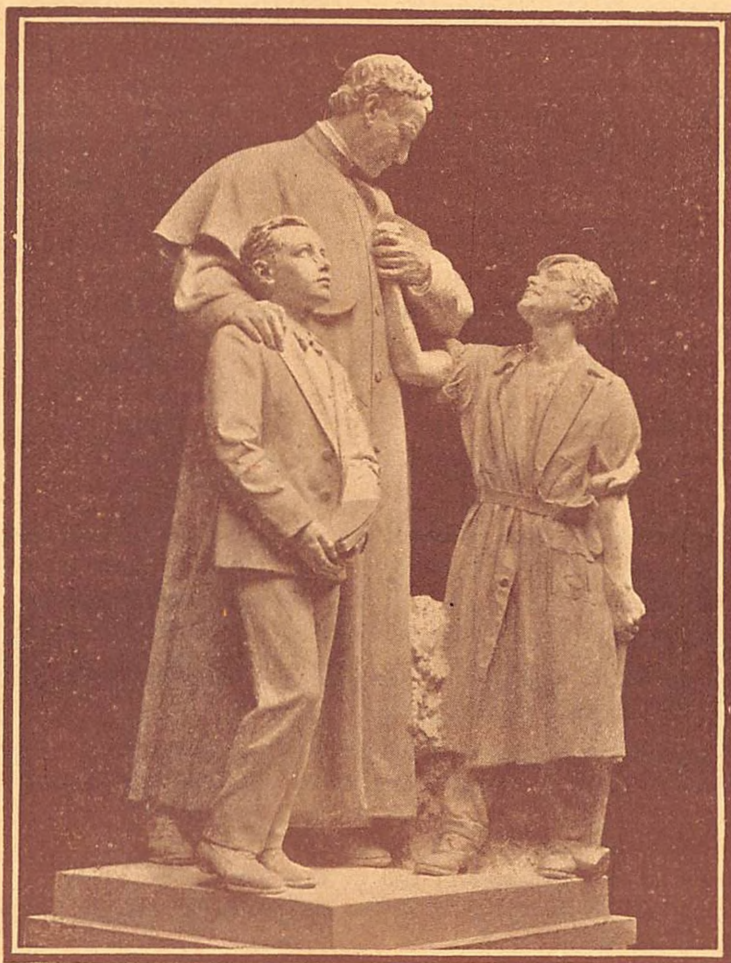
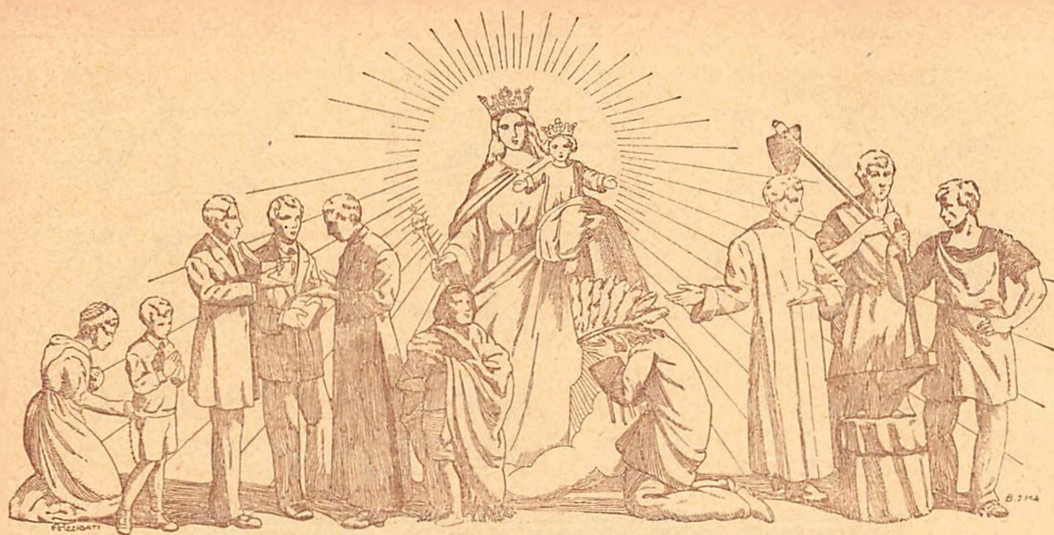


SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF
SALESIAN CO-OPERATORS



MAY-JUNE 1933



CO-OPERATION

The ways in which Co-operators can help effectively in our work are innumerable. The following suggestions may serve as a guide to all those who have it in their heart to help in the Salesian Apostolate but who are deterred by not knowing into which channel to direct their energies according to their means.

PROPAGANDA

Make known the life of Blessed John Bosco and the advantages of the Association of Salesian Co-operators.

Distribute the *Bulletin* (a post-card to the Salesian House, Cowley, Oxford; or Copeswood, Pallashenry, Ireland; or to Don Bosco's Seminary, Newton, N. J. U. S. A. will bring you a supply).

Find new Co-operators. Endeavour to develop local Circles. Speak frequently of the Apostolic Circles of Mary Help of Christians.

Encourage vocations to the priesthood and the religious life in general. Explain the special scope of the Salesian Society, made up of Priests, Clerics and Lay-brothers; and of the Daughters of Mary Help of Christians.

Spread devotion to Mary Help of Christians, by

- a) recommending the Novena suggested by Don Bosco
- b) getting as many people as you can to be inscribed as Associates of Mary Help of Christians (no offering is necessary).

Spread the "Charitable Association of the Sacred Heart of Jesus. By giving a shilling or twenty-five cents in alms you become entitled to share in 6 Masses said daily in perpetuity according to the intentions of the members, and applicable to the Souls in Purgatory (The name of the dead as of the living may be inscribed).

ADDRESS: *Salesiani, Sacro Cuore. Via Marsala, 42 - Rome - Italy.*

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

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SALESIAN

VOLUME XXV

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Summary: *Don Bosco in High Places.* — *With our Missionaries in Japan and India - Forward in Japan - A Few Moments with Fr. Jean Tanguy in Mirakonojo.* — *Sahanapur, India - For the Conversion of the Orient.* — *What We Hear.* — *With Mgr. De-Ferrari S.C. in the New Mission of the Upper Orinoco.* — *Revolution in the Training of the Indian Worker.* — *Mary Help of Christians.* — *The Holy Year.* — *Graces and Favours received through the intercession of Mary Help of Christians and Blessed John Bosco.* — *Obituary.*

BULLETIN

ORGAN OF THE ASSOCIATION
OF SALESIAN CO-OPERATORS

1933

MAY-JUNE

Don Bosco in High Places

1878

On February 7th., 1878, the great pontiff, Pope Pius IX passed away, at the very hour Don Bosco had foreseen on February 7th. of the previous year.

Given the unsettled state of the country and the undisguised antagonism of the existing Government, the Cardinals had every reason to be uneasy about their liberty of action in the coming Conclave. Would they be allowed to unite in Rome? Would it not be better to seek some other city outside Italy to avoid any possible attempt to interfere on the part of the anticlericals? True, the Government itself was bound by the famous 'guarantees', which secured a minimum of liberty for the Church; but there were not wanting those, among the Radicals of the new State, who cried long and loudly "*Away with the guarantees!*" Newspapers discussed the matter anxiously, and the more moderate among them, insisted that, if not for Christian piety, at least in the interest of sound politics, the Government should give its word for the safety of the Conclave. Nevertheless they did not hide their fears that the Conclave would be held outside Rome.

For the Cardinals, it was a question of

finding out definitely what was going to be the attitude of the Ministry. That the Conclave was going to take place immediately, in Rome according to tradition, or elsewhere according to necessity, was certain.

It was just at this critical moment Don Bosco was able to render an important service to the Church. Recommended by prelates who knew him well, he received the official communication that he was charged to find out the real intentions of the Government, on behalf of the Holy See. Without loss of time he presented himself to the Minister of the Seals, Pasquale Stanislaus Mancini, president of the Tribunal of Justice and Religion. But here he was severely snubbed; the Minister did not even deign to turn round to answer the questions of the priest who stood, hat in hand, near him. The little he did condescend to reply was so richly seasoned with sarcasm and contempt, that Don Bosco, in the act of leaving the room turned and said:

"Sir, for me it matters little, but respect at least those who have sent me!"

That was but the first attempt to feel the way. His real object was to obtain an in-



Blessed John Bosco.

interview with the Minister of the Interior, Francis Crispi (1).

The visit did not begin well. When Don Bosco entered the office he found the Minister stretched out elegantly in an armchair, smoking; Don Bosco stood where he was and Crispi showed no sign of moving.

"Who are you?" he demanded abruptly.

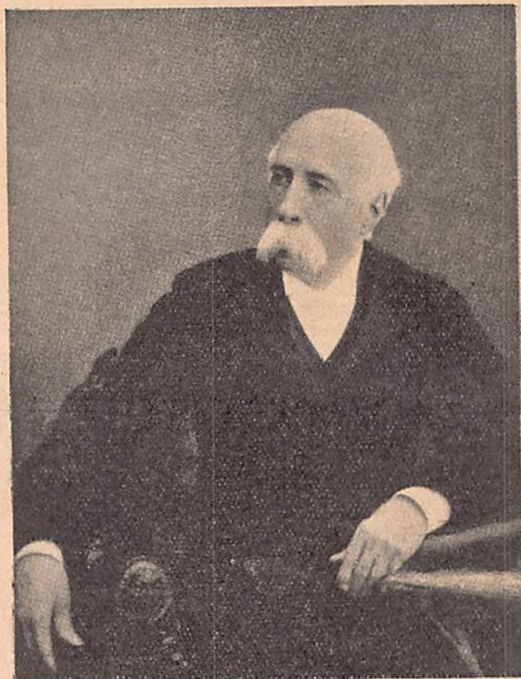
"I'm Don Bosco," he replied.

(1) Among the political exiles of those troublous times anterior to the union of the Italian States, there was a certain Francis Crispi, the future Prime Minister of Italy. In 1849 he had fled penniless to Turin. If ever man experienced the misery of dire poverty Crispi did in those early years. One day it happened that Don Bosco passed his way with a group of his boys. The priest's practiced eye recognised immediately the signs of suffering and hunger stamped on the young man's face: he invited him to dinner at the Oratory. After that he was regularly to be seen at Don Bosco's table, where the saint would speak to him of his project for the education of youth. Later Crispi took a tiny hole of a room near the Consolata, and knowing this, Don Bosco charged a friend of his to take him some dinner each day: he helped him also financially, and once, when he noticed that his toes were beginning to poke out of his boots he ordered his shoemakers to make a pair specially and take them to Crispi as a gift. In those days the young man had not lost his faith: many times did he go to confession to Don Bosco and was a familiar figure at the Oratory on Festivals.

"What you want with me then?" asked the other.

"I have come to ask whether the Government intends to safeguard the liberty of the Conclave."

"And who are you that you ask me this? What are your powers?"



Minister Crispi.

"I have to give a definite reply to the Cardinal Camerlengo!"

"Oh well, the Government will do its duty!" snapped the minister.

"And what do you mean to infer by this word *duty*?"

"But this is too much, what right have you to speak thus to me?"

"Do not trouble about that," returned Don Bosco calmly, "at the moment I seek a prompt reply. If the Government does not intend to guarantee absolute liberty to the Conclave, I must know it at once. The Cardinals intend to make a decision without any delay. And whatever happens, preparations have been made; the Cardinals will infallibly meet in Conclave in Venice, in Vienna or in Avignon according to circumstances. But at the same time permit

me to make this observation, that it is to your interest that the Pope be elected in Rome. And do not forget the Laws of the guarantees, nor the fact that the European Powers are watching the development of this affair which interests the whole world!"

Crispi knitted his brows, thought quickly, then rising, stretched out his hand to Don Bosco saying: "Assure the Cardinals on my behalf that the Government will respect the Conclave, and see that it is respected by others: the public order shall be maintained perfectly."

Having said that, he sat down again and invited Don Bosco to do the same.



His Holiness, Leo XIII.

"And so you are Don Bosco?" he continued, and began to talk familiarly of Turin and of the old Oratory of Valdocco, which he knew very well.

"And don't you remember, Don Bosco, that sometimes I used to come to confession to you at the Oratory?"

"No, I'm afraid I don't," admitted Don Bosco smiling, "but if you like I'm ready to hear you, here and now!"

"Indeed, I need it..." the minister caught himself up, and smiling at the admission which had escaped him, went on to talk of his young days in Turin, showing how well he remembered those talks he had with Don Bosco and how he had received comfort in something more tangible than words from the priest's hand. "Those were difficult times, indeed, but they brought less worries with them, than I have to contend with now. But then, I had faith, he added, "yes I had faith, and now I haven't it any longer!"

Crispi asked about the Oratory and the Salesian work, which brought him to speak of education in general and to lament the unhappy disorders which broke out frequently in the Reformatories for boys. On this argument they spoke at length: the Minister listened to Don Bosco's views and made the proposal that those places where boys got worse instead of better, should be confided to men who had been trained at the Oratory of Don Bosco, he even demanded an outline of the system that he might examine it at leisure.



Pius IX.

Don Bosco understood very well that the Minister, there and then could not really make any such proposal, at the same time, he made no comment and promised that he would send along his opinion as to the reorganisation of houses of correction for boys under twenty-one.

The visit could not possibly have concluded with greater cordiality. Don Bosco went at once to make his report. The reply of the Minister was accepted with satisfaction. Indeed, Crispi was a man of power and kept his word; thanks to his energy, the first movements of a public disturbance were promptly arrested.

A Strange Meeting.

On his return to the Vatican after this visit Don Bosco had a singular meeting. He wanted to speak in private with Cardinal Simeoni, the Secretary of State, but not knowing how to get to his apartments he walked up and down through the corridors of the palace, which at that moment looked like a ship-yard. Builders and carpenters were busy day and night preparing hundreds of little cells for the conclavists and their attendants. The work was proceeding apace under the direction of the Camerlengo of the Holy Roman Church, Cardinal Pecci. Now Don Bosco in his wandering had run into a prelate who volunteered as a guide; at a turn of the stairway he leant towards Don Bosco and whispered, "That is the Cardinal Camerlengo there." Don Bosco

looked at His Eminence and humbly approached him!

"Your Eminence permit me to kiss your hand."

"And who are you, may I ask who comes here with so much authority?" half smiled the Cardinal.

"I am a poor priest, who now kisses your hand, praying with the firm hope that in a few days he will have the honour of kissing your foot (1)" quickly answered Don Bosco.

"Be careful what you do. I forbid you to pray for what you say!"

"You cannot forbid me to ask of God what is pleasing to him!" countered Don Bosco.

"If you pray as you have proposed I threaten you with censures!"

"But your Eminence, *now* you have not the power to inflict censures, when you have, I shall know how to respect them!"

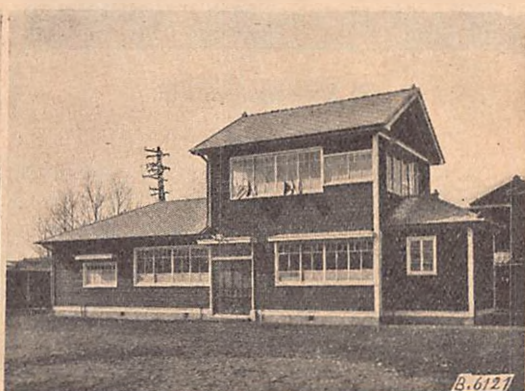
"But who are you who speaks to me so authoritatively?"

"I am Don Bosco, your Eminence."

"Enough, enough... say no more... it is time to be working not joking!" so saying the Cardinal passed on to the apartments where the preparations were going on.

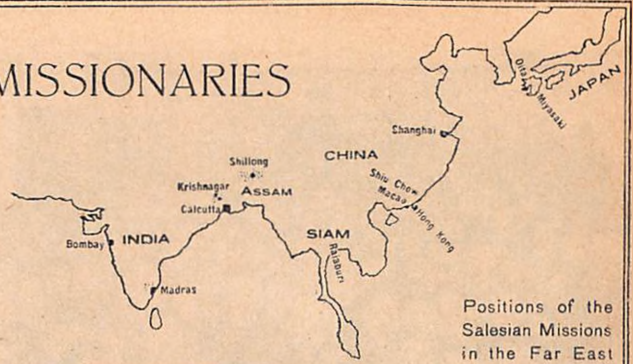
What Don Bosco had hinted came true. The Cardinals commenced their scrutiny on February 19th and on the morning of the 20th. Cardinal Pecci was already elected Pope, taking the name of Leo XIII.

(1) Equivalent to saying that he hoped Card. Pecci would be elected Pope.



Tokio, Japan. — Two views of the New Salesian Residence given by the Archbishop of Tokio, Mgr. Chambon.

WITH OUR MISSIONARIES IN JAPAN AND INDIA



Forward in Japan.

Tokio.

Dear Father,

As you see I am in 'Tokio, for population, one of the largest cities in the world; and I am writing to tell you that the Salesians have officially entered the Capital of this powerful Empire: their coming was almost unobserved and without the blare of trumpets or the roll of drums, but they are here all the same, represented by a priest, Fr. Pia-cenza, a cleric, Bro. Filippa and a lay-brother Bro. Ragogna, who are already hard at work on the land given them by our great benefactor, Mgr. Chambon of the Paris Foreign Missions, Archbishop of Tokio.

New Field of Work.

The new field for our Catholic apostolate is very extensive, and comprises two sections of the Capital — *Arakawa ku* and *Adachi ku* — with a population of something about 300.000, of whom I think we count thirty as Catholics! We are right in the midst of the poor people; indeed it is a recognised fact that our quarter is the most poverty-stricken and miserable in all Tokio, and hence the most needy in all senses of the word.

Our special care will be a veritable multitude of boys who run wild in the streets once they leave the elementary schools in the neighbourhood, being unfit to enter other higher schools or unable to find employment. The moral consequences of this state of

affairs is clear. As you see this is exactly the work for the Salesians!

Although they have not advertised themselves, nor as yet have they been able to develop any set plan of organised action, nevertheless after dinner the large playground is always full of boys, so much so, that already there is not enough room for



Snapped at their Festive Oratory, Tokio, Japan.



Tokio, Japan. -- The results of a few month's at work - The Festive Oratory.

all. Don Bosco himself used to go about the streets of Turin finding his boys, but here things are the other way round, it is the boys themselves who do the searching; indeed a place where they can have organised games and a good time, other than on the streets is something as new as it is attractive. So we have begun our Festive Oratory!

At the moment, our chief concern, dear Father, is to keep our heads above water with as much dignity as possible; it would be disastrous to cut a bad figure on our first appearance in Tokio, hence we urgently need all the help we can get. For, once in Tokio you have your finger on the living pulse of Japan: Tokio is their treasure, as Tokio is the centre of their intellectual life. But like all other great cities, Tokio has its high lights and dark shadows, wonderful achievements in Art and Industry and soul-rending miseries which touch the bottom of human degradation and suffering; it is in the midst of the latter that the Salesians must carry out the programme of Blessed John Bosco.

The civil authorities of the district have given us a good reception and wish us well. In fact, they are disposed to help us as much as possible in our work for their poor boys.

On the strength of this we have every hope of soon commencing evening schools and other classes of general instruction in addition to the Daily 'Festive Oratory'; all this is absolutely necessary to get in real contact with our portion of Young Japan.

The position of our house is ideal. It overlooks a very busy thoroughfare, and is encircled by the houses of the poor working people; it is but five minutes from the Municipality, Police Station, Post Office; and what is more important in this country, where fires are very frequent, we are almost next door to the Fire Station! There is only one thing against which there is no provision, that is from an earthquake and from that danger only the Good God can keep us safe.

The buildings at our disposal are: a very large hall, which in the beginning must do service for everything; and then two small houses of two storeys, one where the missionaries live and have their temporary chapel, and the other is kept for giving special classes. Everything is built of wood and must see us through until the time comes to build more ambitiously.

On the day of our arrival we were given a splendid reception by the other missionaries,

they could not have been kinder or more generous to the poor sons of Don Bosco. On the feast of St. Francis of Sales, the day chosen for the inauguration, Mgr. Chambon, came in person and officially established us all in Tokio, encouraging us by his sincere good wishes and honouring us by saying that he desired his missionaries to finish their monthly retreat on the 31st of January — the birthday of Don Bosco — in the new residence of the Salesians.

Twenty-five minutes away there are the Jesuit Fathers, who have the Catholic University Settlement, where daily, in the humblest of circumstances they work for the poor students of the district. There is therefore a holy bond between us; we are both very poor and we are both, in different spheres, out for the Youth of Japan.

'Double and redouble your Numbers!'

You know, dear Father, how much we long to give zealous missionaries to the whole of this land, that the reign of Christ may become a fact and not a pious ideal. But we need your help. The harvest is slowly

ripening, we say slowly, for in Japan there are special difficulties, but thanks to God the harvest is coming. We must maintain what we have begun. We must open other houses, and many of them; we must multiply Japanese vocations. The last time I had the privilege of kneeling at the feet of the Holy Father, when it came my turn to kiss his hand, he asked me some rapid questions of our mission and among others the number of the Salesians: to my reply he added, *"You must double and redouble your numbers!"* Help us therefore to obey the Pope of the Missions! Only he who knows Japan and the Japanese can appreciate the importance of this foundation in Tokio; it means the beginning of expansion of our modest work in the Empire. He who is of the Capital or who goes to the Capital: he who comes from the Capital has an immense importance for the Japanese of the provinces so you see your Salesians are acquiring a new dignity!

Humbly we beg your prayers and your blessing

Fr. VINCENT CIMATTI,
Salesian Missionary.



Tokio, Japan. — The Salesian Missionaries with Mgr. Chambon, after the inaugural ceremony.

A Few Moments with Fr. Jean Tanguy in Miyrakonojo Japan.



Miyasaki, Japan.

Fr. Jean Tanguy
with some of his
'parishioners'

Aburatsu, just 45 miles to the south-east; the others are to be found here and there over the country-side. As a matter of fact it was to give these good people the consolation of their religion, that this new mission station was undertaken. With some difficulty Fr. Tanguy can visit each centre once every month.

But we are running ahead. When the three Salesians arrived at Miyrakonojo, they were without a definite house, so they rented a small one on the outskirts of the town. Fortunately there were generous souls to welcome them with open arms, and once they knew of their existence it was not long before they were able to move into a larger house lent them by these new friends. There

still remains the question of a permanent centre, with a good piece of ground and some sort of serviceable building, where they can run up their apostolic flag, throw open the house and the grounds to boys and start off seriously with the Festive Oratory. But all that will come in God's good time.

The best way to open houses, is just... open them!

Accompanied by a Salesian cleric and a lay-brother, Fr. Tanguy set out for the town of Miyrakonojo, just south of Miyasaki, where we have the central house of our Japanese Mission. From the very beginning one could see that this little adventure was not going to be all plain sailing; for, in the first place, neither the cleric nor the lay-brother knew anything about the language, having been but a few months in Japan, and in the second place, the little party had no fixed place to which they could go.

Now, Miyrakonojo is a pretentious little district boasting some 40,000 inhabitants, of which 95 are Catholics, although 10 only live in the town itself. There are, however, 8, 25 miles northwards, 7 more at Jama-da, 7 miles to the west and a fine bunch at

Out with the Missionary.

Fr. Tanguy has more than enough to do to keep pace with the demands made upon his endurance, even though he is in the prime of his full fifty years! Here is an extract from his letter.

".....here there are some places get-at-able by railway, but more often it happens that I must do long miles on foot, with my portable altar strapped on my back. When my legs begin to drag and grow weary, I call to mind those other difficult days, when we

were soldiers in Greece and Turkey during the War... and I delude myself that I am only 35 as I was then! Anyhow, on the march is not the worst of it, the most difficult journeys are those I have to make on public 'buses. The roads are bad and the vehicles themselves are very small. The average Japanese bus-driver is a fellow with a very soft heart; it is not in him to refuse a fare! we stop for all passengers so that in a machine designed for six, we get 10, 12, up to 15, who, with their bundles and packages make things as uncomfortable as it is possible to imagine. After a journey of more than an hour you can cut the air inside with a knife it is so thick, and you would give a small fortune to be able to get out, if only for a few seconds, to stretch your legs. This journey, comes round only once a month, when I go to Abusatsu to round up my fifty christians. I say Mass each day, hear confessions and give Holy Communion; and all the other time I have to spare I spend visiting the sick and in giving much needed instruction to the little ones. In this district we have neither house nor land. Only last month during the catechism class we had to move our meeting on three times, finishing up in a very open-work shed. But that inconvenience is nothing to the consolation I have in the fact that there are seven boys well on the road now for making their first Holy Communion.

"Here at Miyrakonojo, we made a very special effort on the Feast of St. Francis of

Sales. We invited several important editors and writers of the local press to dinner. All showed pleasure and sympathy for our humble beginning in their town: but the chief object of interest for them was to learn something first-hand about the world-wide organisation of the Catholic Church.

"We can truly say that all are favourably inclined towards us, from the Authorities downwards, in fact, they want us to start as soon as possible with our work among the boys by opening Festive Oratories, Evening Schools etc, towards which they have already promised their help. If the matter rested simply with us, we would start tomorrow... but we lack the men and we lack the means."

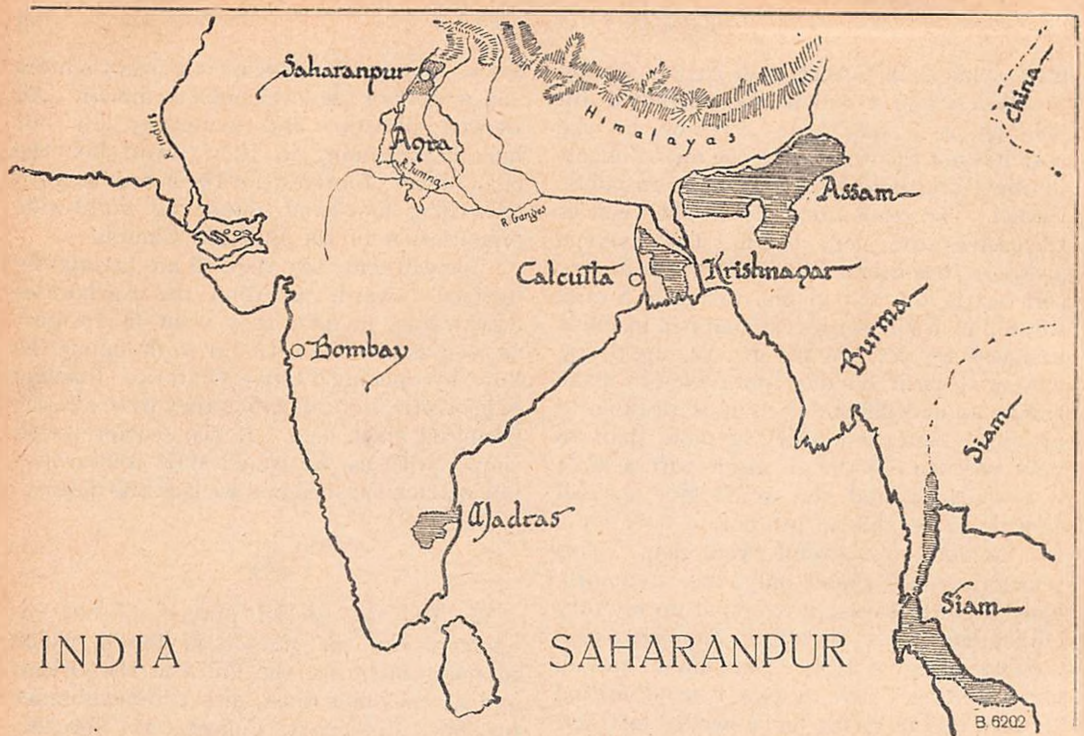
* * *

We beg the special prayers of our co-operators for the Mission in Japan, which promises much for the Faith in the Orient: and at the same time, also a remembrance for our Missionary College, at Shrigley, where future missionaries are beginning their training for the Far East.

Pilgrims to or from Rome, while stopping at Turin should visit the Oratory of Bl. John Bosco, and the Basilica of Mary Help of Christians.



Japan. — Daughters of Mary Help of Christians adapting themselves to circumstances... and enjoying it!



Fr. Raygasse on his new mission.

Many are wondering why on earth the Salesians have come to settle themselves right up here at Saharanpur, hundreds of miles from their other missions of Assam and Madras. It was not just mere chance which brought us here. More than fifty years ago Don Bosco received many appeals for help from Mgr. Jacobi, then Vicar Apostolic of Agra. Indeed Fr. Romolo, a Capuchin, who has worked for more than thirty years in the Agra province, assures me that, during his office as archivist of the Diocese he came

across a letter from Blessed John Bosco treating particularly of the foundation of a Mission in Agra.

But events took another course. And although Don Bosco always had India in his mind as an immense apostolic field for his missionaries, nevertheless the ceaseless demands from South America, claimed all his men. Ten years ago, when the Holy See confided Assam to the Congregation, the actual bishop of Agra, renewed the insistence of his predecessor, with the result that after ten years, we, the first two Salesians, were able to come to Saharanpur.



Saharanpur, India. — The Mission School and the Priest's House.



Saharanpur, India. — Everyday scenes in a *Chamar* village.

The Work.

Our work here is twofold, parochial and missionary. For the most part our parishioners are Anglo-Indians and Europeans who have employment on the railways, the native Catholics number about thirty. If we look however at the missionary side of the programme, we find a field of labour which makes parochial work a mere nothing in comparison. Our particular object is the evangelization of the *Chamars*, who from their numerous villages are all calling for the Catholic missionary to instruct them. At the moment we can count 300 catechumens.

These *Chamars* are simple villagers who eke out a precarious living by working the land or tanning leather. In our district alone they number 300,000. In addition we have 700,000 Indians and 400,000 Mussulmen. At a glance you see that the Anglo-Indian and European inhabitants form an insignificant percentage of the total population.

In time, and according as we have the means, we intend to establish a large agricultural school for the benefit of any Anglo-Indians who care to come, but particularly for the *Chamars*. Such a foundation will be of the maximum importance, first, because the district here is almost entirely agricultural and secondly because it is one of the most fertile in the whole peninsula, so fertile that it is called the "Garden of India".

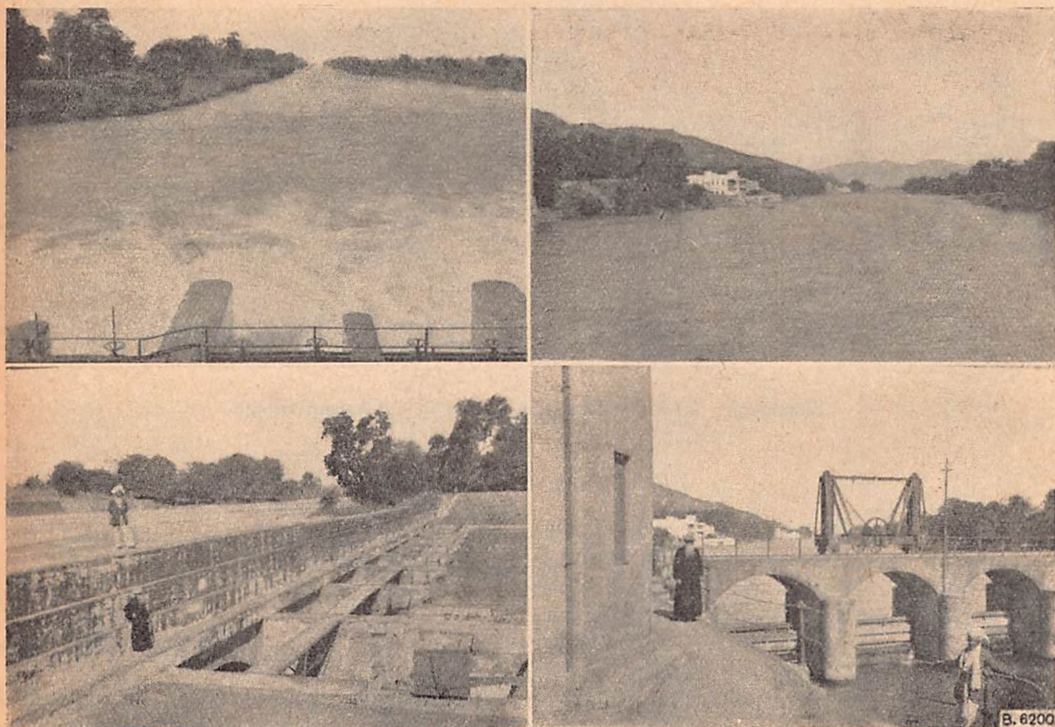
For this purpose the Archbishop of Agra has put at our disposition 70 acres of land, left to the Catholic Mission by an Irishman, Mr McCarthy Rice. We have also in mind a modest school for Arts and Trades, adapted

to the local conditions, hence more importance will be given to leather working, which already occupies a large portion of the *Chamar* community.

Where We Are.

The district of Saharanpur for civil administration forms part of the Merut division, which together with other Provinces constitutes one of the largest regions of India and goes under the name of the United Provinces of Agra and Oudh. Saharanpur itself has an extension of 21,155 sq. mls., or about two thirds the size of Ireland! We are only about 60 miles from the Himalayas which rise everywhere near us from 6,500 to 8,000 feet. During the winter they are abundantly covered with snow, thus making the cold season rather long. Our region is confined between the two great rivers celebrated in the history of India, the Jumna and the Ganges, while on the north there rise up the Siwalik Mountains and to the south stretches endlessly the Great Plain.

The Saharanpur district forms a table-land to the north running away rapidly to the low land in the south where the Jumna and Ganges Rivers turn eastwards on their long course through the most populated part of India to the sea. The city of Saharanpur itself is to the north, on a low up-land, 1,000 feet above sea-level, and is the centre of one of the richest agricultural areas, made still more productive by the waters of the two great rivers and the two immense canals which effectively irrigate the whole country



Saharanpur, India. — Photos from Fr. Raygasse giving some idea of the magnificent irrigation system of Agra. (Top) The two canals. (Bottom) Views of the Dam and the Locks.

(see photographs) so that to-day more than 75% of the land is under cultivation. Everywhere they reap a magnificent harvest — in some favoured spots — even two during the year. Everything grows here, from European to tropical products; wheat, cotton, rice, maize etc., while of fruit there is an endless variety; oranges, nespoli, peaches, pears. The typical tree however is the *mango*, giving an abundance of delicious and healthy fruit, these trees rise up in dense black groups here and there through the extensive cornfields.

The climate is not so trying here as in other parts of India, the winter is a fairly long season from October to March with a temperature never below 55° F., while in the summer, though the thermometer runs up to 105.9° F. in the shade, nevertheless our proximity to the mountains keeps us tolerably cool.

From this you will see that the new mission will be rather less difficult than others in India, if you look only at the 'physical features', but obstacles of another kind are not wanting. For example, there is the open opposition of the Zemindars, the land-owners of the district, more often than not they will not allow either the missionary or the catechist to enter their territory. But at the moment the local authorities are taking these people in hand and they guarantee liberty to the priest, as far as they possibly can.

We are at the beginning of our apostolate and there is a great future for the mission, therefore we earnestly beg the prayers of co-operators that the extension of the kingdom of Christ may not be hindered by the mere lack of men or of means.

FR. HENRY RAYGASSE,
Salesian Missionary.

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

For the Conversion of the Orient.

In the room where Bl. John Bosco worked there was a large wall-map of the world; often, as he looked at it, would his thoughts fly off to India and the Orient full of missionary longing for the salvation of those teeming millions living and dying in paganism. But for the moment, his Madonna had other designs for him, it was not to the East but to the West he had to go. It happened this way: in 1870, in a dream, he saw himself in a strange land of limitless plains; he saw the dark figures of strange savages fighting ferociously for their existence against white soldiers; he saw unknown bands of missionaries massacred without mercy, and when, he saw his own sons — the first missionary expedition — enter on the scene he was terrified for their safety, but, strangely enough at the sight of them, the savages lowered their weapons and welcomed the newcomers with signs of friendliness. That was enough for Don Bosco, it seemed to him a very clear indication of what he was to do. But the question was, who were those savages?

At first, he thought of Ethiopia, an idea which came to him after the visit of a missionary from those parts, but a more detailed study showed it not to be: for a while, he thought of China but that also did not fit in: then came Australia, this seemed more promising so he began to study the country minutely but as soon as he learnt the main characteristics of the Aborigines he knew he was off the track. From Australia he turned to India and the East Indies, he borrowed books, he spoke to English and Irish missionaries returning home and the more he thought about it the more he was persuaded that the people and the country he sought was towards the Orient. He began to speak with great animation of the Far East and put several of his Salesians to study English. But

in 1874 a letter from Mgr. Frederick Aneyros, Archbishop of Buenos Ayres, imploring him to send his sons to the Argentine Republic made the Orient vanish from his mind, for the time. It was then that he began to recognise the savages he had seen in his dream as those of the immense wastes of Patagonia.

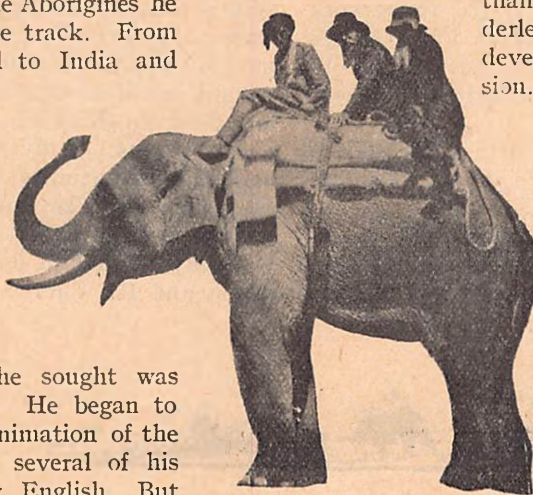
From 1875 until 1888 all the Salesian personnel he could spare were swallowed up by the unceasing demands of South America, but the idea of sending missionaries to the Orient and in particular to India was never far from his mind. On his death-bed his last thoughts were for the East, when, taking the hand of Mgr. Cagliero, his missionary bishop he said: "*Do not forget the missions in India.*" Some idea of the future of the Salesian Missions must have been before him, especially after that other dream, when he saw a line drawn across the world from Santiago to Peking, which Our Lady pointed out to him as indicating the Salesian bases for future missionary conquest.

Towards the Orient.

Once the South American missions were on a firm basis, Fr. Michael Rua, in 1905, turned eagerly towards the Orient, and sent two small expeditions simultaneously to China and to India. In India they took up their quarters at Tanjore, where for more than twenty years, Mgr. Mederlet, then a simple priest, developed his flourishing mission. It was feeling the way.

The Great Endeavour.

It was after the Great War that the late Superior General Fr. Philip Rinaldi, took his courage in both hands, and gladly accepted the opportunity given, when the Holy See asked the Salesians to take charge of



the great region of Assam, extending over an area of 14,122 sq. mls. with a native population of 5,397,280. The enterprise was planned on bold lines; the most daring thing being to send out there year by year a plentiful supply of young personnel — to-day there are nearly 150 — who from the very beginning of their Salesian life might become acclimatized, familiar with the conditions of place and people, and above all make a thorough study of the local languages. In the last ten years these young Salesians have helped build their own training house at Shillong; they have started Festive Oratories; they have turned their holdiday 'hikes' into missionary excursions, and have succeeded in attracting a whole army of young children, boys and girls, to the Catholic Mission.

This bold venture looked upon with suspicion by the timid ones, was a success, and the statistics for the last ten years show that God's blessing has been upon the work, for the 132 missionaries — priests, clerics and lay-brothers — have been able to increase the number of Catholics from the 5,844 in 1922 to the consoling figure of 19,862.

To England and Ireland.

Let us look into the future. The progress made in India please God is but the beginning of an ever wider apostolate. Already we have received a long list of the missionary projects for to-morrow. They plan to dot the Assam hillsides with a net-work of Festive Oratories and Mission Stations; to open up Schools of Arts and Trades in populated centres, — there is already the frame-work of a future Industrial School for 400 boys erected just outside Calcutta — and to increase the number of Salesians to the very limit of their means.

Here, there comes to us a consideration which can be fruitful of a great increase in our apostolic zeal.

Looking at the Orient with the world-wide, *supernatural* Catholic outlook, we seem to see a special part for Irish and English

Catholics to play in the evangelization of India and the East. The English language, by reason of an extensive trade has penetrated the Orient as the commercial language, and is the common idiom of intercommunication between different peoples. For more than two centuries, Irish and English missionaries have found it a powerful instrument in their conquest of souls. To-day all the missions of the Orient are crying out for English-speaking personnel. It is the need of the hour.

What better Act of Thanksgiving can Ireland offer to God for the Faith she has kept through centuries of religious persecution, than that young Irishmen should win pagan souls in India to the Gospel of Christ? And what more complete Act of Reparation can England offer to the Sacred Heart of Jesus than that of giving to the Church of God as many, and more converts from paganism and infidelity as she took away, and has kept away, by schism and heresy? As surely as God wills the Conversion of England, so surely does He will this intensified apostolate, for English-speaking missionaries. In this sense can you understand those brave words of Manning: "Do you want to convert England then send missionaries abroad!"

Already there are a few English and Irish Salesians at work in the Far East; but their number must be doubled and redoubled again and again; and for this we look with hope and confidence to our Missionary College of Shrigley, where boys of solid piety and vivid enthusiasm are not wanting. In spite of the pessimistic reports to the contrary there are plenty of excellent Catholic homes, in which vocations are to be found; and there are still hundreds of mothers only too happy and proud to give their sons to God as missionary priests. Truly the time is at hand, and the opportunity may never return. Vocations must be saved *to-day*, that *to-morrow* a whole army of missionaries may be ready trained to do glorious things for Christ and His Church.



MISSIONARIES IN THE MAKING — SHRIGLEY - ENGLAND

Shrigley
Missionaries
beautifying
their College.



Saving
the coal
bill



Who
wouldn't
be a miss-
ionary?



B.6203

"Do you want to convert England? Then send missionaries abroad."

After Fifty Years at Work in Brazil.

On his way to Rome in 1877 for his visit 'ad limina', the saintly and learned, Mgr. Lacerda, Archbishop of Rio de Janeiro, stopped at Turin to ask Don Bosco for a band of Salesians to whom he wished to entrust some important missions in his diocese.

This vast diocese, which then counted more than two million Christians, was in sore need of help, as we can see from the following statistics. In 1881 its Seminary counted only 9 seminarists; 130 priests had died since the arrival of the heroic Bishop in 1869, and during his twelve years of Episcopate, the Archbishop had ordained only twelve priests. Likewise the spiritual misery of these regions was indeed great, due of course to the scarcity of priests: the heart of Don Bosco was touched at the Archbishop's account of the state of affairs, and he promised to send some of his sons.

The year 1881 arrived and Don Bosco had not yet kept his promise of sending missionaries: the foundations in France, Spain, the Argentine, Uruguay had exhausted all the personnel available. After four years of anxious waiting the Archbishop's patience was exhausted and he wrote to Don Bosco in a plaintive yet eloquent tone, giving such strong reasons why Don Bosco should send some of his sons to Rio de Janeiro, that the latter decided to send the necessary Salesians at the first possible opportunity. This promise was made in the autumn of 1881, but more than two years had to elapse to see its fulfilment. Finally on the 14th. July, 1883, a band of 7 Salesians under the leadership of Father Louis Lasagna disembarked at Rio.

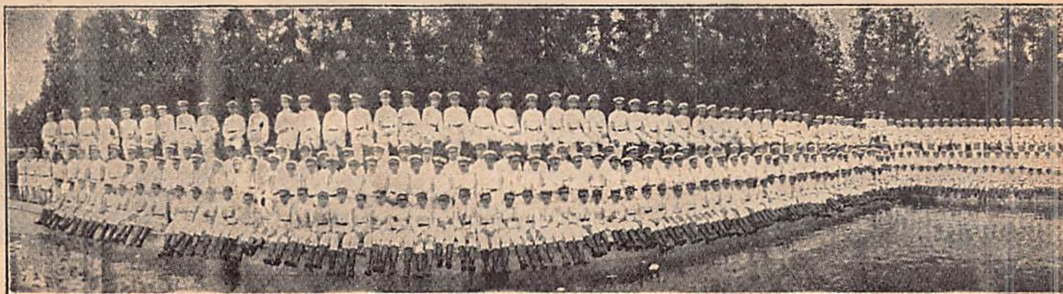
WHAT V

Naturally they were welcomed with open arms by the Diocesan authorities, who immediately offered them a piece of ground and a modest house at Nichteroy, on the Bay of Rio de Janeiro. Mgr. Lacerda himself even went further in welcoming them; he wrote a pastoral letter, which was reprinted by all the Catholic newspapers, in which he recommended the foundation to the charity of his flock.

On the other hand opposition was not lacking. The Positivists, Radicals and Rationalists of Rio all clamoured and protested against this innovation — the education of Christian Youth was entirely opposed to their ideas. This opposition alone proved the necessity and opportuneness of the arrival of the Religious, and they set to work courageously; within a few years the building of their college at Nichteroy marked the rapid progress they had made. From Nichteroy the work spread at the request of the Bishops of Brazil and foundations were opened at Bahia, San Paolo, Lorena and other places. At present the Salesian Society



The first Salesian House



S. Paolo, Brazil. — Boys of the Salesian College of the Sacred Heart lined up along

WE HEAR



Niterói, Brazil 1883.

counts throughout the Republic — the Revolution of 1889 changed the Constitution the country — 50 Colleges or settlements. Here is the list:

Manaos, Belem, Baturité, Aracajú, Recife, Jabotão, Colonia, S. Salvador, Virginia, Niterói, Riochuelo, St. Paul (three houses), Araras, Campinas (two houses), Guaratinguetá, Lavrinhas, Lorena (two houses) San José dos Campos, Ypiranga, Acurra, Luiz Alves, Nova Breslau,

Rio dos Cedros, Rio Oeste, Rio do Sul, Cachoeira do Campo, Ponte Nova, Araxá, Bagé, Rio Grande, São Feliciano, Cuyabá, Corumbá, Campo Grande, Coxipó da Ponte, Bom Fim, Barreiro, Registro do Araguaya, Sangradouro, Santa Rita do Araguaya, Barcellos, Janaretê, San Gabriel, Taracú, Porto Velho, Humaylá,

These houses are scattered throughout 15 of the 21 states which form the Federal Republic. Likewise, the Daughters of Mary Help of Christians, who followed eight years after the Salesians have 50 flourishing foundations distributed throughout 10 Brazilian States.

Three large missions have been opened to serve the natives of the Indian Tribes living in the depths of the dense forests which flank the Brazilian Rivers. One of them, in Matto Grosso is due to the initiative of the lamented Mgr. Lasagna, who confided it afterwards to Mgr. Malan. The other two, those of the Rio Negro and Rio Madera, two powerful tributaries of the Amazon, were entrusted to the zeal of the Salesians by the Holy Father. Thanks to the work of these missions thousands of natives, who were entirely ignorant of the Gospel, have been gradually raised from their depths of degradation to something approaching our civilisation.

From time to time the Holy See has shown its recognition of the services of these missionaries by choosing from among them Bishops and Prefects Apostolic to rule over the peoples whom they have converted: there have been three Archbishops; Mgr. De Aquino Correa, Archbishop of Cuyabá, Mgr. Helvecio Gomes de Oliveira, Archbishop of Mariana, Mgr. Anthony Lustosa, Archbishop of Belem; four bishops, Mgr. Lasagna, titular Bishop of Tripoli, Mgr. Malan Bishop of Petrolina, Mgr. Emanuel Gomes de Oliveira Bishop of Goyaz, Mgr. Mourao, Bishop of Campos; two Prefects Apostolic; Mgr. Giordiano and Mgr. Massa; and an Administrator Apostolic, Mgr. Courturon. Five of these Prelates are Brazilians, two are French and three Italians.

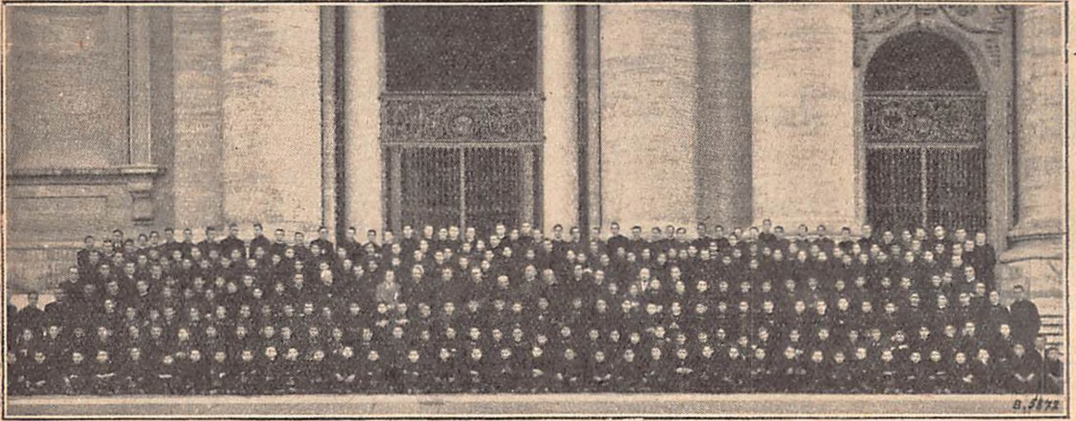
One of these Archbishops, Mgr. De Aquino Correa, is a celebrated figure: not only was he a member of the Academy of Rio, but owing to the esteem in which he was held, he was elected for four years to the presidency of the State of Matto Grosso, which has for its capital the Cathedral town of Cuyabá.



Swimming pool. They are wearing the white Feast-day uniform of the School Cadets.

Three of these prelates have already gone to their reward: Mgr. Lasagna, an intrepid missionary who, together with seven of his confreres, perished in a railway accident; Mgr. Malan, the apostle of Matto Grosso, and the founder of the Diocese of Petrolina, where in less than six years he built the Cathedral, the Bishop's House, a seminary and a Normal School; and Mgr. Giordano who died a victim of his apostolic zeal in utter misery and isolation.

cent and gives us great pleasure, — your compliments, your hymn so well composed and so perfectly rendered, your cleverly illuminated address and this small offering of money. It isn't a considerable sum, certainly, although a thousand lire are not to be despised, yet it is worth much more on account of the sacrifices and mortifications which it presupposes. Still, what is most pleasing to us is your presence here, to-day; it was indeed a kind thought of



Rome, Italy. — The Community and boys of the Salesian College of the Sacred Heart, after their audience with the Holy Father.

Such then are the consoling results of fifty years of labour. These sober statistics naturally demand an explanation, and it is twofold; on the one hand there is the generosity of our Brazilian co-operators who have helped the work in all its stages, from its meagre beginnings to its present flourishing condition, and on the other hand the lively faith of the generations of young Brazilians who have passed through these schools.

In audience with the Holy Father.

On the 20th. of last December the Holy Father received in audience at the Vatican the pupils of the Salesian College of the Sacred Heart, Rome together with the Salesian Students attending the Gregorian University. After the singing of a hymn which had been composed by the Choir Master, Fr. Antolisei, for the occasion, Pius XI addressed them as follows.

"Everything," said the Holy Father "which you have come to offer us, is magnifi-

yours to come to pass an hour with us and to rejoice our paternal heart with your singing and your good wishes.

"As the spiritual father of all nations it is our great pleasure to see ourselves often surrounded by our sons, and the younger the sons the greater the joy, but greater still when those sons are the Sons of Don Bosco. This name, Don Bosco, stands for many things, which you, great and small alike, know to perfection from the simple fact that you are reaping the fruits of a Salesian education. Brought up as you are by the Sons of Don Bosco, in his spirit and by his methods at the same time so human and yet so christian, prepared to follow out the vocation in life marked out for you by Divine Providence, whether it be in the humblest or the greatest of callings, for example the Priesthood, or the Apostolate, you are all beneficiaries of all that name stands for.

"Don Bosco is particularly dear to us, not only because it was reserved to us to inscribe

his name among the Blessed and to raise him to the honours of the altar, but also because about 50 years ago we knew him and spoke to him.

There is yet another reason why we bear you a special affection; you come from the Basilica of the Sacred Heart built by Don Bosco; we saw this Basilica in its earliest stages when as a young student we came to Rome to follow the course at the Gregorian University.

It is for these reasons then that we bless you very specially; and not you only but also those who have not been able to be with you this morning, the children of the Festive Oratory and the Soldier's Club of your flourishing parish.

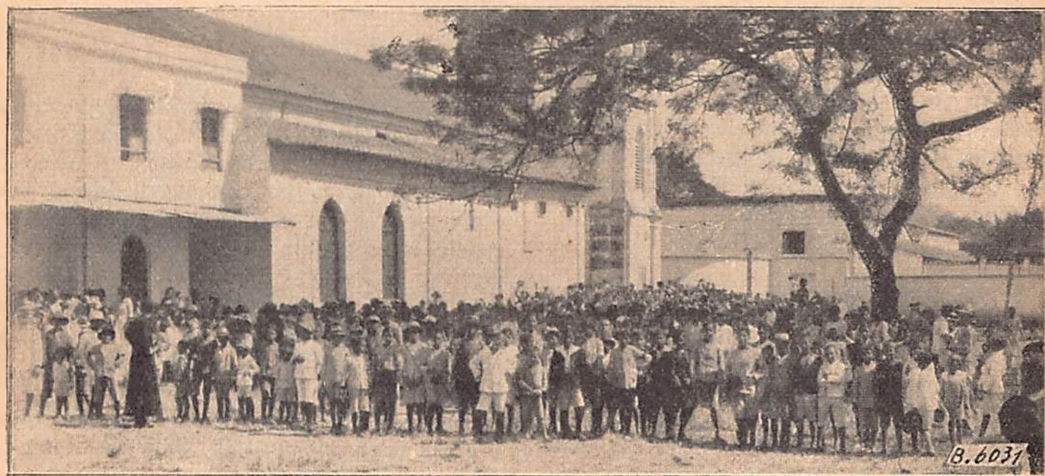
Among you I see some very small boys doubtless of the lower forms, and this reminds me of the days when I taught in the 8th elementary school; some among you are older and are attending the Biblical Institute or the Gregorian University and are attaining the heights of Christian Knowledge; all of you alike we embrace with the same affection,

Words such as these prove beyond all doubt what Mgr. Fontenelle already said one day to some of our Salesians at Rome, that Pius XI has indeed a marked weakness for the great educator whom he knew and admired in 1883, and for his sons scattered throughout the world.

Valencia (Venezuela) a Festive Oratory.

In the October of last year, the Salesian House of Valencia opened a new Festive Oratory dedicating it to Dominic Savio, who, in the most distant parts of the world is becoming the model and youthful patron of our boys. On the day of the inauguration five hundred boys, many of them half-clothed from the poorest part of the city, took possession of their new quarters.

The future of this Oratory is already assured. From October last until the Epiphany of this year the numbers rose from 500 to 1,200. The Apostolic Nuncio, Mgr. Cento showed his great satisfaction and by his



Valencia, Venezuela. — The first group of boys at the new Festive Oratory.

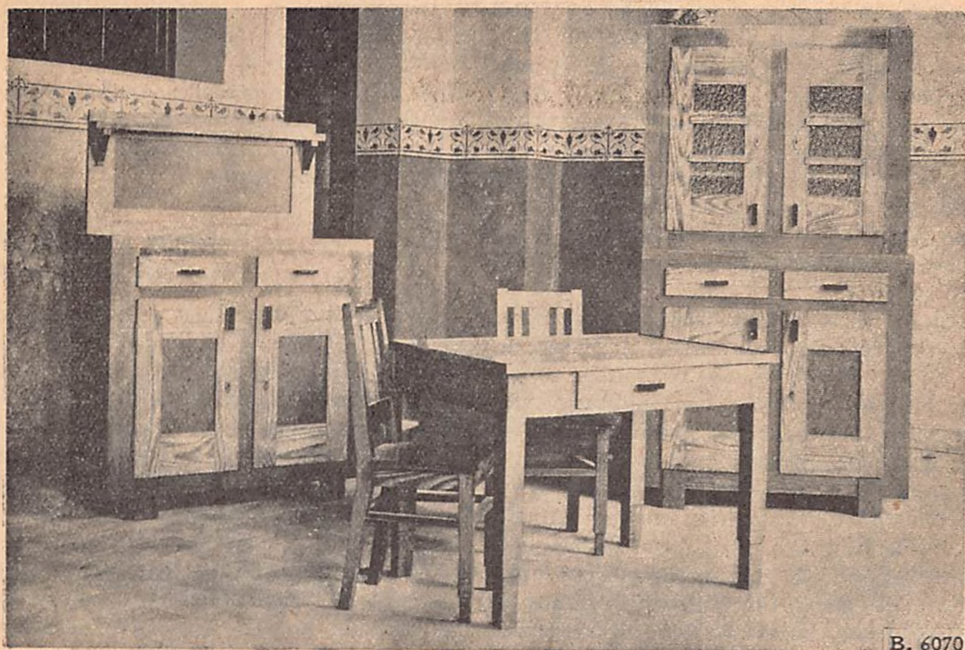
not you only, my dear sons, but all those, who throughout the whole world — for at present the Sons of Don Bosco are everywhere — are enjoying the same Salesian education.

It is your future in particular that we wish to bless. Our best years are behind us but yours are still ahead. May our benediction descend upon them and make them happy, fruitful and holy."

encouragement, friends from all quarters, came forward with New Year gifts for these poor boys. In no time, the separate donations had reached the splendid number of 2,000.

Woluwe-St-Pierre.

At the International Building Exhibition opened last January at Bruxelles in the



Bruxelles, Belgium. — The Kitchen-suite made by the boys of our School at Woluwe, which gained the gold medal.

Palais du Cinquantenaire, the Salesian Institute of St. Georges, Woluwe, exhibited a modern kitchen suite as the work of their carpenters and joiners of the second course, for this masterly piece of work they have carried off the gold medal.

Our Causes of Beatification.

On the 21st. of February, 1933, the second general congregation to decide upon the heroic virtue of the virtues of Dominic Savio was held before the Sacred College of Rites. Nine cardinals, eight prelates and twelve consultors were present. The result was a very favourable casting of votes. Now there remains the last Congregation for the examination of his virtue and at that sitting the Holy Father himself will be present. Following a decree on the Heroicity of the Virtue, the Servant of God will then take the title of *Venerable*. After that in three distinct sittings, the Sacred College must discuss and examine the two miracles required for the glorification of this saintly boy.

* * *

In answer to the many anxious questions concerning the Canonisation of the Blessed John Bosco: "Has the Cause advanced?" Will Don Bosco be canonized during the Holy Year?" we can only say this much: that it is progressing as actively as possible; nothing is being left undone that can be done. A second miracle has already been proposed in place of the one the judges thought fit to call into question and it is hoped that when the time comes the full consent of the Tribunal will be obtained. We ask the prayers of all, that the desire of all friends and co-operators throughout the world may be fulfilled at no distant date.

Naples. Tarsia - Inauguration of a Festive Oratory.

The growing needs of the district around the Salesian Institute of Tarsia, Naples, demanded a special work among the boys. With the encouragement and the blessing of the Bishop we have opened a new Festive

Oratory. On the day of the inauguration a telegram from the Holy Father was read:

Vatican City

The Holy Father taking great pleasure in the inauguration of the new Festive Oratory, wishes a happy increase of Christian piety among the boys, whom he blesses with all his heart, together with the religious, their benefactors and co-operators.

Card. PACELLI.

Death of the Sister of Dominic Savio.

On the 10th. of February of this year, Theresa Savio, the youngest sister of Dominic Savio passed away at the age of 73.

When the Cause for the Beatification of her brother was first introduced, she was one of the most important witnesses examined by the ecclesiastical tribunal. Although she was born after her brother's death, nevertheless she remembered well all that was said in the family circle concerning his saintly virtues.

Here are two facts which we owe to the faithful memory of his sister.

One day Don Bosco was in his room, when, without ceremony, little Dominic entered.

"I should like to go home for a day, if you please, Father. My mother is ill and Our Blessed Lady wants to cure her."

"But who has told you that," asked Don Bosco. "Has some one written to you?"

"No one," replied Dominic, "but I am sure of it all the same!"

Don Bosco, who more than once had noticed the accuracy of these sudden inspirations of his little pupil, made no difficulty and let him go at once. Dominic was not wrong. His mother was very ill and her condition was so serious that everyone feared for the worst.

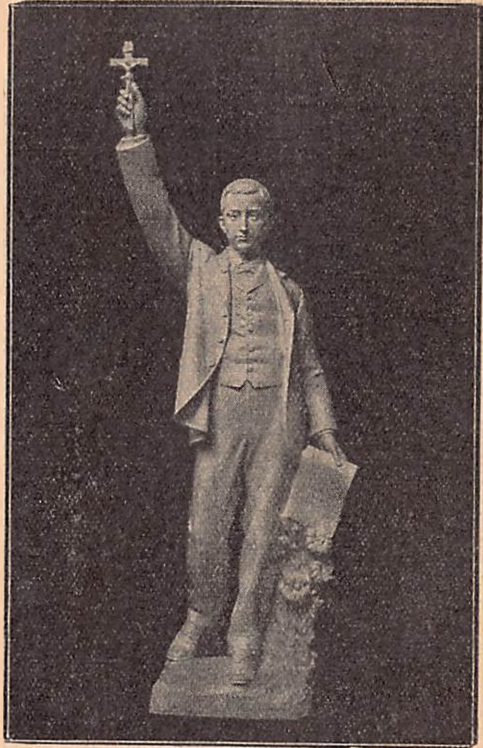
Dominic entered the sickroom; and his mother having embraced him was heard to say: "What a surprise you have given me but I am not well; there, there, go with the neighbours, I will call you when I feel better."

"But I am returning to Turin at once,"

answered the child, "but not until I have kissed you and put a scapular of Our Blessed Lady round your neck."

He did as he had said, and had hardly left, when the pain ceased and all danger disappeared.

It was also from Theresa Savio that the tribunal gleaned this valuable information. "More than once," she told them, "I have heard Don Bosco, to whom I often went to pay a visit, say to me, 'your brother is a great saint, a very great saint. Often has it happened that I have been terribly embarrassed by difficulties, not knowing where to turn for help. Then I would call Dominic and ask him to pray to Heaven that I might be enlightened. The answer he gave me in the name of God was always good. Never once did he advise me wrongly. Yes, indeed he is a great saint!'"

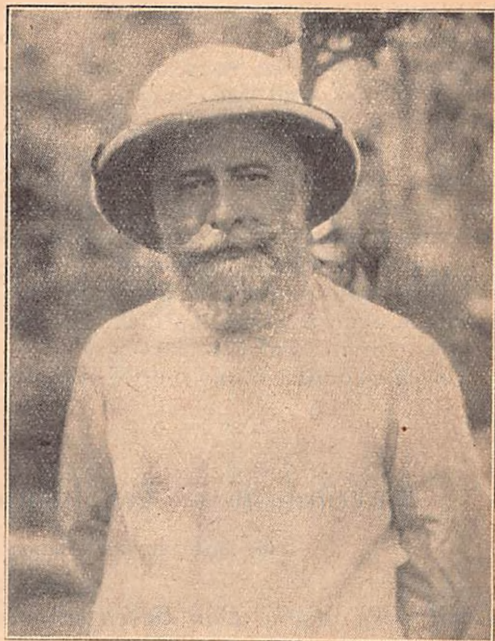


Dominic Savio.

Will all those who have to correspond with the *English Salesian Bulletin* in Italy please note that the correct postage for all ordinary letters is: From England and Colonies 2½d. — From the Irish Free State 3d. From the U. S. A. 5c.

but for all our good will on the ancient bell, we only succeeded in having three or four people present. From St. Fernando, by means of the Atabapo river, I passed on to Baltazar and S. Cruz; villages completely abandoned, and hence on to Yavita which preserves nothing more tangible of the ancient chapel than three bells. In the way of human beings there was no one at all. After a march of some 14 miles on foot we came upon Pimichin, a city now falling into decay and quite disinhabited. There, in the only hut in any way respectable we stayed two days to give time for the native porters to bring us a further stock of provisions. From Pimichin we went down-stream by the river of the same name to *Maroa*, a little village in which we had the joy of finding two white families and about 30 natives. The hut here, which served as a chapel, was the best we had come across so far, for this reason we chose it for the administration of the Sacraments. From Maroa to St. Carlos all the villages, at one time marked on the geography maps, have disappeared; though at S. Carlos itself I found a fair number of inhabitants, about 40 native families of Banibas and Bares, Indians already civilized. Further on, along the right bank of the Rio Negro as on the Casiquiau and Orinoco we found many *sitios* or groups of roughly put up huts and bungalows of the balatum and rubber hunters and here we have administered the Sacraments of Baptism and Confirmation of many natives.

Unfortunately our journey coincided with the time in which the natives are accustomed to go inland — penetrating the forest — to cultivate a little land or to accompany the balatum hunters; on this account we had to go out of our way in order to get in touch with the various tribes of the territory. And of these tribes there are many. They speak different languages, so different in fact, that unless they use a common tongue they can not make themselves understood. Each tribe is divided into groups of 50, 100 or 200 persons under the command of a chief, who disposes of his subjects in a most absolute manner possible. He sends them to work here and there, he takes the pay they receive and gives them back in recompense what he thinks fit. We managed to get up to a tribe of 200 Uahibas who live for the most part on the left bank of the Orinoco. The



Mgr. De-Ferrari, S. C.
new Prefect Apostolic of Orinoco.

men clothe themselves only from the waist downwards with a scanty piece of cloth, which they buy or weave out of a vegetable fibre. The finished 'suit' goes by the name of a '*Guayuco*'. The women dress in a simple tunic-like affair reaching to their knees and for making this garment they use a plant called the *marimba*. Here the menfolk snuff a species of tobacco called '*vopo*', which they sniff up their noses by means of small tubes. This powder brings on a kind of drunkenness which in time renders them perfectly stupid. The tribe as a whole is lazy. When they do work they till the land a little or catch fish.

There is another tribe, the *Piarao* much more intelligent and hardworking, which inhabits the tract from the Manapiaro to the right bank of the Orinoco. These people have a great horror of the white man, chiefly because they have been the unfortunate victims of many shameful persecutions, to say nothing of the immorality of certain hunters.

The *Maquiritares* form another very numerous and industrious tribe. They not only sow yuca, but also have their plantations of maize, banana and cotton from which

they spin thread and weave excellent cloth on prehistoric looms.

In Upper Orinoco there are two tribes, the Uaharibos and the Uuaicas, between which there is a continual warfare. While on the banks of the Rio Negro and the Guainia, the Bares and the Banibas are already familiar with civilized ways; they dress as completely as possible; they welcome any sign of progress with open arms and they produce a remarkably fine woven stuff from the fibre of palms of which they have a great variety and abundance.

This mere outline of my tour of inspection

of the Orinoco Prefecture will give our co-operators an idea of the work which lies before us. Relics of an ancient christianity can be found here and there in this wild country, but the living faith has passed right away through unavoidable neglect. With the civilised population everything will be done to keep them in touch, but the real work of the Prefecture is with the evangelisation of the hundreds of natives to be found scattered along the many tributaries of the Orinoco River.

Mgr. DE-FERRARI, S. C.,
Prefect Apostolic.

Revolution in the training of the Indian Worker

Extracts of an appreciation published in the "Herald" India.

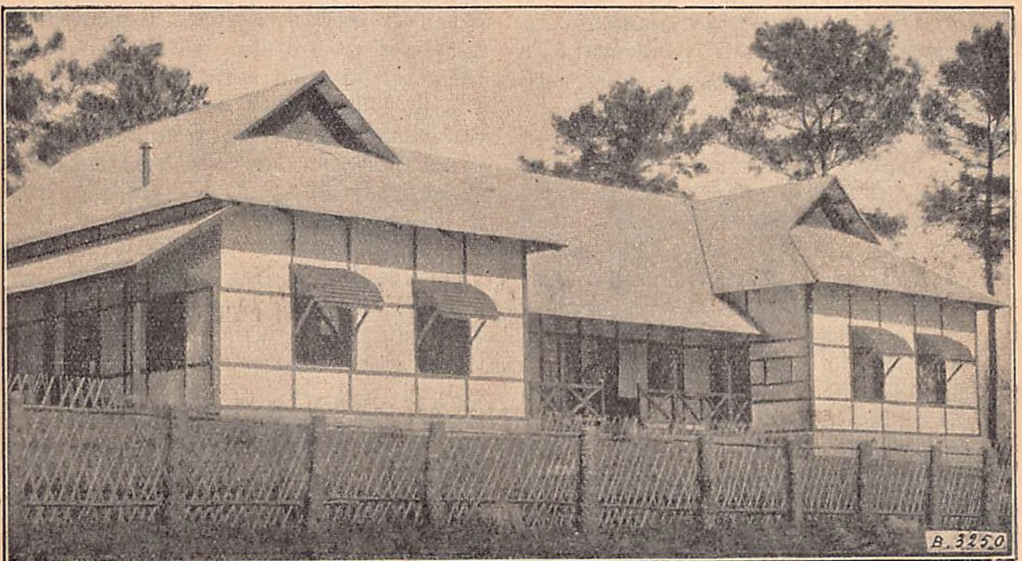
Good work of the Don Bosco schools.

The question of technical schools is one that is very much to the fore in these days of trade depression, for most people have appreciated the fact that not every boy is suited to be a B.A. or a clerk in an office... hence the Don Bosco Industrial School has won the highest ecomiums.

Thus modestly the report of the Salesians' first decade of work in Assam: referred to

the great effort on behalf of the Khasi youth that is being made by the Don Bosco Industrial School at Shillong.

The Editor of The Herald recently inspected the work of the Salesians in Shillong and certainly nothing impressed him more than the remarkably sound lines on which the industrial training shops were being conducted. These shops are entirely staffed by Khasi Catholic boys who, under expert supervision, engage in tailoring, smithery,



Shillong, Assam. — An angle of the Salesian Mission School of Arts and Trades.



Shillong, Assam. — A catechism lesson — the Sign of the Cross.

mechanical engineering, painting, carpentry, furniture making, printing and book-binding, wheelwrights' work, and cement moulding. Not much more than a decade ago the very existence of some of these trades was not even known to the Assamese yet their sons now engage in them with such skill and wholeheartedness that when they have finished their apprenticeship they are snapped up with eagerness by the tea estates and other enterprises of the district.

All in the training.

The boys are trained by experts who know their job, and know it thoroughly.

Most of the boys in the Shillong school are the children of tea estate workers and it can readily be imagined that by providing a supply—albeit as yet a very small one—of trained artisans, the Salesians are improving the standard of labour on the estates. The value of a young man trained by the Salesian Fathers can, as a matter of fact, hardly be over-estimated. Practically every tea estate employs complicated machinery and has on hand from one year's end to the other a wonderful variety of works which are ancillary to the growth of the tea bush. It is in this artisan work that the Don Bosco

boy shines. He has been trained to the use of mechanical appliances; he is at home with them and he is thoroughly competent not only to keep them in sound condition but to get the best out of them.

Attached to the Don Bosco Industrial School are spacious playgrounds where youthful voices shrill as piercingly as ever they do on the playing fields of Europe. In a well-equipped gymnasium, too, the Khasi boy's physique is looked after by somebody who knows his business.

Interest in work.

But apart from relaxations of this sort, the youthful pioneer of better days for Assam has a wonderful interest while he is actually in the shops. According to the kind of work he is engaged in, he is given a model and materials wherewith to reproduce that model. He is also shown how to go about the work. What more gorgeous opportunity for individual enterprise could any boy desire?

And so, by bearing constantly in mind the youthful nature and enthusiasms of their subject, the Don Bosco Industrial School carefully prepares the boy and develops him into a first class worker who is not only highly

skilled but whose initiative has been developed. These little fellows work with brains as well as hands, they have learned not only how to do things but how best to do them.

And extensions.

The Shillong school had not, of course, been long in existence before its worth was manifest. Soon it became necessary to build an additional institution. The site selected was Gauhati, the river port for Shillong and here a sister school is in full

country are so largely due, have now planned an industrial school for Lillooah, near Calcutta, where boys will be trained in the same thorough manner as are the sons of the tea workers of Assam.

A site has already been secured at Lillooah and the opening of the new enterprise is awaited with keen interest, and by none more keenly than His Grace the Archbishop of Calcutta (Dr. F. Perier, S. J.), who has given his whole-hearted support to these works of the Salesian Fathers.

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Assam, British India. — Mgr. Bars preaching in the Khasi tongue to the hill people.

operation. The lads engaged are the children of tea workers from Chota Nagpyr and other areas, all Catholics, as they are at Shillong.

In this article I am not concerned with praising, but with recording the success of this particular branch of Salesian work in Assam. I shall consider this duty well accomplished if I have secured even a little public interest for yet another enterprise, one which in its way is equally as important as the work in Shillong. The Salesians, under the able direction of Mgr. Mathias, Superior of the Salesians in India, to whose untiring enthusiasm the Salesian enterprises in this

Holy Year Pilgrims.

Our Co-operators and their friends who intend to join in pious pilgrimage to Rome, should also see to it that they visit at least the following:

In Rome. a) The Catacombs of St. Callistus, where we have interpreters for 18 languages.

b) The Pius XI Institute for Arts and Trades — *Via Tuscolana*.

In Turin. a) Salesian Oratory of D. Bosco, and Sanctuary of Mary Help of Christians.

MARY HELP OF CHRISTIANS

Devotion to Our Blessed Lady is a devotion inseparable from the Catholic Faith and has a beauty and sweetness all its own. This devotion has been, and is, a powerful influence in purifying and sanctifying the life of man. Now, nothing proposed by the Church as an object of devotion, or an incentive to piety, was foreign to our beloved Father and Founder, Don Bosco; however, he had three particular devotions: to St. Francis de Sales, model of Apostolic gentleness; to St. Aloysius Gonzaga, patron of youth; but above all, to the Blessed Virgin invoked as the Help of Christians.

Under this title Don Bosco honoured Our Blessed Lady and zealously advocated devotion to her, so that people soon learnt to call Mary Help of Christians, Don Bosco's Madonna. And the voice of the people, more expressive than might appear at first sight, did not err in so doing.

We shall see this very clearly, if we look back to the commencement of his apostolate, consider the many difficulties and annoyances by which he was surrounded, the persecutions procured him by sectarian spite and official intolerance enough to discourage the most resolute and courageous. In the midst of all this he is continually heard repeating to the fainthearted: "Be not afraid, it will all pass away." — And it all passed away: difficulties were overcome and enemies vanquished.

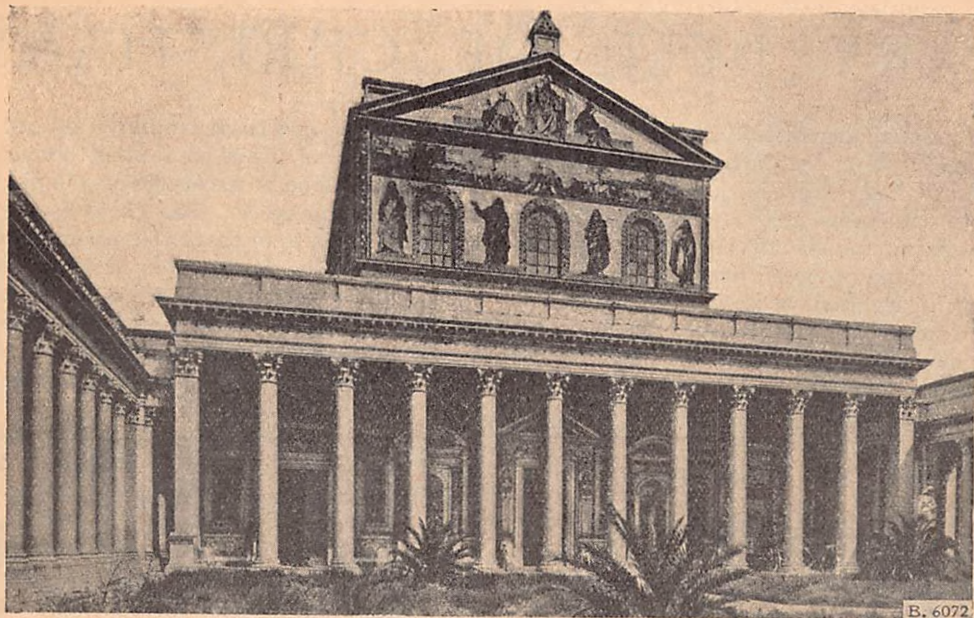
Again, we see Don Bosco thrown upon his own resources and without even the necessities of life, yet he gathers around him the poor and abandoned children of Turin, educates and maintains them. They soon exceed a thousand in number in Turin alone. A few short years pass by and behold his work has extended all over Europe, crossed the Ocean and is to be found in the darkest corner of the earth. "This is but a short-lived blaze," said many, "and will quickly die out. Don Bosco must, indeed, be mad to attempt an undertaking that cannot succeed." — And the undertaking triumphs.

He often found himself in very straitened financial circumstances; debts are contracted to an alarming amount. The day for pay-

ment arrives, and there are but a few pence in the cash-box. In the house all is confusion, Don Bosco alone is unconcerned and shows a serene countenance. The creditors come, and large sums from charitable persons, with which to pay the debts, unexpectedly arrive. How many times have we heard Don Bosco exclaim: "Already many years have passed since we began our work, yet during all this time neither the boys nor ourselves have been without bread for a day."

Again we see Don Bosco, this time he is alone and stands in need of followers. We are in troublesome times when Religious Orders are being suppressed. The very name of Congregation has fallen into discredit, owing to the false ideas that have been propagated among the masses. It would be out of the question to institute one. Learned men have been consulted on the matter and graciously deigned to call Don Bosco a dreamer. His ideas have only to be made known to his friends to be unfavourably received and he himself abandoned. Not at all discouraged he turns to his children: he must create his own followers. And manfully struggling against every obstacle he soon has the unspeakable consolation of gathering the fruits of his fostering care. In a short time he is surrounded by a large number of followers willing to help him, and thus assure the existence of his foundations. — "Do not remain with Don Bosco," people often said to these children, "for everything will cease with his death and you will be cast on your own resources. Think of your future." But Don Bosco had infused into the hearts of his sons that faith and confidence in Divine Providence that so distinguished himself, and soon they had the joy of seeing the Salesian Society solemnly approved by Holy Church.

O, how bountiful is Our Blessed Lady! These words explain all. They are the key to the wonders at which the world has assisted for nearly half a century. Let us all then turn to this best and most powerful of Mothers with the simple faith and confidence of children. She is ever ready to plead our cause to her Divine Son.



Rome. — The Basilica of St. Paul outside the walls.

THE HOLY YEAR

Conditions for gaining the Jubilee Indulgence.

"During this Holy Year, to all the faithful of both sexes who, having duly confessed and communicated, shall visit three times on the same day, or on different days, in whatever order they choose, the Basilicas of St. John Lateran, St. Peter's at the Vatican, St. Paul's Outside the Walls, and St. Mary Major, there praying for Our intentions, We mercifully grant in the Lord a plenary indulgence of all the penalties due to their sins, provided that they have previously obtained the remission and pardon of these sins. It is to be noted that the faithful may leave a Basilica, after one visit, and return immediately for the fulfilment of the second, and again for the third visit. We have declared thus in order that the precept may be more easily fulfilled.

The general intentions of the Sovereign Pontiffs are well known to you, dear children.

We also decree that this Jubilee indulgence may be gained not only for oneself, but for

the faithful departed, as many times as the conditions are fulfilled.

In order that the prayers to be said during these holy visits may more effectively stimulate the faithful to meditate on the divine Redemption, and above all, on the Passion of Our Lord, We prescribe as follows: Apart from the supplications which the piety of each individual may suggest, the faithful should recite at the altar of the Blessed Sacrament five *paters*, *aves*, and *glorias*, repeating the same once more for Our intention; before the crucifix, the *Credo*, three times, with one ejaculatory prayer, such as *Adoramus te Christe et Benedicimus tibi*, etc., or a similar prayer; before the image or picture of the Mother of God, recalling her sorrows, seven *Aves*, and once, *Sancta Mater Istud Agas*, etc., or a similar prayer; and, finally, before the altar of the Confession, another devout recital of the *Credo*.

The conditions which We have just in-

dedicated, for gaining the Jubilee indulgence, may be reduced in favour of those who, in Rome or on the way, through death, illness, or other cause, are prevented from commencing or completing the prescribed visits. Provided they receive absolution and Holy Communion, they may gain the plenary indulgence of the Jubilee without visiting the four major Basilicas.

It remains for Us now, dear children, Romans or Pilgrims, to exhort you to use this opportunity for visiting the chapel of the Holy Relics in the Basilica of Santa Croce, and for reverently ascending the Scala Sancta, with prayerful recollection.

No one, therefore, shall have the right to alter the terms of this Our proclamation, promulgation, concession and will. But should anyone so dare, let him hereby know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.

Given at St. Peter's, Rome, on the 6th day of January, the Feast of the Epiphany of Our Lord, in the year 1933, the eleventh of Our Pontificate."

A third Decree concerns those who are permanently prevented from visiting Rome.

Among such are the following:

All cloistered nuns and their novices, postulants and dependants.

Religious Sisters (of the various Congregations and Communities) with their novices, postulants, boarders and other inmates, and the female inmates of all boarding schools.

All Anchorites and Hermits who lead an enclosed and solitary life under monastic rule such as the Trappists, the Camaldolese, and the Carthusians.

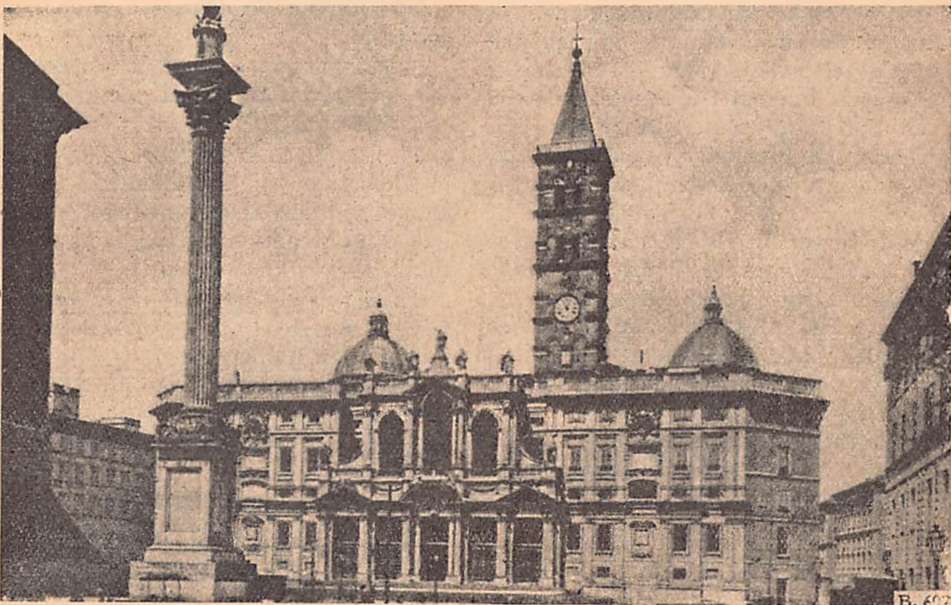
All who for any reason are held in confinement or detention.

The sick who are unable to travel or who, though living in Rome, are prevented from making the prescribed pious visits; all those who are habitually serving the sick in hospitals.

All manual labourers (*operarii*) who cannot leave their daily work for the necessary length of time, and all who are over seventy years of age.

The Holy Father grants to all the above-mentioned who, truly penitent, shall confess and communicate during the Holy Year and pray for his intentions and fulfil the other good works appointed by the Ordinary, in lieu of journeying and visiting as prescribed, a special plenary Indulgence which may be gained by them as often as they fulfil the prescribed conditions.

Moreover, the Pope allows all the above-mentioned to choose for themselves an approved confessor who, in virtue of this Pon-



Rome. — The Basilica of St. Mary Major.

tical Decree, will enjoy certain special faculties, though only in the confessional and for the sole purposes of a Jubilee Confession.

The acts of religion, piety, or charity to be performed instead of the visits to the four principal Basilicas of Rome are left to the discretion of the bishops, who may define them either personally or through the diocesan confessors, in accordance with the circumstances and health of each individual and taking into full account the special needs of the locality and the times (1).

Some explanations.

There are sure to arise difficulties and doubts, and all manner of questions will be asked as regards Jubilee theories and practices.

To most of these an answer will be found in the Bull and Constitutions of the legislating Pontiff, and many others have standing answers from the Sacred Penitentiary, the Congregation of Indulgences, leading Canonists, and approved custom.

The Catheschism teaches that an Indulgence is a remission granted by the Church, of temporal punishment which often remains due to sin after guilt has been forgiven. Theologians explain that Indulgences are granted by the Pope out of the spiritual treasury of the Church, and Pius XI told us in 1925 that, by the proper fulfilment of all the prescribed conditions, we should, through the accumulated merits of Christ, the Blessed Virgin and all the Saints, be freed from all the punishments due to our sins. This release he granted by the authority of God, and in virtue of the power given by Our Lord to St. Peter and handed down by him to his successors, *Whatsoever thou shalt loose on earth shall be loosed also in Heaven*. So likewise in this special Holy Year.

The prescribed conditions may be fulfilled in any order, but one is bound to be in a state of grace when fulfilling the last of them.

To gain the Jubilee Indulgence there is no obligation to enter the Basilicas by the Holy Door, nor is it absolutely necessary

to go into them at all, for, should they be closed or full, it is sufficient to pray outside.

The intention of gaining the Jubilee Indulgence is absolutely essential. Thus an ordinary visit of curiosity would be invalid; a pious and prayerful one is required.

As regards vocal prayers, definite and explicit rules are laid down, *for this occasion*, by Pius XI in his Bull.

Usually, for gaining plenary indulgences, which require a visit to a church, it is sufficient to recite six times *Pater, Ave*, and *Gloria*. The additional prayers prescribed by the Pope must be regarded as essential for gaining the Jubilee on the present occasion.

The general intentions of the Popes are: The exaltation of the Church, the propagation of the Faith, the extirpation of heresies and schisms, the conversion of sinners, peace and concord among Christian princes. The special Jubilee intentions of Pius XI are those mentioned in his Bull.

It is not necessary to remember these intentions, it suffices to have the general idea of praying for them all.

The Jubilee Confession and Communion must be made especially for the purpose of gaining the Indulgence, and the mere fulfilment of the Easter precept will not answer for both obligations, nor would it be enough to go to confession the day before the Holy Year had started.

No one can be dispensed from going to confession.

Should anyone have unfortunately omitted his Easter duties he may then satisfy both obligations with one Communion.

The Indulgence may be gained, whether in Rome, or by privileged classes outside Rome, as often as the prescribed conditions, including reception of the sacraments, are fulfilled.

Those who have made *the heroic act* may have it revoked for the purpose of gaining the Jubilee Indulgence.

The term *operarii*, used by the Pope in defining those exempt, applies solely to manual labourers and not also to brain workers, in accordance with an official reply of the Sacred Penitentiary dated March 25, 1925. And it stands to reason; because, what would be the use of proclaiming a rule if the exceptions simultaneously granted were immediately to negative it?

(1) See Rev. T. A. ADKINS' C. T. S. Pamphlet: *The Holy Year — Jubilee Hand-book*. Price 2d., from which these extracts have been taken.

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

Before his death, Don Bosco told his Sons: "I am an old man and cannot work any more or be of any use to you here. Do not pray for my recovery. Let me die and if by God's mercy I go to Heaven I will work for you and help you better than I have ever done here below."

Don Bosco is keeping his word, particularly since his Beatification. Cures from long and serious illnesses, prompt relief in financial difficulties, successes in examinations, situations obtained, conversions, peace of mind restored in spiritual anxieties, light and help to follow one's vocation, etc.; these are some of the innumerable spiritual and temporal favours which are ascribed to his intercession. Parents and teachers commend to him the training of their children and pupils, religious communities place their work under his protection. His picture can now be seen in numerous Catholic homes, Hospitals, Convents and Schools. The reading of his Life has been the means of touching many souls and of bringing back more than one lax Catholic to the practice of his Religion.



A Signal Grace.

For about a year I suffered from a severe pain in my stomach, which caused a high temperature and rendered me helpless. Every effort of the Medical Institute was useless, hence I was hurried off to Catania. After a long examination by several specialists I was declared to be suffering from a gastric ulcer with an acute inflammation of the *peritoneum*. The prospect of an operation caused much anxiety to both the doctors and the superiors. I however, for a long time had been praying to Blessed John Bosco, and now seeing the desperate condition of my case I implored him with faith to obtain for me at least the grace of not having to undergo so delicate an operation. I was heard: and to the surprise of

the doctors, I grew rapidly stronger, so much so that I was able to get up to visit my mother who was lying dangerously ill. But this was sufficient to cause a relapse, with symptoms so alarming that they feared for my life.

I still prayed to Don Bosco; when, on October 28th. while I was in agony caused by the intense pain, I cried out, "*Don Bosco are you here or not?*" for I seemed to see the Beatus resplendent with light near my bed: after a few moments in which he spoke, I had the impression that he passed his hand over me. Whatever my impressions, the fact remains that I felt an immediate relief, I seemed to be dreaming though in reality I felt strong and perfectly cured.

Hardly knowing what I was doing I called for my habit, got up and went to Church to thank Our Lord and Don Bosco, I recited the *Te Deum* with the Community. I stayed on my knees in prayer before the Blessed Sacrament, without feeling the slightest weakness and then I went to table with the others and although, I had not been able to eat anything for about 20 days, I could eat just what they had; I then took up my work as if nothing had happened... and at the time of writing 40 days have passed, and I have not felt any recurrence.

Sister ANTONIETTA NICOTRA

Daughter of Mary Help of Christians.

Together with this letter was the signed testimony of the doctor who attended the case for more than a year.

* * *

F. W. R. Ashton-U-Lyne, (England). I enclose offering for Mass in honour of Our Lady Help of Christians and Blessed John Bosco in thanksgiving.

M. Mc.Q. Belfast, (Ireland). Please find en-

closed offering for favour received, in thanksgiving to Blessed Don Bosco.

Convent N. D. *Shrigley*, (England). In thanksgiving, in honour of Blessed Don Bosco.

Mrs. B. *Victoria Park*, Manchester (England). In thanksgiving for favours received through Our Lady Help of Christians and Blessed John Bosco, especially for recovery from illness.

Convent N. D. *Leeds* (England). I enclose offering for Masses in honour of Blessed John Bosco in thanksgiving.

Mrs. L. C. *Rochdale*, (England). Thanks to Mary Help of Christians and Don Bosco for favours received.

J. H. *Dungarvan*. (Ireland). Find enclosed offering for a favour from Don Bosco

R. D. *Donemana* (Ireland). Find enclosed offering in thanksgiving for request of Novena to Blessed John Bosco.

E. S. *Anfield* (Liverpool). Enclosed please find an offering in thanksgiving to Don Bosco for favours received.

Miss T. S. *Leigh*, Lancs. (England). Please say two Masses, one in thanksgiving to Don Bosco and the other for the Holy Souls.

M. McC. *Belfast*, (Ireland). A few months' ago I got you to say a Mass for the recovery and discharge of my brother from... Mental Hospital. Words cannot express our gratitude. The next week we had him home again safe and well. I now want you to say another Mass in thanksgiving.

Miss C. B. *Eccles* (England). Please publish thanksgiving to Blessed John Bosco for recovery of my mother from serious illness after making Novena to Blessed John Bosco.

Mrs. D. H. *Bradford*, (England). Enclosed please find offering in thanksgiving for great favour received after making Novena to Blessed John Bosco.

W. G. L. *Sliema* (Malta). I send a small offering in thanksgiving for the conversion of my grandmother on her death bed.

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.

The Most Rev. Mgr. Rooney, Bishop of *Sergiopolis*, Cape Town, (South Africa).

Very Rev. Mgr. Malter Canon Rossiter V. F., *New Ross, Wexford*.

Very Rev. J. Beazley, P. P., *Listowel, Co. Kerry*.

Rev. Edward Beech, *Eastwinning, Durham*.

Rev. John Mc Glinchy, *Strabane, Tyrone, Ireland*.

Rev. Fr. Guyon, *Iisvadi, Tanjore, India*.

Rev. Bro Jacob, *Changanacherry, Iavancore, India*.

Mr. Cannar, *Stratford, London E. 15*.

Mrs. Susan O'Connor, *Lanesboro, Co. Longford, Ireland*. Age 91, a Cooperator for nearly 60 years.

Miss Elizabeth Marchant, *at Bruges, Belgium*.
Miss Rose Mc Gahan, *Ipone, Ireland*.

Joseph Halpin, Dublin, died on February 25th. — Greatly attached to our Superior General Don Rua, ever ready to help the work of saving missionary vocations, he always insisting on this that the left hand should not know what the right hand was giving. He died a sudden but not unprovided death.

Miss *Mary Hayes*, London. — Her one ideal in life was to help the work of saving vocations. She was much attached to the Salesians of Cowley and of Shrigley who will never forget her goodness to them and ask the Co-operators to join them in praying for the repose of her soul.

Miss. L. Mariano, *Sea Point, South Africa*.
Sister Mary Clare Keenan V. B. V. *Parkersburg, W. Va. U. S. A.*

Miss. K. Smyth, *Castlewellan, Co. Down*.

Mr. T. Davy, *Mullaghroe, Boyle, Roscommon*.

Mr. O'Reilly, *Blarney, Cork*.

Mrs. Murphy, *Castleridge, Wexford*.

Mr. W. Dimine, *Downpatrick, Co. Down*.

PERSONAL WORK

The making or provision of the necessary clothes and linen for the boys coming to our Missionary Houses.

Making of Altar linen: purificators, altar cloths, 'lavabo' towels, vestments (of liturgical colours) for priests and ministers, cottas of all sizes.

The organisation of Social Events — Concerts, Entertainments, Whist Drives, Dances, etc. — for the benefit of the Missionary College and Festive Oratories.

The making of costumes for the Theatre, a most important item in the Salesian educational programme.

Where there is a Festive Oratory local co-operators have endless scope. (Battersea, London, New York, California etc.). The teaching of Catechism or Apologetics, the direction or assistance of the hundred and one activities connected with the successful running of a Festive Oratory: placing boys in work, finding employ for the older lads out-of-work, arranging lectures, outings etc.

Recommending Salesian Colleges to parents.

OFFERINGS

IN MONEY

By joining or founding an Apostolic Circle of Mary Help of Christians for the education of a Shrigley Missionary. (See back cover of Bulletin).

Pay for the support of a poor boy, for a day—a month—a year. For this write to the:

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

Very Rev. Provincial, Salesian School, Battersea, London S. W. 11.

"Rupertswood" Sunbury, Melbourne, Australia.

Orphange, Tampa, Ybor City, Florida, U.S.A

The adoption of a Missionary or Ecclesiastical Vocation in the Society.

The direct maintenance of a Missionary (Priest, Cleric, lay brother or Catechist). The giving of an alms with the privilege of giving a name of your own choice to a native child in Baptism.

Offerings, however small, to be used at the disposition of the Provincial or Local Rector.

IN KIND

Sending food, sacks of potatoes, flour, vegetables, fruit etc. Gifts of tools for carpenters, mechanics, electricians; gifts of furniture of all kinds; jewelry; Books old and new; and even used Postage stamps to be sold for the missions. All will be welcomed at the:

Salesian Missionary College - Shrigley Park, Nr. Macclesfield, Cheshire.

- or at Pallaskenry, Co Limerick, Ireland.

PRAYER AND SACRIFICE

Since whatever we do is useless and sterile without the help and blessing of God, we need the prayers and sacrifices of all Co-operators, especially those who are unable to help in other ways; Religious Communities, priests etc. We beg a daily remembrance, Holy Communion received for our intention, mortifications etc. that God may indeed bless and make fruitful our work for the salvation of souls.

THE APOSTOLIC CIRCLES

OF

MARY HELP OF CHRISTIANS

1. The Apostolic Circles of Mary Help of Christians are groups of Salesian Co-operators (each group consisting of twelve members representing the twelve Apostles) who band themselves together for the object of helping a boy to study for the Missionary Priesthood.

2. The Apostolic Circles are under the special protection of Mary Help of Christians who revealed to Blessed Don Bosco that there is no work so dear to Her maternal heart and so urgent in the Church to-day as that of saving priestly vocations.

3. Each Circle undertakes to raise the sum of £120 during the period of four years, each member collecting or subscribing yearly £2 10s. Whenever a new Circle is formed, a candidate is immediately accepted.

Spiritual Advantages.

1. The members of the Apostolic Circles are inscribed on the roll of the Salesian Co-operators, whose chief privileges are:

(a) The right of participation in the great spiritual merit accruing from the countless good works of the Salesian Fathers and Sisters all over the world.

(b) A Mass offered up every day in the Basilica of Mary Help of Christians, Turin, for their spiritual and temporal needs.

(c) The Indulgence of the *Sanctified Work*, a unique favour granted by Pius XI: "As often as the Salesian Co-operators raise up their mind to God during the day by means of any invocation whatsoever (no special form of words is required) they gain the Indulgence of 400 days: further, they may gain once a day a Plenary Indulgence, applicable to the Souls in Purgatory, the only condition for both Indulgences being that they are in a state of grace."

2. They are enrolled in the Association of the Sacred Heart (Rome), which entitles them to a share in six daily Masses in perpetuity.

3. They have a share in a Mass said every Tuesday at the Shrine of Blessed John Bosco, Shrigley, Macclesfield, and in a Mass said every 24th of the month at Shrigley, Cowley, and Pallaskenry, where special devotions are held in honour of Mary Help of Christians.

Petitions can be sent to the above mentioned Houses for the monthly Novena in honour of Mary Help of Christians commencing on the 16th, and to the Shrine of Blessed John Bosco at Shrigley, where special prayers are said for benefactors every Tuesday.

At present over 200 boys and young men are being trained by the Salesian Society in England and in Ireland for the home and foreign Missions.

The Training Centres are:

Salesian Missionary College, Shrigley, Macclesfield, Cheshire.

Salesian House, Cowley, Oxford.

Salesian College, Pallaskenry, Limerick.

To join a Circle communicate with The V. Rev. Fr. Provincial, Salesian College, Battersea Park, London, S. W. 11, or the Rector of one of the above mentioned Houses.