

SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF
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MARCH-APRIL 1931

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# SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF SALESIAN  
CO-OPERATORS

SUMMARY: Don Bosco the most modern and the most conservative of men. — From the Mission on the Rio Negro. — The First Oratory of Blessed John Bosco. — Speech day Salesian College, Baitersea — The Salesian Co-operator and Catholic Action (II). — Eminent Writer and Don Bosco. — General Statistics of the Works of the Blessed John Bosco. — The picture of Mary, Help of Christians. — One of Don Bosco's "Good Nights" on Our Lady. — The Key to a system of Education. — With Our Missionaries in Far Off Lands: Japan - Belgian Congo. — Things we Hear. — Lest we forget. — Obiluary.

## Don Bosco the most modern and the most conservative of men

*Last year, M. le Ch. Cristiani, Dean of the Theological Faculty of the Catholic University of Lyon, preached a panegyric on Don Bosco. Speaking with the authority of a scholar who has traced the living history of the Catholic Church through the great souls raised up at times of crisis, he placed Don Bosco among that small body of chosen men, each of whom had a special mission to perform, the effects of which have done more to mould and inspire our civilisation than all the laws of Parliaments or the battlings of a hundred wars.*

During his discourse M. Cristiani said:

It was of the genius of Don Bosco to seek out new paths, to bring into being unthought of forms of apostolate, to divine the needs of an age totally different from that in which he himself was born, to adapt the spiritual teaching incumbent on the Church of Christ to a Society unhinged by the greatest economic revolution the world had ever witnessed.

It was on this account that he merited to be ranked among the great *creators* of Cath-

olic History. Saint Benedict, in the fifth century had created the working monk, the copyist monk, and the scholar monk to be the guardian of the old civilisation, while still being faithful to the principles of Christian monasticism, which is service of Jesus Christ in penance and in prayer. Saint Francis and Saint Dominic in the thirteenth century had created the friars preachers, the missionary monks and the monks who lived by poverty and the consecration of their whole life to the work of social regeneration, by opposing a spiritual culture to the encroaching power of material wealth. Saint Ignatius Loyola and Saint Angèle Merici — foundress of the Ursuline Nuns — in the sixteenth century, had raised up religious men and women destined to undertake the education of the children of the ruling classes. In the seventeenth century, Saint Vincent de Paul raised up other religious men and women devoted to the evangelisation of the country-side and to the succour of the poor. Saint John Baptist de la Salle, inspired by the holy Charles Démiá, showed himself as a man ahead of



his time by founding a Congregation of teachers of the people at the dawn of the eighteenth century.

It is in line with these great men, that Don Bosco must find his place. For he also has been a creator, for he also foresaw, before it came, what would appear in Europe and thence, throughout the world: namely, the sudden development of *urbanism*, (as opposed to the more natural life of the country) as the inevitable consequence

doomed them to vice and its consequent moral stupefaction: or whether it brought revolt, or caused class warfare.

In turning his attention to working youth, Don Bosco showed the trend of his genius, it was the first new departure and brought with it all the others. With the opening of a new field of action came the use of new means and new methods. Don Bosco was one of the first to understand the power of the press in society at large, but principally

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The Very Rev. R. Pittini, S. C. - Salesian Shool - *148 Main St. New Rochelle N. Y. U.S.A.*

upon mechanism and industrialism. He foresaw that it must bring about the rupture in family and in social life; the separation of the classes, which must come, ere long, to their bitter opposition; the abandonment of youth and the children of the people, exposed like prey without defence, to the allurements and to the poisonous influence of the factories and the street.

Knowing that the priest renounces family life in order the more perfectly to become the father of souls, he, Don Bosco, desired to be the father of all those who no longer had any spiritual home-life; the abandoned, the misled, and all those whom society used as instruments to material riches without troubling itself whether or not it robbed them of their moral and spiritual riches, or

among the people: and likewise he was one of the first to aim at the capture of this force for good which had been so often used for evil. Still more, he made use of the principle, which consists in studying the methods of the enemy to use them against him. He put himself, if one dare say it, in the school of the devil the better to fight him. He was looking for means of capturing the hearts of youth and he thought there could be no better way for him than by watching attentively the things that were corrupting social life. He saw daily papers, pamphlets, almanacs, music, the stage and worldly amusements all ready to assail the hearts of the young people of our modern nations, taking from them their fresh innocence and giving in return that species



of premature senility which goes under the name of cynicism. He used those very same means to preserve, to purify, to uplift and to strengthen the young worker: the journal, pamphlets, almanacs, music, the theatre and amusements which were to be pure, uplifting and good for both body and soul. The special development of this form of activity goes under the name of the Festive Oratory. This work alone would suffice

prodigious capacity for work could withstand the devouring activity of his soul.

We see Don Bosco plumbing the depths of the popular mind, hitherto unexplored, to discover what he was to declare to the world from the house tops—the unspeakable power of gratitude, of attachment, of devotion, of generosity to be found in the people when you have learnt how to speak with them, when you know how to give yourself to



The first sign of the Cross in the depths of an African forest. Salesian Missionary in the Belgian Congo.

for his glory and alone would be enough to make him one of the great figures of Catholic beneficence towards the world.

From another point of view he has something in common with the most modern among those concerned in the social and economic revolution of our times; he had preëminently the *spirit of enterprise*, and under this aspect we may compare him with some of the great leaders of contemporary industry. He had no sooner set on foot one enterprise than he was planning another. His mind was of its essence constructive, as is that of all creators. He built up without ceasing, he commenced further works without relief, and he had ever in his mind the germs of an ever wider activity. Only a

them and when you know how to appeal to their hearts.

Thus can we portray Don Bosco in so far as he is the modern man. But if you would explain, or simply understand the mystery of the extreme modernity of the means he used for his apostolate you must turn to the other side of the coin and see there the figure of a Man of the Past, they go together. This inventor, this creator, this precursor, this revolutionary, was the most conservative of men, that is, not only was he a genius in his own time but was a saint in the full force of the term, a saint of the love of God, a saint of the unchanging supernatural world, and a saint of miracles, as were all the saints of the past.



## FROM THE MISSION ON THE RIO NEGRO

Fr. Marchesi S. C., the peacemaker between two warlike tribes.

### *The Savage Baras Indians.*

The Baras Indians are a warlike tribe with a bad reputation all over the Tiquiè district, nevertheless they have not made attacks on the settlements in recent years because they were very much engaged in a bitter feud with their neighbours the Tuyucas.

It is not so long ago that a rubber merchant wished to push inland on business. He came fully prepared for the journey, having with him Europeans and natives, and a good load of small merchandise. We advised him strongly not to make the attempt, pointing out the reputation of the Indians of those parts. Nevertheless he went feeling confident that with the weapons he carried all would be well. He had only just got within their territory and was busily unloading when he was surprised by the arrival of a band of warriors all ready for mischief. Although he was armed, the sight of so many poisoned arrows waiting for him urged him to give in to their signs. They obviously wanted to get at the inside of those packing cases! He opened the first, full of all manner of little trifles, combs, looking glasses, matches etc and these he quickly gave to all around. Just at that moment a solitary Tucano Indian came up, he was one of the merchant's party and knowing the language he spoke of the peaceful intent of his master. Whatever it was, whether charmed by the mirrors or by the eloquence of the Indian they agreed to let him pass, but the merchant had had enough, he by no means liked the looks of the Baras, so giving up all idea of his mission he gave orders for an immediate return.

### *The Feud between the Baras and the Tuyucas.*

Among the tribes of the Rio Negro it is the custom to find a wife by stealing her from some other tribe. This theft is very

often connived at by the parents of the girl; thus it was that the Baras stole some young women from among the Tuyucas tribe. But when the Tuyucas in their turn went to the Baras settlements they met with a fierce attack and had to leave a good number dead before they could get away. Thence onward open war was declared, and in order the better to bring about the destruction of their enemy the Baras closed the passage of a small river by cutting down huge trees on either side. No one was safe from a poisoned arrow and when a Baras Indian died and left a Tuyucas widow she was beaten and otherwise ill-treated, until she either escaped or was killed in the attempt.

### *The Baras Indians see their first Missionary.*

In the June of 1926 Fr. Marchesi left on one of his missionary excursions. Before setting out he mentioned that he intended to have a shot at getting among the Baras. On all sides we opposed the plan as unduly risky since we all knew in what an unsettled state the up-country was and more so that we were only two priests, already overburdened with work among harmless folk. Warnings were useless, and he insisted, so we let him go with our prayers for his safety. It took him 16 days on his boat to get near their territory, but on the way there he had stopped frequently to catechise and baptise the Indians he had begun to instruct before. At length he reached the last camp of the friendly Tuyucas and there he stayed a while to prepare himself for the journey into what might well be hostile country. Quite naturally he could find no Tuyucas Indian willing to accompany him; in fact they did all they could to dissuade him from going at all. But he could not be put off now, so taking only four Tucanos he left his boat where it was and with his baggage on his back took the path through the forest. They marched all day over strange country,

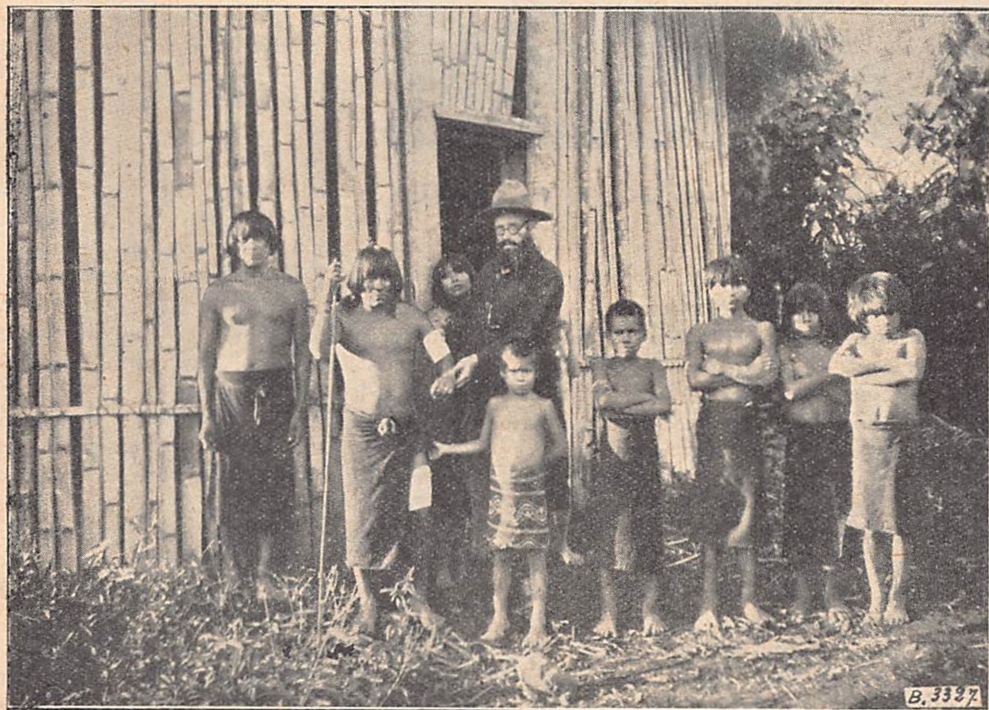


often having to open a track through the dense undergrowth with a hatchet. The following morning Don Marchese was unable to celebrate Mass by reason of a violent attack of toothache brought on by the humidity of the air: although toothache sounds a light thing on a missionary expedition yet those who have suffered will know how to sympathise, especially when you are painfully aware that there is no dentist for about three hundred miles! It was about eleven

and a good target for any stray marksman. The Tucano with him, having an eye for his own safety as well, immediately said who they were and what they had come for.

"This is Father John (*Pai Joao*), he is good: he gives us clothes to wear, and things to work with, he speaks of God and teaches many things; he does not carry weapons and wishes to do good to Indians..."

Somehow or other this little speech went down very well with the Baras and the



Rio Negro. — Indians of the Amazon Valley around the door of a typical hut built of bamboo.

on the following day that they heard the barking of dogs and before they knew it they were upon an Indian encampment. The sight of the missionary caused a sudden panic among the women and children, who dashed madly off into the forest. But the warriors came to the gate-way of the compound to find out what stranger had dared to trouble their rule of this part of the forest. The first sight of those savages all painted and hideous was enough to daunt the stoutest heart. And although the missionary had seen his share of fighting during the Great War nevertheless he was not a little uncomfortable as he stood there weaponless

chief stepped forward with his hand open as a sign of friendship. After that Fr. Marchesi felt much more at his ease and smiled broadly on them all, going with them into the best hut.

Nevertheless a few kind words from a strange Indian were not enough to allay all suspicions, so when he had seated himself, they all gathered round while some unceremoniously went through his pockets taking out all they found; they touched his clothes, his collar, his coat, his boots, his socks and his trousers, the missionary let them please themselves in the matter, smiling all the time. At last, satisfied that there was no-





Malto Grosso. — A hunting party among the Tuyucas Indians.

thing to fear from him they settled themselves round to satisfy their curiosity, for many had never seen the like before. Someone even went off into the forest to call the women and children, the former came readily but the children stood their distance crying with fear. The chief soon altered matters, he spoke and used them somewhat brutally making them rub their noses on the hand of the priest, this by the way, is a custom among them as a sign of respect. By this time the other Tucanos Indians had become friendly with the warriors and commenced talking enthusiastically about all the good things that were forthcoming through friendship with this strange white-man. They told them how he could teach them to build houses in a new way, and how to make strong villages with a Church (*Uaque uii*) — a house of God — in the centre; how he would take care of the old and the sick. They told them of what the missionaries had actually done for the Tucanos themselves, collecting all their children together, clothing them, and teaching them to read and write wonderful things, how to work with marvellous tools; and of the workshops for carpenters and tailors they told also of the other missionaries, the Daughters of Mary, Help of Christians, called by the Indians *Pai-numia*, Women fathers! All these things were very well received by the hearers.

Towards evening Fr. Marchesi held his first religious service. He opened his port-

able Altar before them all and disclosed to their wondering gaze a good picture of Our Lady, before which, together with one of his Christian carriers he sang and prayed; afterwards he even managed a little catechism. Such things were too much for these poor neglected folk, like big children they stayed up half the night talking over the strange happenings of the day. For his part the missionary was also moved but in a different way, he thought of the pleasure this day's work would have given John Bosco and he thanked God with all his heart for such great favours, and particularly for the inestimable privilege of

being able to celebrate Mass the next morning for the first time in this forest. Early in the morning the priest was up and about, but the others were there before him, they had been told by the missionary's boys that the most solemn service of the white man would be held at dawn. If those poor people had been amazed before, they were now wonder-struck as the priest vested for Mass. When he made a little sign for silence and began the sacrifice, everything was so solemn that in spite of themselves they were impressed and followed every movement of the priest not knowing what to expect next.

Mass over, with the Chief he made a tour of inspection of the whole encampment but not once did he succeed in getting near a single child, they all fled at his approach.

Before leaving them he saw a picture of Mary, Help of Christians put up in a prominent place in the camp and as a sign of his great good-will he gave the chief a pair of trousers and some little gift to each of the others. In their turn the Indians were not to be out-done in generosity and gave of their best, in the shape of food stuffs for the return journey. When all was ready they accompanied the priest to the edge of their territory, and showed every eagerness to see him again, as he had promised, after the lapse of eleven moons—(months).

After eleven months, as he had promised, Fr. Marchesi was again on the River Tiquié. On the way he stayed here and there to do



the usual catechising and visiting. When he reached the Tuyucas he came straight to business and asked the chief and two others of the tribe to accompany him into their enemy's land for the purpose of making peace. At first they were all against it, but so strong were the priest's words and so certain did he seem of getting them safely through that at length they consented.

### *The Truce.*

Once again the missionary pushed his way through the same dense undergrowth and after two days arrived at the Baras encampment. Fortunately there were but few warriors in camp at the time, and the chief as soon as he was aware of the missionary's arrival ran off to put on the pair of trousers given him a year before. Without waiting to salute the others he went back into the hut, took off the trousers and passed them to a second Indian who hurried into them and ran to rub his nose on the priest's hand, this second passed them on to the third and the third to the fourth, and so on until all had been presented. The strange etiquette over, the missionary brought forward the three Tuyucas. At the meeting there was just a moment when all might have

gone wrong: but the missionary spoke so effectively of the blessings of God that would come from putting away all this senseless warfare, and that he, who wanted to do all the good he could to Indians, could not be a Father to two lots of people who wanted to murder each other; he further promised them certain protection against the injustice of any white people who might seek to exploit them and turn them into little better than slaves. Both parties gave way and stretched out their hands in sign of peace. The barrage over the river was to be removed so that the missionary could get up to them easier by boat and that in future they were to come, when they could, to the mission station to see for themselves what was being done.

Fr. Marchesi stayed on a few days baptising babies and instructing all who came along, and to make the peace permanent he took back with him to the mission four Tuyucas and two Baras Indians.

To-day the two tribes are on the best of terms, and every six moons (months) the Baras people pass through the territory of the Tuyucas to visit the Mission at Taracuà. With their last coming they left this appeal: "*Pai*, come soon amongst us, stay with us and teach us to build houses and a church, because we also want to belong to God."



Fr. Dardé S. C. and a lay-brother on a missionary trip in Mendez, Ecuador.



# The First Oratory of the Blessed John Bosco

## A page of early history.

### *Those first days in Valdocco.*

Don Bosco had just signed the agreement with a certain Pinardi for the renting of a



A happy snap-shot from the mission of Ecuador.

shed with piece of ground attached. In itself it was not much of an acquisition but to the young priest and to his two hundred boys or so it was a God-send. Hence forward there would be no more wandering and no more nerve-racking anxiety as to what the morrow might hold.

The neighbourhood was the cause of some foreboding, it was not what you might call select; in the offing there was a tavern of ill repute, glorying in the name of "*Albergo della Giardiniera*." Here, especially on public holidays, all the undesirables of the city were accustomed to congregate.

Don Bosco, however, kept a very strict watch and the boys so took to heart all he said that no real harm was done. In fact, the noise of the Oratory, the shouting and merry-making of the hundreds of boys did not prove good for business and the tavern was closed.

The Oratory work began to forge ahead. In the ramshackle shed the Church services were carried out with all the ceremony and pomp that very limited means could afford; what did not cost money was done exceedingly well, hence the singing reached a very high standard of perfection. After church there would be games which were as many and varied as the ingenious mind of Don Bosco could devise and they served their purpose very well by attracting ever greater numbers from all over the city. About this time, 1846, the total number must have reached 700, they filled every nook and corner of the Church, they flooded the sacristy and flowed over through the solitary door into the yard beyond.

During these early years Don Bosco's day was very well filled, what with confessions, religious instructions and his work of teacher and music master there was not a single moment to spare; nevertheless he was never so busy as during recreation time, it was then that he did his fishing for souls (1).

### *Don Bosco in recreation.*

And how did he go about it?

All the time he would be with his boys, ever moving here and there among them, joking and laughing with this group or that, while every now and again he would be seen to whisper in the ear of a boy. These whis-

(1) This characteristic he has passed on to his Salesians who during the recreations are ever with their boys, doing good to them by playing with them, talking with them and in general acting as guides to all that is best for any schoolboy.



perings of his, given with unspeakable gentleness, were like swift shafts of light piercing the darkness gathering round the souls of some of his boys. To one he would say—*"And when are you coming to confession? Good! then I shall expect you on Saturday."* to another—*"I see you still go to such and such a place and that you still mix with bad companions? To please me, promise you won't go again."* to a third—*"I heard you blaspheme just now, never let such things slip out again, will you?"* to a fourth—*"you*

to these fatherly advances and Don Bosco would resort to more efficacious means.

### *An episode.*

Here is the account of such a case told by the lad himself.

"I was about 17 and I had been regularly to the Oratory for several months, taking part in all that was going, recreations, games, classes and even the Church services, and when it came to singing hymns, the psalms



Doing parish visiting in one of the hamlets in the interior of Brazil. Lunch on the way.

*come every Sunday to the Oratory don't you?"* the boy would look up quickly and smile his answer, *"then I want you to do me a great favour. I want you to get your friend there to come along to the Sacraments with you!"* Not infrequently a bad word would slip out from a lad engrossed in his game. Don Bosco would wait his opportunity and whisper, *"That word did not please our Good Saviour,"* and the lad would rarely forget.

The boys loved his constant and unfailing presence with them and Don Bosco used it as a most powerful means for his individual guidance of the souls of his children.

Sometimes it would happen that one of the harder cases would pay but little heed

or the like, I would sing out with all my might. But I had not been to confession. I had no real motive for not going, but having left off for some time I could not make up my mind to go again. Several times Don Bosco whispered to me about my Easter Duties. I had always promised and then making one excuse after another I had never kept my word. But in this I had reckoned without Don Bosco. One Sunday after the Service we were all in the midst of a fine game of *"barra rolla"* and because of the heat we were in our shirt sleeves. Having been playing with all my might I was very red, very hot and wet all over: suddenly, I heard Don Bosco's voice shouting to me as if he were in a hurry.



"Hi! hi! help me to do a little job here, will you?"

Without waiting for more off I ran, "What is it Father?" I asked.

"Perhaps it will cost you some trouble," he said.

"Oh that doesn't matter I'll do whatever it is, I'm strong you know."

"Then come along to the Church with me." I followed just as I was in my shirt sleeves, well satisfied to be able to do anything to serve Don Bosco. But Don Bosco stopped:

"No, not like that, run off and put on your jacket." I did as I was told and then hurried to the sacristy thinking perhaps that he had something he wanted moved.

"Come with me to the choir," said Don Bosco.

"What is it you want me to do, Father..." by way of an answer he led me to a wooden kneeler, and as I had not yet understood his meaning I took it up in my arms waiting to know the place to carry it.

"Let it be! let it be!" said Don Bosco with a smile.

"But what do you want me to do?" I demanded.

"I want you to go to confession," he answered gently.

"Oh, yes, yes..." I said, all flustered, "...but when?"

"Now!" was the answer..

"But... I'm not prepared, Father."

"I know very well you're not prepared, but I have a good deal of my office to say yet, and after that you will be quite ready to go to confession as you have promised me so many times!"

When I had got over the first shock I was only too glad to do what the fear of some of my friends would have prevented me from doing by myself. Meanwhile Don Bosco said his breviary and I prepared myself. In a short time it was all over and far easier than I had imagined, so gentle was Don Bosco and so much did he help me to get everything out by his questions. I remember well, after my penance and thanksgiving dashing off to my games, happier than I had been for many a long day.

From that day onwards I never had the slightest difficulty in going regularly to confession."

## SPEECH DAY

### Salesian College, Battersea.

The Rt. Rev. Dr. Amigo, Bishop of Southwark, received a great ovation from the large number of students, parents and friends who packed the College Hall on Speech Day, when His Lordship came to preside at the Annual Prize Distribution.

The Prefect of Studies, in his report said:—This year, after a most searching examination in Religious knowledge, they had received an excellent report from the Diocesan Inspector.

A change had been effected this year in the Public Examinations. Having come under the University of London, the Students now present themselves for the General Schools and Higher Certificate, instead of the Oxford Locals.

Of eleven students sent in for the General Schools, ten were successful—two receiving Honours, and six exemption from the London Matriculation. There were sixteen Distinctions and twenty-eight Credits in various subjects. A Higher Certificate Class has been started this year and this Examination would give exemption from the Intermediate of the University of London.

The College has done remarkably well in the London University Examinations, and in Latin, French, and Mathematics their average mark can compare most favourably with any other London School.

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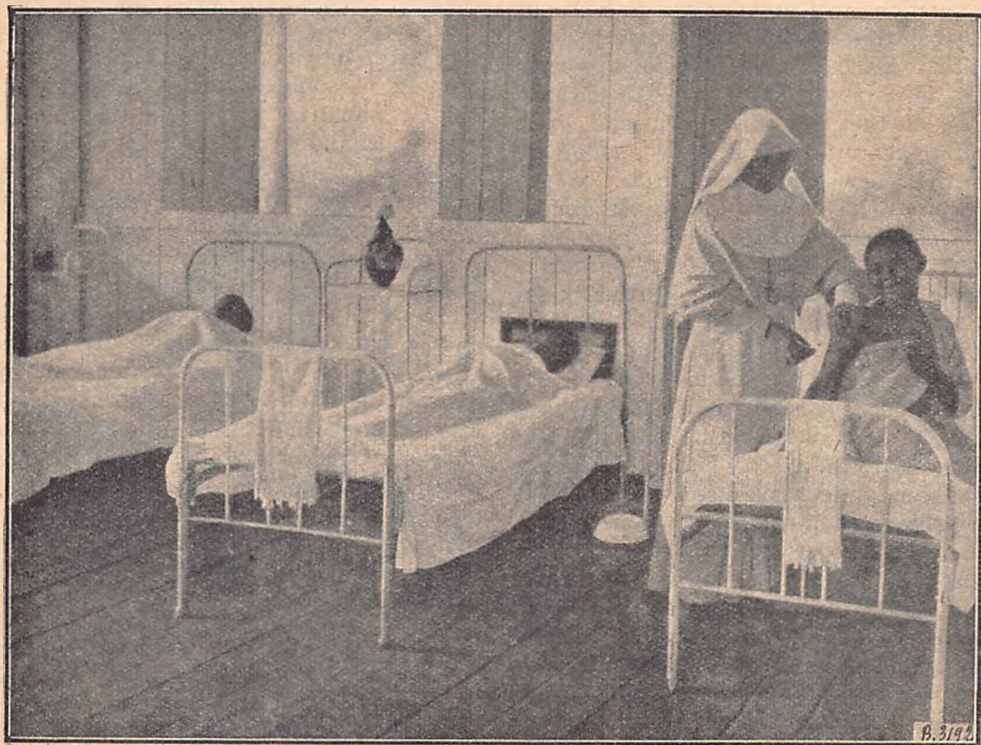
*Playing Fields.* Fifteen acres of playing fields a half-an-hour's distance from the College had also been acquired during the past year at a cost of £5,000, at Ewell West. The students had now the great advantage of a change from the College grounds and Battersea Park.

*New Class Rooms.* To cope with the increasing numbers, two new class-rooms had to be constructed — there were now 280 students in the College — the extra accommodation would enable them to bring their numbers up to 300 which would be their limit. A new Library and Art Room were also being arranged.





The Daughters of Mary Help of Christians play the part of nurses while Fr. Dardé S. C. operates on a baby suffering from an ulcer. Mendez Mission, Ecuador.



The Salesian Sisters at work in one of the wards of their hospital in the Rio Negro Mission, Brazil.



# THE SALESIAN CO-OPERATOR

## and Catholic Action.

*In the last issue of the Salesian Bulletin the close connection between the Catholic Action so desired by the Holy Father and the work of the active Co-operator was shown. Emphasis was laid on the fact that by fulfilling their obligations in the spirit of their order our Co-operators were thereby joining in fully with that wider apostolate to which Pope Pius XI is calling all true Catholics.*

### II.

## Zealous workers for the Catholic Missions.

WE can only conjecture what future generations will say and write about our times; but this much it seems safe to forecast, that in the History Text-book to come—if it be worthy of its name—the Catholic Church of the late nineteenth and early twentieth centuries will be shown as having risen to a new significance in the world.

In spite of the opposition of the Italian State which held her temporal liberty chained for 60 years, the Church will be shown as having risen up anew in her spiritual kingdom and given birth to an era of immense activity. In the realm of thought she must be shown as having taught her dogma dogmatically: against the neo-paganism of a faithless civilisation her intransigent morality was the bulwark to the sancity both of the family and of society; and as a direct effect of that strong life within her, from among her children great souls rose up to the most sublime heights of perfection, "the Little Flower", the Blessed Curé of Ars, the Blessed John Bosco, Frederick Ozanam, Pauline Jaricot and others, to seal, as it were with divine sanction, the supernatural mission of the Church in the modern world.

Nor will these be cited as the only signs of the times. Especially during the Ponti-

cate of Pope Pius XI the work for the Foreign Missions must be shown as having been the most characteristic evidence of this vitality. We can see this evidence all around us to-day. The Holy Father would turn the attention of the faithful, especially of that lay-army of Catholic Action which, through bishops and priests he seeks to direct to the apostolic works of the Church, to the great work in pagan lands. All that can be said to the lay-apostle in general can be said to the Salesian Co-operator, with special reference to the Mission works of the Salesian Society.

Before passing on to some practical suggestions it would be well to recall the ideal the Holy Father has put before all Catholics, namely that of being "missionaries," that is, being filled with the missionary spirit, which is characterised by a real concern that the light of the Faith may be brought to some of the poor pagans and infidels who live and die in their millions without having as much as heard of the Name of Jesus. This interior zeal for the souls of those in far-off lands will naturally express itself in exterior works for the Missions. In this we have the beautiful example of the "Little Flower" who, although she never set her foot outside her Carmel walls, was, and is, one of the greatest of Missionaries. It is related of her that so much did she long to save the souls of pagans, that when she was suffering more than usual she would offer her pain to Our Lord that He might lessen the fatigue of some poor missionary on his apostolic journey in China.

It is precisely this prayer and work at home which regulates the success of our missionaries.

### *How the Salesian Co-operator may help.*

In the very first place propaganda must be done; and by propaganda we imply the intensifying of personal interest and the



interesting of others in the Missions. To do this the most convenient and effective way is the reading and distributing of Missionary Magazines. The *Salesian Bulletin*, which always contains interesting missionary incidents and news could easily be passed on to some friend, the same could be done with the "Help of Christians" Magazine (1) which every month contains details of the life of the new Missionary College at Shrigley.

present the College at Shrigley is organising circles of 12 Promoters especially for this work, and we pass the suggestion on to the active centres of Co-operators in England, Scotland and Ireland.

To give a more practical idea of what kind of co-operation is necessary, we now add two reports we have received from England of the work done by some of our Co-operators, the one is from the Missionary House itself, and the other is from Fr. Ciantar



The Daughters of Mary, Help of Christians teaching the art of weaving to native women. Cuzco, Peru.

The success of our Missionary work depends on a *large* number of friends, very few of them will be able to do much individually, but the work done by the whole body will be immense. So by zealously working as Salesian helpers to interest others you are doing far more than you imagine.

Then there are the Missionary Burses, here again few can afford to provide the whole £130 necessary to maintain a boy at Shrigley or Pallaskenry for four years, but by working in conjunction with friends who, over a period of time endeavour to collect £10 each, this could be done. At

who has been touring Ireland lecturing on Don Bosco and our Missionary Work.

\* \* \*

The Rector of the Missionary House writes: we are just beginning to gather round us zealous co-operators in the new work.

They are:

a) Priests and especially headmasters and headmistresses who recommend boys who show good signs of a Missionary vocation.

b) Professional men, and skilled tradesmen — electricians and engineers — who

(1) Published at the Salesian House, Cowley, Oxford; price 2/6 per annum, post free.



have helped us to install our electric light plant, by giving the material at cost price and by spending their leisure time in either supervising the work or in doing some of it themselves.. one very good co-operator comes to the house every fortnight to make a thorough inspection of the power-house.

c) Our God-mothers and promoters who collect pence from door to door to fill up the Missionary boxes which they empty on the 24th of the Month or on some other Salesian Feast Day—and not only the mothers but the husbands as well who spend their Saturday afternoons distributing the Magazine!

d) The Guild of Don Bosco, made up of zealous Catholic womenfolk who come every week for their bundle of stockings or linen which they wash and mend for us. This is really like the resurrection of the old days of the Oratory when Don Bosco's mother with the help of other good women would wash and darn for the hundreds of homeless boys her son had collected.

e) Then there are the many people who have begun to make Novenas to the Blessed John Bosco and who have promised an offering towards our Vocations' Fund if they receive the grace they ask. We add to this number the fathers and mothers who place their children under the protection of the Blessed to keep them safe from the many dangers to which their faith and their morals are exposed in the world to-day.

\* \* \*

Fr. Ciantar writes enthusiastically from Ireland: "... the good Irish people here are in love with Don Bosco and are quite captivated by his personality. Wherever I spoke—and I lectured in Dublin, Belfast, Cork, Tralee, Limerick, Galway, Templemore, Loughrea and at other places—the little talk was very well received, especially by

the boys and girls who wanted to hear more of the little Italian shepherd boy who, after so many struggles, become a priest... the seed went deep in many cases as the number of applications to be admitted at the Shrigley Missionary College has shown. And no less were the grown-ups inspired when they heard of so much done by Don Bosco for poor boys. The clergy here have been most kind, many of the older priests actually knew Don Bosco and everywhere they have been most generous in placing their schools or presbyteries at my disposal and have given invaluable help when it came to the point of deciding vocations. The Convents in Ireland have shown their great love and devotion to Blessed John Bosco by their unflinching encouragement of prayers, sympathy and support of our work... Shrigley, the English Shrine of Don Bosco, is getting an increasing number of petitions from them."

We count all these people among our co-operators, for this is the practical help of which we stand in need.

From what has been said you will see that there is really no limit to the ways of co-operating in our missionary activity; nothing is too small to offer, either in work, in money or in prayer. What we need is a zealous body of our Salesian Co-operators solidly behind us, that we may go ahead in confidence and at length be able to give to Don Bosco and to the Church many, many missionary priests for whom the Mission fields are impatiently waiting.

Get in touch with the Missionary College of Shrigley, Nr. Macclesfield or with Pallas-kenry, Limerick, Ireland, the Rectors will be only too glad to welcome, either you in person, or your letter.

NEXT ISSUE:

*Catholic Social work, especially for the Adolescent.*

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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 2½ d. — From the Irish Free State 3d.

From the U. S. A. 5c.

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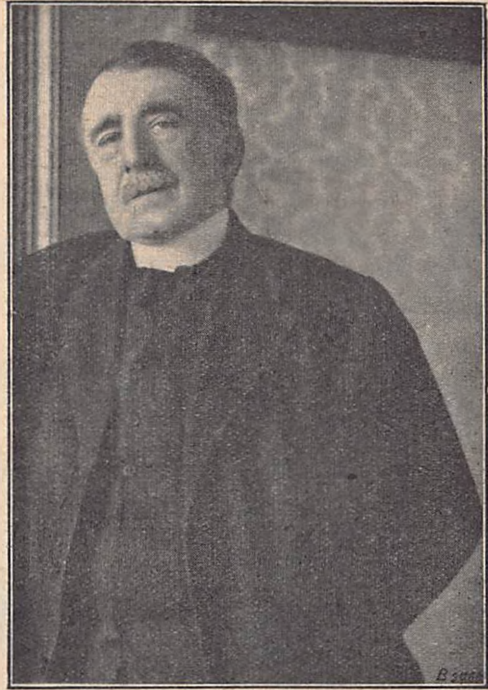
## EMINENT WRITER AND DON BOSCO.

Some little while ago Fr. Auffray, the author of the latest life of the Blessed John Bosco (1), was travelling in company with M. Funck-Brentano, de l'Institut de France. They were talking of things of common interest when the Fr. Auffray's book cropped up.

"Had I known, Father," said M. Funck-Brentano, "that you were writing the life of Don Bosco I should have asked you to let me have a hand in just one page. It is a memory of my student days."

"Here is the incident; and I speak to you as one who actually saw it. At the time, it was in 1883, I was living in Paris with my parents, at 5 rue de la Barouillère. Two storeys above us, that would be the third floor—you see I am precise—there lived a lady, a Mme. Gérard, who for some years had not been able to move from her couch. Exactly what was the matter with her I do not know, all I can recall was that she was absolutely helpless. My mother who was very pious and who had great faith, having heard through the papers of the power of miracles attributed to Don Bosco, who had just then come to Paris, immediately thought of the poor sick woman, whom she persuaded to place herself in the hands of this Man of God. But how was she to get to him? Happily some neighbours let her know that Don Bosco would be coming on the next day for a religious service in the Chapel of la rue de Sèvres.

So far so good, but there still remained the difficulty of getting even that short distance. It was here my mother turned to me. I was to hire an invalid's chair, get the lady into it somehow and then wheel it in front of Don Bosco. Being a stripling at the time all this was very easy, and I was very curious to see how the affair would turn out. After we had placed the invalid with infinite care in the vehicle we set out to walk the mile or so to the Chapel. We arrived just at the end of the Office.



M. Funck-Brentano, de l'Institut de France.

"At last Don Bosco appeared.

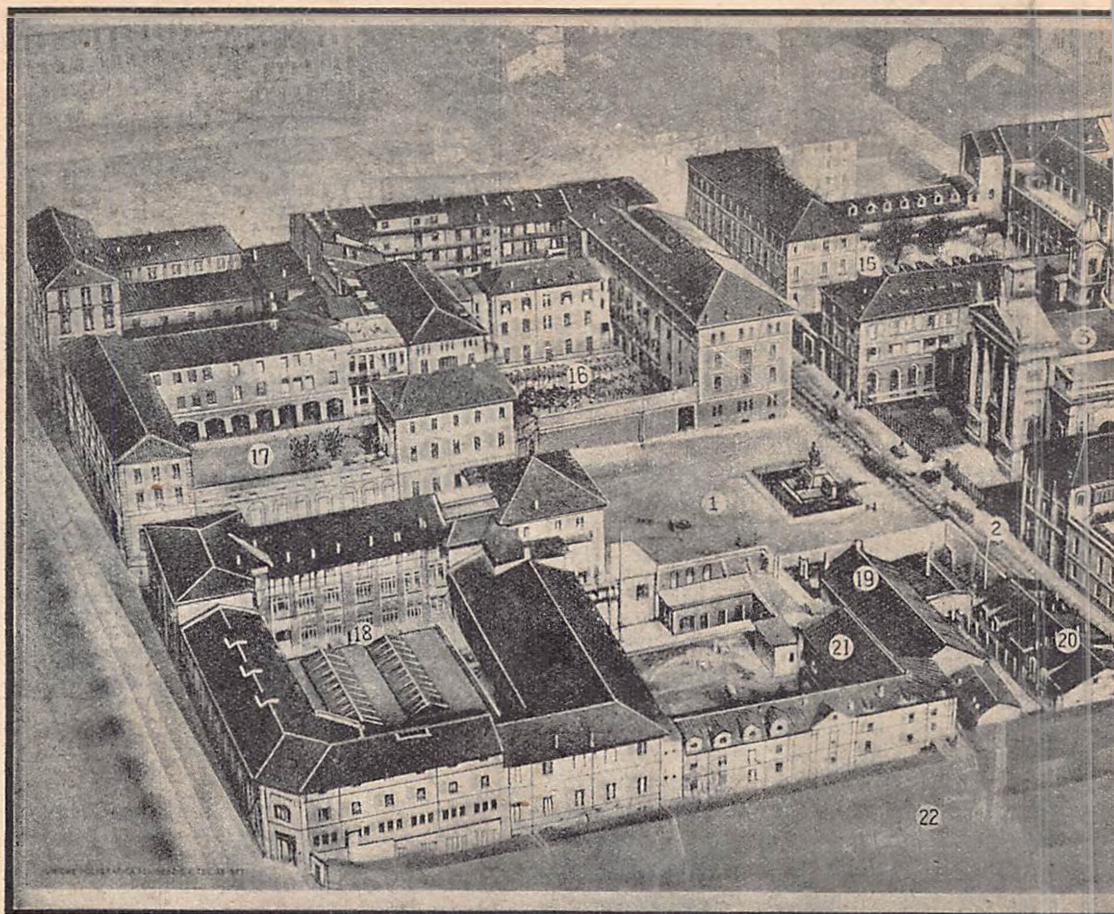
"His step was somewhat halting, and I remember well that his years seemed to weigh heavily upon him. He came slowly towards Mme. Gérard who in a few words told him her trouble and her hope. '*Have confidence in God,*' murmured the saintly man. He then said a short prayer and blessed the sick woman... Mme. Gérard immediately began to raise herself up, she sat upright for a moment or two on her chair, she got down to walk slowly at first but by herself, then, almost distracted with joy, she returned on foot to her home.

"You can imagine how this scene, which I have told you in a few words, moved us, I was still there with the invalid's chair, Don Bosco was just turning away and Mme. Gérard was going to the door. I went back the way I had come but with my chair empty.

"And more than this, not only was the cure instantaneous but also complete. So complete in fact, that a few weeks later Mme Gérard began to go to work at the *Gagne-Petit* one of the great novelty stores of the City and there I saw her each day for several years."

(1) Blessed John Bosco by A. Auffray S.C. translated by W. H. Mitchell. M. A. published by Burns, Oates and Washbourne, 43-45 Newgate St., London. — Price 12/6.





GUIDE TO THE NUMBERS: 1. Piazza of Mary, Help of Christians and the Monument of Don Bosco. — 2. Via of Mary, Help of Christians, built by Don Bosco on the identical spot he had seen pointed out by Our Lady in over-looking the playground, belong to the corridor and room where Don Bosco in his later years received his visitors and Artisans. — 9. Class rooms and Dormitories. — 10 Workshops: Tailors and Carpenters and Book-makers occupying them, amusing them and educating their taste along Catholic lines. — 15. Workshops: Engineers, Book-makers; the Festive Oratory and Workrooms. — 18, 19, 20, 21.

### GENERAL STATISTICS OF THE WORKS OF THE BLESSED JOHN BOSCO.

|                                                         |         |         |
|---------------------------------------------------------|---------|---------|
| Salesians (including priests, clerics and lay-brothers) | in 1859 | 17      |
|                                                         | in 1900 | 3,327   |
|                                                         | in 1930 | 8,443   |
| The estimated figures for 1931 are                      | 9,000   |         |
| Salesian Institutes                                     | in 1859 | 1       |
|                                                         | in 1900 | 312     |
|                                                         | in 1930 | 623     |
| Salesian scholars                                       |         | 130,000 |
| Boys and young men at the Oratories                     |         | 196,000 |
| Past Pupils (Registered in Assoc.)                      |         | 400,000 |
| Salesian Co-operators                                   |         | 400,000 |

|                                    |       |
|------------------------------------|-------|
| Salesians who have died up to 1930 | 1,826 |
| Novices in 1930                    | 804   |

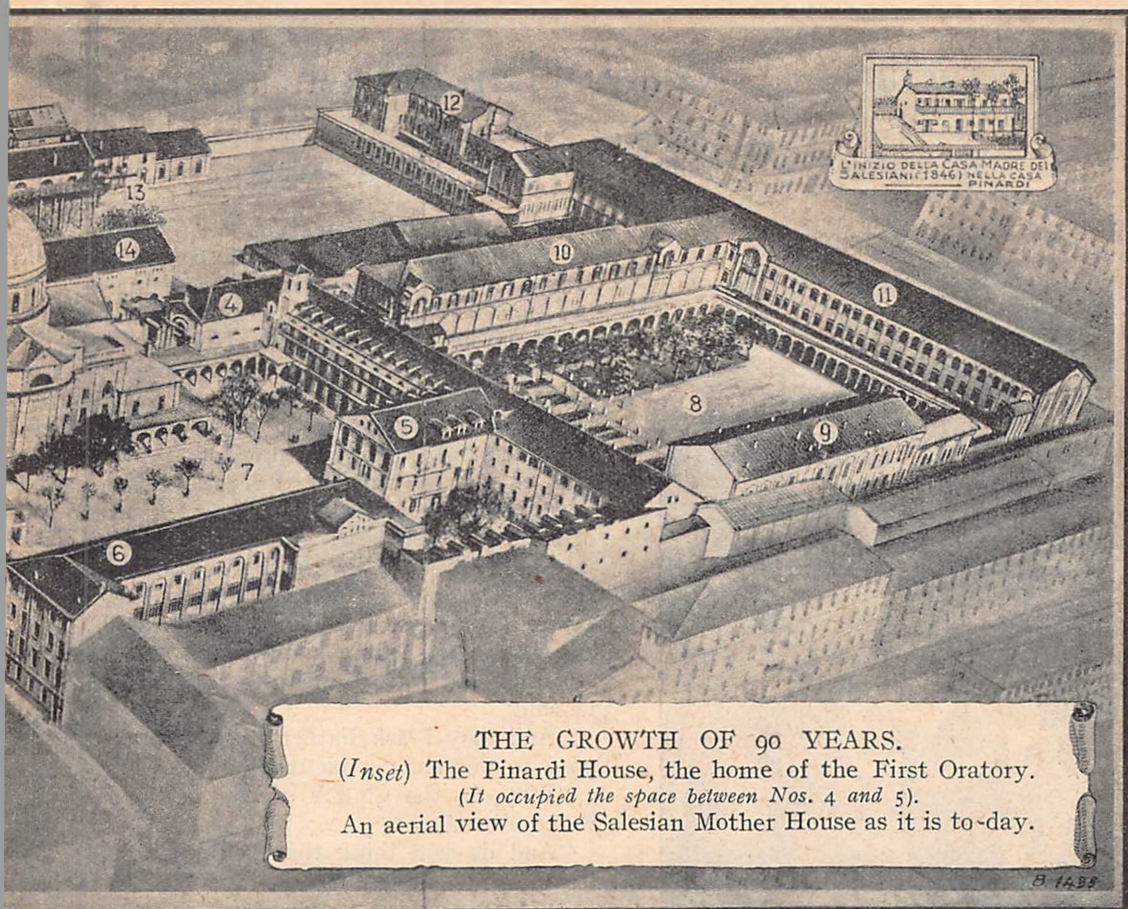
\* \*

|                                |         |
|--------------------------------|---------|
| Sisters in 1900                | 1,626   |
| Sisters in 1930                | 6,527   |
| Institutes of the Sisters      | 619     |
| Pupils                         | 105,288 |
| Girls attending the Oratories  | 85,019  |
| Past Pupils in the Association | 43,972  |
| Novices in 1930                | 975     |

\* \*

Missions, major and subsidiary, confided to the Salesians number 47. They have a





### THE GROWTH OF 90 YEARS.

(Inset) The Pinardi House, the home of the First Oratory.  
(It occupied the space between Nos. 4 and 5).  
An aerial view of the Salesian Mother House as it is to-day.

ngo, which, in Don Bosco's time, was a mere footpath and the scene of several attacks upon him. — 3. Basilica team. — 4. The Church of St. Francis. — 5. The Rooms of Bl. John Bosco: the four windows on the top storey — 6. The Offices and Rooms of Members of the Superior Chapter. — 7 and 8. Playgrounds for the Students — 9. Wood-carvers' shop and Dormitories. — 10. The Laundry and Kitchens. — 11. The Festive Oratory, including in Don Bosco's mind the theatre was to play an important part in the formation of his boys as a means of ers and Printers. — 12. and 13. The House of the Superioress General of the Daughters of Mary, Help of of the International Printing Society (S.E.I.) Bookshops, Studios.

total area of 1,311,000 sq. mls. with a population of 24,146,985 of whom 23,122,991 are pagans, 373,250 heretics or schismatics and 649,722 Catholics.

Of the 16 major missions there are

In AMERICA 9:

Argentina: Patagonia, North, South; Terra del Fuoco and the Central Pampa.

Brazil: Araguay, Rio Negro, Porto Velho.

Chile: Magellan and Malvine Island.

Ecuador: Mendez and Gualaquiza.

Paraguay: Gran Chaco.

In ASIA 6:

China: Shiu Chow.

Japan: Myazaki.

India: Madras, Krishnagar, Assam.

Siam: Rajaburi.

In AFRICA:

Belgian Congo: Haute Luapula.

Of the Salesian Subsidiary Missions, i. e., Salesian Institutes existing in missionary lands confided to other Congregations, 31 in number.

there are:

Asia: 6 — Eastern Mediterranean: 13 — Africa: 11 — Australia: 1.

Personnel Salesians: 831.

Priests: 456 (49 native).

Clerics and lay-brothers: 375 (54 native).

Daughters of Mary, Help of Christians 271.



## The picture of Mary, Help of Christians

What Don Bosco wanted it to be and what it became.



Don Bosco had been all enthusiasm for his Church of Mary, Help of Christians, and now that it was really nearing completion his thoughts turned to the crowning glory he had planned to give to Our Blessed Lady. His whole life had been guided by the direct inspiration of Mary; the wonders he had witnessed in the last few years had been wrought with a Divine wantonness through her intercession; everywhere in the work he had done was her handiwork visible. Small wonder then, that her servant, who had been raised from a young cowherd to an apostle with a world-wide mission, should think great thoughts when it came to perpetuating in the world his conception of the glory and the power of Mary, the Help of Christians.

When the artist Lorenzone came to him for the first time to listen to his conception of the subject, and what he wanted painted, he, Don Bosco, surprised everyone present by the splendour of his ideas. He expressed himself thus: "High up, there must be Our Blessed Lady between choirs of Angels, round about her there must be the apostles, then choirs of martyrs, prophets, virgins and confessors. In the foreground there must be the emblems of the great victories of Mary and people of various parts of the world lifting up their hands seeking her aid." He spoke as of a scene he had seen before, so precise was he in every detail. Lorenzone listened to him without making any sign but when Don Bosco had finished he said:

"And may I ask Father where you propose to put such a picture?"

"Why, in the Church of course," answered Don Bosco.

"And do you think that you would get it in?"

"Why not?"

"Well, first, where could you find a room large enough to paint it?"

"Ah, that must be the artist's look-out," said Don Bosco.

"And where do you want me to go? Why it would need Piazza Castello to reproduce such a conception, unless of course you would be content to have it done in miniature and use a microscope!"

All present laughed at the idea. The artist then began to give his reasons for what he had said. Don Bosco himself was plainly very disappointed. But at length he saw that the artist was right and decided that the picture should comprise only Our Lady and The Child, the Apostles and evangelists and just one or two angels. And at the bottom of the picture there might be room for a glimpse of the house of the Oratory.

To paint the picture the highest room in Piazza Madama was rented, the artist set



to work, and continued at it for about three years.

"One day," relates a priest of the Oratory, "I entered the studio when the work was nearly finished. It was the first time I had ever seen Lorenzone.. He stood there on the top of a ladder putting the finishing touches on the face of Our Lady. He did not notice the noise I had made entering but continued to paint away. In a little while he came down to take a better look at his work. Then he saw me and taking me by the arm led me to a special spot where the light fell to perfection: "Look," he cried, with enthusiasm "It is not my work! No, I feel as though another hand has guided mine..."

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## One of Don Bosco's "Good Nights" on Our Lady.

It was with the greatest possible joy that Don Bosco spoke to his boys after night prayers one evening in the late spring of 1862. News had just come that Our Blessed Lady was to have new temple erected to Her for the wonders she had been working during the previous months in a place called Spoleto. Don Bosco told the happenings in the following words.

*"Out in the open country, on the top of a little hill, there is a shrine with a niche, in which a fresco had been painted about the the year 1570, it represented Our Lady holding the Child Jesus; nearby there stood the remains of a wall which pointed to the fact that in ancient times a church had stood there. This place, totally forgotten until recently, had become the nesting place of snakes, especially of vipers.*

*"Now one fine day early in this very year, a child, not five years old, called Henry having gone to play near the ruins, heard someone call his name. He went back to the spot day after day and many times he heard the sweetest voice call, 'Henry! Henry!' Once his mother missed him, and although she searched everywhere she could not find him until she came to the ruins of the Church and the Shrine. Her little Henry had told her all about the voice he had heard and the Lady*

*who had appeared to him, but he was not able to explain in what way he had seen her. The country people spoke about it among themselves but gave little or no importance to it.*

*"But Our Blessed Lady had pointed out the place where she intended to shower down her blessings, and the first to attract public attention happened on March 19th. There was a young peasant suffering from chronic complaints diagnosed as hopeless by the doctors, he felt moved to go and venerate this old painting of Our Lady. He went and prayed, and without doing anything more returned perfectly cured. From that moment great crowds of Catholics from all round about began to come, and on feast days five or six thousand people might have been seen kneeling around the Shrine.*

*"Even the enemies of the Church were non-plussed and could give no plausible explanation of this holy enthusiasm of the people. And still the graces and wonders, temporal and spiritual continued to take place. Some unbelievers, sceptics, were coming to visit the Sacred Picture to scoff at it, when they reached the spot, contrary to any intention of their own, they felt themselves impelled to kneel and pray: they returned home with very different feelings speaking publicly of the wonders of Mary.*

*"And now the Archbishop of Spoleto has commissioned a very clever architect to design a beautiful temple and since the picture seemed to have no other title, he has judged well that it should be venerated under the name of Auxilium Christianorum."*

And Don Bosco concluded as he always did when speaking to his boys of Our Blessed Lady, with some inspiring words to stir them to greater confidence and practical devotion.

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### REMEMBER

THE THIRD SUNDAY AFTER EASTER  
APRIL 26TH.

IS THE FEAST OF THE BLESSED JOHN BOSCO  
THE NOVENA

commences on the 18th.

write enclosing a stamped envelope  
for the official Novena Card.

to: The Salesians, Cowley, Oxford. or Shri-  
gley Park, Nr Macclesfield, or Pallaskenry,  
Limerick, Ireland. or Newton, N. J. (Amer).



# The Key to a system of Education.

*"It is one thing for teachers to love their children but is a much better thing to make them know that they are so loved."*

In 1886, two years before his death, Don Bosco received a letter from the Superior of the Seminary of Montpellier, who begged him to confide the secret of his system of Education. This was the second his correspondent had written and to his first appeal Don Bosco had replied: "It is thanks to the fear of God that fills the hearts of my boys that I can get from them all that I desire." "But," had answered the Superior, "the fear of God is only the beginning of wisdom. How do you achieve all that you do achieve? I beg you to give me the key to your system that I may use it for the good of my seminarians." "Oh my system! My system!" murmured Don Bosco as he penned the reply, "But what if I don't know it myself! I have only had one merit, that of following the inspirations of Our Lord and of being guided by circumstances."

Yet in this Don Bosco erred, for he had a system of education all his own. If you recall those well-known words of Diderot speaking of one of his pupils: "*What would you have me teach him. He doesn't love me!*" you have the key to the mind of Don Bosco on the matter. With out this affection there can be no education.

Blessed John Bosco thoroughly understood this truth, and on every page of his life you can trace his dealings with his boys to this fundamental necessity: his boys must love him if he would teach them.

"To achieve this there is only one means," Don Bosco used to say, "and that is to love *them first*." Nor was that in itself going far enough, for every good educator, worthy of the name, loved his pupils; there was to be something more which was to make all the difference in the world. It was one thing to love your pupils, but *it was quite another to make them feel that they were so loved*. This element is of the very essence of the Salesian School life.

Not unnaturally a system which aimed

at this genuine and conscions affection between the master and the boy, struck off along new lines. Everything that would impede the growth of that ideal *family spirit* had to disappear. The cane, as *the* means to the end, vanished; its existence would be incongruous; as a matter of fact all physical punishment had to go, though for exceptional cases and administered by the right people its use was deemed necessary. But to view the Preventive or the Salesian system, merely as a system of non-punishment is to misunderstand and thoroughly to under-estimate the valuable addition Don Bosco made to modern education. He wanted his Salesians to lead their boys where no amount of caning could ever hope to drive them. He wanted them so to win their hearts that a word would become more powerful than a blow.

So much for the theory. But the point is this, *how* and *when* was he and his Salesians so to treat with boys that they should achieve, in effect, that happy companionship which should characterise the Salesian School.

## *The Apostolate in Recreation.*

Don Bosco saw that there was only one time possible to develop this spirit and that time was in recreation; the rest of the day was far too taken up with all the work to be done in the school or in the workshops. Don Bosco himself set the example. (1) As has been shown elsewhere in the present Bulletin, he looked upon recreation time as the most fruitful of the day. He ever wanted to be one with his boys, with not the shadow of restraint between him and them, he wanted them to rush round him and the early Salesians as children round the older members of the same family, not in the sense that it was a duty to be perform-

(1) See page 40.



ed but solely inspired by the consciousness that they loved their masters and they knew they were loved in return. The tradition has come down. Hence it is that the recreation for the Salesian is one of the hardest times of the day, it is the moment for that special apostolate among boys on which Don Bosco insisted as being the root of so much good in his houses.

Thus do you find the Staff in the Sales-

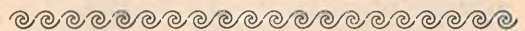
and spontaneously to the treatment, and once their heart is won, with complete confidence, they will allow themselves to be led in all that they do, they will listen readily to advice, confide their hopes and their desires, and become malleable in the hands of their Salesian teachers who can then hope to develop in them that strong Christian character of the devout Catholic which was the aim of the Blessed John Bosco.



A very mixed Festive Oratory at Takanabé, Japan. A snap taken in their new quarters.

ian schools playing with the boys, and not with the upper forms only, but with the junior and the lower schools as well: and not merely playing, but being absorbingly interested in all that interests their boys. There are many Salesian priests and brothers who spend hours and hours collecting jokes, tricks, new games which they stick in a note book solely for their work in recreation.

Experienced Salesians teachers record that this apostolate of the recreation time, though demanding a great deal of personal initiative, patience and Salesian zeal, never fails to produce the desired effects even with difficult characters: boys respond readily



*"Pray the Lord of the Harvest to send labourers into His Vineyard."*

*The need for English-speaking missionaries!*

*According to the latest statistics there are about 473,743,000 people in the British Empire, of these but a very small percentage is even nominally Christian, and a still smaller percentage Catholic.*





# With Our Missionaries in far Off Lands

## THE SALESIAN MISSION OF KIOU-SIOU (JAPAN)

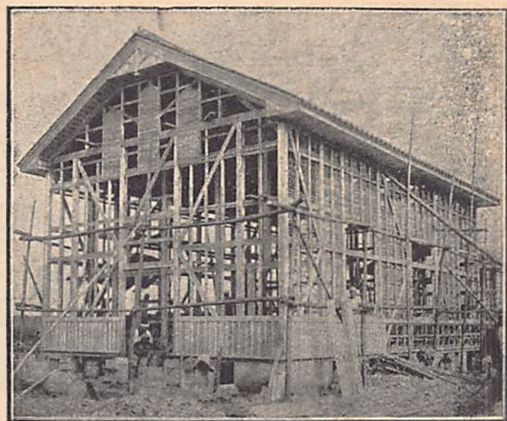
The First Salesian Studentate in the Far East.

*Dear Father Rinaldi,*

By this time you will no doubt have heard that I have had to leave my mission-post at *Oitā* to come to *Myasaki* in order to look after the eight young students in philosophy who arrived here, full of the best spirits, in the early part of the year 1930. At the moment we are living in the 'suburbs' of *Myasaki* about twenty minutes from the principal house. Our quarters might, with a squeeze, be comfortable for six persons, but I can tell you it is a very, very tight fit when the twelve of us are there together; anyhow, for the moment there is nowhere else, so we make the best of it. We are the jolliest community, with the best of appetites, so in spite of difficulties things go very well.



The First Salesian Studentate  
in Myasaki, Japan.



A Japanese Salesian Church in construction.

Another Father from the main house comes along to teach Philosophy, while my share is imparting Latin, Greek, and what is worse than both rolled into one, the rudiments of the Japanese language.

I have another little concern to fill up my spare time! That is, I must look after the Catholics of a little village—called *Takanabé*—which is about an hour's journey by train.

### *Takanabé.*

*Takanabé* is really something more than a village, it can boast of about ten thousand inhabitants, all of whom work on the land which, in this district, is fine for agriculture of all kinds. Its position is also good, being situated on a huge plain which stretches right down to the Pacific coast.

In the beginning we were in a very bad way, the centre of our work for more than a year was a house of two parts—both equally disreputable—where we held the reunions of the Christians on Sundays and Feast days, celebrating Holy Mass and giving the usual instruction to some twenty of the



faithful and to a few catechumens. The only room served all purposes in turn, chapel, conference hall, and the recreation room for the children. The catechist and his family had the other part and acted as guardians of the place in our absence. But in Japan it was not possible to continue under such conditions. The miserable place would give a very poor impression of the dignity of the christian mysteries and in addition it hampered all our efforts to develop. Although we were hard pushed to do it, we rented a larger and better place altogether, and the change has been nothing but gain. Our Christians are now 35, while the Japanese kiddies and young folk who come along regularly to our Oratory number 40.

#### *Born again at 74.*

Every Wednesday and Saturday I betake myself to *Takanabé* to teach catechism, the following day I say Mass and return to *Myasaki*. At the catechism class I have two sections made up of all the children of the Oratory, and the christians and pagans. And I can tell you that when it comes to knowing the Catholic Doctrine some of these bright Japanese boys and girls could hold their own with the best in Europe and America! I have one old fellow who is my special favourite, he is just 74 years old and spends hour upon hour at his catechism; he is as deaf as a post but can read very well. I found the poor old chap abandoned in the mountains and I brought him along to the mission. But now he is quite at rest, and happier than he has ever been before as day by day he learns fresh wonders of the love of God.

During this hot season, and I can tell you it is exceedingly uncomfortable now, my little flock gets somewhat slack and does not come along, but when the weather breaks then I hope to commence right away at organising the Festive Oratory, in which I have already had proofs that there are some splendid young christians in the making. There was one young fellow of some nineteen years, who has been working in our mission house at *Myasaki* and who, after having received sufficient instruction, was baptised and made his first communion. His one thought is now for the conversion of his family, all pagans. As a matter of fact it



Born again at 74.

was only last Sunday that one of his little brothers was baptised.

In this small section of the Salesian Mission you see we have gone ahead just a little. We beg your good prayers that we may go further and that our Christians may have grace, through the intercession of Mary Help of Christians to persevere, for their lot as Catholics is not an easy one.

We recommend to you especially our three other Festive Oratories with their hundred children. They are at *Minusu*, *Tsemo* and *Kawaminami*, villages more or less around *Takanabé* and entirely pagan. Once every week we get these little ones together in the large room lent to us by a pagan; and there we do what we do in every Oratory, have a gay time and get in a good deal of Catholic instruction.

There is a tremendous work to be done for the Faith in Japan, we have only just begun, we need help... but then our Co-operators have never failed us yet!

JEAN TANGUY, S. C.



## The Prefecture Apostolique of Haute-Luapula (Belgian-Congo - Africa)

### A village Tragedy.

There has been a tragedy at Ina Kiluba, a country some twelve miles distant from the mission station of La Kafubu. The village there is but very little known. The huts loosely collected together spread out to the very edge of the forest which rises up until it quite covers the mountain of Lukuno with an unusual luxuriance. At the foot of the mountain runs the small river Mwenda which twists in and out, losing and finding itself again and again in its rapid course to join the Munama.

It was at Ina Kiluba that I had set up a second out-post to my mission at the direct appeal of the local chief and his men. From the very beginning things went along swimmingly, God indeed seemed to bless in a very

special way the great good will of these natives. It was quite a regular thing to have 126 catechumens together in the straw chapel built near by. Neither did Mwenda have things all to itself, they came also from the neighbouring villages hidden away in the depths of the forest. Some came for instruction others from curiosity. Their keenness was splendid to see, on all sides I was besieged for medals of Mary, Help of Christians the sign we give them when they are catechumens.

Ina Kiluba himself, the old chief of the village, bent by years and with hair no longer black was full of interest. He would arrive in state — preceded by an urchin bearing his "*litebe*"—a kind of stool.

"*Mayo bana epoundi*" he would say in a deep voice, which interpreted means; "Here I am." Then he would plant himself down in the very front rank among his children better to hear the lesson of the catechism. It was from among these good people that God chose out one for Himself, one to be an inspiring ideal for all who are going to be Christians at La Kafubu.

Bulaya was one of the keenest and the most fervent. He was a young hercules in build, with a splendid pair of shoulders and a really fine fellow in every way. There was also power in his word. An apostle after his own fashion, he helped more than one wavering pagan to make up his mind to come along to the instructions. One day he asked me to baptise him.

"I don't want to die a pagan," he said, "and I want so much to be a Christian since you say it means to be a true child of God."

Little did he think that in the short space of three months he should get his desire but in a manner as tragic as it was providential.

It was on All Saints Day, and Bulaya had set out for the forest with two children in search of fruit. Now, fruit is a luxury in the Congolese forest. After he had pushed his way a good distance into the undergrowth he came upon a "*Munpugo*" a tree

A type  
of African  
beauty.







Young Congolese at Ina Kiluba, one of the put-posts of the Salesian mission of Haute-Luapule.

much sought after by the natives, its fruit is not unlike our plum in Europe.

According to custom, Bulaya set about cutting it down. A few strong strokes of the axe and it began to topple, when suddenly Bulaya felt a sharp pain in the leg, he dropped his axe and sank to the ground in agony. A large black snake, a most poisonous brute, awakened by the noise had lifted its head and had bitten him. The symptoms of this snake bite were well-known, the injured member begins to swell, the whole body becomes paralysed and then death, sure and inevitable. With an agonised scream Bulaya brought the two children to him, but as soon as they saw the snake hanging on to the poor fellow's leg they were off as fast as their legs could carry them, crying at the top of their voices: *Bulaya aŋwa ne nska...* Bulaya is dying, bitten by a snake! The news filled the village with terror for Bulaya was as much liked as he was respected. It was but the work of a moment to snatch up their weapons and be off to do what they could. They found him all contorted and unconscious

on the ground. To get the repile off, it was necessary to hack it to pieces and then only with a great effort could they get its terrible fangs out of poor Bulaya's leg. They tried all the native remedies but to no effect, the leg continued to swell ominously. Bulaya slowly came to himself, he pushed aside the charm they wished to hang about his neck. "No, no," he said, "call the catechist, the Father is too far off to arrive in time to find me alive."

Kimbula, the catechist went at once. "The Father," said Bulaya, "says that to go to Heaven it is necessary to be baptised. I feel that I am dying, baptise me for I want to die a Christian."

He recited the few prayers he knew and an act of contrition I had taught them, then the catechist pouring the water over his head baptised him, Joseph, the patron of a happy death. Bulaya, they told me afterwards, although suffering agonies made one last effort to speak to his people: "Listen all of you; by the time the sun sinks I shall be dead, I am dying now, but I am going to heaven. At my death I don't want any



dances, nor do I want you to beat the tomtom, for you know the Baba (priest) does not like it. And you, Kimbula, when the priest shall come tomorrow, greet him and say that Bulaya died a Christian and that his name was Joseph."

The next day was Holy Souls' Day, and even though I was much grieved at the loss of this fine fellow, yet it was also a great consolation to the missionary to know that one of the very best of his catechumens had died such an edifying death and that he had certainly gone straight to presence of God.

A. SHILLINGER

*Salesian Missionary.*

### A night Alarm.

For twelve nights we were not able to sleep a wink. An old leopard, no longer able to hunt in the forest had taken to prowling stealthily about the neighbouring villages. The number of his misdeeds and thefts increased by leaps and bounds.

We set snares all over the place, but the cunning beast never went near one of them, in fact he disdained them and instead took a goat or a dog as more to his taste or sometimes, furious at having to go away supperless would claw and growl at the very door of a native hut. One morning a good old native woman was found half devoured in her own dwelling.

Thence onward a state of siege was declared, the mud huts literally bristled with sharpened stakes and each native as soon as it was sun-down barricaded himself in, told off the guard and kept his knife, spear or hatchet to hand.

One night I wakened with a start. From all the huts in the compound there came the most deafening noise. Then all at once, as at the signal of a conductor the band began to play, every single native took to yelling at the top of his voice, they beat on buckets, water-pots and saucepans, while others, armed with iron lids worked away in a perfect frenzy.

That must be the leopard I thought as I jumped out of bed. I lit my oil-lamp, loaded my Mauser rifle and not without an apprehensive glance at the half-open door, I stepped out. There was nothing to see—the night was pitch black, and by this time the noise had begun to die away. I was going

back to bed when a sinister crackling sound startled me. *Good Heavens!! Fire!!* I thought. The compound is on fire! Half distracted I tore along to the gateway... *Deo gratias!* The huts were all intact, but the forest behind was blazing away. And now and then a sheet of flame flew up devouring the leaves and the smaller branches of trees ravenously. Nothing was to be done... where it was, the fire could not do much harm. I went back to rest.

At dawn the next morning there came a knock on my door.

"What is it?... What! A man injured?... What.. last night? Who?... Mwewa!."

Without waiting for any more I ran off to the hut of the victim. But the hut was no more than a heap of smouldering ashes. I found Mwewa had been taken to a neighbour's near by. I went along and saw a heap huddled on the floor under a blanket soaked in blood, from which, every now and again came agonising groans. Carefully I lifted the blanket. Horror!! A head all ozing newly congealed blood appeared. One eye was hanging out and a terrible gash cut the cheek and nose in two... it was Mwewa! His wife, safe and sound stood as one stupified and gave no sign, not a cry, not a movement, and not even a tear.

After having given him a cordial to drink, I did what I could with the wounds, washing and dressing them. I then tried to get him to agree to the only thing that could save him—namely, to go to the hospital.

But the poor creature summoned up all his remaining energy to refuse resolutely, even though his wife added her appeal in heart-rending cries.

"Mwewa, we can do nothing for you here, your wounds will get worse, and you will surely die."

"No! No! not to the hospital! I stay here; if I must die then I die here!"

"But," I said persuasively, "you have not to die at all, just a week or two at the hospital and the doctor will send you out safe and sound."

"No! No! not the hospital—people only go there to die, they never come out alive!"

All my arguments failed before these fixed ideas, the doctor with his knives, and syringes and needles, in the minds of some of these poor souls makes the hospital a place of certain death.



What was I to do? I prayed my Guardian Angel to help me out... and sure enough a thought came to my mind.

"See here, Mwewa, if you allow yourself to be taken to the hospital I will pay you at once your full wages just as if you had done your month's work, and in the bargain, I will make you a present of a new blanket!"

I saw I had hit the right nail, I even divined a smile in the midst of the bandages,

in his blanket, and then excruciating agony in his face. He defended himself desperately, and clutching at the first thing that came to his hand he beat the beast with all his strength. The weapon he had managed to get was a burning branch from the fire. In his agony he gave the alarm, and it was at that moment, the noise I have mentioned above began. The other natives ran to aid poor Mwewa, carrying him



*Al fresco lunch on a missionary journey through the forests of the Belgian Congo.*

and Mwewa slowly nodded his head to signify *yes*.

"Yes, yes I will go," he murmured, "but give we also a loaf of bread." It was no sooner said than done. And that very same evening Mwewa was off the hospital.

It was a pity, but it couldn't be helped, the poor fellow had to leave one eye and half his nose there. In a month he came out, disfigured to be sure, but completely cured.

But you will ask how did it all happen.

Well, here's the story. The leopard without making the least sound had clawed his way into the hut: everyone inside was fast asleep. Mwewa felt a heavy weight come upon him as he lay there wrapped

to safety. To terrify the leopard completely if he were still lurking about they set fire to the hut and to the long grass of the jungle.

The leopard however came again. Two days after the incident, if I remember rightly, it was about five o' clock in the afternoon we heard a shot from one of our snares. And fearing that the goat we had tied there as a bait had broken loose and touched the trigger we ran to the spot. But, there, stiffening on the ground was a huge leopard, blood was running from its head where the ball had entered, smashing its skull...

Thus was Mwewa revenged.

E. NOEL.

*Salesian Missionary.*



## THINGS WE HEAR

### *Delegate of the 'Round Table' Conference at Turin.*

The Indian Round Table Conference, just concluded at London, brought to Europe a very old friend of the Salesians in the person of Mr. Rao Bahadur Pannir Selvam who was the delegate chosen to represent the interests of all Christian bodies in India, Protestants and Catholics alike.

In spite of the fact that the Conference had to work at full pressure all the time, nevertheless he found time to honour the Salesian College, Battersea, on the occasion of the annual Speech Day, where he spoke eloquently to the boys of India and the Salesians there. Later he was able to take a few days rest and he spent them at our Studentate at Cowley, Oxford. Mr. Rao

Bahadur Pannir Selvam is a great friend of the present Archbishop of Madras, Mgr. Mederlet, S. C. who a few years ago was the parish priest and missionary of the Tanjore District where Mr. Selvam has practised for many years as one of the few Catholic lawyers of the South of India.

No sooner was the last business finished in London than Mr. Rao Bahadur Pannir Selvam left for Italy where his two goals were the Oratory of the Blessed John Bosco and the Vatican at Rome. Arrived at Turin in January, he was entertained by the Superior General who welcomed in him all the Catholics of India. Later he was conducted over the Salesian Mother House. He was much impressed by all he saw, but nothing struck him so much as the disciplined silence in the immense workshops where hundreds of boys are learning their various trades.



Rao Bahadur Pannir Selvam  
the Catholic delegate to the Indian Round Table  
at the Vatican with Mr. Ogilvie Forbes  
He was received in audience by the Holy Father.

### *The Social Greatness of Don Bosco.*

*L'Osservatore Romano* writes: "The words of Don Bosco with the Minister Rattazzi in 1850 after the famous episode of the young convicts of the *Generala*, whom the great educator took out all alone and brought back at the time stated without having any trouble with them at all, are well known. The conversation turned on the inability of the State to obtain such efficient control over the souls of men. 'Your Excellency,' observed Don Bosco, 'the force that we have is a moral force, we appeal above all to the heart of youth, and our words are the words of God.'

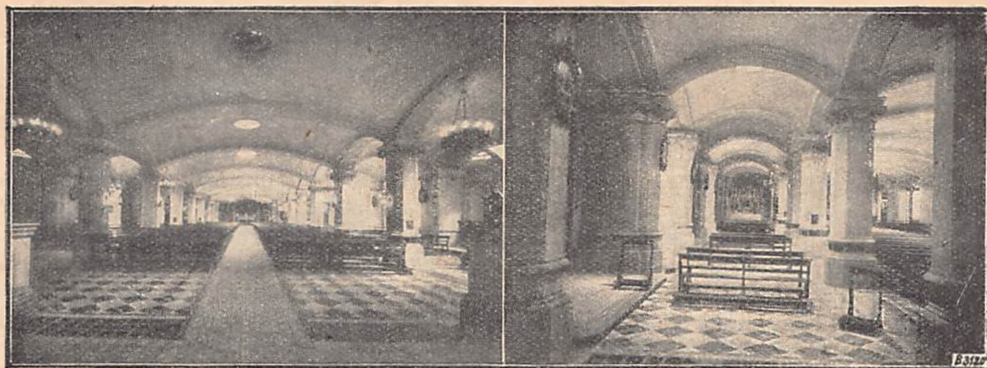
These words contain not only the secret of the success of Don Bosco, but also the origin and the reason of his social greatness."

### *Devotion to Blessed John Bosco.*

A Bishop of one of the Central Italian Dioceses wrote to the Superior General:

"This year I have made Blessed John Bosco the Protector of my students, and have ordered that one *Pater, Ave and Gloria* should be recited each day in his honour."





Crypt of new Salesian Church, at Rosario di S. Fè, Argentine.

### *Rosario di S. Fè. A new church.*

The first big step towards the completion of the large church dedicated to Mary, Help of Christians the Salesians are building for the parish of Rosario di S. Fè, Argentine was commemorated by the opening of the new crypt and the transferring of the blessed Sacrament, in the presence of the Bishop.

### *New expedition to explore Terra del Fuoco.*

In the early part of the present year a scientific expedition organised and directed by the well-known Salesian, Fr. A. De Agostini set out for Terra del Fuoco to make further observations. This is not the first time that Fr. De Agostini has been through this frozen land. In 1913 and 1914 he succeeded in gathering invaluable information of new ice fields and of mountains then quite unknown. The present party was made up of a naturalist, a topographer, a doctor, the famous geologist, Professor Perroglio and other scientific men.

### *Salesian Old Boys of the Argentine at the sanctuary of Lujan.*

It has become a tradition that once a year all the Salesian past-pupils of the Argentine go in pilgrimage to the great sanctuary, dedicated to Our Lady of Lujan. Year by year the numbers increase. The third centenary kept last year was a veritable triumph. The papers put the numbers at 20,000, who were taken there in 17 special

trains and 1,000 motor cars from every Salesian centre in the Republic.

At the sanctuary from 6.30 a.m. until noon there was a continuous succession of 70 masses and thousands of Holy Communions. This year there was a party of Uruguayans under the leadership of the Bishop of Montevideo, who pontificated. The Mass in eight voices sung in St. Peter's for the Beatification of Don Bosco, was rendered for the first time in America, by a choir of 140.

### *Honours for the Salesian Professional Schools of Belgium.*

The six Professional Schools were invited by the Belgium Government to take part in the International Exhibition of Liège and Antwerp. Their work filled six large stands.

The Commission of Judges awarded the Diploma of Honour to the Institutes of Liège, Woluwe (Bruxelles) and Verviers. The Silver Medal to Gand and to Remouchamps and the Gold medal to the Institute of Tournai. The exhibit which attracted most attention was a complete Louis XIV dining-room suite, made at Liège. It was held to be the most beautiful piece of work in the whole professional exhibition.

### *Indian Salesian Priest receives Doctorate at Rome.*

The Rev. Fr. Theodore S. C. who came from India last year to make his novitiate in England has just succeeded in taking the Degree of Doctor in Theology at Rome. We



offer him heartiest congratulations. Fr. Theodore will return immediately to India where he will work with Mgr. Mederlet in Madras.

### *A Unique Anniversary.*

In Hong Kong a benefactor marked his twenty-fifth anniversary as a Salesian Co-operator by the gift of a silver-gilt chalice fashioned by Chinese artists to the Superior General. Fr. Rinaldi, who has presented the gift to the Missionary College of Bagnolo, dedicated to the heroic Mgr. Versiglia.



Consecration of Mgr. Canazei, S. C.

### *Our Missionaries at Myasaki, Japan.*

Through the kindness of the director of the hospital our missionaries have obtained permission to visit the sick and to speak to them of the Faith. In addition they have commenced to distribute books and pamphlets and have actually given small conferences and entertainments to those convalescent. They are now awaiting permission to enter the prisons to do similar work there.

### *Work among the past-pupils. Marseille, France.*

In face of the urgent need of keeping young men in touch with their Faith, and in surroundings which are Catholic, the Oratory of St. Léon at Marseille is busy

erecting what they have called '*Le Foyer des Anciens Elèves*' the nearest English rendering for that *mot juste* in the French is something half way between the sense of 'home' and 'club' (home' of course is understood in the family sense).

Their new buildings will be well and pleasantly decorated, hygienic and comfortable, there will be a dormitory, bathrooms, a room for games and recreation and a reading room. More than that, their old friends and teachers the Salesians, will be close at hand to continue the good work begun before the boys left school.

### *Exhibition of Salesian work in Assam, India.*

In the Salesian programme for the evangelisation of native peoples the Professional School has an important place. In the first place it raises up skilled workers where skilled workers are needed most, and also develops Christians so well instructed by the regular contact with the Missionary priest and lay-brother in the Trade School that he becomes a very valuable helper in the spreading of the Gospel. Look anywhere in the Salesian Missions and you will find the same thing. On the banks of the Rio Negro, in the wilds of Brazil, the Salesians have put up a factory for boat-building, where they make canoes, since fishing is the only industry of the people and the canoe the only manufactured article needed.

Our workshops in Shillong, with the cabinet-makers, engineers and metal workers, bookbinders, printers and tailors have made great progress since the foundation in 1923. And this year they have opened an exhibition for the public of the type of work they do there.

Some time before the inauguration the Governor and his wife paid a private visit to the Schools and were amazed at the high-standard of the work done. The very next day the governor's wife came herself, so interested was she in the shops, and more than that she wanted to see the khassis actually at work, to make sure that the objects shown her had really been made by them.

On the opening day the Minister of Finance came to perform the ceremony and he too was very much impressed with what he



saw; especially the transformation of these poor young Khassis who a few years ago lived in villages lost to civilisation and who were now such diligent and able artisans.

The interest shown by the Authorities is very encouraging and inspires the boys to make still greater progress. The Governor has promised to give the first prize himself to the best boy in each branch.

### *Two New Pamphlets.*

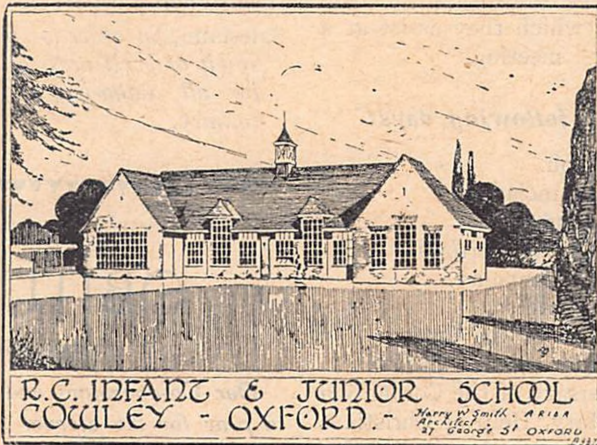
Two new pamphlets have been issued by the Paulist Press of New York, both are of Salesian interest. One is a summary of the life of Blessed John Bosco, by Father Neil

recalls to our mind what Blessed John Bosco once said to him who was to be later the successor of St. Peter. He said to us, '*It is my great desire to be always at the head of progress.*' We know very well that he did as he had said. And we have the same thought. In the Vatican City, so small and the same time so great we shall realise in a simple but efficient way this programme of action."

### *Two Gifts for the Newton Seminary.*

Two Salesians, who had been for many years parish priests, were presented with cheques of £1,400.00, and 1,000.00 dollars;

Sketch of the new  
Junior School to  
be erected by the  
Salesians  
at Cowley, Oxford.



Early in the year it  
is hoped to com-  
mence operations.  
There will be room  
enough for 150.

Boyton S. J., the author of "The Blessed Friend of Youth" the other is a collection of prayers, devotions and novena in honour of the Bl. John Bosco.

### *The Telephone in the Vatican and Blessed John Bosco.*

The Holy Father never seems to miss an opportunity of referring to the time when he visited Don Bosco and stayed with him for three days in 1883.

As is already generally known, the telephone system has been recently installed in the Vatican so that the Pope can speak to whom he pleases in the world outside the Vatican City. Before blessing the new instrument the Holy Father said:

"The magnificent gift that has been made us by the generosity of an American Firm

both priests desired that these personal gifts should be passed on to the Don Bosco Seminary at Newton for the training of poor boys to the priesthood.

This year there are seventeen novices, six lay-brothers and eleven students.

### *Salesian Bulletin in Hindoo.*

News has reached us that the *Salesian Bulletin* is to be printed in Hindoo and will be published by the Shillong Press. The new development will add yet another language to the 11 in which it already appears.

Much has to be done in these times of unrest to stabilize the work on a supernational basis, and at the same time to intensify the Catholic spirit among the native people through the medium of their own language, and eventually through their own priests.



## 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:*

|            |                                                                     |
|------------|---------------------------------------------------------------------|
| March 19th | St. Joseph.                                                         |
| March 25th | The Annunciation.                                                   |
| March 29th | Palm Sunday.                                                        |
| April 11th | Our Lady of Sorrows.                                                |
| April 2th  | Maundy Thursday.                                                    |
| April 5th  | Easter Sunday.                                                      |
| May 3rd    | Invention of the Cross.                                             |
| May 8th    | Apparition of St. Michael.                                          |
| May 17th   | Anniversary of the Coronation of Mary, Help of Christians at Turin. |
| May 24th   | Our Lady Help of Christians.                                        |

### It is also worth remembrance.

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

- 1) For any *one* of these ejaculations a *plenary indulgence*. The choice of the particular ejaculation is left to each one's discretion.
- 2) For *each of the others* 400 days indulgence each time.

N B. 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.

## The Three S's of Don Bosco.

*Don Bosco gave the following advice to Mgr. Bertazzoni, who has just been consecrated bishop of Potenza, when he was a boy at the Salesian Oratory of Turin.*

*Remember, my boy, the three S's of Don Bosco. A pupil of mine ought to be inspired in all he does by three words that begin with the letter S: he ought to be Santo, Studioso, Salesiano. (Saintly, Studious and Salesian).*

*Santo, practising virtue and doing everything for the love of God.*

*Studioso, to make himself capable of doing great things for the glory of God and the salvation of souls.*

*Salesiano, in order to speak, animated by the spirit of gentleness, of holy zeal, of respect for all authority and with love for his country.*



## 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.*

Very Rev. F. Canon M' Kenna, P. P. Castleblayney (Ireland).

Very Rev. Fr. P. Breen. P. P. Curran Co. Monaghan (Ireland).

Rev. John Harney, P. P. Kiltulla, (Ireland).

Rev. French Keogh, O. S. C. St. Mary's, London, W. 2.

Rev. Mother Etna O'Doherty, Carndonagh, Co. Donegal (Ireland).

Miss Jane Wharton, Little Crosby, Liverpool.

Mrs. Thomas Buckley, Charlestown, (Ireland).



# ST. JOSEPH'S PREPARATORY SCHOOL

**BURWASH - SUSSEX**

*Conducted by the Salesian Fathers.*

Most healthily situated midway between Tunbridge Wells and Hastings. An hour and a quarter from Charing Cross. Ages from 6 to 14. School matron. Central Heating. Modern Sanitation. Wireless. Electric Lighting. — For prospectus apply to the Principal.

## COPSEWOOD COLLEGE

**Agricultural College and Missionary Training College**

**PALLASKENRY, Co. LIMERICK, IRELAND**

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

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



### *How You Can Help*

By founding a Bursar or contributing a sum however small towards a Bursar (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 intension.*

## 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.

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

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

## *How to Help*

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

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 of enrolment).

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



# SALESIAN COLLEGE

BATTERSEA, LONDON, S. W. 11  
SECONDARY BOARDING AND DAY COLLEGE

*Recognised by the Board 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.

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.*