

NOVEMBER-DECEMBER 2022

The

“Instaurare omnia in Christo”

# ANGELUS

THE VOICE OF TRADITIONAL CATHOLICISM

## THE VICTORIAN ERA

**Newman and the Victorian Era by Fr. Yuhanna Azize**

**Jonathan Wanner, The Two-Toned Voice of Gerard Manley Hopkins**

**Isabella Childs on The Eternal Woman and Creaturely Conversion**

**England and the Immaculate Conception—Pauper Peregrinus**

**David Clayton: The Fresco of the Mother of God Enthroned in Glory**

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“To publish Catholic journals and place them in the hands of honest men is not enough. It is necessary to spread them as far as possible that they may be read by all, and especially by those whom Christian charity demands we should tear away from the poisonous sources of evil literature.”  
–Pope St. Pius X

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# Newman and the Victorian Era

Fr. Yuhanna Azize

*Ex umbris et imaginibus in veritatem*  
 “From out of shadows and appearances,  
 into the reality”

—The words Newman chose for his epitaph

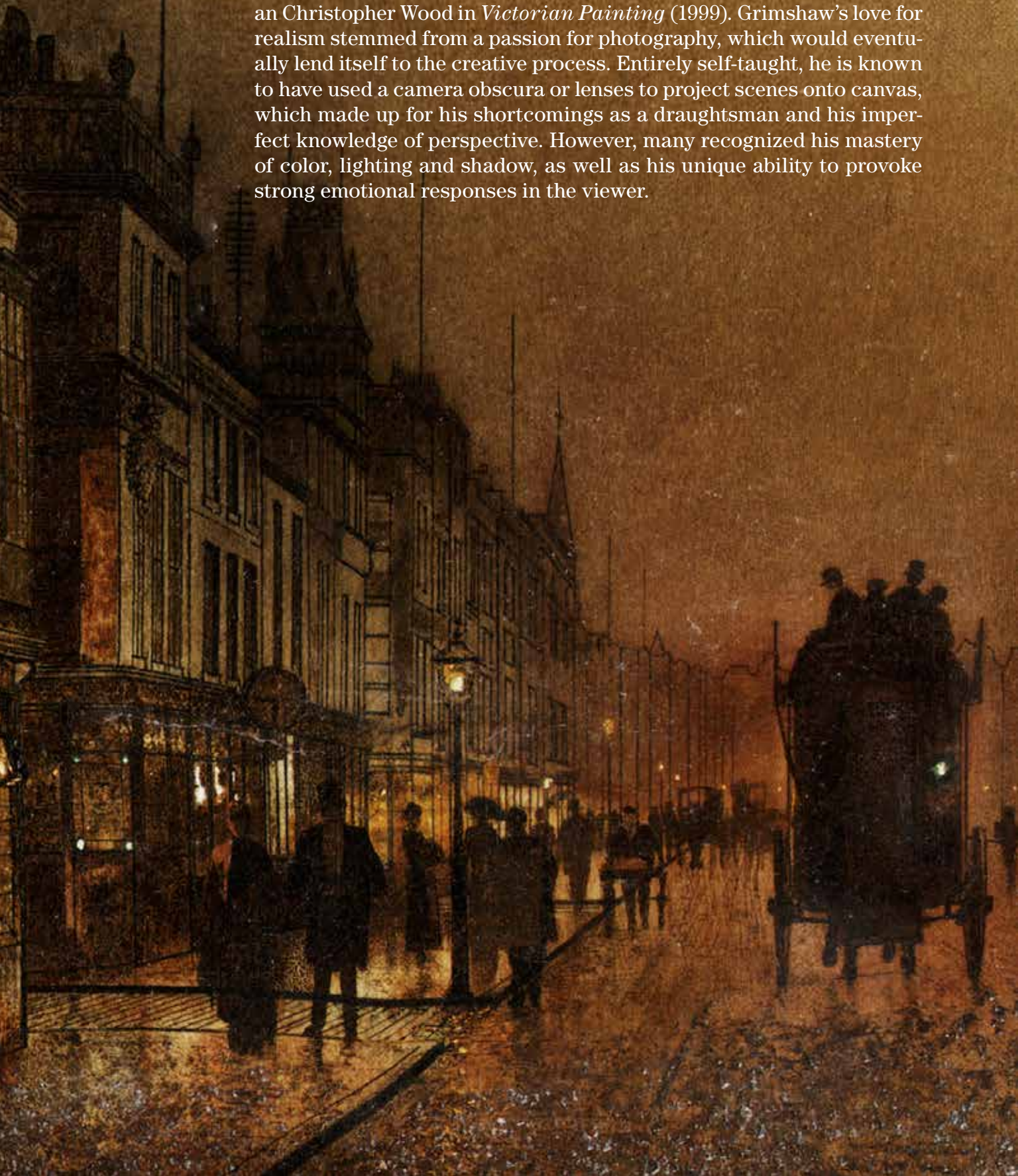
**J**ohn Henry Newman was born into this world on February 21, 1801, into eternal life on August 11, 1890, and canonized on October 13, 2019. He was, in mind and spirit as well as nationality, an Englishman through and through, but a Catholic and a priest before all else. His epitaph, carefully chosen to sum up both his life and his hopes for eternity in heaven, expresses the realization that God alone is complete reality and truth, and that this world is but a shadow cast in time.

If anyone has heard anything of Newman, they probably know that he had been a famous minister in the Church of England, and that half-way through his long life he converted to Catholicism, became a priest, and was made a cardinal. Some people also know that as an

Anglican, he had been one of the founders of the “Oxford Movement,” and as a Catholic he had transplanted into England the Italian way of priestly life called “the Oratory,” adapting it for contemporary English conditions, allowing priests a settled, almost monastic life in one religious house, their Oratory.

John Henry Newman has long been celebrated in Catholic circles; many of his books, including his lengthy poem *The Dream of Gerontius* have been continuously republished, and his hymns “Firmly I Believe and Truly,” and “Lead Kindly Light” are sung in many traditional churches. The University of Notre Dame Press, together with Gracewing, are publishing in an attractive series the entire body of his writings; and a large, substantial body it is, too. Of the seventeen volumes which have appeared, some are established classics, such as *An Essay on the Development of Christian Doctrine*, and the novel *Loss and Gain*; while others collect essays and articles from his Irish and other periods,

*The Broomielaw, Glasgow*, John Atkinson Grimshaw (September 6, 1836 – October 13, 1893). Grimshaw was an English Victorian-era artist best known for his nocturnal scenes of urban landscapes. He was called a “remarkable and imaginative painter” by the critic and historian Christopher Wood in *Victorian Painting* (1999). Grimshaw’s love for realism stemmed from a passion for photography, which would eventually lend itself to the creative process. Entirely self-taught, he is known to have used a camera obscura or lenses to project scenes onto canvas, which made up for his shortcomings as a draughtsman and his imperfect knowledge of perspective. However, many recognized his mastery of color, lighting and shadow, as well as his unique ability to provoke strong emotional responses in the viewer.







# The Eternal Woman and Creaturely Conversion

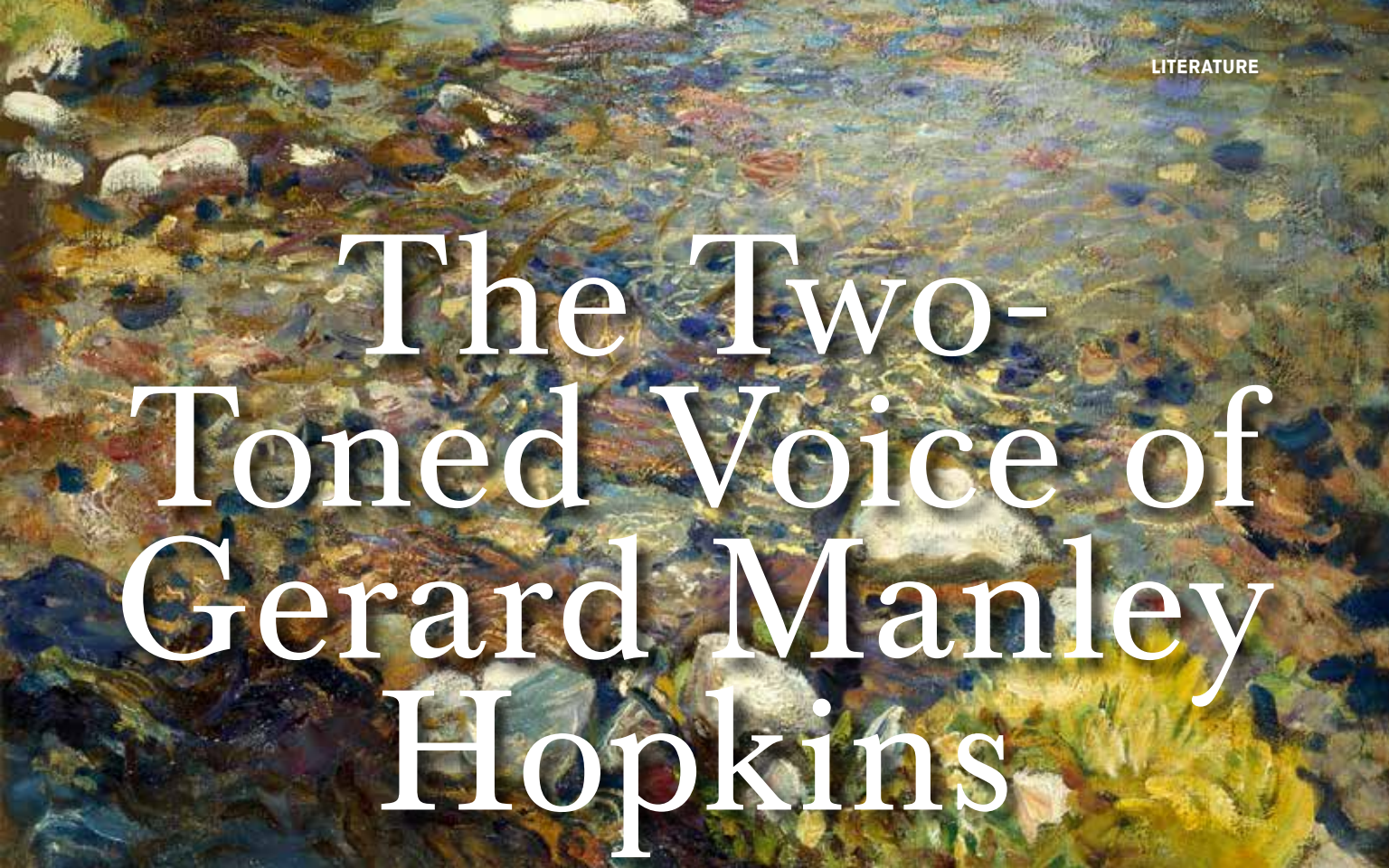
*Gertrude Von le Fort's Metaphysical Response to Modern Godlessness*

Isabella Childs

**F**ew years have seen such monumental events as the years spanning the lifetime of twentieth-century German Catholic writer, Baroness Gertrud von le Fort, who lived from 1876 to 1971. During Von le Fort's lifetime, Germany saw the rise of the German Empire, the fall of the German Empire, World War I and devastating defeat, the authoritarian socialist rule of Hitler, World War II and devastating defeat, and the Russian Communist rule of East Germany. Worldwide violence and fear marked Von le Fort's adult life, during

which technological and political changes and devastating bloodshed outpaced the early twentieth century's fanciful faith in humanity and hope in progress.

Von le Fort's response to all this global upheaval was conversion. Born into a Protestant aristocratic family in Minden, Westphalia, to Prussian officer Baron Lothar von le Fort and Elsbeth von le Fort, Von le Fort enjoyed a happy childhood and a rigorous education with private tutoring and education at Hildesheim Girls' College. She made the choice, unusual for



# The Two-Toned Voice of Gerard Manley Hopkins

Jonathan Wanner

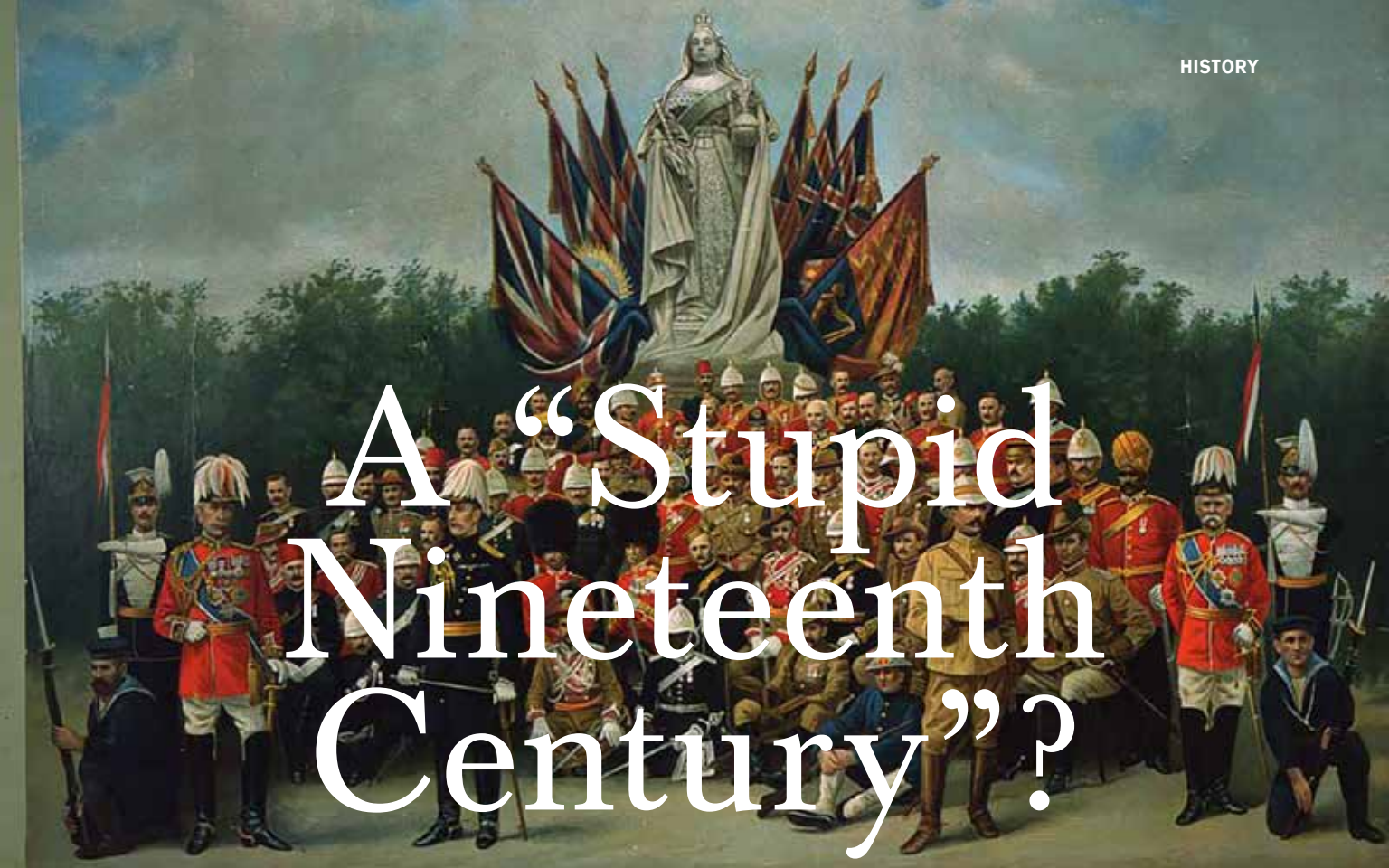
“Poetry, the darling child of speech ... must be spoken; *till it is spoken it is not performed.*”

~Gerard Manley Hopkins

**T**he poetry of Gerard Manley Hopkins is bread in the mouth. To speak it aloud is to douse your lips in the kind of butter that grows more fat-rich as your tongue churns it. It is the kind of loaf you cut with a fiddle-bow knife and eat on a stump of wood. The kind that multiplies even while you chew it, feeding anyone within earshot who has a heart full enough to listen. The kind that, being leavened, sets the soul out to rise: we break it to keep ourselves whole. Here words are wheat-sprung, malt-savored, crust-raw—set to the pyre like a boule on the peel.<sup>1</sup> To chew it is to sing, for it is the kind of art that must be read “not slovenly ... with the eyes but with your ears, as if the paper were declaiming it at you.”<sup>2</sup> Poetry of this kind exists less on the page and more in the throat, so that there are

as many Hopkins poems as there are mouths singing them. Like a lute or a mandolin strung with twin-pairs of strings, his is a two-toned song—his voice is the sound of yours.

The enchantment of Hopkins’ poetry is that, when your voice speaks his in this double way, other doubles follow. In style, he couples words into compounds (“fall-gold,” “rare-dear”), consonants into alliterations (“wimpling wing”), vowels into rhymes (“sillion” ... “vermillion”), rhythms into meter (I **caught** this **morning** **morning**’s **min**ion), and phrases into parallel syntax (Degged with dew, dappled with dew = [participle] [preposition] [noun], [participle] [preposition] [noun]). Aggregated together, these contribute to a larger stylistic duality: the simple complexity of his verse. On the surface, Hopkins’ poems are easy to approach. His words seldom boast more than two syllables; their conversational flow is ear-catching; and the many clusters of rhymes, alliterations, and word-parallels are harmonious, hypnotic.



# A “Stupid Nineteenth Century”?

John Rao, D.Phil., Oxon.

**L**éon Daudet (1867-1942), one of the most important figures in Charles Maurras’ (1868-1952) monarchist movement, *l’Action Française*, wrote a book in 1922 entitled *The Stupid Nineteenth Century*. Although he was himself tainted by some of the tempting flaws of the period in question, he certainly seems to me to have been correct in many of his complaints concerning the appallingly arrogant socio-political absurdities resulting from the intellectual reductionism that came to dominate the western world in the 1800s. Forces from a variety of European countries played central roles in developing what was an ever more mechanist, secularist “spirit of the times”; a *Zeitgeist* that in English-speaking countries is most popularly associated with the long reign of Queen Victoria (1837-1901).

The passion-focused “Romantic” direction of the overall naturalism of the Enlightenment, which seemed triumphant earlier in the century, began to cede pride of place to its more mecha-

nist version from the 1830s onwards underneath the hammer blows of the “dismal science” of liberal “Scientific Capitalism” and the Utilitarianism of Jeremy Bentham (1748-1832). Disillusionment with lofty ideals of all kinds then became general after the failures of the Revolutions of 1848, which had at first been hailed throughout Europe as promising a bright new “Springtime of the Peoples.”

Post-1848 salvos against the Romantic outlook were launched in the name of the brutally earth-bound literature of writers ranging from Gustave Flaubert (1821-1880) with *Madame Bovary* (1857) to Émile Zola (1840-1902) through his twenty-volume *Les Rougon-Macquard* series (1871-1893), and Thomas Hardy’s (1840-1928) description of the destructiveness of a class-structured society in *Jude the Obscure* (1895). Meanwhile, Charles Darwin’s (1809-1882) reduction of all of life to biological evolution, mutation, and survival of the fittest was translated by thinkers such as Herbert Spencer (1820-1903) into an



# THE FRESCO OF THE MOTHER OF GOD ENTHRONED IN GLORY

Prof. David Clayton



# A Child of the Snow

Gilbert Keith Chesterton

*A great Christmas poem, which has inspired numerous song writers.  
Chesterton's Christmas poetry can be found in the Collected Works, Vol. 10.*

There is heard a hymn when the panes are dim,  
And never before or again,  
When the nights are strong with a darkness long,  
And the dark is alive with rain.

Never we know but in sleet and in snow,  
The place where the great fires are,  
That the midst of the earth is a raging mirth  
And the heart of the earth a star.

And at night we win to the ancient inn  
Where the child in the frost is furled,  
We follow the feet where all souls meet  
At the inn at the end of the world.

The gods lie dead where the leaves lie red,  
For the flame of the sun is flown,  
The gods lie cold where the leaves lie gold,  
And a Child comes forth alone.



# Seven Sacraments:

## *The Traditional vs. the New Rites*

Reviewed by a Priest of the Society

Daniel Graham, *Lex Orandi: Comparing the Traditional and Novus Ordo Rites of the Seven Sacraments* (Preview Press, 2015).

**T**he law of prayer determines the law of belief and in turn the law of practice. How we pray determines what we believe and how we live. This is the premise of Daniel Graham's *Lex Orandi, Comparing the Traditional and Novus Ordo Rites of the Seven Sacraments*.

Graham lays the texts of the Novus Ordo and Tridentine sacraments side by side to help people choose the primary teacher of their law of belief. He holds that as truth by its nature is essential and doesn't change: the rites of the sacraments convey something immutable (6). Therefore, changes to those sacraments for ecumenical purposes lead to a fragmented Church (38). Graham's presentation of the Novus Ordo sacraments illustrates themes which convey their ecumenical bent. A collective relationship

in them to include Protestants comes from the idea of universal salvation.

Penance is the sacrament which perhaps best illustrates this new collective reality. Traditional Penance is an encounter with a judge who suffers for us. Novus Ordo Penance has an encounter with a judge, but the judge suffered for the common good and the penitent is one of the beneficiaries (49). Penance's sacramental value is completely devalued to make it seem like counseling (39).

Although Penance presents this collective relationship to Protestantism most clearly, it is far from being the only illustration of the point. Baptism becomes an inclusion ceremony exclusively, not a battle with the Devil over a person's soul (11). Faith in the Eucharist is devalued to consent to a common opinion (66). Once the idea of a collective relationship becomes apparent, the inclusion of Protestants in it is easily established. Perhaps most illustrative of this is the new baptismal rite which merely marries



# The Case for Liturgical Restoration

*A Review*

Reviewed by a Priest of the Society

*The Case for Liturgical Restoration: Una Voce Studies on the Traditional Latin Mass*, ed. Joseph Shaw (Brooklyn, NY: Angelico Press, 2019).

Reviewing a collection of studies written over years and concerning everything relating to the liturgy, from silence in the liturgy to the liturgy in contrast to the New Age Movement, is a daunting task. Fortunately the editorial work done by Joseph Shaw and the quality of the studies makes the impossible, possible. They clearly present the Tridentine Rite (*Usus Antiquior*) as the privileged instrument of Tradition to pass on the integral Catholic Faith.

The book accomplishes this goal in two clearly delineated parts:

Part 1 of the volume takes up a number of aspects of the sacred action, showing how even what may be considered smaller details, in fact, contribute to the communication of heaven with earth... Part 2 of the volume addresses

the disposition of man to the divine grace that both inspires sacred worship and is given and increased through the worship of God (xxvi).

A deeper direction the book takes is through the presentation of the *Usus Antiquior* to lead the reader to a greater knowledge and love of Our Lord. That goal is accomplished through three intertwined themes throughout the work: reverence, continuity, and unity.

A reverential encounter with Christ demands silence, as the study *Silence and Inaudibility* makes clear. Specifically, the silent Canon models the intimate personal gift of the priest's silent prayer for the faithful. The "filled silence" provides a sacred atmosphere, denotes import, and as is illustrated later in the book, becomes a tool for Western re-evangelization (31).

Continuity in the Faith is an equally prevalent theme with reverence in the work, as it reflects the mind of the Church. *The Service of the Altar by Men and Boys* points out, for instance, how the use of female altar servers departs from

# Christ, th

## December 3,

*Sermon by Archbishop Lefebvre—Feast of St. Francis Xavier—First Mass by Fr. Carandino—December 3, 1988.*

My very dear friends,  
My very dear brothers,

We rejoice today and we give thanks to God, with dear Father Carandino, on the occasion of his first solemn Mass. It is only right that seminarians and priests in charge of the seminary should rejoice. Isn't the seminary made to make priests, holy priests?

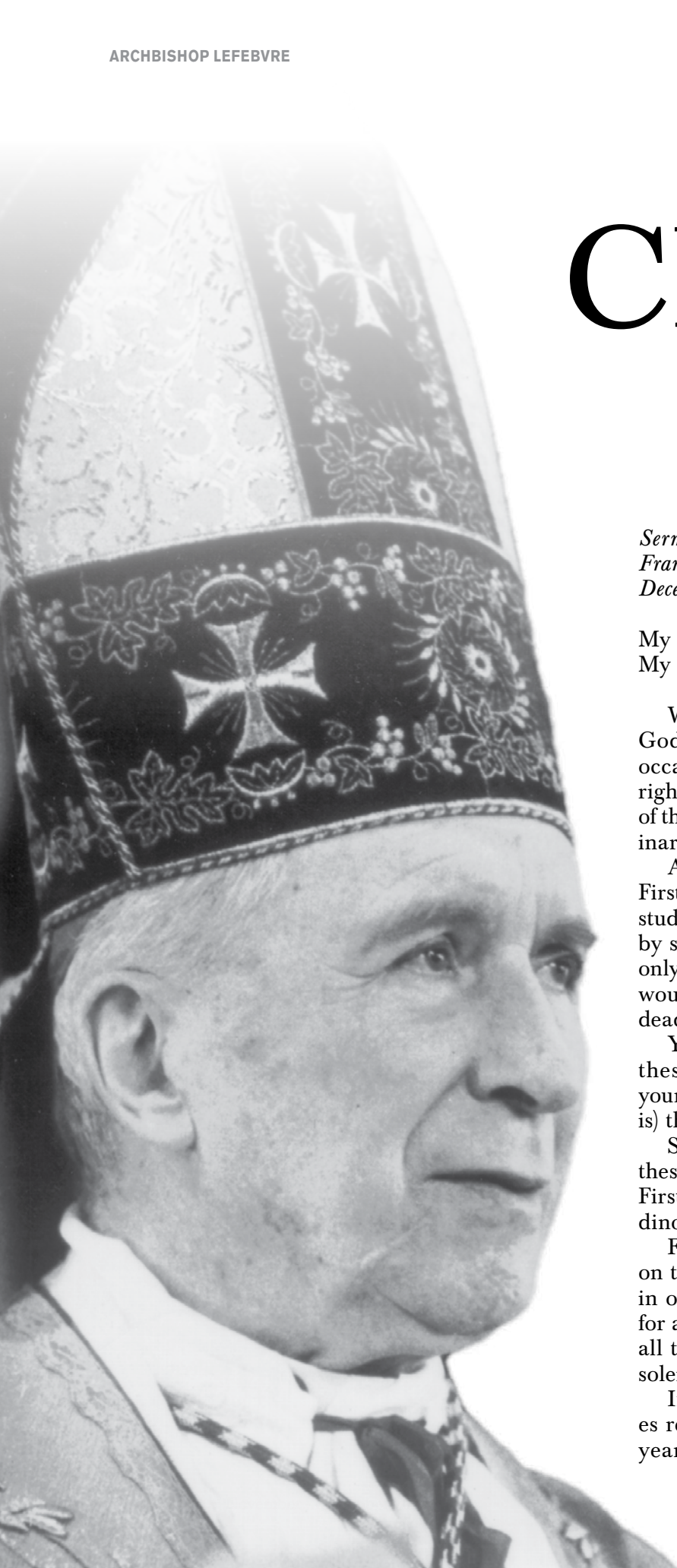
A priestly ordination in the seminary, a First High Mass, is really the culmination of studies, the culmination of the efforts made by seminarians to become priests. We can only rejoice. And for you, dear faithful, what would parishes be without a priest, if not dead parishes.

You also expect priests. For you need these intermediaries between God and yourselves: *Sacerdos sacras res dat*: (The priest is) the giver of holy things.

So you also rejoice and rightly to attend these ordinations and to participate in this First High Mass of this dear Father Carandino.

For you, very dear friend, I invite you on this occasion to take a look at the past, in order to give thanks to the Good Lord for all that has prepared your vocation, for all that has prepared this day of your first solemn Mass.

If anyone can account for all the graces received, it is you. You can rewind the years from your childhood, your adoles-





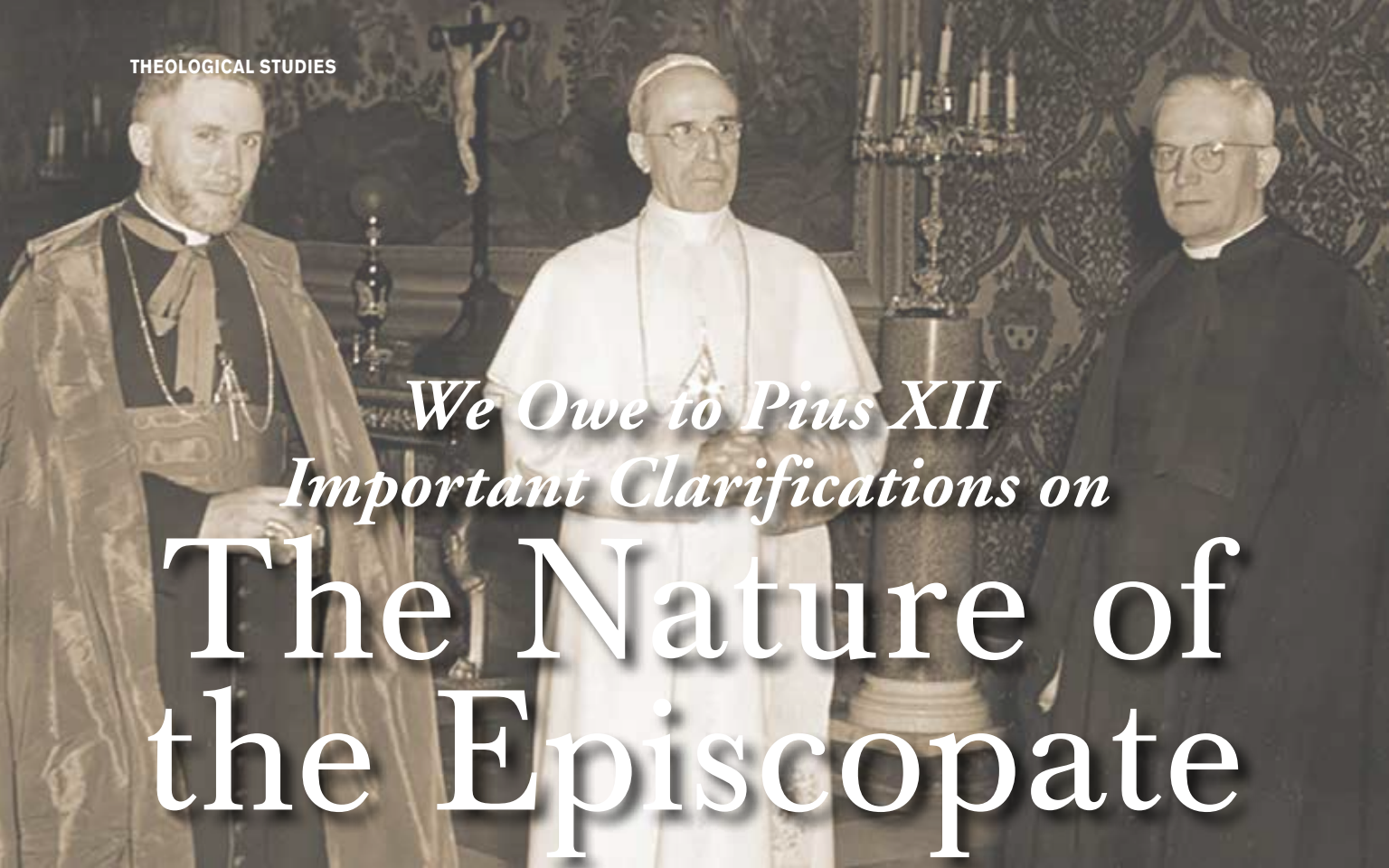
# My Path to Tradition

Dorian Arnold

## 1. Tell us a little about yourself. Where did you grow up, and what was your level of exposure to Catholicism as a child and as a young adult?

I grew up in Denver, Colorado. My mother is the granddaughter of an Irish Catholic pioneer who was one of the families that helped to build the Cathedral Basilica of the Immaculate Conception. Her mother married a Protestant. My father grew up on a farm in Kinderhook, New York. His mother, my Nana, was an Irish Catholic who married a German Protestant. My father's love of the Latin Mass, and his longing for it, was a powerful influence in our lives. On Sunday mornings my three brothers and I would pile into his little car with classical Gregorian chant blaring on the radio, and we'd speed down to the Cathedral. He would make us all hold hands and we'd jaywalk across Colfax and up the steps to the big brass doors. I

remember the powerful organ music that vibrated my heart and the incense floating up to heaven. I would stare at the stained glass windows and make up stories about the holy people in them while my brothers tried to make each other laugh. My dad would always sing along with the choir, his strong tenor hitting the high notes. He would wipe away tears when they sang the *Ave Maria*. On the way home we'd listen to Luciano Pavarotti, his favorite. My mom preferred to go to Holy Ghost Church by herself on Sundays. I never knew that this was unusual until I was an adult. As a teenager I was allowed to go with her sometimes. I think she wanted to pray by herself. We were pretty wild kids, so I imagine those moments alone with God were precious to her and my dad wanted to give her a break. Her cousin was also a priest in the Archdiocese so she liked to see him. In the '80s my brothers were able to serve the Latin Mass with one of the only priests given permission in Denver, which my Dad loved because he was



*We Owe to Pius XII*  
*Important Clarifications on*  
**The Nature of  
 the Episcopate**

Fr. Jean-Michel Gleize, SSPX

*The following is a study by Fr. Jean-Michel Gleize, FSSPX. It was published originally on the official French District website of the Society of Saint Pius X. We thank Michael J. Miller for this translation.*

1. The motu proprio *Ecclesia Dei adflicta*, which was published by Pope John Paul II on July 2, 1988, characterizes in these terms (in paragraph 3) the act by which Archbishop Marcel Lefebvre consecrated four bishops in Ecône on June 30 of that year: “In itself, this act was one of disobedience to the Roman Pontiff in a very grave matter and of supreme importance for the unity of the Church, such as is the ordination of bishops whereby the apostolic succession is sacramentally perpetuated. Hence such disobedience—which implies in practice the rejection of the Roman primacy—constitutes a schismatic act.” In its day, this passage caused a lot of ink to be spilled, and it continues to do so today. It is, in particular, the deep root of the division that affects the so-called “traditionalist” movement and in any case the difference

that pits the Society of Saint Pius X against the Fraternity of Saint Peter, since the latter was founded by former members of the Society in reaction to the consecrations in Ecône. A correct understanding—and a critical analysis—of this declaration by the pope, which has such momentous consequences, requires a precise knowledge of the revealed truths concerning the nature of the episcopate in the Church. This article proposes to point out its substance, in light of the traditional teachings of the Church Magisterium, which were constantly repeated until Vatican Council II introduced its novelties.

2. We owe to Pope Pius XII important clarifications concerning the nature of the episcopate and its place in the divine constitution of the Church. These clarifications appear in three major documents, three encyclicals, which are: the encyclical *Mystici corporis* (June 29, 1943)<sup>1</sup>; the encyclical *Ad sinarum gentem* (October 7, 1954)<sup>2</sup>; and the encyclical *Ad apostolorum prin-*



# England and the Immaculate Conception

Pauper Peregrinus

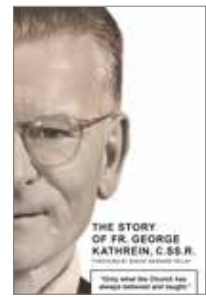


# New Titles from Angelus Press

## The Story of Fr. George Kathrein

The life of Fr. Kathrein is a reminder to all readers, especially newer generations who are too young to have experienced the spiritual abandonment that traditionalist Catholics went through during the years after Vatican II. It also serves as a reminder that the fight itself has not changed, even if the tactics have mutated with time and circumstances: our goal is to eradicate the neo-Modernist errors from the Catholic Church, and to restore the Church's own unchanging and infallible Tradition to the hierarchy and to the faithful, who have been left spiritually poor and abandoned due to the erroneous teachings, poor catechesis, and liturgical anarchy of the past 60 years.

286 pp. Softcover. STK# 8823. \$16.95

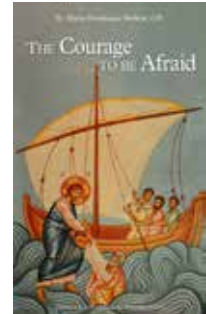


## The Courage to Be Afraid

*By Fr. Marie-Dominique Molinié, O.P.  
Translated by Fr. Alexander Wiseman, SSPX*

*The Courage to Be Afraid* is remarkably different from other spiritual books. It is a tour de force that examines many aspects of the Christian life, yet always returning to a simple, powerful theme: we have to let God act. Fr. Molinié addresses himself to us, children of the modern world, in order to recall us forcefully to what never changes, no matter the state of things: the divine life is in us, and will transform us if we surrender to it. "God's love is a consuming fire..."

242 pp. Softcover. STK# 8797. \$21.95



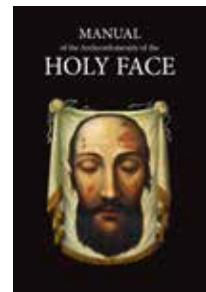
## Manual of the Holy Face

*St. Therese of Lisieux's Favorite Devotion!*

The Manual of the Archconfraternity of the Holy Face is a collection of traditional devotions to the Holy Face of Our Lord in His Passion. It was approved by Pope Leo XIII in 1895 and promoted by Pope Pius XII in 1958 and practiced by St. Therese of Lisieux. This devotion exists as a specific form of reparation for the blasphemies committed against Our Lord.

A powerful devotion of reparation much needed in our times.

346 pp. Softcover. STK# 8806. \$14.95



## Consecration to St. Michael

*Beautiful hardback book with full-color illustrations!*

Take up this ancient devotion to our most powerful angelic defender. Over the course of the last century, as we measure the decline of civilization and faith, it is no surprise that the devotion to St. Michael has diminished. The removal of the Leonine prayers as well as St. Michael's name from the prayers of the Holy Sacrifice of the Mass leave little doubt that this glorious victor and powerful intercessor has all but been forgotten by the world. This little book aggregates the history of shrines and devotions that have been offered to St. Michael and presents them once again to be used and spread throughout the world.

144 pp. Hardcover. STK# 8802. \$14.95



## Against All Heresies

*Translated by Fr. Paul M. Kimball, SSPX*

*Against All Heresies* was written at the request of Spanish merchants of Flanders to combat heretics and was first published in Paris in 1534. It is a description and criticism of more than 400 heresies, which had arisen in the Church since the time of the Apostles, presented in alphabetical order. It was the author's most popular work for which he received the nickname, "the scourge of heretics." King Philip II of Spain, whom the author served as chaplain, wrote in the preface of this work that this book is "such a useful and beneficial book for the Christian state."

1,130 pp. Hardcover. STK# BD0364. \$36.99





# Meditations on St. John's Gospel

## *Chapter Fifteen*

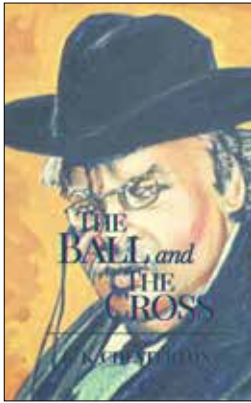
Pater Inutilis

**S**t. John does not give us Our Lord's last "testament"—the new and eternal in His Blood—but he certainly does give us His "last wishes": those things we see Jesus repeating, and so insisting upon. In this chapter 15, we begin a long monologue of the Savior, hearing again: His commandment, which is to love one another (vs. 12 & 17)<sup>1</sup>; that we love Him, if we keep His commandments (vs. 10 & 14)<sup>2</sup>; that, for those well-disposed, God will do whatsoever they ask of Him (vs. 7 & 16)<sup>3</sup>; that God will come to them (vs. 26)<sup>4</sup> and abide with them (vs. 4f)<sup>5</sup>.

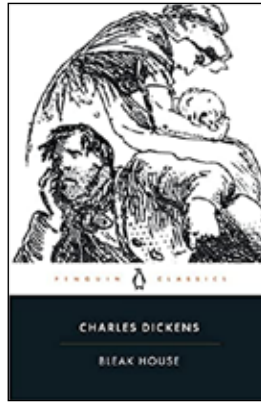
Jesus starts this discourse, though, with the "proverb" of "the vine." The vine, its branches and their fruit are all of the same species: here this is going to illustrate our partaking of the divine nature.<sup>6</sup> "I am the true vine, and my Father is the *husbandman*" (vs. 1). The husbandman plants and nurtures the vine. The Father does this by speaking His "Word" (1:1) and not leaving Him alone, but being always with Him

(16:32), doing Himself the works the Son does (14:10). "I am the *true* vine." Israel as a people was already a vineyard planted by God from which He expected fruits of holiness (Is. 5:1-7; Mt. 21:33-43) and was disappointed; it was, however, not the true vine which it but foreshadowed [just as it was "son of God" (Deut. 32:6-9; Os. 11:1) but not the true son, the only begotten (1:18)]. "Every branch in me..." (vs. 2). This is the one in whom the Father and Son make their abode (14:23). Of this one too the Father is husbandman: these branches are born of the will of God (1:13) and are in the hands of the Father from which no man can snatch them (10:29). They are not to be like Israel, fruitless, but like Jesus "the firstborn amongst many brethren" (Rom. 8:29). Fruitlessness means being lopped off, rejected, as Israel (vs. 2); fruitfulness is assured by "purging" (vs. 2)—pruning—being persecuted by the world, as was Jesus (vs. 18-20). "Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it

# A Victorian Reading List



*The Ball and the Cross*  
Gilbert Keith Chesterton



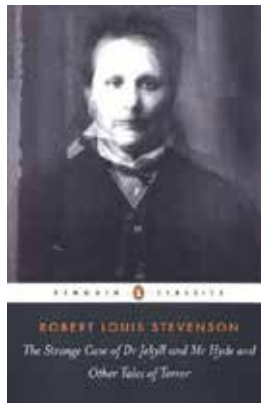
*Bleak House*  
Charles Dickens



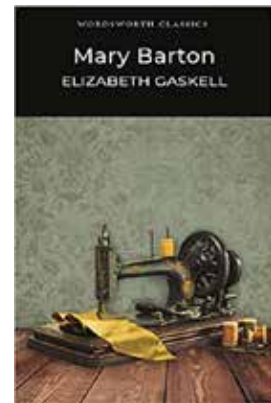
*Jane Eyre*  
Charlotte Brontë



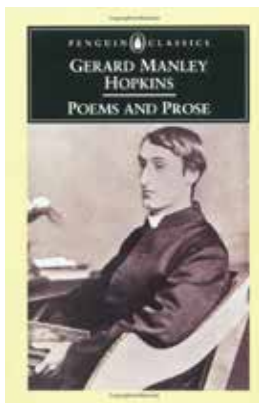
*Middlemarch*  
George Eliot



*The Strange Case of Dr. Jekyll and Mr. Hyde and Other Tales of Terror*  
Robert Louis Stevenson



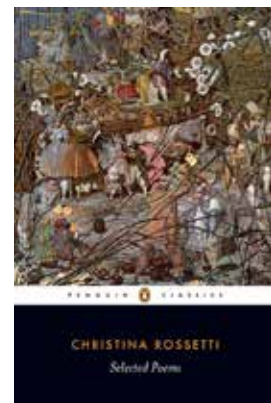
*Mary Barton*  
Elizabeth Gaskell



*Poems and Prose*  
Gerald Manley Hopkins



*Selected Poems*  
Alfred Lord Tennyson



*Selected Poems*  
Christina Rossetti



Fr. Juan Carlos Iscara, SSPX

## What does the first precept of the Church command?

Natural law imposes on all men the obligation of worshipping God. And He Himself defined how men had to fulfill this obligation when He issued His divine positive precept in the Old Testament. The Third Commandment of the Law of God states:

*“Remember that thou keep holy the Sabbath day. Six days shalt thou labor and shalt do all thy works. But on the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it” (Ex. 20:8-11).*

Following Christ’s Resurrection, this day became the Sunday, the “Lord’s Day”—*“dies Domini.”*

Consequently, in her first precept, the Church has determined how Christians should sanctify the Sunday and holydays of obligation by prescribing certain acts and forbidding others, as detailed in the 1917 Code of Canon Law:

*“On feast days of precept, Mass is to be heard; there is an abstinence from servile work, legal acts, and likewise, unless there is a special indult or legitimate customs provide otherwise, from public trade, shopping, and other public buying and selling” (canon 1248).*

While the Jewish Sabbath was marked mainly by rest, the Church, from the beginning, has given the Lord’s Day a more spiritual focus, giving primacy to the positive aspect, that is, the obligation of rendering to God the worship that is due to Him, and of taking care of those things that concern the interests of one’s soul.



# THE LAST WORD

**Fr. David Sherry**  
District Superior of Canada

Dear Reader,

Turin, Italy. Mid-nineteenth century. An English cabinet minister, guided by a priest, is visiting a boarding school. He observes the study hall through a window. About three hundred boys are working—at least in appearance—under the watch of a master. Finding that he is missing a book or a pen or suchlike, the master leaves the room. Remembering his school days at Eton, Winchester or Greyfriars, the Right Honourable Gentleman chuckles and awaits the talking, moving, launching of ink-pellets and general pandemonium. But it doesn't come, the work (for such it turns out to be) continues as if nothing had changed, as if the master were still there. The Englishman turns to his clerical guide with a raised eyebrow and a question, if there is no supervisor, why are the boys acting as if there were one?

St. John Bosco—for he is the priest—answers. “There are two systems in education,” he explains, “the Repressive system consists in making the law known to the subjects, and afterwards watching for transgressors and inflicting the punishment deserved. The words and demeanor of the superior must always be severe and even threatening, and he must avoid all familiarity.”

The other system, that used by the saint, is full of the spirit of the Gospel. It is called the Preventive system. “It consists in making the

rules known, and then being always with the pupils, so that the Rector or his assistants like loving fathers can converse with them, take the lead in every movement and in a kindly way give advice and correction. This system is based on reason and religion, and above all on kindness; it excludes all violent punishment and tries to do without even the slightest chastisement.”

The Minister pondered. “If the master has left the room,” he asked, “why are the boys still acting as if he were there?” “The Repressive system,” replied the saint, “aims at conformity, the children obey because of the fear of punishment; but once that fear is gone, everything goes haywire. The Preventive system on the other hand actually makes them good. The friendly relationship between the educator and the child engenders confidence. The one goal of the educator which is to develop in the child the habit of thinking, judging and acting in accordance with right reason and the Faith succeeds because confidence is the secret sauce of education.”

Protect from corruption, make prayer and the sacraments the foundation of all, and follow St. John Bosco's advice. Your children will develop true virtue—even when you're not there.

Fr. David Sherry

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