

III. THE TWO “OFFICIAL” REGULATIONS (1877)

In the years from 1853 to 1862, Valdocco was transformed from a festive Oratory—an open institution—into a complex work: hospice and boarding, college with boarding section, trade workshops, internal classes and publishing centre, amongst the most important sections.

Such transformation brought with it a clear reinforcement and consolidation of preventive and disciplinary instances. The “new face of the educational system” was emphasised in the decades to follow with the gradual development of the Oratory – by now the central house for a new religious Congregation—and especially with the broader experience of the colleges. This “new face”—with more marked preventive and disciplinary features—is described in a special way in the booklet on the Preventive System in 1877, in the Regulations of the Oratory of St Francis de Sales for non-residents and in the Regulations for the houses of the Society of St Francis de Sales, published the same year: 1877⁶².

The detailed Regulations of the Oratory at Valdocco consist of three parts, 29 short chapters and around 270 articles describing the organisation and duties for 12 roles—covered by one or more individuals—responsible for the running of the work. On the occasion it was printed, in October 1877, there was a mention in the “Salesian Bulletin” of the origin, arrangement, and the principal characteristics of the document itself:

“We maintain however that the regulations of these Oratories is none other than a collection of observations, precepts and sayings that a number of years of study and experience (1841-1855) have suggested. There were trips, visits to colleges, penitentiaries, charitable shelters, shelters for the destitute, they studied their constitutions, held conferences with respected educators. All of this was collected and became a treasure trove of things that could help.”⁶³

⁶² Cf. P. BRAIDO, *Don Bosco prete dei giovani...*, I, pp. 314-315.

⁶³ “Oratori festivi” ..., in BS 1 (1877) 2, 1.

*Other than the context and likely sources of inspiration, we also need to highlight the interest of the document itself, that “mirrors at least in part what had been Don Bosco’s habitual practice as a compiler of regulations or statutes never considered to be fundamental codes but rather a condensation of experiences he had had in developing and gradually giving structure to his institutions. His oratory did not come out of the regulations, but preceded it by many years; therefore the use of earlier regulations could only mirror some of his spontaneous experiments.”*⁶⁴

In the Salesian Central Archives (D482, fasc., 01), a handwritten manuscript of Don Bosco’s has been preserved—Piano di Regolamento per l’Oratorio di S. Francesco di Sales in Torino (Draft Regulations ...)—probably drawn up in 1852-1854 and containing, with few variants, the text of the first and second part of the Regulations of the Oratory of St Frances de Sales for non-residents, which follows here. We see a number of corrections in the pages of the manuscript, these also by Don Bosco.

At the origin of the Regulations for the houses we find the manuscript Draft regulations for the Home Attached to the Oratory of St Francis de Sales, most probably written in the period indicated above. In this manuscript—kept in the Salesian Central Archives (D482)—we see writing by Don Bosco, Fr Rua, Fr Berto and others. There is also a copy of the Draft regulations kept there, written in careful calligraphy and dated: 1867.

The strict rapport—and often coincidence—between the contents of the Draft Regulations and the Regulations for the houses in 1877 is especially found in chapters regarding educational topics. Amongst others: religious conduct of the students, study, discipline of the house, work, behaviour towards superiors, class mates, modesty.

⁶⁴ P. BRAIDO, *Don Bosco prete dei giovani...*, I, pp. 309-310. “In the light of this”, Braidò observes “they needed to mitigate some categorical and risky statements dependent on earlier regulations of the idea of the Oratory and the welfare and educational system followed in it. One can see some detailed differences from the text written by Don Bosco: his special humanity and kindness, the real attention given to the psychology of youth, the notable simplification of religious practices, more room given to play and recreation, the lively nature of festivities and gatherings” (*Ibid.*, p. 310).

However we need to note a difference between the two documents: the inclusion, in the 1877 Regulations, of the writing on the Preventive System.

The pages on the Preventive System in the education of the young, signed by Don Bosco, were then and for a long time the introduction or frame of reference of the broad and articulated Regulations for the houses, and together they were a single item.⁶⁵

180. Regulations of the Oratory of St Francis de Sales for non-residents

Critical ed. in *Regolamento dell'Oratorio di S. Francesco di Sales per gli esterni*. Torino, Tipografia Salesiana 1877 (OE XXIX, 31-94).

First Part

PURPOSE OF THIS WORK

The aim of the festive oratory is to hold onto young people on weekends and feast days with pleasant and honest recreation after they have attended the sacred functions in church.

1. Holding on to young people at weekends, especially with a view to young workers who at weekends especially are exposed to great risk to body and morals; but students are not excluded if they want to come on weekends or during holidays.

2. Pleasant and honest recreation aimed truly at recreating, not oppressing. However no games, playthings, jumping, races or any form of recreation which might compromise the health or morality of the pupils will be allowed.

3. After attending the sacred functions in church—because religious instructing is the primary aim, the rest is an accessory and an inducement which gets the youngsters to come along.

⁶⁵ The text of *the Preventive System in the education of the young* included in the early pages of the *Regulations for the houses* (pp. 3-13) is not included here because it is already presented in full in its own right in document 151 of this collection.

We have placed this Oratory under the protection of St Francis de Sales, because those who intend to dedicate themselves to this kind of work should take this Saint as a model of charity, good manners which are the source of the results we hope for from the Work of the Oratories.

The duties that need to be carried out by those who wish to work effectively can be divided between the following appointees. They are all considered to be superiors for their respective responsibilities.

1. Director.
2. Prefect.
3. Catechist or Spiritual Director.
4. Assistants.
5. Sacristans.
6. Monitors.
7. Invigilators.
8. Catechists.
9. Archivists.
10. Peace-makers.
11. Cantors.
12. Recreation monitors.
13. Protectors.

Each one's responsibilities are subdivided as follows:

Chapter I - Director

1. The Director is the principal superior responsible for everything that happens at the Oratory.

2. He should stand out amongst the other appointees for piety, charity and patience; he should always show that he is a friend, companion, brother to everyone, therefore he always encourages each one in fulfilling his duties, but as a request, never a severe command.

3. When appointing someone to a responsibility, he will ask the opinion of other appointees, and if they are clergy he will consult the ecclesiastical superior or the parish priest of the parish where the Oratory is located, unless they are very well known and one can assume that there is nothing that might be held against them.

4. Once a month he will meet with his appointees to listen to them and propose whatever he believes would be for the benefit of the pupils.

5. It is up to the Director to advise, and see that everyone carries out his respective duties, and to correct and even remove appointees from their post should there be a need.

6. When he has finished hearing the confessions of those who wish to approach the sacrament of penance, the Director or another priest will celebrate holy Mass. This will be followed by an explanation of the Gospel, or a story drawn from Bible or Church history.

7. He should be like a father in the midst of his children, and do everything possible to instil in young hearts the love of God, respect for holy things, frequenting the sacraments, a childlike devotion to Our Lady, and everything that is true piety.

Chapter II - Prefect

1. The Prefect should be a priest, and will take the Director's place any time there is a need.

2. He will take his orders from the Director and will communicate with all other appointees regarding their duties; he will see that catechism classes are provided at the time assigned for each Catechist, and will also keep an eye on things to see that no rumpus or disturbances take place during these classes.

3. In the absence of an appointee, he will quickly see that someone takes his place.

4. He must insist that cantors have the antiphons, psalms and hymns to be sung all prepared.

5. The Prefect will also carry out the duties of the Spiritual Director in places where there is a lack of priests.

6. The Prefect will also look after day, evening and Sunday classes.

Chapter III - Catechist or Spiritual Director

1. The Spiritual Director assists at and directs the sacred functions, therefore he should be a priest.

2. In the morning at the established time he will begin or be present for Matins to Our Blessed Lady. After the singing of the *Te Deum* he will vest for holy Mass with the community.

3. He will teach catechism in the group, be present for Vespers and will prepare whatever is need for Benediction of the Blessed Sacrament.

4. He should keep himself well informed as to the behaviour of the boys so he is able to give them the information that is their due, and provide certificates of diligence and behaviour when requested.

5. When there is a solemnity he will try to see that there is a sufficient number of confessors and Masses; he will prepare whatever is needed for service of the sacred functions.

6. The Spiritual Director of the Oratory is also the director of the St Aloysius Sodality and his responsibilities are described where we speak of this.

7. If he comes to know that an older boy needs religious instruction, as often happens, he will take the greatest care to fix a time and place which are best suited to do this himself or see that others can give the catechetical instruction needed.

8. The duties of Prefect and Spiritual Director may be combined in the one individual easily enough.

Chapter IV - Assistant

1. The Assistant is meant to be present for all sacred functions at the Oratory and see that there are no disorders during them.

2. He will insist that there is no disarray on entering the church, and that each takes holy water and makes the sign of the cross, then genuflects towards the Blessed Sacrament altar.

3. If it should happen that any youngsters are shouting or crying in church, he will kindly advise someone who is responsible for taking them outside.

4. When advising someone inside the church he will rarely use his voice; if he needs to correct someone at length then he will do that after the functions, or take him outside the church.

5. When Vespers are being sung or there are other sacred ceremonies, if needs be he will indicate the place where the item being intoned can be found.

Chapter V - Sacristans

1. There should be two Sacristans; one a cleric, one a lay person chosen from amongst the more pious and cleaner of the boys and someone who is best suited to this task.

2. The cleric is the first Sacristan, and it is up to him especially to read the calendar, put the bookmarks in the right place in the missal, and where necessary teach how to serve a private Mass and Benediction of the Blessed Sacrament.

3. When they arrive in the sacristy in the morning the first concern will be to set up the altar for holy Mass, prepare water, wine, the hosts, particles, chalice and the monstrance, if needed for Benediction; then while Lauds from the Office of the Blessed Virgin are beginning, they invite the priests to vest for celebration of holy Mass.

4. When it is time for the sermon they advise the preacher, accompany him to the pulpit, and then after take him back to the sacristy.

5. Ordinarily they light only two candles for Mass; four at the community mass on Sundays; six for other solemn Masses. For ordinary feasts, four at Vespers, six for Solemnities; for Benediction of the Blessed Sacrament they should light at least fourteen (*Sinod. Dioces. Tit. X, 22. - Taurin.*).

6. They should never light the candles while preaching is going on, since that disturbs the preacher and the listeners.

7. Silence should be kept in the sacristy. They should never discuss matters there which have nothing to do with sacred things, or are just about the sacristans' duties.

8. It is warmly recommended that one Sacristan should put himself near the usual bell for Benediction to ring when the priest turns towards the public with the Blessed Sacrament, but not ring it a second time until the tabernacle has been closed. This is to remove the temptation of the boys to stand up and leave the church showing a lack of reverence towards the Blessed Sacrament.

9. They should be in the sacristy before the sacred functions commence, and never leave until the vestments have been folded and all other items from the Mass have been put away under lock and key.

10. They should never leave the sacristy without seeing that the cupboards and gates have been closed.

Advice for others working in the sacristy

1. Their principal duty is to open and close the door to the church, keep it clean, all the furniture and any item used on the altar, for the sacrifice of the holy mass such as bowls, cruets, candles, altar cloths, towels, corporals, purifiers, letting the Prefect know when there is a need to wash linen, clean or repair items.

2. One of the sacristans is in charge of ringing the bells, and ringing a bell to indicate the end of recreation, the time for coming to church and for sacred functions.

3. In the evening, a little before ringing the close of the day, they should adjust the benches in church, putting them into their distinct class groups as indicated by the numbers hung up on the wall.

4. While the boys are entering church the sacristans should give out the numbered catechisms to the catechists, and five minutes before catechism

finishes two of them, one on the right the other on the left, will distribute the books for singing Vespers; towards the end of the *Magnificat*, they should go round and collect them and put them away; they then close the cupboard and give the key to the head Sacristan.

Chapter VI - Monitor

1. The Monitor has responsibility to controlling vocal prayer at the Oratory.
2. Every Sunday when he goes into the church he begins the morning prayers and says the Rosary.
3. On feast days of major solemnity, at the *Sanctus* he reads out the preparation for holy communion, and then the thanksgiving.
4. After the sermon he says a *Hail Mary*, and in the morning adds an *Our Father and Hail Mary* for benefactors and another *Our Father and Hail Mary* to St Aloysius, and finishes by intoning: *Praised be forever*.
5. In the evening before catechism, as soon as they come to church, a number of competent boys will sing the *Our Father and May God save you*. When catechism is over he will say the *Act of Faith* as in the morning, and will try to put himself in a part of the church where he will be more easily heard by everyone.
6. He should take great care to read in a loud voice, distinctly and devoutly so that the listeners will understand that he means what he is saying.
7. He should also see that during holy Mass, at the elevation of the Sacred Host and the Chalice, and at the *Ite Missa est*, and when the priest is giving the blessing, the prayers in common are suspended, so that each one at the great moment can speak to God alone with the affections of his heart.
8. The same should happen in the evening when there is the blessing of the Blessed Sacrament.

Chapter VII - Invigilators

1. The Invigilators are boys chosen from amongst the most exemplary ones who are responsible for helping the assistant especially at sacred functions in church.

2. There should be at least four of them, and they will take their place at four main points or corners of the church, and unless they have some reason they should not move from that position. When there is a need they should advise the boys not to hurry their prayers or never pass in front of the main altar without making a genuflection (1).

3. They supervise the boys while they are coming into church, then taking their place, do their adoration and show respect by the way they stand and how they sing.

4. If they see someone talking or sleeping, they should gently correct them but moving as little as possible from their place, and never striking anyone even for serious reasons; nor should they shout using harsh words or raised voice. In serious cases they may take the guilty person out of church and give the due correction.

Chapter VIII - Catechists

1. One of the principal responsibilities at the Oratory is that of the Catechist. The primary aim of this Oratory is to instruct the boys who come there in Christian doctrine: "By teaching catechism you catechists are doing a work which has great merit in God's eyes, because you are cooperating in the salvation of souls redeemed by the precious Blood of Our Lord Jesus Christ; by pointing out what is needed to follow the way to eternal salvation: and you have great merit before human beings as well, and those listening to you will bless your words forever because with these you pointed out the way to become good citizens, useful to their families and to civil society."

2. Catechists as far as possible should be priests or clerics. But because we have many classes, and we also have the good fortune of having some exemplary gentlemen helping us in this work, we gratefully offer them a class to catechise. In classes for adults, where possible, there will always be a priest.

3. When the number of Catechists is fewer than the number of classes, the Prefect will choose from amongst the better instructed, more suitable boys, and will put them in a class that lacks a Catechist.

4. While the *Our Father* is being sung, each Catechist should be with the class assigned to him.

5. The Catechist should arrange his class in a semi-circle with himself at the centre; he should never go to the pupils to ask them questions or hear their answers but stay where he is and simply often turn around to face his pupils.

6. He should never leave his class. If he needs something he will let it be known to the Prefect or Assistant.

7. Each one is with his own class until the Acts of Faith, Hope and Charity, and if he can will not move from his place until the sacred functions are over.

8. Five minutes before catechism finishes, at the sound of the bell, he will recount some simple example from the Holy Bible, or from Church history, or will clearly and in simple language explain a fable, or moral story highlighting the ugliness of some vice, or the beauty of some particular virtue.

9. No one should attempt to explain something without first having learned the subject he is talking about. Explanations should be brief and of just a few words.

10. Do not tackle difficult subjects, nor question areas that he does not know how to clearly and simply resolve.

11. Vices you must often insist against are blasphemy, profaning Sundays, dishonesty, theft, lack of sorrow, good resolutions and sincerity in confession.

12. The virtues to be mentioned often are: charity to your companions, obedience to superiors, love for work, fleeing idleness and bad companion, going to confession and holy communion.

13. Catechism classes are divided as follows: the group of those who have been finally admitted to holy communion, and those who have completed their fifteenth year. In the chapels of St Aloysius and Our Lady, those who

have been finally admitted to holy communion but are under fifteen years. Other classes will be divided according to knowledge and age down to the youngest. In setting up these classes for those not yet admitted to communion, be careful not to mix younger ones with older ones. For example, have one class of those older than fourteen; another from twelve to fourteen, from ten to twelve. This will effectively help in keeping order in the class, and lessen the human respect that older ones feel when put with the little ones.

14. The order to follow in teaching Christian doctrine is indicated by the numbers of the questions in the catechism. Questions marked number 1 should be absolutely taught to both little ones and adults. Those marked with number 2 are for those preparing for Confirmation or first Communion; those with 3 and 4 for those who want to be promoted for a year. Questions marked with number 5 and 6 are for those who want to be finally promoted.

15. The Catechist for the choir has mostly only boys admitted finally to holy communion, therefore he does not demand literal responses from the catechism but when he puts a question he should explain it briefly and clearly and to regain attention can offer practical examples along the lines of the subject he is talking about, but never things that are not suited to the age, condition of his listeners.

16. Each Catechist should look cheerful, and make it clear that he is in fact cheerful, and that what he is teaching is important. When correcting and advising he should always use encouraging words, never discouraging ones. He should praise those who deserve it but be slow to assign blame.

17. All employees who are free at catechism time are also considered to be Catechists, because they are better able than others to know the characters and ways to deal with the boys.

Chapter IX - Archivist or chancellor

1. The purpose of the Archivist is to keep a record of what happens in the Oratory in general and in particular.

2. On a card he will write the name, surname and responsibility of each appointee, and hang it up in the sacristy. He will make a list of all the things used in church, especially items used for or donated for use at a particular altar. He will follow orders from the Prefect.

3. He will look after and account for books, the list, and other things to do with the St Aloysius Sodality and the Mutual Aid Society.

4. He will lock away all the Oratory music in the appropriate booth, and will only give it out to the head cantor. He will never lend music to be taken away. But he can allow someone to come and make copies at the Oratory.

5. He is also entrusted with a small library of books chosen for the boys which he can freely lend out to be read there and also to be taken home, but he should note the name, surname and address of the one it was lent to. See the rules for the library in part 3.

6. The principal concern of the Archivist is to see that nothing that belongs to the Oratory is lost, since no item of any kind should leave here without him taking a note of it.

Chapter X - Peace-makers

1. The task of the Peace-makers is to prevent fights, altercations, swearing and any other kind of bad talk.

2. When faults of this kind occur, (which thanks be to God are rare amongst us), they should immediately warn the guilty one, and patiently and charitably get him to see that faults of this kind are forbidden by the superiors, contrary to a good upbringing, and what is more important, forbidden by God's holy law.

3. Where corrections have to be given, see that they are done in private, and as much as possible never in the presence of others except where it is necessary to make up for a public scandal.

4. It is also the responsibility of the peace-makers to collect the boys they see near the Oratory, lead them into church by promising some small prize, which the Director will certainly not refuse.

5. The Peace-makers should graciously try to prevent people leaving during religious functions. No one should stop and make noise, or play games near the church during these; and when these things happen they should encourage them patiently to go into the church as soon as the bell sounds.

6. The Peace-makers also have the task of reconciling someone who has done something wrong with the superiors; taking boys who have run away back to their parents; and during the week encouraging their companions to be diligent in coming to the Oratory on Sunday.

7. The prior and vice prior of the St Aloysius Sodality are Peace-makers.

Chapter XI - Cantors

1. It would be desirable for everyone to be a Cantor so that everyone can take part in the singing; nevertheless to prevent certain inconveniences that could occur, some boys are chosen who have a good voice and health and directing singing is entrusted to them.

2. There are two kinds of Cantors amongst us: those for the choir and the others for the altar. No one should be chosen as Cantor if not well behaved, and only if he can correctly read Latin.

3. To be a Cantor in the choir the pupil needs to know solfeggio and know the tones for Gregorian chant.

4. Care of the choir is entrusted to a chorister, or the head Cantor, and a vice chorister. They should see that singing is divided between cantors in such a way that everyone has a part in leading the singing.

5. In the morning the Office of the Virgin Mary is sung in choir, except for the *Hymns, Readings, Te Deum, and Benedictus* which are sung according to the rules for *Gregorian chant*. On solemn feast days everything is sung in Gregorian chant. In the evening Vespers are sung as marked in the diocesan calendar (2).

6. When a psalm or antiphon is intoned, everyone should sing in unison, avoiding shouting, or singing too high or too low. When someone makes

a mistake in singing, do not laugh or put your companion down, but the chorister should try to intervene with his voice to bring him back on tone.

7. The cantors before the altar should be careful to align their tone and voice with everything being intoned by the choir or orchestra (3).

8. On the last Sunday of the month the office for the dead is sung for deceased companions and benefactors, and this office is also sung in suffrage for any appointee and his father or mother as soon as we know of their death.

9. Cantors are warmly recommended to avoid vanity and pride; two blameworthy vices which mean we lose all the benefits of what we do, and cause enmity amongst our friends. A truly Christian cantor should never offend, and have no other aim than to praise God, and unite his voice to that of the angels who bless and praise him in Heaven.

Chapter XII - Recreation monitors

1. It is keenly desirable that everyone can take part in recreation and any game in the way and at the time permissible.

2. The games and equipment permissible are bocce (bowls), quoits, see-saws, stilts, large merry-go-round, bullseye (with ball), tug-of-war; gymnastics, *oca* (a dice game), draughts, chess, bingo, *carriere or bararotta, mestieri, mercante*, and any other kind of game that can contribute to bodily skills.

3. Prohibited games are card, tarots and any other game that includes offence to God or might harm our neighbour or cause harm to oneself.

4. Ordinary recreation times are from 10 to 12 in the morning, and from 1 to 2 ½ in the afternoon, and after religious functions until nightfall. In winter also during the evening but no later than eight, there can be recreation at times that don't disturb classes.

5. Games and equipment are entrusted to five invigilators one of whom is the head.

6. The head Invigilator keeps a register of the number and quality of the games items and is responsible for it. When there is a need for new ones or repairs to equipment he will let the Prefect know.

7. The Invigilators will lend their services in such a way that there are two every Sunday. The head one only needs to see there are no problems, but he does not have to go into action unless one of the other ones is missing.

8. All games items are marked with a number, for example: if there are nine games of bocce, there are nine cards numbered 1-2-3-4-5-6-7-8-9. If there are five pairs of stilts they are numbered 10-11-12-13-14. And so on through all the other games.

9. When it is time to give them out, whoever wants a game has to leave something in its place, and the invigilator will place the corresponding number of the game item on it.

10. During recreation the invigilator should walk through the courtyard seeing that nothing is broken or taken away; the other one should stay beside the games room but not allow anyone in under any pretext, to the place where the games are kept.

11. It is especially recommended that the invigilators see that everyone can be playing something, giving preference to those who are known for coming to the Oratory most often.

12. When recreation is over, and you have checked that nothing is missing, games are put in order, then the room locked, and the key taken to the Prefect.

Chapter XIII - Patrons and Protectors

1. Patrons and Protectors have the very important duty of finding someone to look after the poorest and most abandoned and seeing that apprentices and working boys who come to the Oratory are not with employers who put them at risk of their eternal salvation.

2. It is the responsibility of Patrons to take boys who have run away back home, and placing those who need to learn a profession, or are without work, with an employer.

3. There will be two Protectors, and they will see that they note the name, surname and address of employers who need apprentices and workers so they can send them boys they are protecting.

4. The Protector will assist and correct those he is protecting but take on no other financial obligation, not even with the respective employers.

5. In agreements with employers the first condition is that they leave the boy free to keep Sundays holy.

6. If it is noticed that the boy has been placed in a risky situation he will help him not get into trouble, tell the employer, and if it seems convenient will meanwhile look for a better arrangement for the one he is protecting.

Second Part

Chapter I - Responsibilities regarding everyone employed at this Oratory

1. The responsibilities of this Oratory, given that everyone is working voluntarily, should be carried out zealously, in homage to our Divine Master, therefore everyone should encourage one another to persevere in their respective responsibilities and fulfil the duties attached to it.

2. They should encourage boys coming to the Oratory to be diligent, and during the week to invite new ones.

3. It is a great venture to teach some truth of the Faith to someone who is ignorant of it, and to prevent even a single sin.

4. Charity, patience with one another, putting up with other's faults, promoting the good name of the Oratory and the people who work there, and encouraging everyone to be benevolent to and to trust the Rector, are things warmly recommended for everyone, since without them we cannot keep order, promote the glory of God and the good of souls.

5. There is a problem in finding individuals to cover all these responsibilities, so with this in mind several responsibilities can be covered by the same individual: for example the responsibilities of Peace-maker, Patron and Assistant could be all covered by the same person.

6. Similarly the office of Prefect could be one and the same with that of the Spiritual Director. The Peace-maker, Invigilator and Monitor could be one and the same. Also the Archivist, Assistant, Librarian could be entrusted to one of the sacristans who is capable enough.

Chapter II - Terms of admission

1. Since the purpose of this Oratory is to keep young people away from idleness, and from bad companions especially at weekends, everyone can be admitted without exception.

2. However boys who are poor, most abandoned and ignorant are taken in and looked after by preference, because they have greater need of assistance if they are to keep on the path to eternal salvation.

3. Eight is the lowest age, so little children are excluded as also those who cause problems or cannot understand what they are taught.

4. It does not matter if they have personal problems, so long as they are not inveterate wrongdoers, or might cause serious problems for their companions; in these cases even one could keep many others away from the Oratory.

5. They need to be occupied in some kind of art or trade, because idleness and unemployment bring all the other vices with them, then any kind of religious instruction becomes useless. Whoever is unemployed and wants to work can be sent to the protectors and will be helped by them.

6. When a boy enters this Oratory he must be convinced that this is a place of religion where we want to produce good Christians and upright citizens, therefore it is strictly forbidden to blaspheme, engage in conversations against good morals, or against religion. Whoever commits these faults will be advised in a fatherly way the first time; if there is no improvement the Director will be made aware and he will send him away from the Oratory.

7. Even troublesome boys can be accepted so long as they do not give scandal and show a willingness to improve their behaviour.

8. There is no payment either for entering or staying at the Oratory. Whoever wants to join a profit society can join the Mutual aid Society, with its separate rules.

9. All are free to come to this Oratory, but everyone must submit to the orders given by each person in charge, and behave properly in recreation, church, and outside the Oratory.

Chapter III - Behaviour in recreation

1. Recreation is the best attraction for the young, and we would like everyone to take part, but only in the games we use here.

2. Everyone should be happy with the equipment given him, and use it in the place assigned for that kind of game.

3. During recreation and at any other time it is forbidden to talk politics, bring in newspapers of any kind, read or keep books without the Director's approval.

4. It is forbidden to play for money, foodstuffs or other items without special permission from the Prefect; there are serious reasons why this article should be strictly observed.

5. Should someone enter the Oratory during recreation who seems to be of some dignity, everyone should be keen to greet him, take off his cap, allow him to pass, and sometimes even stop the game.

6. It is generally forbidden to play cards, tarots, ballgames, yell too loudly, disturb others' games, throw stones, blocks of wood or snowballs, damage the plants, inscriptions or pictures; break walls or furniture, make graffiti with carbon or anything else that makes marks.

7. It is especially forbidden to fight, hit people, or even place your hand on another in an uncivil manner, swear or do anything that shows disrespect for companions. We are all children of God and we should love each other with the same charity as brothers.

8. A quarter of an hour before recreation finishes at the sound of the bell everyone should finish his game without beginning again. When the bell goes a second time you should take the game back to where you got it, and then you will be given back the item you swapped for it.

9. No one should use the games equipment to play outside the Oratory boundaries.

10. At recreation time everyone should show due respect to those in charge, and be obedient to the invigilators.

Chapter IV - Behaviour in church

1. When the signal has been given to go to church, everyone should go promptly and in order, clothes tidied up, and those who know how to read should not forget the proper book.

2. Going into church each one should take holy water and make the sign of the cross, then go to his place to genuflect and say a brief prayer, and remember that he is in God's house, the Father of Heaven and earth.

3. No assistant should be needed in church; the mere thought of being in God's house should be enough to prevent any distraction. But since someone could forget himself, or his place, therefore each one is recommended to be obedient to the orders of the assistant, and the peace-makers, and no one should try to leave without serious reason.

4. Everyone is encouraged not to sleep, talk, joke, or make noises that could cause problems or disturbance. These faults will be immediately corrected and even punished following the example of the Divine Saviour who threw the buyers and sellers out of the temple and whipped them.

5. When someone has been rightly advised of some defect or mistake, he should accept it quietly and in good part, and if he has any reasons for what he did he can explain it after the functions in the church.

6. In the mornings no one should try to leave until the *Praised forever be the names of Jesus and Mary* has been sung. In the evening no one should get off his knees until the Blessed Sacrament has been put back into the tabernacle.

7. Everyone is encouraged to do what he can not to leave the church during the sermon. When the sacred functions are over everyone can go out to recreation or go home.

Chapter V - Behaviour outside the Oratory

1. Remember boys that keeping Sundays holy brings you the Lord's blessing on all your work during the week; but there are other things you must do as well, other things you must avoid even outside the Oratory.

2. Every day try to never omit your morning and evening prayers, make some minutes of meditation or at least a little bit of spiritual reading, listen to holy Mass, if your work allows you to. Do not pass a church, cross or devout image without doffing your cap.

3. Avoid all obscene talk, or talk against religion, because St Paul tells us that bad conversations are the ruin of good morals.

4. You should at all times keep away from theatre performances by day or night, keep away from betting shops, cafes, games parlours and other similar dangerous places.

5. Do not nurture friendships with boys who have been sent away from the Oratory, or who speak ill of their superiors, or who try to keep you away from your duties; especially flee those who advise you to steal from home or elsewhere.

6. Finally, swimming is forbidden, and stopping to watch others swim. This is one of the most serious transgressions of the rules of the Oratory.

Chapter VI - Religious practices

1. Religious practices amongst us are: confession and communion, and every Sunday and holy day of obligation there will be an opportunity for whoever wants to approach these two august sacraments.

2. The Office of the Blessed Virgin, holy Mass, reading Bible or Church history, catechism, Vespers, moral addresses, Benediction of the Blessed Sacrament are religious practices on Sundays.

3. For particular practices with holy Indulgences attached, something will be said in the appropriate place.

Chapter VII - Confession and communion

1. Believe me boys, that the two strongest supports for staying on the road to Heaven are the sacraments of confession and communion. Therefore consider anyone who distances you from these two practices of our holy religion as an enemy of your soul.

2. Here we do not force anyone to go to these two sacraments; this is to leave everyone to go freely out of love and not out of fear. This can be of great advantage, since we see many going every fortnight or even every week, and some in the midst of all their daily occupations give great example by going to communion every day. Communion used to be daily for Christians in early times; the Catholic Church in the Council of Trent states clearly that it greatly wishes every faithful Christian to also receive Communion each time he goes to Mass.

3. Nevertheless I advise all boys at the Oratory to do what the catechism of his diocese says, that is: it is good to go to confession very fortnight or at least once a month. Saint Philip Neri however, that great friend of the young, recommended that his spiritual sons go to confession every week and communion more often in accordance with the confessor's advice.

4. Everyone is encouraged and especially the older ones to go to the sacraments in the church at the Oratory to give good example to his companions; because a boy who goes to confession and communion with true devotion and recollection sometimes makes a greater impression on others than any long sermon would.

5. The ordinary confessors are the Director of the Oratory, the Spiritual Director and the Prefect. Other confessors will be invited for public benefit on Solemnities.

6. Although it is not sinful to change your confessor, nevertheless I advise you to choose a stable one, because for the soul it is like a gardener with a plant, or a doctor with a sick person. Then in case of illness the ordinary confessor can easily know the state of our soul.

7. On the day you choose to go to the holy sacraments, when you come to the Oratory do not stop in the courtyard for recreation, but go straight away to the chapel, prepare yourself according to the directions given at religious instruction, and as you find in the *Companion of Youth* and in other books of piety. If you need to wait do so patiently and as a penance for your sins. Never make a commotion to prevent others going first, or walk in front of others.

8. The confessor is the friend of your soul, therefore I encourage you to have complete confidence in him. Also tell your confessor every secret of your heart, and be convinced that he cannot reveal the least thing heard in confession. Indeed he cannot even think about it. In matters of grave importance, such as choosing your state in life, always consult your confessor. The Lord says that whoever listens to his confessor is listening to God himself. *Qui vos audit me audit.*

9. When you have finished your confession, go aside and with the same recollection, make your thanksgiving. If your confessor agrees, prepare yourself for communion.

10. After communion stay at least a quarter of an hour to make your thanksgiving; it would be a serious irreverence if a few minutes after receiving the Body, Blood, Soul and Divinity of Jesus Christ, someone should leave the church and begin laughing and chatting, spitting or looking around the church.

11. Act in such a way that from one confession to another you remember the advice given by the confessor, trying to put it into practice.

12. Another thing regarding communion is this: having made your thanksgiving, always ask God for this grace, to be ready to receive holy Viaticum before you die.

Chapter VIII - Topics for preaching and instructions

1. The topics for sermons and moral instructions should be chosen and adapted to the young, and as much as possible mixed with examples, parables and fables.

2. The examples can be drawn from holy scripture, church history, the Fathers, or other respectable authors. But avoid stories that could encourage ridicule of the truths of the faith. Analogies are very enjoyable, but they need to be about things the listeners know or can easily understand; they need to be studied and have a clear application to the needs of the listeners.

3. We insist that examples must only be used to confirm the truth of the faith, which are to be proven beforehand. Analogies then only serve to enlighten a proven truth or one to be proved. Sermons are given in Italian but in as simple and popular way as possible and where there is a need also use the dialect of the Province. It does not matter if they are youngsters or other listeners who understand elegant Italian; whoever can understand elegant speech also understands popular speech very well, including Piedmontese (4).

4. Sermons should never go longer than half an hour, because our St Francis de Sales says it is better that the preacher leaves some desire to be heard and does not bore people. Young people particularly, need and want to listen, but you have to use every strategy to see that they are not bored.

5. Those who deign to come to this Oratory to explain the Word of God are strongly requested to be clear and as popular as they can. They should do that in such a way, that at any point of their talk listeners understand what virtue is being inculcated, or what defect urged against.

Chapter IX - Feasts which have Indulgences attached to them

1. There are no holidays at the Oratory; sacred functions occur on all Sundays and feast days. But since the supreme pontiffs have granted many indulgences for certain solemnities, on these occasions we encourage particular devotion and recollection. The reigning Pius IX grants a plenary indulgence for the following Solemnities:

1. St Francis de Sales, after whom, the Oratory is named.
2. Saint Aloysius Gonzaga, our principal patron, and after whom the Oratory at Porta Nuova is named.
3. The Annunciation to the Blessed Virgin.
4. The Assumption of the Virgin Mary.
5. Our Lady's birthday.
6. The Holy Rosary.
7. The Immaculate Conception.
8. The Holy Guardian Angel.

2. It is good to note here that to gain the above plenary indulgence, 1st sacramental confession and communion are prescribed. 2nd Visiting this church. 3rd Offering a prayer for the intentions of the Supreme Pontiff.

3. The feasts of St Francis de Sales, and St Aloysius Gonzaga are celebrated with particular pomp and solemnity. The Rector, Spiritual Director and Prefect will together make due agreements with the prior of the St Aloysius Sodality for whatever is needed those days.

Chapter X - Particular practices of Christian piety

1. One important practice of piety is the communion which the Supreme Pontiff has allowed us to have on midnight before Christmas Day. We have the faculty of celebrating three Masses consecutively and going to communion with the plenary indulgence for whoever goes to confession and communion. Beforehand is the solemn Benediction with the Blessed Sacrament. On that evening then everyone can freely take supper or breakfast, then prepare themselves for holy communion. The reason is that because of the need to fast from midnight onwards, this communion is after midnight.

2. On the last four days of Holy Week there are the divine offices [for the dead], and the holy burial. On Thursday then at five in the evening, if the time does not prevent you, everyone will go in procession to visit the holy sepulchres. After which comes the usual function of the washing of the feet.

3. There are also special exercises of piety in May in honour of Our Lady, and in the final week of this month there is an octave to close the month.

4. On the last Sunday of each month there is the exercise for a happy death which consists in careful preparation for confession and communion, and adjusting spiritual and temporal affairs as if the end of our life were near. For the Forty Hours and the exercise for a happy death there is a plenary indulgence.

5. On the first Sunday of each month we usually have a procession in honour of St Aloysius Gonzaga around the oratory boundaries, and all who come earn 300 days of indulgence granted by the reigning Pius IX.

6. There is also a plenary indulgence for the exercise of the Six Sundays of St Aloysius Gonzaga. This exercise consists in choosing the six Sundays before the Saint's feast, and doing some devotional exercise such as printed in the small booklet and also in the *Companion of Youth*. Whoever goes to confession and communion on these Sundays can earn a plenary indulgence for each of them.

7. The state of grace is essential for earning these holy indulgences, because one cannot obtain remission of temporal pain who deserves eternal pain.

8. All the above-mentioned indulgences are applicable to the souls in Purgatory.

Chapter XI - St Aloysius Sodality

1. The reigning Pius IX has granted a plenary indulgence on the day one enrolls in the St Aloysius Sodality. The aim proposed to members is to imitate this Saint in virtues compatible with their state, and to have his protection in life and at the moment of death.

2. The approval of the Archbishop of Turin, and the reigning Pius IX should encourage us to join this Sodality.

3. For everyone's peace of mind it should be noted that the rules of the St Aloysius Sodality do not oblige under pain of sin, not even venial sin; so

anyone who overlooks some rule of the Sodality is depriving himself of a spiritual good but is not committing any sin. The promise made before the Altar of St Aloysius is not a vow; but someone with no intention of keeping it would be better not to enrol.

4. This Sodality is directed by a priest with the title of Spiritual Director, and by a prior who does not need to be a priest.

5. The Spiritual Director is appointed by the Superior of the Oratory. His responsibility is to see that all members observe the rules; he admits those who seem to him to be worthy; he keeps a list of the living and the dead; he is the visitor of the sick for the Mutual Aid Society. His time in office has no limit.

6. The prior is elected by a majority of votes with all the members of the Sodality together. His time in office is one year and he can be re-elected. The time established for electing the prior is Easter Sunday evening.

7. The prior's office does not carry any financial responsibility with it. A donation is offered on the feast of St Aloysius, St Francis de Sales, or on other situations and is regarded as giving alms. It is also his responsibility to look after the choir, and see that the singing is well organised and that Solemnities are done with decorum.

8. The disciplinary side of the rules of the Oratory are recommended to the prior, who is helped by a vice prior, also elected by a majority of votes on Sunday in *Albis* [*Low Sunday*].

Part Three

PURPOSE OF THIS WORK OF DAY AND EVENING ELEMENTARY CLASSES

Chapter I - Classes and terms of admittance

1. The Oratory classes include the entire elementary course for the year, the evening classes from the beginning of November to Easter or the autumn holidays.

The subjects are those prescribed by government programmes.

2. Everyone can take part in these classes except those who have not turned 6 or have infectious diseases in accordance with the rules of the festive Oratory (second part, chap. I, art. 4).

3. When admitted there must be an indication of name, surname, father's name, place of birth, age and address, whether admitted to communion and how often, whether baptised.

All students are strictly obliged to attend functions at the festive Oratory.

4. The school is free, but each one should provide books, exercise books and whatever is needed for school, and whoever is extremely poor and unable to provide what is needed will ask the Director. He will not refuse to help once having verified the need and the pupil's good behaviour.

5. Although these classes are open to all, nevertheless when there is no more room, preference is given to the poorest and most abandoned and those who attend the Oratory on weekends.

General notices

1. Each pupil should be respectful to superiors and teachers, and whoever cannot attend class should inform the Director or his teacher.

2. At the beginning of the year each one will be given a booklet where he can indicate his attendance at functions at the festive Oratory. Care should be taken to have it stamped morning and evening each Sunday, and every Monday morning bring it with him to present to the superior should it be asked for.

3. Parents should see to sending [their sons] along clean in person and clothing, and come along from time to time to find out about the pupil's behaviour.

4. It is strictly forbidden for any pupils to 1. take on commissions for boarders; 2. bring books, newspapers, written or printed material of any kind, without them first being seen by the Director of the Oratory.

5. It is strictly forbidden to throw stones, cause a rumpus on the way to and from class.

Chapter II - Doorkeeper

1. It is the strict duty of the Doorkeeper to be in time at the reception, and to kindly receive the boys and whoever comes.

2. If a new boy comes he should receive him kindly, tell him how the Oratory is run, send him to the Director or to whoever takes his place, so he can be enrolled in the register of pupils and assigned a class.

3. It is strictly forbidden to allow outsiders to go through into the Institute. In such cases he should send the person to the doorkeeper of the houses or hospice.

4. Parents of boys coming to find out about their sons, should stand at the back of the courtyard if they are women.

5. He should prevent communications between boarders and non-residents, commissions, buying and selling of any kind.

6. Once youngsters have entered the courtyard they should not leave, and when there is some reasonable motive they should ask permission of the superior, or at least their respective teacher.

7. It is severely forbidden to allow one of the boarders to leave by the door for the non-residents.

8. The Doorkeeper should see that nobody brings books, newspapers, papers of any kind into the courtyard unless first seen by the Director. Constantly remind people that it is forbidden to smoke or chew tobacco in the courtyard or in other places in the Oratory.

Chapter III - Evening classes for business and music

1. Business and music classes are free; but whoever wants to attend them is obliged to come to the practices of piety at the festive Oratory; pupils must have completed their 9th year. For singing class they should be at least able to read Italian and Latin.

2. When admitted they should give their name, surname, father's name, place of birth, profession, age and home address, whether they have been promoted to communion and how many times, whether they are confirmed.

3. Each music pupil should make a formal promise not to go and sing or play in public theatres nor other places where religion or morals could be compromised.

4. At the beginning of class the *Actiones nostras* etc., with the *Hail Mary* will be said. At the end of class the *Agimus* with the *Hail Mary* and the ejaculation *Maria Auxilium* etc. will be said then each one will return home.

5. Whoever for whatever reasons wishes to be exempted from class should advise the teacher or Director.

6. At the end of the year there will be a public prize-giving for those who have stood out for behaviour and scholastic benefit.

Chapter IV - Teachers

1. The teacher will endeavour to be in class in time to prevent disorders before or after class.

2. He will endeavour to prepare his subject for lessons; this will help much for an understanding of problems in the topic and will make the teacher's job easier.

3. There should be no partiality, no animosity; warning and blame if needed but forgive easily.

4. The least intelligent in the class should be the object of special care; encourage and never discourage.

5. Question everyone without distinction and often, and show great respect and affection for all pupils.

6. Punishment is administered in the classroom; never send anyone out of class to punish them. It is strictly forbidden to slap, beat or strike them however the pupils may be. When a serious case arises send for the Director or have the culprit accompanied to him.

7. If serious decisions need to be made concerning a pupil, speak to the Director first about it.

8. Encourage neatness in exercise books, neat, perfect writing; cleanliness of books and their pages, which need to be shown to the teacher.

9. At least once a month give a test, and after correcting it give the page to the Director.

10. Keep your registration so that whoever asks for it on any day can be shown it, and in case anyone of authority visits the classes.

11. Watch out for bad books being read, recommend and indicate authors that can be read and kept without religion and morals being compromised.

12. Whether the classes are on sacred or profane matters draw some moral conclusion when the subject matter offers the opportunity but without being too snobbish about it.

13. Teachers should not visit the boys' parents.

14. When a parent comes to ask about a pupil, give them satisfaction but do this in the courtyard or parlour, not in the classroom.

Chapter V -

General rules for the Feasts of St Aloysius and St Francis de Sales

1. For the nine days prior to the Feast we will sing the *Iste confessor ...* or *Infensus hostis* etc. in church, with some prayers and a brief sermon, or at least a little reading on the saint, or some part of his life.

2. For the functions on the morning and evening preceding the Feast the boys will be encouraged to go to the holy sacraments of confession and communion.

3. At this stage the cantors will be prepared, the altar boys taught the ceremonies, and other things regarding the sacred ceremonies. The boys will also be reminded that if they approach the sacraments on these days they can gain the plenary indulgence.

End of carnival and beginning of Lent

1. On Sexagesima Sunday the boys will be advised that on the following Sunday, it being the last in Carnival, they can have something special by way of games or other amusements.
2. The oratory will be open on the last Monday and Tuesday of Carnival. Over these three days or at least the Sunday and Tuesday after midday, after recreation Vespers will be sung, followed by a dialogue instruction and Benediction with the Blessed Sacrament.

Lenten catechism and Confirmation

1. At the beginning of Lent, we will note from amongst the boys who attend the Oratory, if any one has not been confirmed. In case it is affirmative, those to be confirmed will be split into two or three classes and separate instructions given on how to receive this sacrament. No later than halfway through Lent they need to be confirmed in order to prepare them for Easter.
2. The boys should be divided according to age and knowledge, with no more than ten in each group.
3. The catechist will take an exact note of his pupils and give them a mark each day for conduct and diligence.
4. Before Lent is over see that the pupils are sufficiently instructed in the main mysteries and especially for confession and communion.
5. During Holy Week all the pupils will be examined and he will promote those who are suitable, and pass on the marks to the Director who will enter them in a separate register.
6. When noticing someone who is already an adult is part of the class, but ignorant of religion, he should be passed on to the Director, who will give him appropriate instruction.
7. On Thursday halfway through Lent, there will be no catechism morning or evening to avoid certain jokes that often cause disruption and fights.

8. On Saturday evening there will be teaching, but leave time for confessions for those who want. Take great care that those attending catechism during Lent go to confession at least once and even more often to avoid problems that arise when they go for their Easter confession. At the end of Holy Week notice will be given that the retreat starts the following week.

Easter exercises

1. The exercises begin on the day and at the time in Holy Week that the Director believes is most convenient for the boys.

2. Every day there will be a number of sermons compatible with the circumstances and work of the boys.

3. The Monday following Palm Sunday there will be confessions for the younger ones not yet promoted to holy communion.

4. On holy Tuesday for students already promoted to communion (5).

5. Easter Sunday is the Easter celebrations for the working boys.

The Seven Sundays of St Joseph and the Six Sundays of St Aloysius

1. On the seven Sundays prior to the Feast of St Joseph and the six before the Feast of St Aloysius Gonzaga there is a plenary indulgence for whoever goes to the sacrament of confession and communion; therefore they will be advised in time and special words of encouragement given to the boys.

Grouping the boys for catechism

1. It is good to set up the classes twice a year; after Easter because that is when many new boys arrive, and it is also necessary to give new places to the boys who have just been promoted to holy communion.

The second time is at the beginning of the classes in autumn for a great number of boys who usually come to the Oratory. So it is good to have two groups, Workers and Students.

Raffles

1. It has been established that raffles will take place every quarter, that is: St Francis de Sales, the Feast of Mary Help of Christians, St Aloysius Gonzaga, All Saints.
2. Whoever wins will get a prize in accordance with his attendance and conduct.
3. Raffle items will be devotional books, nice reading, holy pictures, crucifixes, medals, various kinds of toys, and for the most exemplary a pair of shoes or some clothes.
4. On *Low Sunday* there will be a solemn prize distribution for those whose attendance and behaviour at catechism have been outstanding during Lent.
5. On the second Sunday after Easter there will be a raffle for those attending the festive Oratory.
6. Peace-makers will remain in the courtyard near the raffle to keep anyone making a disturbance quiet.

Librarian

1. The librarian is entrusted with a small choice of pleasant and useful books to be given out to boys who want them and who he hopes will get some benefit from them.
2. He will register the name and surname of those who have borrowed a book, letting them know that at the end of the month they need to return it.
3. He will also keep account of the books coming and going out of the library so he can give account to the one in charge.
4. Two people work in the library, the librarian who gives out the books, and the general assistant who give permission and notes down the name and address of the student, and the title of the book.
5. The responsibility of the librarian and the assistant could be given to the same person, and they might also swap position if one or other is absent.

6. Everyone is encouraged not to lose books, destroy them or write their own name on them, and to return them within a month.

Seen, nulla Osta for printing,
Turin, 2 November 1877.
Zappata vicar general.

Turin, 1877. Tipografia Salesiana.

(1) In places where there are catechists from beginning to end of the function, one assistant is enough, helped by the catechists from each class.

(2) Where matins cannot be sung at least in the evening Vespers of the Blessed Virgin will be sung or just the *Ave Maris Stella* with the *Magnificat*, and *Oremus* etc.

(3) The head chorister will see that the psalms and hymns are sung alternatively first by the choir then the church.

(4) In the early days of the Oratory from 1840 to 1850 they only used Piedmontese; but when boys came from other parts of Italy later, and from other countries, they adopted Italian as it was spoken throughout the peninsula.

(5) Where many are making their first communion, it would be good to do it on a special day on their own, at the Director's choice.

181. Regulations for the houses of the Oratory of St Francis de Sales

Critical ed. in *Regolamento per le case della Società di S. Francesco di Sales*. Torino, Tipografia Salesiana 1877 (OE XXIX, 97-196).

GENERAL ARTICLES⁶⁶

1. Those who find themselves in a position of responsibility or who must care for the young people whom Divine Providence has entrusted to us all have the duty to advise and counsel any boy in the House, every time there is occasion to do so, especially when it is a case of preventing the offence of God.

⁶⁶ Cf. critical edition for these ten "General articles" in DBE, Scritti, pp. 281-283.

2. If one wishes to be respected, he should set about making himself loved. He will achieve this important goal if by word, and even more by deed, he makes it understood that his exclusive concern is for the spiritual and earthly good of his pupils.

3. Assistance requires few words, but a lot of work. Students should be allowed to express their thoughts freely, but take care to straighten out, and even correct, expressions, words, actions that might not be consonant with Christian education.

4. Young people generally exhibit one of the following character traits: good, ordinary, difficult, bad. It is our strict duty to study the best means of reconciling these diverse characters so as to do good to all without anyone being the cause of harm to anyone else.

5. For those who are blessed by nature with a 'good' character or temperament, general supervision is sufficient, explaining the disciplinary rules and recommending their observance.

6. The greater number is made up of those who have an 'ordinary' character or temperament, being somewhat lively, and being prone to take things easy. These need brief but frequent tips, reminders, advice. They need to be encouraged to work, even by giving them small rewards, and - without ever losing sight of them - showing great confidence is placed in them.

7. But our care and efforts must be directed in a special way to those in the third category, those students who are difficult, even troublesome. One can reckon these as being about one in fifteen. Every staff member should make a point of getting to know them, of informing themselves of their previous history; should show themselves to be their friends. They should let them speak a lot, saying little themselves, and when they do, they should use brief examples, sayings, stories, and so on. We should never let them out of sight, without however making it appear that we do not trust them.

8. When teachers or assistants join their students, they should immediately cast their eye over them, and if they become aware that one of these (difficult ones) is missing, they should send someone to look for them, under the pretext of having something to say or recommend to them.

9. Whenever one of them needs to be reprimanded, counselled or corrected, it should never be done there and then, and in the presence of his fellow-students. One may, however, make use of facts or episodes that have befallen others to express praise or blame which will find its way to the one for whom you have intended it.

10. These are the introductory articles to our Regulations. But everyone needs patience, application and much prayer, without which, I believe, any regulation would be useless.

First Part

PARTICULAR REGULATIONS

Chapter I - Director

1. The Director is the head of the establishment: it is up to him to admit or send boys away, and he is responsible for duties, the moral standard of each employee and the education of the pupils. He can however delegate admissions to the Prefect who will do this in the name of the Director. He will follow the prescriptions of the college and the limitations and norms indicated at the end of these regulations.

2. Only the Director may modify the responsibilities of his dependants, the established discipline and timetable, and without his permission no variation may be introduced.

3. The Director is responsible for the spiritual, scholastic and material running of things.

Chapter II - Prefect

1. The Prefect looks after the material running of the college, and takes the Director's place in administration and all cases he has been expressly put in charge of.

2. He will write the name, surname, town and situation of those asking to be accepted for work or for study in the book for applicants; he will especially note if the applicant is at moral risk. This factor means he would be preferred over all others. He will also note any admission conditions, and anything else he considers appropriate.

3. Every pupil will be welcomed by the Director or by the Prefect delegated by him, who will note down in the register the day of entry, conditions of admittance, whether he brought any money with him, or article of clothing, the class or trade he will be assigned to, and the address of the one who recommended him with any other necessary indications.

4. He will be assigned a place in the dormitory and refectory. If he is a student he will be sent to the school councillor to be given his class. If destined for work he will also be assigned a place in a workshop or office which seems most suited to the need, and his name will be passed on to the Director and Catechist.

5. If some student should cease to belong to the house, the Prefect will note the day of exit and the reasons for it. If this should be because he has died he will see to giving immediate notice to who needs to know, noting down the details and circumstances that could lead to good example and grateful remembrance.

6. The Prefect is the point of reference for all expenditure, and all financial income under whatever category they belong to for the house.

7. Therefore he will keep account, at least in overall terms, of expenses needed for the boys and the staff, the classes, workshops, foodstuffs and maintenance of the house. But in his administration he must always stay within the limits and orders established by the Director or Superior of the Congregation.

8. He will receive any money that comes from the workshops, contracts of sale, donations, boarding fees from the boys and hand it to the Director, from whom he will receive what he needs for the day and for payments on fixed dates.

9. He will take great care to keep registers in order according to the rules of accountability established for our Houses, and he will keep up to date in accounting, when needed, for income and expenditure, so he can give a monthly account of his administration when it is asked for. Every three months he will see to sending out an account for fees, provisions and repairs to parents of the young pupils, and every quarter organise the entries for other houses in the Congregation and outsiders with whom he is keeping an open account.

10. As well as the accounting the Prefect is entrusted with looking after the Coadjutors, and in general the boys' discipline, and cleanliness and maintenance of the house.

11. As for maintenance his activity and authority are limited to repairs and preserving any mobile or immobile items of the house. So whoever needs work of this kind should turn to the Prefect but he cannot do anything new without the express consent of the Director; in fact if it is a case of demolition or building or something else of this kind, he must wait for the permission of the Rector Major.

12. Regarding families, in agreement with the Director, he will see to personnel according to need, will see that everyone fulfils his duties, is busy, and will especially see that no one takes on outside commissions to do with his responsibility. However he will recommend that if time is left over they should willingly help each other when there is a need.

13. In the morning he will go or ask another to go and call the Coadjutors and service personnel so that they can all come to holy Mass and say their prayers together; he will go with them for prayers in the evening and will give them some advice that will be to their spiritual and temporal benefit. He will also take account of what they do and of any breakages or disorders they find around the house.

14. The cleanliness of the boys and their clothing is especially entrusted to him. Each week he will go and look around and ensure that the boys' clothes, hair is neat, insisting that no one has hair that is too long.

15. He will see that doors, exits, windows, keys, locks are not broken. If he finds something broken he will see that it is repaired as soon as possible, and in the most economical way.

16. By himself or by means of others he will assist in giving out bread at breakfast time, afternoon tea and at table. He will see that if someone does not feel like eating something, it is put back on the table. Whoever willingly wastes bread, soup or second course will be severely admonished, and if he does not improve the Director will be immediately informed.

17. It is up to the Prefect to see that foodstuffs are healthy and in good condition, that the bread is not too fresh, that provisions are weighed or measured when brought into the house, and will take note to compare this with the weights and measures offered by the retailers.

18. While ensuring that the boys are punctual with their duties, in agreement with the School Councillor and the Catechist he will see in a nice way that the teachers, trade teachers and assistants are ready to take their places when the boys arrive in the church, study, classroom, workshop and dormitories thus preventing the problems that usually can happen at such moments.

19. Where there are workshops the Prefect will be in direct contact with the trade teachers and assistants, will get them to keep note of work coming from outside, of agreed prices, what has been paid and not paid for, the time and expense that occurred, provisions, and all this so he can give a detailed or at least overall account to whoever needs to know.

20. By himself or by means of the one with responsibility for the workshops he will receive income from each workshop, pay each one's agreed upon salary, and see that all equipment is the property of the house.

21. He will see that no outsiders are allowed into the dormitories, classrooms, workshops, sending anyone who needs to talk to the pupils or deal with work to be done or already done to the parlour or office at the workshops.

22. The Prefect could have a vice prefect and secretary helping him, to whom, he could entrust accounting and correspondence. He could also be helped by a Bursar when the extent of the house and the multiplicity of affairs

requires it.

23. The Bursar will be given charge especially of things to do with cleanliness of the house and the boys, the Coadjutors, and preserving and repairing domestic items.

24. The Bursar, those who do the shopping, the one providing books and stationery should all be in direct contact with the Prefect, and will ordinarily depend on him. The Prefect will increase his number of helpers according to need.

Chapter III - Catechist

1. The Catechist supervises the pupils and provides for the spiritual needs of the boys of the house.

2. As soon as he is informed that a boy has come, he will inform him of the main rules of the house and in the kindest and most charitable way will enquire as to what religious instruction he has most need of and will then take the greatest care to see that it is given him.

3. He should insist that all at least learn the small catechism of the diocese. For this purpose each week he will assign at least one catechism lesson to be learned. He will take note of those who have already been promoted to holy communion, whether they have been confirmed, and will take special care of those who need to be instructed to worthily receive these sacraments.

4. He will note their faults so he can correct them at the right moment and each month he will give a conduct mark to each pupil.

5. He will see that the pupils are diligent in approaching the sacraments, are in time for the sacred functions, for morning and evening prayers, and will prevent whatever could disturb the exercises of Christian piety. He will be helped in this by the assistants and decurions.

6. In agreement with the Prefect, he will see that dormitory heads are in time for their duty, that everyone is punctual for sacred functions, in their assigned place, and stand out before the boys for their good example.

7. He will see that those who are ill lack nothing for their spiritual or temporal needs, but will not administer remedies without doctor's order.

8. He will often talk to the Prefect so he can prevent disorders.

9. The Catechist will do what he can to see that everyone learns how to serve mass well, whether it is pronouncing the words clearly and distinctly, or devoutly observing the prescribed ceremonies for this august mystery of our holy religion.

10. The Catechist for the students will often talk with the assistants in the dormitories, the study, the decurions and the school assistants, with the teachers and the School Councillor himself so that he can give appropriate information on the pupils, and correct those who need it.

11. He will promote the Sodalities of St Aloysius, the Blessed Sacrament, the Altar Boys, the Immaculate Conception. In case of need he can also be helped by a priest or an older cleric especially for conferences.

12. He will look after the clerics working at some responsibility in the house, seeing that they learn the sacred ceremonies and attend to their study of theology. If he can, each week he will get them to recite a passage from the New Testament, and prepare the service for a Solemnity.

13. He will also look after service of the church, the religious functions, and items used for divine worship.

14. For major solemnities, where it is possible there will be vocal music with an orchestra; for ordinary feasts there will be Gregorian chant with organ or harmonium.

15. He will choose two clerics in turn from the lower courses to do a week of service in the church. Every morning and evening they will be in the sacristy at the time for Masses, and if there is need, remain there till 9 o'clock. But on Sundays their service will be for the whole day.

16. These clerics will see that they learn how to vest the celebrant and help him take off his vestments, fold up the amice, cotta and alb, prepare the chalice and put the bookmarks at the right place in the missal, following the calendar of the diocese.

17. He will keep a list of items in the oratories, and see that whatever is needed for divine worship is there; nothing should be lost, laundry done at the right time, ironing and mending of sacred items.

18. He will make moderate use of wax and see that it is not used except for divine worship. If lighting is needed for things outside the church other candles will be provided.

19. He should foster decorum at sacred functions, and see that strict silence is kept in the sacristy, especially during divine office.

20. For the Mass timetable, preaching and catechism, and cases of provision or expense of any kind, he will be in agreement with the Director and in his absence with the Prefect of the House.

21. For regular execution of what is needed for the sacristy, one or more Coadjutors will be chosen who will help in matters entrusted to them.

22. In colleges where there is a public church and many clergy, the Catechist could have a prefect for the sacristy helping him, especially for what is prescribed in art. 14 at the end of the current chapter (1).

Chapter IV - Catechist for the trade boys

1. The Catechist for the trade boys other than what is noted in the preceding chapter should see that his pupils go every fortnight or at least once a month to confession and communion, and that no one is missing from practices of piety either on Sundays or weekdays.

2. He will keep in contact with the trade teachers, assistants in the workshop and dormitory, with the Bursar and the Prefect to give and receive information about the boys entrusted to his care.

3. He will see that the boys are quiet when they enter or leave the church, workshops, when leaving the refectory, when going to bed, and in the morning after rising, when going down to church or elsewhere for religious duties.

4. He will insist that no one stops to chatter, fight, and if he notes some disturbance he will use much diligence and charity to prevent and stop it.

5. In the evening and, if possible in the morning on Sundays, he will give his pupils an appropriate lesson, and do so in such a way that no one is wandering around the house.

6. Every evening he will see that the prayers are said and after that collect the lost items. He will give them a brief moral thought as a goodnight. It would also be good if he spent a little time on the more important points of good manners.

7. He will see that all the trade boys learn to serve Mass, and he will encourage them to join a Sodality such as St Joseph, St Aloysius, and the Immaculate Conception.

8. His vigilance should also extend to the instrumental music class, especially regarding behaviour and discipline (2).

Chapter V - School Councillor

1. The School Councillor is in charge of controlling and providing whatever pupils and teachers need for class and study.

2. When he receives a student he will assign him a class which he believes suited to him and also a place in the study.

3. If there is a need for school items, or if there are problems amongst the students, complaints from the teacher, they are to be addressed to the School Councillor.

4. If someone has nothing to do or is unemployed for any reason, he will give him something to do or study, read, write or the like, and never leave him idle.

5. He will see that the students are clean when they go on outings and that no one moves out of line. It is to be considered a serious fault if someone leaves his companions to go and buy food, liquor or other items.

6. He assists the students when they go to church, study, class, dormitory, to see that they keep order and silence.

7. It is also up to him to present the Director or Prefect with the supplies, repairs needed for chairs, desks, booths for study and classrooms.

8. In agreement with the Director he will establish who are the teachers, substitute teachers and teachers for accessory courses, assistants, decurions and vice decurions in study, leaders for outings.

9. It is also his task to promote Gregorian chant, vocal music, and in agreement with the Director establish Teachers, Assistants, and see that discipline is observed in these classes.

10. He will ask Teachers and Assistants for their thoughts on the discipline and behaviour of students to give them the guidelines and advice he considers necessary. He will often remind Teachers that they are working for the glory of God, so while they are teaching a secular subject they should not overlook anything to do with saving souls. He will keep the Director and Prefect informed monthly and more often where needed. He will note however that only the Director or Prefect are to be in contact with parents to give them news of the boarders.

11. Establishing times for exams, both semester and final, changes to school days, holidays, giving out what is needed for teaching, tutors and tutoring for whoever needs it are all part of the competence of the School Councillor but always with previous understanding with the Director.

12. Ordinarily care of public speaking, theatrical performances, academies and the like will be entrusted to the School Councillor.

Chapter VI - School teachers

1. The first duty of Teachers is to be in class on time and prevent any disorders that may arise before or after school. If he notes a pupil missing he will immediately advise the School Councillor or Prefect.

2. Teachers should prepare their lesson topics well. This preparation will do much to help the students understand difficult topics and lessons and it will be effective in lightening the load for the teacher himself.

3. There should be no partiality or animosity; they may warn, correct if needed but should easily forgive, avoiding punishments as much as possible.

4. The least intelligent in the class should be the object of special care; they should encourage and never discourage.

5. Question everyone without distinction and often, and show great respect and affection for all pupils, especially those who are a bit slow. They should avoid the pernicious habit of some who tend to leave the negligent and slower pupils to their own devices.

6. If there is a need for punishment it should be given in the classroom. Never send a student out of class as a punishment. Where there are serious cases send for the school councillor or have the guilty one brought to him. It is severely forbidden to hit or inflict humiliating punishment or anything that will damage health.

7. Where there is a situation requiring punishment to be given outside class, or taking decision of major importance, refer everything to the School Councillor or the Director of the house. Outside of school the teacher must not threaten or inflict punishment of any kind, but limit himself to warning and advising his pupils kindly and as a sincere friend.

8. Encourage neatness in exercise books, neat, perfect handwriting; cleanliness of books and their pages, which need to be shown to the teacher.

9. At least once a month give a test, and after correcting it give the pages to the superior of the house or at least to the School Councillor.

10. Keep your registration certificate so that whoever asks for it on any day can be shown it, and in case anyone of authority visits the classes. Remember however that it is up to the Director or Prefect to give any information out about the pupils.

11. Watch out to see if bad books are being read, recommend and name authors that can be read and kept without religion and morals being compromised, and choose passages more suited to promoting good morals, avoiding those that could damage religion and behaviour. Be very careful never to name, as much as is possible, the title of any bad books.

12. Whether the classes are on sacred or profane matters draw some moral conclusion when the subject matter offers the opportunity but without being too snobbish about it.

13. If there is a novena or solemnity, offer an encouraging word, but briefly and with some example if you can.

14. Once a week give a lesson on a Latin text by a Christian author.

Chapter VII - Trade teachers

1. The Trade Teacher has the task of teaching the boys of the house the trade that the superiors have assigned to him. He must share his work with his pupils, and do so in such a way that none of them remains unoccupied.

2. His principal task is to be on time when the boys come in, so he can occupy them immediately, and to prevent some disorder arising because they are talking or playing.

3. If the Teacher has to leave the workshop to take some measures or other duty, he will tell the assistant without whose consent he should never leave the room.

4. He should observe silence and in agreement with the assistant see that silence is observed during work.

5. He should never have contracts with the boys of the house, nor take on any professional work for his own benefit, nor occupy himself in things outside the work of the workshop.

6. He should not begin any work in the workshop unless there is some prior understanding from the office or the assistant, price has been agreed upon, name and address of the person noted for whom the work is to be undertaken.

7. The Trade Teacher along with the assistant must take great care to avoid any kind of scurrilous talk.

8. The Trade Teachers should stand out from their pupils for their good example, both in the workshop and in the way they fulfil their religious duties.

Chapter VIII - Assistants in class and study

1. The class Assistants are to watch over discipline and good order for the time and class they have been given, and in case of need, for other classes too.

2. They should assist their class in school, church, recreation and on outings.

3. They will accompany the boys from study to church, and from church to study, and they will see they go in order and in silence. They will also accompany them when they go to the refectory until they enter there.

4. At recreation they will see that everyone stays in the courtyard assigned to him, stop fights, bad conversations, rough or offensive language, undesirable activity like laying hands on another, and they will constantly encourage everyone to speak Italian.

5. Each week and more often if needed, they will tell the school councillor about the behaviour of each boy, but when there are serious matters he will be immediately in contact with him.

6. When an assistant is given a temporary task which means he cannot be in his class, he should first let the School Councillor know, and not move from his place until he is substituted by another.

7. In church he should see that each pupil has his book for the exercises of piety and not some other book, and he will support the singing, stopping the boys from yelling, since this usually disturbs everyone's devotion. If he sees some of his class missing from church, he will immediately tell the catechist or school councillor once the functions are over.

8. So that the weekly report can be precise he should recall the faults he has noted and any observations made about someone.

9. For any situation, in the absence of the School Councillor, he will pass on his reflections to the Prefect.

Chapter IX - Assistant in the workshops

1. The Assistant in the workshops sees to behaviour, how time is being used, and on everything that could benefit the establishment.

2. He will be there in time for the boys as they come in and leave the workshop to stop disorders that could happen at those times and to note if anyone is late. If someone is missing he will advise the Prefect or Catechist for the trade boys to see what needs to be done.

3. He will keep a close eye on the pupils' behaviour, their diligence, and at the end of each week having heard the trade teacher's opinion, he will give the Prefect or Catechist a note on his pupils' behaviour, and on that basis give due reward or blame.

4. He is strictly obliged to stop any kind of bad conversations, and if he knows of someone who is guilty he will immediately tell the superior. It will be useful for the assistant to spend time with the boys, especially with those making best progress in the trade, to understand any breakdowns and any disorders that usually happen and can be avoided.

5. As much as possible he should never leave the workshop. When he needs to be away temporarily he will advise the Trade Teacher.

6. The Assistant (if it was not already done in the office) will note the work entrusted to the workshop with the date, agreed price, name, address of who brought it or sent it, with other essential indications; if agreements are needed he will see that they are clear and as far as possible in writing. He then enters this in the register, using the precise words of the buyer. It would be convenient to keep these letters and other written material of the kind.

7. He will also note the day the work was given back and if it was paid for or not, but he should not keep his own money supply. Therefore he will hand the money to the Prefect or Bursar, and will go to them when he has need.

8. No work can be carried out without prior permission from the Prefect or Bursar.

9. Should supplies or materials be needed, the assistant will advise the Prefect or the workshop office head to give appropriate orders to the ones who do the buying. Meanwhile he should keep everything of greater value under lock and key especially if they are likely to be taken away. He will also keep an eye on wear and tear in his own workshop.

10. When there is a need for supplies which the shopper or assistant has not done, he will take the trade teacher or someone else with him, choosing the time of least disturbance for the workshop, but first seeing to the assistance of the boys.

11. Since he has to make note of work and supplies, he should keep the registers so that every year he can present the Prefect with a comparative picture of income and expenditure, worn items or broken tools or tools unusable for any reason, and give account to the superiors whenever they should ask for it.

12. In agreement with the trade teacher he will keep himself informed of developments in the trade, current prices, and the work that workers would usually accomplish over a given time.

Chapter X - Assistants or dormitory leaders

1. In every dormitory there is a leader and vice leader who are obliged to give account of whatever goes wrong with discipline or behaviour in the dormitory entrusted to them.

2. He should stand out from others for his good example, and show that he is just, exact, full of charity and fear of God.

3. The Assistant must correct his pupils' faults, and he may threaten punishments but their application is reserved to the Prefect or Director. In the evening before retiring he will visit the dormitory and if he notes a pupil missing he will quickly advise the Prefect.

4. He will insist that in the evening, after prayers, strict silence is observed in the dormitory until after morning Mass. When the signal is given for rising he gets up quickly, and does not leave the dormitory until all others have left.

5. He watches very closely to prevent any kind of bad talk, any word, gesture even facetiously, that might be contrary to the virtue of modesty. St Paul did not even want Christians to mention such things. *Impudicitia nec nominetur in vobis*. If the assistant sees any such failures he is seriously obliged to inform the Director.

6. He is also in charge of looking after personal cleanliness, the beds and clothing of the boys entrusted to him.

7. Every time the boys need to go to the dormitory the assistant should be there first, and be the last to leave. He should show everyone he is a model of example. *Praebe te ipsum exemplum bonorum operum* (St Paul).

NB. If a pupil should fall ill, the Assistant will accompany him to the infirmary, or advise the Prefect or Catechist. As far as possible he will not leave any boy alone in the dormitory.

Chapter XI - Dispenser

1. The Dispenser is in charge of the little things to be given out which students and trade boys need: books, exercise books and other stationery items.

2. He will have a list of the boys who have taken some or all these things in the house, and will note the quality, value of the item, name, surname of the pupil, and at least every month will add up each one's expenses.

3. Under the responsibility and care of the Prefect he will take note of tips for the trade boys, and according to merit will give them no more than half. The rest he will keep for them. If there is bad behaviour, the tip will be reduced according to demerit. He will also take account of student deposits, distributing them by order from the Prefect.

4. He will manage things in such a way that he can give at least an overall account to the Prefect of the House once a month.

5. The Dispenser depends entirely on the Prefect who can modify his tasks in the way and time he thinks is to the best advantage of the house. But he will not give out any item other than according to the established guidelines and orders given by the Prefect.

Shoppers

1. The Director will choose one or two Shoppers to do the smaller expenditures of the house, kitchen, workshops.

2. The Shoppers will depend on the Prefect or whoever takes his place for their duties both inside and outside the house.

3. They will carry out orders previously received from the Prefect or whoever takes his place, will keep the files they use to manage things in order so they can give specific or overall account at the end of the year or any time they are asked.

4. The Shopper will also do any other tasks entrusted to him by his superiors.

Chapter XII - Coadjutors

1. The Coadjutors or people to whom domestic work is entrusted are of three special categories: cooks, domestics and doorkeepers, who should help each other in anything that is compatible with their respective duties.

2. The Coadjutors are strongly recommended never to take on tasks outside their proper duties, not to take tips from anyone, and not to carry out business or contracts that do not regard the house. If they need to do some personal business they will speak with the Prefect.

3. They should be faithful even in small things. Woe to anyone who begins making small thefts in buying, selling or otherwise. Without noticing it he ends up becoming a thief.

4. Modesty in eating and especially in drinking. Whoever cannot control his greed is a useless servant.

5. No familiarity with boys in the house; respect and charity with everyone in matters regarding their duties, and no special confidences or worse still, particular friendships amongst themselves.

6. They should devoutly go, not less than once a month to confession and communion, and do this in their own church or at the Oratory, so that their Christian behaviour is known by the boys of the house and serves as good example for them.

7. The Coadjutors who belong to the Salesian Congregation should keep to the practices of piety established by their rules.

8. No one should refuse even the least kind of work, and believe that God asks us to account for our fulfilment of the duties of our state of life and not whether we did the most outstanding jobs or had these roles. The one who does even the most menial work has the same reward in Heaven as the one whose life is spent in glaring or public roles. Since each one has special duties, here below is a brief account of what refers to each.

Chapter XIII - Cook and kitchen helpers

1. The Cook or Head of the kitchen should see that food is healthy, economical and ready at the established time. Any delay can cause problems in the community.

2. The Cook should keep the kitchen very clean, and see that no food goes bad. He will also see that lights are not left on where and when they are not needed.

3. Any leftovers of food, fruit, main course or drinks should be kept and not given out except as arranged by the superior.

4. He should strictly forbid any boys or any person from the house from entering the kitchen unless they are working there or have to carry out an order from the superior.

5. According to the needs of the various Houses he can have other people help in with the work in the kitchen, canteen or refectories, and all of them

will take great care of neatness where they are working, tables and stoves, also seeing that there is ventilation.

6. For distribution of foodstuffs they should recall that they are only dispensing it and not the masters, therefore they should follow the guidelines and orders of their superiors.

7. If there is a need for repairs or supplies they advise the Prefect or Bursar.

8. When they have finished their work they will be busy with other domestic tasks and never idle.

9. The Cook or Head of the kitchen should supervise people subordinate to him, and if he notices anything out of place he will immediately advise the Prefect or whoever takes his place.

Chapter XIV - Domestics

1. It is the Domestics' task to tidy and clean rooms, dormitories, classrooms, stairs, corridors, porticoes, courtyards etc., and take great care of beds, mattresses, linen and clothes.

2. If they find linen, clothes or similar items they should give them to the right person: their owners or the Assistant or the Prefect. In fact when recreation is over, a domestic should see if anything has been left behind and bring it to the Prefect.

3. They will also advise the prefect of breakages or problems they find in the house.

4. They will see that the dormitories and rooms receive the ventilation they need, reminding people to close windows in time and place, especially during bad weather.

5. During the day, if they have free time, they will be available to the Prefect who gives them their respective tasks.

6. Those who look after beds, linen, clothing will take great care to see that they are numbered so as to distinguish items belonging to one or other person.

7. They should see that laundry takes place at the right time, and the necessary mending of linen and clothes is done.

8. Also at the correct time they will see to giving out what each one needs for his bed, and personally, and will collect dirty laundry, seeing that nothing that should be collected is left behind.

9. If someone should leave the house, a Domestic should quickly collect his items and look after them diligently, keeping an orderly note of trunks, boxes, mattresses etc.

10. Order and diligence in preserving and returning what is entrusted to them is of great advantage to the community.

Chapter XV - Doorkeeper

1. It is the very strict duty of the Doorkeeper to always be at the reception office and kindly receive whoever turns up. When the Doorkeeper has to go elsewhere to fulfil his religious duties, take food or some other good reason, he will see that his place is taken by someone appointed by the superior.

2. He will never allow people into the house without the superiors' knowledge, directing to the Prefect anyone who has business regarding the boys in the house, and in accordance with the rules given by the superiors, he will direct anyone to the Director who wishes to speak directly with him. He will not admit anyone to have an audience with the superiors other than in the hours indicated.

3. He will not allow anyone to leave without having a note indicating the time of his departure and return, except for people who have a note from the superior.

4. Any letter or parcel addressed to the boys or others in the house will be presented to the Prefect or at least he will be given a note, before being given to the one to whom it is addressed. The Prefect may choose to look at it or have it looked at.

5. In the evening he will see that all exits leading out of the establishment are closed.

6. The Doorkeeper will also signal the timetable in the way and at the time indicated by the superior.

7. It is strictly forbidden to buy or sell foodstuffs, keep money and other things with him to please the boys or the parents, as it is also forbidden to receive tips from anyone.

8. He will see that things are quiet, try to prevent shouting, scuffling or any other thing that could disturb the sacred functions, classes, study and work.

9. If necessary he receives the keys from the dormitory, classrooms, workshops and others, and will not give them out to anyone who is not in charge of the place for which they are needed.

10. He gives permission to speak to the boys on the days and at the times established by the superiors. He insists that parents or acquaintances do not speak to the boys outside the parlour, and he should not call anyone to the parlour unless there is an understanding with the superiors. If needed he will ask someone to help him call the pupils.

11. He will note down all requests, but in both receiving and doing them he will always be kind and approachable, believing that meekness and approachability are the principal gifts of a good Doorkeeper.

12. He will also note in appropriate registers any items placed in his care as people enter or leave, and if needs be will ask for the receipt before handing them over. He will not let anyone leave without the permission of the superiors.

13. He will give a note to the superiors if anyone has left without permission, or stays out beyond the time given him. Meanwhile he will be careful to avoid idleness, occupying free time in ways that will be indicated.

Chapter XVI - Small theatre

Teatrino (small theatre), carried out according to the norms of Christian moral behaviour, can be of great advantage to the young when its only purpose is to cheer up, educate and instruct the young more than can be done by moral instruction. So that this aim can be achieved it is good to establish:

1. That the subject matter is suitable.
2. Anything which could generate bad habits is excluded.

Suitable subject matter

1. The subject matter should be suited to the listeners, that is help as instruction and recreation for the pupils without worrying about externals. Guests and friends who come will be satisfied and happy if they see that the entertainment is useful for the boarders and adapted to their intelligence. That said tragedies, dramas, comedies and farces should be excluded which represent cruelty, vindictiveness, immoral behaviour, even if the performance is aimed at correcting this.

2. We believe that vividly represented things make an impression on the boys' hearts, and it is difficult to get them to forget these things by using reason or contrary arguments. Duels, gun or pistol shots, violent threats, atrocious acts should never be part of small theatre. God's name should never be taken unless by way of prayer or teaching, and even less so should there be blasphemy or cursing in order to correct this. Words should also be avoided that if said elsewhere would be regarded as uncivil or too blatant.

3. What should predominate is recitations from passages chosen by good writers, poetry, prose, fables, history, facetious things, as ridiculous as you want so long as not immoral; vocal or instrumental music, solo and choral, duets, trios, quartets, choirs. They are chosen for enjoyment, and to promote both education and good manners.

Things to be excluded

Amongst things to be excluded are fully theatrical costumes.

1. Costumes should be limited to changing what they own, or things already in the houses or that someone has donated. Costumes that are too elegant flatter the vanity of the actors, and they encourage the boys to go to public theatres to satisfy their curiosity.

2. Another source of disorder are the drinks, candies, foodstuffs, breakfasts, snacks, sometimes given to the actors or stage hands.

3. Experience has convinced us that these exceptions generate vanity and pride in them and envy and humiliation for the ones that miss out. We can add other serious reasons to this for which we believe it is appropriate to establish that the actors receive nothing special and join in with the common table and amusements. They should be happy to take part in common recreation, either as actors or spectators. Having permission to learn how to sing, play, do recitals and the like should already be considered sufficient satisfaction. Then if someone earns a special prize, the superiors have enough means to provide it worthily.

4. So choice of subject matter, moderation with costumes, exclusion of the above-mentioned things are the guarantee of moral value in small theatre.

5. The Directors should carefully see that these separate rules from small theatre are observed as established, and be reminded that this should serve as respite and education for the boys whom Divine Providence has sent to our houses.

6. Every Director, therefore, and the other superiors, is invited to send the Provincial the dramatic components that can be performed according to the above rules. He will collect all the scripts he knows of, examine the ones referred and keep them if suitable, making due corrections.

Duties of the one in charge of small theatre

1. Someone will be put in charge of small theatre. From time to time he should inform the Director of the House of what he wants to have performed, on what day, and speak to him about the choice of recitals, or the boys who are to go on stage.

2. Amongst the boys chosen for recitals preference should be given to the best behaved. From time to time, for encouragement of everyone, they can be substituted by other boys.

3. Those who are singing or playing should not be involved in recitals: but they can recite a poem or something else at interval.

4. The Trade Masters should be left free of recitals as much as possible.

5. See that compositions are pleasant, and help amuse, but are always instructive, moral, and short. When things go on too long, other than the disturbance for getting them ready, they generally tire the listeners and the value of the performance is lost. It causes even the best material to be boring.

6. The one in charge should always be present for practice and when this is in the evenings it should not go beyond 10. Those who are not part of the recitals should not be at the practices. When practice is over see that each one goes immediately and in silence to bed without stopping to talk. This can be dangerous and cause disturbance to those already resting.

7. The one in charge should see that the stage is prepared on the first day of recitals so there is no need to work on Sunday.

8. He should be rigorous in seeing that the wardrobe is decent.

9. At every pause he should have an understanding with the ones leading the singing and playing as to what music is to be presented.

10. Without good reason he should not allow anyone on stage, less so in the changing rooms; and in that regard he should see that no one is hanging behind chatting there during performances. He should also see that the greatest decency possible is observed.

11. He should see that the theatre does not disturb the ordinary timetable, and if this needs to be changed he will speak first with the superior of the house.

12. In preparing and then dismantling the stage he will prevent breakages as much as possible, costumes being torn, or theatre equipment damaged.

13. If he cannot do everything established in these regulations alone, he will have a helper appointed, a so-called prompter.

14. Actors are to be encouraged to avoid affectation in their voice, clear pronunciation, casual but decisive gestures; this will be easier if they have learned their lines.

15. What is nice and special about our small theatre is that pauses between one act and the other are short, and that recitals are well prepared and from good authors.

NB. In case of need the one in charge could entrust a teacher of the students, an assistant for the trade boys, to help their pupils prepare and recite a short farce or drama.

Chapter XVII - Regulations for the infirmary

1. Every pupil in the House who feels ill should go to the Catechist, or in his absence the Prefect to have permission to enter and stay, if he needs to, in the infirmary.

2. For all the time he is there he should be obedient to the Catechist, whose place is represented by the Assistant or Infirmarian, one of whom will always be in the infirmary.

3. Those who are convalescing should not leave the infirmary without permission, nor have any contact with people who are not ill. Whoever transgresses this rule will be considered to be well again and must return to common life and his ordinary tasks.

4. Playing games or making noise is not something sick people do. Therefore silence will always be observed in the infirmary, except for the time established for recreation for those convalescing or who are lightly indisposed, but amongst themselves and in an appropriate place. They may not freely enter the room where the more seriously ill ones are without permission, and this will only be given in case of absolute need.

5. The Infirmarian will never allow others to stay by the bedside of those who are sick, unless to fulfil some charitable task that the sick person cannot do himself.

6. It is the Infirmarian's task to see that the doctor visits the sick, and that they are given to him as soon as possible. It would be best for the catechist or whoever takes his place to be present.

7. Every sick person, as soon as he feels that the illness is a bit serious, should ask to receive the sacraments, and the catechist or Infirmarian should also insist on this. Being in God's grace is of the greatest comfort to someone who has to suffer.

8. The Assistant should see that those who are convalescing or are only slightly indisposed do not spend their time in idleness, the father of all vices. According to their condition they can do some pleasant reading, study the catechism, help keep the infirmary clean and things like that.

9. When the doctor or Infirmarian declares that someone is well again, these immediately cease to be in the infirmary, but present themselves to the Catechist or Prefect to be given work to do.

10. It is forbidden to bring in or take food other than what is normally provided for the infirmary, or particularly suggested by the doctor. None of the food found in the infirmary is to be touched without permission.

11. Any kind of bad conversations are strictly forbidden. Whoever comes to know of a companion guilty of scandals of this kind, is seriously obliged to tell the superiors.

12. Whoever wants to enter the infirmary to visit someone who is sick should have permission from the Catechist or Prefect.

13. The Assistant and Infirmarian should see that these regulations are charitably applied for the greater glory of God.

14. Patience is required with the sick people he is looking after. *Patientia vobis est necessaria*, says the Psalmist, and by patience you will possess your souls. *In patientia vestra possidebitis animas vestras*.

NB. Every two days the Infirmarian will present the Catechist or Prefect with a note on those who remain in the infirmary to eat.

Second Part

REGULATIONS FOR THE HOUSES OF THE CONGREGATION OF SAINT FRANCIS DE SALES

Chapter I - Purpose of the Congregation of St Francis de Sales

The Houses of the Congregation are established for the general purpose of working for the good of neighbour. In particular they are established for the education of the young during those years of their life when they are most at risk. Accordingly, young people are instructed in the arts and sciences and guided into the practice of Religion and virtue.

In its work of charity the Congregation does not exclude any class of people, but it works by preference for people of the middle and lower classes, since these have the greatest need of help and assistance.

Among the young people of our cities and towns not a few find themselves in situations so desperate that unless they are helped materially every effort expended for their moral education is without effect. Then there are others, somewhat older, who either are orphans or are totally neglected because their parents cannot care for them or refuse to do so. These young people grow up without a trade and without schooling, and their future is put at serious risk unless they find some one who will take them in, start them on a line of work, and teach them discipline and religion. For such as these, the Congregation of St Francis de Sales operates homes (*ospizi*), oratories and schools, located by preference in populous districts where the need is usually greatest. Since it would be impossible to accommodate all those who apply, guidelines are established so that those in circumstances of greater need will be given preference.

Chapter II - Admissions

1. Every college will have a programme or prospectus noting conditions of admission according to the class of people it is working for. For boys to be admitted to a college they need to fit those conditions and this needs to be verified.

2. Everyone needs to have certificates of age, vaccination or smallpox, and state of health. If a health certificate is lacking it can be gained by visiting the doctor. Special care will be taken not to admit amongst healthy and well-disposed boys those who have obnoxious and contagious diseases, or deformities that make them unable to work, or follow the rules and behaviours of the college.

3. Likewise boys will not be admitted who because of their bad behaviour and language could be a stumbling block for their schoolmates. Each one should have a reference from his parish priest concerning his behaviour. As a general rule boys will not be admitted into our houses of education who have been expelled from other colleges.

4. If it is a case of free admission this requires a certificate showing that the father and mother are deceased and that they are poor and abandoned. If they have brothers, uncles or other relatives who can look after them, then they are outside our scope. If the applicant has something of his own he should bring it with him to the house and it will be used to his benefit. It is not right that someone who has something of his own should enjoy the charity of others for that.

5. Our charitable houses will give preferred admission to those who attend our festive oratories, because it is of the greatest importance that we know something of the boy's character before finally accepting him into the house. Every boy admitted to our houses should consider his companions as his brothers and the superiors as those who take the place of his parents.

6. For people who wish to work in the house, other than the above-mentioned certificates, they will need to declare that they are ready to follow the rules and the orders of the superiors for those tasks and places they will

be assigned to. As a general rule we observe that such people should not be too young.

7. Generally speaking, boys admitted free will be guided towards some trade. But since there will be some amongst them to whom God has given a special aptitude for study or liberal arts, our charitable houses will offer to help these boys although they cannot pay anything or at most a modest fee. By doing so these boys can use the gifts that God the Creator has generously given them for their own and their neighbour's benefit. They will not be left to being useless and even a problem for others for want of material means and education.

8. However it would be good to see that these studies do not disturb the rules and timetable of the house, and such students should be models of example for their schoolmates, especially in the practices of piety.

9. No one along these lines will be admitted to study: 1. Unless he has completed his elementary education, 2. Unless he is of outstanding piety which would generally be proven by good behaviour maintained over some time in our houses, 3. Unless his course of study is classical or secondary, running from the first year of Secondary until but excluding Philosophy.

10. Students will be asked to lend some service in the house, like serving at table, teaching catechism and the like.

Chapter III - Piety

1. Remember, boys, that we were created to love and serve God our Creator and that it would be of no value to have all the knowledge in the world if we lacked the holy fear of God. All our temporal and eternal good depends on this holy fear.

2. Prayer, sacraments and the Word of God will help to keep this fear of God.

3. Let prayer be frequent and fervent but never with bad will or disturbing our companions; it is better not to pray than to pray badly. First thing in the

morning as soon as you wake make the sign of the cross and raise your mind to God with a brief prayer.

4. Choose yourself a stable confessor, open every secret of your heart to him every week or fortnight or at least once a month, as the Roman Catechism says; once a month you will make the exercise for a happy death, preparing yourself by listening to some brief sermon or other exercise of piety.

5. Assist at holy mass devoutly and never forget to do some spiritual reading every day, or listen to some.

6. Listen carefully to sermons and other moral instructions. Do not sleep, cough or make any other noise during these. Do not ever leave a sermon without bringing away with you some maxim to practise while you are busy with other things, and give much importance to the study of religion and the catechism.

7. Practise virtue as a young man because the one who waits to give himself to God when he is much older runs the serious risk of being eternally lost. The virtues that are the most beautiful adornment for a young person are: modesty, humility, obedience and charity.

8. Have special devotion for the Blessed Sacrament, the Blessed Virgin, Saint Francis de Sales, Saint Aloysius Gonzaga, Saint Joseph who are the special protectors of every house.

9. Never take up any new devotion unless with your confessor's permission, and remember what St Philip said to his sons: Do not take on too many devotions but persevere in the ones you have taken on.

Chapter IV - Behaviour in church

The church, dear boys, is God's house, a house of prayer.

1. When you enter a church first take holy water, make the sign of the cross and bow to the altar if there is only a cross or a picture. Genuflect if the Blessed Sacrament is in the tabernacle; go down on both knees if the Blessed Sacrament is exposed. But see that you do not make a noise, or talk or laugh.

Either be there with respect or do not go to church. The church is God's house, the house of prayer, devotion and not for conversation or distraction.

2. Do not stop at the threshold of the church. Never kneel on just one knee, rudely leaning your elbow on the other. Do not sit back on your heels like puppies do, or lie down on the benches. When walking in the church do not stamp your feet and cause disturbance to anyone praying. Remember too that it is a bad habit, as soon as you enter a church, to stop to look at the people, objects or masterpieces of art in the church before you make an act of adoration to God. It is also a bad habit to stand during Mass only kneeling during the elevation, as it is the custom to do in some towns.

3. During the sacred functions abstain, as far as you can, from yawning, sleeping, looking around, chatting or leaving the church. These defects show little desire for the things of God, disturb others and even scandalise your friends.

4. When you go to your place take care not to move the benches or seats or let them make a noise if you just move them a bit. Never spit on the floor, since this is unbecoming and may risk staining anyone who kneels down.

5. Be recollected also when you leave church, and don't race to the door to be first out. Wait till you have passed the threshold before putting your cap on, and do not stop to talk near the church.

6. When praying do not raise your voice, nor keep it so low that you cannot be heard. Prayers are to be said with composure and not in a hurry. There should not be someone who goes fast and finishes while others are only halfway.

7. When singing divine office, observe the pauses marked by the asterisk, and do not begin the next verse until the choir or other side has finished. Keep your voice in tune and do not shout or sing out of tune, or cause voices to be straggling at the end of verses or refrains.

8. Never open your mouth just to hear your own voice. Think instead that with this hymn you are praising God and your voice echoes the angels in Heaven.

9. When you have the good fortune of serving Mass, note especially what St John Chrysostom says: “around the holy altar, while we celebrate, the choirs of angels are there with the greatest devotion and reverence, so serving the priest in such an exalted ministry is more an angelic than a human responsibility.”

10. See that you learn the ceremonies exactly, bowing and genuflecting properly at the right time. Say the words well pronouncing them clearly, distinctly and devoutly.

11. Never have your hands in your pockets. Do not laugh with your companion or turn around. Only at the right time should you look towards the communion rail to see if anyone is receiving communion.

12. Walk properly as you come and go from the altar but see that the celebrant never has to wait.

13. Go willingly to confession and do not wander through the corridors or courtyard at confession time. Try to prepare yourself well and be recollected.

14. Do not push your companions to pass in front of them but wait patiently for your turn, praying or reading some devout book. But most of all do not talk, even in a low voice.

15. When you go to confession take the best position for the confessor, not forcing him to bend or be uncomfortable. Do not force him to ask you questions at the beginning, but tell him immediately how long it is since your last confession, if you did your penance and went to communion, then tell him your sins.

16. When going to communion do not run to go there fast. Do not wait until the end and if you are very small, remain standing.

17. After communion make at least a quarter of an hour of thanksgiving.

18. During the day have the fine habit of making a visit to the Blessed Sacrament. It may last only a minute but do it daily if possible.

Chapter V - Work

1. Man, my dear boys, was born to work. Adam was placed in an earthly paradise to cultivate it. The apostle St Paul says: Whoever does not work is not worthy of eating; *Si quis non vult operari non manducet*.

2. By work we mean the fulfilment of the duties proper to your state, be it art or trade.

3. Work will make you well-appreciated by society and religion and will do great good for your soul especially if you offer up everything you do.

4. Amongst your occupations the preferred ones are always the ones commanded by your superiors or prescribed by obedience. Be sure never to omit any of your obligations to undertake things you were not asked to do.

5. If you know something give glory to God for it. He is the author of everything good, but do not become proud, because pride is a worm that gnaws away and makes you lose all the merits of your good works.

6. Remember that you are in the springtime of life at your age. Anyone not accustomed to working at a young age will become lazy and ignorant in old age, will be a disgrace to his town and family and will possibly do irreparable damage to his soul.

7. Whoever is obliged to work and does not do so, is robbing God and his superiors. People who are idle will feel great remorse at the end of their life for the time they have wasted.

8. Always begin work, study and class with the *Actiones*, and the *Hail Mary*, and finish with the *Agimus*. Say these brief prayers well so the Lord will guide your work and your studies, and you can gain the indulgences granted by the Supreme Pontiffs for whoever does these practices of piety.

9. In the morning before beginning work, at midday and in the evening, finish your work and say the *Angelus Domini*, in the evening adding the *De profundis* in suffrage for the souls of the faithful departed. Always say this kneeling except on Saturday evening and Sunday when you say it standing. The *Regina coeli* is said standing, at Easter time.

Chapter VI - Behaviour in school and study

1. After piety, study is most to be recommended. Therefore your first task must consist on doing obligatory work and studying your lessons. Only when this is finished can you read a book or do something else.

2. Take great care of books, exercise books and whatever belongs to you; try not to get them dirty or ruin them however they are. Never take the books, paper or exercise books of others. If you need something ask your companion nicely. Do not throw paper under the desks or benches.

3. In the classroom stand up when the teacher or professor arrives or if he is late in coming do not make a noise but wait seated and quietly, going over your lesson or reading a book.

4. Try not to ever arrive late for class. In study or classrooms take off your hat, overcoat and scarf if you have them.

5. If you need to be missing from class or study, for whatever reasons, tell the teacher beforehand so he does not have to come to you. Or at least through a schoolmate. When you come back to the class, before going to your place, tell the teacher the reason for your absence.

6. While explaining avoid the bad habit of whispering, drawing on your book, making paper pellets, scratching the bench, making signals so people admire what you say, or worse showing disgust or annoyance at explaining yourself.

7. Do not interrupt explanations with badly timed questions, and if asked a question, stand up promptly and answer without being in a hurry and without making the other wait.

8. If you have been scolded never answer arrogantly even if you have a thousand reasons. Be humbled yes, but glad that you have been warned. Never be one of those who throws things, throws his books on the ground, lies his head on the desk, all of which indicate pride and bad upbringing.

9. Never laugh at someone who makes a mistake, or doesn't pronounce well or stutters. It is also against charity to make fun of schoolmates who might be behind at school.

10. Scribbling on the blackboard, or writing things on it that might be offensive or make fun of someone, dirtying the walls of the classroom or maps or anything else, pouring out ink or squirting anything on others' clothes, these are all things to be absolutely avoided.

11. Your work should be done with great attention, and pages always kept neat, well-written, not torn at the edges and always leaving a margin.

12. Respect your teachers whether they are from your class or other classes. Always show special respect for those who taught you in earlier years. Gratitude to those who helped you is one of the virtues that is the best ornament for a young man.

13. The study timetable will vary according to the school timetable, but everyone must find out about it.

14. Study begins with the *Actiones and Hail Mary*, and finishes with the *Agimus* and another *Hail Mary*.

15. When study has begun it is no longer allowed to talk, take or lend things unless there is a need. Also avoid making a noise with paper, books, your feet or dropping things or in any other way. When there is a real need, make a sign to the assistant and do everything with minimum disturbance.

16. No one should move or make a noise until the bell indicates that study is over.

17. Study will have an assistant who is responsible for each one's behaviour, both for diligence in turning up and for application to study. Every study row will have a prefect [decurion] and vice prefect helping the assistant.

18. Every Sunday evening there will be a conference for the students, where the school councillor or whoever takes his place will read out each one's marks with some fatherly reflection which will encourage the pupils to improve in study and piety.

19. Anyone who does not apply himself to study or causes disturbance, when discovered, will be warned that if he does not correct his ways, will immediately be given other things to do or sent to his parents.

20. To contribute to keeping people precisely busy and also so that there will be one place where people can quietly read or write according to need without being disturbed, strict silence will be observed in the study hall at all times.

21. Whoever has no fear of God neglects study, and works in vain. Knowledge does not enter an unwilling mind, nor will it live in a body which is a slave to sin. *In malevolam animam scientia non introibit, nec habitabit in corpore subdito peccatis*, says the Lord (Wisdom).

22. The virtue to be especially inculcated in students is humility. A proud student is a stupid and ignorant one. The beginning of wisdom is fear of God. *Initium sapientiae est timor Domini*, says the Holy Spirit. Pride is the beginning of all sin; *initium omnis peccati superbia scribitur*, says Saint Augustine.

Chapter VII - Behaviour in the workshops

1. In the morning when the practices of piety are over, every trade student will have his breakfast quietly and immediately and in an orderly way, go to his workshop, stopping neither to chat or play around, and he will see that he is not lacking in whatever he needs for work.

2. Work always begins with the *Actiones* and the *Hail Mary*. At the signal for finishing work the *Agimus* with the *Hail Mary* will be said. At midday and in the evening the *Angelus Domini* will be said before leaving the workshop.

3. In each workshop all workers must be submissive and obedient to the assistant and the trade teacher, their superiors, taking great care and diligence in performing their duties, and learning the trade with which they must earn their bread in life.

4. Every pupil should be in his own workshop and never go to the other ones without absolute need and never without due permission.

5. No one should leave the workshop without permission from the Assistant. If there is a need to send someone for a job outside the house, the Assistant will get permission from the Bursar or Prefect.

6. It is forbidden to drink wine, play, fool around in the workshops since these are places for work and not for amusement.

7. Inasmuch as it is compatible with the trade being learned, silence will be strictly observed.

8. Each one should be careful not to lose or break tools from the workshop.

9. Consider that each one was born to work, and only one who works with love and diligence has peace of heart and find his work pleasant.

10. These articles will be read by the catechist or assistant every Saturday in a clear voice. A copy will be kept in the workshop.

Chapter VIII - Behaviour towards superiors

1. The basis of every virtue in a young man is obedience to the superiors.

Obedience generates and preserves all the other virtues, and while it is necessary for everyone, it is especially so for youth. If therefore you wish to acquire virtue, begin with obedience to your superiors, submitting to them without any opposition as you would to God.

2. Here is what St Paul has to say about obedience: “Obey those who have been placed over you to tell you what to do and be submissive to them. They must render account to God for your souls. Obey willingly and not through force so that your superiors can carry out their duty happily and not with tears and sighs.”

3. Be sure that your superiors know they are under serious obligation to do their best in promoting what is to your benefit, and that in advising, commanding and correcting you they only have in mind what is good for you.

4. Those who never let themselves be seen by their superiors do badly. Indeed some hide or flee as soon as they arrive. Remember the example of the chickens. Those who keep closest to the mother hen usually end up getting some special tidbit from her. Those who usually approach their superiors always receive some special advice or counsel.

5. Give them also some external signs of respect that they deserve, greet them respectfully when you meet them, take you cap off in their presence.

6. Let your obedience be prompt, respectful and cheerful at their every command, and do not make excuses to get out of what they ask you to do. Obey even if they ask you to do something you do not like.

7. Open your hearts to them freely, considering them to be a father who dearly wants you to be happy.

8. Accept their corrections gratefully and if necessary receive the punishment for your faults without showing either hatred or disrespect for them.

9. Avoid being amongst those who complain about those who are working so hard for you. This would be the worst sign of ingratitude

10. When a superior asks you about the behaviour of some of your friends, answer according to what you know, especially if it is a case of preventing or remedying some evil. Keeping quiet in these situations could harm your friend and offend God.

Chapter IX - Behaviour with companions

1. Honour and love your friends as brothers and try to edify one another with good example.

2. Love one another, says the Lord, but be careful of giving scandal. Anyone who gives scandal through words, talk, actions, is no friend but a murderer of your soul.

3. If you can offer some service and give some good advice, do so willingly. At recreation, welcome any of your companions into your conversation without any kind of distinction and be nice to them by letting them join your games. Take care never to talk about your friends' faults, unless you are being asked by your superiors. And in that case do not exaggerate in what you say.

4. We should recognise that everything good and also the not so good things come from God, therefore don't laugh at your companions for their physical or spiritual defects. What you laugh at in others today, the Lord may let happen to you tomorrow.

5. True charity asks us to put up with the defects of others patiently and to be quick to forgive them when they offend us, but we should never attack others, especially ones inferior to us.

6. Pride is to be avoided most of all. Pride is hateful to God and despised by man.

Chapter X - Modesty

1. By modesty we mean a decent way of speaking, dealing with people and walking. This virtue, boys, is one of the most beautiful adornments of your age, and ought to be evident in your every action, in everything you say.

2. Your body and clothing should be clean, your demeanour serene and cheerful, without moving your shoulders or body about, unless honestly necessary.

3. Modesty of the eyes is recommended; they are the windows through which the devil brings sin into the heart. Walk in a moderate way, not in too much of a hurry unless there is a need to do otherwise; When your hands are not busy keep them down and at night cross them upon your breast inasmuch as you can.

4. Never lay your hands on others and never play with your hands on someone else nor walk hand in hand or put your arms around your friend's shoulders, as people sometimes do in the square.

5. Be modest when you speak, never using expressions that offend against charity or decency. At your age it is better to be quiet and modest than to foster boisterous and talkative discussion.

6. Do not be judgemental of others and do not boast of your own worth or virtue. Be indifferent to blame or praise, and humbly accept as from God any correction given to you.

7. Avoid any action or word that is in any way rude or discourteous, and try to correct your defects of character early on. Make every effort to develop a gentle disposition and a way of acting in conformity with the principles of Christian modesty.

8. Modesty also has to do with the way you behave at table. You should bear in mind that food is given to us not as to brute beasts, solely for the satisfaction of a desire. We eat in order to keep our bodies healthy and strong, to serve as means of securing the soul's happiness.

9. Before and after eating join in the customary prayer. And as you eat your food, take care to nourish the soul as well by listening in silence and with attention to the customary short reading.

10. Only food and beverage provided by the house are allowed. Any food or drink received from other sources should be handed over to the superior, who will see to it that it is used properly.

11. You are urged and entreated never to waste even the smallest particle of food. We should always keep in mind the example of our Saviour, who commanded his apostles to collect the leftover pieces of bread, lest they be lost: "*Colligite fragmenta ne pereant.*" Anyone who wilfully wastes even a small amount of food is severely punished, and should be afraid lest the Lord will let him die of hunger.

Chapter XI - Cleanliness

1. You should have cleanliness very much at heart. Neatness and order indicate the cleanliness and purity of the heart.

2. Flee the foolish ambition to be all spruced up and hair done just to look good but do see that your clothes are never torn or dirty.

3. Cut your finger nails in good time and never let them grow too long. Don't leave your shoes undone, and wash your feet often especially in summer.

4. Never leave the room without tidying the bed, cleaning and adjusting your clothes and putting everything in order. Do not leave old shoes or other things under the bed but put them in a cupboard or give them to the right person.

5. Remember to wash your hands and face every morning, for your own health but also not to cause a bother to others.

6. Clean your teeth; this will free you from the bad breath that often comes from your mouth, and from toothache and rotten teeth that often result.

7. You should comb your hair every morning. To take less time and also to keep your head clean, keep your hair short.

8. Make sure your fingers are not dirty with ink, and if you have any dirt on you do not clean it away with your clothes, nor use them to clean your pen when you finish writing.

Chapter XII - Behaviour in the house

1. In the morning when the bell rings or there is a signal from the superior promptly get out of bed, dress with all possible decency, and always in silence.

2. Never leave the room without tidying the bed, combing your hair, cleaning and adjusting your clothes and putting everything in order.

3. When the bell rings a second time go to the chapel to the place indicated to say prayers in common and assist at holy Mass or to your chores, then go to Mass at the time established.

4. While mass is being celebrated say your prayers and the Rosary and at the end make a brief meditation.

5. It is forbidden to look in or rummage around in someone else's bag or desk. Through the day it is forbidden to go to the dormitory without special permission.

6. Avoid taking other people's things, even the least little thing; if you find something give it immediately to the superiors. Whoever tries to pretend it is his will be severely punished in proportion to the theft.

7. Letters or other items received or sent should be handed opened to the superior who may read them if he believes it is appropriate to do .

8. It is strictly forbidden to keep money with you but you should deposit it with the Prefect who will give it out according to particular needs. It is

absolutely forbidden to make contracts to buy, sell, exchange, or have debts with anyone without the superior's permission.

9. It is forbidden to bring anyone into the house or rooms. If you need to talk with someone outside, go to the common parlour. Don't stand around other people while they are engaged in particular conversation. Never bring anyone into the workshops or dormitories since this is a disturbance for whoever enters or works there. It is likewise forbidden to be closed in a room, write on walls, hammer nails in, or break anything of any kind. Whoever is guilty of breaking something is obliged to have it repaired at his expense. Finally it is strictly forbidden for anyone to enter the doorkeeper's room, kitchen except for those who are working there.

10. Be charitable with everyone, put up with other's faults, never use nicknames or say or do anything you would not want said or done to yourself.

Chapter XIII - Behaviour outside the house

1. Remember boys that every Christian is bound to edify his neighbour and that no sermon is more effective than good example.

2. When you leave the house be reserved in your looks, your language and every other action. Nothing can be more edifying than a well-behaved young man. He lets it be known that he belongs to a community of young, well brought up Christians.

3. When you are out on walks, or at school, or doing some job outside the Oratory, never point at anyone on the road, nor laugh loudly, and much less throw stones, jump over ditches and aqueducts. These things show bad upbringing.

4. If you meet people who hold public roles, remove your cap and let them have the better part of the road. You do this too for priests and religious and anyone in authority especially if these people come into or you meet them at the Oratory.

5. When you go past a church or statue or picture do not fail to take off your cap as a mark of reverence. If you happen to go past a church when the

divine services are on, be quiet and stay a good distance away so you do not disturb those inside. If you come across a funeral cortege, take off your cap, and quietly say the *requiem aeternam* or the *De profundis*. If it is a procession stand there with your cap off till it passes. Whenever you meet the Blessed Sacrament being taken to the sick, go down on both knees to adore it.

6. Remember well that if you do not behave well in church or school, at work or on the street, besides having to give an account to the Lord, you will also be a disgrace to the college or house you belong to.

7. If you happen to be with a neighbour or have to deal with a friend who is doing or saying bad things share this immediately with the superior to have the necessary advice and so do things prudently without offending God.

8. Never speak badly of your companions, or how the house is run or the commands of your superiors. Everyone is completely free to stay or not, and it would be a disgrace if he complains about a place where he has full freedom to remain or go where he pleases.

9. When you go for walks it is forbidden to stop on the street, go into shops, make visits or have fun by dropping out of the line. Nor is it allowed to accept invitations to lunch, because you will never be given permission.

10. If you want to do a lot of good for yourself and the college speak well of it always, looking for reasons to approve what is done and what the superiors do for the smooth running of the community.

11. You should give reasonable and spontaneous obedience to all these rules. Those who break these rules will be duly punished, and those who observe them, as well as a reward from the Lord, will also be rewarded by the superiors for their perseverance and diligence.

Chapter XIV - Outings

1. Outings are a very useful exercise for preserving health, therefore when the rules make provision for them, never refuse but take part.

2. Be ready when it is time to go out, and immediately get into order without people having to wait for you. Note that it is not allowed for boys in one team to go with the other.

3. Every team must have an assistant who is responsible for anything that could go wrong.

4. Those whose clothes and shoes are not clean will not be allowed to leave. Go to the established places and obey the assistant in everything.

5. Walks are not a race, nor should you stop without permission from the superiors. Walks are ordinarily of an hour and a half and never longer than two hours. Personal composure, custody of the eyes, a proper pace should be observed by everyone. The carelessness of one could bring shame on the whole group.

6. When someone is missing, and this will be carefully watched for, it is those who drop out of line. The assistant may not give this permission. Whoever buys things or goes for coffee or into taverns merits expulsion from the house.

Warnings

1. Assistants for the outing should note exactly the time of departure and return.

2. They should not allow someone from another team into their team.

3. They should see that the boys are clean in person and clothes.

4. They should never take the boys into the city or to visit museums, galleries, parks, palaces etc. without special permission.

5. They should not allow anyone to stop along the way, or go away from the assistant for any reason.

6. If it happens that someone commits a fault the Director of Studies or Prefect should be immediately informed.

7. Finally the Assistants should remember that it is a great responsibility before God they have for the boys and in the eyes of the superiors.

Chapter XV - Behaviour in small theatre

1. Theatre performances are allowed for your amusement and pleasurable instruction but small theatre is aimed at cultivating the heart and should never be cause for even the least offence to the Lord.

2. Take part cheerfully and be grateful to your superiors who allow you to do this, but never give a sign of disapproval if you have to wait or if something happens that is not to your liking.

3. Running there, also at risk of harm to your companions, or trying to pass in front of the others and find the best place not assigned to you, keeping your cap on while you recite, standing and blocking others' view, and more so crying out aloud, whistling in anyway, or giving other signs of discontent are things to be avoided at all costs.

4. As soon as the curtain goes up be quiet and if you cannot see well do not stand up and cause discomfort to others. If others are standing in front of you do not shout or push them, but kindly ask them and if they do not hear then be quiet and suffer in patience.

5. Do not mock those who make a mistake or do not speak well; never show your disapproval and outside do not complain in any way. When the curtain falls always clap even if the item did not go ahead with the precision people expected.

6. When leaving the theatre do not race to the door but go out in the order indicated. Cover yourself well because the air outside is usually very cold and could be bad for your health.

Chapter XVI - Things strictly forbidden in the house

1. Since it is forbidden to keep money in the house, gambling of any kind is also forbidden.

2. Also forbidden is any kind of game where there is a danger of someone being injured or where there is something against modesty.

3. Smoking and chewing tobacco are forbidden at all times, and for whatever reason. Taking snuff is tolerated within limits to be established by the superior on the doctor's advice.

4. Permission is never given to go out with parents or friends for lunch or to buy clothes. If these are needed they can take your measurements and have them bought or ask someone in the office at the establishment.

Three evils to be avoided at all costs

Although young people at the college should do everything they can to avoid any kind of sin, nevertheless we especially recommend avoiding the following evils which are especially harmful to youth. They are: 1. Swearing and taking the Lord's name in vain; 2. Dishonesty; 3. Theft.

Believe me boys, that just one of these sins is enough to bring down Heaven's curses on the entire house. On the other hand by keeping these evils far from us we have good reason to call down Heaven's blessings on us and on our entire community.

Whoever observes these rules will be blessed by the Lord. Sunday evening or on another day of the week the Prefect or whoever takes his place will read some article of these rules with a brief moral reflection and analogy.

Appendix

TO THE REGULATIONS OF THE HOUSE ON HOW TO WRITE LETTERS

General rules

We need to write letters every day, therefore it would be appropriate to add some guidelines here as an appendix.

1. Letters are a way we can express our ideas and affections to people who are absent, just as we express them with our voice to our parents.

2. To write good letters it is helpful to read a collection of letters, and I would suggest for this Annibal Caro and Silvio Pellico. Extremely beautiful too are the letters of St Jerome, St Francis de Sales and St Catherine of Siena.

3. The style of the letters should not be too ornamental. Love simplicity. It needs to be spontaneous, like spontaneous speech which is never too refined or abstruse. The style should be precise, brief, but without detriment to clarity. (See no. 10 and 11 at the end of this appendix.)

4. When you need to ask a favour, do not do so in an exaggerated way, making promises you cannot keep, but consider that there is nothing better to move someone in your favour than simple words and frank sentiments.

5. "Sentences," says St Gregory Nazienzen, writing to Nicebolo about literary style, proverbs, maxims and humour "give a letter grace." But they have to be planted, not poured out. Never doing it is rudeness, but the contrary is affectation.

6. Nothing about letters is affectation; everything should be easy and natural.

7. A civil approach does not allow us to question our superiors but if we need to we can use simple forms like these or similar: Allow me, May I ask you ...; Excuse the liberty I take in asking you ... You should not entrust them with tasks or giving greetings and if you wish to you should do this kindly and as a request.

8. It is also good to do this amongst equals, saying for example: Would you be kind enough to see that everything is ready ... I would ask you kindly ... etc.

9. When you mention someone who has a dignified position, do not just say Canon so and so, your Director, but Rev. Canon, your Reverend Director, etc.

10. There can be many kinds of letters: political, scientific, erudite, artistic, didactic, should they regard matters to do with politics, science, literature, arts or study. Instead they are called familiar when they deal with matters of common life.

11. As we speak in everyday life, sometimes to question or answer, to pray or give thanks, to warn or to chide, and when we recommend for or against, or hope for something, so familiar letters *can be letters where we ask a question, or respond, ask for something, or thank, warn, or chide, consult or advise, hope, etc. etc.*

Parts of the letter

12. Parts of a letter are the introduction, topic and greeting. The introduction is an opening by the writer, a suitable way of coming to the topic he has in mind to write about. This part should be very short and sometimes it can even be left out to come straight to the point. However, when you reply to letters or notes from people in authority or public employees, you should mention the date and subject of the letter you are replying to, saying, for example: *I should respond to your good letter of the 10th of this June regarding ...*

13. The subject is what you want to make clear to the other, a question or invitation, or congratulations or a reprimand, etc.

14. Under the heading of greeting we mean greetings, compliments, protestations of reverence or friendship, that we use to bid farewell to the person we are writing to. It can vary according to what our status is and how we relate to the person we are writing to. For example, writing to a superior you might conclude: with sincere respect, with the greatest respect, with deep reverence ... To simple acquaintances who are not superiors: with real esteem.

To family, friends: with particular affection, with true love. For letters of request it would help to use words like: with the certainty of being listened to ... In thank you letters: with much gratitude ... or similar sentiments in other cases. When letters are sent to illustrious personages the final greeting as such is omitted, and you write only a statement of respect and reverence.

15. When the letter is finished you can sometimes add something, either because you forgot, or because they are outside your subject. This appendix is marked with the letters P. S. (*Post scriptum*); and since it usually means distraction or lack of attention it is better to only use it in familiar letters.

16. When you conclude you should always make it known that we are not pagans, so always add a Christian thought: for example: May Heaven bless you; I will not fail to ask God to keep you in good health; I recommend myself to your prayers. With bishops and cardinals you usually use this formula: I humbly ask your holy blessing, and similar.

The writing and form

17. The letter paper should be clean and complete; for family and friends even half a page is good but use a larger sheet for more distinguished people.

18. The writing should be neat and clear. It is not good to send a letter with marks and crossing out or so badly written that the one who receives it struggles to read it.

19. The lines should be straight. Always leave a small margin. The paper should be cleanly folded.

20. Whoever writes letters should see to the inscription, the date, the subscription and the superscript.

21. The inscription or title of the letter, that is the attribution of honour or affection you give the person you are writing to, should not be abbreviated.

22. After the inscription at the beginning of the letter you leave a smaller or larger space according to the higher or lower status of the person you are writing to; the same rule can be observed for the left margin.

23. Above and below each page it is good to leave a space of at least a complete line, and continue on the other side, beginning at the height of the inscription.

24. In order not to finish the letter right at the bottom of the page, when respect for the person demands it, one usually finishes in such a way as to leave one or two lines for the other side.

25. The date expresses the place, day of the month and the year you are writing in. Ordinarily this is on the right almost at the top of the page. When you are writing to an honourable person it goes to the left, after the letter is finished, and after renewing the title. But see that the date is either before or after the letter without interrupting the thoughts or words that the letter refers to.

26. The subscription is the name of the person writing, and can be accompanied with one or more other items expressing respect or friendship for the person you are writing to. It is slightly detached from the letter, on the lower extremity of the page, to the right.

27. When writing to a person of respect, one line below the conclusion to the letter on the left repeat that person's title, according to his status, and further down on the right put the subscription. For example:

Your Excellency's
most indebted servant
N. N.

28. The superscript or address contains the name and surname you are writing to preceded by his titles; then the name of the place the letter is addressed to, and if that person has some employment, or you need to indicate the actual house, that is expressed on another line to the left under the name and surname.

29. The superscript needs to be exact and clear, writing the general title on the first line: for example: To the Distinguished; on the second put the name and surname, then his role, and only on the third line the house and similar,

and when these are not necessary, then the role or employment is best put on the third line. The name of the town or city the letter is addressed to should be written in bold on the bottom right and is usually underlined.

30. When the letter has to arrive at a little known village, it is useful in the superscript to indicate the subdivision or Province where it is found.

31. As for frequency of writing—avoid excess. They are at fault who write in a great hurry and send long letters to others for every little thing, but no less at fault are those who have the opposite vice, find it difficult to respond to the other when there is an urgent need to do so.

32. The frequency of letter writing should follow the same rule as for visits. When there is a need or it would be convenient to write to some, then no one should be remiss. But also no one should go to excess stain the page uselessly.

33. Regarding the most used titles, here are the main ones:

To the Pope: Your Holiness.

To cardinals: Your Eminence.

To bishops and archbishops: Your Reverend Excellency. [My Lord and Your Grace respectively, in English]

To theologians, canons, ecclesiastical dignitaries: Distinguished and very Reverend.

To priests: Very Reverend.

To clerics: Reverend.

To professors: *Chiarissimo* [Just 'Dear' in English!].

To Senators, parliamentarians: Honourable.

To secular dignitaries and some Knights: Distinguished.

To businessmen and artists: *Pregiatissimo* [Just 'Dear' in English!].

To young students: *Ornatissimo* and *Gentilissimo* [Just 'Dear' in English!].

(1) In cases where there are many students and many working boys a catechist can be given their spiritual care.

(2) *Notes for those working in the sacristy.*

1. Observance of silence in the sacristy is recommended for everyone, especially during sacred functions, and the one working in the sacristy should also remind others.

2. Neatness in the church, the sacristy, of all furnishings, the altars, vestment, church benches and pulpit.

3. Great care not to tear, stain vestments or church furnishings, and take care to collect, store and drain the remains of candles, oil, wine.

4. Candles should not be lit before the right time, nor cause disturbance lighting them before the preacher has finished his sermon.

5. Be diligent in folding albs, chasubles and other sacred vestments, except for amices and purifiers which are to be cared for by each celebrant.

6. Sacristans should bring the laundry for washing at the right time, for ironing and also for mending if needed.

7. At community Mass prayers in common are suspended when the *Confiteor*, *Misereatur*, *Indulgentiam*, *Ecce Agnus Dei* are said, for communion and at the sign for elevation of the Host and the Chalice and when the priest gives the blessing.

8. Treat anyone who comes to the sacristy for tasks kindly, and especially if asking for confessors. Warmly thank those who give an offering or stipend for celebration of Masses.