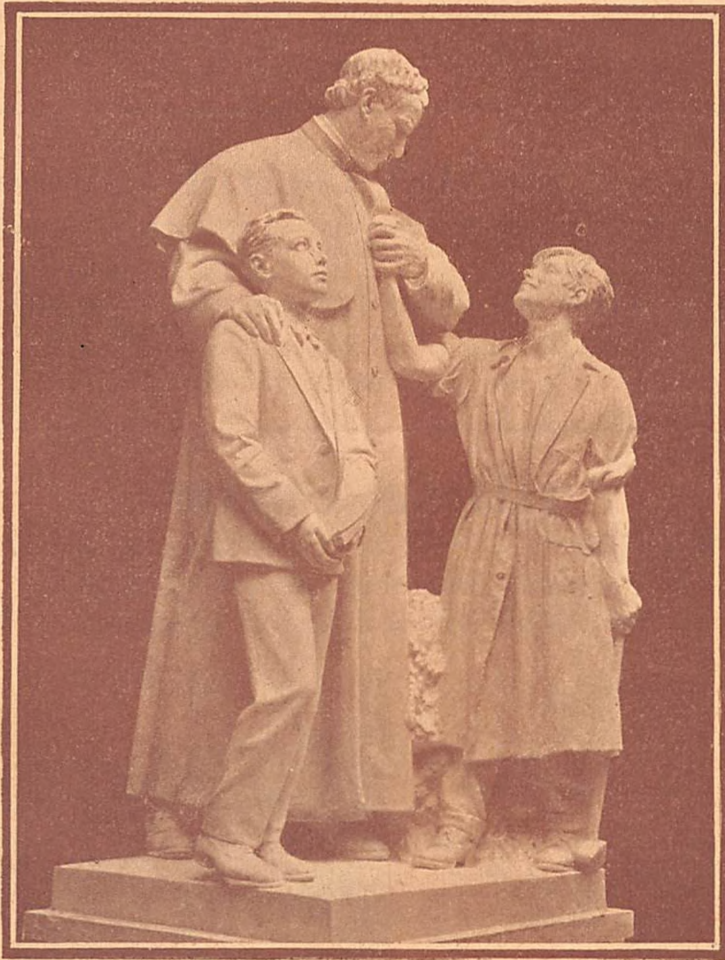


# SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF  
SALESIAN CO-OPERATORS



JULY-AUGUST 1932





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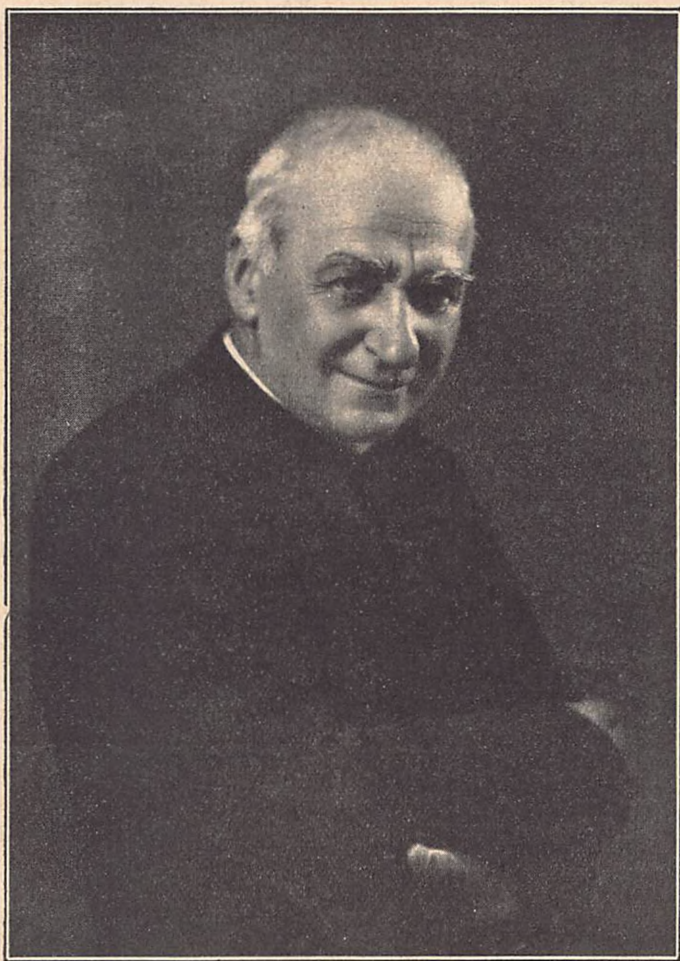
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July-August, 1932 —

# SALESIAN BULLETIN

ORGAN OF THE ASSOCIATION OF SALESIAN  
CO-OPERATORS



THE VERY REV. FR.  
**PETER RICALDONE**

THE FOURTH SUCCESSOR OF BLESSED JOHN BOSCO



# THE VERY REV. FR. PETER RICALDONE

## SUPERIOR GENERAL

Father Peter Ricaldone was born on July 27th. 1870, at Mirabello, a flourishing town of Montferrato, where, as far back as 1863, the very first Salesian House had been opened under the care of Fr. Michael Rua.

Peter Ricaldone was barely 18 when he entered the *Grand Séminaire* of Casale. The years he spent there are as a parenthesis in his religious life. We see him again in Turin in 1888, whither he had come to consecrate himself to work for poor boys as a Salesian. Fr. Michael Rua, then Superior General, received him willingly, and he began his Novitiate at Valsalice, Turin. Immediately after his religious profession he set out under obedience for Seville, Spain.

In fact, the first twenty-one years of his religious life he spent in the capital of Andalusia.

On May 27th. 1893 he was ordained priest, and two years later was nominated rector of the house of Seville. Seven years slipped by and he was made Provincial of the Province, a third part of the great Salesian heritage left in Spain by the untiring zeal of the late Fr. Philip Rinaldi.

For nine years, including his long voyage of inspection of the Salesian Houses in the Central Republics of South America (1908-1909), he continued in the same office.

In 1911, he was called to the Superior Chapter by Fr. Paul Albera, in the position of Prefect of Studies to the Professional Schools of the Congregation. In 1916, during the General Chapter he was re-elected to the same office.

Finally on the death of Fr. Albera in 1921, in the same assembly in which, Fr. Philip Rinaldi was elected Superior General, he was enthusiastically chosen as his Vicar. As such he remained until the recent death of Fr. Rinaldi, when according to the Salesian Rule, the government of the Society fell into his hands until the new Superior General should be elected.

Those 43 years of religious life have been years of concentrated and enlightened activity: the simple enumeration of events is eloquent in itself.

As Rector of the House of Seville he founded the now famous library which was destined to do so much good for the reconstruction of the agricultural industry of the *Betlica*, one of the most fertile areas in Spain. In 1928 this highly specialised library had 140 large volumes, —many having run through several editions— and their influence is not only felt in Spain itself but also in the Spanish speaking countries of South America (1).

As Provincial of Andalusia he opened the houses of Cordova (1901), Ronda (1902); Cadix (1904), San José de la Villa (1909), and the Work for Late Vocations at Ecija (1911).

As Professional Prefect of the Congregation he gave a vigorous impulse to the professional and the agricultural Schools of the Society, at the very outset compiling three sets of technical manuals, destined to facilitate the teaching of the master; and then in the opening here and there of model schools.

At Rome, where the Salesians have their large new professional school, the Pius XI Institute, you have an example and you can see the well-planned, thoroughly up-to-date workshops: the same can be said of Turin where, under the direct care of Fr. Ricaldone, the Salesian Agricultural Colony at Cumiana has developed and is still developing along the most modern and scientific lines.

Since the Vatican Exhibition of the Jubilee Year 1925, Fr. Ricaldone has given his special care and attention to the needs of the missions. As organiser of the Salesian

(1) In this collection there are five of Fr. Ricaldone's works: The Clergy and the agricultural and social question; The Workers and the agricultural and the Social question; Leguminous plants; Cereals; The forage problem.



Section at the Vatican, he had already given the Congregation a good name by the richness, variety and the disposition of the immense amount of material he had to offer to the curiosity of the Pilgrims to the Holy City. But it was in 1926 that he was able to realise his plans more fully.

For nearly five months, the three sections of the Salesian Oratory and the large playground were taken up by a general exhibition of all the Salesian Missions. The large numbers of people who flocked to see it were struck by the development the Salesian work had made all over the world. More than 400,000 visitors passed and re-passed before the collections of photographs, charts, statistics, native groups in plaster, missionary scenes and even live animals from the mission territories. The success was immense and brought generous support, a wide-spread enthusiasm for our work and above all, it was most fruitful in vocations.

Two years later, Fr. Ricaldone, embarked at Venice to visit the new mission fields confided to the Society in the Far East. His tour lasted 15 months and led him to

India, Siam, Indochina, China, Japan; he travelled about 30,000 miles and returned with a clear knowledge of the missions, and a plan ready of what must be done to develop the work.

He had hardly reached home when he submitted to the late Fr. Rinaldi a scheme of action to provide the all-insufficient bands of missionaries with reinforcement and practical help. In rapid succession, ten houses, (eight in Italy, one in Spain, and with the help and initiative of local Superiors, one in England) were opened to send out a steady stream of well-trained young Salesians to carry on and develop the work waiting for them in the Orient.

Yet this is not all; there is yet to tell of Fr. Ricaldone's world tour of inspection, in which he came into personal contact with nearly every Salesian House.

Between 1908-1909 he travelled the whole of South America; in 1912 he visited North America; in 1919 Egypt and the whole of the Mediterranean Basin; in 1924 England, Belgium, France, North Africa; in 1928 the Orient from Port Said to Tokio. Nor were

Fr. Ricaldone at work  
at his desk at the  
Mother House







Fr. P. Ricaldone with a Japanese family he baptised while on his tour in the Orient.

his visits mere functions, they were the visits of a superior who would know his subjects personally and for this purpose he mastered French, and English, in addition to Spanish, which he speaks to perfection.

\* \* \*

This rapid glance at the life of our new Superior General gives our Co-operators an idea of 'what manner of man' he is.

His distinctive characteristic is activity. An activity feverish and calm all at once. He has a routine which never changes, always regular and always the same, to this he adheres rigidly and it is this which explains why he can do so much and endure doing it so long.

To be behind the times is quite contrary to his spirit and following literally the formula laid down by Blessed Don Bosco, that one should always be in the vanguard of the advance, he works in the present as a man who looks only to the future. Don Bosco himself did the same. Given a work was necessary for the glory of God and the salvation of souls, he cared but little what the mistaken prudence of men had to say, and he

cared still less that his purse was quite empty; he went ahead with faith and enterprise, relying only upon Divine Providence and having faith, that through Mary, Help of Christians the work would be blessed and produce its fruits in the Church.

We beg the prayers of all Co-operators and friends for the many intentions of the our Superior General; for his work among missionary aspirants, that God may send the means that not a single vocation need be turned away; for the Missions themselves that he may be able to respond to the call of the Holy Father to develop and intensify the Salesian Apostolate among pagan people; and lastly we ask your prayers that God may spare him to us for many years and bless his work, that the programme of Don Bosco, through him, may be fulfilled in the world to its smallest detail.

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*"Repeat this everywhere: The surest means of obtaining the graces you desire from Mary Help of Christians, is to help the foreign missions."*

DON BOSCO on his death-bed.



# A Page from the Diary of the Mother House.

May, 1932.

Some two months had passed since the letters convoking the General Chapter of the Congregation had been sent out from the Oratory of Blessed John Bosco to all the Salesian houses and missions throughout the world, before any sign of the coming event was visible, but as the month of May approached the Provincials and Delegates began to arrive, so that by the Feast of Don Bosco, April 26th. the Oratory began to look even more international than usual. There were venerable beards from Palestine, the sun-burnt representatives from Venezuela, our missionaries from China. As the sixteenth of May drew nearer, every day brought new arrivals, laden with good wishes and affectionate remembrances from Salesians of every latitude.

Things began to look more complete when the strong contingent from South America arrived in a body. There was the Argentine, Patagonia, the Central Republics, Matto Grosso, Brazil all with their representatives: and by the 12th of the month only the Provincials and delegates from Europe were missing, with the Housing Problem getting more difficult every day!

*Saturday, 14th. May.*

The opening conference in the Church of St. Francis of Sales. The Acts of the first General Chapter were read and all were carried back in spirit to those first years of the Society, when the figure of Don Bosco remained living, vital and almost visible



The Members of the General Chapter of 1932. Turin.



in the persons of those first Superiors. No comment was necessary. Having heard, one could not fail to be moved by the spirit of those early days, the great love and loyalty everyone had for the memory and word of Don Bosco; the generous zeal to propagate Salesian works all over the world, for the salvation of the souls of boys; the great devotion and pride in the Congregation, which, young as it was, was already showing the clear marks of the blessing of heaven of the benevolence of men.

Fr. Peter Ricaldone, spoke as Prefect General he was visibly moved, and could only urge his hearers to re-vivify that same spirit within them, that the present Chapter might have that same wonderful unity and singleness of purpose.

### *Tuesday, May 17th.*

*(The Day of the Election).*

All the members of the General Chapter assembled in the church of St. Francis of Sales where they sang the *Veni Creator Spiritus* to invoke the Holy Ghost upon their united action. At 9.30 a. m. all were in the large Study-hall of the Oratory, and here for anything up to two hours, the preliminaries of the Chapter were carried out under the guidance of the Prefect General of Studies Fr. Fascie and under the Presidency of Fr. Peter Ricaldone himself, who, just before the voting took place, spoke a few earnest words on the gravity of their responsibility.

Outside in the playground, as early as ten o'clock, the news-paper reporters were ready with note books and cameras; while the Municipality, misunderstanding the nature of the Chapter and perhaps having in mind political elections elsewhere, came forward with the offer of their police to keep order! All went to indicate the great interest the whole city had for the affairs of the Society. As their grand-fathers and great-grand-fathers had claimed Don Bosco as their own in life so now, they entered into the excitement of the hour and anxiously awaited the result of the election.

By eleven o'clock the playground was alive with moving groups; the majority were naturally Salesians, come from all the near-by houses to be among the first to pay their homage to the new General.

All eyes were upon the windows of the Study Hall on the top storey of the Student's Building and as the hour advanced every movement there above, the passing of a venerable head, the raising of a hand, was hailed as a sign that everything was finished. But they were only false alarms. At twelve o'clock all the boys, students and artisans, were let out of School to join in the now very large crowd. Another twenty minutes passed, when, above the noise below, a faint clapping of hands was heard. That indeed was a sure sign. Silence everywhere. A window flew open and Fr. Giraudi, the Economist General shouted down the result: "Fr. Peter Ricaldone, is our new Superior General!"

Hardly had he finished when a mighty cheer went up on all sides, to be drowned by the rise and swell of the hymn to Blessed John Bosco taken up by all the Salesians and boys present.

Then onwards, cheer followed cheer, until the whole Oratory rang with *Evviva!* and hand clapping. But this was as nothing to the acclamation Fr. Ricaldone received as he stepped out into the play-ground in the midst of his boys. As we read of Don Bosco of old, they all clamoured round him, anxious to kiss the hand of the priest who had already won their hearts by his gentleness and his manifest love for them in the days when he was Prefect General.

### *Thanksgiving.*

All went at once to the Basilica of Mary Help of Christians, where things were rapidly prepared for Solemn Benediction. Except for the Salesians of the Mother House and Members of the General Chapter, the Church was empty, but that took nothing from the majesty of the *Te Deum* intoned to give thanks to God for his blessing — having given the Salesian Congregation another successor to Blessed John Bosco. It can be said without shame that not a few of those present, priests and lay-brothers, who had lived the best part of their lives in the Society let fall tears unheeded in the genuine emotion of the moment.

Then followed dinner, a family affair, for no visitors were invited: and with dinner came the speeches of congratulation from the



representatives of some twenty nations. Italy, France, Poland, Checo-Slovakia, Germany, Belgium... all offered their homage; neither were the English and Irish Salesians without a spokesman; Fr. Sutherland, the delegate from England, stood up and in the name of all Salesians of the Anglo-Irish Province assured the Superior General that nowhere in the world would he find sons more loyal, or more anxious to follow his lead than in England and Ireland.

### *The Superior General's Reply.*

Rising to respond to the many good wishes and congratulations, all of which showed the love of Salesians for Blessed John Bosco in the person of his fourth successor, Fr. Ricaldone told them how much he felt this demonstration of their loyalty and how he himself was prepared with the help of the grace of God to offer himself entirely for the salvation of the souls entrusted to the Salesians throughout the world. The few words of the father seeing already the burden of responsibility to come, and knowing beforehand the price he must pay, if he were to tread the path stretching out before him, went straight to the hearts of his sons, and mere words fail to express the profound emotion and intransigent loyalty of the demonstration of gratitude which followed.

Later in the day Fr. Ricaldone had occasion to speak to the boys of the Oratory. As he looked down on the 700 young faces before him, he repeated the same sentiment of self-abnegation — his willingness to give his all, even his life itself, that he and the Salesians might save their souls and the souls of the many thousands of boys, whom he seemed see before him; those in fact he had actually met in his many voyages, boys of all colours and of all climes, from the yellow boys of China to the bronze brown Bororos of Central Brazil. He embraced them all into the large Salesian family and repeated those words of Bl. John Bosco, "Many there are more learned than I, many there are more capable, but there is no one in the world who loves you more than I love you."

### *Thursday, May 19th.*

At 9.30 a. m. on a typical Italian summer morning, and immediately after the general

photograph, four large char-a-bancs turned into the Oratory and to the undisguised envy of the boys, the 87 Provincials and Delegates stepped aboard from their visit to the Salesian Missionary Agricultural Colony of Cumiana, and Becchi, the birth place of Don Bosco.

### *Cumiana.*

At Cumiana they met with an enthusiastic reception from the 150 aspirants and lay-brothers. Going to the theatre for a little rest and refreshment, the Superior General took the opportunity of explaining concisely the purpose of the House and its scope in the Salesian Missionary programme.

The Colony had been formed, he said, not simply to give willing boys the opportunity of learning a minimum about farming by digging in the fields for a couple of years and then off to their novitiate and the mission-fields. No! The aim was something much higher. The days had gone by when farming as a successful industry, could be run on the old traditional lines, and if we were to develop our work at home and abroad with our eyes fixed on the future, we must step into line with modernity and teach the boys all science, as the handmaid of agriculture, had to teach.

Hence in the Colony, everything had been laid out, not according to chance, but according to scientific plan, with the idea of making a farm render the highest profit with a minimum of waste.

Fr. Ricaldone gave a minute description of the farm and buildings, stating the purpose of each section and its relation to the whole. He laid special emphasis upon the importance of the science laboratory, where the boys learnt the elements of practical analysis, and where farming lay-brothers, sufficiently prepared, were to return after their novitiate for another two years of specialised study, to enable them in their turn to start a farm or teach in our Agricultural Colonies and all this according to the most recent government requirements.

With the aid of the Superior General's instruction all made a complete tour of the Colony; from farm, flour-mill, cheese factory, buttery and bakery to arrive finally in the refectory where at lunch they tasted, with approval, the good things from the land.



About half way through the lunch there was a roar of an engine and a shout as the boys rushed out to greet an aeroplane which, swooping down over the buildings, littered the courtyard with pamphlets and dropped a special message of congratulation for Fr. Ricaldone.

### *The Becchi of Don Bosco.*

Immediately after lunch, off they went: this time to Becchi tucked away in the hills of Montferrato. As one drew into Don

leaves one amazed at the wonders of Divine Providence. There, where in any one of the tiny rooms an average man has only to stretch his arms to touch any two walls, a hundred years ago, lived John Bosco; while to-day; in every country his houses number over 672 and his Salesians 9415. Nothing could give you a more complete idea of poverty. It was here Don Bosco passed his long *novitiate*; where he was formed to be a man of character, knowing nothing and caring nothing of soft living or 'an easy time' the scourge of our civilisation to-day.



The Annual Easter Communion of the Salesian Boy's Club of SS. Peter and Paul's Church, San Francisco California.

Bosco's country, the story of his early life came vividly to mind, how among these same hills he had passed his own hard boyhood in much the same manner as the many country folk who stood up a moment from their work in the fields to watch, as the cars whirled by along the dusty lanes.

With a groan and a coughing of the engines we wound up the steep Becchi hill (so named from a family still living there) to arrive at last in a kind of terrace garden, recently constructed for the benefit of the pilgrims who come during the summer. The visit to the little cottage of the Bosco family

Before returning, the Superior General spoke to all in the beautiful little church built on the hill-side. He reminded them of this greatest of all monuments to Don Bosco—the humble cottage where he was born—and he repeated that solemn warning of the saint which says, *When the Salesians begin to seek after riches and luxury from that day will their congregation begin to fail.* He implored his hearers to take back with them into their own far off countries, an indelible impression of Don Bosco's home at Becchi that would serve them as an inspiration and a guide.



# The Ideal of Christian Motherhood.

*Cardinal Bourne—Manchester mothers—Mrs. Vaughan—'Mamma Margaret.'*

When his Eminence, Cardinal Bourne addressed these 3,500 Catholic mothers, perhaps he did not even think for the moment the great effect his words were to have. Yet so it was. His strong message to those humble Manchester women went out through our newspapers across the whole English-speaking world to be hailed everywhere with gratitude by those who realise the vital importance of the family life and who also realise the infernal warfare that is raging to-day, in false politics, and in pagan practices to rob the world of the right Christian conception of the 'Family' in the centre of which is the Christian Mother.

*"What I wish you to understand," said the Cardinal, "is that the world is in a very bad way, not so much on account of political and economic difficulties, but far more on account of the weakening, and still worse, denial of Christian principles by so many of our fellow countrymen and countrywomen; the deliberate denial, the setting aside of the Christian tradition; the denial in theory and in practice of the Christian tradition of morality.*

*"Who are to set it right; who alone have the power to do so, who alone have been able in the past to regenerate the world. The Christian mother, and no one else.*

*"There is no one else who can do it because the family is the very root of Society.*

*"Organised civilisation depends upon the family. If the family is sound then civilisation will be sound. If the family life goes to pieces there is absolutely no hope for civilisation.*

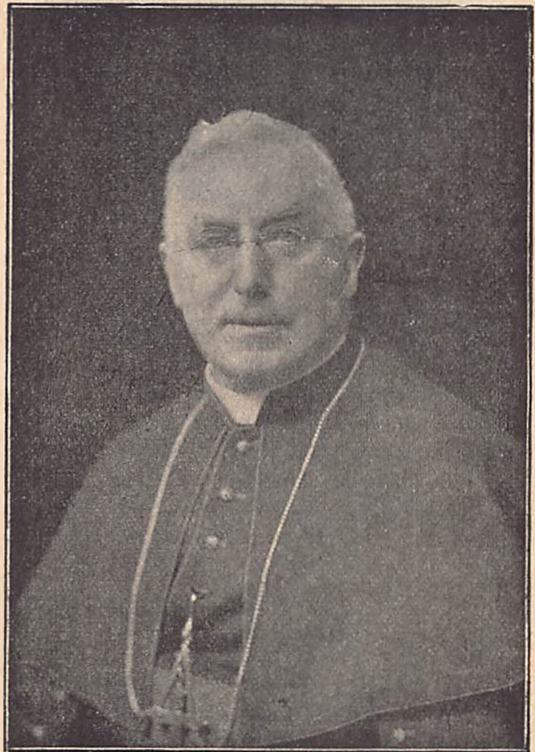
*"I would beg you as earnestly as I can, according to your time, your opportunities, instruction, and culture which you have received, to do all you can to teach your children by your own lives, the essential things of the Catholic faith...*

*"If parents would only do that part of their duty, as they used to do to a much larger extent, before they were led to trust so much in the schools, I am certain this leakage, this slipping away from Catholic practices, which in so*

*many cases we have to deplore, would be lessened in an enormous measure in a very short time."*

Every word rings true, more so to-day than ever before. All over the civilised world there are too evident signs of the rapid break-up of the family; parents have ceased to grasp the responsibility of their state and as we read continually, especially in American papers, that children have become mere 'lodgers' in their own homes... at the same time juvenile crime is on the increase... "And who is there to put things right... to regenerate the world? The Christian Mother and no one else!"

Thanks be to God the world, in every age, has always had its perfect type of Christian



His Eminence Card. Bourne.



mother, a standard of perfection to be reached and a model to be imitated. And so it is to-day, if we look round we can find great christian mothers who have lived among us, and, who by their virtue, self-sacrifice, devotion and love of God have done much to regenerate their little corner of the world by sanctifying the lives of their children and through them, the lives of thousands.



'Mamma' Margaret.

Two examples of such mothers come to mind: the one, a child born of old English aristocracy; the other, a child of Italian peasant folk. In their own different spheres, and in their different ways they each fulfilled perfectly their holy mission of motherhood. The one was Mrs. Vaughan, mother of the Cardinal, and the other was Mamma Margaret, mother of Blessed John Bosco.

### *The Mother of a Cardinal.*

The inner history of that splendid English family of the Vaughans is already well known to most Catholics. How for all the thirteen children of Col. Vaughan, Mrs. Vaughan was a guardian angel... how as children they worshipped her and would lie

awake at night in their nursery just to hear their mother creep in after dinner, and listen to her whispered prayers as she would put their arms in the form of a cross upon their breasts. At her knee they learnt the wonders of the Catholic faith and in her devout piety they saw the meaning and beauty of sanctity. Her one constant prayer was that God might call all her children to His service; we know the sequel; six boys became priests and five girls entered convents; of the priests two became Archbishops, one a Cardinal and another brother a Bishop.

For Cardinal Vaughan the memory of his mother was among his holiest recollections and on the day she died he wrote to his father a letter of the most delicate sorrow, inspired with the firm faith that his mother was already interceding for them all in Heaven.

### *The Mother of Don Bosco.*

Almost at the same time, away there in Italy, there lived a peasant maid, Margaret Occhiena; Like most of the hill-side folk of Montferrato she was a serious-minded, modest, devout child, whose whole life was wrapt up in the hard daily work helping her parents to earn their bread, only broken by the Sunday when she would go to the village church for Mass and Benediction.

Her uneventful life continued until a poor young widower, a certain Francis Bosco, came to offer her all he had; a little son, an aged mother, three cows, a tiny cottage and two or three acres of land.

Out of christian compassion and genuine affection she became his wife. She enjoyed five brief years of happiness and had two children, the elder Joseph and the younger John. Then Francis Bosco died suddenly, and Margaret, a young woman of 30, had to face the future alone. She had her mother-in-law to keep, her step-son Antony and she own two children to bring up and educate. From early morning to late at night she worked in the cottage or out in the fields for food and clothing, but her great preoccupation was that her children should grow continually in the knowledge and the love of God. She herself could neither read nor write, but she knew her catechism by heart and in the winter evenings she would draw her boys around her, making them repeat the truths of the Faith.



The life was frugal and hard, in that little home luxury was unknown and the greatest blessing of God was that there was sufficient. Margaret Bosco, with great spiritual insight, willed it so; from childhood her boys must grow up fitted for the life that lay before them. She was all gentleness, they loved her dearly, but she never gave way to them and would always be obeyed.

### *Mother of the Priest-to-be.*

The Christian virtue and the heroic self-sacrifice of Mamma Margaret comes more into view when we find John Bosco anxious to become a priest. Obstacles were in the way from every side, from the opposition within the home itself to the seemingly insuperable difficulty of the lack of means.

But she sacrificed everything and taught John not to count the cost. As best she could she would save the surplus grain and vegetables from the little plot of land to be able to carry it to the people where John was living while studying for the Seminary.

### *The Mother of the Priest.*

On that great day when John Bosco was ordained, his simple Mother came to him with tears of joy in her eyes and inspired by her christian faith she gave him two pieces of advice worth their weight in gold. The first: "If ever you become wealthy as a priest, she said," I will never put my foot across the threshold of your house "and the second," Know my child that from the first time you say Holy Mass you must begin to suffer."

We cannot follow her life's story phase by phase; we must jump the years and see

'Mamma' Margaret with Don Bosco as mother of the first Salesian Oratory. She left everything she held dear to help her son in his work among the poor boys of Turin. She joined her sacrifice to his, she took those poor abandoned lads to her motherly heart, and while Don Bosco laboured for the salvation of the souls in his priestly ministry, she tended their underfed and underclothed bodies. There was that heroic time in the history of the Oratory when cholera broke out in the city and men, women and children were falling down in the streets. Mamma Margaret worked only for the sick; she spoiled her house of sheets, linen and blankets until she had no more, that she might bring a little comfort to those unhappy stricken ones cared for only by the unfaltering devotion of Don Bosco and his boys.

We have given but a glance at the splendid christian character of the Mother of Don Bosco. And as Fr. Mc. Nebb once said in London, if Blessed Don Bosco is the great saint he is to-day in the Catholic Church, it was on account of his mother, who, in the designs of God formed his character as a child, led him step by step along the path of christian virtue and developed in him those qualities of mind and heart which were to be the means he used, naturally speaking, to correspond with the grace of God.

\* \* \*

May all our Co-operators think often of the words of Cardinal Bourne, and may they find inspiration in the lives of those outstanding models of Catholic Motherhood, through which alone we may hope for the only real solution of our most anxious problems in the Church.

## OLD POSTAGE STAMPS

*Old Stamp Albums or loose Postage Stamps of all countries old or present-day will be gratefully received and disposed of for the benefit of Salesian Missions.*

Address:

Very Rev. Fr. PROVINCIAL S. C., Salesian College,  
Surrey Lane, Battersea, LONDON S. W. II.



# WHAT WE HEAR

## *Malta.*

St. Patrick's Salesian School kept its paternal feast with all due solemnity on March 17th. The most noteworthy item of a very full programme was the performance of an historical play entitled "The Coming of St. Patrick" by S. O'Cearrbhail. This was followed by a drama "Sealed Lips" in which the senior boys showed themselves excellent actors.

While speaking of Malta the *Salesian Bulletin* has to congratulate heartily the Very Rev. Fr. W. Harrod S. C., Rector of St. Patrick's, upon the Silver Jubilee of his priesthood. Fr. Harrod was ordained in London in 1907 by the Bishop of Southwark. During the War 1914, '18, '20 he served as chaplain on the Macedonian Front and in Constantinople; and in 1916, '18 with the Irish Divisions. For several years he was Parish Priest at Chertsey, Surrey, and in 1928 was appointed Rector of St. Patrick's.

We also heartily congratulate Fr. Hugh Drumm S. C. upon his recent ordination to the Priesthood on the island.

## *Extension of the Fleet Catholic Church.*

On Whit Sunday the Church of Our Lady, Spouse of the Holy Ghost, Fleet, Hampshire, was opened in an extended form by the Very Rev. J. F. McCourt, S. C., who had been deputed by his lordship the Right Rev. Dr. Cotter, to bless the addition in his absence. The church, which is in the care of the Salesian Fathers of Farnborough, has for some time past been much too small for the growing congregation. The extension takes the form of a rectangular addition raising the accommodation from forty to one hundred and twenty.

The Gregorian pillars and arches now form a kind of open screen to the new sanctuary surmounted by a six-foot crucifix in a most prominent position. The old sanctuary has been turned into a Lady Chapel in which has been placed a beautiful carved wooden statue of the Madonna, a gift from the Chil-

dren of Mary Confraternity. The sanctuary and Lady Chapel have been beautifully furnished by devoted members of the congregation, and is a rich study in blue and brown.

The morning services were well attended, the Very Rev. Father McCourt preaching at the 10 o'clock Mass. The evening service was conducted by the Rev. Abbot Cabrol, O. S. B., of St. Michael's Abbey, Farnborough, assisted by Fathers McCourt and McCabe. The Abbot blessed the new crucifix and statue of Our Blessed Lady, the sermon being preached by the Rev. Francis McCabe, S. C.

The day was a memorable one for the Catholics of Fleet, who have enlarged their church free of debt, and furnished it with a view to the future permanent church.

## *Dominican conducts retreat for Salesian students.*

In April at the Salesian College, Battersea, three hundred and forty students started their annual retreat, which was preached by the Very Rev. Wulstan McCuskern, O. P., Prior of St. Dominic's, Haverstock Hill, London.

The sermons were followed with close attention, and the eloquent Dominican made a very deep impression on his youthful audience.

## *Sodality Congress at Cowley.*

In the mind of the Blessed John Bosco the religious Sodality in the Salesian School was to be one of the most important educational means at the disposition of the educator. Within certain limits, the various Sodalities represented a kind of elect school-boy republic in which, under the guidance of the Rector and the catechist, the boys themselves manage their own affairs. They have their own meetings, debates, lectures, discussions on Catholic topics. Not only do you see boys taking a keener practical interest in their religion, but also, inspired by the high ideals of their Sodality, they tend to elevate the whole religious tone of the





Cowley, Oxford. — Salesian, Students, Novice, Missionary Aspirants  
and Boys who took part in the Sodality Congress.

school. As we have already said Don Bosco gave great importance to the Sodality and we see in concrete, in his own time how the Sodalities of the Oratory were real *schools* of school-boy sanctity. To this the names of boys such as Dominic Savio and Michael Magone bear ample witness.

For this reason the Superior Chapter welcome with pleasure any and every sign of real vitality among the Sodalities in Salesian Schools, and with special pleasure have they seen in the English Province the good results of the Annual Congress.

### *Second Annual Sodality Congress at Cowley.*

The second Annual Congress of the various Sodalities in the Houses of the English Province took place at the House of Studies at Cowley, Oxford, on 30th. May, 1932.

It was presided over by the Very Rev. Father E. M. Tozzi S. C., (Provincial) who was supported by the Rectors and Catechists of the Houses concerned.

The propositions put forward at the preliminary meetings in the House were announc-

ed by the representatives chosen and they were afterwards discussed in private session.

After lunch another session was held at which the representatives of the various Houses read papers on devotion to the Blessed Sacrament, which as the Provincial explained, was the outstanding object of the gathering. "Daily Mass" was the subject chosen by the Sodalities of the College at Battersea; a very able address on the devotion of the "First Friday" was given by the Farnborough College as a means to keep A. I. in the service of God. "The spirit that ought to animate the Server in serving at Mass" was the title of a paper read on behalf of the School at Burwash; whilst the Chertsey College brought out the great devotion of the present day to the "Kingship of Christ." The representative of Bolton discussed the advantages of "Frequent Communion", and was at pains to draw the attention of the sodalists to the fact that conditions in a day school such as their's were far different from those obtaining in a boarding school, where facilities for going to Holy Communion daily were greater. The members of the Sodalities at the Mis-



sionary College at Shrigley brought out the great love of Dominic Savio for the Blessed Sacrament and showed how in a very practical way it was possible for every boy to imitate him. The subject of "The Holy Hour" was chosen by the Students of Cowley and a very able paper was read on their behalf.

Father Provincial in a short address said that one result of the reading of the papers was that all present should gather the strength necessary for the life of the soul and derive real spiritual benefit from their visit. They were to unite themselves to the Sacred Heart to bring blessings on themselves and on the world and they should be encouraged in this by the Holy Father's latest Encyclical.

At intervals during the reading of the papers musical selections were rendered by the Choir and Students of Cowley and Master

James Mullins of the College at Battersea gave some beautiful renderings of several well-known motets.

The Congress terminated with Solemn Benediction and before returning home many of the sodalists took advantage of their visit to see the Colleges of Oxford.

### *Drowned when going to celebrate Mass.*

Father Vincent Prieto, a Salesian missionary of the mission of Mendez y Gualaquiza, Ecuador, was drowned when his canoe was upset in the Rio Ulpiano. The priest was on his way to say Mass for the Indians of his territory when a sudden strong current struck the frail craft and made it capsize. He is mourned by all the Indians, who had grown to love him as a father.



Cowley, Oxford. — The Solemn Blessing of the new Elementary School by Archbishop Williams.



**Cowley, Oxford: New  
Elementary School.**

During Easter-tide this year, His Grace, Dr. Williams the Archbishop of Birmingham visited our House of Studies at Cowley, to bless solemnly the new elementary school the Salesians and their parishioners, with no small sacrifice, have built on ground belonging to the Convent of our Sisters.

(from the Rector down to the smallest boy in the lowest form) gathered before the rustic shrine of Our Blessed Lady, which stands on the terrace in a glory of rhododendrons, against a back-ground of pine trees.

A hymn is sung. Then the youthful preacher, with a dignity and calm worthy of older years, ascends the improvised pulpit and for a quarter of an hour speaks on Mary's love for us—on the vast number of



The 'May Sermon' at the Shrigley Missionary College.

The erection of this small school was of vital importance if the Catholic children of the rapidly developing district were to have proper religious instruction under catholic teachers. The new building has room for upwards of 150 small boys and girls; it has been designed according to the latest requirements of the Board of Education and in addition has a very large playground generously given by the Sisters who will have charge of and teach in the school.

His Grace the Archbishop gave £100 towards the clearing of the debt and we recall with gratitude that he had already given £50 when he came to lay the foundation stone.

***The Missionary College: Shrigley.***

Twice a week during the month of Mary the young missionary students of the upper form took turn as preachers on the glories of Mary, Help of Christians.

Towards sundown the whole Community

those who sit in darkness and who have never heard her name—on our duty of repaying her love with an increasing devotion to her and of zeal for her glory...

Every sermon (according to the rules of Sacred Eloquence) must have a peroration and the Shrigley sermons are no exception.

"O Boys of Shrigley," concludes the 'preacher', "should not our hearts burn with a more ardent love for our Heavenly Mother? Should we not offer her a fervent prayer each day that we may all, in due time, have the privilege of broad casting her praises to the uttermost bounds of the earth?"

When the 'sermon' is over the 'congregation' proceed to the Chapel for Benediction.

Our thoughts fly back naturally to the boyhood of Blessed John Bosco, who, when a little lad of ten would gather his companions in his mother's field, where, after an impromptu show of somersaults and acrobatics, he would repeat to them the sermon he had heard that morning in the Parish Church.



### *Eucharistic Congress at Shrigley.*

The Feast of Corpus Christi was celebrated in a manner unique by the young Missionaries at the College of the Blessed John Bosco, Shrigley, Cheshire.

There are 150 boys and these are all members of some of the five Sodalties. By them it was decided that since it will be impossible for them to go personally to the Eucharistic Congress, they would hold a miniature Congress in Shrigley itself.

Each Sodality contributed its quota to a session which lasted for upwards of two hours, and strove to bring out the relation between its particular devotion and the central devotion to the Sacred Heart in the Holy Eucharistic. Then followed a general discussion; the Rector asking for practical suggestions from all, even the very young boys, as to how best to reduce devotion to the Sacred Heart in the Blessed Sacrament to terms of daily life and activity.

The threefold devotion taught by the Blessed John Bosco to his boys—to the Eucharistic, to Our Lady and to the Pope—was put in high relief; and the meeting terminated with the resolution to forward to His Holiness a telegram attesting the loyalty

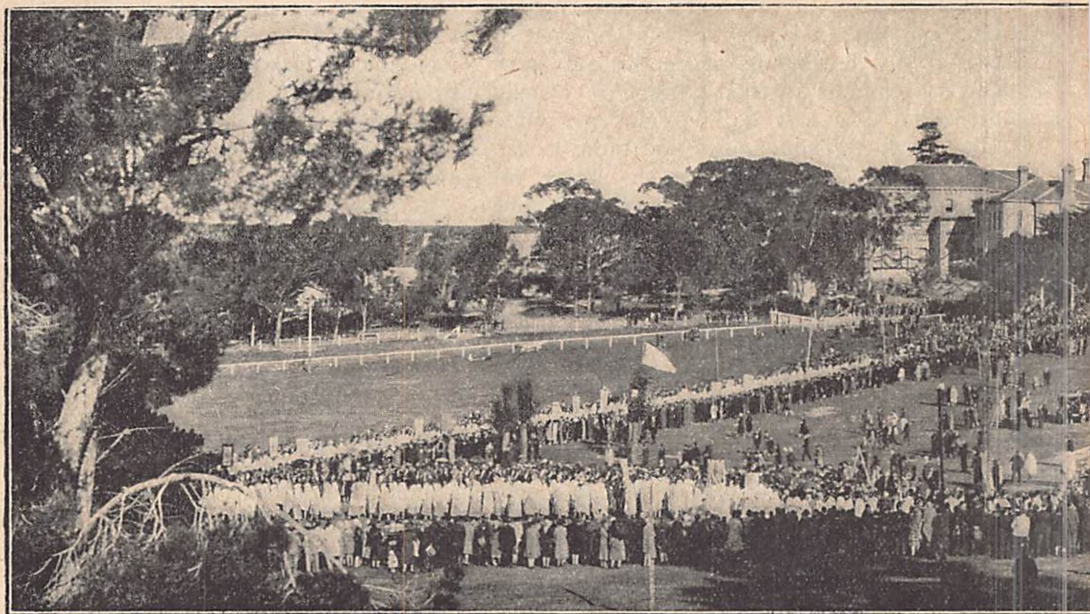
of the young Shrigley Missionaries to the person of the Holy Father.

The Congress was preceded by a solemn procession round the grounds of the estate, with the intention of calling down the blessing of God on the coming Eucharistic Congress in Dublin. People from the surrounding district and some from a distance attended and were deeply impressed to hear the boys, supported by their band, chant the "Lauda Sion" and other Eucharistic hymns.

### *Australia.*

Last year our Co-operators were rightly amazed when they read the notice of the 30,000 people at our School at 'Rupertswood' for the Eucharistic Festival on the Feast of the Blessed John Bosco. This year the event was repeated, but instead of 30,000, it is estimated that 50,000 arrived by the special trains, motor-coaches and by 6,000 private cars. Being a Sunday special permission had to be obtained from the Railway to have the trains, and not only was this conceded, but 70,000 special posters and pamphlets were printed to advertise the event at all the stations.

People were attracted from all parts of the State by the Eucharistic Procession to be



Australia. — General View of "Rupertswood", the Salesian



held in the immense grounds of the School; Archbishop Mannix graciously promised to carry the Blessed Sacrament and gave his heartiest approval that the Feast of Blessed John Bosco should be solemnly commemorated at the same time.

Special badges, bearing the Sacred Host were on sale in aid of our work, and but for the heavy downpour of rain towards the end of the day, that Sunday would have been a record success for anything of its kind. Very special thanks are due to the Organising Committee without whom nothing could have done.

The Salesian work in Australia has yet to develop: for this we urge Co-operators to spread the knowledge of our work, of the spiritual advantages of the Association and of the unlimited ways in which one can help.

Write for information to

*The Very Rev. Fr. O'Grady S. C.*

*Rupertswood*

SUNBURY, Victoria.

### ***New Zealand Pilgrimage at Vatican.***

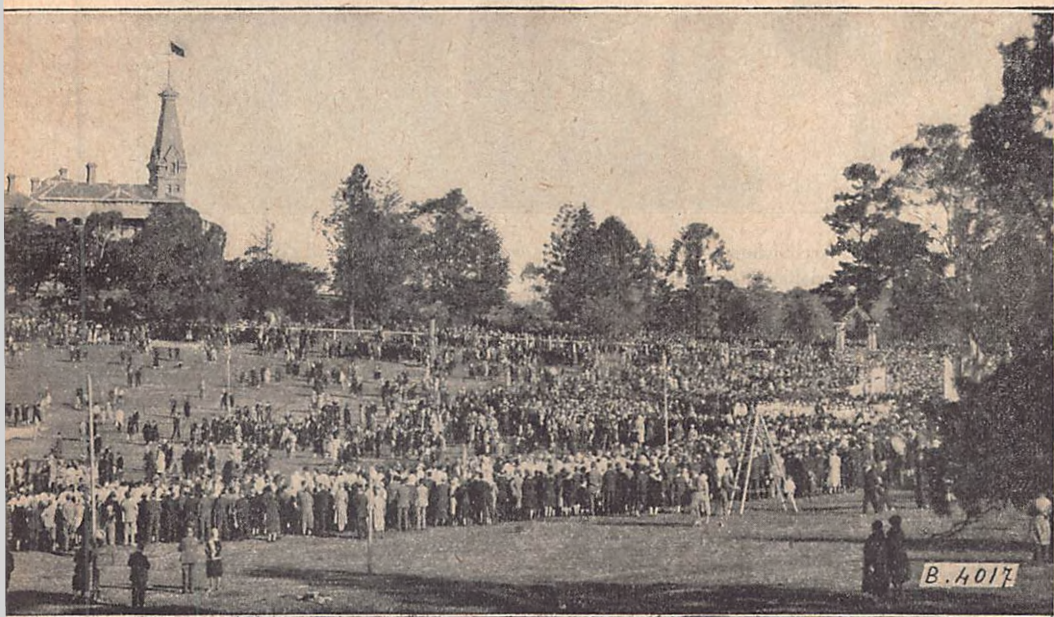
*June 11, 1932.*

For the first time in many years a body of New Zealand pilgrims, exclusively New

Zealanders, has visited the Vatican Palace, and been welcomed most cordially by His Holiness Pius XI. The group, numbering about eighty, was presented to the Holy Father by Father O'Grady, of the Salesian Order, in the Throne Room. Whilst welcoming his visitors from New Zealand, Pius XI congratulated them on their "long journey to a pilgrimage so important as is that of the International Eucharistic Congress of Ireland, a Eucharistic journey for the Majesty of Our Lord in the Blessed Sacrament."

His Holiness expressed the belief that the New Zealanders' lengthy voyage would be for all and each of them the dawn of even a still more fervent Christian and Catholic life, as the splendid fruit of their pilgrimage to Ireland. The Pope then blessed all New Zealanders, present and at home, and when about to leave the hall he paused for a moment on the steps of the Throne and bid his visitors in English "a safe and happy journey."

Before leaving the city the pilgrims visited the Irish College, where they were welcomed by Monsignor Curran. They were very interested in seeing the beautiful marble monument in which O'Connell's embalmed heart was deposited.



...ol during the Feast of the Blessed John Bosco. 1932.



### *Exiled Spanish Jesuits at Cumiana.*

On Tuesday, April 19th. Fr. Ricaldone invited the Jesuit students, exiled from their own country, and now living in a large house they have purchased in Turin, to visit the Salesian Agricultural Colony at Cumiana, where they spent the whole day thoroughly exploring the farm and admiring the up-to-date methods. Still more did they appreciate the manifest sympathy of all for the unhappy circumstances which now render them strangers in a strange land.

which goes back in tradition to the fourth century.

Thirty members of the Jacobite schismatic clergy and more than 1,000 Jacobite laymen have been converted since the reception into the Church, a year ago, of Mar Ivanios and Mar Theophilos, former Jacobite schismatic prelates. These are in addition to the Bethany monks and Sisters who followed the two leaders into the Church.

The two prelates have dedicated their lives to work for the conversion of the Jacobites in Malabar, who number 300,000. In the



Mar Ivanios, the Archbishop of Bethany, on his way to the Basilica of Mary Help of Christians to celebrate Mass in the Siro-Malabar rite.

### *Mar Ivanios. Archbishop of Bethany at Turin.*

On Saturday, June 11th. the celebrated convert Jacobite Bishop honoured the Oratory with a short visit. On the Sunday morning he said or rather chanted Holy Mass in the antique Syrian Rite at the High Altar of the Basilica. The following day he said Mass at the shrine of Blessed John Bosco, where priests and people, having received word of the event, came in large numbers to witness the function in a rite

last year, the reunited Syrians have established 30 mission centers, opened several churches and a few schools under the direction of the Bethany Sisters. Many prominent members of the clergy and laity have been brought into the Church, among them being a Judge of the District Court of Travancore.

An elaborate celebration was held at Thirumoolapuram, the residence of Mar Ivanios on the first anniversary of his return to the Church. His grace left Turin for the International Eucharistic Congress.



***New York: Children's court judge approves of Don Bosco's system of education.***

While the crime rate among juveniles has been growing at such an alarming rate through the state of New York and perhaps throughout the nation, that Police Commissioners are at a loss to explain adequately its inception, growth and prevention, it is refreshing to note that in the Town of Port Chester, N.-Y. County of Westchester, there is such a steadily decreasing number of cases in juvenile delinquency that has caused Judge Smyth, County judge of the children's court to make a personal visit to Port Chester to find out the ways and wherefors of the good behaviour of the youth of the Town.

The above mentioned town is a city of 25,000 population, has two Salesian Parishes, and a magnificent Community Centre, built through the efforts of the energetic Salesian Priest Father John Focacci S. C. in particular dedicated to Blessed John Bosco the patron of youth.

This Don Bosco Community Centre which plays such an important part in the moulding of the true christian character of the young boys and girls, is a large modern structure, containing many classrooms, clubrooms, recreation room, roof garden, library and gymnasium, where the youth of the town spend all of their spare moments in building themselves spiritually, physically and morally.

Judge Smyth made a tour of inspection of the entire building, and being impressed with the many organizations, clubs, sodalities, scout movements and the like, spoke to two hundred boys gathered before him, and assured them that their wonderful record and their practically total abstinence from crime was due to the work of the Salesian Fathers who watched, worked and played with them, and formed these many organizations in order to captivate the interest and enthusiasm of all boys of every taste and temperament.

Judge Smyth, being a Protestant and consequently unaware of the work of Don Bosco and his methods of appealing to the young boys, it remained for Father Focacci, to explain and apprise the Judge that whatever success was achieved among the youth in Port Chester was mainly and solely

due to the institution and application of the principles of Blessed Don Bosco.

Father Focacci pointed out how the Preventive System as opposed to the Repressive System had brought such wonders with his boys. He explained how the intelligent use of Don Bosco's method was the most logical means of keeping children in the fear and love of God, in the development of sturdy manhood, fine citizenship, and prophesized that in the universal understanding, spread and use of Don Bosco's System, the juvenile crime rate could be lessened to a very great extent.

After again praising the Salesian Fathers for their notable successes with youth, Judge Smyth expressed himself as well pleased, and promised to make a closer study of this new system, and if possible apply it through other parts of the county.

***New York: Lectures on Don Bosco.***

Lectures on Don Bosco were given by the Father Provincial during the past months to future American priests of St. Mary's Seminary, in Baltimore, Md., the Preparatory Seminary in Rochester, N. Y., and Niagara University.

Then keen interest shown in these lectures, anticipates a bright future for devotion to Don Bosco and the educational influence in the field soon to be entrusted to these future priests in the United States. Other lectures will be given at the Diocesan Seminary of Newark, N. J., at St. Mary's in Baltimore for the students of Philosophy, and very probably at the Diocesan Seminary of Brooklyn, N. Y., and Philadelphia, Pa.

***New Pamphlet: The Festive Oratory.***

All those who are interested in work among boys, and particularly priests and social workers, will welcome warmly the small pamphlet written by the Very Rev. Fr. Tozzi (Provincial).

His aim is as simple as its exposition is clear:

- I) A Sketch of the First Festive Oratory.
- II) The Idea and Spirit of the Salesian Oratory.
- III) The Oratory adapted to modern times.

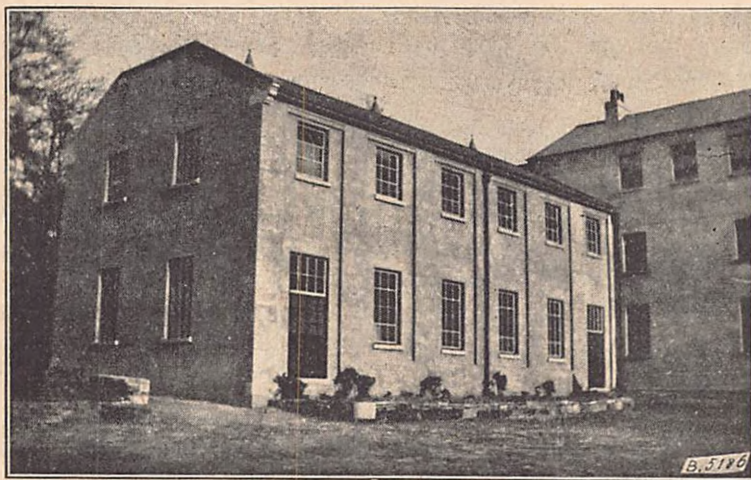


Our Co-operators, through the Bulletin, will be more or less familiar with the first two points, but the third deals with the *practical* issue; it treats directly and frankly with the question of the foundation of these Festive Oratories in our own English Towns, where Catholic boys are being lost to the Faith through the lack of specialised work among them. Fr. Tozzi by no means claims to solve the "Leakage Question" as such, neither does he hold that the Festive Oratory is the *only* means; but he does hold that where *adapted* to the particular circumstances of time and place, the Festive Oratory of Bless-

ification of Fr. Louis Mertens S. C. parish priest of the Parish of St. Francis de Sales. The Bishop, Mgr. Kerkhofs, presided. All the officials for the cause, including the vice-postulator, took the oath. This meeting is the first step in the process. The second conference took place on the 13th. of April and was devoted to the hearing of the witnesses.

### *The Superior Chapter: Turin.*

Before going to Press there is just time to give official notice of the disposition of



The New Extension at the Shrigley Missionary College.

ed John Bosco, with its *own* proper spirit and its *own* characteristic training of boys and young men, will succeed and do its share in the great work which harasses our Parish Priests, that of keeping their boys good practising catholics from the time they are about to leave school until their christian character is well formed.

### *The Cause of Fr. Mertens, S. C.*

On the 17th. of March, in the private chapel of the Bishop of Liège, there was held the preliminary meeting in view of the introduction of the process for the Beati-

the Superior Chapter of the Congregation.  
The V. Rev. Fr. PETER BERRUTI

*Prefect General.*

The V. Rev. Fr. FASCIE

*Prefect General of Studies.*

The V. Rev. Fr. PETER TIRONE

*Catechist General.*

The V. Rev. Fr. GIRAUDI

*Economer General.*

The V. Rev. Fr. ANTONY CANDELA

*Prefect General of the Professional Schools.*

The V. Rev. Fr. GEORGE SERIE

*General Counsellor to the Chapter.*



## THROUGHOUT THE MISSIONARY WORLD OF MARY, HELP OF CHRISTIANS

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### After fifteen years.

*Report sent by Fr. John Vigna S. C. to his Bishop, Mgr. Comin. Ecuador.*

I am beginning this sad report with an expression much used by our Kivaros: "*When your heart thinks evil, try not to speak of it.*"

Many times during the last months I decided to write to you. I wished you to share our hopes and to relate to you two of our great triumphs, together with the whole series of our discouragements. The strength to take up the pen, however, always failed me. Great sorrows are naturally mute; so it is with mine.

To-day, however, I feel that I can no longer continue in this way. You ought to be informed, and now you shall be.

### *False Hopes.*

For some days now, we have been living in a state of great anguish. The Evil One has avenged in rare fashion the many defeats we have inflicted upon him. All about us war has been declared by one family or another, and many deaths have already resulted. Our oldest mission, that of Quaquiza can do no more with the Kivaros whose hands are stained with human blood. Joachim Bosco, the Kivaro who once accompanied us through France, Spain and Italy to Turin and Becchi and finally to Rome, where he saw Pope Pius XI, and who, from this intimate contact with Christian civilization seemed to have brought back an ideal of pure Christian life, capable of gradually transforming his savage heart; this self-same Joachim Bosco has steeped his hands in the blood of his fellow man; so too has Joseph Pujabat, together with his whole family, and Joachim Poengera, Caciumpoi and Nantipi.

So end my dreams of the Apostolate! We had to instruct them slowly in the truths

of the Faith, to make them marry the young Christian girls of their own tribe. Their children would have approximated more to the Christian ideal and with the second generation we should have had some very presentable Christians. We have, however been building castles in the air! The dream has been ruthlessly broken by the spirit of vengeance that has seized upon their feeble hearts.

At present they nourish but one desire: to kill! Their ideal is the wild-beast which rushes upon its prey, carries it off and rends it to pieces, and without more ado devours it!

Yesterday, we had only two tribes who were engaged in deadly feud, the Tibirmas and the Ciriapas: to-day, hatred and revenge reign in the heart of every tribe.

Monsignor, forgive me for writing in this fitful way, for my harsh words and rather violent expressions. At this present moment, I fear that I resemble a little my Kivaros, who, at the height of their rage, hurl forth their words without weighing them.

Doubtless you will wish to know the causes of the outbreak and the first sparks which occasioned it. For this we must go back a little.

### *Triple Murder.*

You will, no doubt, remember the strangling of the Kivaro, Anguaska, perpetrated last February at Cuchipamba. This murder enkindled terrible hatred, which has been transformed into a blazing fire by the alighting of a small spark.

Some time ago, on the 2nd of December to be precise, I was journeying through the valley of the Bomaiza. That same week a young Kivaro of fourteen had been accidentally drowned in the river. I was present at the burial of the unfortunate youth and



later heard the conversation that followed. It was a revelation to me. The Indians declared unanimously that the real cause of tragedy could be ascertained only by augury. This was a strange state of affairs, for the event had been so commonplace. The child had simply tumbled down into the water.

sense and wisdom in order to deter them from this false way of arriving at the truth. They would not listen. The spirit of vengeance was already working within their hearts.

At the dead boy's cabin the ancient Kivaro rites were performed. Lest they be



Ecuador. — Mgr. Comin S. C., with two of his Kivaro Christians.

But no; death did not happen that way. Lots had to be cast! They spoke in whispers of magic, of mysterious influences, and of I know not what else. But who had dealt this blow? What socerer or which slave of socerer had sent it so surreptitiously into the bereaved family? Councils were held unceasingly. In vain I endeavoured to calm their over-heated imaginations with good

disturbed by the dreams of the defunct, all the members of the family sprinkled their eyes with a special liquid made from the leaves of the tobacco plant. Then sitting around the fire they formed a plot. On the following morning messengers were speeding in all directions to prepare for the success of the enterprise; alliances were made, ambushes were set.



Tragic events must surely follow upon these evil friendships, and upon these meetings of murderers.

On the 8th. of December while we were keeping the Feast of the Immaculate Conception, Caciumbi, Poengera, Ciumapi, and all the Kivaros of Sacramento passed the night at Cupiambiza. It had been agreed upon that two friends and a wife of Dominic Tibirma should make him and his son drunk and then persuade them to dance. In the middle of the dance the followers of Caciumbi

hideous imprecations against the murderer, I heard the confession of the poor victim, who seemed to have only awaited my absolution before entered into his agony.

Several days later, the father of the murdered child came to me. He was seeking everywhere for the wretch who had caused his son's death. I tried to reason with him; I reminded him of the Christian law of forgiveness: he merely shrugged his shoulders and said: "It is very evident that you do not know the Kivaros. Never shall I be able to



Ecuador. — A Salesian Missionary outpost among the Kivaro Indians.

were to rush in and kill them both. The plot failed on account of the treason of two of the conspirators.

But alas! the matter was only postponed. On the 14th., I had decided to set out on a missionary expedition which was to have lasted a week, in the direction of Cuyes, when a native ran up to me crying, "Father, come quickly, Senguane is dying!" I hastened to the tent of the dying boy and found him there with his chest pierced with bullets. His cousin Etza had discharged his rifle at him from a close distance. There was no hope of saving his life. While his parents, beyond themselves with fury, were giving vent to

be happy until I have sent him to the place where my son is!"

Two weeks after the death of little Senguana, there happened a third murder which terrified everybody. This occurred at 2 o'clock on Sunday morning, and was perpetrated by the same band led by Cujabat, Bosco and John. These wretched men had remained hidden all night near the old house of Caciumbi, where, under some pretext or other, the family of Louise Pinchina had been allured. Her two sons were the intended victims this time. Towards 2 o'clock, just as Zerempu, the younger son, was stirring up the fire so as to warm the tent,



the discharge from ten rifles struck him down, and at the same time seriously injuring his old mother.

I was just finishing my Mass, when I was called to go and dress the wounds of the poor woman. What a gruesome sight met my eyes when I arrived on the scene of the dreadful slaughter. The corpse of the young man lay on the ground, while nearby, the old woman, covered with blood, was wailing hideously. We buried the victim and after this sad ceremony was over, I gathered up the various articles which the murderers had thrown down once they had accomplished their foul purpose... An ancient Kivaro custom prescribes that when a man has killed his enemy, he should change his girdle, ear-rings and feathered dress, to show clearly that he is no longer the same man as before, that his anger is now appeased.

After a killing of this kind, the guilty ones can be identified by three signs; they cut the hair their above the ears, wear, if possible, the ornaments of the victim, and paint their bodies with dark liquid which gives them the obscure tint of the forest. From these indications it is very easy to ascertain beyond all doubt, the one by whom the blow was struck.

This, however, offers no remedy; just the opposite; for the sight of them coming and going, and carrying on their persons the spoils of their victims creates in the hearts of the parents an ever-increasing thirst for vengeance.

I know from a very good source that the group of Indians who inhabit the village of Sacramento have already fixed their plan for revenge. The murderers also wish to anticipate their foes and surprise them before they themselves are taken by surprise. Information has reached me that the terrible Caciumbi, one of the principal murderers, is threatened from many sides simultaneously. So, in order to defend himself, he will be compelled to attack. Everything is ready for another outbreak.

### *Where will it all end?*

Here you have the great obstacle in the way of the evangelisation of these tribes: the thirst for vengeance. Elsewhere other difficulties can be managed, this in my opinion is one of the most difficult to overcome.

The famous Corsican vendetta is nothing, absolutely nothing in comparison with this Kivaro vendetta. As I have already said we were hoping that to a great extent it had been stamped out, but now it has suddenly burst forth again, more impellant and more indomitable than before.

We must, therefore, commence again, almost from the very beginning, and that after more than fifteen years of hard incessant toil!

Let us then start all over again.

But also let our Co-operators and friends to say a little prayer for us from time to

time, that we may be able to subdue once and for all, at least in the heart of the young Kivaros, these sentiments of rage which are so contrary to the spirit of the Gospel.

We have tigers to deal with; and we must transform them into lambs! It is a very uphill task...

JOHN VIGNA

*Salesian Missionary.*



Ecuador:

The 'Hope' of the Missions.



## The Missionary at the Dinner Table - Japan.

*Dear Father,*

It is a long time since I wrote to you of what we are doing in our modest way, for the mission here. The first thing that comes to my mind is the two baptisms we had at Easter. Two does not mean much to you in Europe but out here it is something to crow about.

One of them came about this way.

In Oit  we have two Catholic teachers, one the science master in a secondary school and the other the French professor at a Commercial College. The science master was engaged to be married, but seeing that his bride-to-be and her family were pagan he expressed his desire that the lady should become a Catholic. She studied and learn the catechism, came regularly to instruction and was finally baptised. I performed the ceremony early in the morning so as to give her time to prepare herself for the marriage due to take place on the next day. I don't pretend to know how long it takes a Japanese bride to do her hair alone, the finished structure looks like a national monument!

### *The Dinner.*

In Japan, on the bridal day only the parents and the relatives are invited to dinner; on the following day all the intimate friends. We were invited for the first day, a distinct honour, but as we were already engaged for a very special feast in our own Festive Oratory in the town, we had to choose the second day. There were two of us, Fr. Margena and myself in the midst of the 15 guests all professors!

From now onwards you simply forget that you are Europeans.

First, on the doorstep, off with your shoes, then you enter a room devoid of anything you recognise as furniture and you sit yourself down on a small cushion placed on the floor, you tuck your legs up under you with the best of them and prepare yourself for a real Japanese repast.

The opening ceremony was a little tea-drinking; then there appeared a tiny table,

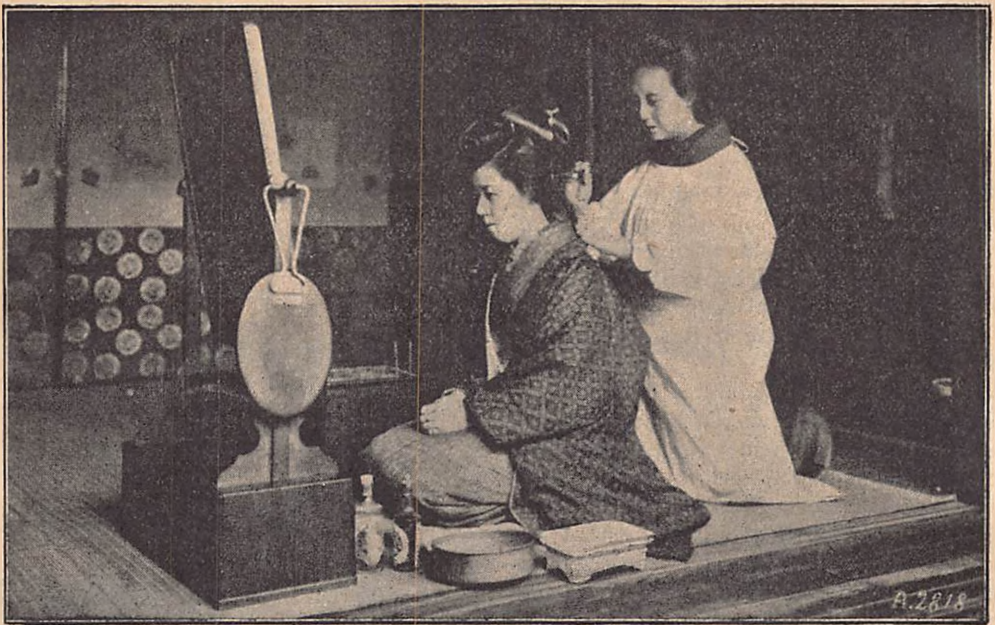
about nine inches high, one for each guest. On this were the sticks with which to eat, a small cup of fish broth, a dish of beans covered with sugar, a tiny plate with a piece of fried fish, another plate with a piece of raw fish, a small cup of *soyn* (a very hot sauce) another full of cucumber mixed with nuts and hidden under a kind of mayonnaise and finally a small cup for drinking the hot *sak *. All this was nothing more than the *entr e*, hence no rice, which in the ordinary run of affairs forms the principal dish under one form or another.

You cannot make any comparison with



A Japanese bride.





Japan. — Preparations for the marriage ceremony.

our way of doing things, where you sit down at a large table; not a bit of it. In Japan, those of the family never eat with the guests, all take their part in the serving. There was the bride-groom pouring out the *saké*, and likewise the bride. There were the parents toddling to and fro and the other relatives, more in the background, doing their share. *We* were seated along the wall, while in the middle there was a regular mix-up of people who seemed to do nothing else than pass from one little table to another without getting up off their cushions.

When it comes to drinking they have a ceremony all on their own. Here one does not drink solely from one's own cup but also from those of the other guests.

One of the relatives of the bride-groom was in front of me, he stretched out his hand and made quite a neat little bow; that is the sign for you to empty your cup as quickly as you can and pass it to him; he will then fill it and drink, then refill it and offer it back to you, then you in your turn must drink; and so it goes on for the whole length of the dinner.

At a certain point the bride-groom pours out the *saké* going from place to place, then he disappears to put on his feasting robe and

re-enters sitting himself down in the midst of his guests. Three lacquered cups were brought in and we began the ceremony of "*Sasi-san-ku-do*" (three times three makes nine). First the bride drinks and all drink from the same cup. The *Saké* is poured out three times. Then you continue your meal. Here they bring in a huge red fish, one for each guest, it is a beast that seems to be made of celluloid, then appears a kind of sweet potato jam greenish in colour, then an oyster, a cucumber, a candied fish, fish patties, rice rolls and *topfu*—a cheese made of beans—then sweets, a box of fruit and a cardboard box containing a cake. At this point of the proceedings some of the staid professors began singing their goodwishes to the happy pair, while the others accompanied the chant by clapping their hands to the tune.

This finished, everyone stood up, left everything where it was and went out. We, not yet fully initiated into the mysteries, did the same. Those of the household began scuttling round those tables collecting every morsel that had been left. They dexterously whisked it all up into a handkerchief and gave one (each his own) to each guest as he prepared to leave. And so we



returned home. When we opened the packet, lo and behold, all we had not been able to eat at the feast, rice, jam, fish, sweets, flowers, and cake!

At all their feasts they do this, you take home what you cannot manage on the spot, and beware if you do not do it, it would be an unforgivable offence.

So much for that. At the moment, dear Father, I am preaching a short retreat to our artisans, one is still a pagan, and another received baptism a few days ago. In March we finished the scholastic year and now we must set about another one. This time we shall have two courses. The boys,

are all happy and most content, chiefly because there is always a good supply of rice to be had. But they are frugal eaters, a little rice and a plate of fish cooked in *soyn*, with every now and again a little meat, sweet potatoes or turnips by way of a change,,, at four o'clock they have a piece of bread... but even for this little, more often than not the Rector does not know where to look... so please pray hard for this mission, that God, who send, us the boys, will send us also generous co-operators and benefactors to maintain them.

MARIUS MAREGA  
*Salesian Missionary.*

## Baptism of School Mistress at the College of the Daughters of Mary Help of Christians - Shiu Chow.

In the little chapel of the college, Tsoi Wai Fong, a young lady teacher was baptised by Fr. Augustine Tong, the parish priest. She took the name of Mary Louise.

Who is this Miss Tsoi Wai Fong?

She is a young lady of 19, a native of Shiu Chow of excellent family, who came to the Sisters in 1927 and continued her studies through the elementary, junior and senior High School.

As early as 1929 she had begged to be baptised by the late Mgr. Versiglia S. C., who instead, urged her to study the catechism well. She again asked for baptism, this time from Mgr. Canazei S. C., but the bishop taking into consideration the special circumstances of her being daughter of pagans, and still more, the fact that she was already promised in marriage to a pagan, again only encouraged her, saying that her good desire was indeed pleasing to the Heart of Jesus but that on account of the laws of the Church it were better to wait until after the marriage. This answer did not at all please Tsoi Wai Fong, for the proposed marriage was still a long way off. Nevertheless she did not get down-hearted, but again demanded baptism, this time urging the good sisters and the little ones of the

College to pray for her. She then told her future husband and her parents of her intention.

But owing to the difficulty of her being under age and belonging to an influential family nothing could be done. At length she began to give up hope of ever being able to succeed and when asked how soon she hoped to be baptised she could only say: "I don't know, it is all so difficult!"

Finally Mgr. Canazei came again to the mission, for the Feast of Christmas. He sent for her and showed her the letter of her future husband in which he consented willingly that Tsoi Wai Fong should become a Christian. She understood at once that the way was now clear. Notwithstanding her final examinations, she devoted all her time to preparation for her baptism. She insisted in being dressed in white (a strange thing for the Chinese) and she wanted her parents present when she received our Lord in Holy Communion for the first time.

In all these things she had her way, and our Chinese Christianity has gained a pure and fervent soul who will do much good for the Church in Shiu Chow.

*A Missionary Daughter of Mary Help of Christians.*







# 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, Pallaskenry, 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).



## 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:

*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 Communions received for our intention, mortifications etc. that God may indeed bless and make fruitful our work for the salvation of souls.



## Catholic Press in Japan.

It is attested by statistics that the Japanese reads more than any other nation in the world. Some years ago, after the books printed in English, the number printed in Japanese held the world's record. Indeed the Jap has an enormous appetite for reading; he starts when he is hardly out of the cradle and goes on in geometrical progression until the grave.

In Tokio there is a single publisher who edits 85% of the Magazines, Reviews etc., he has a clientel of over 15,000,000 subscribers: he employs 80,000 persons, sends 200 wagon-loads of printed matter to the railway every month! and to ensure the most rapid transport to the more remote parts of the islands there is a special service of areoplanes. Last year over 18,000 new books were published; and practically all the foreign authors worth while are translated immediately, chiefly by the special translating staff of the huge Muryzen Library which has branches in every city.

Since the War, Japan has been flooded with a huge tide of foreign matter so that Socialism, Communism, Immorality and Vice chiefly through the medium of Popular articles, the Modern Novel and the Short Story has already become the mental food of Young Japan.

### *Catholic Publications.*

How do Catholics fare in face of this huge mass of reading matter, excellently printed and excellently written. A strong Catholic Journal is absolutely necessary if anything effective is to be done, against the Bhuddist, Protestant and Communist Propaganda. Six months ago several small papers disappeared to give place to a national catholic paper the «Katiluco shimbu», but the lack of means prohibited its publication more than once a week. Nevertheless this is already a great step forward.

Reviews there are few the "La Koe" with its 100 pages well printed and illustrated giving catholic news from all over the world is a great credit: then there is the 60 page Dominican publication (Little Lamb).

### *The Salesian Corner.*

Following the example of Bl. John Bosco, our missionaries have done all they can to help in this apostolate. They have been at work now 6 years and at last we have some precise figures at hand which give some idea of what they have done. The monthly periodical 'Don Bosco' is given away free, the other magazine written for pagan boys, begun in the January of this year is also free.

With regard to books, they have had relatively great success, the whole edition of "The Life of Christ" was sold in a few months; then there is also the Life of Don Bosco, Dominic Savio and the Devotion to Mary, Help of Christians.

Every fortnight they print 8,000 leaflets for propaganda, which they give away free.

Last year the various publications—all included—came to the fine total of 209,200 copies the which has merited the warmest encouragement from the Propaganda Office and from Card. Van Rossum himself.

### *Salesian Professional School for Printing.*

This new venture has a two-fold scope; first to give our boys an opportunity to learn a good trade, and secondly to enable us to print cheap books and pamphlets for the Catholic cause in Japan. One of the first fruits of this little school was the publication of the very first Catholic Wall Almanack which you can see in all the missions and in the majority of Catholic homes in Japan.

The other work from which we hope to derive abundant fruit is the publication of the *Catholic Readings*, which we began last July. Every month we turn out one little volume of 90 pages or so, which enjoys the approval and support of all the missionaries.

The aim of our missionaries is precisely this... to increase the number of Japanese artisans, to increase the number of workshops and to increase the number of the machines, so that they may be able to help effectively in the Catholic Campaign to christianise the pagan Press in Japan.





Japan. — Tiny Tots of the Salesian Festive Oratory.

## OBITUARY

### The Death of Fr. Aloysius Nai

Rector of the Chapter House, Turin.

At the age of 77, Fr. Aloysius Nai, Rector of the Oratory, Turin passed away after a very brief illness. His serene and tranquil death was a fitting ending to his long life of priestly activity, illuminated by a rare piety and extraordinary goodness of heart.

Of his 77 years 63 of them had been spent in the Congregation, either as a school-boy or as a Salesian. He did his secondary studies at the Oratory under Don Bosco himself, later he remained with him as his spiritual son, putting himself unquestionably and without reserve into the hands of the saint. Don Bosco knowing his qualities made him prefect of the new Salesian House at San Benigno, 1879, and in 1887 nominated him Rector.

Later the superiors put him at the head of all Salesian work in Palestine and in 1906 he went in the same capacity to Chile. In 1925-26 he successfully carried out the delicate mission of *Visitor-Extraordinary* to the Salesians Houses in several republics of South America.

It was on his return that he was appointed Superior of the Chapter House.

His gentleness, courtsey endeared him to everybody: and his love for Blessed John Bosco was his most striking characteristic.

*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.*

Sister Renetta, *Albuquerque*, (Nevo Mexico).

Miss V. Adam, *Guernsey*, (England).

Margaret Bradley, *Draperstown*, (Ireland).

Rev. Fr. Reginald Walsh, *Ireland*.

Mrs. Peter Garrahan, *Ireland*.

Peter Garrahan Jr., *Ireland*.

Patrick Garrahan, *Ireland*.

John J. Garrahan, *Ireland*.

Thomas Garrahan, *Ireland*.

Margaret Garrahan, *Ireland*.

Mrs. Susan O'Connor, *Lanesboro', Co. Longford*, (Ireland).

Miss C. Flynn, *Batterstown, Co. Meath*, (Ireland).

Rev. J. Foley.

Mrs. James King.

Mrs. John Garrahan.

Mr. John Garrahan.

Mrs. Reilly.

John Gerety.

Peter Garrahan Senr.

**R. I. P.**



## 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 Exercise for a Happy Death.
- 3) On the day on which they assist at a Salesian Co-operators' meeting.

### On each of the following days:

July 16th Visitation of the B. V. M.  
 August 6th Transfiguration of Jesus Christ.  
 August 15th Assumption of the B. V. M.  
 August 16th St. Rock.  
 September 8th Nativity of the B. V. M.  
 September 12th Holy Name of Mary.  
 September 14th Exaltation of the Cross.  
 September 15th Our Lady of Seven Dolours.  
 September 29th St. Michael, Archangel.

### It is also worth remembrance.

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

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

\* \* \*

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

## GRACES RECEIVED

N. O'T. BRITTAS, *Dublin, (Ireland)*. — One patient here who was suffering from great throat troubles, after the Novena to Blessed J. Bosco got great relief, and hopes that by Corpus Christi she will be quite cured.

Miss K. L., *Castlerea, Co. Galway, (Ireland)*. — In heartfelt gratitude to Jesus, His Mother Mary, and Bl. J. Bosco for having been able to sell land at a good price in spite of great difficulties.

"One who places all her trust in the power of prayer."

K. G. KERRY, *Ireland*. — Will you please have Masses said in thanksgiving to Blessed John Bosco for favour received?

MAY SMITH, *Newry, Co. Armagh, (Ireland)*. — Offering for Mass, thanksgiving to Blessed John Bosco for favours received. The speedy answer to our prayers after Novena is really wonderful.

Mrs. J. B., *Draperstown, (Ireland)*. — I had been ill for two months with Sceptic throat. On promising to have Novena of Masses said in honour of Blessed John Bosco my throat began to improve. Now I am, hoping for a complete cure.

Mrs. WRIGHT, *Carlisle*. — I had mislaid something very important, and after praying to Blessed J. Bosco I found it quite suddenly, I cannot say how relieved I was. Offering for a Holy Mass in thanksgiving.

J., *Manchester*. — Offering of for Mass in thanksgiving to Blessed J. Bosco Work found after very many months.

Mr. C., *Coventry*. — Mass offering in thanksgiving to our Saint for great help received in trouble after prayers to Him.

M. F. M., *Oxford, (England)*. — Offering in thanksgiving to Blessed John Bosco.

"Marked success in Exams (2). after having made two Novenas, and promising publication.

M. C., *Belfast, (Ireland)*. — Offering. "I have already received many favours through Blessed John Bosco."



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Boarding and Day Secondary School. Recognised by the Board of Education. Extensive playing fields and healthy situation on Bolton Moors.

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*Apply now for Prospectus to*  
The Rector.



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**WARRENTOWN, DRUMREE Co. MEATH**

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.

A certain number of bursas 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.*



# THE APOSTOLIC CIRCLES

OF

## MARY HELP OF CHRISTIANS

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

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

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

### Spiritual Advantages.

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

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

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

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

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

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

Petitions can be sent to the above mentioned Houses for the monthly 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.