

SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF
SALESIAN CO-OPERATORS



JANUARY-FEBRUARY 1931

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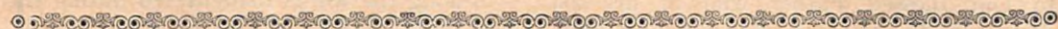
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SALESIAN BULLETIN

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SUMMARY: Annual Letter of Superior General. — Surprise Visit and Sequel. — Our Leper Colonies in Sth. America. — Round the Shrine of the Blessed. — Missionaries at Copsewood. — The Pope speaks to Missionaries. — Salesian Co-operator and Catholic Action. — Cardinal Hlond visits England. — Salesian Festive Oratory. — Preface of Card. Bourne to Life of Blessed D. Bosco. — With Our Missionaries. — Here and there through the Salesian World. — St. Francis de Sales and the Rosary. — Obituary. — Graces.

THE ANNUAL LETTER of the Superior General to the Co-operators

ONCE again, at the beginning of another year, the successor of the Blessed John Bosco must take up his pen to write to you of those things that have been done in the year now past, and of those things to be done in the year to come for the greater glory of God and the salvation of souls. I always perform this duty with a deep sense of gratitude, first to Divine Providence, which, in a visible way assists the works of its faithful Servant, and then to those who are, so to speak, the arm or instruments of Divine Providence. I beg you read these lines in the same spirit as they are written.

The years 1929 and 1930 can be considered with us as the biennial of the beatification of Don Bosco; indeed, the Educator, Father and Teacher of youth has been feasted and glorified during this time, from one end of the world to the other. In Italy, after Rome and Turin, from the greater to the lesser cities; from the large rural communes to humble villages, an uninterrupted succession of public demonstrations has

been witnessed, in which every social class and every order of authority has taken its part. Throughout the rest of Europe, even capital cities,—Paris, Madrid, London, Bruxelles, Warsaw—have commemorated the Saint of the Nineteenth Century in their Churches and in processions through streets lined with people.

In the universal competition to honour the Blessed John Bosco the Republics of America have no less distinguished themselves; in addition to the popular acclamation, there came the approbation of the highest civil and legislative authorities who, in their official capacity, extolled the beneficent work of the world-wide apostle. Neither did the lands in the Near and Far East wish to be behind the others. And here I desire to repeat something I said last year: that these were not merely clamorous demonstrations, the noise of which is heard for a moment and then gone, but a real re-awakening of Christian faith and piety, a renewing of religious duties and, here and there, they have worked the spiritual

revivification of whole districts. This faith and piety we have seen with our own eyes, as each day has brought its gratifying scene of pilgrims, singly or in groups, arriving from all parts of Europe, to venerate the holy remains of the Blessed John Bosco in the Sanctuary of Mary, Help of Christians, to implore his intercession or to fulfil a vow. For all this may Our Lord be ever blessed and thanked. Let us approach ever closer to Our Blessed Father who in his last days said to his sons sorrowing for him, that by dying he hoped to be able to do much more for them, for their boys and for all their benefactors.

Divine Providence.

We have yet another cause for giving thanks to God. The year just past may well be called critical and exceptional. The whole world bears witness to it. Be that as it may, we have been shown indeed that the help of Divine Providence has been with us, not only enabling us to keep the work already started going, but also by giving us extraordinary means for the development of our *houses of formation*.

Providence, during the past year, has raised up generous benefactors; and because they have put at our disposal considerable capital we have been able to build professional and agricultural schools where lay-brothers may be trained to be the right-hand men of our priests on the missions. Thus have the Rebaudengo Institute here at Turin, and the Agricultural School at Cumiana, for missionary aspirants been built; they have ample accommodation and are splendidly equipped as was the desire of the far-seeing charity of the donors, who were anxious to prevent the usual offerings of the co-operators from being turned from their usual purposes. We must also be grateful to the Italian Government which has given us a large estate at Gaeta for the training of the missionary aspirants of the South of Italy. Nor is that all. One thought that was ever in our mind was that of providing missionaries for the many territories confided to us where the English language is spoken, and now the Salesian Missionary House, dedicated to the Blessed John Bosco has been opened at Shrigley,

England, where there are already one hundred missionary aspirants undergoing their religious and intellectual formation with the sole object of dedicating themselves to the missions in those lands where English is one of the languages.

The Catacombs.

Among the works inaugurated during the past year, besides a good hundred chapels, large and small, on the missions, I make special mention of two monumental churches, one at Florence, dedicated to the Holy Family, and the other at Ragé in Brazil in honour of Mary, Help of Christians. Neither must we forget in this rapid survey the proof of the great benevolence—one among so many others—of His Holiness, Pope Pius XI. The Holy Father has deigned to confide to the Salesians the Catacombs of St. Callistus; for the past three months, our priests and brothers, speaking all languages, have been there to guide the visitors of every nationality who desire to see and to venerate this marvel of Christian remains, which contains the tomb of St. Cecilia, the five Chapels of the Sacraments and the historical Crypt of the Popes of the third century. I think now, with emotion, of the great joy Blessed John Bosco would have felt if he, who with so great fervour visited these venerable memories of the primitive Church, had had the good fortune of receiving from the Holy Father so precious a charge.

During the last year it has pleased Our Lord to try our missions severely: with the disastrous earthquake in India which has caused thousands of pounds loss: with the Chinese troubles, which have gone on all this time and which besides the destruction of the work done with so much patient labour, have given us two glorious victims—Mgr. Versiglia and his companion Fr. Caravario. You know the story well, they fell under the blows of bandits in the act of doing their sacred duty of defending the honour of their women catechists, I may add that Mgr. Versiglia, after the hail of blows, was riddled with bullets at the very moment he was exploring the murderers to spare his young companion and to kill him alone since he was already advanced in years. See therefore that the Beati-

fication of Don Bosco has been glorified by the shedding of blood in a double holocaust certainly to be received by God in the odour of sweetness.

1931.

Let us turn from the year that is no more to the year that is to come. The crisis which bears down upon the people of Europe and America demands the reception of many, many more children who need help. On the missions new difficulties are being added to the old difficulties by the universal upheaval of peoples impeding the spreading of the Kingdom of God. To do this work we need the help of Charity. We therefore pray Our Lord, that through the intercession of Mary, Help of Christians and the Blessed John Bosco He may cause the charity in the hearts of good christians to be enflamed so that it may be possible for us to give even greater impetus to the missionary activity so much recommended by the Holy Father and at the same time keep

up and carry to completion, or create still more works for the young, which the growing necessity of the civilised world demands.

It is well here to recall an historic date. One hundred years ago, in 1831, John Bosco, just about to complete his studies, and conscious of the poor circumstances of his home, he took upon himself the no light humiliation of appealing to charity. He knocked on door after door, told his need and received bread, cheese, corn, wheat and money, and so provided food and the necessary means for his return to Chieri where further charity and his own constant industry would enable him to reach the goal of his desire. A weighty thought comes to me with this remembrance, if the hearts of those good people had been closed, where would all the good be to-day that has been

done in the name of Don Bosco? Here indeed do you see miracles of charity.

I have already mentioned the Church of Florence. The work was thought of, begun and encouraged by the memory of Don Rua; it has had to pass through difficulties of every kind and although now inaugurated it cannot be said to be finished. It would be a great blessing if we could see it completed this year as a monument worthy of the zeal of the first great successor of the Blessed John Bosco.

I should also like to recommend to you the Church of Mary, Help of Christians which is being constructed at Rome by the express desire of the Holy Father, in a district that will soon be densely populated. Much has been spent already and much remains to be spent! Mary, Help of Christians, who through Blessed John Bosco has worked so many marvels, will continue to work them in favour of her clients that her church may soon be open to the devotion of the Eternal City and also as an act of homage to the Vicar of Jesus Christ. Close by, in



The young missionaries at Shrigley,
the 'hope' of the Superior General, Fr. Rinaldi.

the Professional Schools of Pius XI, the first 150 artisans will pray for the benefactors of this work: and to their prayers we will unite our own that God may bless them in time and in eternity.

Do you, my dear Co-operators, pray, and pray much, not only for all our works but also for the Salesians working in so many parts of the world; pray that they may remain faithful to the teaching of their Blessed Father; pray that by succouring the souls of others they may save their own souls.

And now I unite myself with them on your behalf, and with feelings of the deepest gratitude I wish you all the blessings of Heaven during 1931.

PHILIP RINALDI.
Superior General

THE SURPRISE VISIT AND THE SEQUEL

"If we have nothing then we can give nothing... but..."

(An incident in the Life of Don Bosco).

It was on a certain Sunday evening in the November of 1865, that Don Bosco had set out on a short excursion in the company of Don Antonio Savio. He had gone to preach in one of the country places some little distance from Turin. On the return journey they had to come down a hill-side footpath in order to get to the station, but by some mischance they missed the way; it was getting late and to make matters worse it began to rain. As it seemed useless trying to catch the train when they did not know the way to go, Don Bosco thought that it would be well to ask the hospitality of the priest whose church stood on the top of a hill by the side of the road. He went and knocked at the door, but a very long time went by before there was any sign of an answer. By then it was raining cats and dogs. The reception he did eventually receive could not by any stretch of the imagination have been called hearty. He made his apologies, saying how sorry he was to cause any disturbance but could they both be taken in out of the storm. Once inside, the priest of the house commenced his inquiries:

"And who are you?" he asked, not too graciously.

"We're two poor priests from Turin," answered Don Bosco.

"And what may be the work you do there?"

"I'm looking after a church in the poor part of Valdocco."

"Well, and have you had supper yet?" he continued.

"Not yet," replied Don Bosco with a rue smile, "but if out of your charity you would be kind enough to give us something we would eat it willingly."

"I'm sorry," said the other hastily, "but I don't think there is anything in the house. I can give you a little cheese and a little bread..."

"Oh, that is quite enough, give us that and we shall be very grateful to you."

The priest rang the bell for the housekeeper and gave the necessary order. And it was not long before the two wet and hungry priests were sitting down to their meagre supper.

"And I suppose you want to sleep here as well?" their host asked doubtfully.

"I'm afraid so," responded Don Bosco, "you see for yourself that I cannot go out in this weather when I do not know where to find any other lodging."

"Well, I don't know what you can do, I haven't any beds for you, so I don't know where you will be able to sleep."

"In that case we can manage quite easily, two chairs will be ample," laughed Don Bosco, "in fact so much the better for then we shall be able to get away in good time in the morning."

"If that is so, and you can manage... then make yourselves as comfortable as you can... it really pains me to have to treat you in this manner. By the way, you say you come from Turin?"

"Yes."

"Then perhaps you know a certain Don Bosco there?"

"Yes, a little," replied Don Bosco, while Don Savio had to suppress a smile as he glanced quickly at the Servant of God.

The other priest noticed nothing however, since Don Savio sat in the shadow, and continued:

"I, myself have never met Don Bosco but now I want to ask a favour from him. Is it easy for any one to get him to do them a service?"

"Whenever it is in anyway possible," replied Don Bosco, "it is a pleasure to him to be useful to others."

"That is good, because to-morrow I am going to write to him."

"As for the letter you needn't trouble to write it," broke in Don Savio, "just tell this priest what you have to say to Don Bosco."

"Is he therefore such a great friend of Don Bosco?" he asked surprised.

"Friend enough," said Don Bosco laughing.

"Why it is Don Bosco himself, who is before you!" burst out Don Savio, who could contain himself no longer.

time to go to bed, they did manage to find a mattress which they put on two chairs and produced a sofa that very soon became a comfortable bed.

Don Bosco in his own splendid way very soon dispelled any confusion that the priest may have felt, and having asked him what it was that he wanted, immediately granted the request; as a matter of fact he wanted a poor boy taken into the Oratory.

Don Bosco never let an occasion pass



Fr. Tornquist S. C., through whom the Missionary House at Shrigley was founded, in Japan on his tour of the Salesian missions in the Far East.

"You! You are... Don Bosco?" cried the priest amazed, getting red and confused.. "Don Bosco! if only you had said so when you came into the house... forgive me for not having treated you better... but your arrival was so unlooked for, so unexpected. Don't eat any more of that cheese. I remember now that I have something special for supper in the larder... let me get it...." So saying he hurried off to a cupboard, bringing out half a roast chicken, then he commanded the housekeeper to cook some eggs and put a table cloth on the table.

When supper was finished and it was

of giving sound advice where he thought it would do good, so the next morning when he was saying good-bye to his host and was thanking him for what he had done, while the other tried to murmur shamed-faced excuses, he just said: "See, it not a case of making excuses to Don Bosco let us draw some profit from everything that happens. If we have nothing then we can give nothing, if a little then let us give a little, and if we have much let us give what we think just; but let us always be guided by charity which in the final making up of accounts will always be to our advantage."

OUR LEPER COLONIES IN SOUTH AMERICA

Agua de Dios - Contratación - Caño de Loro.

Of the 8,600 men making up the Salesian Society as it is to-day, nearly 3,000 are working in Central and South America. They are in all the Republics, except, Guatemala (Central America)—closed to all religious except Lazarists. Down there in those lands of the burning sun they are nearly everywhere in contact with leprosy. Two at least of them, one dead and the other stricken with disease have contracted it in the leper colonies. The former in Peru and the latter in Brazil.

The Salesians in Colombia.

They serve the lepers in Colombia where they have charge of three established colonies. Their real work is to look after the spiritual side of things in the hospitals and villages; but they have also erected schools—external and internal—Festive Oratories and even professional work-shops for the children of the lepers.

At *Agua de Dios*, to the south-west of Bogotá, (with its leper colony established in 1891) they have now 8 religious: 5 priests, 2 lay-brothers and 1 cleric.

At *Contratación* to the westward of the country (founded in 1897) there are 11 Salesians serving lepers; 5 priests, 5 lay-brothers and 1 cleric.

The third colony, that of *Caño de Loro* to the north of Colombia only dates from 1917. There are three Salesians: 2 priests and 1 lay-brother.

13 Daughters of Mary, Help of Christians are with them at *Contratación*, and 10 at *Caño de Loro*; in the district of *Contratación* they have ten more sisters working in that lost country with numerous daughters of the lepers, whom they hope to save by isolating them.

At *Agua de Dios* there are the Dominican Sisters of the Presentation of Tours working with the Salesians and they are aided by a curious congregation of real Leper Sisters, of whom more in a moment.

Salesian Victims.

During the forty years they have worked in the midst of this terrible disease, two Salesians, both priests have died lepers; Fathers Santinelli and Baena.

Father Santinelli left for America when he was very young. Sent in the very beginning up to Ecuador, he spent several years as provincial of the Houses in Peru. A man of great zeal he had repeatedly asked to be sent to a leper colony.

"You will see that I shall go to Colombia in spite of you," he had said jokingly. And in the meantime he tended the sick wherever he found them. One morning they discovered that he had leprosy, there were the small red pustules on him. He left for *Agua de Dios* where he devoted himself to his brothers in misery up to the moment when, no longer recognisable, he died (Dec 1913, 53 years of age).

Father Emile Baena was a Colombian. A leper in 1904 he bore the disease for 10 years and died at *Agua de Dios* (1914, aged 37).

There are now four Salesian lepers, all priests.

Father Henry Pirali, an Italian, who contracted the disease in Brazil. He was at Lavrinhas when the thing showed itself. Since that time he has been at *Agua de Dios*. His is not an extreme case, during the last eight years the leprosy has made but little progress and externally the traces are hardly visible. He is still hard at work and is now 54.

Father A. Cuenca, a Colombian, has been a leper for fifteen years at *Agua de Dios*, where he went willingly as a young student. For more than thirty years he has served the lepers. He was stricken in 1914 and still works, but during the last few years the disease has made rapid progress and to-day the poor man is in a pitiable state. He is now 53.

A *Caño de Loro* there is an Italian priest,

who has been a leper since 1924 and is now almost disfigured. He is 57.

And lastly there is Fr. Henry Knoop, a German, who was also at *Caño de Loro* but had worked previously in other colonies. Authorised to make the journey, he came to Europe in 1925. The disease showed itself for the first time in Germany, though he must have had it for years before. He was taken to a special hospital in Hamburg. All his toes and fingers are gone and he can hardly speak. (He is 47).

out number. For years and years she asked to be sent to the lepers. In the end she obtained what she had desired for half-a-century. But God only just permitted her to get to the end of her dream. She became a leper and died in 1926 at the age of 78.

The Sister now stricken with leprosy at Contratacion, Sister Modeste Ravassa, is nothing more than a poor wreck of humanity.

By the side of those who have gone, those who remain must have an honoured place,



Two lepers newly married in the *Agua de Dios* Colony.

The Daughters of Mary, Help of Christians have also their victims. Two Sisters have died of leprosy, Sister Thérèse Rota, and Sister Dominic Barbero; while a third is in the last stages, Sister Modeste Ravassa. All took the disease while at work among the unhappy people at *Contratacion*.

Sister Thérèse Rota arrived in 1903. She worked there for 17 years. For 13 of them she was quite free. A leper herself from 1916 she continued to work until she died in 1920 at the age of 50.

Sister Dominic Barbero is like a figure taken from some golden legend. Linenarian at the Mother House of Nizza-Monferrato, she could hardly read, but she was a wonder at both ironing and obedience. Of a charming simplicity, stories told of her are with-

for they have given body and soul to the same magnificent work and have lived ten years, twenty years and more in the daily crucifixion of all their senses among lepers and those who are shut up with them.

Fathers Brugger and Backhaus have served the lepers, the former since 1915 and the latter since 1910: Fathers Orguela and Heredia, both Colombians, and Father Melotte, a Belgian can count at least as many years spent there. And the memory of other outstanding names is still alive.

Father Michael Unia, who, director of the Salesian Mission in Bogotá in 1891, obtained permission to shut himself up among the people of *Agua de Dios*, when they were almost entirely abandoned.

Father Rabagliati, the right hand man of

Fr. Unia, let nothing stop him; he left Europe to feed and clothe the hundreds of adopted lepers, with whom the Colombian Republic, in the throes of the Revolution of 1892-1893, had no time to deal. And if it can be said that to-day the Colombian government cares for her lepers better than any other country in the world, it is in large part due to these two men. And it is as it should be that both have their memorial before the Church in the centre of the oldest leper colony in the country.

How can we forget good Fr. Crippa who died in 1928 at 74 years of age. He left for Colombia in 1891, and passed 37 years in the service of the lepers; 17 years at *Agua de Dios*; 8 years at *Contratacion* and 11 years at *Caño de Loro*?

And lastly Fr. Variana, founder of that congregation of Leper Sisters. He died in 1921 after nearly 20 years of work. His statue also stands in a corner of this "living hell."

A leper colony.

Of course the most typical is that of *Agua de Dios* having the most people and being the longest established.

Agua de Dios is about 60 miles south of Bogotá, the capital of Colombia. Now you can get almost all the way by train, to Tociana, the terminus. From Tociana the road that runs to *Agua de Dios* drops rapidly as it goes southwards. A few years ago it meant many weary hours on horseback but now the distance is done in no time by motorcar.

The fall of the land is so rapid that one can feel the change of climate. When the temperature at Bogotá is round about 60 degrees, the thermometer at *Agua de Dios* reads between 85° and 92°.

There you have a vast plain all cut off, a real town, with more than 5,000 lepers collected there.

Every person known to suffer from leprosy is given a ticket by the authorities to go to a colony of his own choice, and to go there quickly. If in eight hours he has not arrived, the police take him along by force. On the railway from *Bogotá-Girardo* special coaches are reserved.

Agua de Dios like all other leper colonies is guarded to prevent escape. The dry heat there is almost unbearable, the sun beats

down on the sand and literally burns you. But the lepers like that even temperature so well that it is not a rare thing to find sufferers who have spent their eighty years there having been lepers also a very long time.

To look at, the village is beautiful, a series of low hills dotted here and there with tiny white houses, which somehow suggest happiness and peace as they nestle in the shadow of great trees that are always green; palms, Indian acacias and above all those umbelliferous giants which in Colombia, serve to shelter the coffee plantations. The houses of only one storey, are of the most simple structure—a few poles, some interlaced bamboos, a coating of lime and finally a roof made of palm leaves. The Government constructs them and give one to each fresh leper on his arrival. Only those who are in the last stages or who are absolutely abandoned are taken into one of the three hospitals.

The new leper generally arrives accompanied by one or other of his or her family and quite naturally goes to choose a cabin in that section where those from his part of the country are grouped. If he is young he will marry in the colony; he will find a leper girl, or a daughter of a leper, so far untouched, or perhaps, strange as it may appear, one of the numerous healthy young women who are not afraid to enter the enclosure and marry a leper. Funny taste perhaps, but there you are. Then again, not all the sick are disfigured immediately and certain of them never, at least not atrociously. All told, the leper is not so badly off. He has his house, his plot of ground which he can cultivate and a daily pension of 50 centavos (about 1/2) which he receives from the Government. The Colombian State spends about two million dollars annually on her lepers. It is not that she has more than other states in South America but that she takes care of those she has.

The leper can live in quite good style without doing any work at all. Every morning on the outskirts of the village traders of all kinds come along with their goods and the sick have only to take their choice. The poorer people bear their disease easily; for the rich it is a much harder thing. But suicides, if very numerous when the people were left to themselves in the beginning have now become very rare indeed.

In the three hospitals the Dominican Sisters do the nursing. All that you can do after you have put the sick in the excessive temperature so favourable to them, as at *Agua de Dios*, is to stop the spreading of the sores as much as possible by using the different preparations of the oil of *Chaulmoogra*, an oil abstracted from the seed of certain trees grown in Upper Burmah.

The religious life of the colony is organised by the Salesians who have built a very large parish church in the centre of the flourishing Lazaretto. They have also developed, a flourishing Festive Oratory for the leper children or the children of leper parents. This Oratory has its gymnastic section and above all its band—instrumental music—which manages to put a little joy into things under the palms and the acacia trees on feasts and holidays. They have their elementary schools and also, on a small scale, a professional school, comprising, shoe-makers; tailors; carpenters and cabinet makers and even one printing press.

The little girls are under the care of the Sisters who keep a school and a workroom, and in this they are helped by the Leper Sisters of Fr. Variana, who look after the tiny tots.

A curious congregation.

It is very rightly named "Leper Sisters". They dress in black, a great contrast from the white habits of the Dominican Sisters. They not only have to deal with the little ones but also they take care of the sick in their homes, and recently they have opened a kind of High School, since some among them are of excellent education. All are lepers, or at least the daughters of lepers and hence under the shadow of this dread disease.

Their foundation was an inspiration of Fr. Variana. S. C.

By the side of the many morals miseries, there, the pioneer Salesians in *Agua de Dios* found many splendid souls,—devout, heroic young women especially, who in other cir-

cumstances would have willingly become religious. Some in the early stages of the disease could reasonably hope for a certain number of years of activity, others, only the daughters of lepers and were as yet untouched and perhaps would never be touched. But to both the doors of convents were closed.

Desirous of utilising these young women, Fr. Variana while working in *Agua de Dios* in 1905 had the happy idea of grouping them into a congregation, of a type all on its



The 'Leper Sisters' with some of their little leper charges.

own. The notion, submitted to the Archbishop of Bogotá, was approved. They were given a rule, more or less that of the Daughters of Mary, Help of Christians, with a few more exercises of piety. They have their habit, also much the same as our Sisters, less the "bavette" both useless and cumbersome; and they have been christened the Daughters of the Sacred Hearts of Jesus and Mary. They make a novitiate of one year. They have vows and nominate their Superior General with a central council.

Enclosed necessarily in *Agua de Dios* they cannot develop much. There are now 45 of them, but steps are being taken at Rome, in this year of the silver jubilee of their foundation to obtain a wider approbation.

They would be able to develop in the other leper colonies of *Contractacion* and *Caño de Loro* and could be a great help to the Salesian Sisters.

ROUND THE SHRINE OF THE BLESSED

WHEN Don Bosco was alive his room was constantly besieged by visitors; some came for his advice; some for alms in their distress, some to be cured in their souls, some even came with poor broken or diseased bodies to be healed. Not one of them did Don Bosco ever turn away even though he be faint with weariness and worn out by his long years of incessant work; not one of them ever left that room but he or she felt better for having been there.

Don Bosco has not ceased to grant audience. His body lies there now in the Basilica of Mary, Help of Christians, the church he built for her, in Turin, and in spirit he waits there for the numbers who come to him every day.

If you could transport yourself any morning to Turin and from some point of vantage watch the shrine of the Blessed you would see an unending stream of people passing to and from his chapel. Some among them are his old friends, he sees them daily; others, as of old, come to him in their need—men, unemployed seeking work or some fresh hope and consolation through his intercession, mothers come with their own special worries to confide, some bring their little ones that they may kiss the Urn, and now and then, you may catch a glimpse of a mother, father, or friend leading some dear one, lame, blind or deformed to visit this great-hearted father of the poor.

Has Don Bosco still power over the bounty of God? There can be little doubt about it. Many remarkable graces are received through his intercession and the number of thankofferings in the form of small silver hearts cover the walls of the temporary chapel, while in a corner you can see several crutches on longer needed! We cannot read into the hearts of men, but doubtless Don Bosco, who in life ever sought for souls, has worked mightily for the conversion of many.

* * *

Have confidence in Blessed John Bosco, beg his intercession, get all your friends

to have recourse to him and to do this more easily write (enclosing a stamped envelope for the Novena card) to The Salesian House, Cowley, Oxford, or to The Salesian Missionary House, Shrigley Park, Nr. Macclesfield, Cheshire. When you have received a grace write to the Salesian Oratory, Via Cottolengo 32, Torino.

New Missionary Development at Copsewood College, Ireland.

Missionary Aspirants.

In addition to their successful Agricultural College, the Salesians at Pallaskenry, Ireland have opened a special section for the education of missionary aspirants to the Society.

Two very important motives have induced the superiors to undertake this new work. In the first place, although the Missionary College at Shrigley has its full complement of a hundred boys, nevertheless the demand for English speaking missionaries calls for more and many more men. In the second place, so many applications had been received, and the majority from those who could not go ahead with their studies for the priesthood through lack of means, that it was determined to make a very special effort to save these vocations.

At present there are seventeen young men in training—all of them are too old to go to Shrigley. This year no more can be taken, but next year when they pass on to the second course it is hoped to admit as many more new boys to take their places.

We have many zealous co-operators in Ireland for whom the Salesian Missionary Campaign of the last two years has opened up a great apostolate. The *Salesian Bulletin* would direct their zeal towards the Copsewood missionaries.

What could be better than to see this work for the Church growing up before their very eyes; and in their own country; and what better than to know that through them Irish Salesian priests will be doing Christ's work in far off lands? When they are sending their usual offering as Co-operators let them remember Copsewood and if their enthusiasm should demand other ways of helping let them read page 12.

THE POPE OF THE MISSIONS

has three things to say to Catholic Missionaries.

THE Holy Father received in a special audience, the Procurator Generals, and the delegates of all the Orders and Congregations which have undertaken missionary works. There were in all about 80 religious, representing all nations and all the missionary Orders labouring in the Catholic Church.

Replying to an Address of congratulation on his Jubilee, His Holiness said that he had three special things he wanted to recommend to all those who were active missionaries. These, he said, were not things one had to say but were the result of much thinking about the Catholic Missions, and were gathered from the reports he received from time to time.

His recommendations were three in number and were equally important.

The first was that Missions ought not to be carried on in any spirit of nationalism, they were to be catholic, in the spirit of the Apostolate. They ought to serve souls and nothing but souls. Nationalism had always been a scourge on the Missions, and it was not saying too much to pronounce it a curse. Nationalism, even if at first it would seem to produce some advantage, in the long run, would be found to have brought with it nothing but lasting injury.

The second recommendation was that they should understand well that missions and missionaries ought to busy themselves here below only with the things of God, as says the Apostle: those who labour for God ought not to mix in secular affairs. On this matter the Holy Father did not go into an explanation for he said that in this matter all present understood quite well what he wanted to say, reminding them of the Italian proverb: "A buon intenditor poche parole," to the good listener half a word suffices. But he confirmed what he had said by those other words of the Gospel, "no one can serve two masters, for either he will love the one, or hate the other."

And finally, the third recommendation was that the Missions, the works of mission-



The Pope of the Missions.

aries and the missionaries themselves ought to be raised up upon the thought which was the last thought, the last recommendation, the last prayer of Jesus to His Father before he ended his life on earth... it was that they should have *unity*. Jesus Himself made more than a recommendation of it. He made it indeed a true prayer to His Father as if he would show them that in truth this spirit of unity is the gift of God. It is well said also, that union makes for strength and that the strength that comes from union leads on to victory. With all his solicitude the Holy Father prayed that the Missions and all missionaries should always have before their minds, the union of thoughts, union of hearts, union of wills so that this union of sentiment might produce that other union of works in which lies the secret of success.

THE SALESIAN CO-OPERATOR and Catholic Action.

*"This apostolate of laymen implies an apostolic aim
an apostolic mission and an apostolic breadth."*

FIRST and foremost what is this "Catholic Action" the Holy Father refers to so often, and with so much insistence; which he holds as something he expects from all Catholics, as something he considers of vital importance in the Church to-day? Briefly, it can be defined as the *participation on the part of the faithful in the apostolic work done by the Hierarchy*, and with this end in view, *the propagation of the Kingdom of Jesus Christ by the apostolate of laymen and women, under the auspices and the government of ecclesiastical authority.*"

The fundamental idea is as old as the Church from the time of St. Paul, who wrote to his Christians, "You are a chosen generation..." and in another place, he gave thanks to God for those who had laboured with him in the Gospel. What he said had no reference to priests, but to the Christian men and women, who, inspired by the spirit of the primitive faith, did apostolic work for the Early Church in the great cities of the Roman Empire.

The words of Pope Pius XI are as a long distant echo, which has reverberated through the ages of the Church, now heard by this Pope, now by that: now caught up by this saint and now by another, until to-day, when the present pontiff has re-transmitted the call to the faithful "to come to his aid, because priests are so few as to be powerless to meet the needs of souls."

The scope.

The scope of Catholic Action is wide enough to find work for all, nevertheless, it is not meant to include the promiscuous good works that the average Catholic performs from time to time; rather it is a very definite plan of campaign which seeks to reach into every social rank, into every centre of popular thought: from the Schools

of our Universities to the office and workshops of the working classes: and having reached there it aims at the diffusion of true, and therefore catholic ideas of God, man, and his relations to society.

Although Pius XI wishes Catholic Action to a universal action, uniting all catholics without exception as to social, political or natural conditions, affecting every man or woman in his or her public and private life, nevertheless the Holy Father requires qualities not to be found in every catholic: he looks for solid piety and an ample knowledge of the catholic faith, integrity of morals, and the highest esteem of the importance of Catholic Action.

All of which are necessary for any sort of participation in the apostolate of the Hierarchy. Evidently the Pope has in view an *élite* of model Catholic men and women. Hence we may conclude that Catholic Action is meant for select and selected bands of lay people who are fit to be of the spirit of the movement, which is of the spirit of Christ and of His church, which is in the widest sense of the word *missionary*.

The place of the Co-operator.

It is precisely in this select body that the Salesian Co-operator takes his place. The very fact that he is a co-operator admits him to this great apostolate. And why? Because the work of Catholic Action and the work of the Co-operator, properly understood according to the mind of Don Bosco, are identical. It is a thought worth thinking about, that by fulfilling the obligations you have taken upon yourself as co-operators, in the spirit and in the manner of your rule, you are directly working *with* the Holy Father, and as he wishes you to work in this modern lay apostolate.

The thing of course to notice is that you

have to *work*, it is not sufficient to be a co-operator, you must also co-operate, and this in one or other of the manifold ways open to you.

It is the intention of the 'Salesian Bulletin' to offer practical suggestions in the next few issues answering the very practical question; what are we expected to do as co-operators? How can we both co-operate and take our part in Catholic action?

Co-operator opened out. And to-day, as the expansion still goes on, so the initial ideal of co-operation becomes more and more explicit and the Salesian Co-operator besides being a power to the Salesian Congregation by his living contact with it, being of the same spirit and of the same father, also becomes a power in Catholic life in general since his purpose coincides with the most urgent needs of the day.

To be more to the point and to come down to some details of practical co-operation



A guest entertaining the company by an impromptu dance during dinner.

We answer in a general way by going back to Don Bosco to find out what he understood his co-operators to be.

In the very early days Don Bosco expected his co-operators to help him with his boys teaching, catechising a playing with them; or to help him meet the tremendous obligations he had contracted in order to carry on his work. However as time went on and the Society grew, so its scope widened until it included, not only its specific work, that of looking after poor and abandoned boys, but also the education of youth in general as the need arose for one type of school after another. Neither were the foreign missions refused. With this growth of the Society so the scope of the Salesian

which will bear fruit in the universal Church. What are the most urgent needs of the Church upon which the Holy Father would focus the attention of his lay apostolate?

The answer is obvious. A glance at any Catholic journal is sufficient. The Church to-day needs:

- a) *Priestly and religious vocations.*
- b) *Zealous workers for the Catholic Missions.*
- c) *Catholic Social work, especially for the adolescent.*
- d) *Zeal for the Catholic press: writing and spreading good literature.*
- e) *Zeal in parochial work by the side of the parish priest.*

But before we come to treat each of the above 'needs' in detail, let us just glance at what may be called the 'exemplary cause' of the lay apostle in general and of the Salesian co-operator in particular. This 'exemplary cause' means nothing more than that to the model of which he forms his life. The model of the lay apostle is the life of Christ and the lives of the saints in their individual action for the salvation of souls. It goes without saying that for the Salesian co-operator the life of the Blessed John Bosco must be his model, not only in doing the things the saint would have done but in the *way* he would have them done (1).

One of the first services Don Bosco asked of his co-operators was to find vocations. To-day his Society asks still more insistently, and not only for vocations for the priesthood, but also for vocations for the religious life as coadjutors from among skilled manual workers. From the Catholic point of view the whole English speaking world is waiting for apostolic men, either as priests to take over new missions, or as coadjutors to run professional schools of arts and trades, farm land and develop agricultural colonies.

The last letter of the Superior Chapter speaks with force on the urgency of having Salesian coadjutors in the responsible positions in our schools for every kind of professional work.

Though we are asking our co-operators to find vocations for us, we also ask them to note well the following points. This search for vocations should not be indiscriminate. It is quite an easy matter to send dozens of young men and boys along who have only a vague and passing fancy for the Salesian life. It is rather the work of the Co-operator to pick out men or boys of sterling character who show every sign of being deeply moved by the ideal of the priesthood or by the coadjutorship with the Salesians.

In the case of young men, who by reason their age or employment cannot complete their studies by themselves and show *permanent* signs of wishing to become priests, the co-operator should inform the Rector of one of the Salesian Houses and act on his advice.

In the case of boys who seem to have a vocation, personal knowledge of their home life, school life and general character is necessary. And for one who wants to become a priest he should show a certain ability above the average. How many there are who have to leave the training houses because they came intellectually unprepared for the hard course of priestly studies awaiting them.

In the case of the skilled worker at his trade, who somehow feels that there is something better to work for, the co-operator might well whisper in his ear: "*With the Salesians your trade could become a wonderful instrument in the apostolate for souls.*"

For the right men God will provide a place. In England, Ireland and America there are many co-operators who have it in their power to do this work for us.

In the English Province at the present time there are 150 aspirants, boys and late vocations. In another year or so they will begin to enter the Novitiate at Cowley, Oxford, and their places must be filled by new-comers.

Ways and Means.

There is yet another point of importance. The expense incurred in the training of these aspirants is very heavy. It is true that in some cases parents and relatives provide for their boy's upkeep during the years preceding his entrance into the Society. Yet in many cases young men and boys of sterling merit are not in the position to receive help from their own homes. It is the work of the co-operator to be ingenious in the matter and devise ways and means for providing what is necessary to secure these precious vocations. In Belfast, for example, the friends of the Shrigley Missionary House have grouped themselves into circles, each member contributes a small sum weekly and month by month the total is sent along. Some time ago another lady co-operator opened a Catholic Repository in her spare time that the profits might help to educate a priest. Then there are the *Missionary Burses* open to receive the smallest amounts. This sort of work for the Society is also splendid co-operation in the work of the Church.

Next issue: *Catholic Action and the Salesian Co-operator: Zeal for Catholic Missions.*

(1) Blessed John Bosco by A. Auffray, 12/6. Burns and Oates.

Blessed John Bosco - pamphlet by - Burns and Oates and Catholic Truth Society.

His Eminence Cardinal Hlond

and his progress through England

His Silver Jubilee.

His Eminence, Augustus Cardinal Hlond, archbishop of Poznan, and Primate of Poland celebrated the silver jubilee of his ordination on September 25th. 1930. The story of his life is well known. Born in 1881 at Brezeczowice, Silesia, at a very early age he came to the Salesians. One of his brothers had already preceded him and two others were to follow. He did his studies in Italy because the Polish province, which to-day has 24 houses and over 450 religious, did not then possess a House of Studies. He took his Doctorate at the Gregorian University, Rome, and thence passed to the Universities of Cracovie and Leopoldis. In 1898 he was sent as professor to the first Salesian House opened in Poland at Oswiecim. After his ordination in 1905 he held important posts in the growing Salesian work in Poland and Austria. It was at Vienna as Provincial that he met Mgr. Ratti who was then the Apostolic Visitor to Austria. After the election of Mgr. Ratti as Pope Pius XI important missions in the Polish territory were confided to the young Salesian. In 1922 he was nominated Apostolic Administrator. In 1924 he was consecrated Bishop of Katowice and in 1927 he was made Cardinal Archbishop and Primate of Poland.

His three years as Cardinal have been three very full years.

In September, 1927, he set on foot the International Missionary Congress for young Students.

He organised the Catholic Youth of Poland from his central See at Poznan. In 1929 this Association could count 150,000 members of both sexes.

Following the example of the Holy Father he has put himself at the head of the Polish Catholic Action.

Seeing the importance of the Social questions in the life of to-day he has founded a Catholic Social School at Poznan which

after a two years' course and an examination grants a diploma in Social Science.

And finally, in June last he convoked the National Eucharistic Congress in Poland.

His Visit to England.

The real motive of his visit to England was to repay a debt of gratitude he owed to Cardinal Bourne who had honoured the Polish Congress two years ago: in addition to that he desired to get into contact with the many Polish exiles who live in England; and last of all there was the prospect of a rapid tour of the English Salesian Houses, or at least some of them.

His arrival in London.

Meeting the boat at Dover, Fr. Tozzi, the Provincial, accompanied his Eminence to Victoria Station, where he was welcomed by Cardinal Bourne—whose guest he was to be—and a large number of clergy and prominent members of the London Polish Community. At the Reception at the Polish Embassy, Cardinal Bourne, Archbishop Goodier S. J. and Bishop Butt were there to receive him.

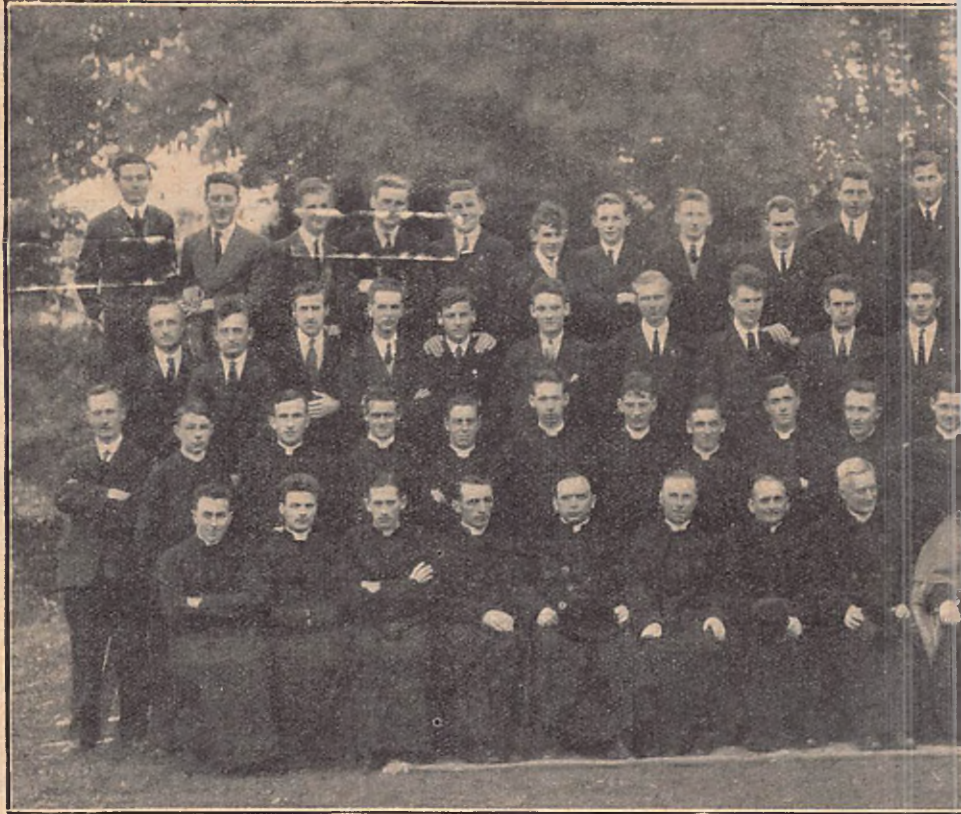
On the next day, Sunday he performed the opening ceremony of the new Polish Church at Islington.

The Cardinal at the Salesian College, Battersea.

On the day the Cardinal was due to arrive at the College everything was prepared and everybody waited expectantly. The car came swiftly to the door: when, surprise of surprises, instead of one, there were two Cardinals. His Eminence Cardinal Bourne, with his characteristic kindness had brought his guest himself. And with the words "I've brought you your Cardinal." he returned to the Cathedral.

It is needless to say that the whole school

The Cowley Community



Students in philosophy; the new Novices of 1930-1931, and the Aspirants of the Salesian House of Studies and the University City of Oxford. It is here that they receive their religious training and higher studies. It is hoped that next year will see them graduate and take the second big step on their path.



Salesian College

The Salesian boys around their Cardinal, His Lordship, Bishop Amigo, Sir J. Battersby, and others. Battersea has old connections with Poland. It was largely through the Polish Princes that the Salesians came to England.



The
House
of Studies

The photo was taken to commemorate the visit of Cardinal Hlond to the
ays from Shrigley will come year after year as they become ready for their
young pioneers of the Missionary House there come *down South* in full force
e way to their missionary ideal.



Gilbert and the Polish Ambassador were among the distinguished guests.
Czartoryski—a Salesian priest—that the Church of the Sacred Heart was built.

Battersea, London

was in the state of greatest excitement. They had never in their whole history had the honour of welcoming a Salesian Cardinal before, and they did not let the occasion pass by.

In the College Magazine we read: "... and the photo was taken. This was the finale to the Great Event of the year, but by no means to the friendship the great Cardinal has awakened in the hearts of his admirers at Battersea, young and old. We all now feel a personal and interest in him, and his doings will be followed with sympathetic attention and by the prayers of all. A great Cardinal, a gentle Cardinal, a Salesian Cardinal and a great son of Don Bosco!"

To Oxford.

On Monday, Oct. 13th. His Eminence left for Oxford, a special carriage being provided by the Great Western Railway. On the journey he was surprised and delighted by a compliment paid by a community of nuns.

In the grounds of St. Bernard's Convent, Slough, the nuns had put up bunting and flags, and shortly before the express was due, together with their pupils they gathered in a meadow adjoining the railway. As the train passed by they knelt on the grass, and the Cardinal blessed them from the open window.

Arrived at Oxford His Eminence telegraphed a second blessing with his thanks for their greetings.

At Cowley the Salesian Community of Students and Novices gave him a rousing reception.

The Mayor of Oxford, Professor de Zulueta of the University, and the Superiors of the Religious Orders in Oxford were among the guests invited to meet the Cardinal at dinner.

During the morning following Cardinal Hlond paid a flying visit to Oxford. After being received at the Town Hall, he was welcomed at the Bodleian Library and shown some famous Polish books and the signature of the present Pope, then Mgr. Ratti. His Eminence whilst signing the visitors' book remarked that his was not the signature of a future Pontiff. Passing over to Christ Church College he was officially welcomed by the College authorities who showed him, among other things, the "Red Hat" of Cardinal Wolsey. To the great amusement

of all present he said that he would rather have his own.

At Shrigley, the Missionary House.

The Cardinal's visit to the Missionary House, with its hundred boys aspiring to the priesthood, was in the nature of a triumphal progress. Honours were falling thickly upon them. They had only been established one year and had already had a long list of distinguished visitors to boast, and now a Cardinal was to come, that capped everything. We leave it to the imagination what sort of reception he received there, the Help of Christians Magazine reports the event as follows: "... the hundred little missionaries of Mary, Help of Christians received him with a mighty big row—in Latin: *Augusto—eminentissimo—cardinali nostro—salus perpetua—vivas—vivas—vivas...* In the evening a crowd of sixty scouts from Macclesfield sang Faith of Our Fathers, to the visible emotion of his Eminence. The boys had come to beg his blessing and he gave it with a full heart—thinking of his 60,000 scouts in Poland, his hope of the future... they ended the day with the Salesian marching song, the enthusiasm reaching its climax with the words: *Then forward to conquer! We march in battalions!*"

One of the main things the Cardinal was to do on his Shrigley visit was to open officially the electric-light "power station". Everything had been made ready and tested. His Eminence arrived and was taken to the "station" to press the button which was to light up the whole Hall. The Rector told the Cardinal to say the magic words: "*Fiat lux.*" He did so, pressed the button, but nothing happened! It was found afterwards that "damp" had caused a faulty connection. They had to be content with gas-lighting for the rest of the visit. The next day the Cardinal visited Manchester and had just assisted at Solemn Benediction in the Polish Church when he received the following telegram from Shrigley, "... *et lux facta erat.*" He was delighted and is keeping that telegram in his archives!

His week in England we hope is but the prelude to a longer stay. We have reason to believe that he will come again and will be present at the Eucharistic Congress to be held in Ireland in 1932.

When Boys Leave School

THE SALESIAN FESTIVE ORATORY

READ any Catholic paper, or have a talk with any experienced priest in England or America and you will not remain long in doubt as to the seriousness of the "leakage question". Neither is the problem limited to the so-called 'Protestant countries', all over Europe the clergy are

the short space of two years had ceased to practise their religion. He sought the cause and found it in the environment in which the lads had to live for the greater part of the day; in the workshops, in dining rooms, in recreation clubs, in the streets of industrial centres, in the 'buses, trams



A typical scene at any Festive Oratory.

anxiously asking themselves the question; how can we keep our boys in the practice of their Faith when they leave school? For the individual priest the problem is overwhelming, especially in large towns or in industrial centres.

Belgium, with characteristic Catholic zeal, has tackled its own problem manfully and through the social genius of a certain Canon Cardyn, has now an organisation with a membership of 60,000 workers, young men and boys about school leaving age. They rejoice in the name of *Jocists*, which in plain English stands for—Catholic Working Youth—(*Jeunesse Ouvrière Chrétienne*).

In outline the organisation is just this. In 1914, Canon, then Abbé, Cardyn saw that nearly two-thirds of the boys who went out from the elementary schools, within

and trains that carry the worker to and fro. He argued—change the environment and you solve the problem. He set to work at once with a nucleus of working lads, others began to join, and to-day, after 16 years, it has developed into a national organisation. The back-bone of the movement is in the study circle properly run for boys. Managed on lines of self-government, which is a vital element in the scheme, this study circle embraces a wide range of subjects all intimately connected with the boys' own interest. Work, wages, economics, social history, social ideas and their catholic application, etc.

Fr. Day S. J. referring to this work and suggesting the possibility of its being transplanted to England, uses a sentence which can have deep significance for the Salesian

workers interested in the problem. He says: "*It is true that we can rarely transplant to our own soil, work that has grown up in another land. But adaptation is often possible, and in any case inspiration may always be there.*"

Nevertheless it is not so much with the idea of considering the question of the establishment of "Festive Oratories" in England and America, though the work has been tentatively tried with some success and more than one parish-priest has asked for a foundation as an auxiliary in his work for his boys and young men, it is not so much that, as taking the opportunity, when everybody is discussing ways and means of dealing with the "*Catholic boy problem*" of showing the co-operators of England, Ireland and America the scope and the value of the Festive Oratory, which is of vital importance in the Salesian social action. Indeed it is a matter for regret, that so few know anything of this work, proper to the Salesians, which can be such a force for Catholic good in the face of the present needs of society and the Church.

The Festive Oratory.

Here we purpose to give an outline of the Salesian Festive Oratory, first as it was in the mind and in the times of Don Bosco and then as it has developed within the last few years. As we go along it will be noticed that the social and religious problems which faced Don Bosco were essentially the same as those which face the Catholic social worker to-day, saving of course the difference of place and time.

And what was the problem for Don Bosco?

Simply this—a new commercial and industrial life was growing up in Italy. The old cities, Turin, Milan and others took on a new importance. The phantom of prosperity was attracting crowds from the hard, poor life on the land. But the unformed economic system had no use for the thousands of unskilled workers who sought employ; with the result that those who before had eked out a scanty, but sufficient living on their acre of land, now found themselves without food or prospects. They could neither go on, nor go back, so they went down, to fill the slums of the cities with a desperate degradation. For lads between

10 and 20 such surroundings meant the beginning of a life of crime and sin in which religion had no place at all. And even those who were employed as apprentices in the new trades, were not much better off. Wages were so poor that the boys without homes had to live on the streets, and more than that the working-people as a whole were drinking in the rationalistic free-thought that had followed in the wake of the French Revolution, while the turn of the political scale had roused a widespread anti-catholic and anti-papal feeling. Lads working and living in such a tainted atmosphere could not be expected to keep their faith; they dropped away in their thousands and held religion and what it stood for in mockery.

Don Bosco saw all this. He too sought the cause and found it in the environment. He too argued—change their surroundings and you will solve the problem. But the needs of the time demanded that he should not limit himself solely to young workers. There were others in dire need; lads of all ages, poor and abandoned, who were crying out for a helping hand to lift them from the gutter.

Don Bosco began. Whatever means he used to draw boys to him, his aim was always to re-establish these lost souls in the Catholic Faith, and upon that develop citizens who would be the strength of the Church and the back-bone of Society. We pass over the early years, when in search of a permanent home, he wandered round and about the city of Turin, followed by a crowd of boys. We begin when the Pignardi yard and shed were hired, for it was there (the site of the present Salesian Mother House) that Don Bosco evolved the idea of his Festive Oratory, that first stroke of his creative genius.

The name itself,—"*Festive Oratory*"—though full of meaning in Italian, conveys little or nothing in translation. Yet rightly understood it reveals the *means* and the *end* the saint had in view.

The word *Festive* indicates the *means*. To the mind of Don Bosco that meant to include everything that would attract boys to him. In practice it meant a place to play in and something to play at, just what, did not matter much; the essential point was that everyone was to take part

somehow or other and for the time being to live in another world, care-free and happy. Some of those same games, looked at from the ultra-modernity of 1931, may seem drab and childish, nevertheless, fifty years ago, they were things to be desired and attracted large crowds of boys from all over Turin.

Secondly, we take the word—"Oratory"—as suggesting the *end*, and this Don Bosco conceived as giving his boys all that the Catholic Faith had to give, first to the individual and through him to Society. So it was that having got the boys together Don Bosco taught them their religion, speaking to them of God, the Church, the saints in a way all his own.

In time the work grew and became established, the ideas implicit in the beginning began to become explicit; and the Festive part of the Oratory passed on from being a mere game-playing to a regular organisation of Social Action. Evening Schools were begun — the first in Italy — Choirs were formed and singing taught for the Church services and for the entertainments that began to feature as very important items in the weekly programme; to lads who were trade-less Don Bosco himself began to give practical lessons in the elements of bookbinding, shoemaking, tailoring and carpentry. And all during this time there was a regular Christian life developing among the members, their interest in religion became keener, they carried it out with them into the workshops of the town, they lived it constantly in the daily life of the Oratory whither they came as often as they could.

It was in his Festive Oratory that Don Bosco found his first Salesians, his first artisans, his first schoolboys. His whole work grew out of it; there it was that his educative ideas began to work themselves out in practice, and there it was that he became in absolute reality the father and friend of Youth.

The development has gone on. The "Festive Oratory" has evolved and has become an entity complete in itself, quite

distinct from the other works, schools etc. the Society has undertaken. The fundamentals necessarily remain but the scope has widened to embrace almost every form of catholic Social Activity.

Now to pass on to a concrete example of the work.

The Salesian Festive Oratory at San Paolo, Turin.

We select this house rather than any other because it gives the most complete



The beginning of the Festive Oratory in Japan.
Fr. Cimatti S.C. in the midst of his first boys.

idea of the social value of the Oratory in a district where it is fully developed.

San Paolo just after the War was a centre of Communists, who as usual associated with their social tenets hatred, or contempt for religion. It was not safe for a priest to pass through the quarter.

However in spite of the unsavoury reputation it was decided to open a Festive Oratory there; not with the idea of social reform but simply with the idea of getting hold of boys who stood in grave danger of growing up faithless. The first day the priest and his companions appeared they were welcomed with jeers, hoots and cat-calls. But they had their piece of ground, more or less in the centre of the district and there they opened the gate to any youngsters who cared to enter. In the beginning there was certainly more fun in throwing stones

at Salesians than in the games they offered inside the enclosure. But little by little curiosity was aroused and one or two lads ventured in to see what was to be had. Once the ball was thus set rolling and the reports of the good things going at this new place went round, others came until the numbers reached about 100. Of course there was as yet no church, no theatre, no club-rooms, only the organised games and the cheery control of the Salesians who used every opportunity to talk to the boys about their Faith. Slowly the good effect of this place on the boys began to be noticed, the Catholic teaching given in small doses began to show itself in the homes, so much so that the anti-religious communists and the many others religiously indifferent became interested. To cut a long story short, within seven years the very people who had hooted the first priests, built a church for them which holds upwards of 800 boys. Not only that but they themselves were drawn into the body of the work as active members.

To-day this Oratory has its Church, its theatre holding about 1000 persons, its large building with many rooms for the numerous clubs and societies running for the social and the religious welfare of hundreds of boys young men and even fathers of families -- (Padri di famiglia).

When the boys cease to be boys, they do not cease to be members of the Oratory. There is a special section for the older members into which the boys as they grow up and leave school automatically pass and beyond that there is still another section, with absolutely no age limit, for the *Padri di famiglia*.

In skeleton fashion we set out the main activities.

I.

The means for attracting the boys to the Oratory.

- a) Sport: Football, Athletics and Gymnastics.
- b) Theatre: Plays, Cinema, Lantern Lectures, Academies.
- c) Organised outings: Tours, "hikes" etc

SCHOOLS.

- a) Singing classes for the Church choir and Operas.

- b) The Brass Band.

- c) The String Orchestra.

- d) Special study circles in General culture, topics of the day (rigorously excluding politics).

- e) Classes in Designing, Book-keeping, Typewriting, and Handycraft.

- f) The regular Evening Schools for boys and young men.

2.

The Catholic life of the members.

- a) Everyday special Masses in the morning and every evening night prayers and the three-minute-talk.

- b) The wide scope of Catholic teaching, embracing the Catechism, Bible history, Church History etc. and for the older members, apologetics.

- c) The special care taken to encourage frequent Confession and Communion. This is the great work of the Oratory and is the basis of its interior life which flows over into all that is done.

- d) The training of religious and priestly vocations, and to procure more permanent effect and to arouse more enthusiasm the system of Sodalities is highly developed. The boys take care of their own affairs, electing their president, committee etc, under the general guidance of the Rector.

- e) Every month there are three special functions at which all are expected to attend.

I. The monthly exercise of the Happy Death. It lasts just one evening and is similar to that in the Salesian Schools.

II. The Devotion of the First Friday of the month.

III. The monthly Feast of Mary, Help of Christians.

For the young men and the "Padri di famiglia" there is

- a) The conference of S. Vincent di Paul.
- b) The Papal and Salesian Missionary Works.
- c) Participation in Catholic Action.

The scope of the Festive Oratory as seen here will be for many of our co-operators something in the nature of a revelation.

The most recent Statistics show that

there are 386 such Festive Oratories throughout the world. They have not all reached the same state of development, nevertheless they are doing their part to solve this 'Boy Problem'. Not only that, but the

Daughters of Mary, Help of Christians have 415 Festive Oratories which do for girls what the others do for boys. Thus has the very first work of Don Bosco multiplied itself by 801 in the space of just 70 years.

The preface of His Em. Card. Bourne, the Archbishop of Westminster to the English Translation of the Life of Blessed John Bosco.

("Blessed John Bosco" by A. Auffray translated into English by W. H. Mitchell.
Illustrated. - Price 12/6 - Published by: Burns, Oates and Washbourne, London).

I am very glad that Father Auffray's excellent Life of the Blessed John Bosco has been translated into English.

Earlier biographies made us understand the importance and the fruitfulness of the Saint's career; but from the circumstances in which they were written they could not give details affecting in many cases the action of persons still alive. Now, after the lapse of years, those details can be set forth, and they are necessary for an accurate understanding of a very wonderful life of which Father Auffray gives us for the first time a full and complete picture.

It is one of my most cherished memories, one of my greatest privileges, to have known personally the Blessed John Bosco. I was a student at the Seminary of S. Sulpice, in Paris, when he visited that city in 1883. I had already heard of the marvellous works which he was building up, and of some of the arduous occurrences in his life. And I remember well the keen expectant interest with which the students awaited the coming to the Seminary of one who was already regarded as a saint. He was broken in health, feeble in his movements, speaking in halting and imperfect French. But he made an immense impression upon us all. On that occasion I had no opportunity of speaking to him. In 1885, the year after my ordination to the priesthood being strongly interested and attracted to the work of the Salesian Congregation. I paid a short visit to the Oratory at Turin, and there had the great joy of speaking to D. Bosco, and of sitting at his right hand during the meal to which he invited me. In 1887, at his direct request, I gave what assistance I could to the first members of his congregation whom he sent to Battersea in November of that year. Thenceforth I have remained in intimate and affectionate association with his Sons, both in

this country and in the many places I have visited them abroad. He passed to his reward early in 1888, and from that day I have constantly revered and invoked him. There are thus very special reasons why I should rejoice that he is being more completely revealed to the admiration and imitation of English-speaking Catholics.

It would be easy to dwell on the many lessons of his extraordinarily active life. I select only one, because of its extreme and lasting importance, namely, his view of the relations which should exist between teachers and taught, superiors and subjects, masters and pupils, in school, or college, or seminary. He rightly held in extreme abhorrence the spirit of aloofness, of keeping at a distance, of exaggerated dignity which, sometimes on principle, sometimes from thoughtlessness, at times from pure selfishness, makes superiors and masters almost inaccessible to those whose training and formation God has entrusted to them. Blessed John Bosco never forgot the words "Have they made thee ruler? be not lifted up: be among them as one of them: have care of them." Father Auffray has done well to bring out how the Saint suffered in his own youth from this unwise attitude of superiors; how subsequently he condemned it, and ever strove against it, making its contrary the characteristic of the magnificent system of education which God inspired him to build up. May his words and his example banish from all Catholic schools methods and traditions which are certainly not according to the teaching and spirit of Our Lord and Master, Jesus Christ.

FRANCIS CARDINAL BOURNE
Archbishop of Westminster.

Feast of the Blessed Thomas More.

July 9th, 1930.

With Our Missionaries in far Off Lands

The Vicariate Apostolic of Mendez and Gualaquiza.

Very Dear Father Rinaldi,

I have just returned from my last expedition and I hasten to write to you of all the things that I have seen and of the progress of our mission away there in Indanza, a place quite off the map, many hundreds of miles separating it from civilisation.

We had to give a conference, illustrated by a film, in the large town of Gualaceo, so it was on the following day that I set out with my boys. Our way into the Cordilleras led up the valley of the San Francisco River almost to its source. As we followed

the old mule-track we passed through a country that you must see to appreciate. Everywhere the tropical forest showed its myriad forms in reckless profusion, mighty trees without a branch for 60 ft. towered into the air; so closely did they grow together that a few paces within and you were almost in darkness. There is a still majesty in these places that is difficult to define, the sounds of moving wild things, bird and beast, come muffled on the ear, while all around has the stamp of ageless maturity.

Here and there our path gave on to wider landscapes, in which colours merged together in shades of deep purple, blue and green. Down the deep slopes, cascades hung like white veils in the distance. As we climbed higher the country changed, it became wilder and bolder, time and again we skirted dizzy precipices, from the heights of which we once picked out the figure of some solitary Indian pushing his wooden plough over the little plot of arable land he had managed to scrape together in this region of rocks.

Into the unknown.

Every step we took led us further into the unknown, until the last faint sign of civilisation disappeared altogether and we found ourselves on the border of a new land where the forest gave way to limitless prairie, almost terrifying in its wild emptiness. It was here that we were to find more work to do among the Indians who lived a roaming, nomadic life, picking up a scanty existence on these wastes. It is these people that make the icy journey over the wind-blown Cordilleras worth doing at all, and it is the thought of them that takes away the ache from tired limbs when one has returned to the mission station.

Beyond the valley of the San Francisco the country becomes more desolate, stretching miles and miles without a break, and dotted here and there with patches of a



The Missionary on his way to his 'parishioners' in the Mission of Mendez, Ecuador.

grasslike herb which is the ordinary food of the bands of semi-savages who are as a lost people in these dreary wastes: there is also a strange species of chicory being the food of the numerous bears and tapirs which abound.

A night under the stars.

Luckily, by the time we had reached the last plateau, the storm that had been raging all day, had exhausted itself and we were able, without undue fatigue, to descend into the plain below. In fact the sun came out to bid us welcome; as it shone there, lighting up the snow-capped crags, it all looked so magnificent that it reconciled us to our lot.

We pushed on, but it was well into the evening and we had not made any noticeable progress; to go on in the dark was by no means safe, since there were many precipices between us and our refuge at Zapote. On the Plateau of Potrerillo we managed to find a stretch of dry ground sheltered by a mass of ferns, and here we pitched our tents. But we were not to be alone for long, a small band of Indians returning from our Mission at Indanza joined us for the night. The camp fire was not long before it was blazing under a large pot of something substantial and hot. We said night-prayers together and then turned in, or rather turned over for the night. The bare ground does not make much of a bed but with a bundle of ferns, rolled into a pillow, we managed well enough, being too tired to be in the very least degree critical.

It was scarcely dawn before we were on our way again. The vegetation was strangely characteristic; as far as the eye could see there was nothing but a sea of ferns mosses and bracken, which rose and fell in tinted waves as one or another colour predominated.

It is here that orchids are wild flowers, they grow along the narrow horse-track, half hidden by the bracken, or they hang fifteen or twenty feet high from the crevices in the rocks. On all sides we could hear the muffled rush of water from innumerable cascades.

The bad state of the track we had had to follow since dawn, threatened to make us spend another night in the open-air, and matters were not improved when our mules were terrified by the roar of some jaguar



Preparing sugar from the cane grown on the mission plantation of Indanza (Sth. America).

close at hand. Mad with fright they tore away at a furious gallop; nothing could stop them and it was as much as the riders could do to keep in the saddle. I found out afterwards that they had been attacked in a meadow a few days before by the savage beast and they owed their lives to the passing of a herd of cattle which, coming within range, proved more to the jaguar's taste.

In spite of this excitement we plodded on, but it was not until after night-fall that we reached the small mission where Frs. Plà and Volpi gave us a splendid welcome. It goes without saying that after two days on the back of a mule we were by no means displeased to find a bed under a roof and a tasty meal waiting our pleasure.

The progress that this mission has made is really astounding, the old mission house, built perhaps eleven years ago had since then been eaten away by insects, in its stead, although on a better site another has been built, it is of wood as was the former, but in every way it is far more commodious.

By the side of it there is now a jolly little chapel, the gift of a good benefactress

of Cuba: some short distance away is a mill for sugar-grinding, and close to hand are the large cauldrons in which to make the molasses (a dish something like treacle cake) which is the staple food of the colony. The picture is completed by the thriving plantations of mandioc and bananas which provide the missionaries with the necessary food-stuff with which to satisfy the wandering Indians, who come almost every day.

Obstacles.

Considerable difficulty attends the evangelisation of these Kivaro Tribes. They are never to be found in the same spot, but roam about hunting when there is game and are always in search of food. Then again the whole region is crossed and re-crossed by torrents from the Cordilleras which make the journey of the shepherd to reach his flock almost impossible.

The mere physical difficulty is one thing but the moral obstacles are much more serious. Ferocious and mortal hatreds separate one tribe from another. It is impossible to think of uniting them in the vicinity of the mission. And lastly many of them, haunted by the fear of the socerers and by the more real fear of vengeance, leave the valley of the Amazon to find an even harder livelihood in the impregnable forests of the Pacific. In spite of all this the Kingdom of Jesus Christ continues to expand. The missionary straps his portable altar to the back of his patient mule and goes off in search of his 'parishioners' who either cannot or will not come to him. This missionary life is not lived without cost, and but for the consolations of the Faith must become well-nigh impossible to maintain year in and year out.

Superhuman constancy and patience must be the weapons of him who would go among these primitive peoples to lead them to the Faith. He must go to their huts, which are very little better than temples of devil-worship, he must stay with them telling them as best he can the Message of the Gospel. He must wait patiently and take his chance when it comes, sometimes playing with the little ones while the older folk gather round to watch, and then begin to talk to them so that they are hardly aware of it themselves. A great point is the Mass

in the morning; the missionary makes as much of it as he can, making the children find forest flowers for the decoration of the humble altar, and the ceremonies, simple as they are, appeal to these Indians, who are nothing if not big children. And so it goes on for weeks, the priest always moving on after a few days to some other spot until tired out he must return to the mission house for a rest.

To the mere onlooker these savages seem such the same afterwards as before. They continue as they have always done, they build their huts after the same fashion, they till their few acres in just the same way as their fathers before them, they keep up all their Indian customs. In what way, therefore have they changed? Well, *now*, many of them work no longer on Sundays, some come great distances to mass and instruction, if they have need of any advice they run to the mission house, if anyone falls sick they bring him along or send for help, if a baby is born they ask baptism for its soul, and if they come upon hard times, (that is harder than usual) they call upon Mary, Help of Christians. They are not exactly what you would call proper Catholics yet, but the few steps they have taken towards the Faith shows that the work of the Missionaries has not been in vain.

And now listen to an account of something that actually happened on the mission which illustrates just how these people live, what they think about Christianity and what they desire most of all when it comes for them to die.

Nanghité.

Nanghité was a Kivaro Indian in his thirty-fifth year, very strong and an incomparable hunter. About twelve years ago, because they murdered his father, he left the district of Mendez to live with his elder brother Andiccia on the banks of the Morona.

Unexpectedly, one day, the sound of horns was heard and all stood listening. A tiger-hunt! They took their spears, loosed their dogs and ran to aid their neighbours. All of them, variously armed, some with guns, dashed into the dense forest in search of the beast. Very soon the dogs took its scent and led to the spot where a tiger stood tearing a stolen pig. A shot from a gun brought it stunned to the ground; and in a flash,

Andiccia, a young giant, was upon it and had dealt it a terrible blow with his spear. With a howl of pain, the tiger crouched and sprang at the Kivaro, and with a snap of its jaws splintered his head. Man and beast fell in a heap on the ground.

There you have the reason why Nanghité returned once again to Mendez.

From that time he became great friends with the missionaries, going to them daily, listening and always seeking instruction. And thus after two years had passed, the priest asked him what about receiving baptism. From the first he hesitated and one day he flatly refused, saying that if he became a Christian there could be no more hunting for him. A strange superstition, but there you are! So he went away, little thinking, poor fellow, that his last day was very near at hand.

* * *

They had had a hard day's hunting and being very hot Nanghité threw himself into a cold stream. He took a violent cold.

A little later his wife came alone.

"Where is Nanghité?"

"He is at home and is waiting for you Father, for he wishes to speak to you."

"But why does he not come here?"

"He is too bad. Last night he began spitting blood; during the night also, and now this morning it has not stopped."

"I understand, and I'm coming immediately."

The poor Kivaro was lying on his couch, as one dead.

"Father," he said, "I want to be baptised, for they tell me I am bewitched. I know nothing about that, only that I am very sick and I want to die a Christian."

After a little preparation with the help of the catechist the ceremony was performed.

"It is all over now," growled his brother Mascianda, "he has been baptised, he will certainly die, there is no cure for that!"

"And you will die as surely," added Nanghité, "only I shall go to Heaven with baptism. Now listen all, when I am dead I do not want any of you to take my children, I give them to the Father. You will teach them to pray and to live like Christians:" he asked the missionary, "I don't want them to go with the Kivaros but I want them to remain on the Mission."

Exhausted, he could speak no more. And after having given him a last blessing and put a crucifix round his neck the missionary prepared to depart.

"You will come and see me to-morrow?" he asked.

"More than that," answered the priest, "I will return this evening."

As a matter of fact it was just about six o'clock when the missionary climbed the steep path to Nanghité's hut. From afar he could hear the doleful crying of a woman. Nanghité had entered on his agony, he knew the priest, made a faint sign with his hand but could not speak. He received Extreme Unction and when *Ungucia* his brother said that he would accompany the Father to the Mission, Nanghité made a sign with his head.

"You want me to stay?" asked the missionary, "willingly will I pass the night here. Now let us say some prayers and you can just follow in your heart."

For a long time they prayed and watched, at midnight, for the last time, the dying man moved his hand, and having kissed the crucifix, quietly breathed his last.

S. DURONI, S. C.

Among the Children of the Forest.

"Where is your son Simon?" I asked Sebastian one Sunday, when he came to Mass from his place near the village of Mulai.

"Simon, has gone to pasture cows, Father," he replied.

"But whose cows?"

"They belong to some pagans," responded Sebastian somewhat doubtfully.

"And so Simon stays with pagans in future, eh?" I asked.

"Yes, Father."

"And therefore he will not be able to come to Church any more, and living with pagans he will not be able to be a good Christian for long." I concluded very much put out.

"But Father, we are poor, very poor as you know and I am always ill and there are many little ones to feed and now that Simon is ten years old he must help to keep his brothers."

Thinking hard for a moment I asked;

"And how much do these pagans pay him to mind the cows?"

"They feed him, clothe him and at the end of the year they will give him four *gerli* of rice."

"That's soon settled; send Simon here, and at the end of the year I will give him enough money to buy four *gerli* of rice. Here at least he will not forget his religion and we will teach him something more besides." I said, thinking only of how to keep my promise.

"But Father," broke in Sebastian, "you have no cows to send to pasture; how...?"



... and there are many more waiting for the Faith.

"That doesn't matter, he shall mind the goats."

"Goats! Father, but where have you got any?" insisted Sebastian.

"Oh, they're all in my head at the moment but I'll soon get a stall and then buy some real ones; anyhow don't let Simon stay any longer with the pagans."

The following day Simon came to the mission with his father, who was still very anxious that I should soon get those goats. The lad was clothed with such a dirty piece of sacking for a coat that he was ashamed to mix with the orphans who are certainly better dressed. The next day cleaned beyond all recognition, and in vague expectation of goats, he began to go to

school, and he went with so much enthusiasm that he soon forgot all about being a goat-herd.

But one day Josephina, his mother, came to see the Missionary because Sebastian her husband, was very sick. The poor woman knowing that for the past six months Simon had only attended school called him and said: "Simon, your father is very sick, so that he cannot stand; we sent you here so that with your pay you might be able to help your brothers, but if you stop here just going to school and do not help us we shall be ruined. Would you let us die of hunger! Put off those fine clothes therefore and come back with me."

Young Simon became very sad and I don't know what he would have done had I not promised an alms so that he could still stay where he was.

The next day I took him with me to visit his father whom we found stretched out in the little courtyard before his hut covered with things we would not have used as cleaning rags even in Assam, gnawing a piece of coarse bread. I heard his confession and gave him five shillings, promising him that I would not forget his family in the future.

On the return journey I asked Simon how he had managed when he was with the pagans.

"Every morning," said the child, "I left with the herd of cows, and when the sun was up, I took my handful of uncooked rice to the forest where I softened it in cold water and this had to last me until the evening. But now I am better off, Father, since you have helped me and have had pity on me."

"Have no fears, Simon, keep praying, and the Good God who listens to all good children will help you and your family; and all the poor children in this land who are hungry and abandoned."

Simon is now a fine scholar, and would be able to do much good as a zealous catechist, but he badly wants a generous God-father who will adopt him and pay at least £ 3,10,0 a year.

You see his parents are very poor and the missionary has so many real orphans to look after.

Don G. MAZZETTI, S. C.
Missionary in India.

Raliang (Assam).

Here and there through the Salesian World

Turin, Italy.

The Departure of the Missionaries.

In the ancient days of the Society the ceremony of the departure of the missionaries had a realistic element which it is no longer possible to include. All would be arranged before-hand, and when the new missionaries had received their crosses and the benediction from the hands of a Bishop or of the Superior General, they would all rise up and leave the sanctuary, passing straight down the nave of the Basilica to carriages which awaited them at the main door to take them off to the station and thence to the boat at Genoa. As they would pass out of the Church on their way to their missions, here and there, from the congregation, men and women would fall on their knees to kiss the hem of the cassock of the young men, some of whom were marching out to return no more.

At that time nearly all our missionaries went to South America. But now that the missions are scattered all over the world the climax of the old ceremony has, perforce, to be foregone.

If the departure of 1930 (the fifty-fifth in the history of the Society) was less emotional and impressive, nevertheless, it still has the power to enkindle renewed missionary zeal in the hearts of those who saw it, and we hope of those who read of it. For the missionaries of to-day are no less apostles of the Queen of Apostles, Mary, Help of Christians.

This year the 107 departants have left for fourteen different missions. 13 go to Palestine, 18 to India, 11 to Siam, 2 to China, 2 to Japan, 11 to Rio Negro, 2 to Matto Grosso, 2 to the Kivaro Indians of Ecuador, 16 to Colombia, 12 to Chile, 6 to the Brazilian Indians, 3 to Patagonia, of these one is an English priest, Fr. P. Horgan, S. C., D. D. ordained last year from the International Theologate of Turin. And the other two are Italian novices who have gone to the English Novitiate to learn English before following in his footsteps. 6 have gone

to Australia, one a cleric, Bro. Henry Gilman S. C. from the English Province; and finally 3 to the Belgian Congo.

Fifty-four Daughters of Mary, Help of Christians, go to Palestine, Egypt, India, Japan and Patagonia.

Assam, India.

Pagan Sacrifice at Shillong.

The traditional sacrifices, which are offered every year at the end of the rice harvest, according to the Gurka custom, have just taken place.

In the village clearing where everything that is necessary is prepared and suitably decorated, and in the presence of all the people, they start on the buffaloes. If the first priestly butcher is successful and manages to cut off the head of the beast at one stroke of the knife then all is certain to be well for the coming year; and they herald the good news by firing a round or so from their rifles. But if the blow goes astray, they drag the beast to another place, always ready, and finish the business off there.

As soon as the buffalo has been felled to the ground, it is a sign for the commencement of the slaughter of goats, and sheep. They leave the head, which is burnt in honour of the goddess and eat what remains!!

All augurs well for 1931. The stroke must have been true and strong, for the firing was heard all over the Mission.

Madras, India.

St. Gabriel's High School.

St. Gabriel's School now under the management of the Salesians, has been founded nearly 100 years. For long time it functioned as a mixed school for European and Indian scholars and was affiliated to the University of Madras. But since 1907 it was divided into two sections. The European section taking the name of St. Mary's and the Indian Section that of St. Gabriel's. In that short time no less than three well-known teaching missionary orders have had

charge of it. First the Mill Hill Fathers of St. Joseph, then the Jesuit Fathers and lastly the Brothers of St. Gabriel. The Salesian control dates from April 1929. The scope of the School is to give higher education to the Indian boys who hope to pass on to higher studies.

During the year 1929-1930 the strength rose from 440 to 483, made up of 157 Indian Christians, 177 non-Brahmins, 38 Muhamadans, 29 Brahmins, 1 Jain and 81 students belonging to the depressed classes. The results of this year show that 16 boys are now eligible for the University.

Bermuda.

High Mass celebrated in the Open-Air.

For the first time in the history of Bermuda Island, the Catholics, — largely Portugese — were able to assist at a Solemn High Mass. A Salesian, Fr. Simona, went from the United States to study the conditions of Catholics on the island. The festival was held in the open-air, and the altar was erected against a background of cedars, with the land sloping away on every side for miles around until it merged into the haze of the brilliant August morning. The boys' Choir from St. Edward's School sang the *Missa de Angelis* in gregorian chant.

Melles-lez-Tournai.

House for Late Vocations.

Situated near the French frontier, this house run by the Salesians of the French Province is entirely devoted to the training of late vocations. During the 22 years since its establishment it has sent a continuous stream of men into the Religious Orders and the Seminaries of France. The present year has not been less rich in its fruit for the church. Fifteen men have gone to the secular clergy, one to the Trappists, two to the Redemptorists and two to the Salesians.

The places they have left vacant have soon been filled. And to-day there are 55 young men doing their preliminary studies. They are drawn from all professions and trades. There are 12 students of one kind and another; 10 clerks; 6 metallurgists; 5 cabinet-makers; 4 farmers; 3 watchmakers;

2 miners; then there are railway men, gardeners, pastrycooks, hairdressers, leatherworkers, masons, printers to complete the list.

The work done here reminds us of the great work that is being done in England by Fr. Lester S. J. at Osterley, to whom the English Province owes many of its Salesians. It is interesting to note that the very first of Fr. Lester's late vocations came to the Society and are now priests.

The Golden Jubilee of the Salesian Work in Patagonia.

There was a great feast of four days held at the Salesian houses and Church at Viedma to commemorate the fiftieth anniversary of their coming to Patagonia. At the same time the celebrations were kept in honour of the Blessed John Bosco. As has been witnessed in other parts of South America both the ecclesiastical and the civil authorities attended officially. Mgr. Michael De Andrea, bishop of Temno presided and by a happy coincidence came in company with the new Governor of the Rio Negro, His Excellency, Federico Uriburu. So great was the flock of people from all over the country that special trains had to be run.

Fifty Dutch Boys.

During October, fifty Dutch boys passed through Turin on their way to the Missionary House of Bagnolo, where they will do their preliminary studies. "It is only a few years ago," writes *L'Osservatorio Romano*, "that the Salesians went to Holland. In the town of Lauradorp they have a parish and a Festive Oratory. The work done there must have been of the most efficacious character if in that short space of time they have been able to find fifty candidates for the Catholic Priesthood."

In the Penitentiary of San Paolo.

There has come the news of the great work a Salesian has been doing for the last twenty years among the prisoners of an Argentine Prison. Don Manini has devoted himself entirely to these unhappy people and four days out of every seven he spends altogether with them, visiting those in

the infirmary, making his tour of the work-rooms, and ending up with his special visit to those in the cells.

Every year it was his special delight to prepare some of these men for their first communion. In 1929 the number was 15 which went to swell the 8,196 Holy Communions given during the year. All the solemn feasts of the Church are kept with befitting ceremony. The prisoners serve at the altar and do all the singing themselves, for which they receive one lesson a week from their chaplain.

The Professional Schools of Sarrià.

The Salesian Professional schools of Sarrià-Barcelona have added two other honours to their fame. At the International Exhibition at Barcelona they have been awarded the gold medal for their artistic work, and at the Spanish-American Exhibition at Seville for the magnificent work of the carpenters and the mechanics, in the form of an allegorical carriage surmounted by the statue of Mary, Help of Christians they have taken the silver medal.

Australia.

Salesian College "Rupertswood."

The Salesian Agricultural College at Sunbury, Australia after the disastrous start caused by fire a few years ago is slowly making headway.

At present there are 45 boys, the majority of them poor, who are receiving their elementary schooling and are being taught agricultural work. It was the hope of Fr. O'Grady, the Rector, to add to the agricultural section several workshops where the boys might learn various trades as well, carpentry, blacksmithing, tailoring, and thus in time become practical farmers, capable of setting up a small farm on their own and be able to run it successfully.

Unfortunately this work cannot be thought of on account of the burden of a very heavy debt. Being new-comers to Australia, the Salesians are not well-known, hence the circle of their friends, benefactors and co-operators, who would otherwise take an active interest in their work, is very small and scattered.

We urge our Australian readers to spread the *Bulletin* by passing it on and by telling

others of the *Association of the Salesian Co-operators*, which, with so few obligations merits so many indulgences for its members.

Basilica of Mary, Help of Christians.

During the month of November, in the Sanctuary of Mary, Help of Christians and the dependent chapels 1,900 Masses were celebrated and 32,000 Holy Communions were given.

Ordination in England.

The "*Salesian Bulletin*" offers its congratulations to Frs. Patrick Breen S. C. and Stephen Fitzpatrick S. C. who were ordained priest, in the Salesian College Chapel at Farnborough, on Dec. 14th.



The method Saint Francis de Sales taught for saying the Rosary.

"*Having taken your Rosary by the Crucifix," he said, "and having kissed it, you make the sign of the cross and put yourself in the presence of God by saying the Credo. At the first large bead you should ask of God the grace to say the Rosary well; at the three small beads you should ask the same thing of the most glorious Virgin Mary, saluting her as the Daughter of God, the Mother of the Son and the Spouse of the Holy Spirit. This done you should then consider either the joyful, sorrowful or glorious mysteries, or some other holy subject with which God may inspire you. At the end, you should thank God at the large bead for the graces received during the exercise, and on the three small beads you should beg of the Blessed Virgin to offer your memory, to the Eternal Father that you may never be unmindful of His mercies; your understanding to the Son so that you may meditate on His Passion; your will to the Holy Ghost, that it may always be inflamed with holy love. When saying the Our Father at the last large bead you should beseech His Divine Majesty to accept all for His glory and for the good of His Church, for the conversion of all those who have gone astray and for a blessing on all your friends. Then you should say the Credo, make the sign of the Cross and kiss the Crucifix, protesting that you desire to be the faithful servant of Our Lord and of His Mother."*

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.

Rev. Canon. Dumphy, Kilkenny, (Ireland).
Rev. Robert Fitzgerald, Effin (Killmallock).
Miss Sarah E. M. Kennedy, Dingle, Co. Kerry, (Ireland).

W. Baillon, Isle of Wight (England).
Sister Mary of Mercy, Galway (Ireland).
Gerard H. Hoffman, Johannesburg (Sth. Africa).

Patrick J. A. Howard, Petersham (N. S. W. Australia).
Sister Mechtilde de la Passion, Chelsea (London).

Mrs. Molly Brooks, Dublin.
Miss Margaret Corr, Newry (Ireland).
T. R. Swamikamu, Saidapet (India).
Peter A. Schorf, New York New Jersey, (U. S. A.)

Mrs. Anna M. Walsh, Johnstown Co. Kilkenny (Ireland).

Thomas Kilmartin, Ireland.

Annie	»	»
Katherine	»	»
Mary	»	»
Annie	»	»
Ellen	»	»
Jane	»	»
John	»	»
James	»	»
Elizabeth	»	»
William	»	»
Thomas	»	»
John Alban	»	»
William	»	»
William Rogers	»	»
Catherine	»	»
William	»	»
Sarah Anne	»	»
Annie	»	»
John Quirk	»	»
Rev. Mother Mary	»	»
Thomas Ryan	»	»
Thomas Ryan Jr.	»	»
Bridget Ryan	»	»
Daniel Ryan	»	»
Paul Lynch	»	»
John Ryan	»	»
Mary Carey	»	»
T. A. Kilnartin	»	»

"I find all my succour in the Blessed Sacrament and in the Mother of God, from whom I have received constant help that has almost been miraculous. Oh how keenly I feel the happiness of being a child, although an unworthy one, of so glorious a Mother!

Let us put all our big affairs under her protection and if we are but tender in our love she will obtain for us all we desire."

ST. FRANCIS DE SALES.

Graces and Favours



Molly Hurley whose eyes were cured during the Novena to Blessed John Bosco.

Nazareth House

SISTER MARY GERTRUDE, Oxford.
(Mother Superior).

"Molly Hurley was suffering very much with her eyes and had been attending the hospital for several months without receiving any benefit. We started a novena to Blessed John Bosco, on the 7th. day of the novena a decided improvement was noticed, and on the 9th. day the eyes were quite better and have kept quite better ever since."

In thanksgiving for recovery from severe illness. — Anon.

In thanksgiving for success in important examination. — PUREZA D'ECA — Hong Kong (China).

For having found a house. — C. DIETSCHY — Hants. (Eng.).

Permissu Superiorum - Gerent, D. Domenico Garnieri.
INTERNATIONAL PRINTING SOCIETY
Corso Regina Margherita, 176 - Turin 109, (Italy).

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PALLASKENRY, Co. LIMERICK, IRELAND

The present scope of the Copsewood College is twofold: 1st. There is an Agricultural Course run on scientific lines, approved by the Dept. of Agriculture. The Professors are University Graduates and experienced teachers. Boys are admitted from the age of 14.

2nd. At the beginning of the school year a new section for the training of students aspiring to the Salesian Missionary Priesthood. There are seventeen actually doing their preliminary studies and it is hoped to double this number next year when the present boys will be doing their second course.



How You Can Help

By founding a Burse or contributing a sum however small towards a Burse (ordinary £100, perpetual £600).

By sending your usual annual offering for this purpose.

By taking a Missionary Box or by interesting your friends in the work

Our Co-operators share in the Masses and Prayers of the Salesian Society throughout the world. At Pallaskenry a special Mass is said on the 24th of every month for our Irish Co-operators, while special prayers are said every day for their intention.

ST. JOSEPH'S AGRICULTURAL COLLEGE

WARRENTOWN, DRUMREE, Co MEATH

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

SALESIAN MISSIONARY COLLEGE

SHRIGLEY PARK, Nr. MACCLESFIELD. CHESHIRE

*Do you wish to receive favours from
Blessed John Bosco?*

Become a promoter of the work of
saving priestly and missionary vocations

Don Bosco used to say to his sons:
"For the lack of means never turn away
a boy who shows signs of a vocation.
Spend all you have, go out begging and
then, if you are still in need... be not over
anxious, for Our Blessed Lady in some
way — if necessary even by a miracle —
will come to your aid."



The Salesian Missionary College at
Shrigley has been founded to give the helping hand to a few of the thousands of boys
in England and Ireland who have heard the call of the Master. Since the opening
(June 1929) over 100 boys have been accepted from England, Scotland and Ireland,
and their number will increase in proportion to the means forthcoming.

How to Help

Become the *Founder* of a Bursary (£100) which will enable us to take a boy at once.

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Become a *Promoter*, by taking a Missionary Box, or subscribing £1 yearly or interest-
ing friends in our work.

Join the *League of Shrigley Friends* by an annual offering of one shilling towards the
Saving of Vocations Fund. (Send P. O. and address, you will receive a certificate of enrolment).

Address: The Rector, Salesian Missionary House, SHRIGLEY PARK, Macclesfield (Eng.).

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