

given him; and so on at every turn. Don Bosco determined to sell a few bits of ground and a vineyard, which were his sole patrimony; and his mother not to be outdone in generosity, sent for her linen and trinkets—marriage presents which she had treasured all her life—and without hesitation sold one half for the children, and devoted the rest to adorning the altar of the Blessed Virgin." Other noble women also after a time gave their aid, and rendered invaluable services, and the institution was improved,—Don Bosco creating "students" who were the most promising of his scholars, and to whom he gave special instructions on condition that they in turn should teach others. "To teach oneself is one of the best ways to learn and his plan succeeded so well that his students became a nursery of future professors and priests, vocations developing among them in proportion as their interest in the children increased. The night-classes also flourished to a surprising degree. But this again gave umbrage to the authorities; and the Marquis de Cavour would certainly have closed the oratory had it not been for the interference of the King himself, who sent Count Collegno, an old Minister of State and a Privy Councillor, to tell the Prime Minister that 'he would not have Don Bosco interfered with.' He also sent 300 francs to him on New Year's Day, writing on it with his own hand: 'For Don Bosco's little rogues.'" Don Bosco, however, was still troubled by the fact that so many of his boys had no homes, and were obliged to spend the nights at hap-hazard wherever they could stow themselves away, and at last one evening when a poor lad came soaked to the skin and half dead with hunger to his door a beginning was made of taking boarders in, and soon, while a crowd of 800 day scholars made it necessary to open another oratory—there were fifteen of these, while fifty boys were fed daily. "All this gave an enormous increase of work to Margaret (Don Bosco's mother), but she never complained. After her arduous labours in the kitchen, she found time to mend and make their clothes; while Don Bosco himself pumped the water, cut the wood, swept the floors, lit the fire, peeled the potatoes, and even on some occasions himself cooked the *polenta*. He learned also tailoring and shoemaking, and if his trousers were not of the most fashionable cut, at any rate they were strong and well sown." As to the manner of life led by the priest and his pupils it was the simplest possible; their meals were taken out of wooden bowls, each pupil keeping his spoon in his pocket, and they sat here and there as they could find a place, Don Bosco, who fared as all the rest, telling some amusing stories the while. Of the actual condition of the institution thus founded we are given the following account. "Of the workshops, we will only speak of the printing-press, which has already furnished many hundred works of education, morals, and piety, and many written by Don Bosco himself. There is, likewise, a foundry for the letters, an elaborata machine for glazing the paper, a bookbinding establishment and another for photography and photo-types—in fact, everything that is required for the production of books, and even of fine editions. All other trades have likewise their distinct workshops, masters, and apprentices. Foundations of the same kind have been made throughout Italy, where there are already seventeen houses, there are also four in France, three in Spain, and twelve in South America. More than a hundred thousand children are now gathered in these homes, and upwards of six thousand priests are labouring amongst them. Besides this, thousands of savages have been baptised, and a Congregation of Sisters (also founded by Don Bosco) are teaching the Patagonian children and helping to evangelize the nations who know not God." The especial attention, moreover, given to the instruction of the boys in music has produced many organists and musical professors.

IN our last issue we quoted from an American newspaper an amusing dialogue which pretended PANAMA CANAL to represent that carried on between a "sensational" preacher and a deacon of his Church as to what popular subject the parson could choose for the text of his next Sunday's sermon. Many subjects were mentioned by the puzzled divine, who had found that his congregation were no longer to be edified, or sinners reached, by the expounding of Holy Scripture,—and among them was the "Panama Canal question." We ourselves, of course, have no pretensions to decide as to what subject might be suited to the needs of a sensational preacher, and still less, if possible, to judge as to the tastes of a sensationalized congregation, or the distance from truth of a sinner's mind, but so much, at least, we may say that the question of the Panama canal could be discussed in a very interesting manner, and in one, perhaps that would as well have some remote bearing on morality—if not on religion. The Panama canal, meantime, is not of a similar nature with that of the Jordan Valley for whose construction the Sultan is reported to have granted a firman the other day, and which is admirably calculated, as we have indeed seen, to form a topic upon which all the prophets may display their eloquence—teaching as usual those old Hebrew ones of the Bible what they meant to say—or what they ought to have meant to say if they did not. We can, however, fancy that a sensational preacher might utter a very pretty denunciation of the fact, for example, that so glorious and scripturally established a

power as England should have inherited a colony in the neighbourhood of the canal from a mere buccaner—that it, from Wallace whose name may be found corrupted into that of Belize. It might, moreover, enter into the discussion as to how far a country that is the great pattern to the world of the power to be acquired by an unbiased exercise of the right of private interpretation, and a rigid adherence to the principles adopted from a constant study of the Bible—and an understanding of it not conferred upon the ungodly, should, in spite of various treaties, retain its hold upon one or two points commanding the entrances to the canal—considering that the obligations of treaties so made are very strict and may not be broken without due cause. In violation of more than one treaty made with Spain, nevertheless, England holds the island of Ruatan, and in disregard of the Clayton-Bulwer Treaty she lays claim to certain naval stations. As we have said, however, it is not within our province to choose a fit subject for a sensational sermon, and even much less are we qualified to compose a sermon to be delivered on such a subject so as to "reach sinners," and therefore it is impossible for us to make any attempt at conjecturing how the sensational preacher would deal with the matter although, doubtless, he would make it like anything else, the grounds of deep and edifying teaching. To the ordinary mind there, nevertheless, appears to be a good deal in the state of affairs alluded to that may require consideration and that, perhaps, is destined at no distant day to come very prominently before the world—that is destined to be of particular interest to these colonies, which will be influenced in no unimportant extent by the construction of the Panama canal and much concerned to have it left a free highway, or one at least in the possession of friendly hands.—That a war, meantime, should arise between England and America with respect to the command of this canal, as things are at present, seems very unlikely. America in the present condition of her navy would enter upon such a war on too unequal terms—and unless she could secure the alliance of France, whose fleet united to hers, according to competent English authority, would be a match for that of England, she would have but a poor chance of success. Nor is there much probability that within the century the American fleet will make a very formidable figure on the seas, for, although the President's message has recommended its improvement, and we shall, no doubt, witness some effort made in that direction ere long, the resources of the country are against the accomplishment of anything of a very marked importance. Competent seamen are wanting, in fact, to the Republic, and not only that, but the school wherein they may be trained is not at hand, for, whatever may otherwise be the opinion as to the benefits conferred, or the losses entailed upon the States by the protective system in vogue there, it cannot be denied that one of its results has been to destroy the country's merchant navy, and American boys, as a rule, have been obliged to turn their energies to some other outlet. An efficient American fleet, then, lies in the far future—if even the future may contain its potentiality, and there does not arise that fierce contest between capital and labour, and all the furious turmoil that Lord Macaulay predicted for the twentieth century in the country alluded to, and which must mar and destroy its civilisation. The English Government, therefore, are probably acting with their eyes open in retaining their hold upon desirable positions at the entrance of the Panama canal, or securing new positions there as the case may be, at the risk of incurring the anger of the States. And even if a sensational preacher, especially an American, might find in the breach of treaties something to declaim against, have we not long since recognised that in everything relating to the policy of the State—to the government of dependencies, or the welfare of the country, the end justifies the means—the motto is, as we know, only detestable when placed by evangelist or atheist in the mouths of Jesuit teachers. At any rate, whatever preachers might find to condemn, it will be agreeable to these colonies of ours to have the full assurance that the mother country exercises, and will maintain, a full control over both the canals by which these Southern seas are connected with those of the Northern hemisphere.

OF the manner in which Don Bosco manages his REMARKABLE A boys the evidence given to Lord Palmerston speaks MAN. conclusively.—The English statesman called at Valdocco, without being known, and having inspected the institution, asked the priest how he managed a thousand boys without punishment "Don Bosco smiled and said, 'Stay with us till evening, and you will see.' Lord Palmerston stayed, and went into the chapel, where, after the evening recreation, the boys had all assembled, and then he heard Don Bosco speak to them. He witnessed their simple and voluntary confession of the faults of the day, and Don Bosco's little words of counsel and loving encouragement to each, and when he came out he wrung Don Bosco's hand, and said, 'Now I understand, You have won all their hearts, and so can mould them as you please.' Then he gave his name, and said that, 'for the first time he had realised what love could do with those untaught, rough natures.'" Of these boys upwards of twenty-five thousand leave the schools yearly,