

# SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF  
SALESIAN CO-OPERATORS



SEPTEMBER-OCTOBER 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, Pallashenry, 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).

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



# SALESIAN

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## BULLETIN

ORGAN OF THE ASSOCIATION  
OF SALESIAN CO-OPERATORS

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*Summary: ...in brevi, explevit tempora multa... — Contemplation and the Missions. — Running a Feative Oratory in the Land of the Rising Sun. — Salesian Professional School. — "The Roman Father loves boys..." — Ireland and the missions. — Salesians at work in the Delta of the Mississippi. — A Terrific Appetite and a Pair Bunglers. — Beginning a Mission on the Rio Negro. — Siam - News good and bad from Our Mission. — Graces and Favours received through the Intercession of Mary Help of Christians and Blessed John Bosco. — Obituary.*

*What a Boy, after the Heart  
of God, has to teach us.*

*...in brevi, explevit tempora multa...*

### DISCOURSE

OF THE HOLY FATHER ON  
VENERABLE DOMINIC SAVIO

Rome, July 9th.

"The great figure of Blessed John Bosco comes back, my dearest sons, in the midst of us, actually to this very spot, as if personally accompanying and presenting this little, rather this great pupil of his, Venerable Dominic Savio. We seem to see him again, that great Servant of God, just as We have actually seen him—a great favour this, one We esteem among the many Divine Providence has deigned to concede Us—in the midst of his boys and his helpers.

"It is truly wonderful in the designs of Divine Providence," continued the Holy Father, "this return of Don Bosco, with this first and most exquisite fruit of his educational, or better, of his apostolic work for all

his life was an apostolate. Providential indeed, if one thinks of the conditions in which the world's youth finds itself: dangers and evils assailing its purity; the turmoil of exterior life, of this excessive bodily care—and those who are led solely by the considerations of a purely human pedagogy say the same—this worship of the body and its physical strength, this material and physical education, as they call it, — a true education of violence with no

respect for anybody or for anything. These are the conditions of the youth of to-day, everywhere the same; dangers at every step. Then there is this shameless apostolate of evil conducted with such terrible and damnable industry; either by means of the press, adapted to every condition and to every age, or by the unceasing and universal show of luxury and ease; the inevitable environment for those who must live in the world: this parade of things not only not edifying, but posi-





Vatican, Rome. — The Reading of the Decree declaring Dominic Savio "Venerable".

tively provocative of evil, for which they abuse the most splendid discoveries of science, which should serve solely for the apostolate of good and the diffusion of truth. When one thinks of these things and considers the degree they have reached in our own day, there is indeed reason to thank God, Who has raised up, actual and luminous, this edifying figure of a good and holy boy: thank Him profoundly, for this perfection of the christian life in a boy who had none of the great helps which oftentimes come together in the working out of great things. He was but the poor child of humble parents, rich only in heavenly inspirations and in the christian life, lived in the most ordinary round of daily affairs. Neither did he pass his years shut up in a garden well guarded, as the Decree notes well, but first in the world and then in the midst of the boys Don Bosco collected, formed and sanctified; yet even here there was a mixture of good and indifferent example. It was in fact the secret of the great Don Bosco, to put his hand on the indifferent element, and to the wonder of those who had not his faith nor his reliance in God and in the fundamental goodness of human nature, of the creatures of God, to draw good from evil, just as God Himself does.

But to return to the new "Venerable". Behold the first thing to note. At the school of Blessed John Bosco and following his

example, this boy, who was to die at fifteen, in a very short space, became a little, rather, a great giant of the spirit; at fifteen! a true and perfect example of christian life, with those characteristics of which we have need in our own day to present them to our youth: for his was indeed the perfection of the christian life; lived substantially—or to reduce it to its fundamental basis, a life of *purity*, of *piety* and of an *apostle*.

### *Purity, Piety, Apostolate.*

He had the purity of the lily: angelic purity, inspired by the Most Holy Virgin, Mother of all purity. This was ever surrounded by sollicitious care, first by his mother and father, then by Don Bosco and his Salesians, and the child himself always guarded it, with a true instinct of purity: and against all that seemed to have even the remotest danger for this virtue he roused up all the energies of his great little soul to the most lively watchfulness and the most faithful guardianship. Purity! this very first quality, forerunner of all other gifts of God: the gift of the greatest vocations. Purity! the love of Mary, of her Divine Son, this perfume to which the Heart of God responds as to a thing most pleasing: Purity!



how great is the need to lift high a standard of this resplendent virtue in midst of youth to-day!

One could almost say that this boy made his own those words which Divine Wisdom puts into the mouth of the spirit going in search of purity: "When I saw and considered, O God, that without Thine aid I can nowise be pure and continent, I turned to Thee and of Thee I asked this treasure." For this reason the purity of Venerable Dominic Savio was always aided by a great spirit of piety: in him his piety guarded his purity: a piety built up on prayer, on devotion to the Most Holy Virgin; on devotion to the Blessed Sacrament, on the most exalted inspirations making for purity. Then to this piety, to this prayer of the spirit, another prayer was always united, the prayer of the body: well defined as being revived by the spirit, that is by the practise of christian penance, which almost as by instinct, knows and feels the movements of the body, of the dangers to which purity is exposed, and which runs to defend it as by instinct, as the lamb seeks to defend itself against the wolf.

### *Prayer and Penance.*

The life of Dominic Savio, all prayer and penance, even if it does not rise to the austerities told of in the history of sanctity, was, nevertheless, a life of true penance. Indeed, it was one which provides the most useful kind of instruction for all of us, especially to the young people of to-day, because, it was a penance possible to all; his life can be reduced to the very best substance of penance, consisting in continual vigilance, dominion, command of the nobler part of us over the part less noble, the command of the soul over the part which must obey: a spirit of penance which by itself drives away many difficulties, which brings into exercise, fruitfully and nobly, the best energies of the soul, which teaches the body what it must do and what contribute, not to render virtue more difficult, but more agreeable and easy.

### *A Herald of Good.*

"And all this," continued the Holy Father explaining the threefold virtue of the



Rome. — Sig. Roda the only surviving school fellow of Dominic Savio  
in midst of the Oratory boys.



The First Communion of Dominic Savio.

Venerable, was a supernaturally natural preparation for the spirit of apostolate which animated the whole life of this fortunate boy. On purpose the Holy Father, had said, 'supernaturally natural' because in substance it is the natural tendency of good to communicate itself to others, especially where there is most need; a tendency, which in this boy was so noticeable. Dominic took every occasion, and when there was none he created one, of making himself an apostle; from the formal teaching of catechism, to the joyful participation in the games of his companions, he aimed always at spreading what was good and holy.

Behold therefore a really provident lesson for our own times, and in complete accord with that which the Sovereign Pontiff is ever inculcating upon young people who with noble verve throughout the world rally to his appeal that they participate in Catholic Action.

Specially on this account, to be able to

enter in the ranks of this army there must be a formation, more profound, more comprehensive, more exquisite, of christian life, and above all of the purity of life, in the participation of the great piety of the Church, of its unceasing prayer and union with God.

### *Zeal for Souls.*

It is true, the Pope has always called his children under the banner of prayer, action and sacrifice; because it with prayer and sacrifice that you prepare for action; and it is with prayer inspired with piety, at once intimate and personal, and by sacrifice with its roots in the spirit, in christian perfection, that we can prepare for a fruitful activity in the apostolate, an activity which cannot be conceived based on human means alone, however exalted and however generous; it has essentially need of divine help, which help cannot be obtained by any other means. Wherefore can it be said, that the great figure of Blessed John Bosco comes back again in the person of his little pupil who reflected all his zeal for apostolic action in his own brief life.



His first meeting with Don Bosco.





Turin, Italy. — French pilgrims at the Basilica of Mary Help of Christians where lie the remains of Dominic Savio.

### *The True Christian Life.*

These things; a life of zeal for souls, of union with God, of penance and unceasing prayer are ever the characteristic features in all the saints, even in those gigantic lives traced out by the Hand of God for some special purpose in the world: but at their ultimate analysis, what are they, if not the elements making up the christian life lived, not in its minimum terms to which many reduce it, but with generous fidelity to principle, and with a delicate care.

The world did not know this life; it could not imagine it: it knew the pagan life with all its errors and horrors: yet with the advent of Christianity this life of the spirit began to bud and blossom out its flowers of heavenly beauty: from those very first little children whom Our Lord caressed to the Saints Tarcisius of all time, up to this new Venerable Servant of God, Dominic Savio.

### *The Treasure of the Redemption.*

Behold the gift, the great gift, the complete gift of the Redemption: it is always the same thing brought to different degrees of perfection, which the Hand of God knows how to produce, for it is always that divine perfection — however unattainable in its fullness — which is proposed to us; such is christian perfection seen in the humble catholic as in the most resplendent figures in hagiography, the depository of the sanctity of the ages. It is the christian life, grand, of immense richness which we carry with us from the instant of our Baptism, for in that ever blessed moment we began to live.

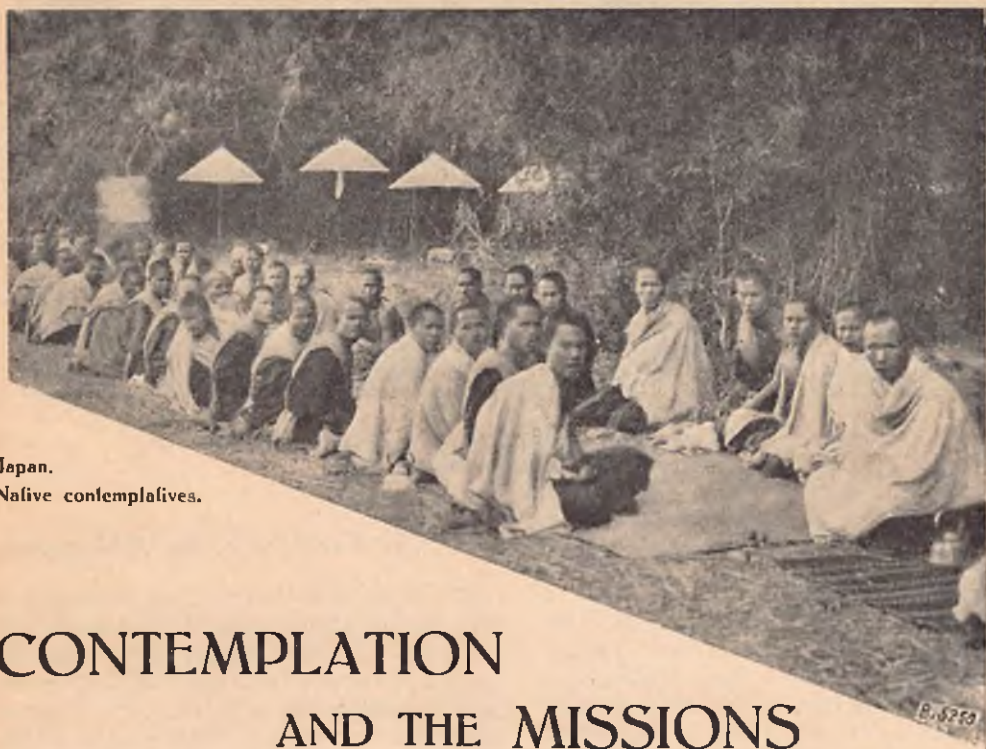
His Holiness concluded by saying that this happiness of the families of Blessed John Bosco gave him great pleasure.

On all he bestowed the Apostolic Benediction.

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

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 From England 2½d. and Colonies 3d. — From the Irish Free State 3d.  
 From the U. S. A. 5c.



Japan.  
Native contemplatives.

## CONTEMPLATION AND THE MISSIONS

### *A Providential Work.*

The "*Bulletin des Missions*" of the Benedictine Abbey of St. Andrew at Lophens-lez-Bruges, in Belgium, began to set on foot its special campaign for the Foreign Missions. This was in 1926.

They called their project, "*Contemplation and the Apostolate*" and defined its scope as that of giving to the Missions the spiritual energies of the contemplative monasteries: they placed the whole plan under the patronage of St. Theresa of Lisieux. "*The conversion of the pagan world,*" wrote the late Cardinal Van Rossum, "*is the work before everything else of grace and this must be obtained by prayer and sacrifice.*"

The idea, which was a true inspiration, did not consist simply in an appeal for the prayers of the contemplatives in Europe for missions and for the missionaries, but it invited contemplative orders and monasteries to adopt a Vicariate or Prefecture Apostolic as their special care, for which, by their prayers and sacrifices they would intercede for the evangelisation of the pagan.

Religious and missionaries took the idea up wholeheartedly; the former offering their prayers and their vocation of victims for the spreading of the Church on a given mission and the latter gratefully accepting what they quickly realised must bear great fruit in their individual territories.

### *Desire of Pope fulfilled.*

In a very short space 201 bishops asked for the adoption of their missions and 201 monasteries responded immediately to their appeal. 80 native seminaries have also been adopted. To-day the figure has been doubled and the number of monasteries bearing the spiritual burden of the missionaries is over 500. — The Vicariate of Shiu Chou, while under the care of the late Mgr. Versiglia, S. C., murdered in 1929, was adopted by a Carmelite Convent in Italy.

One quickly sees that the initiative of the Abbey of St. Andrew is but the partial fulfilment of one of the most ardent desires of the Holy Father, who in his encyclical "*Rerum ecclesiae*" begs earnestly that pray-



ers should be offered from all the enclosed convents for the conversion of the pagan world. But Pius XI wanted, and still wants, something more. He wants all missionary superiors to *establish monasteries of contemplatives* in their mission territory. "We exhort earnestly," writes the Pope, "the Major Superiors of these Orders to introduce and extend their rule of a more austere contemplative life into the missionary lands. You also Venerable brethren and dear children must help to this end, by doing all possible, in season and out of season that such monasteries be actually established. These solitaries will bring down upon you all a marvellous abundance of heavenly graces."



There is a practical application of this intensive spiritual movement to be made in our own regard. We have many convents enrolled as *co-operators*; and there many individual co-operators, who can take an active part in this spiritual apostolate, which in the order of Divine Providence, means an untold measure of spiritual energy for the Salesian Apostolate.



Japan. — Bonze in his ceremonial dress



Japan. — Famous monastery of Bhuddist monks at Yabakei.

# Running a Festive Oratory

## in the Land of the Rising Sun

The Very Rev. Vincent Cimaffi, Superior of the Independent Salesian Mission.

### *We are Foreigners.*

The spirit informing the Festive Oratory of Blessed John Bosco is the same all the world over, whether it is run on behalf of Catholic boys in an eminently Catholic country or whether it has to work its way ahead among pagan peoples. Naturally the application of the principles differs in each case; in the former we can use the *direct method* of Catholic instruction in a christian atmos-

phere, in the later we can only *indirectly* and very prudently aim at that ideal laid down by Don Bosco himself. The nature of the Boy is at bottom, the same everywhere not so however the *national type*, at least so far as our practical work is concerned, and this is a truth we have to appreciate and realise at the very beginning of our apostolate if we would build and not destroy, especially in Japan. It is a matter of common knowledge that in the last seventy



Miyasaki, Japan. — Physical jerks at the Festive Oratory.



years Japan has borrowed largely of the most useful of the Western Civilization, but there is no denying the fact that Japan wants to keep intact all that Old Japan holds dear: the essentials of her national life, her art and her attachment to all the ancient religion of her forefathers. They have Americanized only their national defense, their political life and their administration, their judicial institutions and their laws. To do this they have had need of an enormous capital which they have created by their commerce and industry with the West.

Japanese attitude to the 'foreigner' Ah! there is not the slightest doubt about it, they make us feel it, they make us aware of it even though we would not... we are foreigners! Now with this fundamental axiom in mind, let us on to the work we do in our Japanese Festive Oratories.

### *In the Festive Oratory.*

We are open everyday, morning and evening, with special arrangements for any special feasts they happen to have; for exam-



Japan. — Our missionaries giving the weekly concert at their Mission.

This essentially external change has brought with it its moral consequences; they have had to find a new education for the children to prepare them for this new state of affairs, and in this they have succeeded admirably.

The opinion of those who hold that Modern Japan has adopted much of the West, to be better able to resist Europe and to remain Japanese, to me is quite sound. We missionaries who by our vocation have to speak to the souls of men and women feel this truth more than any other, and I am of the fixed opinion that the real difficulty in the way of apostolic progress in Japan is to realise and know how to act in face of this

ple, the school holiday every month. Where the missionary is able to give himself constantly to the work, then you can be certain that he is surrounded by boys, whom he collects where he can, keeps boisterously happy with games, small gifts, medals, pictures etc. Any moral instruction must be begun very slowly, but when begun it is an excellent beginning for getting in touch with the families of the boys. Where there is no mission residence we can only hope to get in contact with the boys about once a month, but even this is not time wasted. One gets to know a family here and there, you can perhaps start a friendship, and all



Tokyo, Japan. — Our Festive Oratory only a few months old.

the while you can do excellent propaganda by distributing the little books we have printed, and, in a word, do some good preliminary work. Then there is the organised concert for the general public, where we give of our best in the way of theatrical talent, music, the cinema or a lantern lecture; after a successful evening we usually manage to get a small group interested in what we have to say, and sometimes we can even arrange a little class for the study of our Faith.

Of course the worst happens sometimes; tales, all false, get around about the Catholic Religion, the school masters forbid their boys to attend, the parents add their prohibition and the Missionary finds himself alone! ...that is a thing that hurts!

Where there is a proper Residence then the work becomes easier; after some time there is no difficulty in getting the boys, on Sundays and on their school holidays and, in some places, even everyday.

It is becoming a common thing for many youngsters to drop into the Oratory on their way home from school, here they have their

games, and while the Christians remain a little afterwards for a short catechical instruction, the pagans are enlightened with a very short talk touching some point with a good moral attached, but here, as we have already said, one has to go slowly. There are some places where one could speak publically of our Faith and give a real instruction to all the pagans present (for after all they do not understand and cannot practise it in their homes) while there are other places where it would be sufficient to mention the name religion to empty the hall in two minutes! In that case we limit ourselves to congenial moral talks, illustrated by the lives of the Saints, the life of Our Lord, the Old Testament History from which one can draw suggestive conclusions and set earnest people thinking.

The theatre enters into all our meetings, and there is never wanting a round of songs, old melodies for the most part, followed generally by a modest play or short sketch on feastdays. Here in the ordinary run of events the boys have a short recreation before they



say their night-prayers (for the christians) and after the "Good-night" all run off home and to bed, or to help about the house or do their homework, as the case may be. With regard to this homework, we do all we can to provide a special room where boys can do their studies at the Oratory, in conditions for them ideal. Out of these beginnings, slowly we have been able to form here and there, more advanced classes for the older boys; there is already the 'Gospel Study Circle' the Harmony Classes, and the regular meetings of a kind of Young Mens' Association.

### *The Oratory in full swing.*

As everywhere else where the Festive Oratory is at work, Sunday is the day when

and fathers, who have learnt to enjoy our shows. These we make as varied as possible, Cinema, Lantern slides, the Band, sketches; dances—and they have to be seen to be believed do these wonderful Japanese dances—and the 'pantomime', a kind of 'dumb show', at which our clerics have made a great name for themselves. Little by little the various dramatic societies in our Oratories are augmenting their library of suitable plays: indeed, we have every hope of being able to print and publish them soon. What has been achieved in this line in the larger residences, is being copied and aimed at by even the outlying mission stations, and already we have had some promising exhibition of young talent. The Japanese boy makes an excellent actor and it only needs



Kyngoin, Japan. — The first group of the needy at the Mission.

everything is on the move and all the sections are in action. It would be impossible to describe the average scene minutely; it is sufficient to say that as in Europe, the Japanese boys take to games as goslings to water, the only thing they demand is an infinite variety; precisely what it is does not matter, so long as when they are tired of it you have another at hand! As far as possible the older boys have games among themselves, and then they are also well occupied in the preparation and rehearsals for the evening entertainment, which, as we have already said, has a very high apostolic value. Attracted by their children we can easily fill our halls with good simple Japanese mothers



Miyasaki, Japan. — Harmony on the mouth organ.



a little training to produce a first-rate play. Often I have been asked this question: "Why is it that you Salesians attach such importance to these entertainments?" and by way of answer I have asked myself another question: "Is it possible, in these weekly reunions, where we succeed in getting hundreds of boys and their parents, that they must remain entirely unfruitful? Is it possible, to give an extreme case, that even if not a single one of our audience becomes immediately christian, that what they hear by chance, what they see of our life and religion, what they know of our Catholic charity, and above all the enthusiastic wholeheartedness with which these young actors throw themselves into their plays, always of a high moral character, if not candidly christian, should fail to lead to some definite spiritual good?"

It is precisely because we are of this firm persuasion, which is nothing else than the effectuation of the apostolate of Blessed Don Bosco in another sphere, that we are doing everything possible, even though ham-

pered at every step by the lack of what is necessary, to set on foot a network of Festive Oratories. Even to-day we see the good results of this plan of action, to-morrow they will have increased, but others coming after us must reap the full fruit of what is being sown.

### *Comparisons being Odious.*

It goes without saying that we cannot compare our Festive Oratories with those you have in France or Italy; here, in Japan, ours compare not unfavourably with that first hut of our Blessed Father, Don Bosco, where we have to pack in our boys like sardines. An example. At Takanabé there is a small hall with an area of not more than 60 sq. yds., including the 'stage' which is on the same level as the spectators, and the table for the cinematographic machine, here we contrive to squeeze in from 150 to 200 boys. At Miyakonojo, when it is not raining, on account of lack of space, they



Miyasaki, Japan. — After the mission preached by Mgr. Hayasaka.





Japan. — Evening study for our Oratorians.

give everything out in the open; in summer there is everything to be gained; and for the coming winter... well Our Lord must provide. In the other residences we can now boast of a modest hall, which on Sundays has its regular quota of 200 to 300 boys. Naturally our aim now is to attract them, and to show them by means of games, entertainments, talks etc. that the Catholic missionary, even if he is a foreigner is really their friend who is out only for their good. It may happen that we shall find it well-nigh impossible to make them Catholics, but this we certainly shall do: when these boys of ours become grown men, as they pass by the Catholic Mission they will no longer believe the popular calumnies against us: Catholic Missionaries are here to conquer Japan,

to cut the heads off children, to hook out the liver of the dying to make medicine and thus grow rich! But they will do as they do already; when they see a missionary in the road they will salute him and show their gratitude for what he has done for them; and they will send their own children to us without fear or prejudice.

At Tokyo the beginnings are consoling, from 300 to 400 are in regular attendance at the Oratory, while we have 80 on the register of the Evening School. Dearest Father, may this good news bring joy to your heart as it does to the hearts of your sons over here in the Orient. We all beg your blessing and your prayers, as also the prayers of all co-operators and friends, who are working at home for the Catholic Missions.

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## FOR PILGRIMS

*Pilgrims in Italy for the Holy Year should visit Turin and venerate the Holy Winding Sheet of Our Lord, which will be exposed in the Cathedral from September 24th. until October 15th. At the same time they may also visit the home of Blessed John Bosco and the Basilica of Mary Help of Christians.*



Cape Town. — Cabinet-makers' shop.

# SAL PROFES SCH

*Illustrated by pictures from  
the Salesian Professional School.*

## ***A Mistaken Notion.***

Not a few have written of Blessed John Bosco, the Social Worker, they have been swept off their balance by their enthusiasm for what they call his wonderful foresight for the needs of this 'Age of the Working-man'; they have praised his Professional schools throughout the world; the perfection of method, of machinery, of technique; from which by 'a priori' reasoning they have arrived at wrong conclusions!

Some have hailed Don Bosco as the 'prophet' of modern industrialism, as one who foresaw the present century commercialized, mechanized and dominated by the great words Mass Production, whence they conclude Don Bosco was inspired to set on foot a vast programme for the Professional Training of the Christian Worker to fit him for the life which must be his to-day. This is all wrong. Such 'visions' or such thoughts, as far as we know from what evidence he has left us, never entered into his head; the whole purpose of Don Bosco's Professional school was altogether different, and had nothing at all to do with world-wide problems of the 'Worker' considered as such. If the Salesian Professional Schools and their Agricultural Colonies have attracted attention just recently, it is because they are actually doing something positive to turn out skilled, all-round craftsmen capable of earning a decent living as their own masters or as small proprietors, as a welcome contrast to that huge army of semi-skilled workmen, the inevitable result of Mass Production. But this is all accidental and does not alter the funda-

mental scope of the Salesian Professional School as Don Bosco conceived it. And what was his conception? First and foremost to form sterling catholic workers according to his idea of christian education; and secondly to effect this with the help of co-operators, because he intended his Professional Schools to be a work of charity, in which destitute or needy boys could be received, brought up and trained technically in catholic surroundings. To found Trade Schools merely as Technical Institutes or Polytechnics attaining a high grade of perfection did not enter into his programme; this part of Salesian work is essentially a work of charity, as a glance at its foundation and its development will show.

## ***How Don Bosco founded his first workshops.***

For this, we must go back to 1853, to find Don Bosco, a priest nearing forty, and with rather more than ten years' experience of poor boys and their special needs, settled definitely in Pinardi house; where he, with his mother, were contriving to give food, clothing, lodging and religion to as many needy lads as could be squeezed into every available corner of the tumble-down house. For some years Don Bosco had been faced with a difficult problem: how on earth was he to make permanent his spiritual work among the older boys, who somehow or other must be given a means of earning a living later on? Up to this time, he had tried with varying success to place them as apprentices in the workshops in the city;



# SIAN SIONAL DOL

*Founded in Cape Town,  
South Africa in 1896.*



Cape Town. — Shoemakers' shop.

but who was to guarantee the morality, much less the catholicity of any large workshop in Turin, or anywhere else, in the latter part of the nineteenth century? Don Bosco had a long and bitter experience of the disastrous effects of bad example upon his boys: and he began to see the absolute necessity of teaching them some trade in a place where he could watch over them, if he were to keep them from the gutter from which he had raised them.

As in all his work, Don Bosco had no fixed plan of action, elaborately worked out in detail; he saw the need and guided by Divine Providence he set merely human calculations aside and began as best he could with the means at his disposal.

We are therefore, back in the October of the year 1853, with Don Bosco despairing of achieving anything permanent with his lads, who were obliged to stay the best part of the day out in the town. The time had come to make, what for him was, a daring experiment: he must open some workshops! He went to his best benefactors, and with their help was able to buy several cobblers benches, and with the necessary hammers, nails, awls, hemp and wax, he took over a small passage in Pinardi house and set some of the more likely of his boys to work. About the same time, he was able to move the kitchen and all its pots and pans into new quarters; without loss of time he put more of his boys in the old room, now decorated by a crucifix and a small statue of Our Lady, and called it the Tailors 'Workshop'. Don Bosco himself was their first craftmaster, for he had had to learn

something of the trade while still a student, in order to pay his way through the seminary. And when he had a moment free — for at that time the boys who were destined to complete their studies went out in the city to school — he would sit himself down at the cobblers' bench and show these young bootmakers the use of the awl and the waxed twine and the general mystery of repairing old boots.

In that first year the two workshops went ahead splendidly; though Don Bosco had great difficulty to find just the right type of master-craftsman who could be relied upon to teach the boys their trade and at the same time co-operate with Don Bosco in their moral and spiritual formation. Many came and many went away, for it needed more than ordinary insight to appreciate what Don Bosco wanted of his masters: indeed it was precisely this difficulty, which made Don Bosco give so much attention to the technical formation of his lay-brothers of later years; he saw quite clearly that few laymen, who had spent their lives in the average workshop, could understand, much less put into practice, his system for the training of his boys. But the difficulty he experienced in this regard did not stop him from pushing ahead to the starting of other trades, and in 1854 we have in writing what is perhaps one of the most splendid pages of Don Bosco's Biography.

Quite apart from the idea of the Professional School, Don Bosco, living in the midst of anti-clerical error, and Protestant Propaganda, had for years dreamed of a Catholic Press to combat heresy and to instruct



Cape Town. — Compositors at work.

the masses of the people who were out of touch with Catholic teaching, having little or nothing as a popular antidote for the moral poison which penetrated every household in the shape of pamphlets given gratis. He had just commenced his Catholic Readings, which were printed locally. They had not been running many months when the idea came to him of starting Bookbinding as another trade and at the same time minimise the cost of production of this Catholic Propaganda. But how to begin? There was not a boy in the house who knew the first thing about it, and to pay for an outsider was out of the question. One day Don Bosco came up to a group of his boys with the freshly printed sheets of "The Guardian Angel" under his arm. Calling a young urchin to him, he laughed: "Come along with me, you've the making of a fine book-binder about you!"

"Me... a bookbinder, but how can I, when I don't know anything about it?"

"That's alright," said Don Bosco, "come along here, sit yourself down by me. Do you see these sheets? well, you begin by folding them like this!"

Together the boy and the priest folded them all. Then came the question of sewing them, and here Mother Margaret came to their rescue, with needle and thread: there was nothing easier than making home-made paste and the cover was on and firmly stuck in less time than it takes to write about it. But cutting the edges was a problem. The novelty of this new departure had gathered a crowd of boys round the table and each

was ready with his suggestion. One favoured a table knife — in Don Bosco's early Oratory there was not much to choose from! — another was for a pair of scissors; but Don Bosco had an inspiration; going down into the kitchen, he soon returned in triumph with a big half-moon knife used for chopping the onions, carrots etc. his appearance



Cape Town. — Salesian Professional School.

was hailed with howls of delight from the boys, who took it all as an immense joke. With some difficulty the pages were cut and ready for gilding, but having no gold he had to content himself with some common yellow ochre and varnish! At the sight of the finished article, elegant enough considering... Don Bosco burst out laughing, Mother Margaret laughed and all the boys laughed... but for all that, Don Bosco had founded his



bookbinders' shop which was destined to go on from that very day and do great work for the Popular Catholic Press. To do things better, Don Bosco paid visits to various workshops in the city, where he picked up the main rules and technique of this trade and these he would teach his boys on his return. Then, by good fortune he received several lads into his house who had done a little bookbinding for their living, and with this 'professional' element the Book-

years saw another new trade added to the number: in 1856 we find the carpenters already at work, but we have to wait until 1862 for the Printers and Compositors, and a little later still for the Metal workers and the very earliest beginnings of Engineering. Thus ten years had to pass before Don Bosco was able to establish the principal trades on a practical footing. During this time, little by little, he formulated a body of rules and regulations which form the basis upon which later Salesian Superiors have built.

### *Keeping Pace with the Times.*

To-day throughout the world, there are 111 Professional Schools, with 600 workshops, wherein nearly 13,000 needy boys are being trained according to our method: which means roughly that Schools for Arts and Trades represent a sixth part of our Programme of Catholic education. Naturally this development cannot be explained without a glance at the effort which have been made all along the line, to bring our Professional School right up-to-date. They still retain the characteristic impress of Blessed John Bosco himself, but much has been added to give the boy a far wider general culture, and a theoretical as well as practical knowledge of his trade. In this respect a glance at the present Programme followed in our Schools, is not without interest.

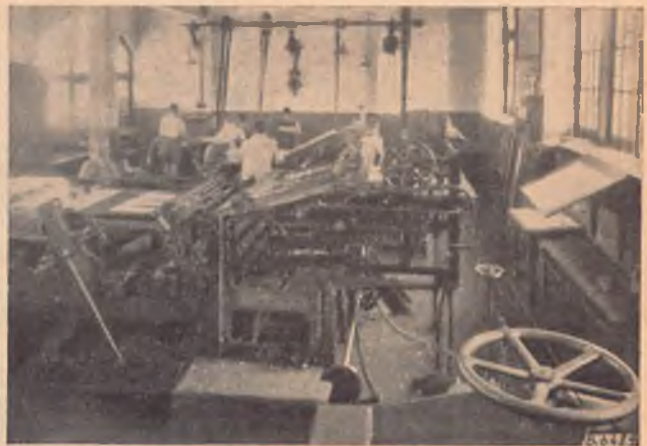
There are two Courses; one followed by all our boys learning Trades, and is of five years; and a second of eight years, so far reserved for our own Salesian Brothers, and



Boys in recreation.

binders' department went ahead at a great pace! so that in a very short time in addition to the folding and binding of the *Catholic Readings* they launched out into the production of School Text-books!

Once begun, the workshops at the Oratory continued to develop, and every two or three



Cape Town. — Printing, in the machine shop.



The Bakery.

designed to train the fully qualified craft-master capable of teaching.

As a general rule, a boy is only admitted to our Professional School, after he has passed through his elementary education,—in England and Ireland about the IV Standard, when he would be twelve years old. If he has no inclination to become a Salesian Lay-brother, he looks ahead to his five year course, divided into a Lower Professional Course of three years, and a Complementary Professional Course of two years.

In the Lower Course the boy receives preliminary theoretical instruction in the trade of his choice, together with actual practice in the workshop under the constant control of one or more skilled lay-brothers, according as the shop is large or small. During the same period his general culture is provided for by following the Government Programme — this differs in various countries

-- in Italy it is called the Secondary Course of Professional Culture.

In the Complementary Course the boy completes the technical instruction of the preceding course, as also the triennium of practical work at the bench and machine, necessary for the formation of an able artisan; here again, the boy still follows the Government programme laid down for 'Technical Schools'.

At the end of the five years the boy receives his diploma of skilled Artisan, which entitles him, in those places where the Trade Unions have not made special arrangements with the School Authorities, to the pay of a workman just out of his apprenticeship.

### *Salesian Professional School at work in South Africa.*

Keeping well in mind that essential point that our Schools of Arts and Trades are by their foundation and scope works of Catholic Charity, and hence works which can be carried on only with the continued help of Salesian co-operators, let us glance at the history of our Salesian Institute in Cape Town, South Africa, which represents Professional school work in the English Province. This early foundation, established in Africa on the repeated requests of Bishop Leonard, then Vicar Apostolic, if considered in its hazardous beginning was a faithful copy of the Oratory of Don Bosco in Turin. The first Salesians began their work in the humblest of quarters in Buitenkant Street, and



Cape Town.

With the Bookbinders.





struggled under great difficulties to found a Trade School to meet the Catholic needs of a young and growing colony. It was an up-hill fight; they were strangers to Africa and it takes time to win the sympathy and co-operation of the catholic public, which by its nature is generally less numerous and more cosmopolitan in the British Colonies. From 1896, when the first Salesians landed until 1901, but little headway could be made, chiefly due to lack of ways and means; but with the arrival of Fr. D. M. Tozzi, the present Provincial of the English Province, a brighter day dawned for the work. He began immediately to organise Salesian Co-operators, and find benefactors and friends for the new institute. So well did he succeed that the Salesians moved out of Buitenkant Street to settle permanently in their new buildings in Somerset Road. God blessed this work, which gave shelter, food, clothing and a trade to poor Catholic boys; some motherless, many fatherless and many completely alone in the world. Little by little, and always depending upon the help of public charity, the School developed, until it had its well-equipped workshops teaching printing, bookbinding, carpentry and cabinet-making, tailoring and shoe-making.

The Colonial Government was not slow to show its appreciation of this work for the South African boy and gave a substantial grant: unfortunately, the recent drastic economies demanded by the Parliament have hit our Institute heavily, reducing its small regular income to a minimum, at a time



The Carpenters.

when the expenses caused by the increasing number of boys demanding admission are heavier.

### *Catholic Charity on behalf of our Institute.*

And here is the place to express the gratitude of the Congregation for the splendid co-operation of South African Catholics to help the Salesians and their boys. We have just received news of the Street Collection made in Cape Town, which resulted in a substantial gain for the School, and a 'Bring and Buy' sale held in the Catholic Institute on their behalf. May God bless all who have helped, and may they draw encouragement to continue their good work from the knowledge they are providing an unending stream of convinced Catholic workmen, ready to labour professionally and socially for the future of South Africa.



Cape Town.

The Tailors' shop.



## IN ASSAM

### “The Roman Father loves boys...!”

*“Among the Hills of Assam”*

I went to Syndai, about 30 miles from our mission at Jowai, to attend a christian who was dying, and I stayed on a couple of days to see what I could do. Then the thought came to me to push on another 20 miles to Somin where a young couple had been expecting me to come along to marry them for some time past. The only trouble was that I did not know the way to Somin, I had only a general idea of the direction. Anyhow I trudged along, rather sorry for myself, for the path was difficult, uphill and very rocky. After a time I dipped down into the plain and by dinner-time I came upon a village quite unknown to me. I cannot imagine the impression I made, I can

only say this, that I had put on a white cassock, or rather the remains of one, for it was full of holes, what with the dirt and the dust and the additional tears from that difficult journey, I looked more like a professional beggar in a very poor way of business. But my face saved me! For inspite of my beard, there was no disguising the fact that I was an European, and that was sufficient; so far as I have been able to gather I was the first of our kind to enter that village.

Being market day, there was a large crowd, jostling and shouting over the heaps of Indian wares piled up on the bright coloured carpets, but what attracted my attention most was the plentiful supply of fresh fish and the



Shillong, Assam. — Their first Sign of the Cross.



stalls were overburdened with luscious ripe fruit to be had only in India.

Without considering very much what they would think of me, I sat down wearily under a large tree, just longing for strong tea to drink and some of that good fruit to eat. But I was hardly settled, when, as one man, the buyers and the merchants came to see the 'curiosity' and made a large circle about

curiosity. Things went on for some time like this, I felt about as much at home as Patagonian savage would be in Bond Street: then I noticed a movement at the back of the crowd. It was caused by the hill people, who, coming to market for their supplies and attracted by the crowd, were trying to get a look at the cause of the excitement; but being of small stature they had no chance behind



Assam. — "The mothers timidly showed me them saying, 'This, Father, is my little boy.'"

me, several rows deep. They just stood there taking me all in, but they said never a word. At a glance I could see they were mostly Mussulmen with a very thin sprinkling of pagans. Here was a fix. I couldn't very well pass the hat round that crowd; for I hadn't a single farthing with me, my last few annas had gone to a poor beggar I had stumbled across on the road. To make matters worse I could not speak a word of their dialect. So there we were; I on the ground, trying to look as dignified as circumstances would allow; the Indians frankly curious and with plenty of time to satisfy their

the packed ranks of the lanky low-landers. But just then some of the hill boys spotted a tree, and in less time than it takes to write it, they were up in the branches from which they could see me plainly.

"That's no Father Saheb!" they cried in chorus (meaning by that the protestant parson, for the rumour had spread that I was one of that persuasion) "that's the Roman Father (catholic priest) and he loves us boys very much...!"

In a moment, the circle was broken through by the united onslaught of some forty youngsters, all anxious to claim me their friend;

affirming that I had been to their village rather less than a year before: as an indisputable testimony of the fact some showed me a medal and others let me see they still remembered the sign of the Cross I had then taught them! For the moment, all my fatigue and hunger disappeared at the joy of finding friends, and such friends, in the midst of utter strangers... but there was another movement in the crowd, this time to make room for one of them, bearing

of it: the boys insisted on accompanying me as far as I was going. So off we went, a curious group; pagans, protestants and two catholics, singing songs, shouting and whistling (here a sign of superlative happiness) making short work of the eight miles which still separated me from Somin.

It is the same all the world over. How true the words of our Blessed Father John Bosco: "*Show boys that you love them and*



Assam, India. — Missionary taking the opportunity for a moment's catechism.

a large bowl of fragrant tea, followed by another struggling with a great bunch of fresh bananas. This was a sign for a general offering and in a short time I was the biggest merchant in the whole market, and there was no one to compete with me in variety: there were piles of every fruit I knew, there were eggs and fish, live tortoises and what not, but the best offering of all, came from the mothers, who brought me their younger boys hidden up in the long folds of their native dress, and timidly showed me them with: "This, Father, is my little boy." I made the best of the short time that was left me, and found a host of new friends young and old. Nor would they allow me to walk out of their lives as I had come in, not a bit

*you will become the masters of their hearts!"*

All over our hilly mission we are experiencing this, the children run to us, they hail us on the road, they crowd round us for stories, and are held spellbound with the account of the life of Our Lord or of His Saints.

So far we are only at the beginning, pray for us, that, in the years to come we may capture the hearts of all these Assamese youngsters, just as Don Bosco captured the hearts of hundreds of boys to lead them on in the faith until they belonged entirely to Our Lord.

FR. DI BENEDETTO FIORI  
*Salesian Missionary.*





Assam, India. — Missionary giving breakfast to a fine group of First Communicants.

## Ireland and the missions.

*A letter from an Irish nun in Assam, India.*

DEAR SIR JOSEPH GLYNN,—A country woman is writing to you from far-off India to enlist your sympathy and to ask your help for the missionary priests of Don Bosco who are labouring here in the wilds of Assam amid great hardships and privations untold.

Ten years ago six priests and five lay brothers took over the Assam mission, where, they found 8,000 Catholics out of a population of 7,990,246. By degrees young boys continued to come from Italy, and with their own hands they built Our Lady's House, which contains to-day nearly 100 clerics and novices, all preparing for the priesthood and the conversion of the poor natives of Assam, millions of whom have never seen a priest nor know that there is a God who made them. I am enclosing a few cuttings to give you some idea of the work done. I shall never forget the sight I saw here at Easter. Three days in advance, natives coming from a

radius of 80 miles on foot through the jungles, arrived, foot-sore and weary, the women carrying babies on their backs and little ones clinging to their skirts.

Men, women, and children slept on the hillsides surrounding the church during the night, and at dawn they were up for confessions, Mass, and Holy Communion — always carrying their babies with them wherever they went, even to the altar rails. The young missionary priests travelled with their new Christians always on foot, and during their stay here clerics and novices were in and out among them all the time. The poor little church was not large enough to contain all the new Christians. An altar was erected outside, where Mass was celebrated for them at the end of the third day. The Blessed Sacrament was carried round the hill and Solemn Benediction was given at 10 o'clock that night. It was a sight to make the

angels glad, to see the hillsides black with these poor natives, some of them looking like the shepherds at the Crib — wild-looking fellows with tangled hair and a covering of sheepskin. At the time or during Easter five priests were ordained — four of whom are in the mission field. Two are with the Garos — wild tribes — head-hunters, devil-worshippers, steeped in the blackest idolatry, they are hearing the word of God for the first time. They are the outcasts of Assam, never having come out of their jungle home; yet the good priests have great hopes, and small numbers have already received Baptism.

The Superior of the mission is but 25 years of age, and his assistant is also young. On their first tour in Garoland they went together. The heat was fierce — 110 deg. All day they travelled, and often during the night, through jungles infested with wild animals and reptiles. One of the first things they came upon was an ape — crucified. The priests had no food at all with them. They were offered dry rice and salt, which they ate with their fingers, and at night they slept on the ground. They were scarcely on tour three weeks when the rains broke and came

down in torrents, continuing night and day. Both became ill. One got cholera, but he recovered, thank God. Such is the life of the pioneers.

Sometimes it takes a month on foot to get to a village, wading through water knee deep half the time, and often hungry. These places are also hotbeds of fever, and there are many lepers.

The new Garo Christians will bear the name of many Irish saints. The priests' first tour was in June — the great Eucharistic month in the land of my birth. On Saturday, 25th June, the assistant priest started alone to a village far away. He travelled all day, and at nine at night a bullock cart met him at an appointed place. He travelled through the night — his thoughts were in Ireland and his prayer "God save Ireland and God bless the Irish." At 10 o'clock on Sunday afternoon, 26th. June, he had his first meal from Saturday morning — rice and salt.

For any help you may get I thank you from my heart.

Sincerely yours,

MOTHER M. CONSIGLIO DEVEREUX, I.B.V.M.



Assam, India. — The type of boy on our Mission.





The Oratory, Turin. — Mgr. Coppo snapped with his Holy Year pilgrims from U. S. A.

## Salesians at work in the Delta of the Mississippi.

*A note from Fr. Pittini, Provincial of the Eastern Province.*

### *Hope Haven.*

Early in September we shall undertake the direction of a most important work of charity, called "Hope Haven", in New Orleans, the great commercial city of the Southern United States. It will indeed be a 'haven of hope' for about two hundred orphans, who besides, receiving an elementary education, will be able to learn something of engineering or agriculture. It will be the first, but certainly not the last, effectuation of that fundamental item of our programme in the United States.

The cost of the building was estimated at about \$230,000, collected from public charity by the Rev. Fr. Peter Wynhoven. Everything is quite up-to-date and meets all modern requirements.

A few months ago, a happy coincidence brought about a meeting of Fr. Wynhoven

and myself with the Archbishop of New Orleans, Mgr. Shaw: his Grace clearly showed that he was convinced that the spirit of Don Bosco would put new life into the Institute of Hope Haven. The professional formation of orphans, mechanical as agricultural, is still a problem to be solved in many orphanages in this part of the world, towards which the public has poured out and continues to pour out huge sums of money.

For the Salesians 'Hope Haven' will be the first step along the great highway in this sort of work. In other respects the Christian education of boys, from the elementary school to the University, has reached a high grade of perfection under the unflagging devotion of the religious and secular clergy, but in this specialised field, as indicated by Hope Haven, there is still pioneer work to be done. The field is still fallow, virgin soil and marvellously rich; our aim,

with the help of God, must be to turn out hundreds of boys well trained and ready for a life of manual labour.

In this sense 'Hope Haven' on the shores of the Mississippi will have the importance of a foundation stone. May Blessed John Bosco build upon it a great and stable edifice!

### *Don Bosco in the 'Catholic Hour'.*

The Catholic Young Mens' Association, which, for more than a year, has been organising the Catholic Radio Hour, and giving a most varied programme to millions of listeners, in the United States and Canada, always manages to insert a short talk by some eminent speaker on practical topics.

In this way the figure of Blessed John Bosco was excellently outlined by Dr. Paul Furfey, professor of Sociology at the Catholic University of Washington, during the Catholic hour of the 21st May. He gave a condensed but masterly summary of the saint's apostolate among boys. Some years ago, Dr. Furfey, had paid a visit to the Salesian Oratory in Turin and had brought away with him a very profound impression. Indeed, it was from that time that he began to study the life of Don Bosco, his programme and his method of education. Certainly the Catholic Hour offered an unique occasion for giving in synthesis, the results of his labours. Never had a panegyric so many listeners. The talk was fully reported by the Catholic periodicals of the States.

## A Terrific Appetite and a Pair Bunglers.

Don Bosco always anxious that the Sacrifice of the Mass should be celebrated with a scrupulous regard for even the smallest ceremonies, both on the part of the priest and of those who served, was ever ready to correct the mistakes of the young boys who came to serve him.

One day there came a youngster who gabbled through the responses. In the sacristy he turned to the young offender who was helping him unvest and whispered.

"You've a terrific appetite, you know?"  
"Why Father?" asked the server much bewildered.

"Why? Because you even gobble up the words of the Mass!"

The boy didn't answer, but all that day, he repeated those Latin responses until he had them perfect. The next morning found him again in the sacristy waiting for Don Bosco. After Mass, he was again helping to put the vestments in order, when this time he whispered;

"What about my appetite this morning Father?" Don Bosco smiled, "It's getting less, yes it's getting less!" he replied.



On another occasion Don Bosco corrected a boy of a mistake he had made while serving Mass. But the lad was one of those wide-awake out-spoken characters and he replied: "And you made one also Father!"

"Did I? How?"

"Why you blessed the water in the Mass for the Dead!"

"Then," said Don Bosco, "we are both a pair of bunglers and we don't know our trade!"



Rio Negro. — Native altar boys.



# Beginning a Mission on the Rio Negro

Among the  
Caboclos Indians

*Fr. Algeri tells how he  
opened up his new Mis-  
sion Station in Brazil.*



## *Setting Out.*

"I left Taracua accompanied by seven boys on the 1st. October, with the intention of beginning work among the Caboclos Indians out in the *Ilha das Flores*, and on the next day, the vigil of the Feast of the Little Flower, we all arrived without any incident. On the feast itself I said Mass surrounded by my carriers, in a hut which I have commandeered as my headquarters until the future mission station is put into shape. The following Sunday I fixed the date for the first public Mass and blessing of the statue of the Little Flower, to whom we have consecrated the whole of our humble mission.

## *Mass in the Wilds.*

Sunday arrived, and with the dawn the first canoe loads of poor Caboclos came along, all jubilant and as happy as you please to see a Missionary among them at long last! I counted roughly more than three hundred of them. I said Mass with all the solemnity possible under the conditions: my seven boys received Holy Communion and afterwards helped me to recite the prayers aloud—word by word—and to sing several of our well-known hymns. Then I blessed the sta-

tue: the Indians had never seen anything so beautiful in their lives before! But when it comes to the matter of 'art' they are not critical! I wound up the service with a short talk, rather practical than spiritual: as a matter of fact, it could be reduced to the most eloquent appeal I could manage in their own language that they should all come forward and help me put up a permanent church. I had mapped out the land beforehand, so it was only a question of explaining what I wanted and how I hoped to get it. Pointing to an island on which there were some splendid trees, I said, "Tomorrow all those trees must come down, because the Good God wants me to begin a real Catholic Mission among you." Precisely what result the same appeal would have wrought in Europe I can't guess: certainly the answer could not have been more prompt!

## *Church builders.*

Very early the next morning, I was awakened to find about seventy sturdy fellows with their native axes, waiting only for the word of command. Rapidly dividing my forces, we set to work on the larger trees; for eight hours without ceasing the Indians toil-



Rio Negro. — Young Caboclos Indians taking fish near the new Mission of the Ilha das Flores.

ed; for dinner they took but a handful of mandioca and a drink of water, while all day long the forest round about rang with the axes and the split and crash of falling giants. It was indeed music to my ears. Towards evening, I called a halt, and I offered all Divine Providence had sent us: there was fresh fish in abundance, a good supply of bananas and the eternal mandioca flour. This was only the beginning. Once begun, the work continued apace and by the last Sunday of October, Feast of Christ the King, on the site of some future church, there stood our chapel of palms, where we can now collect all our Caboclos Indians of the area. On the feast we took possession of the island, and I disclosed to the wonder and delight of all the 'treasures' I had brought from Europe: a chalice, new vestments, real candlesticks and a large picture of the Sacred Heart, to say nothing of the bell! Having now something permanent we could begin with the evangelization and instruction of this people. And for some time now things have been going as well as we could possibly desire. To link up this new station with the other colonies we invited all the boys of the San Gabriel mission to come along. They turn-

ed up in full force, with their Band and the Schola Cantorum all complete; hence the official inauguration of the Chapel and the missionary's house was a feast which will pass down in local history as something marking the beginning of a new epoch.

To-day the new mission is finding its feet: we have already a very flourishing Festive Oratory running excellently; the sandy shore of the river serves as an excellent sports ground; here we spend many hours a day with the Indian boys who come from all quarters of the forest. We have now added elementary instruction in Arts and Trades to the impromptu catechetical instruction given each day.

Thus from the white civilisation along the Rio Negro right up to the savages of the Upper reaches of the Anapes River, along a line of some 1,100 miles, we have our mission stations at strategic points; at *Barcellos*, *San Gabriel*, *Ilha das Flores*, *Taracnã* and *Janarelê*. From these central positions radiate native villages of which we now have thirty five, cared for by eight priests, twelve lay-brothers, two clerics and fourteen sisters.

*Salesian Missionary.*



# Siam - News good and bad from Our Mission.

*Dear Father Ricaldone,*

To-day we are off for our holidays; we call them holidays although they are reduced to their minimum terms, let us hope that this year as last, what we lose in duration will be made good by a concentrated cure of happiness and joy.

The number of our native seminarists continues to increase, from 21 we have grown to 31; where shall we put them all when they come back from the holidays? Frankly, we don't know: Blessed John Bosco must find us the means.

This year after a good deal of heated discussion—to many it seemed simply asking for trouble—we decided to send our seminarians and the younger teachers for the public examinations set by the Government in the Capital. Here is the result.

Pupils of the Government School:  
entered 21... passed 16.  
Our Boys: entered 15 passed 5.



Bang-nok-Kueck, Siam. — Our Chinese Seminarists.

to the confusion and joy of our pessimists!

Indeed the Prefect of the Province was so pleased with the general conduct of our boys that he wanted a photograph of them all as a souvenir.

To-day a red letter day, the second number of our Magazine was published: we call it the "*Maximmavai*" (Youth) the name fits us



Siam. — Our successful students with the Inspector of Education.

very well; we are young in everyway; the mission is young, the missionaries are young, some of them, and those who are not have still young hearts! Then we are full of young brothers and fuller still of young Siamese!

We finished the exams off on the 16th so everyone, priests, brothers, boys all lent a hand; some at the printing press, others did the sewing and others looked after the complicated business of the despatch, so that this morning all our helpers, friends and subscribers had their copy.

Our beautiful church in which you yourself consecrated the Mission to Christ the King on your visit here, has been half destroyed. The explanation is not difficult, there have been floods, and as if that was not sufficient, the devil stirred up an earthquake and down came the whole wall on one side. Four engineers are already on the scene putting things right and they put the expenses at a minimum of £1,300. Our good Siamese Christians are doing all they can to help, in fact each village takes turn sending its labourers, but where are we going to find the money for the material and the skilled workers necessary?

"But you're too old to come and work!

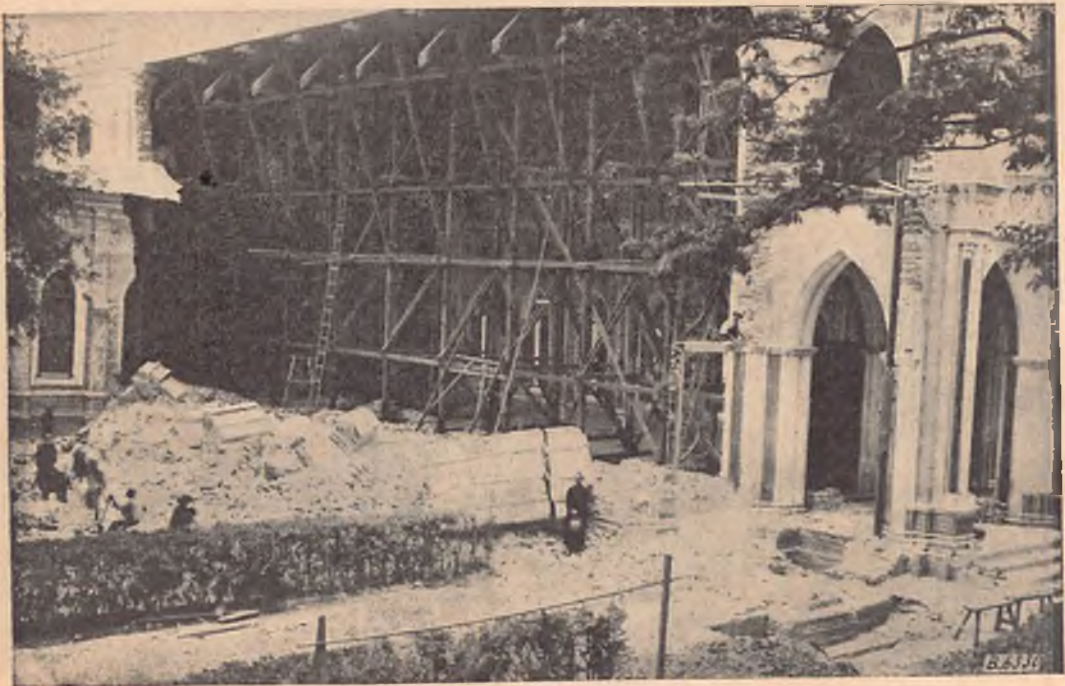
Send your son along instead," I said to an old christian who was struggling away with the others. "I'll send him and come myself as well, father," he answered, "I want to see the church in order soon, for if I die where will they bury me!" That will give you some idea of the zeal and the kind of Catholics we have out here!

Then there was the question of keeping watch during the night. I had hardly made the appeal for volunteers, when the village committee under their chief man offered their services, nor have they been wanting in their duty, night and day the property is vigilantly guarded from the danger of thieves.

This as you may well guess has been a great blow for our poor Mission, all the sacrifices we can make and all the economy in the world will not help us to arrive at anything like the huge sum of £1,300: we are already managing on the minimum. We therefore beg your prayers, dear Father, that God will soon send us help as of old He never failed to send help to our Father Blessed John Bosco.

G. CASSETTA

*Salesian Missionary.*



Siam. — View of our beautiful Church after the disastrous collapse.



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

Mrs. G. R. Limerick. — Would you please publish the following favour obtained through the intercession of the Servant of God, Dominic Savio.

I was heavily in arrears with my rent, and in my difficulty I implored Dominic Savio, to intercede for me that I might be able to come to a satisfactory settlement with my landlord. In a few days time the landlord arranged weekly payments to suit me. I now hasten to fulfil my promise of publication and thanksgiving to the Servant of God, that others may pray to him with confidence.

"Grateful". Manchester. — Please accept the enclosed offering in honour of Our Lady Help of Christians.

1. A great examination success where only failure seemed possible.
2. Cure certain though slow of a grave nervous disease.

Miss G. D. Warrington. — Please find enclosed offering for four Masses to be said in thanksgiving, for favours received through Blessed John Bosco.

Miss M. K. Dublin. — I enclose offering for Mass for the poor souls in honour of Our Lady Help of Christians and Blessed John Bosco in thanksgiving for favours received.

Mrs. A. B. Glasgow. — Enclosed is £1 in thanksgiving to Blessed Don Bosco and Our Lady Help of Christians, also petition for Our Lady Help of Christians.

Mrs. J. P. Port Stanley. — Will you publish in your *S. Bulletin* the following. Recovery from Asthma whilst making Novena to Don Bosco.

Convent N. D. Teignmouth. — I enclose offering for two Masses in thanksgiving to Don Bosco for favours received.

Mrs. P. Graignagower. — Find enclosed postal order. An intention for Mass promised to Blessed Don Bosco for request obtained.

C. A. Rathlin Island. — I am enclosing a P. O. and request you to have a Mass said

in thanksgiving to Our Lady Help of Christians and Blessed John Bosco.

Miss. B. H. Erdington. — Please offer Mass for Holy Souls in thanksgiving for favours received from Our Lady Help of Christians and Blessed John Bosco.

Sister M. F. Atherstone. — I enclose offering for Mass in honour of Blessed John Bosco in thanksgiving for recovery from illness.

Mrs. M. E. Boyle, Clonloo. — In thanksgiving to Bl. John Bosco and Mary Help of Christians for very special temporal favour.

Mrs. S. Belfast. — Would you please offer up the Holy Sacrifice of the Mass as a thanksgiving to Our Blessed Lord and Blessed John Bosco for my daughter's recovery.

Mrs. T. L. Dublin. — Enclosed herewith is P. O. for a Mass to be said in honour of Our Lady Help of Christians and Blessed John Bosco, in thanksgiving.

A. C. C. London. — I am enclosing offering for Masses of thanksgiving to Our Lady Help of Christians and for the work at Shrigley. I began a Novena to Our Lady to settle a very big money difficulty and the answer came already the 1st. day and now Deo Gratias all is well.

Convent S. N. D. Teignmouth. — Please say a Holy Mass in thanksgiving to Don Bosco.

W. M. Birkenhead. — I am forwarding a small donation in recognition of a favour from Mary Help of Christians and Don Bosco.

M. C. McM. Glasgow. — Please accept this donation in thanksgiving to Mary Help of Christians, Bl. Don Bosco and St. Anthony, for a great favour received. I am a teacher and was unemployed for nearly a year and I obtained a post after a Novena.

Anon. — Please say Mass in thanksgiving for favour received through Don Bosco.

## O B I T U A R Y

*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.*

### LADY TURNER

With much regret and sorrow we announce the passing away of a former parishioner and friend of the Battersea parish, Lady Turner, widow of Major-General Sir Alfred Turner, K.C.B., on Sunday, June 25th. The funeral service was held in the Church of the Sacred Heart, on Wednesday, June 28th, Solemn High Mass being celebrated by Father Provincial, assisted by Father McCarthy and Father Keyte as deacon and sub-deacon respectively, in presence of all the school children and teachers, and many present and former parishioners. The burial was at Brookwood, Father Valentin, P.P., of Cheyne Row Church, officiating at the grave, assisted by Father McCarthy and Father Connor of Battersea. She was buried in the same grave as Sir Alfred Turner. It was Lady Turner's wish that the Funeral Mass should be in our Church, where the important events in her spiritual life occurred, her first Communion in the old Iron Chapel on June 12th, 1879, and her marriage to General Sir Alfred Turner in 1902. Lady Juliette Elizabeth Marie Turner was born at Lavender Hill, on January 1st, 1868, of the late Mr. Henry Whiting and Madame Whiting (formerly Brenot). Our parish in those days extended some distance beyond Clapham Junction. Madame Whiting and her daughter were nearly every Sunday seen at the principal Mass in the Iron Chapel, which occupied the site of our present Church, and then in the newly erected Church of the Sacred Heart. The beautiful altars in the Church were the gift of Madame Whiting and her daughter, then Miss Whiting; the High Altar St. Joseph's Altar being given by Madame Whiting, and the Lady Altar by Miss Whiting. After her marriage, Lady Turner went to live at Carlyle House, Chelsea Embankment, and thenceforth attended her Parish Church at Cheyne Row, Chelsea, but her interest in our Parish faithfully continued being shown in the many charitable deeds, known only

to our parish priests, the many poor who were assisted, and also by the annual tea-party and entertainment to the 700 children of the Sacred Heart Schools. This entertainment was first given at the expense of Madame Whiting many years ago. It is a great event in the life of the boys and girls every year, shortly after Christmas, when regularly, Madame Whiting with her daughter and other members of her family used to assist in dispensing the "tea" and a present from the Christmas-Tree, and then remained to be present at the entertainment. After the death of Madame Whiting on June 16th, 1902, the expenses of the Christmas party were provided by Lady Turner down to this year, and when she could not be present she was invariably represented by her niece, Mrs. Jefferson Arthur.

Lady Turner lived a very retired life after the death of General Turner in 1918. In recent years she might be described as an invalid, for although not confined to her bed, she found it difficult to go out, and sometimes when on her way to Mass found it necessary to return home before reaching the Church. Her last illness was only of a few weeks duration, when she was attended by Fr. Valentin, who administered the Last Rites of the Church on the day previous to her death. She will be much missed by many people and by many charitable societies whom she was ever ready to help. Needless to say, her own people who loved her will miss her sorely.

Her goodness to our children and our poor should be the measure of our prayers for the repose of her soul.

His Grace Archbishop Fennelly, *Maycarkev*, Co. Tipperary, Ireland.

Very Rev. Canon. T. Reilly, P. P., V. F., *Carrick-on-Shannon*, Ireland.

Mr. Richard Twoomey, *Cork*, Ireland.

Mr. Richard Harford, Skerries, Co. *Dublin*, Ireland.

Angela Vella, *Malta*.

Rev. Paul Murphy, P.P., St. Mary's, *Offaly*, Ireland.

Mrs. Rosalie Grundy, *Cowley*, Oxford.

Mrs. D. Mahony, *Cork*, Ireland.

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## 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.*

*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 Pallasherry, 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 Communions 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

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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 Novens 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.