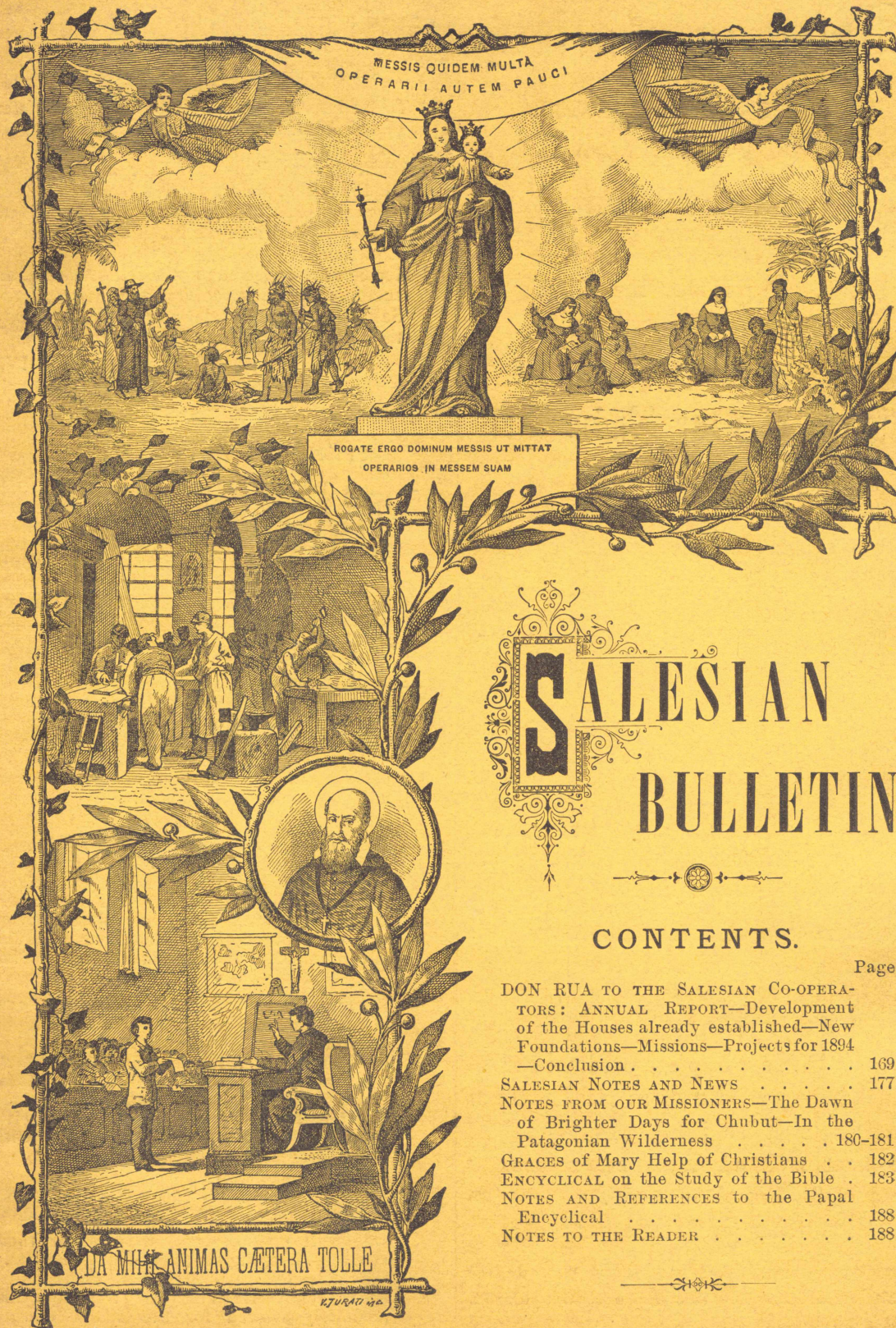


Correspondents are earnestly requested to repeat their Postal Address in every letter.



SALESIAN BULLETIN

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Salesian Society

Founded by Don Bosco.

This Order is composed of Priests and Lay Brothers, who have consecrated their lives to Foreign Missions, and the rescue and education of destitute boys all over the world. The Mother House is situated in Via Cottolengo, N° 32, Turin.

Sisters of Our Lady, Help of Christians.

An Order of Nuns founded by Don Bosco, and dedicated to Foreign Missions and the care of destitute little girls. The Society is directed by the Superior Chapter of the Salesian Order.

Co-operators or Third Order of Salesians.

This Association was also founded by Don Bosco and affiliated to the other two, —the men to the Salesian Order, the women to the Sisters of Mary Help of Christians.

Pius IX. not only approved the Institution but became one of its members, and accorded to it all indulgences granted to the most favoured Tertiaries, particularly those of St. Francis of Assisi.

All Catholics (over sixteen years of age), even Religious of other Orders, may become members of this Association, for its obligations are so few and so light that

nothing is thereby added to the pious practices of a good Christian.

CONDITIONS OF MEMBERSHIP.

- (a) To be inscribed as a Member in the Register of the Association kept at the Salesian Oratory, Turin.
- (b) Recite daily a *Pater* and *Ave* in honour of St. Francis of Sales, for the intention of the Sovereign Pontiff; approach the Sacraments frequently, and lead the life of a good, upright Christian.
- (c) Members are expected to help destitute children according to their ability, and befriending the Salesian works, by alms, or in whatever way their charity may suggest.

(SEE COVER, page IV.)

SPIRITUAL ADVANTAGES.

1. — BY A DECREE, OF JULY 30TH, 1875, OUR HOLY FATHER, POPE PIUS IX., EXTENDED TO THE BENEFACTORS AND CO-OPERATORS OF THE SALESIAN CONGREGATION, ALL THE FAVOURS, SPIRITUAL GRACES, AND INDULGENCES, GRANTED TO THE SALESIAN RELIGIOUS THEMSELVES, SAVE THOSE THAT HAVE EXCLUSIVE RELATION TO THE COMMUNITY LIFE.
- *
2. — **Benefactors and Co-operators** also share in the fruits of all the Masses, Novenas, Triduums, Prayers, Spiritual Exercises, Sermons, Instructions, and works of charity whatsoever, that the Salesian Religious shall perform in the exercise of their sacred ministry all over the world.
- *
3. — They enjoy a *special memento* in the Masses and Community Prayers offered up daily, in the Church of Mary Help of Christians, at Turin, for our benefactors and their families, especially for those who have in any way contributed to the moral or material advancement of the Salesian Congregation.
- *
4. — Every year, on the day succeeding the Feast of St. Francis of Sales, all Salesian Priests celebrate Holy Mass in suffrage of the souls of their departed Brothers and Benefactors. All Ecclesiastics, who belong to the Association of Co-operators, should do the same; and Lay Associates are exhorted to receive Holy Communion and recite the Rosary with the same pious intention.
- *
5. — Should any of the Associates fall seriously ill, notice should be given to the Superior, who will order special prayers for their recovery.—In the case of death, no time should be lost in notifying it, so that the suffrages prescribed by the Rules be immediately offered for the soul's eternal repose.

THE SALESIAN BULLETIN

I have no greater joy than to hear that my children walk in truth... We ought therefore to help *brethren and pilgrims* that we may be co-operators to the truth.

(III St. JOHN, 4 and 8.)

Till I come, attend unto reading, to exhorting and to instructing.

(I TIMOTHY, IV, 13.)

Of works divine the divinest is to co-operate with God in the saving of souls.

(St. DENYS.)

A tender love of our fellow-creatures is one of the great and excellent gifts that Divine Goodness grants to man.

(St. FRANCIS DE SALES.)



Whosoever shall receive one such little child in my name receiveth me.

(MATT. XVIII, 5.)

To your care I commend infancy and youth; zealously attend to their Christian education; place in their hands such books as may teach them to fly from vice and steadily walk in the path of virtue.

(PIUS IX.)

Redouble your energies and talents in the rescue of infancy and youth from the snares of corruption and infidelity, and thus prepare a new generation.

(LEO XIII.)

Nos. 15—16.

Januàry & Februàry, 1894.

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LETTER OF DON RUA

TO THE

SALESIAN CO-OPERATORS.



Dear Friends and Co-operators,

As the ordinary source of current news about the enterprises which, by God's special favour and through your charitable assistance, the disciples of Don Bosco succeed in bringing to a happy issue, I generally leave the pen to the editors of the *Salesian Bulletin*. There is, however, an epoch when I claim for myself the privilege of addressing a few words to you: I allude to the beginning of each New Year. It is for me a duty and a pleasure, dear Co-operators, to join with you in giving thanks to God for having preserved us in life, assisted us

with His grace, and covered us with His heavenly favours.

I wish, moreover, in your company to take a retrospect glance at the year just ended, briefly recalling to your mind the good works that have been accomplished in 1893. This will serve, on the one hand, to confirm us more and more in the conviction that our Institution is not of man's creation but of God's: while on the other, it cannot fail to enkindle in our heart sentiments of the liveliest gratitude towards God for having chosen us to be His stewards in sustaining it. In a word, by the brief sketch which I am about to set before your eyes you will see what use has been made of your generosity, while I shall have a fresh occasion to express to you the sentiments of my sincere gratitude.

DEVELOPMENT OF THE HOUSES ALREADY ESTABLISHED.

As I revert my attention to the works accomplished in 1893, my thought carries

me in the first place to Rome, to the feet of the Vicar of Jesus Christ.—We, too, were ambitious of commemorating, in Rome itself, and with as much solemnity as possible, the Episcopal Jubilee of LEO XIII. And this we have done by inaugurating in his honour the Hospice of the Sacred Heart. The fêtes in connection with this ceremony were a splendid success, crowned as they were by the consecration of the second Salesian Bishop. We trust that this Hospice is destined to be one of those *Œuvres Permanentes* which will greatly contribute to preserve the memory of the Jubilee Fêtes. The Latin inscription, engraved on marble and fixed in the arched portal of that fine edifice, will record to the inmates and their benefactors, for centuries to come, the name of the August Pontiff under whose auspices this institute has been erected, where multitudes of poor and friendless children will receive from the Salesians the ineffable blessing of a Christian education.

In last year's Annual Report amongst the undertakings proposed to you for accomplishment, I gave a prominent place to the Church of the Sacred Heart at West Battersea in London; and since then I took the liberty of repeatedly commending it to your charity. The *Salesian Bulletin* in its issue of November-December last, announced, to our great satisfaction, that this important construction has been happily terminated.—Every mission that Divine Providence confides to the care of the Salesians becomes to me an object of special solicitude, but I must confess, I had at heart above all that the mission of West Battersea should no longer be left in need of what was really indispensable to maintain in the Faith those who by God's mercy already possessed it, and to render more efficient our exertions for the conversion of those who still labour in the darkness of error. The 14th of October will ever be a memorable date for our humble Society. On that day a Salesian Bishop consecrated the large and beautiful Church of the Sacred Heart in the very centre of Anglicanism; and I had the great consolation of celebrating therein the first Holy Sacrifice. I will not speak of the emotion I felt on that occasion: you can easily imagine it for yourselves—but I cannot

help assuring you, dear Co-operators, that for you I offered up that holy Mass, and each of you were present to my mind on that solemn occasion at the altar of the Sacred Heart of Jesus, from Whom I implored the choicest of blessings upon all who had come to my aid in hastening the opening of the new Church. I must admit that much still remains to be done in furnishing this church with what is necessary for the dignity and decorum of the sacred functions. However, as true clients of the Sacred Heart, I am confident that you will not rest content with having erected a bare throne for Its habitation, but you will likewise exert yourselves in adorning it, enriching it, and thus rendering it less unworthy of the Divine Majesty.

While vigorously prosecuting the works of the Sacred Heart Church in London, we were obliged to turn our thoughts also to our Mother-House at Turin.—Tired of replying negatively to innumerable demands for the admission of poor boys, which are being pressed upon us from every quarter, at length we resolved to build a new wing, flanking the church of Our Lady Help of Christians, on a plot of ground purchased for this purpose several years ago. It was with much ado that we succeeded in getting the roof on before the winter set in, so the new edifice will not be inhabitable before next autumn.

The House of Ivrea, opened in 1892 as a Branch House of Studies, soon became insufficient for the object for which it was founded, and, consequently, had to be enlarged. The new buildings were commenced in the beginning of the year, and so rapidly were they carried on that the new Chapel was blessed and inaugurated to the Divine Service on the 24th of September last, while a part of the new edifice has already been occupied by the students.

The Mother-House of the Sisters of Our Lady Help of Christians, in Nizza Montferrat, was no longer capable of affording accommodation to the ever-increasing number of postulants, thus necessitating the erection of a Branch House, which has been built in the vicinity of that city.

The works of amplification, wherein our

College of St. Benedict at Parma was engaged, have been terminated in the course of last year, and this institute now possesses a fine Chapel, which was blessed towards the end of July, and consecrated to the Sacred Heart. By these new constructions we have been enabled to augment to 200 the number of boys educated there.

In this Report the House of Bordighera also merits a special notice. There the public Chapel of the Salesian Institute, being erected into a parish church, necessitated some important modifications so that it might correspond to the religious requirements of the surrounding population. The female College, moreover, has been amplified and is now capable of lending accommodation to at least a hundred girls. We cannot ignore, worthy Co-operators, the special importance of this institute, destined as it is to oppose a barrier to the propagation of Protestantism in those valleys, by providing Catholic schools for the children, and spreading the knowledge of the Christian doctrine. You will, therefore, be glad to hear that the House of Bordighera not only continues to flourish, but is continually widening the circle of its beneficent influence.

In 1891, on the invitation of the Cardinal-Bishop of Verona, we sent some Salesians to that city. But as the house provided for them was by no means adapted for an educational institute, they could not exert themselves on behalf of poor boys to the extent their zeal suggested. Last year with the aid of the good Co-operators of that district, we were enabled to purchase a house with an adjoining play-ground, which we have repaired and fitted up to answer the requirements of an institute. The expenditure was heavy and has been only partially cleared away. Nevertheless, we were glad to be able, on the 23rd of November last, to inaugurate the new House which, in conformity with the express wish of the venerable Cardinal of Canossa, has been called *The Don Bosco Institute*.

The House of Treviglio (Lombardy) has been enabled to enlarge its schools and consequently admit a larger number of boys, thanks to the zeal of the generous Co-operators of that city.

The Houses of France likewise, through the protection of Our Lady Help of Christians and the continued assistance of our Co-operators, have made remarkable progress. I shall refer only to the House at Nice—*Patronage Saint-Pierre*—which has been considerably enlarged by the purchase of an adjoining villa and garden. This has enabled us to rebuild on a larger and better plan the refectories and kitchen, which had become inadequate to the increasing wants of the growing community. The female Festive Oratory (under the direction of the Sisters of Our Lady Help of Christians) has also gained a better Chapel and more convenient recreation-grounds.

Divine Providence has evidently interposed on behalf of our little Bretons of the Orphanotrophy of Dinan. There was not accommodation to receive even a third of the boys presented to us for admittance, and the difficulties cast in the way of enlarging the Institute seemed insurmountable. These difficulties have now melted away, and the Oratory of *Jésus-Ouvrier* has now almost doubled its former proportions through the acquisition of an adjoining edifice.

At the Salesian House of Liege, in Belgium, the number of the boys has ascended to upwards of 150. There also the construction of a vast Church is being vigorously pushed forward. It will be dedicated to Our Lady Help of Christians, and it is hoped that the consecration will take place in July next.

For the sake of brevity I pass over many other enlargements and improvements made in our Houses in Spain and elsewhere. These, perhaps, may be of less importance, but they have been, nevertheless, the object of much solicitude on our part, and of continued beneficence on yours.

These rapid sketches should suffice to persuade you, worthy Co-operators, that the pecuniary expenditure attendant on each new foundation is also followed by innumerable sacrifices for their daily maintenance, depending as our institutes entirely do on Christian charity.

NEW FOUNDATIONS IN 1893.

Before touching on the particulars of the new foundations effected in 1893, I feel

called upon to apologise to several of our Co-operators, whose generous proposals, presented with ardent zeal and admirable disinterestedness, I have not always been able to accept. I need not assure you that on my part it is not the will that is wanting to adhere to the demand of each. But sometimes, as you must be aware, the absolute want of *personnel* compels us to remand for a time, however reluctantly, the proposals of new enterprises which are poured upon us from all quarters. Yet, notwithstanding this drawback we have been enabled to found as many as twenty between Houses and Festive Oratories in Europe alone. To these, with your kind permission, I intend to refer in as few words as possible.

It is for me no small consolation to be able to head also the list of New Institutes with one founded by the express desire, and through the munificence of the Holy Father Leo XIII.—I allude to the *Leonine Institute* in Orvieto, which was opened in October last with the object of providing a liberal education on Christian principles for the children of the poorer classes, and directing them in that path of life to which the Lord has called them. Before entering on the direction of this House, all the Salesian Fathers composing the staff of the Leonine Institute were accorded the special favour of an audience of the Sovereign Pontiff who spoke to them in terms of the most paternal affection. They are now zealously at work in that portion of His vineyard which the Lord has assigned to them, confident that their labours will be crowned with abundant fruit, because they are blessed by His Vicar on earth. On the 7th of December last this Institute received within its portals two priceless presents: a beautiful statue of the Immaculate Virgin, and a bust of Leo XIII., the Pope himself being the donor of the two precious gifts.

Yielding at length to pressing and continued solicitations we have accepted the direction of a College with an elementary and classical curriculum at Trevi.

The House of Lucca was founded several years ago, but for want of *locale* it was incapable of any development whatsoever. Desiring room for the exercise of a greater

amount of good we have abandoned Lucca to found a larger Institute in the neighbouring town of Colle Salvetti.

A charitable lady of Trecate, in the diocese of Novara, resolved to bestow on her native town an establishment for destitute boys. Divine Providence, it would appear, inspired this good lady to confide her pious design to the sons of Don Bosco; but the scarcity of subjects prevented us on more than one occasion from accepting her generous proposal. This only helped to reveal her admirable perseverance. She waited several years, renewing her prayer again and again, and at last, when God's good time arrived, she had the satisfaction of seeing her wishes complied with. In these days the Salesian Fathers will inaugurate the new Institute of Trecate.

Three years ago, the Bishop of Novara Monsignor Davide dei Conti Riccardi (now Archbishop of Turin) conceived the idea of establishing a Salesian Festive Oratory for boys in that city. His removal to the See of Turin interrupted this pious design; but his Grace's not less zealous successor in the See of Novara, lost no time in carrying it to a happy consummation. This new Institute has, moreover, the honour of being one of the *Œuvres Permanentes* founded to commemorate the Episcopal Jubilee of His Holiness. It was blessed and opened to the children of the city on the Feast of the Immaculate Conception, the fifty-second anniversary of the foundation of the Salesian Institution.

The Salesian Oratory of Our Lady of Mercy in Savona is only a year in existence, and already, thanks be to God and to the exertions of zealous Co-operators, it is attended on Sundays and even on week-days by several hundreds of boys, whose present deportment justify the brightest hopes for their future prospects. Unheard of and truly diabolic wiles were practised to alienate the poor youths of Savona from this Oratory, but all to no purpose, except, perhaps, to render them more constant and persevering in their attachment to it.

At Varazze (Liguria) Don Bosco's Nuns have opened Day Schools and a Festive

Oratory for girls, and both the one and the other are crowded with pupils.

The same Community have assumed the direction of a female School in Casal Montferrat, which from the day of its opening has had a very large attendance.

At Giaveno (Piedmont) the Sisters of Our Lady Help of Christians inaugurated, on the Feast of the Patronage of St. Joseph, a Festive Oratory which is frequented by about three hundred girls. During the week a good number of these also receive instruction in various female accomplishments at the workrooms of the Sisters.

Though the House at Messina (Sicily) is still in course of construction, a Festive Oratory for boys has been opened there since the 8th of December last.—At S. Gregorio near Catania another Oratory, likewise for boys, has been opened, thanks to the exertions of the zealous parish priest.—The Salesians have also assumed, since the 19th of March last, the direction of the Institute which Cardinal Dusmet erected in the city of Catania as a monument destined to perpetuate the memory of the Jubilee Fêtes of His Holiness.

In Switzerland circumstances having arisen radically affecting the conditions of our College at Mendrisio in the Ticino Canton, we felt bound to withdraw from that Institute. Subsequently we accepted the proposal of his Lordship the Bishop, to transplant our College from Mendrisio to Balerna. We have, moreover, assumed the direction of the Day Schools in the neighbouring town of Gravesano. Both Institutes have been very satisfactorily inaugurated.

The last time I had the consolation of an audience of His Holiness (on the occasion of the opening fêtes of his Episcopal Jubilee), I ventured to ask a special Blessing for an *Œuvre Permanente* in course of construction at Courcelles, near Paris. That House has been terminated and completely furnished by the noble charity of a Salesian Co-operator. In October last the Institute was opened, and the Salesians who have gone there are confident that it will correspond to the enthusiastic expectations of that population.

Among the new undertakings proposed in last year's programme was the foundation of an Industrial Home for boys in the city of Montpellier in France, where the Salesians have been long and anxiously awaited by the Bishop and many other zealous Co-operators. It was proposed that the new Home should be established in a fine villa, rising in the midst of extensive and pleasant grounds—the means of purchase, we were assured, would be easily forthcoming. There was no further excuse for delay, especially as a number of orphans in real need of a home were already gathered there in anticipation of our arrival. On Low Sunday, accordingly, the House and Chapel were blessed and inaugurated by his Lordship the Bishop. The large sum, however, necessary for the purchase, was not so easily collected as our friends had anticipated. The time fixed for the payment was drawing to a close, and as it was impossible for us to meet the conditions of the contract, instructions were dispatched to the superior to abandon the premises. At this juncture Divine Providence intervened, and in the most unexpected manner the full amount then required was received. The person to whose providential succour we are indebted for this Foundation, was shortly afterwards called away to receive from the Father of the orphan the eternal reward of his munificent charity.

An Agricultural Colony is being established at Nizas, a village at a short distance from Montpellier. On his way returning to South America, Monsignor Cagliero passed through those parts and, on the 29th of November, blessed the foundation-stone of the new House there.

In the past year, also, at Lille and at Toulon two other Festive Oratories have been founded, wherein a multitude of boys are instructed in our holy religion, and withdrawn from the dissipation and disorder of the public streets.

In Spain, on the site of the Sunday Oratory founded a year ago at Seville, a free School for the children of the poor has been opened by the Salesians.—At Rialp, in the diocese of Urgel among the Pyrenees, we have had the consolation of founding a House for poor students.—Also at Valverne, in the province

of Huelva, the Sisters of Our Lady Help of Christians have opened Day Schools and a Sunday Oratory for girls.

THE SALESIAN MISSIONS.

The year just ended marks a very bright period in the history of our Missions.—Although a numerous “departure” of Salesian Missionaries and Sisters of Our Lady Help of Christians took place towards the end of 1892, we have found also last year, by God’s special favour, still other generous souls in such numbers as to form two large Missionary expeditions to S. America and the other inhospitable regions where Providence has assigned us a field of action. The first batch set out from the Church of Our Lady Help of Christians on Easter Sunday bearing with them the blessing and prayers of our venerable Archbishop Monsignor Davide dei Conti Riccardi. This Apostolic expedition was headed by Mgr. Lasagna who was returning to America, no longer as a simple Missionary, but, through the sovereign bounty of Leo XIII., invested with Episcopal dignity. As I write he is traversing the immense territory of Brazil, lamenting only the want of men and means to do all that his zeal would inspire on behalf of multitudes of unhappy savages and (morally speaking) not less unhappy European emigrants.

The second expedition, also blessed by our Archbishop, embarked—some at Genoa and the remainder at Barcelona—on the 3rd of December last; and before these words meet your eyes our ardent Apostles will have reached the scene of their future labours. These were guided by our zealous Monsignor Cagliero, who hopes with this reinforcement to fill up the vacancies caused by death among the lines of his Missionaries, and bring a timely aid to those who, overpowered by excessive toiling, threaten to sink under their burden.

Even while amongst us here at Turin his pastoral solicitude was directed to Central Patagonia, where our Missioners, during nine long years, had tried in vain to penetrate. How often have we heard him lamenting that in the immense Mission of Chubut, already invaded by various Protestant sects, there are but two Salesian

Missioners! He wrote to Don Milanese exhorting him to go to their aid: he ordered Don Costamagna to send likewise to Chubut some of Don Bosco’s Nuns from their House at Buenos Ayres, hoping to replace them by others from Europe. And now, being once more on the field of action, we may rest assured that he will spare no pains to bring the light of the Gospel and the means of salvation to all who are entrusted to his pastoral care.

(Sometimes, it is true, the poor Salesian Missionary finds food for sad and dejecting reflections while plodding his weary way across the measureless wilderness of Patagonia, or scaling its lofty mountains. He longs to participate to benighted souls the inestimable grace of Redemption; no amount of toiling, no personal sacrifices can deter him in his noble quest for souls; but often, alas! his labours are spent in vain, because he is alone and without resources. On the other hand he sees the Protestant pastor by his side employing every means that riches may supply in the propagation of error. Oh, if you could only see the consolation that the mite of your charity brings to the desponding heart of the Missionary!)

On revisiting Buenos Ayres and the other Salesian Missions of the Argentine Republic, Monsignor Cagliero will have cause to rejoice in seeing several new Churches and Institutes terminated, that were only commenced before his setting out for Europe. Among these I shall refer to only a few of the more important, beginning with the Industrial Home founded in Sta. Fé, where, in large, well-appointed workrooms, a great number of girls receive a good professional training adapted to the condition of each, under the care of our missionary Sisters of Mary Help of Christians. In Buenos Ayres the same Community has opened an Orphanage, situated in the parish of St. Elmo, being one of the most crowded districts of the city. This Institute, though intended for children, was soon obliged to open its doors to grown-up girls also, who though out of their teens, are but mere children in their knowledge of our holy religion. Sunday classes were insufficient to grapple with the situation, so the good Sisters changed system and are

now teaching Catechism every day in the week.

Don Costamagna, Inspector of the Salesian Houses of the Argentine Republic, had also the consolation of seeing another vast Oratory for boys opened in Buenos Ayres last year. On Sundays and holidays several hundreds of children flock to it, and there pass the day in honest pastimes and Christian practices.

In Chili, the Nuns of Don Bosco, who left Turin in December of 1892, opened a vast Institute for destitute orphan girls, a great number of whom have already found a home therein.

In the Republic of Ecuador, notwithstanding the great loss sustained by the death of Don Savio, we have succeeded in establishing a residence at Cuenca, whence our Missionaries have commenced their journeys amongst the ferocious savages of the Jivaros tribes. The *Salesian Bulletin* will publish an account of these preliminary experiments.

In Mexico an important building has been erected and a vast edifice is in course of construction, which, with the help of our generous benefactors, we soon hope to see completed, so that it may be possible to give a home to numbers of poor, friendless boys who are continually knocking at our door for admittance.

You are already aware of the efforts made by Don Fagnano, Prefect Apostolic of Tierra del Fuego, to establish a new Missionary Residence there on behalf of the Ona tribe. At this new establishment even the necessities of life are wanting, but we are confident that Divine Providence will not fail to succour a work of such great importance for our holy religion.

At Mers-el-Kebir, in Algeria, the Nuns of Don Bosco have founded a House with schools for the daughters of poor emigrants, hoping also to be able to do some good among the nigger girls whose deplorable condition is well known.—The Salesian Fathers have also succeeded in founding a second Institute in Oran (Algeria) in a quarter of the city called Eckmühl.

Such, worthy Co-operators, are the principal Works we have had the consolation

of accomplishing in 1893. From this hurried sketch you can easily comprehend how vast has become the Apostolic field which the Lord has called us to cultivate. And as our own resources are far from sufficient for such a task, you will not be surprised if I often turn to you for help.

PROJECTS FOR THE YEAR 1894.

I am perfectly aware of, and profoundly moved at, the heroic sacrifices many of our Co-operators impose upon themselves to enable them to concur in sustaining the Works Divine Providence calls upon us to do. I am likewise aware that you have the fullest confidence in the sons of Don Bosco, and that you entertain no misgivings about the disinterested employment of your alms on behalf of poor and abandoned children, and in support of our Missions. Nevertheless, desiring to follow the custom of other years, I shall indicate the works to which I intend to dedicate such means as I hope to receive from your exquisite charity in the course of this year:—

In the first place it is my ardent desire (as it is an urgent need) to come to the aid of such of our Houses as are in financial straits on account of the indispensable enlargements (to which allusion has already been made in this letter) and the consequent increase in the number of orphans therein recovered.

Then I particularly commend to your bounty those Colleges and Industrial Establishments which are especially dedicated to the formation of the Priests and *personnel* of all our Institutes and Missions. For the training and education of every Assistant, Foreman, Professor, or Missioner, what immense expenses are entailed upon our poor Society! But on the other hand, what a consolation for the benefactors of those boys to be able to say: If we have not the fortune of being actually Missionaries ourselves, with our alms we have contributed at least to send others to the evangelisation of the heathen.

As the increasing number of our postulants necessitates the opening of another Branch House of Studies, we have quite recently procured a large building to meet this need, at a place called Lombriasco, in Piedmont.

We now attend from Divine Providence, represented by our Co-operators, the means wherewith to meet the contract and make such repairs as are indispensable in adapting the edifice to the requirements of a college.

I have also much at heart that the new Salesian Institute of Castellamare (Stabbia) be speedily terminated, so that this *Œuvre Permanente*, also founded in commemoration of the Papal Jubilee, may soon open its portals to the indigent children of that district.

On my visit to London I was penetrated with the liveliest gratitude towards the Sacred Heart of Jesus for His special favour in enabling us to erect for Him a Dwelling Place in that city. But my joy was tempered by another reflection that weighed heavily on my mind. I keenly regretted, after so heavy an expenditure, to see our confrères and our children obliged to live in low little buildings, without court-yards, without recreation grounds, without even porticos, so necessary in a climate like that of England. With my whole soul I have implored from heaven that we may be enabled to erect beside the new Church a vast Oratory where the greatest possible number of destitute orphans and poor children (who are legion in that immense city) may find a home and a Christian education. This prayer I will often repeat before the altar of Mary Help of Christians, trusting that she will inspire some generous soul to help me in providing against this most urgent necessity.

Inheriting always the sentiments of our beloved Father, Don Bosco, for the Foreign Missions, to them I intend to consecrate my most especial solicitude; and in their advancement I will gladly employ whatever aid you may send me to this end.—It would be a great consolation for me in this year were I enabled to establish the new Mission of Paraguay. You have probably read the account of the late Don Savio's travels in those regions, and are thus conversant with the state of the country and the great harvest awaiting the Missionary there.

It is also part of my programme and my most ardent desire to see terminated in this year the vast Church of the Sacred Heart in San Paulo of Brazil. The Church, when

finished, will be an incalculable boon to that populous city, but the progress of the work is hampered for the want of funds, and also for the heavy liabilities already contracted. I should also rejoice in the Lord if it were possible for us to effect some new foundations in that immense Republic, especially in Pernambuco, where we have been repeatedly called and anxiously awaited for years.

PROMISES AND PRAYERS.

I cannot close this letter without expressing my cordial thanks to you for your past beneficence, and also for that which your industrious charity is still preparing for the Works of Don Bosco. It pleases me to note that notwithstanding the critical times through which we are passing, your zeal remains unshaken and your generosity unabated. Recently by coming to my aid in preparing and sending forth a new batch of Missionaries, you have shown your desire to concur in extending the kingdom of Jesus Christ by continuing the diffusion of the Gospel in our Missions. Your generous disinterestedness, allow me to add, lightens our burden and gladdens our heart, giving us the force and the courage to make a voluntary sacrifice of all the comforts of life—nay, of life itself, if necessary—to work for the glory of God and the salvation of souls.

In return for your charity I promise you, besides our most sincere gratitude, a special part in all our devotional practices both public and private. In every Salesian House, and with particular fervour in the Sanctuary of Our Lady Help of Christians in Turin, we daily pray for all our Co-operators both living and dead. And if Our Divine Saviour has assured us that where there are two or three gathered together in His name, He is in the midst of them to render more effective their prayers, how potent must be the supplications of so many thousands of grateful hearts united in imploring heavenly benedictions on their Benefactors!

With the most profound respect and the liveliest gratitude, I remain,

Dear Friends and Co-operators,

Your humble and very grateful Servant,

MICHAEL RUA.

Turin, January 1, 1894.

SALESIAN NOTES AND NEWS.

ON the 31st of January occurs the sixth ANNIVERSARY of the death of our venerable and dearly beloved Founder DON BOSCO. Let us all remember him on this occasion, and honour his memory by acts of special zeal and devotedness, by praying peace to his soul and manifesting our continued attachment to his Works of Christian education and charity.

IN these days of organised hatred and opposition to every Catholic movement we note with particular satisfaction that public Conferences on the Works of Don Bosco are becoming the order of the day in the larger cities of Italy and—though not to the same extent—of France and Spain.

THE SALESIAN CONFERENCE recently held in Vercelli was presided over by his Grace the Archbishop, and attended by an extraordinary concourse of people. In the same city a private Conference was also held exclusively for the Salesian Co-operators.

IN ASTI, after the Salesian Conference at which his Lordship the Bishop presided, an excellent Diocesan Director of the Salesian Co-operators was elected in the person of Monsignor Giuseppe Gamba, V. G., an Old Boy of the Oratory of Turin.

HIS LORDSHIP the Bishop of Tortona not only deigned to preside at the Salesian Conference held in that city, but also spoke with enthusiastic eloquence of our humble Society, announcing an Indulgence of forty days to all who should in any way whatsoever—even by simple words of encomium—exert themselves on behalf of Don Bosco's Works.

AT VOGHERA two Salesian Conferences were held in the vast Basilica of that town, attracting an extraordinary concourse of the faithful; and the zealous Arch-priest Don Andrea Quaglini, D.D., was nominated

Diocesan Co-Director of the Co-operators of that district.

AT BRONI two Salesian Conferences were also largely attended, and a worthy Co-Director for that district was elected in the person of Don P. Berruti, D.D.

ON the Opening of the Salesian Festive Oratory at Toulon, on the 12th of November last, 120 boys were regularly received on the Rolls. Since then their numbers have been steadily increasing; and such is the enthusiasm excited by this new foundation that we may hope ere long to see every boy in the town assiduously frequenting the Salesian Oratory there.

ON the 5th of December last, six Sisters of Our Lady Help of Christians left their House at Barcelona to enter on the direction of a new Institute at Valverde del Camino, near the Sierra Morena Hills, in the southwestern extremity of Spain. Their arrival was signalled by a public demonstration of joy, the Clergy, the City Authorities, and a large number of ladies and gentlemen awaiting them at the railway station, whence they were conducted amidst popular outbursts of enthusiastic applause to the scene of their future labours. This enthusiasm is not bad as a beginning. Let us hope that it may be productive of much good both in the advancement of the new Institute, and the recalling of wandering souls to the immovable Rock of our Holy Religion. To God be all the honour and glory.

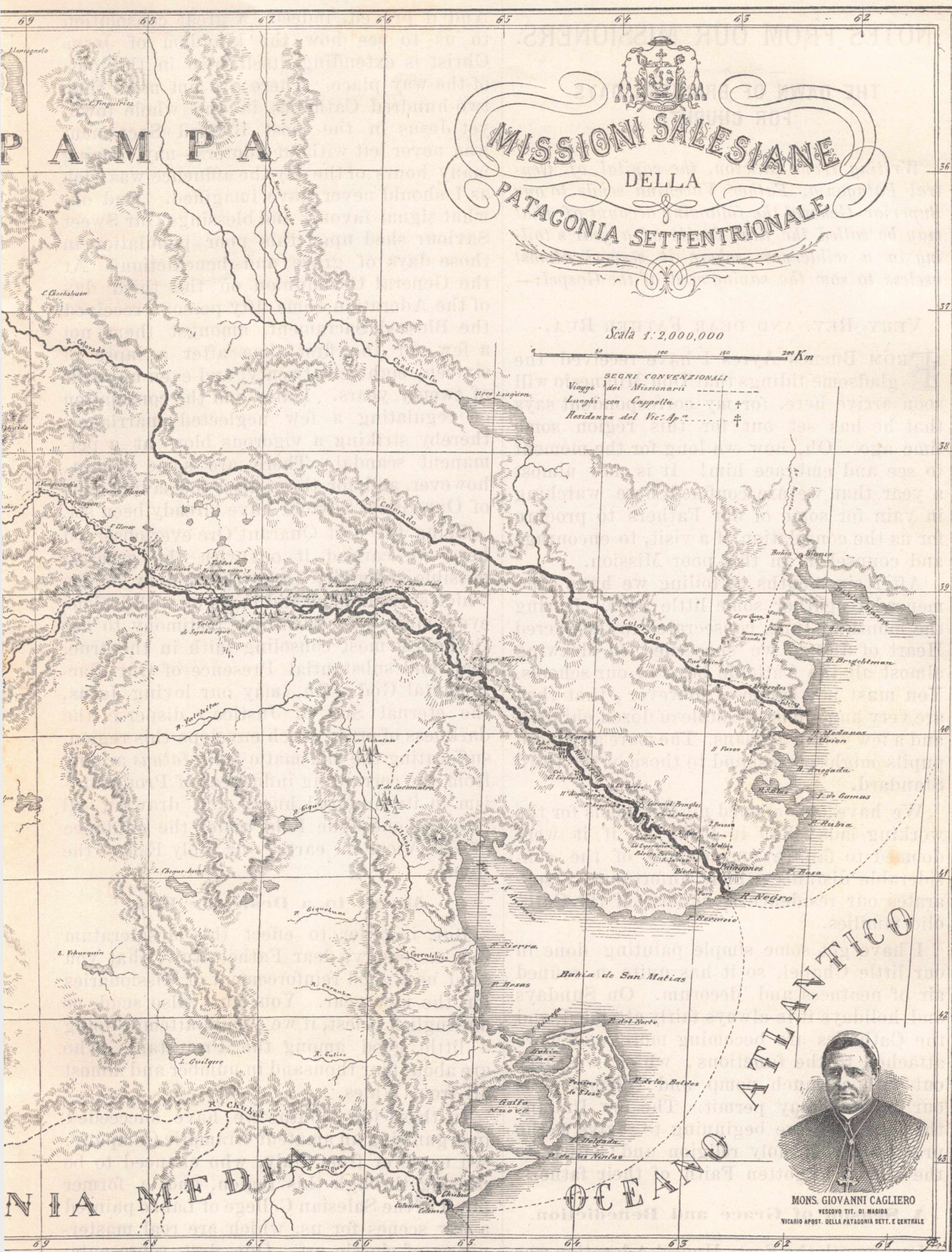
IN SOUTH AMERICA, as our readers are already aware, the Month of Mary is celebrated, not as in countries of the northern hemisphere, in the "floral month of May," but from the 7th of November to the 8th of December, these being the *months of flowers* of the South.—The Salesian Fathers of the Almagra District of Buenos Ayres closed last year's "Month of Mary" with a grand procession on the Feast of the Immaculate Conception. Besides the white-robed Children of Mary and thousands of the faithful, the ranks of the procession were swelled by upwards of 1,500 children of the Salesian Institutes of Pius IX., of Don Bosco, and of Mary Help of Christians.

MAP OF NORTH PATAGONIA: representing a portion of the Missionary field open to the Salesian Society.—Chubut (Chupat) and the other places mentioned in Don Milanesio's letter (published on page 181) lie between 65° and 66° west longitude.

The Salesian Missionaries first entered upon this vast region in 1879, after a journey of several months duration from Buenos Ayres across the wilderness of the Pampas. The year following, they succeeded in founding two large Institutes, one at Viedma, the other at Patagones, on the opposite banks of the Rio Negro. Since then Salesian Houses or, at least, Missionary residences have been established in almost every important centre of population; and our devoted "fishers of men" have gradually scattered themselves over this immense wilderness, seeking out the Indians in their encampments and announcing to them the saving Truths of our Holy Religion.

NB.—This Map, we regret to say, is a comparatively old print, and might be greatly improved by the subsequent "data" received from our Missionaries. Perhaps some of our kind readers will supply us with the wherewithal to produce a new one, illustrative of the progress of our Missions in those far-off regions, during the last ten years.





NOTES FROM OUR MISSIONERS.

THE DAWN OF BRIGHTER DAYS FOR CHUBUT.

Writing from Rawson, the capital of Central Patagonia, Father Vacchina sends to our Superior-General the following account of what may be called the first fruits of a year's toiling in a wilderness where it seemed almost useless to sow the saving seed of the Gospel:—

VERY REV. AND DEAR FATHER RUA,

FROM Buenos Ayres I have received the gladsome tidings that Don Milanesio will soon arrive here, for my correspondent says that he has set out for this region some time ago. Oh, how we long for the moment to see and embrace him! It is now almost a year that we are confined here watching in vain for some of our Fathers to procure for us the consolation of a visit, to encourage and counsel us in this poor Mission.

After six months of toiling we have commenced to gather some little fruit. During the month of June, consecrated to the Sacred Heart of Jesus, we succeeded in drawing almost all the Catholic boys to our schools. You must not suppose, however, that they are very numerous: a couple of dozen children and a few young artisans. The more advanced pupils might correspond to those of the third Standard.

We have also opened night-schools for the working lads; but it looks as if it were doomed to failure on account of the considerable distance which unfortunately separates our residence from most of the Catholic families.

I have got some simple painting done in our little Chapel, so it has quite a refined air of neatness and decorum. On Sundays and holidays it is always fairly attended, and the Catholics are becoming more and more attached to the functions, which we carry out with as much pomp and solemnity as our poverty may permit. The few Italians that are here are beginning to revive to the practice of our holy religion and return to the almost forgotten Faith of their fathers.

A Season of Grace and Benediction.

Last month the Forty Hours' Adoration was held here, as Monsignor Cagliero has ordered it in all churches officiated by the Salesians.

And it proved, indeed, a great consolation to us to see how the kingdom of Jesus Christ is extending itself also in this out-of-the-way place. There are not more than two-hundred Catholics in the whole town, yet Jesus in the most Blessed Sacrament was never left without adorers—nay, during many hours of the day the affluence was such as I should never have imagined. And oh, what signal favours and blessings Our Sweet Saviour shed upon this poor population in those days of grace and benediction! At the General Communion on the third day of the Adoration some fifty persons received the Blessed Sacrament, amongst them not a few for the first time after a lapse of sixteen, eighteen, twenty, and even upwards of twenty years. I also had the consolation of regulating a few neglected marriages, thereby striking a vigorous blow at a permanent scandal. There are some others, however, and for these also, the saving nets of Our Sweet Saviour have already been set.

Being the first Quarant'Ore ever observed here we carried it out with the greatest possible solemnity; and the hollow heresy which surrounds us and looks on with jealous eyes, must bear unwilling testimony to our Catholics' most consoling faith in the true, real, and substantial Presence of Our Sacramental God. Oh, may our loving Jesus, the eternal Sun of Justice, disperse the darkness of error which envelops this region, suffocating the miasmatic *ignis fatuus* arising from the corrupting influences of Protestantism in its hundred hues, and drawing all into the one True Fold under the guidance of His Vicar on earth, our Holy Father the Pope.

Means to a Desirable End.

But, in order to effect this desideratum it is necessary, dear Father Rua, that you send us a good reinforcement of Missionaries for the new year. You must also send us an English priest, if we should attempt doing a little good among the Protestants, who are about four thousand in number and almost all from Wales.

In these few months we have succeeded in organising an amateur Dramatic Company. An explorer from Italy, who chanced to be passing through this region, and a former pupil of the Salesian College of Lanzo painted a few scenes for us, which are real masterpieces of classic art. Our first representation was honoured by the presence of the local Authorities and the elite of this

microscopic metropolis. Four Protestant families accepted our invitation, and permitted their daughters to regale the company with their rare musical talents. The piano-forte was kindly lent for the occasion by a gentleman from Genoa. All expressed themselves highly satisfied with the modest entertainment; and as a practical result, we noted a very considerable increase in the attendance at our schools.

I regret to say that up to the present I have not been able to do anything on behalf of the Indians of this district. They muster about six hundred and are living at present on the slopes of the Cordillaries to the west of this place. It is well that Don Milaneseo is coming here: as he speaks their language he can easily open relations with them, and I shall be happy to place at his service any little assistance I may be able to give.

Beloved Father, commend me to the Lord in your fervent prayers, for in my isolated position I feel more than ever the need of spiritual comfort. Pray also for this poor Mission, and recommend it to the prayers of the community.

Begging your blessing for my two companions and myself, I remain,

Your humble and affectionate son in J. C.,

BERNARD VACCHINA.

Rawson, Chubut (or Chupat), 10th July, 1893.

IN THE PATAGONIAN WILDERNESS.

Don Rua has received the following letter from Father Milaneseo of the Salesian Missioners:—

First Fruits: a fair Beginning.

VERY REV. AND DEAR FATHER,

I AM writing to you from a place called Coral-Chico, a village about 25 leagues south of Balcheta river. I undertook this Missionary journey immediately after my return from Italy some six weeks ago, and day by day I am nearing Chubut with the object of paying a visit to poor Don Vacchina and the other confrères established at Rawson since December last.

On my journey so far I have succeeded in baptising 53 persons, almost all Indians. Amongst these was an old man of 80, whose conversion after so many years resistance was indeed a triumph of grace.

To-morrow, D. V., we shall advance into the encampment of the Indians; but as they are scattered in detached groups at a considerable distance from each other, it will take us some time to visit them all and perform on their behalf whatever good offices the circumstances will permit. Hence our confrères of the Chubut Territory will have an excellent occasion to exercise their patience, for, I believe, they are anxiously looking forward to our arrival.

I beg you, dear Father, to pray and get all the prayers you can for this Mission, for never have I felt as I now feel the force of that verse of the Psalmist: *Except the Lord build the house, they labour in vain that build it.*—The conversion of the Indian is undoubtedly a sublime task, but God alone can accomplish it. What happiness for us, if we may become His humble instruments!

Bright Hopes for the Future.

In these days my heart is overwhelmed with intense joy. This morning eight young men, cleansed but yesterday in the purifying waters of Baptism, received Holy Communion and then the Sacrament of Confirmation with the most edifying faith and fervour.

I think that I can notice more and more every day a natural propensity towards Christianity in the Patagonian Indians, especially in the Araucanian tribes. What a pity that we have neither the *means* to erect churches in the principal centres of this population, nor the *men* to send a Priest and a Catechist to each of their encampments. We hope, however, that Monsignor Cagliero will not leave Europe without taking with him a numerous band of ardent Apostles for this poor Patagonia. Meanwhile, dear Father Rua, deign to plead our cause once more to our good Co-operators, that they may continue to send us their generous assistance; for on Monsignor Cagliero's return, we must see our way to establishing other Missionary Residences if we wish to render the good results of our labour permanent and reap the harvest we sow in our various excursions.

A Glimpse of the "vie intime" in the Wilderness.

I pass over in silence the adventures and casualties of our journey out here—they are many, but by no means new. I may say however, *en passant*, that in this

month we have almost always slept in the open air and were often drenched with rain, especially in crossing Balcheta. Our food consists exclusively of flesh-meat: our drink is fresh water when we can get it, but sometimes we are obliged to do without it, and more than once we were glad to quench our burning thirst with the contents of an unhealthy pool.—I may as well tell you also that being without means to continue my journey, I was obliged to sign two I. O. U's. payable at Viedma: I have already written to our confrère Don Migone to honour them for me.

But enough; I finish by again recommending myself to your prayers, and to those of our children and Co-operators, to whom I beg you to present my most sincere thanks for the cordial reception accorded me everywhere during my brief sojourn in Europe, and still more for the generosity with which they came to the support of our Missions. Assure them, dear Father Rua, that the Indian neophytes of Patagonia and Tierra del Fuego remember them every day in their prayers, and invoke upon them every blessing from God.

DOMENICO MILANESIO.

Coral-Chico, July 28, 1893.

FAVOURS AND GRACES

OBTAINED BY INVOKING

MARY HELP OF CHRISTIANS.

[Owing to the great number of communications we are continually receiving for insertion in this column, we are obliged to limit ourselves to the publication of a few extracts (as the expression, more or less, of the others) and the names of all those who desire to make public thanksgiving to their Celestial Benefactress. All manuscripts, however, are carefully deposited in the archives of the Sanctuary; and, perhaps, we shall one day be able to publish them in a separate volume in honour of our Heavenly Queen.—ED.]

Our Lady always hears our prayer.—"I feel bound to give thanks publicly to the powerful Queen of Heaven for the obtaining of an extraordinary favour which seemed beyond all human hope.—My sister Domenica suffered the most excruciating pains during an entire winter, without re-

ceiving the slightest relief from any of the remedies she tried. She had at length recourse to Our Lady Help of Christians, in whose honour she commenced a Novena of prayers. She also put a blessed medal of the Virgin around her neck on the first day of the novena, and in a short time afterwards she felt relieved and almost perfectly restored to health. The following winter the malady returned, whereupon my poor sister promptly began another novena to her Benefactress. All symptoms of her ailing immediately disappeared as if by a miracle, leaving her perfectly well and able to continue her daily occupations.

"I have also the consolation of rendering thanks to Our Blessed Lady for a most special grace granted to my niece."—Rev. Massimino CONTESSA, of Livemmo.

* *

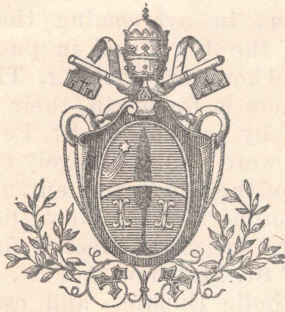
Thanksgiving.—Lady Christina Quillico dei Conti Prati Opizzoni, Ivrea, declares that she has obtained a most signal favour through the powerful intercession of Mary Help of Christians, in thanksgiving whereof she sends an offering for the Church of Our Lady in Turin.

* *

Health of the weak.—Signora Annunziata Boglietti commended some time ago to the prayers of Don Bosco's orphans the health of her daughter, that through the intercession of Our Lady she might be cured. The favour has been obtained according to the desire of the pious mother, who wishes to have it published that all may know the power and goodness of the Blessed Virgin.

The following have also sent us accounts of special favours they have received, and desire to render public thanksgiving to their Heavenly Benefactress, Mary Help of Christians:—

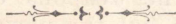
Domenica Boccardi; Theresa Capriolo, Pocapaglia; Annunziata Trotti, Pieve del Cairo; Celestina Bauderi; Mary Crivelli; Octavius Marengo, Carmagnola; Agata Russi, Turin; Peter Camparo, Chivasso (Castelrosso); Joseph Sterpone, Villarbasse; Rev. Charles Ambrosetti; Mary Cuscinetti, Carmagnola; Theresa Grossa, Psigna; Caroline Ferrero, Ceresole (Alba); Felicity Mosso, Villarbasse; Caroline Delamenti, Giconio; Mary Golzio, Castelrosso; Joseph Visconti, S. Rocco della Montà; Rosalia Cerruti; Gabriella Salvetti, Ceva; John Ferrero, Airasca; Mary Perlo; Catherine Masone, Turin; Rev. Charles Peretto, Lorena (Brazil); Br. Clement Barcellona, Turin; Eugene Garbarini, Tortona; M. Brizzi, Granaglione (Bologne).



THE PAPAL ENCYCLICAL

ON THE

STUDY OF THE BIBLE.



LEO XIII. has addressed the following
Encyclical Letter to the Catholic world:—

VENERABLE BRETHREN,
Greeting and Apostolic Benediction.

A GIFT OF GOD TO MAN.

THE Providence of God, which, by an admirably loving design, elevated the human race, at the beginning, to a participation of the Divine Nature; which afterwards restored man to his original dignity by delivering him from the universal stain, and from consequent ruin—that same Providence has bestowed upon man a most precious benefit when revealing unto him, by supernatural means, the hidden treasures of His Divinity, wisdom and mercy. Divine revelation includes some truths which are not outside the range of unaided reason, and which have been revealed to man to the end that “they may be known with ease, and held with most firm conviction, all fear of error being removed. Nevertheless, the revelation of these truths cannot be said to be absolutely necessary. It is necessary only because God, in His infinite goodness, has destined man to a supernatural end.”¹ This supernatural revelation, according to the belief of the Universal Church, is comprised both in her unwritten traditions and in those books which are called sacred and canonical. Those books are sacred and canonical because, having been written by the inspiration of the Holy Ghost, they have God for their author, and because, being what they are,

they have been given into the charge of the Catholic Church. Such has always been the belief and the public teaching of the Church in respect of the books of the Old and the New Testament. Men are in possession of documents of a venerable antiquity, which show that God spoke to the world, first by His Prophets, afterwards by His own mouth, and then by His Apostles. These same documents show² how God gave us what we call the canonical Scriptures which are the very oracle.³ They form an epistle from our Father in Heaven to man upon earth wandering far from his eternal home, and they have been transmitted to us by inspired writers.⁴ From their origin, therefore, we see what is the excellence of the Scriptures. God being their author, they declare unto us His highest mysteries, His designs, His works.

THE STUDY OF THE SACRED SCRIPTURES AND THE ADVANTAGES TO BE DERIVED THEREFROM.

Hence it follows that the branch of theological science which is concerned with the defence and interpretation of the Sacred Books is of the highest importance and utility. Other sciences which seemed to us to be of service for the promotion of the glory of God and the salvation of souls we have helped with willing heart. They have been the subject of many letters and addresses of ours, which, under God’s blessing, have borne good fruit. For a long time past we have cherished the further design of giving a new impulse to the noble study of the Divine Scriptures and of giving to this study a direction more in conformity with the needs of our own time. The Apostolic office which we hold calls upon us, and even constrains us, not only to lay open, more safely and more abundantly, for the benefit of the Christian people, the precious source of Catholic revelation, but also to prevent it from being in any way tampered with, either by those who, boldly impious, openly attack the Holy Scriptures, or by those who bring in imprudent and erroneous innovations. We are not ignorant, indeed, Venerable Brethren, that a certain number of Catholics, men of science and of ability, do devote themselves with ardour to the defence of the Sacred Books, or to the work of making them more widely known and understood. But, whilst we give due meed of praise to their labours and their

success, we cannot but exhort other scholars to follow in the same path and to merit the same praise. We speak of men whose talent, science and piety would give ground for hope of magnificent results. It is our ardent desire that a greater number of faithful Catholics should undertake the right defence of the Sacred Writings, and serve that cause with devotedness and constancy. Most of all do we desire that those who, by God's grace, have received Holy Orders should become every day more full of zeal in reading, meditating, and explaining the Scriptures; for nothing better becomes the sacred state to which they have been called.

Besides the excellence of this sacred science, and the obedience due to God's own word, we have another particular motive for recommending the study of the Holy Books. We mean the many advantages which flow therefrom, as the Holy Spirit Himself bears testimony: "All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work."⁵ It was with such intention God gave man the Scriptures, as we see by the examples of Our Lord and His Apostles. Christ Himself, Who "obtained authority by His miracles, induced faith by His authority, and won over the multitudes by His faith,"⁶ was accustomed to appeal to the Holy Scriptures in witness of His Divine mission. He makes use of Scripture to show that He comes from God and is Himself God. From Scripture He borrows arguments for the instruction of His Disciples and the confirmation of His doctrine. He invokes Scripture testimonies against the calumnies of His enemies. He brings it for answer to Sadducees and Pharisees. He turns it against Satan himself, when the evil spirit audaciously quotes it. And once more, at the close of His life, and after His resurrection, Our Lord makes use of the Sacred Scriptures, and expounds them to His Disciples until the day when He ascends to the glory of His Father.

THE BIBLE IN THE HANDS OF THE APOSTLES.

The Apostles followed the words and instructions of their Master. Although He Himself had granted unto them that miraculous signs and wonders should be done by their hands,⁷ nevertheless the Apostles made great use of the Holy Books in

spreading Christian wisdom abroad amongst the nations, in overcoming the obstinate unbelief of the Jews, and in putting down new-fangled heretical teaching. The evidence of these facts is found in their discourses, and especially in those of St. Peter. These discourses were almost entirely composed of the words of the Old Testament, as being the strongest support of the New Dispensation. Evidence to the same effect is found in the Gospels of St. Matthew and St. John, and in the Catholic Epistles, and especially in the testimony of him who, in the presence of Gamaliel, made it his glory that he had studied the law of Moses and the Prophets, to the end that, being furnished with spiritual arms, he might be able to say with confidence: "The weapons of our warfare are not carnal; but the power of God."⁸

THE TESTIMONIES OF THE HOLY SCRIPTURES, A BULWARK OF THE CHURCH.

Let all, then, understand, and in particular the soldiers of the army of the Lord, what esteem they ought to have for Holy Scripture, and with what zeal and respect they ought to betake themselves to this sacred armoury, in imitation of Christ and His Apostles. For nowhere else will those who impart Catholic truth, either to the learned or to the unlearned—nowhere else will they find more ample teaching concerning God, the supreme of all-perfect good, and the works which manifest His glory and His love for men. Regarding the Saviour of mankind, no written words are more fruitful and touching than those which are found throughout the Bible, and St. Jerome rightly declares that "Ignorance of the Scriptures is ignorance of Christ."⁹ In the Scriptures we look upon the living image of the Son of God: that sight admirably soothes all sufferings, exhorts to virtue, and invites to the love of God. For the Church of Christ, her institution, her notes, her mission, her gifts, so many and convincing are the arguments found in the Bible that the same St. Jerome has truly said: "He who is firmly founded upon the testimonies of the Holy Scriptures is a bulwark of the Church."¹⁰ If men of Apostolic desires are in search of precepts of morals and of the conduct of life, they shall find in the Bible commandments full of sanctity, exhortations as powerful as they are gentle, examples of all kinds of virtue, promises of everlasting recompense, warnings of suffering in the world to come

—promises and warnings made in the name of God and sanctioned by His Word.

This virtue of the Divine spirit of the Holy Ghost, which belongs to Scripture, it is that gives authority to the preacher, that inspires him with Apostolic liberty of speech, and gives him eloquence, vigorous and convincing. Whosoever has in his words the spirit and the power of the Divine Writings will speak, not by language alone, but by virtue and by the Holy Ghost, and will speak fruitfully.¹¹ Unskilful and improvident are those preachers who speak of religion, and who preach its Divine precepts, almost without the invocation of any knowledge or any authority except such as are merely human, and with a dependence upon their own arguments rather than upon God's. Their eloquence may be brilliant, but it must be languid, it must be cold, inasmuch as it is deprived of the fire of the Word of God,¹² and inasmuch as it is empty of the virtue shining in the Divine phrase that tells us that the Word of God is stronger and sharper than a two-edged sword, and that it divideth soul and spirit.¹³ The learned must needs perceive that the Holy Scriptures are rich in a wonderfully varied eloquence. St. Augustine knew it,¹⁴ and it is part of the experience of every sacred speaker. Each of these has owed his own glory to assiduous study and meditation of the Bible, and all have manifested their gratitude therefore to God.

THE TEACHING OF THE FATHERS ON THE STUDY OF THE BIBLE.

The Holy Fathers, who had complete knowledge and experience of all this never ceased from extolling the Sacred writings and their fruit. In numerous places they call them "that most wealthy treasury of heavenly doctrines,"¹⁵ or perennial fountains of salvation¹⁶ or they recommend them as fertile fields and most pleasant gardens in which the Lord's flock may be reinvigorated and delighted.¹⁷ These words of St. Jerome to the cleric Nepotianus may be aptly referred to: "Read the Holy Scriptures frequently; nay, let the Sacred writings never be out of your hands; learn that which you may teach . . . Let the discourses of the priests be based upon the reading of the Scriptures,"¹⁸ and appropriate is the opinion of St. Gregory the Great, than whom nobody has described more judiciously the duties of the priests of the Church. "It is necessary," he says,

"that those who attain to the office of preaching should never give up the study of the Sacred Scriptures."¹⁹ Here, too, it is well to recall the admonition of St. Augustine: "He is an empty preacher of the Word of God publicly who does not inwardly take it to heart,"²⁰ and the instruction of the same Gregory to preachers "that they should examine themselves as to the words of Divine Scripture before setting them forth to others, lest in reproving other people's conduct they should neglect themselves."²¹ But from the example and pattern of Christ who "began to do and to teach" the voice of the Apostles had already insisted upon this, addressing not Timothy alone but the clergy of all ranks in this command, "take heed to thyself and to doctrine; be earnest in them; for in doing this thou shalt both save thyself and them that hear thee."²² Assuredly exceptional aids to salvation and perfection both for one's self and others are ready to hand in the sacred writings, a fact which is the subject of eloquent praise in the Psalms; but these aids are for those who bring to the consideration of the Divine writing not merely a docile and attentive mind but a just and pious disposition of soul. For these books are not to be regarded as of the ordinary kind, but because they were dictated by the Holy Spirit Himself, and certain matters which are of the highest moment, and in many points recondite and exceedingly difficult to understand and interpret, they always need the coming of the same Spirit—that is, His light and grace; and these, as we are frequently reminded by the authority of the Divine Psalmist, are to be asked for with humble prayer, and to be preserved by holiness of life.

THE CHURCH ENCOURAGES AND FOSTERS THE SPREAD OF BIBLICAL KNOWLEDGE.

Clearly, therefore, from this arose the precautions taken by the Church, which by means of the most admirable institutions and laws has taken care "that this heavenly treasury of the Sacred Books which the Holy Spirit bountifully gives to men should not lie neglected,"²³ for she has arranged not only that a large portion of them should be read and piously pondered by all her ministers in the daily office of sacred psalmody, but also that the explanation and interpretation of them should be dealt with by men of suitable ability in cathedral churches, in monasteries, and in convents of other regulars

in which studies may conveniently flourish. And she has strictly ordered that at least on Sundays and solemn festivals the faithful should be nourished with the salutary words of the Gospel.²⁴ To the wisdom and care of the Church, also, has been due in every age a lively devotion to the Scriptures, which has been productive of pre-eminent advantages. In this connection, to strengthen our previous exhortations, it gives us pleasure to note how from the beginning of the Christian religion those who were distinguished by sanctity of life and knowledge of divine things always paid frequent and assiduous attention to the Sacred Writings.

THE GOLDEN AGE OF BIBLICAL EXEGESIS.

We see the immediate disciples of the Apostles, amongst them Clement of Rome, Ignatius of Antioch, Polycarp, likewise the apologists, especially Justin and Irenæus in the letters and books, whether concerned with the protection or recommendation of Catholic dogmas, deriving from the Sacred writings in particular confidence, vigour, and every grace of piety. Catechetical and theological schools having sprung up in connection with various episcopal Sees—those at Alexandria and Antioch were most celebrated—the teaching imparted in these consisted scarcely of anything else but the reading, explanation, and defence of the Divine Scriptures. From them came forth many Fathers and writers, whose labours, studies, and excellent works formed such a rich store during the three following centuries or so that the period was called the “golden age of Biblical exegesis.” Amongst the Easterns the principal place is held by Origen, wonderful for the quickness of his intellect and persevering labours, whose numerous writings and immense work, the Hexapla, nearly all others have drawn upon in turn. Mention should be made of a number who have extended the limits of this study. For instance, among the most distinguished Alexandria produced Clement and Cyril; Palestine, Eusebius and another Cyril; Cappadocia, Basil the Great and the two Gregorys, Gregory Nazianzen and Gregory of Nyssa; Antioch, the renowned John Chrysostom, whose skill as a Biblical scholar rivalled his lofty eloquence. Nor were others less noteworthy in the West. Eminent amongst those deserving of a singular commendation are the names of Tertullian, Cyprian, Hilary, and Ambrose, Leo the Great and Gregory

the Great; most illustrious of all are those of Augustine and Jerome, one of whom was remarkably acute in discerning the meaning of Scripture and most successful in applying it to the support of Catholic truth, while the other from his extraordinary knowledge of the Bible and his great labours upon its application has been honoured by the voice of the Church with the title of *Doctor Maximus*. Although this study was not pursued with the same ardour and fruit from that time up to the eleventh century, still it flourished, mainly through the exertions of the clergy, for they took care to consult the best works that the ancients had left on this subject, and publish them suitably edited with editions of their own, as was done by Isidore of Seville, Bede, and Alcuin; or to elucidate the Sacred manuscripts with glosses, as did Villafridus, Strabo, and Anselm Laudunensis, or, like Peter Damian and Lanfranc, to take fresh measures for preserving them in their entirety. But in the twelfth century a great many treated, in a praiseworthy way, of the allegorical meaning of the Scriptures; in this expository method St. Bernard, whose writings scarcely savour of anything else than the Divine Scriptures, easily excelled all others.

THE REVIVAL OF LEARNING AND THE MARVELLOUS SPREAD OF THE BIBLE.

A fresh and agreeable development was given to Scriptural studies by the scholastics. Although they sought to investigate the genuine reading of the Latin version, as is plainly shown by the *Correctoria Biblica* which they drew up yet they devoted greater zeal and industry to explanation and interpretation; for in a regular and clear manner, than which there had been nothing better previously, the various senses of the sacred language were distinguished; the weight of each was considered theologically; the parts of the books and the subject of the parts were defined; the designs of the writers were sought out; the relationship and inter-connection of the sentences explained. Everyone must see how much light was by this means brought to bear on obscure passages. Moreover, a choice abundance of Scriptural learning is fully displayed both in their works on theology and their commentaries on the Scriptures; in which respect Thomas Aquinas held the palm amongst them. Then when our predecessor Clement V. added to the Athenæum in this city and in some

celebrated universities courses of Oriental Literature our people began to labour with greater accuracy on the primitive codex of the Bible and on the Latin copy. The erudition of the Greeks being then brought back to us, and all the more effectually because of the new method of book printing, happily discovered, the cultivation of the Sacred Scriptures extensively increased. It is marvellous in what a short space of time copies chiefly of the *Vulgate* multiplied by the press filled, so to speak, the Catholic world, in such honour and regard were the sacred volumes held during this very period which is unfairly assailed by the enemies of the Church. Nor should we omit to notice what a number of learned men mainly from amongst the religious congregations, came forward to promote Biblical knowledge from the Council of Vienna to that of Trent; and these employing new aids and bringing into requisition their varied stock of erudition and ability not only increased the accumulated resources left by those who had gone before, but it may be said opened the way for the pre-eminence of the age which followed the same Council of Trent, and during which the glorious age of the Fathers almost appeared to have returned. Nobody is unaware and it is pleasant to us to recall the fact that our predecessors Pius IV. to Clement VIII. caused the preparation of those celebrated editions of ancient versions the *Vulgate* and the *Alexandrine* which were afterwards brought out by the command and authority of Sixtus V. and the same Clement, and are in common use. It is known that in those times other ancient versions of the Bible as well as the Polyglots of Antwerp and Paris, thoroughly suitable for the purpose of sincere investigation, were most carefully brought out; that there was no book of either Testament which had not more than one capable expositor; and no serious question connected with the subject that did not in an elaborate way exercise the abilities of many; amongst whom not a few of the more studious Holy Fathers won for themselves a distinguished reputation. Nor in truth has energetic ability been wanting amongst our people since that age, for men of distinction have continued to do good work in the same sphere, and against the figments of Rationalism wrested from philology and kindred studies, have vindicated the Sacred writings by arguments drawn from the same sources. They who consider all these things without prejudice as they should, will certainly allow

that the Church has never in any way failed to provide for the diffusion amongst her children of the waters from the fountains of Divine Scripture, and that she has always maintained and equipped with every resource of learning the watchful attitude in which she has been divinely placed for the protection and safeguarding of the dignity of these writings, and that in so doing she has not needed and does not need any incitement from those without her Fold.

THE HEIRS OF ERROR AND THEIR ERRORS.

Now, Venerable Brethren, the purpose for which our office was established, demands that we should communicate with you as to the best method of ordering these studies. But it is well to take cognisance in this place of the kind of men who turn away from and oppose our principles, and what are the arts and arms upon which they rely. As heretofore the issue was chiefly with those, who, relying on private judgment and repudiating the Divine traditions and magisterium of the Church, maintained that the Scripture was the only source of revelation and the supreme deciding authority; so now the contention is against the rationalists, who, as children and heirs of those whom we have just mentioned, relying in their turn upon their own private opinion, have altogether rejected even the very remains of Christian faith accepted by their fathers. For they deny altogether the revelation, inspiration and holiness of the Scriptures, and assert that they are nothing else but the devices and contrivances of men; that they are not even true narratives of historical facts, but either inept fables or lying stories. In their eyes predications and prophecies do not exist, these being either forged after the events, or simple presentiments due to natural causes. According to them there are no true miracles as manifestations of the Divine power, but mere surprising phenomena, by no means transcending the powers of nature, or, it may be, a series of delusions and myths. Finally, in their judgment, the Gospels and the writings of the Apostles are plainly to be attributed to other authors. Astounding errors of this kind, by which they believe they can abolish the sacred truths of the Scriptures, they put forward as the decisive pronouncements of what they call *liberal science*. And, yet, these pronouncements, even in the eyes of rationalists, are so unstable that they are often at variance

and in contradiction with one another upon the self-same points. Although they feel and speak so impiously concerning God, Christ, the Gospel, and the rest of the Scripture, there are not wanting amongst them those who desire to be considered both Christian and Evangelical theologians, and under this honourable name they display the temerity of a haughty disposition. These men have been joined and aided by not a few who are engaged in other studies, and who through a dislike of revelation have been in a similar way drawn into opposition to the Bible. We cannot, in truth, sufficiently deplore how far this opposition has extended, and how much more bitter it becomes from day to day. It is introduced amongst erudite and earnest men, though they can guard against it with less difficulty; but it is mainly amongst the multitude of the unlearned that these furious enemies labour with every sort of design and artifice. They pour forth the destructive virus in books, pamphlets, and journals; they insinuate it into speeches and discourses; they have now invaded every place, and they keep withdrawn from the guardianship of the Church many schools of youth, in which, even by mockery and scurrilous jokes they wretchedly deprave credulous and weak minds, and train them into contempt for the Scripture.

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* * *The concluding portion of the Encyclical will be given in our next issue.*

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23. Conc. Trid., *sess. V.*, *Decret de reform.* 1.
24. *Ibidem* 1—2.

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