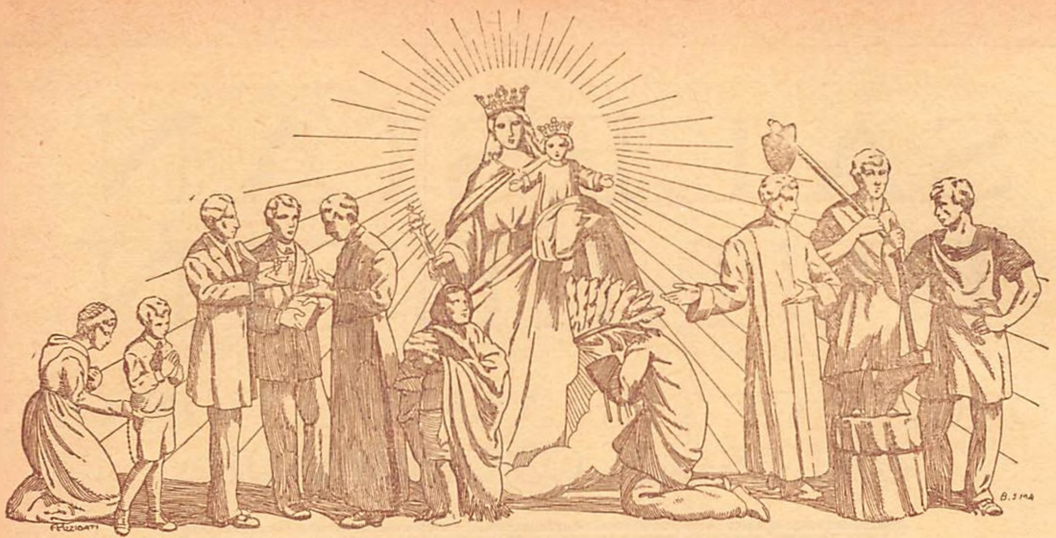


SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF
SALESIAN CO-OPERATORS



MARCH-APRIL 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, Pallaskenny, 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.

See page III of cover

SALESIAN

VOLUME XXV

NUMBER 2

BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

Summary: Blessed John Bosco and Holidays. — The Patriarchs among our Past Pupils. — Back to the Land. — What we Hear. — In the Festive Oratories of Assam - British India. — Christmas in Hong Kong - China. — Charlie Chaplin... Salesian Missionary! — With Mgr. Couture, Administrator Apostolic, in Mallo Grosso - Brazil. — A New Mission-Station at Sahrapur - India.

1933

MARCH-APRIL

Blessed John Bosco and Holidays

Of all the problems which give food for much anxious thought to the Catholic teacher in a Catholic Boarding School, that of the Holidays is one of the most discouraging.

In schools where the spiritual formation of the child—boy or girl—has the first place; where the whole energy and ingenuity of the *educator* is concentrated, through the medium of school life in its thousand forms of study and recreation, upon the Catholic ideal of making boys *holy*; of sanctifying their lives by the frequent use of the Sacraments, holiday time, in the majority of cases, is one of suspension, if not of absolute destruction, of the work of spiritual erection achieved during the school term. Those teachers who have this Catholic ideal ever before their minds in their dealings with their pupils, know from long experience how difficult this interior formation of the child is, even in the comparatively perfect surroundings of the genuine Catholic school.

With the holidays this essential work stops. And not only stops, but the *new ideal* of the beauty of virtue, the manliness of sanctity, the spiritual value of a holy life, which was just beginning to take hold

of the boy's imagination; and which had perhaps gained his first generous acts of real piety under the care of his confessor, master and Rector, is completely crowded out by the inrush of new interests, new pleasures—not always good—and most of all, by his natural reaction to his new liberty.

Parents, as a class, make little effort to continue this special work of the Catholic School, either because they themselves have not grasped its importance, or because they do not feel themselves equal to the task, with the result that the boy is left to himself, in a world of new impressions which literally sweep him off his feet: he loses his balance; he is without the help he had at school, and he falls more or less gravely as the occasion and circumstances take him unprepared.

Blessed John Bosco, who conceived Education in its highest possible aspect, knew the danger of the 'holidays'. His personal experience of long years as confessor; his special gifts from God to read the conscience of his penitents; and his all absorbing purpose to inspire his boys with an efficacious desire for sanctity, all taught him that the "holidays" was a time in which he must

expect his work in the souls of his boys to be spoiled and hindered.

It was precisely on this point that in 1878 he had a strange dream; all the stranger because, as many of his "dreams", it corresponded perfectly with the reality. This dream, which we give in full below, has a significance which no one, who has dealings with children, be they parents or teachers, can afford to overlook. Indeed we go further, and insist upon its special importance to-day, in England, Ireland and America where the school holidays are frequent and long; and where the bewildering choice of amusements, cinemas, shows, even certain sports and games, within the reach of all, is a constant and very real danger to our Catholic boys.

* * *

It was on the evening of the 24th. of October. The boys had just returned from the summer holidays. After night prayers Don Bosco stood up there in their midst on the old pulpit, welcoming them back to the Oratory... when all was quiet he began:

"You cannot imagine how happy I am to see my army of soldiers *contra diabolum* once again. *Contra diabolum*, although a Latin phrase can be understood even by Cottino (1). I have many things I would like to talk about, it being the first time we meet after the holidays; but these things can wait, now I want to tell you of a strange dream I have had. You all know that dreams come when you are asleep and that there is no obligation to believe in them, but just as there is no harm done in not believing them, so there is nothing wrong in accepting them, especially if they serve for our instruction, as, for example, this one.

I was at Lanzo at the first Retreat. One night, as I slept I dreamed. I found myself in a spot where I was not able to guess where it might be, but it was near a village into which there stretched a large garden, and near the garden was a very extensive meadow. I was accompanied by a few friends, who invited me into the garden. I

entered and saw there a large number of lambs, that frisked and skipped about after their fashion. When of a sudden, the gate leading to the meadow was opened and the lambs ran out to pasture.

Many however did not trouble to go out but remained in the garden, going here and there nibbling at the grass to be had, although there was nothing like the abundance there was in the meadow outside.

"I'd like to see what those lambs are doing out there," I said to myself.

We all went outside, and there they were sure enough grazing away as comfortably as you please. But in moment the sky became overcast, distant flashes of lightning and the dull roll of thunder told of an approaching storm.

"What is going to happen to these poor little beasts, if they get caught in the storm," I thought. "Let's drive them into safety. We went about calling them and in fact did all we could to drive them into the garden, but they would not go; the more we tried the more they eluded us, for their legs were better than ours. About this time, the first big drops of rain pattered down, then followed the downpour, but still I had not been able to get the flock together. One or two, however, entered the garden, but by far the larger number remained outside in the meadow. "Oh well," I said to myself, "if they went go in, the worse for them! Anyhow it is high time we went in ourselves," and without more ado that is just what we did.

Now, in the middle of the garden was a fountain, on which were engraved in large square letters the words *Fons signatus*—the sealed fountain,—it was closed, but in a moment it began to flow and sent out water high up into the air, which then divided itself in the form of a big rainbow, forming a kind of complete vault inside.

In the meantime the flashes of lightning became more frequent and the roll of the thunder nearer and louder, while the heavy rain turned into hail-stones. We, who were in the garden, lambs and all, huddled together under the vault formed by the water of the fountain, and here the storm could not penetrate.

"Now what is this all about," I asked one of my friends. "What has become of those poor little beasts outside in the meadow?"

(1) Cottino was an old, simple fellow who looked after the refectory and who, in his spare time, posed as a poet.

"Wait and you will see," was the answer. "Look, do you see what is written on the forehead of the lambs here with us?" I looked and saw on each the name of a boy of the Oratory.

"What does it all mean?" I asked.

Once outside the protection of the fountain, the storm beat down heavily upon me and I saw many poor little beasts stretched out on the ground, trying hard to rise themselves and come towards the garden, but they could no longer walk. I opened wide the



New Painting of the first dream of Blessed John Bosco and its realisation.

"You'll see... you'll see," was the answer.

But I could no longer keep my patience. I wanted to go out and discover what had befallen those outside. "I will collect all those that are dead and send them to the Oratory for dinner," I thought to myself.

gate and called out loudly to them, but their efforts were useless. The rain and hail had so beaten them and still continued to pour down upon them, that it would have moved the hardest heart to pity: one was wounded on the head, another on the

shoulder, this one in the eye, that one on the leg and the others in different parts of their bodies.

After sometime the storm ceased.

"Do you see?" said one who stood by my side, "Look at what is written on the foreheads of these lambs."

"I looked and read on each the name of a boy at the Oratory. "But," I cried, "I know a boy of that name and he certainly does not seem a lamb to me!"

"You'll see... you'll see," was the only reply.

Then I was presented with a golden vase with a silver cover, and I heard the words: "Put your hand in the ointment and touch them with it, the wounds of these poor little beasts will be healed immediately."

I began to call them, but they did not move. I called again but to no effect. I tried to get near them but somehow or other they managed to wriggle out of my reach. "You don't want it! then so much the worse for you!" I exclaimed. I went to another, but this one also played the same trick. As often as I tried to get near enough to anoint and heal them, so often they escaped me. I followed but it was useless. At length however I did reach one of them, it had its eyes out of their sockets and was so badly beaten that it moved me to pity. I touched it and it was immediately healed and frisked off into the garden.

Then many of the others having seen this, lost their fear, and came along to be healed and ran off into the garden. But there were still many outside and for the most part they were the ones seriously wounded, but I could not get near them.

"Well if they don't want to be healed; the worse for them!" But all the same I did not know how to get them into the garden.

"Leave it to me," said one of my friends, "they will come alright."

"We'll see," I said. I put the golden vase where it was before and went into the garden. This was all changed now, and I read over the entrance the word, *Oratory*. Behold, I had no sooner entered, than those who had not wanted to come, came nearer, and crept stealthily into the grounds, run-

ning here and there among the others; I could not get near them. Then there were some who had not received the ointment willingly and instead of healing them it had turned to poison and made their condition worse.

"Look, you see that banner?" asked a friend.

I turned and saw a large standard waving in the wind, and I read a single word written in large characters: "*Holidays*."

"Yes, I see it," I replied.

"Then behold, this is the effect of the school holidays," said one of those who had accompanied me. I was beside myself with anguish at the bare thought. "Your boys go from the Oratory," the voice continued, "with every good intention of feeding on the word of God and of keeping themselves good, but they are surprised by the storm, which represents temptations; and the rain which signifies the attacks of the devil, and then comes the hail which is their actual giving way to sin. Some put themselves right by confession, but others either do not use the sacrament well or do not use it at all."

"Keep it in mind and never tire of telling your boys that holiday time is a time of great danger for their souls!"

I saw then that some of the poor little beasts had mortal wounds, and I was just about to go them, when Fr. Scappini who had made a noise as he got up in the next room, awakened me.

This is the dream. I can also say that I noted several names among the lambs of that dream and comparing them with the boys, I saw that they had actually behaved as the dream had indicated.

But however that may be, in this novena of All Saints we must correspond readily with the goodness of God, who wants to be merciful with us; and with a good confession let us wipe out all the stains on our consciences. Then we must make up our minds to fight the devil and with the help of God we shall come out winners in this battle and we shall go one day to receive the prize of victory in Heaven

Good-night.

THE PATRIARCHS AMONG OUR PAST PUPILS

Just before Christmas last year, the Association of Salesian Past Pupils convoked a special meeting of their veterans.

Thirty of them came to the Mother House; and their title of admission to this special feast was just this, that they had actually been boys at the Oratory while Don Bosco was alive. The youngest was 69 and for

gled mop of hair. In the photo you see him to the right of Fr. G. Serié, with his hat on his knee and you would not credit him with his 91 years.

One can well imagine their feelings, when, headed by the School Band they passed through the Oratory into the Basilica of Mary Help of Christians: in a flash their



Salesian Oratory, Turin. — Group of the Patriarchs who were boys under Blessed John Bosco.

the others the age limit ran up the 91. All were sound in mind and limb and had the splendid gift of a heart obstinately young. The most feasted among them was Signor Roda (91) still hale and hearty, who vaunted his singular privilege of having been an eye-witness to the whole development of the Salesian work.

He was in fact at the Oratory of St. Francis of Sales, when it was first turned into a regular school, and he well recalls how, more than once, *Mamma Margaret*, like the good mother she was, combed out his tan-

minds went back full sixty years, and in spirit they saw the Sanctuary as it was then, all new and bare, without an ornament... but now how changed... how different!

Yet somehow they could not have been surprised, for they themselves had lived in the age of wonders; they had seen buildings grow up like mushrooms in the night, when Don Bosco had nothing, not a farthing in his pocket. Now indeed they could see before their very eyes the fulfilment of the prophecy of the saint. Here was the temple

worthy of Our Lady; here was the busy city of working people at the very door; here were the hundreds of boys running about the playgrounds, and here were the faithful in unending numbers coming to pray at the Shrine of Mary Help of Christians.

In the organ loft, the organ swelled out into a hymn they all knew of old; in the benches 750 young voices sang in unison for the Mass as it used to be years ago; while, from the pulpit their chaplain recited the Litany of a Happy Death, but in the old times it was Don Bosco himself who read those prayers.

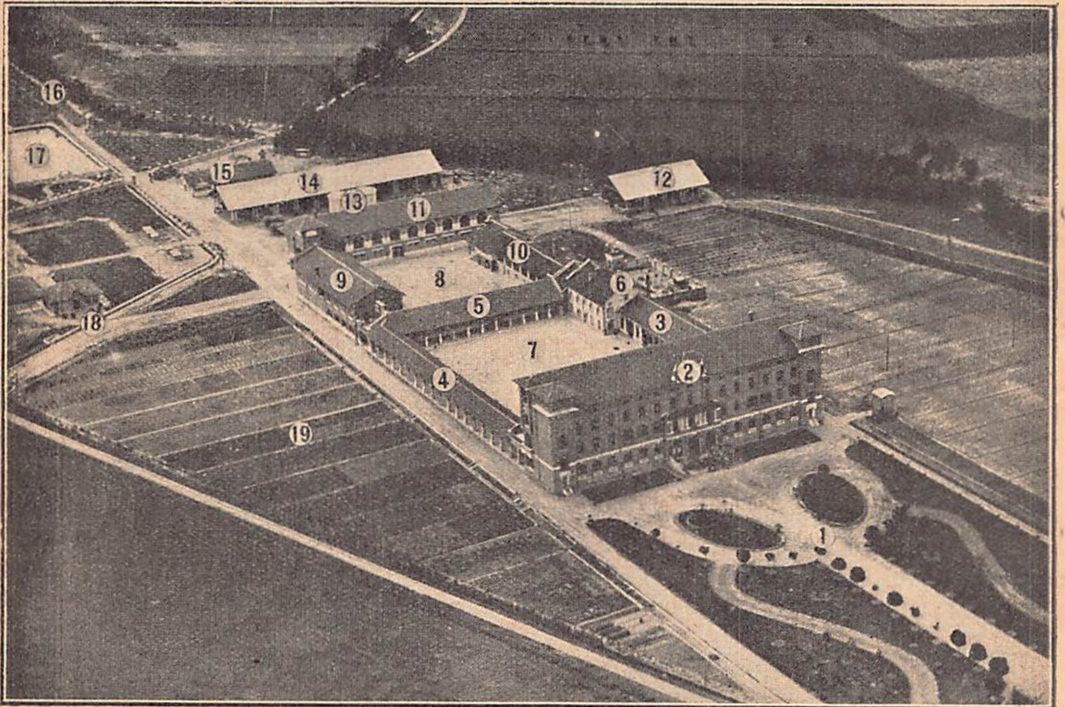
But Don Bosco was still there... a few yards away, his body lies still in its shrine, and for them the sight of it is sufficient to recall a thousand memories of the time when he lived with them and for them... and was their good Father long years ago.

Leaving the Basilica they went to Valsalice to pray a little at the tombs of Fr. Michael Rua and Fr. Paul Albera. Fr. Rua had been their first Rector, whom they had

feared as they had loved, and of Fr. Albera they could recall, as if it were only yesterday, the vision of his gentle goodness.

At mid-day, dinner was served in the reception hall of the College, and more than one could well remember that dark underground refectory where twice a day (for then dry bread served as break-fast and was given out in the playground) they went down to eat their meagre dinner and supper of soup and bread ad libitum, with the 'second course' of five or six stewed prunes, or a couple of baked apples!! after that to bed. Hard indeed, but happy days! If only they could come back again!

When the hour of the Toasts came along, how their minds ran down the years after those fleeting memories of their joys and pains, their poverty and privation, of their hard work, their piety, their games; and there was not one of them who did not testify that without a shadow of a doubt those were indeed the happiest and the holiest days of their lives.



Cumiana, Turin. — A bird's-eye view of the disposition of the Salesian Agricultural Colony, where lay-brothers are being trained as farmers for the Foreign Missions.



Rome, Italy. — Sitting of the IVth. International Congress for Agrarian Instruction.

Back to the Land.

The Land Movement, that courageous enterprise of English Catholics to do something *positive* to alleviate permanently the physical and moral evils of the thousands and thousands of our unemployed, is destined to succeed... true, it may never become a national concern, that is another affair; but wherever a colony for practical instruction is founded, there, a new path, full of renewed hopes, is opened up to some at least of our able-bodied men, who are faced, at the moment, with nothing more consoling than the reiterated prophecy of industrialists, that even with the revival of World Trade, industry can never hope to give constant employment to *all* of that huge workless army, which has been growing daily since the War.

If we listen to the Holy Father, we must admit the fundamental falsity of the economic system ruling to-day; which holds the working man in the hollow of its iron hand. Pope Pius XI openly denounces this unrestrained greed for wealth accumulated in the power of the few: and at the same time he condemns the popular but false remedy of Communism, which is spreading to-day throughout Europe and America: its blood-

red flame already licking at the whole edifice of constituted authority.

What then can be done? No one has yet dared to offer any *complete* solution. Many of our leaders have not the courage to look into the future... do they not delude themselves and the people with false hopes? What is the use of waiting for what, in the case of many, will never come, when just outside our big industrial cities there is land to spare, as rich as it was four hundred years ago, still capable of supporting living men and women, who have the courage to turn their backs on the past, and to work out for themselves a new future, by returning to the land God has given them. The practical execution, we know, literally bristles with difficulties: but the principle is fundamentally sound and must bear fruit in proportion as we take each opportunity that offers itself.

Roughly, some 60 young men are already back on the land, through the agency of the Catholic Land Association. You hear the Pshaw!! of contempt, What is 60 in 3,000,000? not much we know; better however, than 3,000,060, and we are only just at the beginning.



Warrenstown, Ireland. — Our boys in the fields.

Salesian Co-operators should give their unstinted support to this great movement. Let them take up one or other of the many practical suggestions of the Catholic Papers, and by so doing they will be acting after the manner of Blessed John Bosco, who prized agriculture as the first and highest of all trades: which formed *men*; strong in body as they were simple of heart.

* * *

With the importance of the Land Movement in mind, it is a consolation to look out on the world-wide work of the Congregation, and see its modest contribution to this vital necessity.

Not counting the Missions, where agriculture is, in some form or other, the maintenance of the missionary, we see that we have 39 Salesian Agricultural Colonies. In a large number of these, poor boys are received and trained, others, however, have for their scope the scientific and practical instruction of the sons of farmers.

Salesian Agricultural Colonies.

Italy.

- Canelli.
- Corgliano d'Otranto.
- Cumiana.
- Lombriasco.
- Montechiarugolo.
- Rome.

Belgium.

- Hechtel.

Australia.

- Sunbury, Victoria.

Brazil.

- Cachoeira do Campo.
- Campinas.
- Coxipo da Ponte.
- Lorena.

Colombia.

- Contratacion.
- Ibagué.

Uruguay.

- Manga.

Congo (Belgian).

- La Kafubu.

Palestine.

- Beitgemal.

Paraguay.

- Ypacarai.

Argentine.

- Del Valle, near Buenos Ayres.
- General Piran.
- Junin de los Andes.
- La Trinidad.
- Pindapoy.
- Rodeo del Medio.
- Uribelarrea.
- Vicdma.

Paru.

- Puno.
- Yucay.

Spain

- Gerona.

Switzerland.

- Morges.

Ireland.

- Pallaskenry.
- Warrenstown, Drumree.



Warrenstown, Ireland. — With the plough team.

Germany.

- Helenberg, near Trèves.
- Marienhausen, on the Rhine.

France.

- La Navarre, by La Crau d'Hyères.
- Saint-Genis-Leveal.

Ecuador.

- Cuenca.

Hungary.

- Esztergom-Tabor.

Cape Town.

- Claremont, Lansdowne.

In Australia, Africa, and Ireland where we have agricultural Colonies, we beg our Co-operators to encourage this work: these English-speaking houses for the most part, are destined for the training of poor boys and on that account there is endless scope for local co-operation: either by taking the produce of the farm when possible, or by helping materialy or by making the work better known among Catholics.



Pallaskerry, Ireland. — Aspirants at the beginning of their farming career.
Future missionaries are also being trained on this Colony.

Illustrated lecture on the life of Blessed John Bosco.

Will all Parish Priests, Superiors of Religious Houses, Schools etc. who desire to have the Illustrated Lecture of the Life of Blessed John Bosco (where there is cinematograph machine also the two films, The Glory of Don Bosco and Life at the Missionary College, Shrigley) have the goodness to communicate with either:

The Very Rev. Fr. E. M. Tozzi, S. C., (Provincial).

The Salesian College, Battersea Park, London, S. W. 11.

or

The Very Rev. Rector,

The Salesian Missionary College, Shrigley Park, Macclesfield, Cheshire.

WHAT WE HEAR

The Silver Jubilee of the Very Rev. W. G. Austen, S. C.

The Silver Jubilee of the ordination of Father Austen, now Rector of the Salesian College in Bolton, was held at the college on Dec. 20th. and Dec. 21st. of last year. There were two important gatherings of the



The Very Rev. W. G. Austen, S. C.

clergy and friends, one on the evening of Tuesday Dec. 20th. and the second on Wednesday the 21st.

At the first there were addresses and a presentation. The meeting was opened by Fr. Walsh, the Prefect of Studies, who read telegrams of congratulation from the Sovereign Pontiff and from the Superior General of the Congregation; letters and telegrams were also received from his Lordship the Bishop of the Diocese of Salford, from Bishop Amigo of Southwark, from Bishop

Brown and from Fr. Provincial. Other messages of good wishes and congratulation were received from a very large number of the clergy and other friends. The evening was brought to a close by a play given at the School by the members of the Old Boys' Association.

On the following morning the solemn Mass of Thanksgiving was sung in the neighbouring Parish Church, where the Community and boys were welcomed by the Parish Priest. There was again a large gathering of the clergy, people and boys, the latter rendering the Plain Chant of the Mass. Solemn Benediction followed.

So much for the actual celebrations, but Fr. Austen's long and intimate connection with the *Salesian Bulletin* demands a brief outline of his busy career as a Salesian.

One of the early students at Battersea, he had the privilege of receiving the cassock from the hands of Fr. Michael Rua, the first successor of Don Bosco. From then onwards he was engaged in the day-school at Battersea, at that time, under the care of the Salesians, and of which as Brother Bede, he eventually became Headmaster. During this time he assisted Fr. Bonavia to edit the *Salesian Bulletin*, and after Fr. Bonavia's death in 1904, he succeeded him as Editor, a post he held for fourteen years.

Leaving the day school before his ordination in 1907 he was at once appointed catechist at Battersea, and held that post together with teaching, until Jan. 1921, when he went to Cowley-Oxford at the opening of the Novitiate and the House of Studies. While at Oxford he helped in the teaching of the clerics and in the guidance of their studies and at the same had charge of the now flourishing parish. He was also prominent in the establishing of the University Section of the House. Having already taken a Degree at London, he now entered at Oxford and passed on to the M. A. degree and to that of B. Litt.

In 1925 he was appointed Rector of Chertsey on Thames, and in 1932 as Rector at Thornleigh College, Bolton.

The *Salesian Bulletin* sincerely congrat-

ulates Fr. Austen on his Jubilee, and begs the prayers of Co-operators on his Salesian apostolate.

Port Said, Egypt.

New Church of Italian Boys' School.

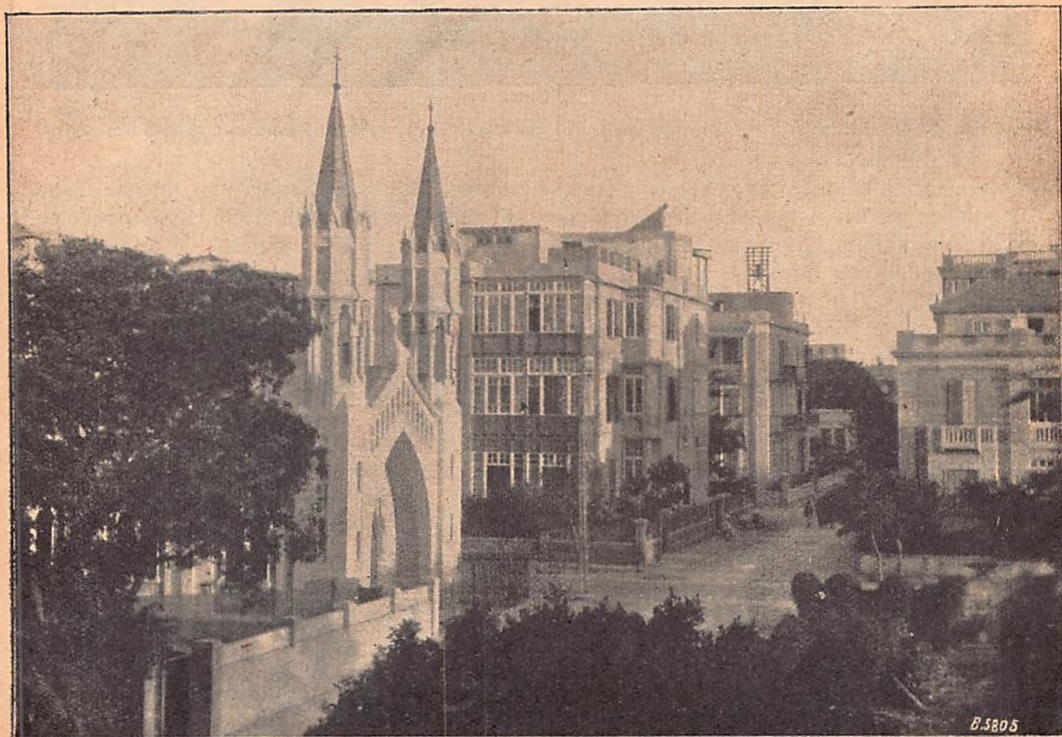
The new Church attached to our Schools for the Italian Colony in Port Said has been opened. It is of Gothic design, and is built in reinforced concrete, harmonising excellently with the existing college.

A few lines from Canada.

Toronto, Ont. — Nov. 25, 1932.

A few months ago it was a letter from the South, and now a few lines from the North. Yet, although my few lines come from distant and opposite points, they bring to you the same message, that is, the irresistible expansion of Don Bosco's name and activities.

The appeal this time came to me from His Grace, the Most Rev. George Gauthier, Coadjutor Archbishop of Montreal, Quebec.



Port Said, Egypt. — Our New Church attached to the Italian Boys' School.

Another Bulletin.

At Macao, China, our missionaries have commenced publishing and printing the *Salesian Bulletin* in Chinese. So far it appears every three months, but with time it is hoped to print it more frequently; there is every prospect that with this bright, well-illustrated Magazine, the Salesians in Southern China will be able to intensify their propaganda among their Chinese friends.

"I am confident that a visit to Montreal would suffice to acquaint you with the exact situation of our needy youth, and I extend to you a very cordial invitation to come to our Metropolis as soon as it is convenient for you."

In answer to His Grace's invitation, I have visited Montreal these past days, accompanied by our Rev. Peter Truffa, Pastor of St. Agnes' Church, Toronto, Ontario.

After speaking with prominent persons



Newton, N. J., U. S. A. — A Happy group of the Salesian Family at the House of Studies. 1932.

and seeing with my own eyes the conditions of the needy youth, I left the city with the deepest conviction that, even though Montreal is a model city from the Catholic educational and social point of view, yet a large, untouched field of work is awaiting the Sons of Don Bosco.

I should add, by the way, that our two Confrères here at St. Agnes' Church are carrying on an excellent parish work, based especially on the devotion to Mary Help of Christians and Don Bosco?

RICHARD PITTINI, S. C., *Prov.*

Provincial of English Province in South Africa.

The Very Rev. Fr. E. M. Tozzi, S. C. has now been back some time from his visitation

of our Houses in Cape Town, and has reported his great satisfaction with everything Salesian in South Africa.

The 'Institute', our School for Arts and Trades, of which Fr. Tozzi was Rector for so many years, although badly hit by the continued trade depression, and the consequent rigid economy on the part of the Government, is continuing its brave fight against circumstances and with the help of numerous benefactors, co-operators and friends, who organise Fêtes and public collections on its behalf, has still its quota of needy lads, apprenticed to one or other of the trades taught there.

Our Agricultural Colony at Landsdowne has distinct progress to report: during the last few years their farm has undergone intensive development, and is now sufficiently

equipped to give the boys a thorough training in practical, economic farming adapted to South African conditions.

Fr. Tozzi's visit was the first after an absence of six years. It goes without saying that he was given an enthusiastic Colonial welcome by the boys of the Institute, where



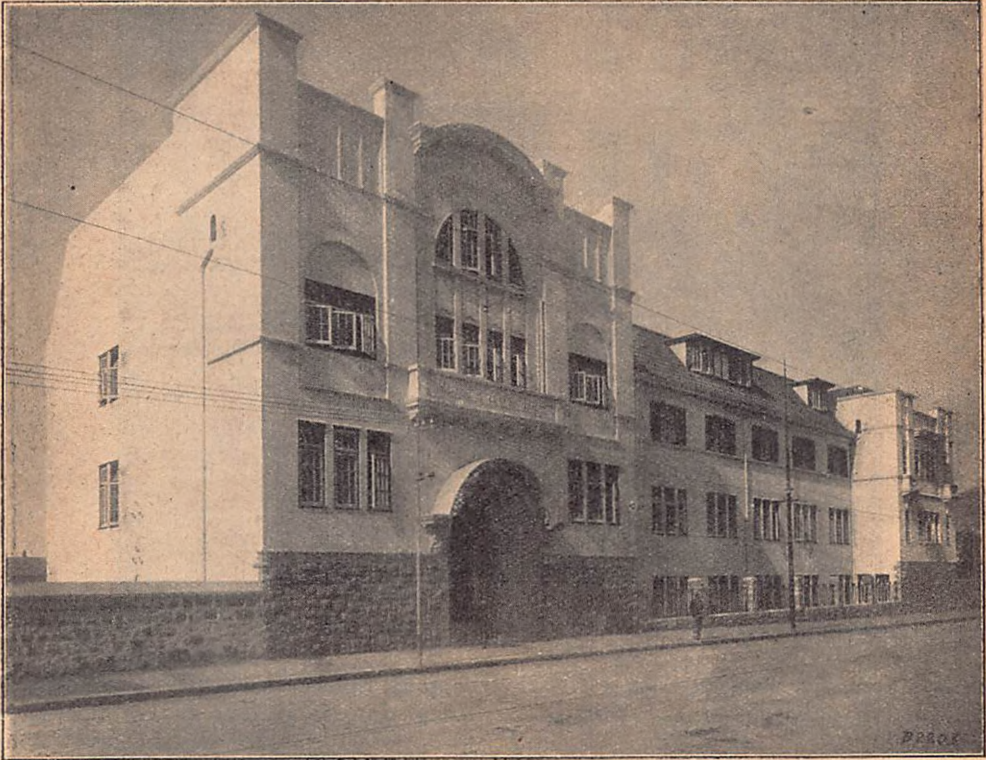
Claremont, South Africa. — The first buildings on the Agricultural Colony.

on the same evening they excelled themselves in the Trial Scene of the 'Merchant of Venice.' On the following Sunday the numerous friends of the Provincial arrived in force to meet him again, and to renew a friendship, which in some cases was of twenty-five to thirty years' standing.

On the 23rd. October, there was a special Mass for the Italian Colony at which Fr. Tozzi preached. While in the afternoon

*Shrigley Missionary College:
"The Glory of Don Bosco"*

The recent tour of Fr. Ciantar in Ireland and England confirms, if there were any need of confirmation, what the Congregation, as a whole, time without number, has experienced throughout the world, namely, how wonderfully the faithful have taken to Blessed John Bosco, and how heartily they



Cape Town, South Africa. — The 'institute' the Salesian Professional School.

of the same day, eighty past pupils came to the Institute for a special reunion to welcome their old Rector once again.

The rest of his very brief stay was crowded with the business of his visitation and his inspection of the Salesian Houses; just before returning for Europe he was entertained as the guest of honour at the dinner of the Catholic Association of South Africa. In a future issue of the *Salesian Bulletin* a complete account of the Salesian work in South Africa will be published.

have given their help and co-operation to his work.

Speaking especially in connection with our 'big movement', the Missionary College, at Shrigley, we have to report a positive triumph of Don Bosco in the cities and towns of Ireland. Previously the Lantern Lecture had been very successful, but it could not compare with the attraction of the films 'The Glory of Don Bosco' and the other, 'Life at Shrigley'. In the former one is taken to the Eternal City and in the splen-

dour of the Roman ceremonial one sees the whole magnificent function of the Beatification of Don Bosco; one can even catch the enthusiasm of the huge crowds as they throng St. Peter's, to acclaim the Sovereign Pontiff and give honour to the new Beatus. Then, in a moment, you are seven hundred miles away in Turin, to take part in what has been called 'The Return of Don Bosco': when his body, in its gilded urn is borne in

real encouragement and sympathy for Don Bosco and his work. What happened in Dublin was repeated, with due regard to the difference of place and circumstances, in all the other towns to which Fr. Ciantar paid a visit: In Cork, the Coliseum, generously lent by Mr. Rorwood, was packed to overflowing for the lecture-film. The Lord Mayor, Alderman Sean French, was present and urged his people to give their



Shrigley, England. — A glimpse behind the scenes at the Missionary College - the temporary Chapel.

procession from the Salesian College of Val-salice, on the outskirts of the city, back to Valdocco, and to the Basilica of Mary Help of Christians, where in life he worked those miracles of charity, and commenced the work God has blessed in such a remarkable manner. In the second film, as its title suggests, you get an inside view of 'Life at Shrigley', and you see in practice what it means to be a missionary in the making, and at the same time how much need there is for co-operation and help that such an apostolic design should not suffer for the mere lack of means.

But to return to Ireland.

The first of the illustrated lectures was given in the Theatre Royal, Dublin, where well over two thousand people assembled to see the two films. The Lord Mayor honoured the occasion and spoke words of

support to the missionary movement. At Youghal in Mr. Hurst's Picture Palace, there was another enthusiastic reception awaiting Don Bosco, at this performance the Very Rev. D. Canon Dinneen presided, and with him were the clergy of the parish. While at Tralee, in the Theatre Royal, where the Right Rev. Mgr. O'Leary P. P., V. G., Dean of Kerry gave his support, there was again insufficient room for the large numbers who desired to be present.

It is not possible to enumerate every place where the two films were shown with the same success, but it must be said that everywhere, the lecturer was met with the same wonderful spirit of co-operation and sympathy, especially on the part of Parish Priests and their clergy, without whose support nothing could have been done. And not only the clergy but also the laity came

forward spontaneously to help; owners and managers of Cinemas and Theatres went to great inconvenience to lend their halls for the occasion, and more than once they even distributed pennies to children that they might be able to get in. And speaking of children, we have to record that in several places at the Matinees, there were 1,000 present, while in Dublin the number reached 1,600. What a wonderful sight for Don Bosco! it is not without reason that in America he is called the '*Father of Youth*'.

Farnières. Belgium.

The Salesian theological and philosophical studentate in Belgium, has laid the foundation for a splendid missionary tradition. In the last two years eighteen young brothers have left for the Foreign Missions:

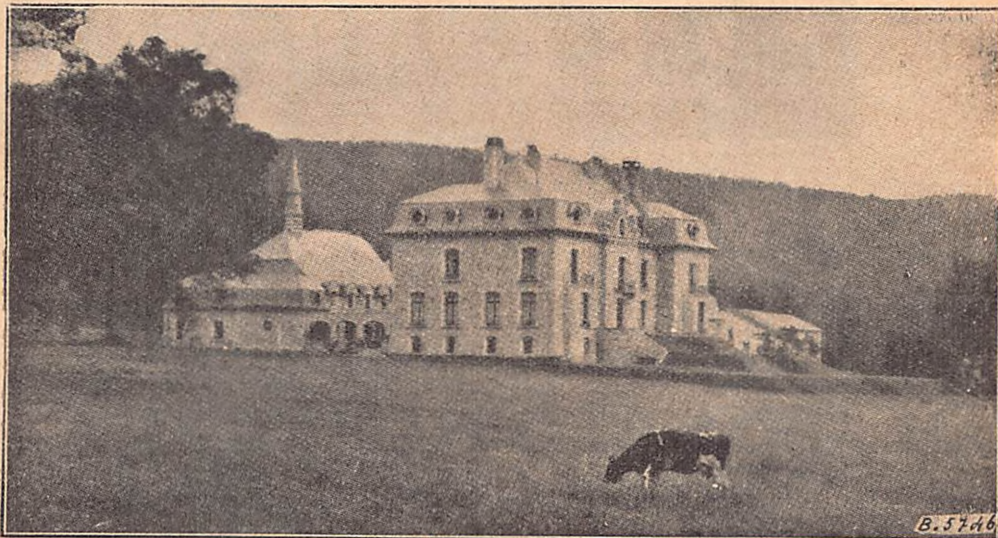
- 6 to the Belgian Congo.
- 4 to China.
- 3 to Colombia for the Leper Colony.
- 2 to the Land of Fire (St. Amer.).
- 1 to Japan.
- 1 to Ecuador.
- 1 to Palestine.

St. Gabriel's school - Madras. Silver jubilee celebration.

The Silver Jubilee celebration of the St. Gabriel's High School was held on Jan. 28th. and in connection therewith a public meeting

was held in the evening in the school compound, His Grace, the Archbishop of Madras the most Rev. Dr. E. Mederlet, S. C., presiding. There was quite a representative gathering of the Fathers who at one time or other were associated with the institution, the staff, and students, past and present. The proceedings commenced with the song "Tis Risen Shining" by the pupils of the school.

The Rev. Father F. L. Manrique, the Headmaster of the school, presented the report of the progress of the school during the last 25 years and also its earlier history, dating as far back as 1839, when it was known as the St. Mary's Seminary. In 1883 it definitely affiliated itself to the University as a Second Grade College and celebrated its Golden Jubilee in 1889. Though His Grace the Archbishop of Madras was now the manager, the institution had been managed by members of different missions. In 1893 the Brothers of St. Patrick were in charge of the school. Three years later it was placed under the management of the Society of St. Joseph, Mill Hill, London, which continued its work till 1906, when the introduction of a code of regulations for European schools necessitated the division of the St. Mary's College into the European, the Anglo-Indian, and the Indian section. In April 1907, however, the authorities were obliged to close the college department and



Farnières, Belgium. — General view of the new Scholasticate.



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with that came also the change in the name of the institution, the European section retaining the name of the Mother and the

to time, he concluded, but had continued to maintain a tradition of its own and was becoming popular.

Bombay, India.
Don Bosco
High School.
Groups of Parsi, Mahome-
tan and Hindu
boys.



Indian section being christened "St. Gabriel's High School." "This young babe", continued Father Manrique, "was then placed under the care of the Society of St. Joseph, Mill Hill, London. In 1918 the management was transferred to the Society of Jesus, Trichinopoly, and the Rev. Father Bertram became the correspondent. In April 1926 the Brothers of St. Gabriel's, Tindivanam, took charge of the school, which continued under their control for three years. In 1929 when His Grace the Most Rev. E. Mederlet became Archbishop he assumed full responsibility of the management of the school." Thus the school had come under the management of diverse hands from time

The well of conversion.

It came to the ears of Fr. Noel Cignatta S. C. at Polur North. Arcot, that the natives of one of the villages of his mission lacking water, had had to go a long way to obtain it. Desirous also of their material welfare, and having no other resources sold one of the two oxen of his 'Pandy' (the automobile of the Indian missionary) and by other sacrifices gathered together 40 rupees (£3:0:0) the sum necessary for the excavation of a well. Directing the work himself, within a week he was able to provide water for the whole population. As a result the entire village was converted *en masse* from pa-

Madras
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ganism. From that very well the water for the baptism of the first 63 catechumens on Sunday December 4th. 1932 was obtained. Carrying on the good work, in two months, he has baptised more than 400 persons belonging to three villages of his mission.

Debniki, Cracovia - Poland.

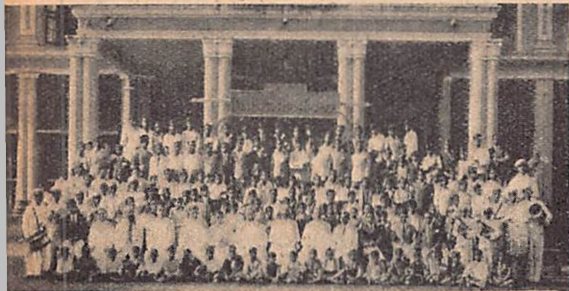
On December 9th. Mgr. Sapieka, Archbishop and Prince of Cracovia solemnly blessed the foundation stone of the new

the church is a new Festive Oratory to which the boys of the district are already coming in large numbers.

**The visit of the Chinese Mission.
Pius XI Institute - Rome.**

It has already appeared that the Chinese Mission, sent by the Government of Nanking, has arrived on a study tour of the educational organisation in the principal nations of the Continent. They were at Rome for some days, inspecting the various splen-

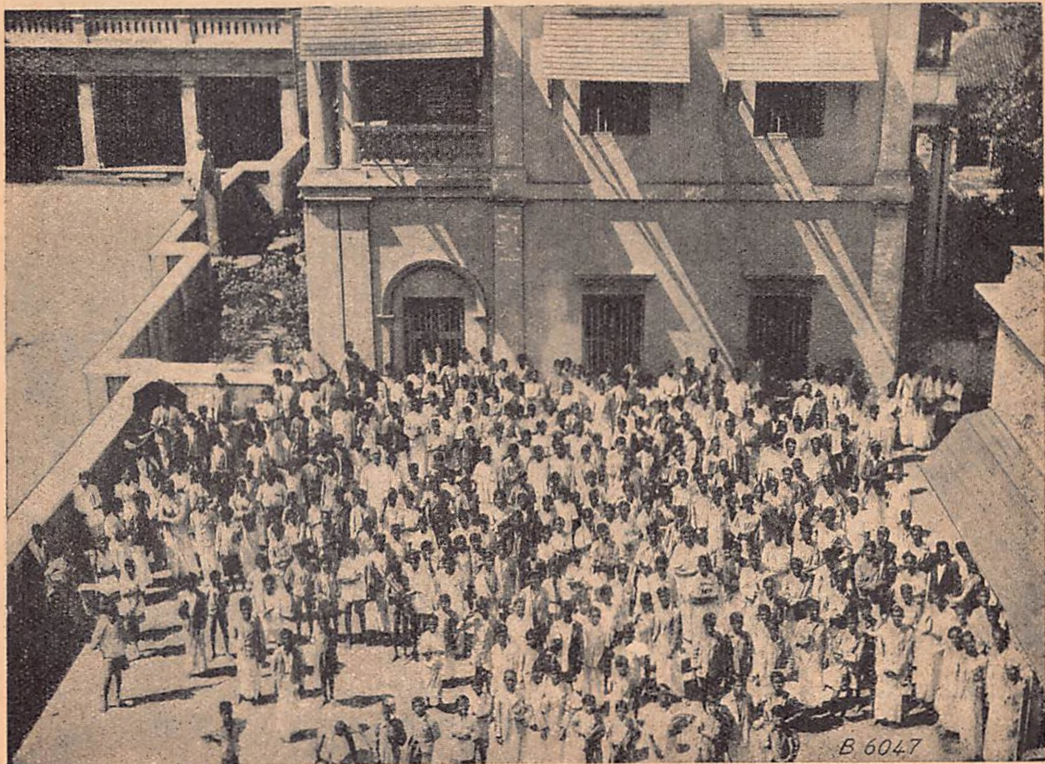
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Bombay, India.
D. Bosco High School: The group, with the Rector, Fr. Tornquist; and the Band.

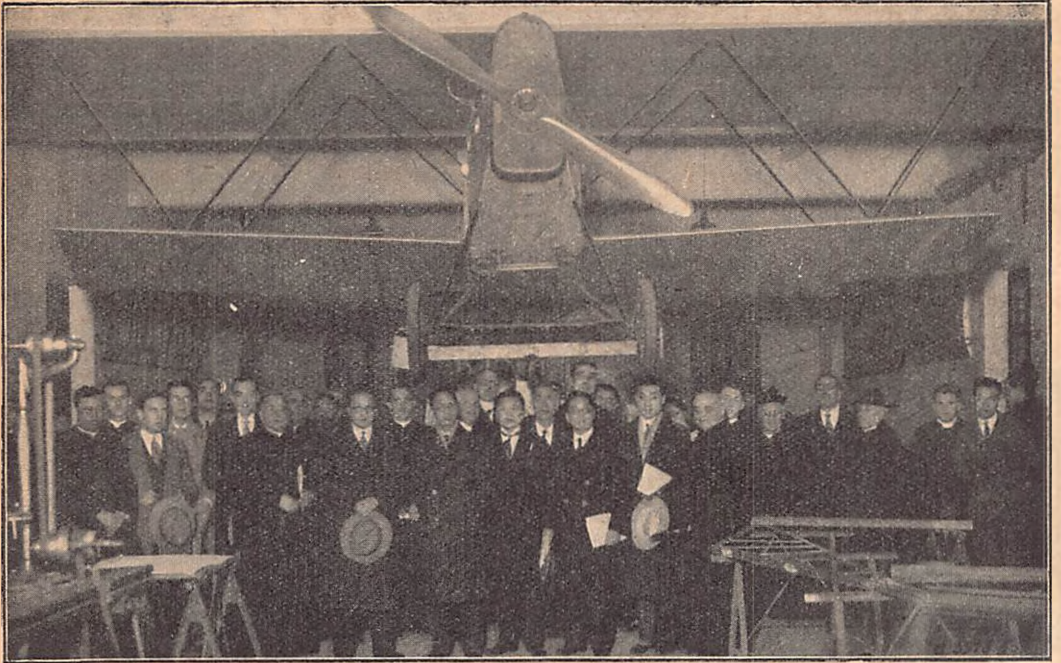
parish confided to us in Debniki. The church will be dedicated to St. Stanislaus Kostka and Blessed John Bosco. Near by

did institutes created by the Fascisti Government. On January 13th. they were received in private audience by the Sove-

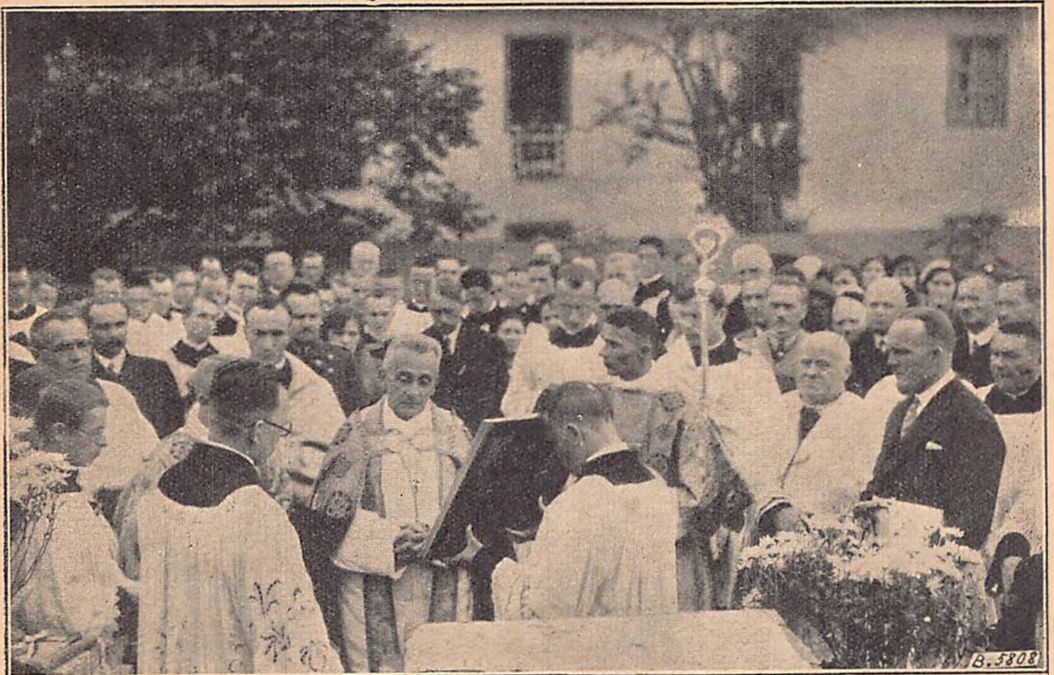


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Rome Italy. — The Chinese Mission on a visit to our Professional School, Pius XI Institute.
The Mechanics' Shop.



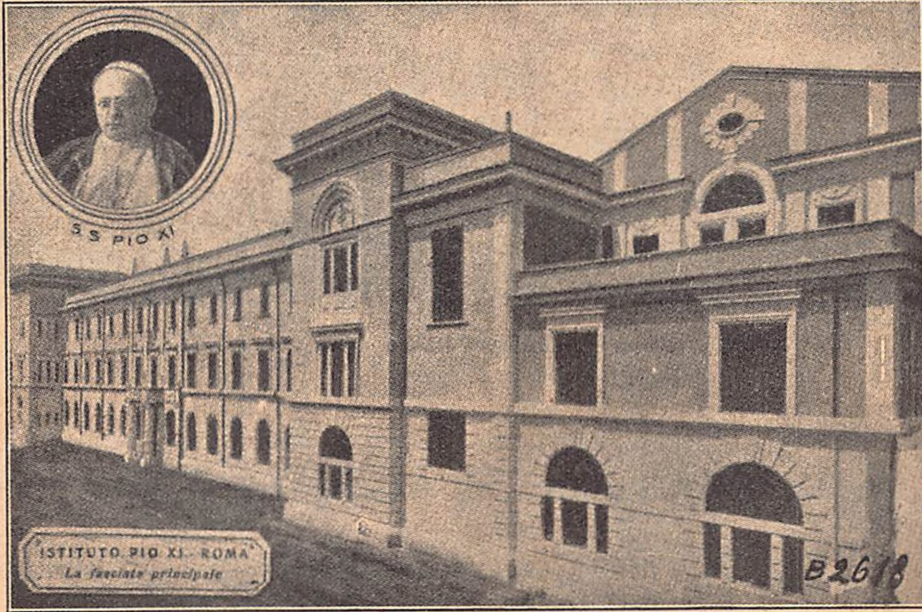
Debniki, Poland. — Archbishop Sapieka blessing the foundation stone of the new parish Church
confided to the Salesians.

reign Pontiff and on the same day went to the Pius XI Institute, our large professional School in Rome. They were accompanied by Prof. Bompiani of the National Research Committee, by members of the Italo-Chinese Legation, by the American lady-writer, Miss Ines Joli and by Count Pascali; with the party was also a Chinese priest, a student

himself had recommended them to pay the Institute a visit.

Dominic Savio in India.

In Madras, India, our printing press has just published the "Life of Dominic Savio" by Blessed Don Bosco, translated in Tamil,



Rome. — The principal façade of the Salesian Professional School.
The Pius XI Institute.

of the International College of the Propaganda Fide.

The Superiors of the Institute, together with our English and Chinese students of the Gregorian University, who acted as interpreters, were there to receive them, while the 300 artisans and the 100 boys from the Agricultural colony, led by their band, gave them an enthusiastic welcome.

In reply to an artisan's address the chief of the Mission made a short speech, in which he told all present that the Holy Father

a tongue spoken by about 25,000,000 inhabitants of Southern India, Ceylon and Bhurma.

In India, especially in Madras, the devotion to the Servant of God, continues to spread rapidly, and the saintly pupil of Don Bosco has many followers, who aspire to his virtue. There is a Festive Oratory dedicated to him in Madras, and already there have been several special graces published in the Tamil Magazine "The Good Shepherd".





Shillong, Assam. — The Festive Oratory of the Sacred Heart.
Schola Cantorum.

In the Festive Oratories of Assam - British India.

Where it never too young to be a Missionary.

Whatever opinions there are as to the adaptability of the 'Festive Oratory' to the special circumstances to be met with in English, Irish and American cities, on the Missions there can be no doubt about its success. It holds the place of honour as the most efficacious means in our catholic apostolate. As has been proved modestly and on a small scale in Japan, a Festive Oratory can forge ahead, where the missionary's work evangelizing adults brings hardly any result. The reason is not difficult to see: Catholicism as a religion, even when illustrated by those most convincing proofs of its divine charity, in the form of works for the poor, for the destitute, for the sick, is still something *outside* the personal experience of the average Japanese, Chinese or Indian as the case may be. But in the case of the Festive Oratory it is all different, the little pagan boy is part and parcel of the life of the place, he carries his *actual, concrete* experience of it home with him; his

parents see the results of christian teaching in flesh and blood, and as it is their own they seldom remain indifferent...and unsympathetic!

Then again the Festive Oratory, is the Apostolate of Youth. We have been criticised sometimes for sending young brothers on the missions, but with the presence of a Festive Oratory there is a specialised work for all of them, and to a large degree for them, alone. A young brother, with the right spirit, can get from his pagan boys what all the catechetical instructions and gifts of the missionary priest can never hope to obtain.

There is a fine example of the Festive Oratory at work away there in the Assamese hills; in fact it is the main occupation of the 60 brothers they have in training there in the central house at Shillong.

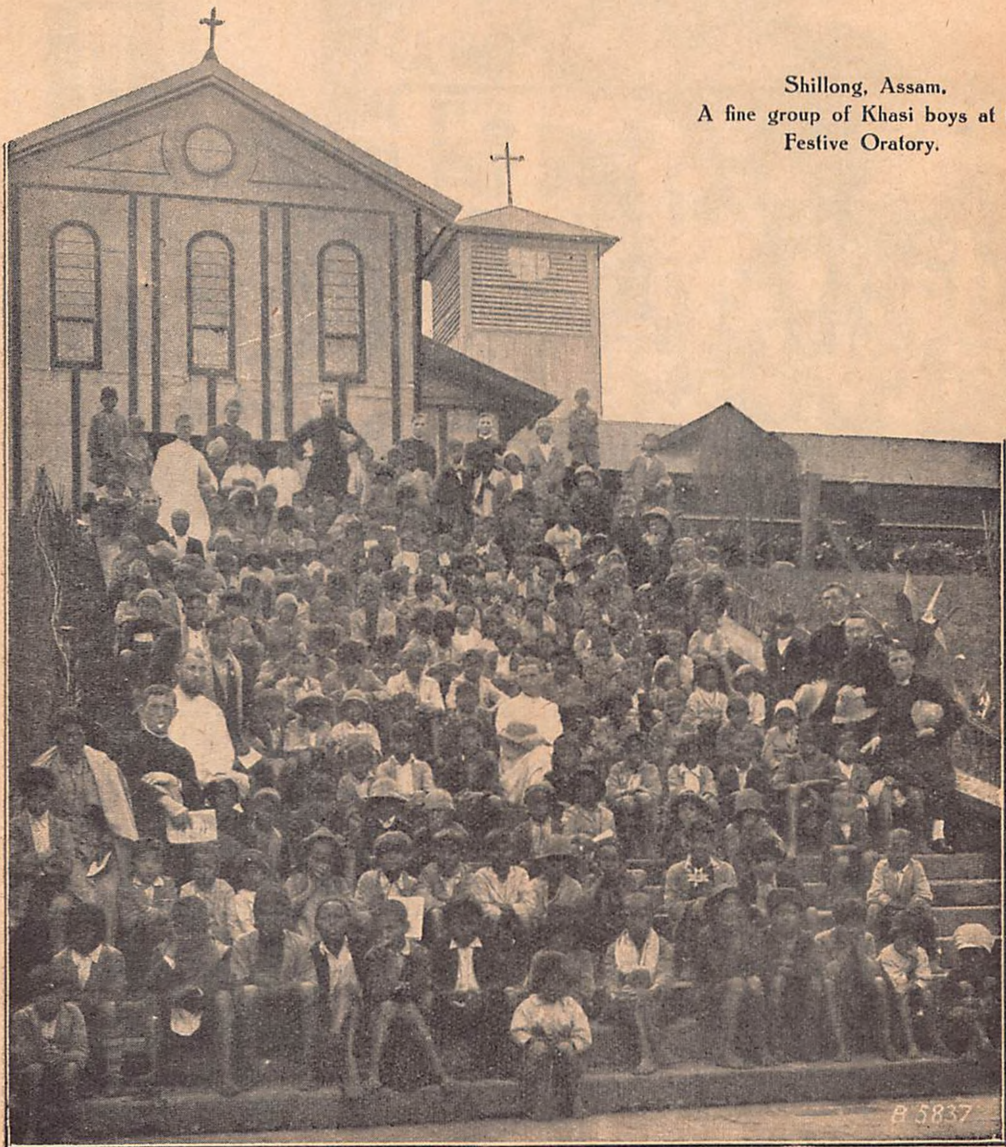
On Sunday and other holidays they go off in groups to their respective Festive Oratories, of which there are eight set up in the villages more or less near our Lady's House. There, they spend their day, organising the games, giving catechism in the

local tongue, planning out entertainments, and preparing their young charges for the ministry of the priest. In the evening they return worn-out, but happy: for there is consolation to be had in the work of any Festive Oratory, and much more so when it is on the Missions.

The Oratory of Shillong.

Every Sunday, the Mission-station is besieged by boys of all shapes and sizes. Many of them set out from their native villages early in the morning to be present at Mass and then they spend the entire day with

us. The fun runs fast and furious when the young Ghurka lads arrive (Ghurka boys are the sons of native soldiers in the British Indian Army, renowned for their fighting ability). They have a veritable passion for the games, and respond frankly to the approach of the brothers and priests; most of them however, are Hindu, with a thin sprinkling of Bhuddists, quite different therefore from the people of the Hills. It is a fine thing to see them with the caste sign of the 'Pugia' painted on their brow, answering readily to our catholic salutation, 'Blessed be Jesus Christ.' As usual there are the short lively catechetical instructions



Shillong, Assam.
A fine group of Khasi boys at the
Festive Oratory.

in the native language, while in the evening there is a lantern lecture on the Life of Our Lord; with musical items or other entertainment.

A special word must be said of the all-catholic Oratory of the Sacred Heart, also at Shillong. Here the Khasi boys come everyday and take part in the regular catholic activity of their group. It is from this work that we can expect sound native vocations for the future, and the boys already

Khasi language. There is not a house in Shillong, pagan, protestant or catholic where this book has not entered. In addition they have just commenced an "Altar Boys' Sodality" intended for boys from 12 to 16 years of age. Naturally there is the difficult question of the cassocks and cottas; but little by little they will be supplied. The boys learn the ceremonies, and in turn serve at Holy Mass each day. On feast days now they carry out the whole liturgy of the Church.



Hong Kong, China. — Any day at our Festive Oratory where there is a continual crowd of pagan boys.

show distinct signs of the effects of the constant contact with the missionaries, — brothers and priests. They have the most open confidence in us and correspond readily to the real spirit of Catholic piety; it is a great thing to see their spontaneous visits to the Blessed Sacrament, and their whole-hearted devotion to Mary Help of Christians and Blessed John Bosco.

They have their own Association of Catholic Youth — Pius XI. with a membership of over 90, and to show their loyalty to the Holy Father they have published a booklet of some 80 pages entitled the 'Pope', in the

They can assist at the altar during the solemn Mass, they can do all the Plain Chant by themselves, and what is more they are so well prepared that in the evening they sing the whole of Vespers with all the decorum, and solemnity the Church demands.

When you begin to understand that all this development is entirely due to the work of a Festive Oratory, and that not only in Assam, but also in China, in Japan, in Siam the same results are reported, you can only give thanks to God, who inspired Blessed John Bosco to show how the souls of thousands of boys the world over can be saved.

Christmas in Hong Kong - China.

A Page from the Missionary Note-Book of Father David Hourigan S. C.

Christmas day found the boys of our Recreation Club (Festive Oratory) in Hong Kong extremely happy. It is with regret we say that they were not rejoicing with the shepherds for the birth of the Messias. The overwhelming majority are still groping in the darkness of paganism. Still, a bit of the geniality and cheer of the Christian festival was given them in the form of a big Christmas tree weighed down with all sorts of useful and palatable presents.

Thanks to our generous benefactors of Hong Kong and Kowloon, every boy, and they were about 600, had a prize proportionate to his attendance at the Festive Oratory during the year.

Under the shadow, I might say, of the newly-built retaining walls of the future Salesian church of St. Anthony, a sloping stage was erected. On this platform tiers and tiers of prizes were displayed. After the usual half-hour's Sunday catechism the boys squeezed nearer and nearer to enjoy the "sights" But what a spectacle from the stage. A sea of upturned faces, flat nosed, yes, but with pairs of almond eyes glistening with expectancy.

A clear refutation of the opinion that Chinese are stoics and unimpressionable!

One of the young lads was so eager to get a good "look-see" that he climbed an overhanging tree and perched there feasted

his eyes on the spectacle. Unhappily it must have been too much for him, for down the poor little fellow toppled, falling head first through the skylight of the flat roof into the storeroom. He got a nasty cut on the chin and lost two teeth, finishing up at the hospital — where — he remembered how to crunch the sweets the Fathers had given him.

The news of the Christmas tree spread like wildfire in the neighbourhood, and that afternoon our Oratory proved the lodestar of the district.

Crowds of ragamuffins flocked into the grounds, and as there were no prizes for newcomers, many were heard to utter that *next* Christmas they would have their prize.

At the evening, alfresco Cinema entertainment over a thousand young lads, "regulars" and new comers, attended, to enjoy the droleries of Harold Lloyd, Snub Pollard, the inimitable Charlie; the stern determination of Napoleon as boy and soldier, and last not least to enjoy the generous handfuls of sweets doled out during the performance.

The boys certainly carried home a pleasant memory of the great Christian festival. Alas, the vast majority were pagans and blind to the full meaning with which the feast is pregnant.

We depend on our Benefactors' prayers and help, so that many of our little Chinese may, next Christmas, sing to their pals, in unison of hearts and voices with us...

Come to the Manger... Come.

FOR THE FEAST OF BLESSED JOHN BOSCO

April 26th. 1935

Salesian Co-operators are asked to take part in the public Novenas in our churches or elsewhere in preparation for the feast of our Founder. Where there is no Salesian centre, Salesian Circles should make a special effort to meet together, and those who by circumstances cannot do this may at least make the prescribed Novena privately, commencing on April 10th.

Novena leaflets may be had from any Salesian House or directly from the *Salesian Oratory, Via Cottolengo, Torino.*

Notices of special celebrations to be held locally will be announced later.

Charlie Chaplin.. Salesian Missionary!

Vignette from the Mission in Japan.

For some time now our mission at Miyazaki in general, and the Festive Oratory in particular, has been the object of the systematic anti-christian propaganda on the part of certain Bhuddist bonzes. In the day-schools our boys have been warned against us, not only may they not come to the Oratory, but they may not accept anything whatsoever at our hands. A fine state of affairs! It was only the other day that a misguided mother thrashed her boy for coming to us, and in order to escape a second beating he now makes a long detour of unfrequented streets to avoid the vigilance of the all too curious Bhuddists!

It is quite a common thing for our Oratorians to be stopped as they leave in the evening; they are questioned thoroughly as to what does on there; but we have this consolation that they say nothing by what is good, for our own boys are as loyal as only the true Japanese can be.

But still the anti-christian propaganda goes ahead. The other evening there was a special conference against the Christians, in which the lecturer took pains to prove: that the Christians were working against the State; that they impede the progress of science; that we missionaries are spies who come only to photograph the fortifications; and that the only salvation for the country

is to be found in a thorough-going Bhuddism. Fortunately our works of catholic charity give the lie to these slanders; our Refuge, the daily Festive Oratory, the evening schools, the hospice for the Aged Poor, all tell another tale; but there is no use denying that this propaganda does us great harm, so much so that for a considerable time our Oratory in which we used to have hundreds of pagan boys was quite deserted. We searched everywhere for the cause, and we tried everything imaginable in the way of competitions, races etc. with negligible results. Even the usual Sunday entertainment ceased to attract the people, and we saw the audience reduced gradually to something under fifty. Then came the inspiration: one Saturday, instead of hanging out the long lists of prizes to be had for the sports, we put up the following simple notice: "*Tomorrow we are showing a Film of Charlie Chaplin.*" No anti-catholic propaganda in the world could resist that appeal! The next day our small hall was packed to the doors, with more than 500 youngsters. We took the ball on the bounce, and gave a short talk between the parts, and now, thanks to Charlie Chaplin our Oratory is more frequented than ever!

BRO. LOUIS FIORAN
of the Salesian Mission of Miyazaki.



Miyasaki, Japan. — The effects of Charlie Chaplin's Film.

With Mgr. Couturon, Administrator Apostolic, in Matto Grosso - Brazil.

I have just returned from a rapid trip of inspection, during which I have been able to see clearly the finger of the Good God in our undertakings, and with this in mind I want to tell you all about it at once.

Revolution.

The difficulties overcome have been particularly grave, of that there cannot be the slightest shadow of doubt, but the spirit of initiative and sacrifice of our good missionaries has made the heavy burden light, so light as to seem almost easy. This year, we were more fortunate than four years ago, the revolutionaries have not paid us a visit, but on the other hand they have commandeered our whole store of foodstuffs, and in payment they have given us slips of paper... Heaven alone knows if we shall ever be paid. In round figures we lose about £ 130.0.0. This and the considerable increase in the cost of living, quite unforeseen when we made our last balance sheet; and the fact that in our district the number of the poor is augmenting day by day, while the income is decreasing with a corresponding regularity, gives us food for anxious thought.

The other side of the coin.

So much for that side of affairs. When it comes to the missions themselves we have to report progress in every direction. Civilization and religion are going ahead with great strides. The Salesians and the Daughters of Mary Help of Christians vie one with the other in their missionary enthusiasm and hard work. The poverty-stricken roofs of mud and straw have now given place to bright red tiles, while comfortable cottages stretching in long rows, now replace the miserable native huts of formerly.

The lay-out of the country is splendid, cultivation and plantations on either side run the whole length of the villages; while the acreage of land in use increases every year, especially for the production of rice, maize,

sugar-cane, beans and mandioca, thus permitting the admission of poor indians in ever greater numbers. Cattle and stock has been improved and developed by means of the enclosed pastures, whereas before they were allowed to roam in the forest as best



Brazil. — Ready for a missionary trip.
Matto Grosso Mission.

they could. Our friends wonder sometimes whether we are really missionaries or large ranchers and planters, when we write of our wide cultivation and our heads of cattle; little do they realise that we have to produce everything we need ourselves, otherwise we starve! But the maintenance of the mission out here is not our chief occupation, this is simply a means to win the confidence and esteem of this distrustful people. Thanks to the continued and unflinching care given to the mothers, the numbers of chubby babies is on the increase so that nearly every

family has now from three to six children born in the shadow of the Cross, which rises up majestic in the centre of the village. And the fathers seeing that there is no lack of the necessities of life are no longer afraid of the number of little mouths to feed. The christian life better understood and practised is the natural corollary of what we have said above; and we can say, without any danger of being wrong that both the missionaries and their christians live a life of hard work, but one full of great consolation.

Beyond the great Rivers.

While being taken up with the Bororos, nevertheless we do not forget the other tribes, such as the Carajas, whose evangelization we began four years ago; nor yet their terrible neighbours the Chavantes, who, despite our searching, still continue to elude us.

Since I could not go after them myself, my secretary Fr. Fuchs set out. He left me on the 27th. February last year and did not return until the 2nd. November, having completed 250 miles in our lorry, nearly 800 hundred by train and twelve days on the sea. He travelled the great Tocantin and Araguay Rivers for the distance of 2,000 miles, of which, 1,000 he did in a motor-boat and the rest in an 'uba' (the hollowed trunk of a tree propelled by oars), then you must add to that, 60 miles on mule or on foot, with sack on his back and in the midst of dense undergrowth which had to be opened up almost every yard of it with both caution and courage... after all that it was only a matter of 200 miles on horseback to my mission, where on All Souls Day at nine o'clock at night I was able to welcome my wanderer after nine months' absence! He was thinner it was true, and scorched by the sun, but still full of good humour and enthusiasm. The account of his journey will be the topic of another letter. For the moment we were concerned with the Chavantes, what news, therefore? He made the attempt but without obtaining any tangible result... but there is to notice, that each effort we make, we succeed in getting a little closer to them. There was one very positive result however! The expenditure of £400.0.0. to be added to our habitual deficit. But that does not worry us: God will pro-

vide! The second result was the discovery of their dwelling places, so that the next time we hope to be able to get right up to them.

Our vast prelatore is becoming increasingly populated. Attracted by the natural resources, the Brazilians, especially those of the north, seeing their own country desolate through the drought — it has not rained there for three years — are coming down in large numbers, and we must look after these people as well.

Not being able to undertake the tiring journey of the visitation on account of the organization of more important centres, which organization makes me in turn engineer, surveyor, bridge-builder, architect for putting up churches, houses, chapels and cemeteries; I went up to Fr. Duroure and told him how things were:

"Well, Father, and how are we going to manage for the visitation of that district this year? Would you like to make the journey together with a lay-brother?"

"Willingly, Monsignor, why we're here for that... and when am I to return?"

"Stay as long as you can. Visit the largest number of centres possible, I give you all the necessary powers."

Without more ado he made his simple preparations; they were very few. And after a brief good-bye he jumped up on the lorry and set off on his conquest of souls. For the moment I can only give you the main details in outline.

Time on the journey: from the 2nd. November 1931, to November 1932.

Scope: an apostolic visit of the region which consisted in

1) going to Santa Rita di Araguaya to visit the agricultural and diamond bearing centres.

2) to Coxim to give this good population the happiness of going to the Sacraments after fifteen years without a priest.

3) and finally to Registro do Araguaya for erect a chapel at Barra do Carcas...

<i>Milage</i>	on horseback	2,200	miles
	on the lorry	1,700	»
	in a canoe	200	»
	Total	4,100	»

Means of transport... after that ancient steed of St. Francis, there was the mule,

the cow, the back seat in a native boat and the second place in an up-to-date lorry... and all for the consideration of £105.0.0!

Material Results.

- 1) A chapel opened in the district of Fauru.
- 2) Another repaired among the huts of Amarcabelo.
- 3) Foundations of a chapel laid at Camapuan, on the ruins of the ancient Jesuit city... and of another at Barras do Carcas.

Unfortunately nothing permanent can be done, there is an absolute lack of priests and means.

Conclusion.

Although I cannot give you the figures for our five parishes, nevertheless I can give you the happy news that we have commenced the construction of a parish church at Lageado, which up to the present possessed an tiny chapel not a dozen yards square quite insufficient for a population of 3,000 souls.



Brazil. — Mgr. Couturon among some of his young Bororos.

Spiritual Results.

- 1) 573 baptisms, more than half adults, one a woman of 38 with her three children... and many young couples before their marriage.
- 2) 476 confirmations among which there were several persons of over 50 years of age.
- 3) 131 marriages of which 58 were regularized.
- 4) 1,500 Confessions.

Moral Results.

a great return from protestantism, which in the district of Coxim is strong... unfor-

I write all this at the end of the year; and as you can well guess the end of the year is always a hair-raising time for me, for it is then that I get to know, more or less, how much money I owe. What is on the other side of the balance sheet never causes me any difficulty to remember, it is full of zeros! Pray for me, for our missionaries and this mission and, if you can, give generously to help on the missionary work of the Congregation, which, by the help of God and Mary Help of Christians is doing much good in the pagan world to-day.

Mgr. COUTURON S. C.
*Administrator Apostolic
 of Registro di Araguayá.*

A New Mission-Station at Saharapur - India.

Dear Father Ricaldone,

Last year a brother and myself went north-wards to Saharapur, above Delhi, to take over the existing parish church and elementary schools.

As early as last Easter we were already at work among the Catholics of the district — Europeans, Anglo-indians and natives — we have an excellent report to make. The event of the year, and for that part of the world an absolute novelty, was the well-organised public procession of Mary Help of Christians. All came along to help us, even non-catholics, who on the feast itself could be seen with the others carrying their lighted tapers in honour of the Mother of God.

In the heat of the day.

We are suffering acutely from extreme heat — the thermometer in the shade is moving up and down between 108° and 113°. Quite recently several deaths have been reported around us; Heaven be praised that the monsoons are due to break the spell any day now and with the coming of the torrential rains we can look for a brief respite.

Our work in this district must necessarily

be slow, the good brother with me does not know the language yet, though he is studying it with right good will. However, we have already entered seven villages and have about 700 natives who are asking for instruction. Naturally that number is a bit too much for us, but little by little we shall manage to teach about 500 of them.

The Open Road to Conversion.

I have just heard news from a catechist that an entire village, which we have not as much as visited, want to embrace Catholicism, it has about 4,000 inhabitants!! Is it true? I can't say for the moment. What is certain is this, that we have to go most cautiously in these cases, and be careful that this desire for the Faith is not mixed up with political motives. Here the High Caste Hindu is the landowner, while the poor toilers are the Chamars, and between the two there is a constant conflict. Several times already I have had to seek the aid of the authorities to get justice for these unhappy underlings. Perhaps it is just this service we render them which makes them so anxious to receive instruction!

It was only this morning we were able



Saharapur, India. — Fr. Raygasse in the midst of his new Chamar Catholics.

to arrive at a compromise between an Hindu proprietor (of whose conversion there is but little hope!) and his Chamar workers. But it cost us three or four long journeys to the Tax Collector and the Magistrate, in addition we lost the way... but that is nothing, the main point was gained and both parties are satisfied with the solution.



India. — View of the Church recently confided to the Salesians.

As you well guess we are in need of pretty well everything, but more especially are we in need of good catechists — a costly subject! — and temporary chapels.

Pray for us, dear Father, and give us your blessing, then we will carry on content in the hope that more help and more personnel will soon come our way.

Fr. HENRY RAYGASSI
Salesian Missionary.

**Prayer composed and recited by
Saint Francis Xavier
for the conversion of the Infidel.**

O Eternal God; Creator of all things, be Thou mindful that the souls of infidels have been created in Thine own image and likeness. But behold O God that to Thy dishonour Hell itself is full of souls thus fashioned. Forget not that Jesus Thy Son has suffered the cruelest death for their salvation.

I beseech Thee O Lord to permit not that Thy Son be despised by the infidel for long; but rather, appeased by the prayers of thy Saints and of Holy Church the Spouse of Thy Divine Son, Thou wilt be mindful of their mercy and forget their idolatry and infidelity and make them know at length Him, Whom thou hast sent, Jesus Christ to whom be glory for ever and ever.

Amen.

Pius IX May 24th. 1847.

***Pius Exercise for the Conversion
of Japan.***

1. Indulgence of 40 days each time that with a contrite heart and devotion you pray for the conversion of Japan; or encourage others to so pray.

2. Plenary Indulgence twice a year, on days of your own choice, to all those, who having been to confession and Holy Communion visit a Church and pray for the same intention.

PIUS IX.

Offerings may be sent to: **The Very Rev. Superior General**

Oratorio Salesiano
ITALY Via Cottolengo, 32 TORINO

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.

To the Pilgrims in Rome during the Jubilee

These Catacombs, which hold a first place among all the catacombs of the Holy City, are cared for by Salesians, who are at the disposition of pilgrims wishing to visit the remains of the earliest christianity.

In all there are guides, who speak between them 18 modern languages, so English, Irish and American visitors will be able to enjoy to the full the experience of passing through an underworld where every step recalls some memory of Catholic piety or heroism.

The Catacombs of St. Callistus was the burial ground of the Popes and the Roman clergy. They contain priceless historical and christian monuments (the Crypts of the Popes, of St. Cecilia, of the Sacraments, of St. Cornelius, of St. Eusebius etc.) not to mention the mural inscriptions and epitaphs which are well preserved.

Priests are offered every convenience for celebrating Holy Mass in the most important Crypts, where the faithful may also be present.

Each Sunday and Feast day Holy Mass is solemnly celebrated at 9 o'clock with the assistance of the sixty students attached to the Catacombs.

It is important to note that to avoid all possibile disappointment Priests who wish to celebrate Mass at the Catacombs should notify those in charge in good time.

This they may do from England or Ireland by postcard addressed to

'Guida inglese',

Le Catacombe di San Callisto.

Via Appia Antica

Roma,

or by telephone from Rome, No. 70.485. This also applies to those who desire hot coffee etc. after Mass.

Omnibuses leave on the stroke of every hour from Piazza del Colosseo and go to the Tomba di Cecilio Metello for Lira 1,30 cent. (about 5d.). In the afternoon the 'buses run every hour on the *stroke of the half hour.*



Catacombs of St. Callistus, Rome. — Salesian Guides who speak between them 18 languages.

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

Every month the Superior General receives veritable sheaf of thanksgivings for favours received through the intercession of Mary Help of Christians and Blessed John Bosco. They are so numerous that it is difficult to find space for them in the various Bulletins. However we have to note the fact, that while devotion to Our Lady and to Blessed John Bosco is not wanting in England and Ireland, nevertheless the letters acknowledging the favours contain just this telegraphic phrase "For great favour received..." If only our good co-operators would be a little more explicit and give us the details of this 'great favour' they would be rendering honour to Our Blessed Lady and to her Servant, Don Bosco while at the same time they would encourage others to seek their powerful intercession in the hour of need.

* * *

Cure without operation. — I, the undersigned, parish priest of St. Nicholas in Monteu Roero, of Alba, testify having heard from a certain Signa Dorothy Negro, that her six year old child was lying dangerously ill of brochial-pneumonia and in absolute necessity of a most difficult operation. The good mother, full of faith, prayed to Blessed John Bosco: within a few hours her prayer was heard, so that when the doctors arrived for the operation, to their unfeigned surprise they found their little patient out of all danger.

Rev. PETER VOIA P. P.
Archpriest of St. Nicholas.

Cure of a cyst. — In 1929 a small cyst began to form on my left eye, it continued to grow until it almost covered the one eye and threatened the other. My doctor refused to consider an operation, telling me that the position was too dangerous. I then thought of Blessed John Bosco, and wrote

immediately to the Superior General, Fr. Rinaldi, only to receive the sad news of his death, but in the letter there was a small relic of Don Bosco. I began the Novena and almost immediately, I do not know how, a small wound appeared on the cyst from which little by little all the foreign matter within was discharged. I continued the Novena and at length even the cyst itself disappeared to the genuine astonishment of both my doctors and friends.

Casalnuovo.

VINCENT SANTOMARCO
Co-operator.

Cure of a malignant fistula. — From 1928, I was tormented by a malignant fistula (ulcer) which no one could cure. In 1930 the doctor tried to burn the infected flesh by a series of special injections, but the treatment produced no effect. Seeing human means to be of no avail, during my Retreat, I began the Novena recommended to Blessed John Bosco and the grace actually came — by the end of the Novena the fistula had healed up and has given me no trouble since, and I have done much walking without the slightest difficulty.

Burgos (Sassari).

Rev. Fr. JOSEPH COSSU.

Cure of tuberculosis of the bone. — Our child, just three yaers old, one day was unintentionally kicked while playing: at first he gave no sign of pain, but days later he began to cry and could not sit down without agony. The doctors examined him and said an operation was necessary. We took him to Rome to the best specialists and their X-ray examination showed that the femur was inflamed with signs of tuberculosis of the bone. The child's temperature rose continually. Nearly out of our minds with anxiety, we followed the advice of two Sisters and prayed to Don Bosco, in whose honour

we had Holy Mass celebrated. For five days the fever continued, the doctor doing all he could by the application of fomentations, while we placed a small relic of the Beatus on the affected part. What was our surprise when quite suddenly the child's temperature fell to normal. He said he was hungry and later could put his foot down without pain. When the doctor saw him, he was amazed: "But this is a phenomenon!" he said; while we wanted to cry out in our joy, "It's a miracle!"

Pioia de' Marsi.

The Parents:

JOHN and MARY ANN SUBRIZI



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.

Mrs. Milner, *Clapham Junction*, London.
 Mrs. B. Deacon, *Ballinacrad, Ireland*.
 Miss. M. A. Hayes, *Highgate*, London.
 Mrs. A. Mc. Givern, *Belfast*, Ireland.
 Mrs. Farran, *Derry*, Ireland.
 Mrs. Murphy, *Clonmel*, Ireland. (A Shrigley Apostle).
 Hugh Joseph Gonsalvez, *Quilon*, India.
 Mr. P. Corrado, *S. Margherita*, Ligure.
 Dr. Simon Pais, *Orlim*, India.
 Adriana Pais, *Orlim*, India.
 Mrs. Thos. McKeown, *Aghalogue, Killeavy, Newry*.
 Mrs. Bridget McKeown, *Aghalogue, Killeavy, Newry*.
 May Dulegan, *Renny St. Kirkdale*, Liverpool.
 Eng.
 Sister Marie Evangeliste Williams, *Harrow-on-the-Hill*.
 Sister Winefride Sales Price, *Harrow-on-the-Hill*.
 Rev. Fr. Sabastian Alaphatt, *Malabar*, India.
 Cl. George Chiramel, *Malabar*, India.
 Cl. Paul Eduthan, *Malabar*, India.

R. I. P.

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:

April 11th	Our Lady of Sorrows.
April 13th	Maundy Thursday.
April 16th	Easter Sunday.
May 4rd	Invention of the Cross.
May 8th	Apparition of St. Michael.
May 17th	Anniversary of the Coronation of Mary, Help of Christians at Turin.
May 24th	Our Lady Help of Christians.

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.

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. 11.

"Rupertswood" Sunbury, Melbourne, Australia.

Orphanage, 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 Pallaskerry, 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.