catechists and teachers: you will see our Catholic communities grouped together in towns or scattered here and there in the villages of the open country; you will see our catechumens — the field rapidly ripening for the harvest — and our Associations of Catholic Action for both men and women, and then that special work, giving joy to the Heart of Jesus, the hospice for the Aged and Infirm and the Orphanage; you will see that young and growing army of Oratorians, christian and pagan and our sturdy young artisans of Oita and that elect portion of our apostolate, our Japanese seminarists of *Nakatsu*.

Indeed our little world continues to grow and with this growth our works increase, as also the good we are able to do for the Glory of God and for the salvation of souls.

Waiting in Patience.

There is a Japanese poem which runs something like this: *Step by step goes a long way; a spade full at a time breaks up the largest field; sewing is but adding stitch to stitch; and heaped up grains of dust form a mountain.* While I was jotting down these figures I remember humming this little thing to a tune I wrote years ago... indeed, if you take the figures as they are, there is more than enough matter for discouragement; but as the poem says, a step forward at a time and we shall arrive at the goal; digging to-day, to-morrow, always, this land must produce its hundredfold; while sewing stitch by stitch at the good 'stuff' among our Japanese vocations we shall turn out some beautiful garments for Our Lord, to borrow Don Bosco's own words to Dominic Savio.

In many districts where we have permanent residences, the missionary does his spade work in the future centres of activity, by propaganda on an extensive scale; this preliminary work must go on until our personnel, now in preparation, shall be well-trained and able to throw itself heart and soul into active labour. At the moment, the missionaries' chief concern is to revivify the Catholic faith in the Christians themselves not yet grouped into centres, fighting at every step religious indifference and ever on the look-out for lost sheep. At the

same time they intensify their propaganda among those of the Protestant persuasion, and still more so in the cultured section of the people, which in Japan is very large and very important. Then, there is that other work of vital moment; namely, the visits to families where, when we are received, we get into touch with all classes. An opening is also sought by the careful distribution of catholic newspapers, followed up by the well-prepared programme of the more special festivities of the Church, the formation of Gospel Study Circles, Conferences and definite Catholic instruction. This work, if one looks at it in the light of the actual results we have obtained, would seem to be hardly worth while, but we are confident it is the good leaven which must produce its effect in God's good time.

Works.

Already we have several works on hand, all destined to prepare souls to know and to follow the light of the Gospel. In the last few years, at *Miyasaki*, the *Kyugoin* has been receiving every kind of human misery, and near it we hope to erect an Orphanage: it is also at *Miyasaki* that our *Petit Séminaire* after six years discussion and delay, will now become a reality.

At *Oita*, there is the happy family of forty or so babies in their new Kindergarten



Nakatsu - Japan. — The Christian Community and the native Seminary.

while at *Beppu* the Sisters have a small chapel dedicated to Mary, Help of Christians, which replaces the poverty-stricken room in which the heat and the noise of the young pagans playing in the courtyard made it impossible to hold the Sunday services in a decent way for the small number of Catholics we have here. While we are waiting for the help of generous benefactors to send us something with which to honour Our Blessed Lady more worthily, she is content with a small hut, which, if it were decorated a little, would be still a rather less convenient than that first Pinardi hut of Don Bosco's early apostolate. But in spite of this, we count it another step forward.

tholic Readings' enter on their third year, and thanks to God, they begin to become known and appreciated; the same can be said for our 'Don Bosco', the modest Salesian Bulletin we write in Japanese.

Our Sunday entertainments, which are the natural development of our Festive Oratories, are always crowded with boys, girls and grown-ups. It is, as we have said many times before, one of our most efficacious means of indirect propaganda.

The news which comes from Tokio is also most consoling. The Festive Oratory still maintains its maximum capacity, between 300 and 400, while the Evening School has a steady attendance of about 100. The



Miyasaki - Japan. — The Sodality of St. Aloysius.

If only you could see our 'Cathedral' at *Miyakonojo!* an initiative of this year. Dear Lord, may thine angels who surround Thee in adoration hide something of our misery and poverty! But it is elegant compared with the places, where the missionary priest is often obliged to say Holy Mass. There is a fact however, that makes up for much unworthiness, that there are innocent souls, full of faith and love who give themselves utterly to Our Lord!

Our Press at *Oita* is now preparing something to serve as a souvenir for the Holy Year; it will take the form of a second edition of the 'Unified Gospel' written in popular style. The first edition was rapidly exhausted and now behold the second revised, very carefully, with a well thought-out commentary and very rich in illustrations. Our young artisans have excelled themselves at this their latest production. Our Japanese 'Ca-

Daughters of Mary Help of Christians, while still developing and continuing the work already begun, this year have had the satisfaction of being able to admit among their ranks their first Japanese aspirants.

Obstacles.

Naturally difficulties of every kind are not wanting to hinder the work at every step: difficulties from within and from without; lack of response, humiliations, fatigues, opposition, out in the open and behind our backs, misunderstanding, the depreciation of the work, the lack of personnel and the lack of means; but Divine Providence leads the way and by means of generous benefactors and missionary spirited co-operators, who provide and will continue to provide.

From the social point of view we have

this to report, that the subversive work of the communist section is held well in hand by the Government; but they still continue, in a quiet way, using every means modern society puts at their disposition. There is not wanting, for example, distinct evidence of the existence of the Anti-God Movement. In this regard, we *dream* of being able to oppose them by thousands and thousands of good workmen, and thousands and thousands of good Oratorians: and with our varied work of charity on behalf of all we

dream of being able to batter down that huge block of paganism which knows nothing of love of God or of one's fellow-man. These are our dreams, in time they may become realities, and in the meantime we do what we can as Divine Providence suggests and the means at our disposal permit!

FR. VINCENT CIMATTI

Salesian Missionary

Superior of the Independent Mission of Miyasaki.

Missionary Letter from the Mission Station of Tezpur on the Upper Brahmaputra.

Dear Fr. Ricaldone,

It is only a matter of nine months since we opened up this new Mission Station of Tezpur, and to-day we have the joy and consolation of presenting you with the first thousand converts.

From this you will see that these first months have been crammed to the full with apostolic work and crowned with encouraging results.



Tezpur - Assam. — Natives on our Mission.

It was just recently, Fr. Marengo and two brothers from Shillong made a propaganda trip in the *Mongoldai*, a sub-district at the foot of the *Bhutan*: the young brothers fully testified to the real missionary nature of that fortnight's journeying, in which they did their average twelve miles a day, visiting the villages lost in the Assamese jungle, through which for long hours they had to pass in semi-darkness, so dense was the foliage and undergrowth.

And when they did reach a village, the general joy and enthusiasm of the poor people at the arrival of the missionary was sufficient to compensate for all the troubles and fatigues of the difficult and trying journey. All left their work and came to meet them with drums and cymbals, and, after their custom, brought water to wash their hands, and garlands of flowers to put round their necks; then, in procession, to the accompaniment of singing, all moved off to the hut-chapel, where after a short prayer they received the blessing of the missionary.

Immediately afterwards, the little portable gramophone went through its daily programme; and for these villagers it was a wonder of wonders, only to be eclipsed by what followed. As it grew darker, one of the brothers brought out his *Pathé Baby*, our miniature cinema, and showed the Passion and Death of Our Lord. By far the greater part of the audience had never seen a cinema show, therefore you must imagine, because I couldn't possibly describe — their cries of bewilderment, admiration and delight. When they became accustomed to the

novelty, they began to take in the heart-rending scenes of the Divine Martyrdom; it certainly produced its effect on these simple people, who showed their sympathy by cries of commiseration and their sorrow by actual tears. This was the moment for the missionary to drop the good seed.

Now is the time, dear Father, to intensify all our energies in this mission. The people are longing for the Faith, and I am sure that, if only we had the means, we could have mass conversions of whole districts at a time. There are entire villages on both banks of the Brahmaputra calling for us, and this especially among the *Kaciari* tribes of the *Mon-goldai*. The general movement towards our religion is at its zenith, and much will be lost if we do not follow it up. At *Golma*, for example, the people await us, they have even gone to the trouble of building a chapel in expectation of the arrival of the missionary.

In one day we baptised forty adults and I well remember that having no room for all to enter, we put the babies together under the altar! At *Singaon*, we could not tear ourselves away — on every side came the same demand: "Stay with us, or come back quickly and we will become Christians!" That morning we baptised twenty boys and girls. We left that village, taking with us four children to our Orphanage at *Guahati*; their father had been killed some days previously by a tiger. *Singaon*, by the way, means the land of Tigers in Assamese, and a very appropriate name it is too! for in the course of the year, twenty-five unfortunates have fallen prey to the beasts.

Gratitude.

There is no truth at all in the popular saying that the natives here do not know what gratitude means. One day I arrived at a tea plantation, near *Tezpur*. As soon as the Christians were aware of my arrival they all ran to bid me welcome and knelt in the road for a blessing. Then they led the

way in triumph to our chapel singing '*Raja hi julana*' "Here comes the conqueror in the name of the King!" Later I met the planter himself, who said: "Father, to-day I have witnessed a scene quite new to me. I always thought these natives did not possess the least sense of gratitude, but after what I have seen I have to change my opinion. Now I can understand the power of religion!"

There is really a good deal more to tell you, but before I become too long I must relate a particularly pitiful incident which happened some while ago in the village of *Dikorai*.



Assam. — View of our Orphanage and Church.

All the catechumens ready to receive baptism were collected together round the poor improvised altar. I counted them and found out that there was someone missing, whose name was on the list.

When I made enquires a man came forward, and with tears in his eyes told me that his wife and two children were ready and desirous to be christians with all their hearts but... "Then why don't they come along? Are they unwell?" "No, no, Father, they're not ill... they haven't anything to cover themselves with." I felt in my pocket and found a solitary rupee. "Take it," I said, "and run to the bazaar for a piece of cloth!"

May this perfectly true incident inspire our co-operators to some extra effort to help us out here, to bring more souls into the Church.

FR. ALOYSIUS RAVALICO
Salesian Missionary.

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

Signal Grace.

Los Angeles, California.

For more than three months Miss Louisa M. Gibbs suffered from a festered toe; the best doctors declared the amputation of the affected member absolutely necessary.

Miss Gibbs herself writes:

"The night before the day fixed for the operation, I felt very low and greatly discouraged; it was then I determined to begin a novena to Blessed John Bosco, promising to help his work and publish my gratitude if only I could be cured without an operation.

When I awoke the following morning, what was my surprise and joy to find that the festered toe had become like a piece of hard bone during the night. The doctor, frankly astonished, could not explain it at all; the inflammation and the discharge had completely disappeared and the surgeon immediately abandoned all idea of an operation.

From that day I have been completely cured, and now hasten to publish my gratitude to Our Lord, Our Lady, Help of Christians, and Blessed John Bosco.

May readers of this remarkable grace turn with much confidence to the powerful intercession of Don Bosco."

Mrs. J. P. Baldwinstown. — I enclose an offering in thanksgiving to Blessed Don Bosco.

C. M. Londonderry. — Please find enclosed P. O. for Missionary movement in thanksgiving for a favour received through the intercession of Blessed Don Bosco.

S. C. Paisley. — I want to take part in your Novena and to offer it in thanksgiving to Our Lady and Blessed John Bosco for favour received, and I enclose offering for same.

E. M. Rochdale. — Please find small offering in thanksgiving to Blessed Don Bosco.

Mrs. S. W. Leigh. — I will be grateful if you will say a Mass in thanksgiving for my son passing his Law Final.

M. D. Belfast. — Would you please have a Mass said in thanksgiving for favour received through the intercession of Blessed Don Bosco.

Mrs. J. J. H. Clayton. — Please find enclosed offering in thanksgiving to Blessed John Bosco for favour received.

Miss M. W. Wallasey. — Enclosed please find P. O. for a Holy Mass to be said in thanksgiving for a favour received through Blessed Don Bosco, and Our Lady Help of Christians.

Mrs. K. P. Baldwinstown. — Enclosed is a P. O. as a thanksgiving to Blessed Don Bosco and Our Lady Help of Christians for a favour received.

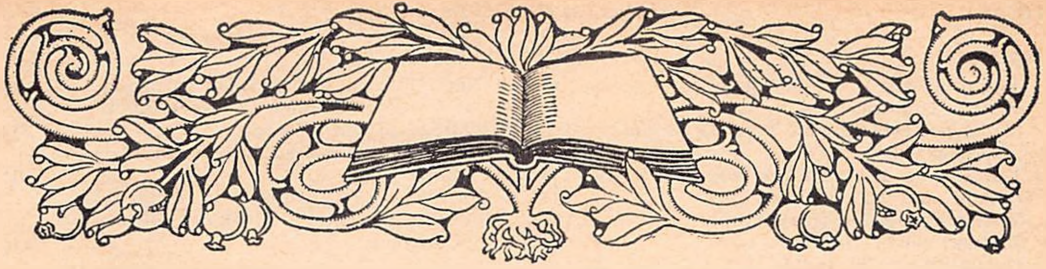
A. A. Sliema, Malta. — Please receive the enclosed P. O. for grace received from Mary Help of Christians through the intercession of Blessed John Bosco.

Mr. J. H. Liverpool. — I have great pleasure in stating that I started work again last Monday, thanks to the great work of your Blessed Founder whose Novena prayer I recite daily.

T. L. Dublin. — I enclose herewith P. O. for a Mass to be said in honour of Our Lady Help of Christians and Blessed Don Bosco in thanksgiving for improvement in health.

Sister M. D. Milltown. — Please say a Holy Mass in honour of Our Lady Help of Christians and Don Bosco in thanksgiving for success in bi-lingual examination.

Miss N. McN. Belfast. — Please say a Mass in thanksgiving to Our Lady Help of Christians and Don Bosco for favour received.



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Permissu Superiorum - Editor responsible, D. Guido Favini.

INTERNATIONAL PRINTING SOCIETY
Corso Regina Margherita, 176 - Turin 109, (Italy).

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. (See back cover of *Bulletin*).

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

The Rector Major, Oratorio Salesiano. Via Cottolengo, 32 - Torino - Italy.

Very Rev. Provincial, Salesian School, Battersea, London S. W. II.

"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 Pallaskenny, 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.

THE APOSTOLIC CIRCLES

OF

MARY HELP OF CHRISTIANS

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

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

3. Each Circle undertakes to raise the sum of £120 during the period of four years, each member collecting or subscribing yearly £2 10s. Whenever a new Circle is formed, a candidate is immediately accepted.

Spiritual Advantages.

1. The members of the Apostolic Circles are inscribed on the roll of the Salesian Co-operators, whose chief privileges are:

(a) The right of participation in the great spiritual merit accruing from the countless good works of the Salesian Fathers and Sisters all over the world.

(b) A Mass offered up every day in the Basilica of Mary Help of Christians, Turin, for their spiritual and temporal needs.

(c) The Indulgence of the *Sanctified Work*, an unique favour granted by Pius XI: "As often as the Salesian Co-operators raise up their mind to God during the day by means of any invocation whatsoever (no special form of words is required) they gain the Indulgence of 400 days: further, they may gain once a day a Plenary Indulgence, applicable to the Souls in Purgatory, the only condition for both Indulgences being that they are in a state of grace."

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

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

Petitions can be sent to the above mentioned Houses for the monthly Novena in honour of Mary Help of Christians commencing on the 16th, and to the Shrine of Blessed John Bosco at Shrigley, where special prayers are said for benefactors every Tuesday.

At present over 200 boys and young men are being trained by the Salesian Society in England and in Ireland for the home and foreign Missions.

The Training Centres are:

Salesian Missionary College, Shrigley, Macclesfield, Cheshire.

Salesian House, Cowley, Oxford.

Salesian College, Pallaskenry, Limerick.

To join a Circle communicate with The V. Rev. Fr. Provincial, Salesian College, Battersea Park, London, S. W. 11, or the Rector of one of the above mentioned Houses.