

SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF
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SEPTEMBER-OCTOBER 1931

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SUMMARY: Odd moments with Blessed John Bosco in 1876. — For Indian Priests. — Saving Bodies and Souls. — Great Response to Superior General's Appeal. — Another Missionary House. — The first Procession of the Blessed Sacrament in Japan held at Miyazaki. — What we Hear. — Throughout the Missionary World. — Gaeta and the New Missionary College. — Graces and Favours. — Obituary.

Odd moments with Blessed John Bosco in 1876.

His way of dealing with those he met.

*In the twelfth and latest volume of the *Memorie Biografiche* of Blessed John Bosco, which deals with the happenings of just one year — 1876 — we find an accurate and minute account of the most intimate details of his daily life: there is nothing sensational about it, as most people might be led to expect from the short and popular collections of incidents, which give only the unusual signs of God's predilection for his Servant; but instead, there is something more valuable; we can see the living figure of Don Bosco, so completely human, simple and tender, and yet so supremely the saint of God in his thirst for souls.*

The following (1) is the unvarnished reproduction of part of the carefully kept record of nearly everything Don Bosco said or did in 1876.

Among the qualities to be admired in the conversation of Don Bosco, one was his extraordinary dexterity in turning the topic on to things of spiritual value; and the other was his open ease in telling certain unpleasant home truths without drawing upon

himself the dislike which is their usual accompaniment.

He gave a good proof of this on February 19th. 1876. He was accustomed to dine once a year with two old spinsters, Bonnié by name, who lived in Turin. This time he went there accompanied by Don Rua and Don Barberis. Just as they had finished dinner some distant relatives arrived to visit the two sisters. Now these newcomers had very little, or nothing in common with the elderly ladies in matters of religion: they were a certain Sig. Tovaglia and his wife, very rich and childless, who had never given a halfpenny to charity and who had an ill-concealed antipathy towards things of the Church.

They were shown into the drawing-room, and it was not long before Don Bosco and his two companions followed them there. They were introduced, spoke about the weather, but very soon began to speak of a certain Sig. Turletti, a gentleman very well known to Sig. Tovaglia.

"He is indeed a good man!" exclaimed Don Bosco.

"Yes, indeed, he is," replied the other. "It is very rarely we find a family such as his in these times."

(1) Vol. XII. *Memorie Biografiche*, chap. VIII. — The manner and conversation of Blessed John Bosco in his meetings with others.

"It is a great consolation to meet such a family and such piety. He goes regularly to church, he receives the Sacraments, and hears many sermons, notwithstanding the many other things he has to do," continued Don Bosco.

"Not only that, but at home he is so affable with everyone," added Tovaglia; "he receives everybody most kindly and if he has the chance to render a service, he does it."

"And then," put in Don Bosco, "that which Our Lord says in the Gospel, he practises almost to being scrupulous. He has a large family and he is by no means a millionaire! For instance when he has a little money he comes to visit me at the Oratory. Don Bosco he says, you are in need; now that winter is coming along, you will have to buy boots for your boys, take this and buy several dozen pairs on my behalf. Or he would say on another occasion, you will have to get some shirts, take this and buy a few dozen for me. Or yet again, it seems as if we are going to have bad weather this year, you will need to get woollen vests to keep the boys warm, take this, and get them on my behalf. And so it is that he comes time after time with some offering. Once I feared that he was doing too much and that his own family would have to go without what was necessary; and, notwithstanding my own great need, I said that he must take care not to go too far in order to give me an alms. "Well, that is good, Don Bosco!" he cried, "it is only you and yours who want to get to Paradise, is it? And if I do as you say, how shall I practise those words of Our Lord: *What there is over and above give to the poor?*" Then I told him that this saying was only a counsel and not a precept. "Whether it's a counsel or whether it's a precept," he insisted, "I know full well that there is no playing with those other words of the Gospel: *That it is easier for a camel to get through the eye of a needle than for a rich man to be saved.* I want to save my soul, and on that account I must detach myself ever more and more from the things of this earth. Those who think only of themselves will always find something to spend upon themselves so that nothing will remain to give to others. And in proportion as one is rich, the more one finds pretexts to spend one's money on keeping up

a great appearance. But all these things are really but excuses, which come into the heart attached to the riches of this world."

"There were other things he said but these I don't remember; all I do know is this, that he is a man of a large heart and well instructed in his religion."

"To be sure, to be sure he is," cried the other, "as a boy he had studied to be a priest. I even think he was at one time a cleric."

"I did not know that," said Don Bosco, "but I always knew him as a saintly man, disinterested and well versed in his Faith."

Then, by a turn in the conversation, they passed on to the Salesian Missions which were working and doing so much good in South America, where there was an absolute dearth of priests. Don Bosco told them how it was necessary to send even more out there, that they might teach the people the way to heaven.

"But for this," he observed, "we have need of a great deal of money, which is a very serious affair!"

"And then you also lack the personnel," put in one of the Misses Bonnié.

"Yes," continued Don Bosco, "there is also a scarcity of personnel. But when one has the means, one can educate a far greater number of boys for this purpose, and then you can send them out. At the present moment we must prepare another expedition, but how are we going to do it? We are still feeling the effects of the first one, which cost us at least 36,000 lire, and this, coming solely from public charity, is a burden indeed. But fortunately, when Divine Providence has need of a special work, it also moves the heart of some good soul and arranges things that its designs may be carried out; we are all in the hands of the same Divine Providence."

Soon the conversation took another turn, and the recent suicide of a certain Cavaliere Monti cropped up. Sig. Tovaglia voiced the opinion that it was a great act of cowardice not to be able to bear with the trials of this life. Then someone else observed that where there was no religion there was nothing to be surprised at... and so they continued to talk about death.

This mention of death did not at all please Signora Tovaglia, who said it was a thing not to be spoken about, nevertheless one need not have any fear: of course

it would come, that was understood... but before that there was no need to worry oneself about it too much!

"Indeed," said Don Bosco "Yet many, many a time I heard the good Don Cafasso, a most exemplary priest of Turin, repeat this counsel: that we should hold ourselves always prepared for death, as if every day we had to die: after that we were not to be afraid of death nor let it frighten us. When one has a clear conscience, either because one has not committed sin, or because one has made a good confession and done due penance, what is there to fear of death? Only those who live badly, who never, or very very rarely, go to the sacraments must fear death. Such people tremble at the very thought of it, because their conscience pricks them. The warning of being well prepared occurs many times in the Gospel. Our Lord tells us: *"Be prepared for you know not the hour, when the Son of Man shall come..."*"

When taking his leave Don Bosco very graciously invited his new acquaintances to visit the Oratory, which they had never seen.

Both Signor Tovaglia and his wife, who never went to Church — must have remembered that meeting for a very long time!

And with his Salesians.

And when it came to those of his own house, it was very rarely that he passed anyone by without some happy thought or cheery word. One evening he met six Salesians one after the other and he had something on the tip of his tongue for each of them (1).

To Don Monateri: "Ha! Don Monateri wants Don Bosco to stand wonderstruck at the sight of the wonders and miracles he will perform! Isn't that right Father?"

To a cleric of the name of Podestà (2) "*Tremunt potestates. Potestas et imperium in manu eius.*" and this with a caress and a smile.

(1) The following snatches of Don Bosco's actual words are lifeless things in translation; in the original Italian they are vivid with all the sense and idiom of their own language.

(2) *Podestà* in Italian means *potestas* (power, dominion) in Latin. In English the pun would read: *All powers tremble. Power and Dominion are in His hand.*

To another cleric, a Ghigliotto of Varazze, "But see, you haven't made me a confession of your future life. We must choose a day when you shall tell me all you will do from then onwards!"

To the lay-brother Joseph Rossi: "Hullo! here is Count Rossi, the great friend of Don Bosco." "Oh, what a joker Don Bosco is!"



The most authentic picture of Don Bosco: as he appeared to those who knew him.

answered Rossi "I a joker?" said Don Bosco "well isn't it true, that you would rather I said that, than I had boxed your ears!"

To another cleric Bodrati, who had to teach in the "scuola di fuoco" (1): "Be prepared, I am going to find you so many pupils that you will be amazed, and you, with your master hand, must make them

(1) "Scuola di fuoco" was a nick-name Don Bosco gave to a special class of late-vocations which had to do a year's work in three months!!

so many choice plants for Our Lord's vineyard."

And to yet another cleric: "Leave it all to me! We shall go to America to help Don Cagliero. You will convert Patagonia."

Those who have not had the good fortune to know Don Bosco cannot imagine how much good this manner of speaking with his Salesians did to them. It gave them courage, and bound them to him more and more.

The Meeting of Opposites.

The meetings which showed Don Bosco at his best were always those in which he found himself face to face with persons whose mode of thought was poles apart from his own. Such was the meeting with Cavaliere Provera at San Salvatore in Monferrato. The Servant of God was crossing the country, having with him several people, among whom was the parish priest. They were trying to prove that the village folk were very good; great friends of Don Bosco and, above all, very anxious to have a Salesian College where they could send their boys. "There is only one," they told him, "who is against Don Bosco; he is the richest man in the place and for years and years has not set his foot inside the Church." He was the Cavaliere Provera, probably a free-mason.

Hardly had the words been uttered than the very man turned the corner of the road, and came towards them. "There is the priest-hater himself!" said one. Don Bosco said nothing.

When they were near enough, Don Bosco courteously raised his hat. The Cavaliere did the same and stopped. And, as is the custom among persons of education they shook hands, and passed the time of day, each assuring the other of their pleasure in this chance meeting.

"I hear," said Don Bosco, that you are Cavaliere Provera."

"At your service," smiled the other.

"Among us this name is one of the most honoured and the most esteemed, we revere it because it belonged to a holy priest, who did so much good in Turin, and set us all an example by his virtue. Perhaps you are also of the Proveras of Mirabello?"

"Yes, indeed I am; my grandfather came here from Mirabello and belonged to that very family."

The conversation went on so pleasantly that the Cavaliere invited Don Bosco to step along to his house and take a little refreshment. But those about interposed, saying that it was impossible this time, because Don Bosco was expected here, there and everywhere! But Don Bosco himself begged the favour of his zealous friends, and went off with Sig. Provera to his house, where, by his conversation, the friendship grew by leaps and bounds. Just as he was about to take his leave, Don Bosco turned and said: "Before I go, I'm going to put myself under your protection. You have been so very kind to me that I dare to ask you a favour; I must tell you at once that I have come to San Salvatore to see if I could find a house suitable to turn into a college; this college I want to put under your protection for I need both your aid and your support."

"To be sure, Don Bosco," answered the Cavaliere who was quite won over by the manner of the saint, "in fact it will give me the greatest pleasure to do as you desire. I go even further; since you have told me frankly what you want, I will speak to you will equal open-heartedness, and I make this offer with my whole heart. Pay a visit to my house, examine it well, and if it would fit in with your plans, then I will willingly let you have it at once."

Don Bosco thanked him, but excused himself from immediately accepting the offer, and left the Cavaliere more than content with the meeting.

Will all those who have to correspond with the *English Salesian Bulletin* in Italy please note that the correct postage for all ordinary letters is: From England and Colonies 2½d. — From the Irish Free State 3d.

From the U. S. A. 5c.

FOR INDIAN PRIESTS.

The *Petit Seminaire* of the Archdiocese was opened in Madras two years ago on the 17th. of June 1929, in the same month as the Beatification of John Bosco. It is called

living at the Salesian Orphanage in the city waiting for the day when they will be able to go into their new home. But the question is; how soon will this be possible? All



Madras, India. — Mgr. E. Mederlet S. C. surrounded by his young Seminarians.

"Seminary of Pius XI" and had the special benediction of the Holy Father, given to Mgr. Mederlet S. C. in a private audience granted in the October of the same year.

At the time of the opening of the seminary there were 18 boys but now the number has been more than doubled. This fact, together with the limited space of the first building, made it necessary to construct a new house in the town of Vellore, in the North Arcot district, this second house goes under the name of "*The Apostolic School for the Formation of Native Clergy*." The work is already in progress but the means are not forthcoming. The new students are fortunately

depends upon the means. The amount necessary to complete the building is about £1,000.

Because we are treating of a work which is of vital importance for the development of the Catholic Church in Madras, we dare to beg of all our friends who have the Missionary Work at heart: reminding them that these two schools, the Seminary and the Apostolic School, are dear to the heart of the Holy Father himself.

Our *Petit Seminaire* has already begun to give of its good fruit. Four students have been clothed in the cassock and have begun their course of Philosophy.

Saving Bodies and Souls

In the recent issues of the "Salesian Bulletin" we have drawn attention to the magnificent work lay-apostles are doing on the medical missions: here is an account written by Fr. Vaeth for the "Catholic Missions" of what is being done in America, where a new religious missionary congregation with purely medical scope has been established. *Ed.*

Five years ago a little group of two women doctors and two nurses banded themselves together with the ideal of bringing into the mission field trained medical workers for the care of the sick.

This new religious community obtained the approval of the Most Rev. Michael J. Curley, Archbishop of Baltimore, to begin a foundation in Brookland, Washington.

A house was rented and the spiritual and missionary training was begun under the direction of the Holy Cross Fathers of the Foreign Mission Seminary in Brookland.

Soon after, preparations were made for the establishment of a mission hospital in the Mill Hill Prefecture Apostolic of Kashmir and Kafirstan, India, where the majority of the women, being Mohammedan, are still strictly secluded and not allowed to be seen by men except those of their own household.

They Depend Entirely On Women.

Consequently, men doctors are excluded and the women depend for medical aid entirely on women. Priests cannot do any missionary work among them. The Prefect Apostolic who inaugurated Medical Mission work among them, resided in that district for sixteen years without ever seeing the face or hearing the voice of a Mohammedan woman. Only after long and great efforts was he able to realize his wish of establishing Catholic contact with them through a woman doctor and nursing sisters.

Americans Build Hospital.

Thanks to American generosity, the Society of Catholic Medical Missionaries was able to build a hospital for women and children in the northern part of India. It was blessed and solemnly opened by His Excellency, Archbishop Edward Mooney, then Apostolic Delegate to India, on the occasion of

his apostolic visitation to the Punjab in December, 1927.

Since then, about one thousand in-patients and about twenty thousand out-patients have received treatment there.

The in-patients are Christians, Mohammedans, Hindus, Sikhs, Parsees, etc. The Christians not only find a refuge in the hospital in their medical needs, but the hospital chapel is also the parish church until the Prefecture can afford to build one.

Mohammedan and Hindu Patients.

In the hospital there is some accommodation for missionary sisters and other white people, but by far, the majority of the patients are Mohammedans and Hindus.

The former come either walking, covered from head to foot, or in veiled carriages, so as not to be seen by strange men. The Hindus have other peculiarities, the most hampering one being that the higher castes are not allowed to take food or water from lower castes or Christians. This is one reason why every patient has one, two, or more relatives or attendants with her day and night. The patients get a bed, but the relatives bring their own, or sleep on a mat on the hospital floor. The most numerous patients are the so-called pariahs or outcasts, who are shunned and abhorred by the others.

Diseases Are Many and Varied.

The diseases met with in the Orient are many and varied. One finds the diseases common here with a good many in addition. Blindness, intestinal parasites, fevers—especially malaria, plague, smallpox, cholera, typhoid, kalaazar, hookworm, pneumonia, dysentery, large abscesses, and heart and skin diseases, are all of frequent occurrence. A great variety of cases are treated in the hospital. Surgical and maternity patients

are numerous. Ignorance, poverty, superstitious practices and the general lack of sanitation, together with the enervating tropical climate account for much of the sickness and misery.

On the whole the patients and their attendants make themselves very much at home in the hospital, sometimes more than a sister trained in a modern American hospital finds convenient, but one cannot expect Indians to do things in style.

They make a Picnic of it.

At about 4 o'clock in the afternoon—the visiting hour—the hospital is crowded with people chattering away. One is reminded of a small bazaar. Perhaps a patient will have ten or more relatives grouped around her—sitting on the floor, or perched on her bed to make a human bed-rest or soothing the patient with a long drawn-out massage. Some are eating melons and chewing sugar cane and strewing the refuse on the floor. Children are running about crying, or are sleeping in odd corners.

Everybody Watches Operations.

Under a bed one may see a burlap sack of charcoal for their portable stoves. There may be a live chicken anchored to the leg of the bed; a head of cauliflower and half a dozen onions complete the picture. When an operation is being performed, unengaged relatives and ambulatory patients rally round for a view. They climb up the side of the building and try to look over the top of the frosted glass of the operating-room window.

The hospital wards are adorned with crucifixes and simple holy pictures. Since these objects are absolutely new to the patients, they naturally inquire about their meaning. In this way people who would never in any other way come in contact with Christianity at least hear of it and see its practices. These, after all, are the first steps necessary for conversion.

Prepared for Heaven.

The dying are baptized if properly disposed, and the native Christians have every facility for receiving the consolations of our holy religion when ill or dying.

The administration of the last sacraments often makes a profound impression on pagan and Mohammedan patients. One Mohammedan girl was so impressed that she desired to be instructed; later when seriously ill she returned to the hospital with the request to be given the last sacraments. She was baptized and received Holy Communion daily for about two weeks and died like a saint.



Mendez, Ecuador. — 'Suspension' Bridge built by the Salesians. 258 ft. long; 144 ft. high; 12 ft. wide.

The Mission Dispensary.

The most interesting part of a mission hospital is the dispensary. Patients come from far and near with major and minor ailments—thirty, forty, fifty in one morning. Sufferers from chronic malaria, tuberculosis, which is very common in India; ænemia from faulty and under nourishment, women with pains and aches in every part of their anatomy, old grannies with running eyes and cataracts, children with conjunctivitis and eyes partially blinded from neglect, babies with dysentery and mirasmus, accompanied by their mothers who carry knives as a protection from the evil spirits; boys and girls with sacred applications of cowdung on their sores—all come to the mission dispensary.

Ignorance Is Costly.

Examples of pitiful ignorance are met with. A woman blanched with anemia, hardly able to stand, asked if she should apply leeches for her trouble. On being asked how often she had applied them before, she replied, "twenty-seven times." No wonder that she was ænemic!

One mother brought a baby with eight linear scars on its little body. On being asked the cause, the mother said, "We belong to the oil caste, and in our caste it is customary to burn the child with a red-hot iron soon after birth."

When the age of the child is asked, the mother frequently, answers, "I must ask my husband."

Many amusing things also happen. In one instance a patient was given quinine in capsules. A few days later she brought back the capsules saying, "Here are your little bottles."

Many babies and children are brought to the dispensary. Much relief and advice can be given, many a little life can be saved. Some are beyond relief—for them the portals of Heaven are opened by Baptism.

The following instances occurred in one morning. A woman brought a baby from a distant village, carrying it on her head in a basket. She came full of hope and confidence to the mission hospital. She almost expected a miracle. But the child was dying; it was baptized. Another woman came with a dying baby in her arms. She really did not expect it to live, but nevertheless, came to the Dispensary as a last resource. The baby was given a little stimulant, was baptized and the mother was consoled. Then she said: "There is another one at home. I do not know whether it is dead yet." The doctor went home with her and found the second of twins, twenty days old, absolutely skin and bone, dying of nothing else but starvation. The mother in her ignorance did not know how to take care of twins. This child, of course, was also baptized.

Native Training School.

Since many patients come into the consulting room together they profit by instructions given to individuals, many supers-

titions and prejudices slowly disappear and very friendly relationship is established between the Medical Mission Sisters and the people, men, women and children.

An important work taken up in the very beginning of the hospital was the training of native nurses. It is difficult, but a great service. At present there are five Indian Catholic girls in training.

The hospital has a capacity of forty-five beds; at present our missionaries and the native nurses are obliged to occupy some of this space.

Early in 1930 the society undertook, at the invitation of the Right Rev. Bishop T. Crowley, C. S. C., and the Municipality of Dacca, Bengal, India, a work of particular need and importance in India—maternity and child-welfare.

In the City of Dacca, which has a hundred thousand inhabitants, four thousand babies are born every year. Of these, one thousand die during the first year of life. Medical work of this kind is a real charity and has a far-reaching influence. At present only four sisters are available for this work. They are both graduate nurses and have had special obstetrical training.

The society is asked to undertake several hospitals in Africa and India; a Chinese bishop also asked for nurses to train Chinese sisters. As soon as numbers permit, the work will be extended. At present the society numbers seventeen—three doctors, nine graduate nurses, one non-medical member, and five students.

Salesian sister where four doctors failed.

And flashing through space almost to the other end of the world we find a single Daughter of Mary, Help of Christians at work in her small hospital among the Bororo Indians of the forests of Brazil. The post had been built many years before and had been served by ordinary doctors, but the life was too lonely and too hard; one after another they left the station, and with the fourth and last the hospital was taken over by the Daughters of Mary Help of Christians, one of whom, although not yet a doctor, does practically everything in the surgical line, even to amputations. For years she has worked thus, and for many years

more, if God spares her, she will continue her labour of love among these Indians. But for a chance photo taken by a travelling Salesian Missionary her heroic work would have remained as hidden as the missions in which the Sisters work.

More and more is the Medical side of the Catholic Mission-work coming to the front. The Universities and the great hospitals of the world where degrees in Medicine can be taken, are receiving ever larger numbers

of Catholic priests, brothers and nuns as students, and as an index how well they profit Fr. Goarnission of the White Fathers was awarded the highest place by the Medical Faculty at Paris in this year's examination.

The Medical Training of our own Salesian Missionaries has yet to be developed, though some thing like a beginning will be made at the new Missionary House of Montodine where the missionary lay-brother catechists will be trained as male nurses.

Great response to Superior General's Appeal.

In the circular letter addressed some little while ago to all the Superiors of the Congregation, Fr. Rinaldi expressed the desire that local and general meetings of the various religious Sodalities should be held, with the aim of intensifying their Catholic development and of making it more clearly understood that these school-boy Sodalities are the training ground for the future lay-apostles who must stand by the Holy Father in the immense field of Catholic Action, which today, more than ever before, is feeling the strain of secular hostility.

THE ORATORY.

The boys, students and artisans, of the Mother House, Turin led the way in point of time and on April 12th. they held a mass meeting in the Theatre; young representatives came with their papers from all over the Province of Turin, and the number of artisans taking active part was noteworthy. And not only in numbers did they shine but the practical excellence of their subject matter was a revelation to everyone: not only did it reflect solid religious training, but also a precocious grasp of spiritual values in questions with which they would be soon face to face in the workshops up and down the country. The Very Rev. Philip Rinaldi presided throughout the whole session, and in his speech of congratulation and encouragement he emphasised the ideal Don Bosco held up before his boys: not only were the members of the various Sodalities to draw profit to themselves, by a progressive growth in their own Catholic

life; but they were also to be the leaders of their school and, after the Salesians themselves, to be the centre and the safeguard of that proper Salesian spirit, by their enlightened co-operation with their masters.

SODALITY CONGRESS AT COWLEY OXFORD.

In England the whole Province gave prompt response to the Rector Major's appeal; the various Rectors not only sending their boys, but coming themselves to support the Provincial, who presided.

We quote the report given by the *'Battersea College Magazine'* of the actual meeting on June 15th.

"If the literary talent or the religious knowledge of any of our schools were to be doubted, one need only submit the addresses contributed by the boys at the Congress. Every address was well written and well considered; each subject was thought out in a systematic if original way; Bolton's address was especially good, dealing with the "Church and her Organised Force" in a very able manner. Shrigley's Paper on "Dominic Savio—Our Model" a title used also by the boy of the Mother House—showed well how this saintly youth illustrated Don Bosco's system of "making his boys save boys" Farnborough wrote an interesting paper on "Catholic Literature" Chertsey chose the very appropriate subject, "The Sodalities according to the System of Don Bosco," while the young representative from Burwash read a very good paper on "Catholic Action". Cowley's effort on the subject of "Sodalities and the Needs of the

Present Day" showed all the marks of learning and piety, while our own Paper, was also very much appreciated."

It was determined to make this Congress a yearly event.



Cowley, Sodality Congress, June 15th. Above: The Young Orators, Below: Rectors of the Eng. Province.

THE SODALITY CONGRESS IN AMERICA

In the United States they did things even more in detail, the general meeting to

be held at the Salesian School, New Rochelle on June 6th. was preceded by local meetings in all the houses and parishes of the Province.

On the day itself, the Congress opened with Solemn High Mass; Father Martin, following the Provincial, detailed the aim of the gathering and showed the purpose of Don Bosco, that of training future Catholic citizens by means of Sodalities.

ANOTHER MISSIONARY HOUSE

The Superior General makes another forward move towards the completion of the Salesian Missionary Programme.

Before entering upon his fiftieth year as a priest, our revered Superior General has taken the opportunity, offered by the gift of considerable property in Italy, to complete the series of works his zeal has set on foot for the ever greater development of the Salesian Missions throughout the world. During the last few years he has taken the desires of the Holy Father as a command, and at the cost of great sacrifice has improved existing houses and opened new ones solely for the work of saving missionary vocations: we can easily recall the names of *Ivrea*, *Penango*, *Bagnolo*, *Gaeta*, *Astudillo* (Spain)

Shrigley (England) for the training of missionary priests—of the *Rebaudengo Institute* (Turin) for artisan lay-brothers—and of *Cumiana* for lay-brother agriculturalists.

And now, within a very short time, Father Ph. Rinaldi will open the ninth missionary institute at *Montodine* for the training of lay-brother catechists for the missions. Besides a detailed study of the catechism adapted to missionary needs, the new aspirants will be taught practical notions of hygiene and nursing; book-keeping; agriculture; together with the work of sacristans and the general management of a small mission.

The first Procession of the Blessed Sacrament in Japan held at Miyazaki.

Dear Fr. Rinaldi,

Our mission here, the last-come to Japan, was consecrated to the Sacred Heart of Jesus towards the end of last year. But we felt that there was something lacking;

of our mission, the consequent lack of necessary materials, and the very newness of our own apostolate among these people it seemed as though we were going too far and too fast. Then the weather took a



Miyazaki, Japan. — Mons. Constantier bearing the Blessed Sacrament in Procession.

that we had not gone far enough, and that the time had come to make a solemn public manifestation of gratitude and devotion. First, we wanted to strengthen the faith of our Christians, all too few in the midst of paganism; secondly, we wanted to make a more tangible appeal to the pagans themselves, by bearing Jesus in their midst, through the streets and bye-ways of Miyazaki itself, so that, as of old, in Galilee, He might call many many Japanese to follow Him.

Was it tempting Providence?

Considering the pagan surroundings, the very small number of christians, the poverty

sudden bad turn and it rained and stormed without showing any signs of ceasing; then the things we had been promised did not come and at one moment in our preparations we were faced with nothing more tangible than a heap of delusions!

Obstacles become Means.

But by the goodness of God the very obstacles became means to the end, for the christians, seeing the state of things, came forward with wonderful zeal and worked miracles under the guidance of the missionaries, especially with the decorations here, there and everywhere; to crown our own poor efforts the pagans themselves came



Miyazaki, Japan. — Tiny Japanese Girls, dressed as angels, strewing flowers from their carriage.

forward; the authorities of the province offered their police to keep order and control the traffic; business houses lent the necessary ornaments and bunting for the decoration of the streets; the electric light company gratuitously lighted the large square—graciously conceded for the occasion by the Municipality—the railway company allowed the erection of a large coloured pyramid to let all who came to Miyazaki during the week know what was happening; the shops announced great *Sales* to mark the occasion; and the families, in front of whose houses we asked permission to put our decorations, invariably answered the missionary—thanks to the effects of Don Bosco's Festive Oratories—“*You work for our little ones... we are only too glad to do something in return!*” Indeed, dear Father, it seemed as though Our Lord had already started working his miracles. All these preparations were done by the christian community—not more than 400 in a population of 55,000 pagans—working hand in hand with the missionaries and with the generous co-operation offered by the Japanese themselves.

Help from Everywhere.

Help came from all over the place, especially from Italy, where the boys of some of our schools sent offerings of every kind to enable us to honour Our Lord worthily; and our good Sisters in Turin worked with real missionary zeal to provide the various costumes of the *Pages* and the *Angels*: while from China came a beautiful canopy and small baldacchino given by that generous Catholic, Commendatore Lo Pa Hong. And of course missionaries of other congregations, representatives of some eight different nations, did all in their power to help.

The Feast.

For nine days the christians prepared for the great day, every evening coming to the Church for special prayers. On the vigil of the feast we held a monster meeting in one of the large halls of the town, decorated for the occasion. The function took the form of a concert interspersed with short talks, for which two catholic orators came from Tokio to speak on subjects of the

first importance at the present time—*"Science and Religion"* and *"The present Japanese mentality in face of civilisation and Religion"*—On the 17th. of May, after the solemn pontifical Mass, we began the procession of the Blessed Sacrament. About 800 persons officially took part; the arrangement was much the same as similar processions in Europe, groups of the various sodalities, confraternities and associations followed one after the other, and between each section walked the little children, Japanese boys and girls, dressed as pages or angels. There was the novel feature of a large decorated car, full of tiny tots who, as they rode along, threw flowers along the path.

Pagan Appreciation.

All along the course, the streets on both sides were lined with Japanese, who took the procession very seriously and were full of interest and wonder as each novelty passed by them, this was especially true as the Blessed Sacrament was borne along. When everything was over the chief official of the city came to the mission to thank us for such a magnificent celebration. And there is another point of interest, our band, which had been a difficulty all along, was eventually made up of musicians from various theatres.

Propaganda.

During the afternoon there was a veritable pilgrimage of pagans to the mission church, all wanting to see the origin of the strange things they had witnessed during the morning. In the evening, in the same large square used for the benediction, all the christians and missionaries collected and were surrounded by a huge crowd of pagans. Here we gave a very informal kind of religious concert, plenty of singing and music, with one or two talks followed by the most popular hymns. While this was going on we distributed about 10,000 copies of a beautiful little booklet Don Cavoli had prepared on the Blessed Eucharist. The glorious day was brought to a close by the favourite diversion of the Japanese, the firework display; thousands and thousands of many coloured stars rose and fell in showers in the deep blue black of the Japanese night.

Dear Father, it has been a very real triumph for Jesus in the Blessed Sacrament, pray for us here that we may be ready and zealous to gather in the fruits which must spring from the seed Our Lord has sown in Japanese hearts this day.

Your devoted son in Jesus Christ

D. V. CIMATTI
Salesian Missionary.



Miyazaki, Japan. — The Festive Oratory around the Rector, Fr. D. V. Cimatti S. C.

WHAT WE HEAR

Biography of Don Rua.

The first volume of the official Biography (2 vols.) of the first successor of Don Bosco,



magnificently written by Don Amadei S.C. is now ready. For a long time the completion of the arduous task has been expected and now we have confident hopes that a smaller popular life, based upon the original, will soon appear in French, Spanish and perhaps in English. And then when the life of this great soul is more fully known people will invoke him with confidence, and by notifying us of graces and favours received we may proceed step by step with the Cause of his Canonisation.

Don Bosco, Patron.

Abbé Paul Imbault, director of the parochial Boy's Club, *Notre Dame du Rosaire*,

Paris, has written to the Superior General for permission to place the Holiday Colony of his Festive Oratory under the patronage of Blessed John Bosco. Every month, from different parts of the world, we receive news that parish priests have chosen Don Bosco as patron and protector of their work among young people.

New Salesian Bishop.

The bishop of Asuncion, the capital of Paraguay has been created Archbishop by Rome. Now he has two huge suffragan dioceses, Concepcion and Villaricca. The former is to have Fr. Emile Sosa Gaona S.C., superior of the Mission of Chaco, as its new bishop.

Burwash, Sussex and the Old Boys' Association.

Don Bosco himself summed up what he expected his Salesian Old Boys to be when he wrote to some of them in the June of 1883:

"Be always honest men and good Christians."

Had one known Don Bosco one would have understood exactly what *he* meant by "Good Christian". With him there was no half and half, his old pupils were to be uncompromisingly loyal, practising Catholics.

Their old school was to be ever dear to them, always open to them as their home is open, and their old masters no longer masters in the scholastic sense of the word, but rather revered and respected friends.

Further, Don Bosco never content with anything but the best, wanted his Old Boys' Association to have the same high ideal before it as he himself had tried to instil in the minds and hearts of his boys during their school days. The Old Boys' Association therefore is not merely based upon a sentimental attachment of young men for their old school but is rather a definite grouping together of Salesian Past Pupils for the more effective continuation of the Salesian programme: namely, the sanctification of one's own soul whatever one may be doing, and

then zeal for the things of the Church according to one's capacity. To repeat by way of example what was given in the Salesian News some months ago: In Spain, our Old Boys have erected a whole working-man's quarter; in France theirs is one of the most flourishing Conferences of St. Vincent de Paul, and in South America the thousands who walked in procession on the feast of Don Bosco was a revelation to the whole world of the Catholic life of the As-

At the close of the match the Old Boys spent a refreshing half-hour in the out-door swimming pool.

A meeting was held, at which the officials of the newly formed Association were elected as follows:— President and Treasurer, Rev. T. L. Collinson, (Rector); General Secretary, Rev. A. Ramspott, Social Secretary, Mr. R. Pearce; Committee, Messrs. H. Bowman, F. Gordon-Cleather, H. Furness, P. Nealon, M. Shanahan, B. Witherick.



Valencia, Spain. — View of the 'Workers City' erected by the Old Boys' Association.

sociation there. In England, also, although not reaching the same state of development, the Battersea Association has made an apostolic commencement by the foundation of a Bursar to educate a poor boy to the priesthood.

Now comes the news from the School at Burwash, that they have launched out and have founded officially their own association. The first meeting took place on Sunday July 5th. when a goodly number of the past pupils were present.

During dinner several pianoforte selections were rendered by Mr. Frank Gordon-Cleather. L.R.A.M. (1921-24). A keenly contested cricket match between the past and the present took place in the afternoon.

Benediction was followed by a visit to the new tennis courts.

The Superior general, Father Rinaldi, gives his special blessing to the New Association and prays that they may carry into effect the high ideal of Blessed John Bosco.

Figures tell.

During the month of May and June the Basilica of Mary, Help of Christians is always a centre of popular pilgrimage. In the May of this year 3,600 Holy Masses were celebrated and 75,000 Holy Communions given. This means the splendid number of 116 Masses and 2,419 Communions each day.

In June the numbers fell as was natural;



Congolese Salesian, Antony Munongo, after his religious clothing. — Farnières, Belgium.

nevertheless throughout the month the good average of 70 Masses and 1,233 Holy Communions each day was maintained.

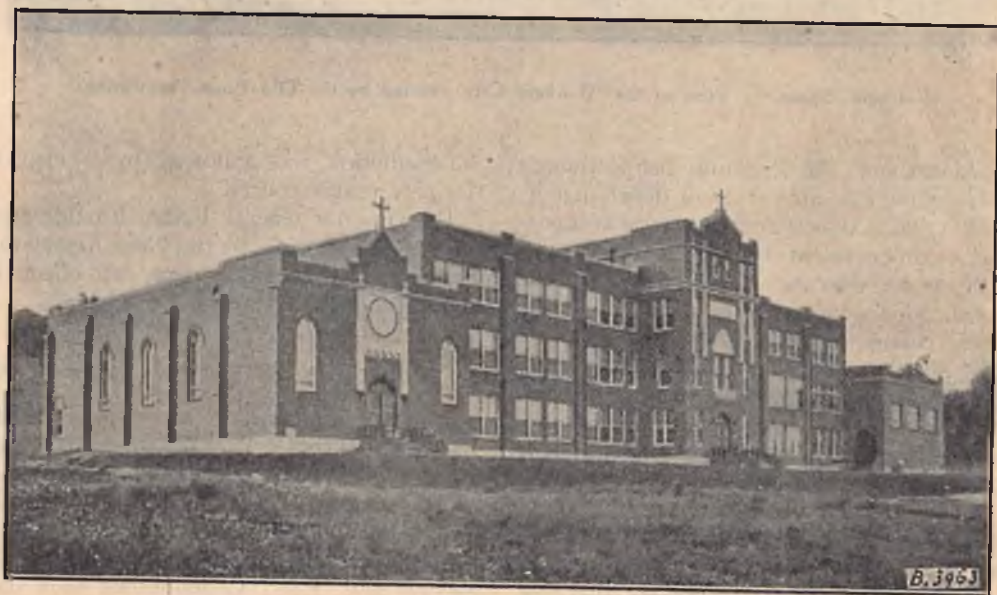
The number is but an index of the popular devotion during this time, it was necessary to witness the genuine piety of people to get the true impression of this year's celebration in honour of Our Blessed Lady.

Congolese receives habit, Farnières.

On the 2nd of June, the scholastics of the Belgian studentate witnessed the infrequent ceremony of the clothing of a young Congolese in the habit of the Salesians. He has come from Central Africa to go through his studies in philosophy and theology. He is but the first, there are great hopes that others in their turn will follow.

New Seminary for Salesians in America.

On Saturday June 13th. the new Salesian Seminary at Newton, N. J. was blessed by the Apostolic Delegate Mgr. Peter Fumasoni-Biondi. Its situation is ideal, just near enough to and far enough from the city to be convenient. The property includes a lake and 187 acres of land which rises in terraces to the hill where the Summer Camp of Don Bosco is to be found.



Facade of the magnificent Salesian Seminary recently opened at Newton, U. S. A.



Stroeder, Argentine. — New Salesian Church opened in Patagonia.

The building is complete in every way from the Chapel to the gymnasium and will be able to cater for upwards of one hundred and fifty students desirous of becoming Salesians.

Stroeder - Argentine.

The new church which has risen out of the wastes of Patagonia after fifty years of missionary work, was blessed and officially opened on the 10th. June by the Provincial of the Patagonian Missions — Don Gaudencio Manachino S.C

Superior General at Rome.

On the June 29th. in the presence of the 600 pupils from our three Roman houses, The Very Rev. Fr. Rinaldi blessed the new statue of the Sacred Heart which surmounts the campanile of the Sacred Heart Church. The new statue of gilt-bronze is 21ft. in height and is the offering to the Sacred Heart of the Salesians of the two Americas.

***Doctor lay-apostle in Congo treats
16,270 Cases a Year.***

Since February, 1928, a Hungarian surgeon, Dr. Molnar, has been serving as a medical missionary in the Belgian Congo,



**The Campanile of Church of the Sacred Heart. Rome
New gilt-bronze Statue.**

and lives with his wife at Luluabourg. The mass proportions of his treatments may be judged from the fact that from July 1928 to July 1929 he handled 16,270 cases, an average of 45 for every day of the year. During this time he likewise gave attention to 924 cases of sleeping sickness—fatal disease of the Congo which the Belgian Government is fighting with special vigour. Numerous cases quite peculiar to his strange surroundings have entered into his experience such as the amputation of the leg of a woman who had been dragged down by a crocodile and badly bitten.

Doctor Molnar is a specialist in obstetrics, to which he gave years of study in France and Germany, and to assist him in rendering valuable aid to the mission at Luluabourg he has erected a simple but spacious maternity hospital where native registered nurses work under the doctor's directions. The Daughters of Charity maintain a children's ward nearby.

Both European colonists and missionaries have been deeply impressed with the power for good this young doctor already wields through his medical activities. Besides his high competence this lay apostle is blessed likewise with exquisite affability and a tireless devotion; his success is to be attributed, therefore, not merely to his surgical skill but also to qualities of heart and soul which inspire his work.

Ordinations for the English-speaking world.

ENGLAND, LONDON: Frs. George Davis, and Patrick McLaughlin.

SOUTH AFRICA: Revv. Fathers Daniel Broder, Frederick Stubbings, Francis Boat, John Kelly.

CHINA: Rev. Father David Hourigan.

AMERICA: Frs. Dominic Cecere, John Kugler, John Porello and John Celoria.

MALTA: Fr. Fenwick D.D.

INDIA: see special notice of the six newly ordained on page 149.

Another Festive Oratory.

At Lanus, a city of the Argentine, another Festive Oratory was opened recently; in the first few days the crowds of children reached the unexpected number of 600.

New Church, Casablanca Morocco.

In the Salesian parish of Maarif at Casablanca, Morocco, the development of the work and the ever increasing numbers made it necessary to put up a new permanent Church the foundation stone of which was duly laid on the 14th. of June.

Authorities visit Salesian Institute, Mexico.

Our large professional school in Mexico received a visit from the President of the Republic, M. Pasonal, accompanied by General Amaro, Minister of War. Having been shown through all the work-shops, the President pronounced himself more than satisfied with the technical work done in the school, and heartily complimented Fr. Louis Franchi, the Rector.

Poland's Help.

The Salesians in Warsaw faithful to the recommendation of their founder, Blessed Don Bosco, organised a magnificent celebration for the 29th June. On hearing at the opening of the feast of the present sad situation of the Holy Father, they were all deeply moved and they have shown their sympathy for the Father of Christianity in his great distress by offering up sacrifices, mortifications, prayers and Communion to the number of 20,000.

Layman Brings Half His Village into Faith in Japan.

SAPPORO, Japan.—A striking instance of Japanese lay apostolate is related by Father Lafon, formerly a missionary in this Northern Japan village.

Forty years ago, there was only one Catholic in the village of Hiroshima, near Sapporo. This man had neither rank nor wealth, being merely a village carpenter; but he had zeal. In the evenings, as he smoked his pipe and sipped his tea with the neighbours, he talked to them about religion. Some became anxious to read about this new doctrine, and before long expressed a desire to be baptized. The carpenter appealed to Father Lafon, who visited the new Catholic community and encouraged its neophytes as frequently as he could.

Through the apostolate of the Japanese carpenter, more than half the village was gradually won over to the Faith. It now has a resident priest and a church of its own, and is an edifying centre of Catholic life in a region where Christians are very few.

Salesian Conference to Students.

The Philosophical Seminary of Lyon has been the fourth ecclesiastical college of importance in France to invite the Salesians to speak to the students of the Life and System of Blessed John Bosco. The others were St. Sulpice, Paris; *Le grand Seminaire* of Cambrai and the French College, Rome.

Port Chester, N. Y. New Salesian Parochial Centre.

At the cost of \$160,000⁰⁰, of which \$98,000⁰⁰ still remains to be paid, the Salesians at Port Chester have erected a



Port Chester, N. Y. — Mrs. Alice M. Neve, Salesian benefactress among some of her boys of the Orphanage she has founded.

splendid building in brick and iron for the needs of their parishioners. Entering the building you step at once into the large hall, complete with kitchen and other rooms and capable of holding 1,000 persons. The floor is marked out for games, basketball being the favourite. There is also a fully equipped stage and in addition, a cinematograph apparatus. The total length is 115ft. width 68ft. and height 23ft.



Port Chester, Parish of Holy Rosary, N. Y. — 108 boy and 78 girls, all First Communicants of 1931, grouped in their new hall.

On the first floor there are six class-rooms capable of holding 300 pupils who come to the parochial school for instruction and religion.

In the lower part of the building, near the Church, there are the Bowling Alleys and above are five large rooms for the Don Bosco Club, which can now count 160 members. The roof, 120ft. by 40ft. is used for the Festive Oratory

The Mission Church of the Little Flower.

The first in honour of the Little Flower in the Archdiocese of Madras, this Church is needed in a parish of about 2,000 Catholics in the poorest of the poor parts of the city.

The original Church was blown down completely by a cyclone and the parish



Madras, India. — The parishioners' attempt to restore their destroyed Church!

Medical Supplies Sent to Missions in 1930 total 10 tons.

Ten tons of medicines, instruments and bandages were packed in 268 cases and sent out to the Mission world in 1930 by the Catholic Medical Mission Board, the Rev. Edward F. Garesche, S. J. announced recently. This was an increase over the previous year of almost forty cases.

The boxes were sent to the home missions on the Indian reservations and to the foreign missions in China, India, the Philippines, Porto Rico, the Bahamas, Nigeria, Uganda, and Oceania in response to appeals.

Consignments of bandages, medicines and instruments from hospitals, doctors, nurses and Catholic societies also increased largely in 1930, and the organization of new circles now being effected suggest that the 1931 total will be much greater.

priest with his parishioners, poor fishermen, living from hand to mouth, are making every effort to rebuild it.

But with what success the above picture will tell.

Will you help, by sending a little to

Rev. Fr. Felip S.C.

The Little Flower Church

Casimode, Royapuram,

Madras-India.

Every time you speak to the Co-operators tell them that I bless them from my heart; that their scope must be to place a barrier against the evils that beset youth, and that they should form but one heart and soul, to aid you in gaining the ends which the Society of St. Francis de Sales proposes to itself.

Pius IX to one of his Prelates.

THROUGHOUT THE MISSIONARY WORLD OF MARY, HELP OF CHRISTIANS.

The Feast of Blessed John Bosco, Shillong, India.

Six New Priests.

On the 26th. of April the whole of Shillong was alive with unusual movement. Not only was it the feast day of the Blessed John Bosco but also there were to be six new priests that very morning. They were all sons of India, even if adopted sons, and all had spent a generous part of their student days in "Our Lady's House" of Shillong. Mgr. Vanni, the Capuchin auxiliary bishop of Agra, came for the ceremony, and Mgr. Mathias, the Prefect Apostolic of Assam assisted in the sanctuary.

When the bishop and the six new priests came to the door of the church after the function it seemed as if all Assam were gathered there to do them honour, so great was the shout, so long was the applause and so many where the races and tribes represented; Europeans, Khasi, Syhnten and Indians of every kind. There was also one group from Southern India, come on the long five days' journey to see one of their own family raised to the priesthood among the Salesians.



Fr. Joseph Sandanam S. C.

One of the first fruits of the Salesian work in India, Fr. Joseph Sandanam had been sent to us by his brother Dr. Paul Maria-selvam, the well-known parish priest of one of the most central churches in Madras. Both he and another brother Mr. Yagappapillai, from Trichinopoly, came for the occasion and were the first to receive the blessing of the newly ordained after the service.

The Procession.

At three o'clock in the afternoon our church was packed to overflowing; all were waiting for the procession in honour of Blessed John Bosco. And when they did

Fr. J. Sandanam S. C. gives blessing to his brothers after ordination.

begin to line up in their appointed places, one was struck by the very evident signs of the Catholicity of the Church. There were the neophytes and the old christians; there were the villagers of the district with the jungle folk, come specially for the feast; there were the Anglo-Indians from St. Edmund's College side by side with the Khasi of the Orphanage of Don Bosco, of St. Antony's School, and of the Oratories of the district, and to these must be added the Synten from our new Orphanage of Raliang; there were the young ladies from the Loreto Convent closely fol-

lowed by the native girls of St. Mary's, and the Khasi Mothers' Union and the Associates of Mary Help of Christians. For once the rich and the poor mixed together, or rather joined together in their effort to honour our Founder. The large statue of the Blessed was carried by our strongest artisans, while the boys of the gymnasium, in their full uniform, formed a guard of honour. Mgr. Vanni, preceded by the clergy carried the relic of Don Bosco.

The function was closed by the bishop blessing the people who knelt in huge crowds

in the spacious playground of our Orphanage. The hymn to Don Bosco was then sung in English and in Khasi.

Another new priest.

Speaking of Assam, they have another new priest now ready for active service, in the person of Fr. Douglas Wollaston, who was ordained in the Basilica of Mary Help of Christians on July 5 after having studied for four years at our International Studentate and taken his Doctorate in Theology.

With Our Missionaries in Chaco, Paraguay, S. America.

Dear Father Rinaldi,

You will be pleased to hear the latest news we have to give of our mission here at Napagüé. The feast of St. Joseph was kept with very special solemnity this year. For about ten days the church bell would ring every evening to call the Indians for their instruction in Catechism, which was given in their own language (*einzel*). On the vigil of the feast three priests were kept continually on the go hearing the confessions of the Christians who were to go to their Easter duties on the following day. The bishop-elect of Concepcion and Chaco, Fr. Emilio Sosa S. J. arrived to say the Mass and gave Communion to about 200 natives; at eight o'clock the Missa de Angelis was sung by our young choristers. After the Mass followed several marriages, baptisms and confirmations. This was really the crowning point of much very hard and uphill work.

The conversion of "Juan Teyu"

Among the newly converted there was the celebrated "Juan Teyu" known among his own people by the additional name of "*wiolsimã pagtê*" meaning 'doctor', which profession he practised among his fellow tribesmen by the use of black magic and socery. It was a great struggle we had to get him into the church, he was full of prejudices and had already been instructed by Protestants, of whom he did not have

a very good opinion. As a side line he used to fish for crocodiles which brought him in quite a competence.

One day we employed him on our mandioca plantation and little by little he became more tractable. But what he feared most was the "*wiolajmã myakmpu*" (the father of socery) a kind of death-dealing and vindictive divinity, who revealed himself and his desires to his victims by means of dreams.

"Juan Teyu" said in his own language, "If I am baptised he will get his own back on me, I shall not be able to find any more crocodiles and my children will certainly fall ill. Then, he continued in a whisper, "I have learnt in a dream that in the house where you pray, (our humble chapel) there is the wicked spirit "*yekeeyeslamã kilijhamã*" dwelling for the time being in the body of a spider, and it is ready to kill me the moment I set my foot inside the Church. What can I do? I did not answer.

For unusual evils there must be usual remedies.

Kicked into the Catholic Church.

One day he came to me to ask for something or other, and I, apparently without any other motive, walked slowly towards the Church; when we reached the entrance I turned quickly and gave him a terrific push which sent him sprawling inside, then following him I shut the door immediately. You can just imagine his fear! "Because

of you I shall die at once," he howled, "you don't yet know how wicked *"wiolismã"* is!"

"If you give me those charms you have round your neck," I said, "I will give you a medal of *"Ankien malbuok"* (the Good Mother) and she will protect you. And further, because I am absolutely certain that you will not die immediately it is a sign that this *"kilihamã"* has no power over those who pray." I made him kneel down and say a Hail Mary with me, this he did though trembling violently all the time. After a little argument on the virtue of charms, I

form of monotonous, rhythmic songs and dances which they often draw out to the length of fifteen to twenty days, according to the end they have in view or more often according to the quantity of food they have to hand. By these dances, they show all their emotions, whether of joy or of sorrow. To make storms cease; to have a good hunt or an abundant catch; to drive away the spirits of the dead, which according to their tradition wander round and round their *"toldos"*; to defend themselves from the evil-working *"kilihamã"* and even to cure



Paraguay. — On extreme right, Fr. E. Sosa, bishop-elect of Chaco, supervising building of Mission Station.

managed to get the amulets he had round his neck from him—his charm was nothing more than a piece of red cord with an acorn at each end, a powerful protector indeed much used by these Indians—and in its place I gave him the promised medal of Our Blessed Lady.

The very next day he came to the mission looking very much happier. Grace had indeed triumphed. He asked for instruction and in due time received the name of John of God at his baptism.

Superstition, the great difficulty in Chaco.

These poor Indians here are bound down by their superstitions from the cradle to the grave. Their mystic rites take the

themselves of their diseases, they organise these *"maanhen"* as they call the dances.

A curious cure.

About a fortnight ago I came across a curious case of an old man who showed about how far it was possible to go with superstition. He was sick when he came from the central Chaco. I went to see him and diagnosed his case as acute indigestion. He had a fairly high temperature and as it is customary I wanted to give him a good dose of *"castor oil"*. But here came the big difficulty. He absolutely refused: "Your remedies are indeed good for the Paraguayians but not for the Indians, you and your kind are not allowed to eat to be cured, whereas our doctors cure us by singing and by

giving us "*pejheeyia*" (potatoes) until we can eat no more. Besides, my sickness is caused by the fact that the "*wioljamà*" of the "*kiona-nesmà*" (Indians of the central forest) is angry with me and only by the song of the doctors can I be reconciled with him. All this had been brought about because a daughter of one of the "*kiona-nesmà*" was very ill and holding the "*kiona-guapzam*" (Indians of the river-bank) responsible, they desired to revenge themselves by turning themselves into a beetle which, while our sick man slept, somehow or other got into his stomach. On that account it was necessary, besides singing, to eat as much as possible so that the insect might have a well-filled larder, otherwise it would take its revenge by biting the inside of the victim!

Naturally, with this system of healing in force, the old fellow grew rapidly worse; in spite of the fact that five of the most able men spent nights disturbing the rest of the tribe with their incantations and contortions. And what was worse, if the old man died the fault would be ours for having in any way done what we could to save him! Personally, I had had about enough of this sort of thing, and without more ado I called three of my most influential natives together and told them; that the old Indian had to be cared for and cured by the missionary and sent off soon to his own "*toldo*", for it wasn't the thing to be kept awake all night by the hideous row made by his friends; nor was it the thing to scandalize the christians with these stupid practices going on before their eyes. If he would only take our medicine, all the wicked spirits would soon come out of him.

The result was, that the sick man suffered the missionary to come to him. I went myself and found him sufficiently ill and weak. As a first precaution *we* took a good dose of "*sale inglese*": I say *we* took it, because I had to give him the example and then smack my lips as a sign of its excellence! Such is the inherent distrust they have of the white-man.

To-day the same old man is quite well, and perhaps one day we shall have the great joy of saving his soul as well as his body.

You see, dear Father, we have work enough to do—may Our Lord and Our Lady Help of Christians bless the efforts we make—

if only we had more men and larger means! We all beg a remembrance at the Shrine of the Blessed John Bosco that we may indeed save many souls.

ALFRED M. FERNANDEZ
Salesian Missionary.

Letter from native priest.

A quaint letter from a Chinese priest, Fr. Ha John to his Bishop, Mgr. Canazei S. C.

Your Excellency,

I have to give many thanks to Divine Providence which has delivered me from great danger.

A while ago I was returning from Shiu Chow; and passing through Chihing I thought it well to profit by the horse of Fr. Dalmazzo in order to get to my house at Nam Houg more easily. Would that I had never given such a thing a thought! I do not know why, but just as we were on the bridge the horse began to get mettlesome and on his own account gave a soldier, who was standing a little way off a hard kick causing him to fall heavily to the ground.

He got up furious, swearing and cursing at me, then snatching up his gun took aim, fired, but missed me! This made him more furious still, and reloading he was just going to have another try at my poor person when the officer, hearing the noise, ran out in time to stop him.

For my part it was easy to understand: the fault was not of the poor missionary who was riding along innocently, but rather of the horse which does not reason because it is an animal!

In the meantime I thanked the good officer who was so courteous and ready to help and then continued my ride with my poor mind full of many thoughts. Indeed it was a very unhappy incident.

I prayed very hard to the Good God because I want Him to be always near me to free me from every danger. May I always be able to triumph over every danger in order to spend my life for the good of my fellow Chinese, who are still ignorant of the religion of the true God.

your humble servant.

HA JOHN
Catholic Priest.

From the Salesian Missions of Krishnagar, Calcutta.

Dear Father,

One morning going out after Mass I learnt that a little baby had been abandoned in the grounds of the Temple, sacred to the god Krishna. Without waiting for anything more I set out as quickly as I could for the place, which is about ten minutes sharp ride on a bicycle. But they would not let me enter the grounds, as that day was re-

pigtail, the sign of his caste. He came up to me without fear and said boldly: "Father, if you will give *me* those two rupees, I will see to it that you enter the sacred wood." I readily agreed, but prudently gave only one rupee to begin with, the other to be paid when I should have succeeded. The hindoo led me by a long route out into the country and then back again by a narrow



Krishnagar, India. — Temple of Krishna, where the above incident happened.

served for their own special feast. I tried soft words, hard words and finally downright bad language but all to no avail. Even bribery, which throughout the Orient is the one key to open all closed doors, failed me, the door-keeper was obdurate, and had not the slightest intention of letting me in.

What was I to do? I could not help thinking of the poor little mite in danger of death so near and yet so far away. Slowly I turned back and retraced my path to the mission. But I had not gone far when I noticed that someone was following me. I turned and awaited his approach. He was a beautiful figure of a Hindoo, in the sunlight his body glistened as of burnished bronze. He wore the simple *doti* (a species of loin cloth), his eyes were jet black and on the nape of his neck was the short

goat track, so narrow that I tore my hands time and time again getting through the dense masses of fern and bracken. At length we arrived at the far corner of the wall which surrounds the whole of the sacred property. And here there was nothing else for it but to clamber up a six foot wall like any common thief, if my long journey was not to be wasted. It is true that I did hesitate just for a moment, for above all things I did not wish to be caught by the pagans in their own private place; but the thought of that little abandoned child, perhaps already dead without baptism, was enough to drive away all scruples.

Once inside the temple gardens, the thing to do was to find the child. But so massive were the trees and so dense the growth about them that we were very soon lost in



Young mothers who abandon their babies.

a maze, with only the tops of the pagan temple to guide us, where *not* to go. We pushed on and on, it seemed for hours; my hands and face and cassock were all scratched and torn by the brambles and twining creepers, but still there was no sign of any baby. I was just thinking of giving it all up, though I felt that somewhere or other the child was there, when of a sudden the Hindoo caught me by the arm, I stopped to listen but could hear nothing more than the distant monotone of the pagan prayers, but his quicker ears had caught something else. And sure enough going forward a little I caught it too, it was the weak cry of a baby. It was the business of a few seconds to find its hiding place: there on the bare ground lay a tiny bit of humanity but a few days old. We went back by the way we had come without any mishap, and so thankful



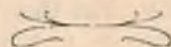
Assam, India. — Salesian Gymnastic Display.

was I that I was still in time to save another soul, that in addition to the promised rupee I gave the good native another to keep it company.

Three days later the tiny tot died and went straight to the arms of Mary Help of Christians christened with the name of Charles Salotti in honour of the man who had done so much for all abandoned children.

V. M.

Salesian Missionary.



Among the Indians of the Rio Negro (Brasil).

*Five days complete rest
when the baby is born.*

Among the native tribes of the Rio Vaupes and its tributaries there is a superstition rife as stupid as it is useless. When a baby is born the father must take a complete rest for five days in his hammock, he must do absolutely nothing, neither speak to his wife nor look at his child. This forced rest of complete silence is taken very seriously, and scrupulously carried out, so that the strength and genius of the father may pass into the son. Beware! if the father does not submit himself to this law! So far as eating and drinking and sleeping is concerned this type of penance is easy enough but when it comes to keeping silence, that is another matter all together. The baby boy would not be able to live did it not first draw its strength from its father.

While the father is in repose, the mother, who has to be up and about looking after her new-born son, must call in her friends and relatives to help with the household affairs, but whatever happens she takes good care that her husband is neither disturbed nor put to any inconvenience.

The effect of the Missions.

In proportion as the Mission makes progress, with the Grace of God growing in the hearts of these simple, if mistaken people, little by little these superstitions are giving

way. And this is what is actually happening on this mission of the Rio Vaupes where we can almost say that the custom has disappeared.

The missionary's first business is to put something in the place of this *five day's retreat*, it is not sufficient to just say: "Don't do it!"

This is what we do here.

One day, not so very long ago, a Tucano Indian, who had been admitted to the Sacraments but a few months previously, came up to me. And with the utmost seriousness put the following question

"Father, a son has just been born to me, shall I go to rest as I used to do, or shall I keep on my feet and help about the house. Many of my tribe tell me that if I *don't* go for those five days' rest my child will die; and you Father, what have you to say?"

"Don't believe a word they say, about your child living or dying an account of those five days rest." I replied. "In my country, where many babies are born every day the father has something else to do than to go sleep for five days, he must be up and about looking after his wife and the little one. And this is the sort of thing you must do."

"But in your country, Father, the people at least pray after their fashion for the health of their children," the indian objected.

"Of course they do and that is just what you must do too, and you will see that Our Lord will help you."

He took my advice, and instead of going to bed for five days he went to church, prayed and then went to his hut and gave a helping hand to his wife.

The others of the tribe, or at least those who had grown old in their superstitions, came and shook their heads solemnly, forecasting the certain death of the little one. But the Tucano was not to be moved from his purpose and took no notice of their advice or of their threats. Every day he could be seen in church and at the end of the fifth day he brought a fine healthy, black baby to be baptized at the Mission house. Not only did the child not die but he grew faster and fatter than any of the others. On account of which the happy Indian would say to his tribe: "The missionary knows more than the lot of you! He told

me to pray and look after my wife and child instead of following the old custom; I obeyed him and see for yourselves what a fine son I have now!"

The news of this little incident was rapidly carried among the other tribes and many came to the mission, fully prepared to do the same in the hope of the same results.

A. GIACONE

Salesian Missionary.



Brazil. — Fr. Colbacchini at work on a tough tree.

The Salesian Co-operators are destined to do a great deal of good for the Church and for civil society. Their work is mainly directed to the training and assistance of youth exposed to danger; and in time it will be so appreciated that it seems to me that the moment is not far distant when not only families but entire towns will enrol themselves as Salesian Co-operators. Hence the reason of my special regard for them, and of the many favours I have granted them now and in perpetuity.

Pius IX to one of his Prelates.

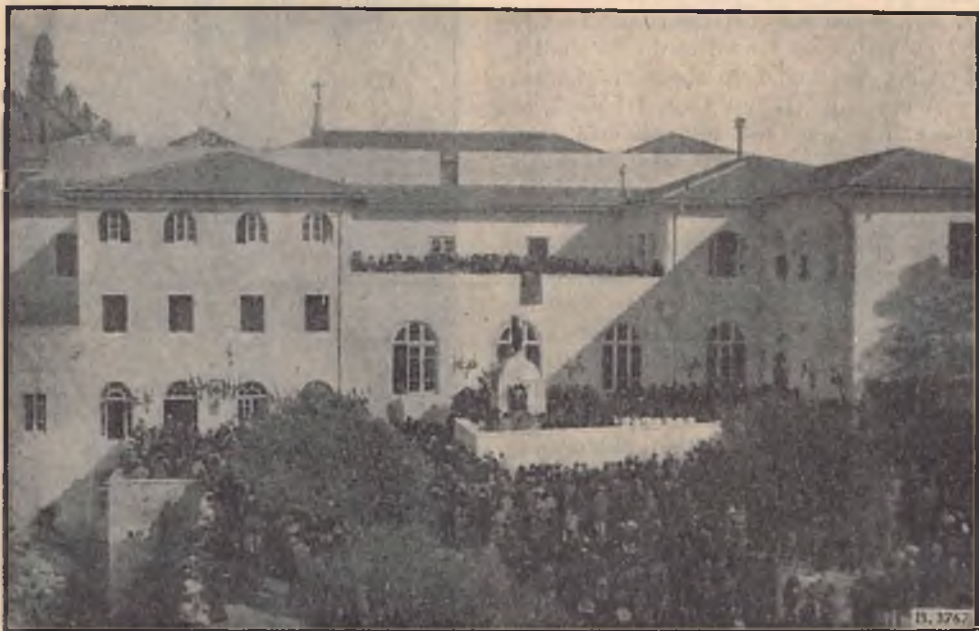
Gaeta and the New Missionary College

Don Bosco, his boys and Pope Pius IX the Refugee.

The official inauguration.

Notice has already appeared in the Bulletin of the gift of the old Franciscan monastery and buildings to the Salesians for

by bringing native peoples closer in contact with European nations to their mutual advantage. On the same day yet another road was dedicated to the memory of the Blessed John Bosco.



Gaeta, Italy. — Crowd listening to the discourse of Sen. Fedele at opening of Missionary College.

the foundation of a new missionary college to cater for the missionary vocations which are coming in from the South of Italy. Nothing more need be said than a few words giving the outstanding details of the opening ceremony, which took place earlier in the year. The inauguration coincided with the external ceremony in honour of the Blessed John Bosco, and the enlarged buildings were crowded by the large concourse of people who came to see the function, which was to be honoured by so many celebrities among the clergy and the laity. The chief speaker was S. E. Senator Peter Fedele, who spoke enthusiastically on the service the missionary movement rendered civilisation,

Other memories of Gaeta.

For the Salesians and their Co-operators, who know the life of the Blessed John Bosco well, the name Gaeta has another significance, in that it is connected with one of the most moving incidents of Don Bosco's intimate connection with the person of Pope Pius IX.

To understand well the critical position of the Pope and the Church some knowledge of the course of political events is necessary.

The Pope escapes to Gaeta.

In the year 1847, when Don Bosco was just about to complete the purchase of the

Moretta house to make the first big expansion to his Oratory, things in the Holy City were rushing headlong to the climax, indicated by the events which followed rapidly one upon the other.

The revolutionaries, turning from their purely political aim, directed all their attention upon Pope Pius the Ninth. Some of the extremists and their following surrounded the Quirinal where the Pope was living; they disarmed the guards; trained their cannon on the palace and threatened it with complete destruction. Later the rebels armed with rifles kept up continuous fire at the palace windows and among other victims Mgr. Palma, Secretary to the Pope, was killed by a chance bullet.

In this open attack upon the Holy See what was the Holy Father to do? Should he flee or should he stay and give himself into the hands of the rebels as their prisoner and their victim?

Pius the Ninth was pondering the question whether it were his duty to remain at the risk of his life or to save it by flight, when he received from France a precious gift, together with a letter which was indeed providential. The present was a little pyx in which Pius VI had carried the Blessed Sacrament with him as his Companion and Strength, when the French troops, tearing him from Rome sent him over the Alps to die in prison in the city of Valenza, in 1799. The accompanying letter was from Mgr. Peter Chatrusse, Bishop of the said city and among other things he wrote: "*Heir to the name, to the See, to the virtue, to the courage and almost to the tribulations of the great Pius VI, perhaps you, O Blessed Father, will value this small yet important relic, which I pray you may never have to use for the same purpose. But to whom, indeed, is it given to discover the hidden things of God in the trials which Divine Providence is preparing for Your Holiness?*"

The Pope received both the gift and the letter as a message from Heaven itself; he put aside all further doubt and determined to save himself and the honour and dignity of the Holy See by taking flight, putting into practice what Jesus Christ Himself said in the Gospel in these words: "*And when they shall persecute you in this city, flee unto another.*"

On the night of the 23rd of November,

when the dark and misty night seemed to render a safe departure from Rome an impossibility, Pius IX entered his private Oratory and prayed earnestly, to Jesus Crucified, then rising up, and putting on other clothes and a heavy cloak he passed out by a secret door accompanied only by a servant. He walked through long corridors and with the help of God succeeded in evad-



Pope Pius IX.

ing the watchfulness of his enemies. At the spot determined upon, he found Count Spaur, Ambassador of the King of Bavaria, who took him in his carriage and bore him away into the kingdom of Naples. On the evening of the 25th. Pope Pius IX arrived safely at Gaeta, his place of exile.

Don Bosco all for the Pope.

Don Bosco was all for the Pope; without ceasing he spoke of him and had prayers said for him. But away there, exiled in Gaeta, Pius IX experienced every kind of pain and sorrow as the revolution in the Papal States went from one excess to another.

Rome itself was full of anarchy. Here the dominant party together with the foreign sectaries, heretics, apostates, and socialists, all filled with the same insatiable hatred against Catholicism, rose up in a body to oppress the clergy and the still loyal Italians. Robbery and vandalism went on right and left, the former to the gain of the leaders and the latter to gratify the lust of the mob.

State after State in the Papal provinces suffered in its turn and many of the bishops were cast into prison. Bowed down with grief, Pius IX, on the 20th. of April 1849, renewed his appeal of the previous year to the Powers of Europe. In response Spain had already turned to France, Austria, Portugal, Bavaria and the other Italian States in order to find some way of restoring the Holy Father to his Throne. Piedmont and England alone refused the invitation. Louis Napoleon Bonaparte, President of the French Republic, personally did not desire any such thing, but those about him pushed him to it. In spite of all his secret subterfuges he did not succeed in stopping Austria moving to the aid of the Pope, but he sought to destroy its power in another way.

Therefore he sent out a body of troops, not to ruin the Roman Republic but to put itself by the side of the Republican Government and eventually to take the lead in the Italian Movement, and thereby be in a position to impose conditions and laws upon the Pontiff, thus saving in part the cause of the sectaries and firmly planting in Rome a liberal constitutional Government, that is, a moderate Republicanism. But to their loss the *Mazziani* did not understand the intentions of Napoleon, although expounded with great clarity; and the French generals were too loyal to second blindly the eternal intrigues of the revolutionaries.

On April 25th. 15,000 men disembarked at Civitavecchia and General Oudinot, on the 30th. came up under the walls of Rome with 6,000 men, but was driven back in his first attack. On the 28th. the Spanish fleet hoisted the Papal Flag above the fort of Torre Gregoriana and sent on shore a few troops, which, with the French, occupied Terracina. King Ferdinand, at the head of 8,000 men launched out as far as Palestrina, where he came into conflict with the irregulars of Garibaldi, but through the offices of

Napoleon he had to retreat, twice repelling the republican forces.

Towards the end of May 9,000 Spaniards disembarked at Gaeta, occupying the surrounding territory and stretching themselves out in a line that reached to Spoleto; and even before them the Austrian Army had moved from Castelfranco to the attack of Bologna, which was taken on May 16th. Marching on its way to Rimini it set up the Pontifical Standard wherever it passed: on May 24th. it came upon Ancona which quickly came to terms.

The Holy Father, at Gaeta, in the midst of all this strange bustle and warfare, anxious and preoccupied as he was to defend and to maintain the rights of the Church and to liberate his oppressed people, was strengthened in his heavy task by the daily manifestations of the loyalty of good Catholics all over the world. And among all those letters which came to him there was one which stirred him deeply and which was specially dear to him. It was the letter with the gift of 33 fcs. from the poor boys of Don Bosco's Oratory at Valdocco. His Holiness as greatly moved by the sterling loyalty of those one-time street boys and remembered it as long as he lived. Persons who were present reported the incident as follows:

"The offering of 33 lire made by the poor boys and the simple and sincere words which accompanied it, moved the tender heart of Pius IX. He himself took the money and the letter and made a little parcel of them, writing whence it came; at the same time saying that he wished to put it to a very special use. Then he gave orders to Card. Antonelli to write to the Nuncio of Turin the expression of his thanks for the gift.

Two years later.

In 1850, Piedmont heaped the final insult upon the Church, when she declared herself the possessor of everything and the Catholic Church to be an association without rights. But the saintly Pius IX, in spite of the continued insults and persecutions in the North, still loved the Piedmontese and gave the poor boys of the Oratory yet another mark of his love for them.

The Pope had set aside those 33 lire for a special purpose, often had he spoken to

others of the gift since then, and now, two years later, he was to use it as he wished. He called his secreatry to him and gave him the little amount, saying; "*Send out and buy as many rosaries as you can with this sum*" Within a short time about 60 dozen pairs of beads were brought to him, in two large packets. Taking them, he blessed them and turning to Cardinal Antonelli he said; "*These rosaries are to be sent to the poor artisans of Don Bosco, and they be a mark of the love that the father bears his children.*"

One can imagine the wild enthusiasm of the Oratory boys when Don Bosco told them of the Pope's gift, and for that reason the name of Gaeta means a great deal to the Salesians.

✠
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.

FATHER BINELLI

Veteran Master Of Novices of the Salesian Dies.

Saturday, July 18.

Father Binelli was sixty-nine years old, had been a priest for forty-five, and a master of novices for forty-two years. When he came to the United States ten years ago to take charge of the American novices he had already been master in France, Italy, Austria, Hungary and Germany.

As a young man he asked Don Bosco to send him to the missions, but Don Bosco somewhat jokingly replied that his work should rather be the "building" or training of Salesians. And this work Father Binelli actually did most efficiently for a period, the length of which is not easily exceeded by other masters of novices, and in countries not by any means alike in customs or language. It is also remarkable that wherever he went he learned the language of the country perfectly. Even English he ac-

quired with some excellence in spite of his advanced years. Father Binelli was a man of iron determination and extraordinary adaptability, who quickly succeeded where the average individual might hardly presume to make an attempt.

When Father Binelli came to the United States, the Salesians had their novitiate in New Rochelle. While master there the good Father also exercised an active ministry in preaching and hearing confessions in various convents and parish churches. By his uncommon piety and saintliness he made many friends and directed no small number of them along the way of perfection. Several of them even embraced the religious life as a consequence of his private talks, instructions, and constant saintly example.

Three years ago the novitiate was transferred to Newton, where the Salesians have recently completed their new seminary. Here, too, Father Binelli carried out an active apostolate for souls.

Some weeks ago Father Binelli was taken to St. Joseph's Hospital, Paterson, where he was operated on on July 16th. It then seemed he would live, but early Saturday morning he relapsed and died about 8 o'clock, after receiving all the comforts of Holy Mother Church. When the moment of departure from this world arrived, various Salesian Fathers and Sisters were in the room. He was conscious to the last, and even joined in the recitation of the Rosary and other prayers being said for him as death approached.

With the departure of Father Binelli the Salesians have lost one of the last few who have had the privilege of knowing Blessed John Bosco personally, and one who ever strove to imitate him most perfectly in his zeal, cheerfulness and saintly character

Very Rev. W. E. O'Reilly *Morriwa*,
N. S. W. (Australia).

Mr. J. Bell *Johannesburg* (S. Africa).

Mrs. G. Choffmann, *Johannesburg* (S. Africa).

Joseph Kaiser, Wynberg, Cape Colony
(S. Africa).

Mr. Jose Mendez, *Berkeley*, Cal. (U. S. A.).

Lest we forget

Salesian Co-operators who, after having been to confession and communion, visit *any* church or public chapel, as also those who living in community, visit their private chapel, and pray for the intentions of the Holy Father, can gain—:

A Plenary Indulgence.

Every month—

- 1) On any *one* day in the month at their choice.
- 2) On the day on which they make the Exercises for a Happy Death.
- 3) On the day on which they assist at a Salesian Co-operators' meeting.

On each of the following days:

September 15th.	Our Lady of Sorrows.
September 29th.	St. Michael.
October 7th.	Our Lady of the Rosary.
October 11th.	Maternity of Our Lady.
October 16th.	Purity of Our Lady.
November 21st.	Presentation of Our Lady.
November 22nd.	St. Cecilia.

It is also worth remembrance.

That, *on the sole condition of being in the state of grace* the Co-operators, *who, in the midst of their daily work*, unite their hearts to God by a short ejaculation, can gain each day—:

1) For any *one* of these ejaculations a *plenary indulgence*. The choice of the particular ejaculation is left to each one's discretion.

2) For *each of the others* 400 days indulgence each time.

NB. Those Co-operators who, on account of sickness, cannot go to visit a church, can gain the above indulgences by reciting *at home*, Five Our Fathers, Five Hail Marys, and Five Glory be to the Fathers, according to the intentions of the Holy Father.

Graces and Favours

In thanksgiving to the Sacred Heart, Our Lady Help of Christians and Don Bosco for Stella's perfect recovery.

DOUGLAS and THERESA HOGBEN.

COCHIN. — Mrs. and Mr. A. K. Clarence publish their thanks to Mary Help of Christians and to Blessed John Bosco for a special favour received.

HALEDON, N. J. — Felice Garbaccio, 40 Bushman Ave., Haledon was rushing to New York in his car the latter part of May 1929. The car had been speeding about 35 miles or more an hour, when at about West Point, the young man lost control of same, and the car smashed against a telegraph pole, where it had to be left later as junk. The young man was found some time after hanging over the windshield in an unconscious condition with a badly cut head and losing much blood from a bad wound in his wrist. He was taken to the nearest hospital where he remained unconscious from 10 A. M. to 6 P. M., when his father Mr. Cerzillo Garbaccio, who is a good Co-operator, came. Both Doctors and Sisters advised his case was hopeless. The father at that moment made a promise to Don Bosco, who was to be beatified a few days later, June 2nd, 1929: "*Dear Don Bosco*, Do not permit us to be in sorrow and sadness on your Beatification Day; grant the favor to us. I promise a Solemn High Mass in your honor and the perpetual gratitude of all the family."

Presently the young man opened his eyes and recognized the father. A few hours later, at the amazement of the Sisters and Doctors he was so improved as to be declared out of danger. The Doctors would not believe the result of the X-Rays. Two weeks later a solemn High Mass in honor of Blessed Don Bosco was celebrated in the little chapel of the Salesian Sisters, North Haledon. All the Garbaccio family, and many others assisting and receiving in Thanksgiving.

Permissa Superiorum - Gerenti, D. Domenico Garneri.

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COPSEWOOD COLLEGE

Agricultural College and Missionary Centre

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 was inaugurated.

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

(Under the Patronage of the Most Rev. Lord Bishop of Meath)

Direction.

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

Burses.

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

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

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.

D. 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.

Become a *Benefactor* (£30) by paying a Student's course for a year.

Become a *Promoter*, by taking a Missionary Box, or subscribing, £1 yearly, or interesting 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).

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

SALESIAN COLLEGE

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Recognised by the Board of Education.

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

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

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



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