

THE RULE Of 1705

An English Version

Prepared by

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As a Project

For

BUTTNER INSTITUTE III

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PRELIMINARY NOTES

- 1) The purpose of this project is to provide a study text in English of the Rule of 1705 for those who are pursuing Lasallian studies but do not read French.
- 2) The French text used in preparing this English version of the Rule of 1705 is that designated as RC in the twenty-fifth volume of the Cahiers Lasalliens.
- 3) This is not a new translation of the Rule of 1705. The procedure followed was to use previous translations of as many chapters and/or articles as possible. What was not available in previous translations was translated by the writer. A disadvantage of this procedure is that the English style is somewhat inconsistent. The advantage is that an English version was prepared very quickly.
- 4) The numbering of the articles follows that of the Cahiers Lasalliens, no. 25. Since this volume presents several different versions of the Rule in parallel columns, that numbering will not be consistent. There will be omissions at times, there will be numbers repeated at times.
- 5) There is one article that the writer found incomprehensible. Therefore, that article remains in French. It is article number 2 at the bottom of page 4 of this work.
- 6) Thanks to Brother Manuel Vega, FSC, of St. Mary's College, California, who checked the accuracy of a number of articles that the writer translated himself.



THE END AND THE NECESSITY OF THIS INSTITUTE

- 1) The Institute of the Brothers of the Christian Schools is a society in which profession is made of keeping schools gratuitously. The members of this Institute shall call themselves by the name of Brother, and they shall not allow themselves to be called otherwise.
 - 2) They cannot be priests or aspire to the ecclesiastical state, nor even sing nor wear the surplice nor exercise any function in the church.
 - 3) The end of this Institute is to give a Christian education to children. It is for this purpose the Brothers keep schools, that, having the children under their care from morning until evening, they may teach them to lead good lives, by instructing them in the mysteries of our holy religion and by inspiring them with Christian maxims, and thus give them a suitable education.
 - 4) The necessity of this Institute is very great because the working class and the poor, being usually little instructed, and being occupied all day in gaining a livelihood for themselves and their children, cannot give their children the needed instruction, or a suitable Christian education. There is, therefore, a need for people to take the place of the fathers and mothers in giving the children the instruction they so need in the mysteries of religion and in the principles of a Christian life.
 - 5) It was to procure this advantage for the children of the working class and of the poor that the Christian schools were established.
 - 6) All disorders, especially among the working class and the poor, usually arise from their having been in childhood left to themselves and badly brought up. It is almost impossible to repair this evil at a more advanced age, because the bad habits they have acquired are overcome only with great difficulty, and scarcely ever entirely, no matter what care may be taken to destroy them, whether by frequent instructions or the use of the sacraments. As the principal fruit to be expected from the institution of the Christian Schools is to forestall these disorders and prevent their evil consequences, it is easy to conceive the importance of such schools and their necessity.
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THE SPIRIT OF THIS INSTITUTE

- 2) The spirit of this Institute is first a spirit of faith which should induce those who compose it not to look upon anything but with the eyes of faith, nor do anything but in view of God, and to attribute all to God, always entering into these sentiments of Job: "The Lord gave and the Lord hath taken away; as it hath pleased the Lord, so is it done," and into similar sentiments so often expressed in Holy Scripture and uttered by the patriarchs of old.
- 3) In order to live in this spirit the Brothers of this society shall have a most profound respect for the Holy Scripture. In proof thereof they shall always carry the New Testament about them, and pass no day without reading some of it, through a sentiment of faith, respect and veneration for the divine words contained therein.
- 4) Second, the Brothers of this society shall animate all their actions with sentiments of faith and, in performing them, they shall always have in view the orders and the will of God, which they shall adore in all things, and by which they shall be careful to regulate their conduct.
- 5) For this purpose they shall apply themselves to have great control over their senses and to use them only through necessity, not wishing to use them but according to the order and the will of God.
- 6) They shall make it their study to exercise continual watchfulness over themselves, so as not to perform, if possible, a single action from natural impulse, through custom or any human motive; but they shall act so as to perform them all by the guidance of God, through the movement of His spirit, and with the intention of pleasing Him.
- 7) They shall pay as much attention as they can to the holy presence of God, and take care to renew it from time to time, being well convinced that they should think only of Him and of what He ordains, that is, of what concerns their duty and employment.
- 8) They shall banish from their minds all vain ideas and thoughts that might withdraw them from these practices, which are very important for them, and without which they can neither acquire nor preserve the spirit of their Institute.
- 9) Secondly, the spirit of this Institute consists in an ardent zeal for the instruction of children, and for bringing them up in the fear of God, inducing them to preserve their innocence if they have not lost it, and inspiring them with a great aversion and horror for sin and whatever might cause them to lose purity.
- 10) In order to enter into this spirit, the Brothers of this society shall strive by prayer, instruction, and by their vigilance and good conduct in school, to procure the salvation of the children confided to their care, bring them up in piety and in a truly Christian spirit, that is, according to the rules and the maxims of the Gospel.

THE SPIRIT OF COMMUNITY OF THIS INSTITUTE AND THE
EXERCISES THAT ARE THEREIN TO BE PERFORMED IN COMMON

- 1) A true spirit of community shall always be shown and maintained in this Institute. All the exercises shall be performed in common from morning to evening. All shall sleep in the same dormitory, or in common dormitories, should there be need of several. In the latter case, the Brother Director shall be careful to appoint in each a Brother to see that exact and profound silence reign and that everything be done with modesty and in a becoming manner.
- 2) All shall eat together in the refectory. It shall never be permitted to eat out of the refectory, and none of the Brothers shall eat in private or outside the common meals, except by reason of infirmity or evident necessity, and with permission.
- 3) All shall take recreation together. Likewise all shall walk out together on holidays, without separating or forming several parties. No individual Brother shall have any heating and no community exercises shall take place before the fire, not even recreation. None of the Brothers shall have a room of his own; the Superior of the Institute only shall have an office for writing and for performing whatever concerns his responsibilities and employment.
- 4) No outsiders shall be admitted to any exercise, not even into the refectory while the Brothers are there taking their meals.
- 5) The Brothers shall never go out alone, except the serving Brother who has charge of the household expenses and of providing for the temporal wants of the house.

THE EXERCISES OF PIETY PRACTICED IN THIS INSTITUTE

- 1) The Brothers of this Institute should have a great love for the holy exercise of mental prayer, and they should look upon it as the first and principal of their daily exercises, and one which is the most capable of drawing down the blessing of God on all the others. They shall be exact to make it daily at the time indicated, and for the full time prescribed by the Rule; and they shall not absent themselves from this exercise without an urgent necessity that cannot be delayed. Should they be sometimes obliged to absent themselves, they shall ask the Brother Director for another time to make it during the day, without failing to do so.
- 4) They shall also have a very special love for Holy Communion and shall never abstain therefrom on ordinary days without necessity, and with the advice of the Brother Director or the order of their confessor. The Brother Director may deprive them of it for what may appear to be a considerable exterior fault.

- 5) The general and ordinary Communions of Rule shall take place twice a week, on Sunday and on Thursday, or on the feast day that may occur during the week. Immediately after Communion the Brothers shall make a half hour of thanksgiving, including those who may not have taken Communion, since the day was designated for that purpose.
- 5a) The novices and the serving Brothers shall not take Communion on Thursdays, and when there are two solemn feasts in one week, they shall take Communion only on one of the two days.
- 5b) On each day of the week one or several of the Brothers shall take Communion and shall make a half hour of mental prayer at eight in the evening in order that all may take turns each week.
- 9) The Brothers shall ordinarily go to confession each week, at a time which shall not encroach upon the time of school or mental prayer.
- 11) None of the Brothers shall fail to say the rosary every day; and if any one has not been able to say it with the community, he shall do so at another time appointed by the Brother Director.
- 12) No Brothers shall have special practices of piety. They shall not belong to any confraternity or sodality, however pious it may be; and should they have belonged to any before entering the society, they shall not, after entering, retain any practices thereof, either interior or exterior. They shall conform all their devotions to those that are common and ordinary in the Institute.
- 13) They shall kneel to adore God present in all parts of the house on entering and leaving, except the yard, the garden and the parlor, where it will suffice to uncover the head and salute the crucifix.

THE EXERCISES OF HUMILIATION AND MORTIFICATION
THAT ARE TO BE PRACTICED IN THIS INSTITUTE

- 1) There shall be no corporal mortification of Rule in this Institute; however, the Brothers shall retain the practice that has always been observed of abstaining from meat on Saturdays from Christmas to the Purification.
- 2) [On observera aussi cette pratique dont personne ne sexemtera sans incommodité et sans permission du frere directeur que tous les freres jeunent le jour de la semaine qu'ils doivent communier en particulier qui leur sera marque modité et sans permission du frere directeur que tous les freres jeunent le ne feront pas abstinence mais leur jeune consistera a ne faire qu'un repas.]
- 7) The Brothers shall accuse themselves at least once a day immediately before supper; and the penances imposed upon them for ordinary faults shall be some reflections or prayers, or some humiliation to be performed at that very time or at another time prescribed by the Brother Director.

- 8) The Brother Director may nevertheless impose severer penances according to the needs of the Brothers and the gravity of their faults.
- 9) The Brothers shall charitably advertise one another of their defects in turn in the presence of the Brother Director, one day every week, which shall be Friday, at the end of the evening recreation, which shall for this purpose finish at a quarter to eight o'clock.
- 10) In this exercise the Brothers shall advertise of that only which is exterior and in the faults they have noticed, without mentioning anything purely interior or which relates to the interior.
- 12) In this exercise the Brother Director shall not permit a Brother to advertise another, either directly or indirectly, of a fault committed against himself, or of what relates to meals and other bodily wants. Should any one advertise of a defect of this nature, or should it appear that any one advertises in an uncharitable manner, the Brother Director shall impose silence on him for the remainder of the exercise, and give him a suitable penance when he accuses himself of this fault.
- 13) Should it happen that any one or more Brothers know of a considerable fault capable of causing scandal, they shall not speak of it in this exercise, but they shall inform the Brother Director of it privately; they shall not fail to do this under any pretext whatever. Every Brother shall look upon this practice as an indispensable duty.
- 14) All the Brothers shall have an assigned day in each week to give an account to the Brother Director of their conscience and conduct. They shall do so according to the directory that shall be given for this purpose.
- 15) On the eve of the day assigned for rendering an account of their conscience and conduct, the Brothers shall use the time of spiritual reading to read the directory and the time of evening mental prayer to dispose themselves for it, to reflect on their conduct and to examine themselves on what they should render an account, and think of the means that they can take to correct their faults.
- 15a) Every year, on Holy Thursday, the Brothers shall beg pardon of one another for the trouble they have given and for the faults they have committed during the year in their regard. The Brother Director shall begin and beg pardon of each of the Brothers individually, kiss his feet, and then embrace him; all the Brothers shall then do the same with much modesty and gravity.

THE MANNER IN WHICH THE BROTHERS ARE TO BEHAVE DURING RECREATION

- 1) The Brothers shall all take recreation together, except in the house of the novitiate where the novices as well as the serving Brothers shall be separated from the others.
- 2) No outsiders shall be admitted to the recreations.

- 3) The Brothers shall not speak at recreation until all have reached the place in which it is to be taken.
- 4) None of the Brothers shall speak at recreation before saluting the Brother Director and before the Brother Director has signified his assent by saluting him.
- 5) The Brothers shall not speak at recreation of what has happened in any of the houses of the Institute, or of the affairs of the house in which they are, or of the administration of the Institute.
- 6) They shall not speak of any of the Brothers, or of those who have been in the society, or of any other person.
- 7) Unless it be useful or edifying the Brothers shall not speak of themselves, or of their relatives, or of their native place, or of what they have done, or even of what they have seen or heard, of eating, drinking, or other bodily wants, or of what pertains to them.
- 8) They shall not speak of the lack of regularity of any religious order or of other communities.
- 9) Neither shall they speak of what has occurred in the world or in the schools or of what they have learned there, but they shall converse on edifying subjects that may inspire them to love God and practice virtue.
- 10) None of the Brothers shall inquire about anything and none shall express thoughts or sentiments on anything proposed unless it is the Brother Director who asks.
- 11) None of the Brothers shall ever indulge in mimicry or raillery with regard to anyone.
- 12) None of the Brothers shall contradict or disapprove of what the others say. The Brother Director alone may and should reprehend the guilty one if anything out of place be said.
- 13) During recreation the Brothers shall very carefully avoid being disagreeable or troublesome to the others by indifference or by a gloomy and unsociable exterior or by not speaking at all or by asking to speak before the one speaking has finished.
- 14) The Brothers shall, however, guard against levity, playfulness and unbecoming gestures and touching any of their Brothers. They shall not speak too loud nor break out in noisy laughter.
- 15) They shall also be careful to observe the rules of modesty in every respect, especially in the use of their eyes, not lightly looking from side to side, nor looking at their Brothers fixedly face to face, or making signs to them or, in walking, to walk too fast or to tread too heavily.
- 16) When it is necessary for a Brother to withdraw from the place of recreation, he shall observe silence while he is away from the others.

THE SUBJECTS THAT THE BROTHERS SHOULD DISCUSS DURING RECREATION

- 1) What has been read in the refectory; this is the first subject that should be spoken of in recreation.
- 2) What they have read in their spiritual books.
- 3) Death, judgment, heaven, hell.
- 4) The hidden or manifest judgments of God.
- 5) The life of our Lord Jesus Christ, and the special devotion we should have towards Him considered in all the mysteries, especially His divine infancy, His passion and death, His presence in the Most Blessed Sacrament. How to acquire and preserve this devotion, and to propagate it among our pupils.
- 6) The life of the Most Blessed Virgin and the importance of having a great devotion towards her. How sensitive we should be about all that relates to her. How and with what devotion we should say her Office and the Rosary in the Society.
- 7) The lives of the Saints, especially of those who are the Patrons of our society, such as St. Joseph, St. Cassian; or those in whom the spirit of our Institute was most conspicuous; likewise of such as have been remarkable for the spirit of mortification and prayer, and of zeal for the salvation of their neighbor, such as St. John the Baptist, St. Peter and St. Paul, St. John the Evangelist, St. Ignatius Martyr, St. Francis of Assisi, St. Dominic, St. Vincent Ferrer, St. Charles, St. Francis de Sales, St. Ignatius of Loyola, St. Francis Xavier, St. Philip Neri and St. Teresa; and the devotion we should have towards them.
- 8) The many spiritual maxims and practices of the Saints, especially of those who embraced the religious state, and which may inspire an aversion for the world, a love for retirement, a love for the renunciation of all things, etc., and especially a love for those maxims and practices most in harmony with the spirit of our Institute.
- 9) The spiritual miseries met with in the world, and the danger to which the salvation of seculars is exposed.
- 10) The advantage and probable assurance of their salvation enjoyed by those who live in the society, and who have the happiness of being bound to it.
- 11) The spirit of the Institute and of the society, which is the spirit of faith. Its end, which is the instruction and education of youth.
- 12) The grace of religious vocation; the Rules and the commandments of the Institute, so that we may be induced to observe them perfectly.
- 13) The means which may be employed in the society to advance in perfection.

- 14) Obedience, which is the first means of perfection in community; the advantages which this virtue offers; its conditions; its great merit, and the peace of mind and conscience those enjoy who obey in all things with true simplicity; our obligations as members of the society in regard to this virtue.
- 15) Retirement, silence, recollection and the interior spirit, which are the principal means of acquiring perfection; the means of procuring them.
- 16) Mental prayer, the spirit of faith, the presence of God, and interior recollection, which are the principal interior supports of piety; how to acquire them.
- 17) How to make mental prayer well; the method and acts to use in making it, and the fruit we may derive from it.
- 18) The great benefit derived from the exercise of the presence of God, and how to render it easy and frequent.
- 19) The obligation under which the Brothers of the society are of performing all their actions through the spirit of faith, and the means they should take of performing them always in this spirit.
- 20) Our daily actions; the fervor with which they should be performed; how easily we may save ourselves in the society, by doing these actions in the spirit of faith and religion, without doing anything more.
- 21) The great happiness which the members of the society enjoy of accusing themselves daily of their faults, of being frequently advertised of their faults, of rendering an account of their conscience every week, and speaking only on good topics during recreation; the great fruit and advantages which may be derived from these four exercises, which are the four exterior supports of the society; and how easily the Brothers may preserve great purity of heart by their means.
- 22) Anything pious or edifying that has taken place in the society provided that it be spoken of only in a general way without naming or making known any Brother in particular unless he be deceased.
- 23) The virtues and regularity for which the deceased Brothers were distinguished.
- 24) The virtues in general, but especially those which religious should practice.
- 25) The defects opposed to these virtues, the vice of impurity excepted.
- 26) The virtues which are suitable and special to the Brothers of the society, chief among which are those above mentioned in articles 14, 15 and 16; union among Brothers; the reserve, mildness and patience which are necessary for them, and the edification which they should give their neighbor, etc.

- 27) The defects against which they should be principally on their guard, such as disunion, disobedience, dissipation, levity, violation of silence by sign or word, acting from natural motives, lack of spirit in the school or community exercises, etc.
- 28) The good that is or may be done in the society for the salvation of their neighbor.
- 29) The means that the Brothers have or may use in the society to procure the salvation of their neighbor.
- 30) The obligation under which the Brothers are of fulfilling their school duties faithfully, of instructing the children well, of teaching them catechism thoroughly, of leading them to piety. How all this may be effected.
- 31) The different maxims and practices which the children should be taught, in order to make them enter into the spirit of Christianity.
- 32) The virtues which may be practiced in school and the defects which should be avoided, such as impatience, talking, harshness, familiarity, lethargy, etc.
The Brothers shall be careful during recreation always to converse on some of the foregoing subjects, and that the subjects of their conversation during this time be not merely speculative, but that they always tend to the practice of, and that they always produce in them, the love of good and of the virtues proper to them.

THE MANNER IN WHICH THE BROTHERS ARE TO CONDUCT THEMSELVES IN SCHOOL

- 1a) The Brothers shall conduct schools in all the houses of the Institute except in the novitiate.
- 2) They shall teach their pupils according to the method prescribed and universally followed in the Institute; and they shall not change anything therein, nor introduce anything new.
- 4) They shall teach the pupils to read: 1. French; 2. Latin; 3. Letters written by hand.
- 5) They shall also teach them orthography and arithmetic, all as expressed and in the order prescribed in the first part of the Conduct of Schools. They shall, however, make it their principal duty to teach their pupils the morning and evening prayers, the responses at Holy Mass, the catechism, the duties of a Christian, and the maxims and practices which Our Lord left us in the Holy Gospel.
- 6) For this purpose they shall teach catechism daily for half an hour; on the eves of full holidays, for an hour; and on Sundays and feasts, for an hour and a half.

- 7) On school days, the Brothers shall, at the most convenient hour, take the pupils to the nearest church for Holy Mass, unless it has been judged impossible in certain places by the Superior of the Institute. He shall, however, so arrange that this happen only for a very short time.
 - 8) They shall neither receive nor keep any pupil in school unless he attends catechism on Sundays and feasts as well as on school days.
 - 1b) The Brothers shall everywhere keep schools gratuitously; this is essential to their Institute.
 - 11) They shall not receive, either from the pupils or from their parents, any money or presents, however small, not even a pin, on any day or occasion whatever.
 - 12) They shall not be allowed to keep anything taken from the hands of the pupils except bad or suspected books, which they shall bring to the Brother Director to examine or have examined.
 - 13) They shall love all their pupils tenderly; they shall not, however, be familiar with any, nor give them anything through friendship, but only as a reward.
 - 14) They shall manifest equal affection for all the pupils, even more for the poor than the rich, because they are entrusted by their Institute much more with the former than with the latter.
 - 13) They shall watch over themselves with great care so as to be only good and courteous in the presence of their pupils and above all to give no hint of levity or anger.
 - 15) The Brothers shall endeavor, by their whole exterior, to be to their pupils a continual example of modesty, and of all the other virtues which they should teach them and urge them to practice.
- IX.2) They shall not enter any house when going to school or returning therefrom.
- XXIX.16) They shall not speak while going to school but shall say the rosary together both going and returning.
- IX.15) No Brother shall speak to another in school, except to the one to whom the Brother Director has committed the direction of the school.
- IX.16) No Brother, except the one appointed by the Brother Director, shall speak to persons coming to the school; and he shall, the same day, tell the Brother Director what persons called, their reasons for calling, and what they said and did.
- IX.17) Should it happen that anyone comes to the school to speak to some

Brother or to visit him, he shall not speak to the person for any reason whatever, either in school, in church or in going to church, but he shall refer the person to the inspector or to the first teacher if the inspector is not present; and if it is the Brother Director or the inspector or the first teacher that is asked for, the Brother shall send that person to the house.

- IX.18) The Brothers shall not allow any one to enter the schools except the reverend clergy or persons in authority coming to see the schools. The Brother inspector or the first teacher shall always accompany them all the while they remain.
- IX.19) They may also allow a teacher to enter who wishes to acquire the method of teaching, provided he has a written permission from the Brother Director.
- IX.20) They shall not allow any girl or woman to enter for any reason whatever, unless it be to visit the poor children, and unless she be accompanied by the reverend parish priest, some ecclesiastic representing him or some other clergyman having the care of the poor of the town.
- IX.11) The Brothers shall not speak in school except when absolutely necessary and when they can not express themselves by sign.
- IX.10) For this purpose they shall use the signal and the signs prescribed in the Conduct of Schools.
- VII.16) They shall not allow any pupil to remain about them when at their place in class.
- VII.17) The Brothers shall not speak to their pupils privately, except very seldom and through necessity and in few words; and when obliged to speak to them, they shall always do so standing.
- VII.18) They shall not give any message to their students nor shall they give them nor receive from them any letters or notes.
- VII.19) They shall not have anything written or copied by any student either for themselves or for any person whatever, not even Epigrams for the first day of school.
- VII.20) The Brothers shall not ask the pupils for any news, nor shall they allow them to tell any, however good or useful it may be.
- VIII.4) The Brothers shall carefully avoid calling their pupils abusive or unbecoming names; and they shall never address them otherwise than by their names.
- VIII.5) The Brothers shall be careful never to touch or strike any one of their students with the hand or the foot and never to rebuff or push them rudely.

- IX.6) They shall not read any book in school except those of their class, and each book only during the time they should have it in hand to follow that lesson.
- IX.13) They shall not change the position of their seat, of the benches, of the desks, or any other furniture without the order of the Brother Director.
- IX.12) They shall always keep the doors communicating from class to class open, and they shall never close them during the time of school, under any pretext whatever.
- IX.13) The Brothers shall teach in classrooms that are contiguous and they shall always be so placed as to be able to see one another.
- IX.14) The Brother of one class shall not pay attention to what takes place in another, unless charged therewith by the Brother Director. If, however, anything out of place should happen in a class, and another Brother of the same school should see or know of it, he shall not fail to inform the Brother Director of it the same day.
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THE INSPECTOR OF SCHOOLS

- 1) There shall be an inspector to superintend all the schools, who shall be the Brother Director. Should there be need of several in a house, he or they who, besides the Brother Director, fills this office, shall report to him twice a week, on Wednesday and Saturday, what they have noticed in the conduct of each of the Brothers in his class, and whether the pupils conduct themselves well or not. The same shall be done by those charged with the direction of a school in the absence of the Brother Director.
 - 2) The Brothers shall have a great respect for the inspector of schools, not only for the Brother Director, but also for all who are entrusted with this office; and the teachers of a school shall have much respect for him, who has the management of the school by order of the Brother Director, in the absence of the Brother inspector.
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THE MANNER IN WHICH THE BROTHERS ARE TO BEHAVE TOWARDS THE BROTHER DIRECTOR

- 1) The Brothers shall give the title of Superior to the Superior of the Institute alone; and they shall call Director the superior of each house, and Sub-Director the one who takes the Director's place when he is absent.
- 2) The Master of Novices shall likewise be called the Director of Novices.

- 3) The Brothers shall always endeavor to see God in the person of their Director, and they shall be mindful not to address themselves to him but as one invested with God's authority. They shall put themselves in this disposition before presenting themselves to him.
- 4) When the Brother Director enters any place, all the Brothers there shall stand up, salute him with a bow, and remain head uncovered until he is seated or covered and has given them a sign to sit down, except in the refectory where they shall uncover their head only without rising; in the oratory where they shall make no sign except to bow when the Brother Director passes before them.
- 5) When the Brothers speak to the Brother Director, they shall remain standing and with their heads uncovered while doing so, unless the Brother Director makes them a sign or tells them to sit or to cover their heads.
- 6) They shall always speak to the Brother Director with profound respect, in a low voice, and in terms which show the veneration they have for him as holding the place of God, Whom they should recognize and honor in the person of their Director.
- 7) They shall never pass before the Brother Director without greeting him humbly and bowing.
- 8) They shall have a humble and entire confidence in him; and they shall make known to him all their mental and bodily infirmities, their trials and temptations, the attraction or the facility or difficulty they experience in the practice of virtue. They shall take care to make known to him with simplicity and in private all that takes place within them.
- 9) When they render an account of their conscience and their conduct to the Brother Director, they shall do so with the disposition and attitude of making it to God Himself Who knows the depths of their heart.
- 10) They shall receive with much respect the advice given them by the Brother Director in their reddition of conduct and at any other time, as given by God Himself; looking upon the Brother Director as the instrument and voice of God, through whom He makes known to them the means they should employ to go to Him.
- 11) They shall receive with the same sentiments of respect and submission all the orders and commands of the Brother Director, seeing in him only the authority of God, which is communicated to him, and His divine Majesty, which he represents in their regard.
- 12) When the Brother Director reprovos or admonishes a Brother, if the Brother is seated he shall stand up with head uncovered; if he is standing, he shall kneel down, kiss the floor and not resume his former posture until the Brother Director makes him a sign to do so.

- 13) They shall not make any reply to the admonitions, reproofs or commands given them either by the Brother Director or in his name; but they shall forthwith set about doing what he has ordered or caused to be ordered, though they find it painful and difficult. It shall be sufficient that a thing is commanded them, that they find it neither difficult nor impossible. They shall so act as to put themselves in this disposition through a simple view of faith, because nothing is difficult or impossible for God, and because He cannot fail to give the necessary grace and help to do what He commands.
 - 14) The Brothers shall have the same submission and respect for him who holds the place of the Brother Director in his absence; however, they shall not ask, nor shall he grant them, any permission unless it is necessary and they cannot wait for the return or the presence of the Brother Director. Above all, they shall not ask for any permission which the Brother Director has refused them.
 - 14a) When any Brother, even a Director, visits a city where there is a house of the Institute, it being a passing, brief visit, he shall go immediately to the house on arrival in the town where he shall be subject to the Director of that house in all matters and shall not act without his order or permission the whole time that he remains in that town.
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THE MANNER IN WHICH THE BROTHERS ARE TO BEHAVE TOWARDS ONE ANOTHER

- 1) The Brothers shall have a cordial affection for one another, but through respect for Our Lord Whom they should honor equally in all, they shall have no particular affection for anyone, regarding all as being animated by Him and living according to His Spirit.
- 2) They shall take a singular pleasure in rendering their Brothers any service; they shall not do so, however, without the permission or the order of the Brother Director.
- 3) When they pass before their Brothers, they shall uncover their heads and greet them without looking at them as a sign of the respect they have for them.
- 4) They shall always speak to their Brothers in a respectful manner, though without affectation or idle civilities, but with Christian and religious simplicity, without giving rise to familiarity.
- 10) They shall not speak to any Brother in the house without the order or permission of the Brother Director.
- 11) When two Brothers go out together they shall not speak to each other unless it be necessary.

- 12) They shall speak of their Brothers only through necessity and they shall never say anything but good about them and always with esteem and respect. On all occasion, and especially when obliged to speak to secular persons, they shall show by every exterior mark the respect, the esteem, and the sincere, true and interior union they have with their Brothers; and they shall never let it appear, either by word or gesture, that they are displeased with any of them.
- 13) There shall be no distinction of places among the Brothers in the usual exercises, except that the Brother Director and the Sub-Director shall take the first two places; the Brothers shall take places without distinction, or such as are assigned to them by the Brother Director.
- 14) When two Brothers go out together, the younger shall give precedence to the older, and when they enter a house, he who has to transact business shall take precedence; but if he is the younger this precedence shall hold good only in the house in which he has business to transact.
- 15) When two Brothers go out, before doing so, each shall ask the Brother Director's permission; and, on their return, they shall greet him and give him an account of the places in which they have been, and of the persons with whom they have spoken and of all that they have said or done outside whether together or with others.

THE MANNER IN WHICH THE BROTHERS ARE TO BEHAVE TOWARDS SECULAR PERSONS

- 1) The Brothers of this Institute shall not communicate or converse with secular persons, except in cases of well recognized necessity.
- 2) The Brothers shall respect all secular persons with whom they have dealings without contracting special friendship with any.
- 3) They shall break off all the connections they had in the world, even with their relatives, and shall not keep up any even under the pretext of promoting the welfare of their house or the Institute.
- 4) They shall not make any courtesy visits; they shall not bring them about in any way whatever, and they shall so act as to receive them but seldom and through necessity.
- 5) When a Brother is visited by anyone, and means shall be taken that this be very seldom, the Brother Director shall either go himself, or send another Brother to keep the Brother company, and all shall be said or done in his presence and shall be seen by him; he shall even hear all that is said, unless the Brother Director, for some important reason, has ordered otherwise.

- 6) If it is a person of the other sex who visits and speaks to any of the Brothers, even to the Brother Director, there shall always be a Brother as witness to all that takes place during this time.
 - 7) When Brothers converse with persons outside of the community, they shall observe strict silence on all that concerns the Institute, making nothing thereof appear or known abroad, never telling where the Brothers are, even when asked. They may only speak of and explain the end of the Institute, the exterior employments in which they engage, and what is done in these employments without saying anything more.
 - 8) They shall not approach any person in or out of the house to speak to him or greet him; and if anyone accosts them they shall reply politely and in few words to what has been asked, without saying anything more.
 - 10) They shall not involve themselves in any temporal concern, and they shall not undertake any that is spiritual unless it be conformable to the end and spirit of the Institute. The Brothers Directors shall be very particular about this point.
 - 11) They shall not write or copy anything for any outsider.
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POVERTY

- 1-2) The Brothers shall not have anything of their own, but all things shall be for common use in each of the houses, even the habit and other necessary things used by the Brothers, which the Brother Superior of the Institute may change, have changed or take away when he thinks proper.
- 3) The Brothers shall not have anything for their personal use, except a New Testament, an Imitation, a rosary, a crucifix, which shall all be the same; they shall be given them by him who is charged with providing for the wants of the entire society.
- 4) The Brothers who teach writing shall have besides the foregoing some writing materials, belonging to the house where they live, in which there shall be a penknife and some pens; they shall leave these in the house when they leave to go to another house.
- 5) The Brothers shall not receive anything from anyone, not even their relatives. Should anything be given to the house for their use, the Brother Director shall not allow them to use it.
- 6) They shall take nothing from one house to another unless it be such things as are mentioned above as being for their use.
- 6a) The school Brothers shall have no money except when traveling; after which they shall give to the procurator whatever remains and render an account of their expenses on the way.

- 9) They shall not dispose of anything whatever or give anything to one another, not even a picture or a pin, without the order of the Brother Director.
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CHASTITY

- 1) The Brothers should be convinced that no one will be tolerated in the Institute in whom anything exterior against chastity appears or has appeared.
- 2) Therefore, their first and chief care in regard to the exterior shall be to make chastity shine forth above all other virtues.
- 3) To preserve this virtue with all the care it requires, they shall show great reserve and decency in all things.
- 4) The Brothers shall be careful never to see or allow themselves to be seen in a manner even the least immodest. The first garment they shall put on when rising and the last they shall take off on retiring shall be their robe; they shall never go to bed without drawers.
- 5) Two Brothers shall not sleep in the same bed. If sometimes they are obliged to do so when traveling, they shall go to bed without undressing.
- 6) They shall never touch one another in play or through any kind of familiarity, this being very unbecoming and contrary to the respect which they owe to one another, as well as against decency and modesty.
- 7) They shall not touch their pupils through playfulness or familiarity, and they shall never touch them on the face.
- 8) They shall take great care to conduct themselves in a wise and restrained manner while correcting their students. They shall watch over themselves very much before and during this time.
- 9) When speaking to persons of the other sex, they shall always keep some steps from them and never look at them steadily in the face.
- 10) They shall speak to them in a very reserved manner, and far from the least liberty and familiarity.
- 11) The affability with which they are obliged to speak to the mothers of the pupils, in order not to repel them, should not prevent them from maintaining this reserve in their regard.

OBEDIENCE

- 1) The Brothers shall carefully apply themselves to become perfectly obedient, and they shall be mindful never to obey but with views and motives of faith.
 - 2) They shall be very exact to leave everything at the first sound of the bell and the first sign of the Brother Director, with the view that it is God Himself Who calls and commands them.
 - 3) They shall not enter any place without permission, except that wherein the actual exercise is taking place. They shall not leave the house nor the room where they are without permission; when they return they shall kneel to adore God present and shall not rise without permission.
 - 4) They shall not read any books or papers without permission and they shall not copy anything without permission in writing from the Superior of the Institute.
 - 6) All books, whether catechisms, spiritual books or others shall be assigned by the Brother Director and distributed by the Brother in charge of these things; no Brother should take the liberty of selecting much less attributing to himself the right to read in any other books than those given him.
 - 7) When they are in want of anything, they shall simply lay the matter before the Brother Director, without asking for anything. They shall do the same in their bodily infirmities.
 - 8) They shall not do anything without permission, however small and insignificant it appears, in order to be sure of doing the will of God in all things.
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SILENCE

- 1) The Brothers of this Institute shall keep very strict silence out of recreation time, and they shall not speak to one another for any reason whatever without the permission of the Brother Director.
- 2) When a Brother needs and has permission to speak, either to another Brother or to a secular person, he shall then speak only of what is necessary, and he shall especially observe the five following articles with exactness:
 - 3) i. He shall not speak of what has taken place in any of the houses of the Institute, nor of the affairs of the house wherein he lives, nor of the conduct of any of the Directors of the Institute.

- 4) ii. He shall not speak of any of the Brothers, or of those who have been in the society. Should anyone speak to him of either, he shall say that he may not answer such questions and that it is necessary to apply to the Brother Director.
- 5) iii. He shall avoid speaking of himself, his relatives, his native place, or of what he has done, not wishing to be known but to God and, as far as necessary, to his superiors.
- 6) iv. He shall not speak of eating or drinking or of other needs of the body, except with permission or by order of the Brother Director, not making anything thereof known to others than to his superiors.
- 7) v. He shall speak to another Brother only of what he has been ordered or allowed by the Brother Director, without saying anything more.
- 8) When a Brother, even the Brother Director, needs to speak, he shall do so in a low voice.
- 9) The Brothers shall not speak either in the oratory during the exercises going on there or in the refectory during meals, unless it be to the Brother Director for some urgent reason.
- 14) They shall keep silence most rigorously from the time of retiring at night until after mental prayer next morning; they shall not speak even to the Brother Director during this time without an indispensable necessity.

RULES WITH REGARD TO THE GOOD ORDER AND GOOD CONDUCT OF THE INSTITUTE

SICKNESS

- 1) Application for aid in any illness shall never be made to relatives of the Brothers, and none of them shall ever be permitted to have recourse to his own for remedies or anything else he needs in any illness or infirmity whatsoever. Nevertheless, each Brother shall receive all that is necessary.

TRAVELING

- 1) The Brothers shall usually travel on foot and put up at inns; they shall not lodge in monasteries, nor in private houses, unless so ordered by the Brother Director, who shall give them in writing the route which they are to follow. They shall not lodge with relatives of any of the Brothers of the Institute.

- 2) They shall not undertake any journey, except to go from one house of the Institute to another, or for the wants of the Institute; and they shall not go to any house in the town or country for recreation, even on account of infirmity, unless it depends on the Institute.
 - 3) No Brother shall be sent alone to travel on foot, unless it can not be avoided, and that he has been at least five years in the Institute and is of very reliable behavior.
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LETTERS

- 1) All the Brothers shall write to the Superior of the Institute at the beginning of each month.
 - 4) The Brothers may write to him as often as they need to either for the good of their own souls or for any other reason; and when they write out of the usual and appointed time, they shall not be obliged to give any reason to the Brother Director; however, they shall ask his permission, which he shall not refuse. The Brothers shall not write letters by reason of friendship, kindness or relationship, and they shall not write any without evident necessity and without permission.
If it happens that one or several of the houses are quite distant from the one where the Superior lives, in order that the Brothers may write every month, he may designate a Director of one of the nearest houses to whom all the Brothers of those houses shall write each month, on condition, however, that all the Brothers of those houses write at least twice a year, every six months, to the Superior of the Institute concerning their conduct during the previous six months. They shall repeat what they have written to the appointed Director and what that Director has written them, noting particularly the advice that he gave them.
 - 5) All written letters shall be read by the Brother Director before giving them to the Brothers, or before sending them off to those to whom they are addressed; except for those addressed to the Superior of the Institute or received from him.
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THE LATIN LANGUAGE

- 1) The Brothers who may have learned the Latin language shall make no use of it after entering the society and they shall act as though they were unacquainted with it.
- 2) The Brothers shall not be permitted to read any Latin book, nor to speak a single word of Latin, without an absolute and indispensable necessity and then with the order of the Brother Director.

- 3) There shall be no Latin books in any of the houses of the Institute, except the office books, nor shall there be any which might be used to learn Latin; and if there be any translated into the vernacular, having the Latin on one side and the vernacular on the other, they shall be read only in public and by those who have reached thirty years of age and in whom no affection for Latin has been noticed; and even these shall read the vernacular only.
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DAILY EXERCISES IN SCHOOL COMMUNITIES

- 1) The Brothers shall at all times rise at half past four o'clock. The Brother who rings for rising shall get up as soon as the alarm strikes, not later than a quarter past four; and at the first sound of the bell, the Brother Director, or he who is appointed, shall say in a loud tone that may be heard by all: Live Jesus in our hearts! and the other Brothers shall answer: forever!
- 5) The Brothers shall have a quarter of an hour for dressing and for making their beds.
- 6) At a quarter to five the Brothers shall go to the exercise room, but not before being entirely dressed; they shall there comb their hair and wash, and then, during the time that remains, each shall read privately in the Imitation.
- 7) At five o'clock vocal prayer shall be said for a quarter of an hour; and then mental prayer until six o'clock.
- 9) From six o'clock until seven fifteen they shall assist at Holy Mass, occupy themselves in writing, or in reading the vernacular, Latin, or letters written by hand, so as to become proficient therein; all as regulated by the Brother Director, and according to the order he has received from the Brother Superior of the Institute.
- 11) At a quarter past seven o'clock, the Brothers shall take breakfast in the refectory, and during this time there shall be reading in the school rules or in a book of instruction.
- 12) They shall begin to read the school rules on the first school day after vacation, and the day after the Easter holidays; on both occasions, they shall read the first two parts consecutively from beginning to end, and during the remaining time, they shall read a book of instruction.
- 13) No one shall read during the whole time of a meal, but, at each meal, all the Brothers shall take part in the reading. The Brother Director shall read first, unless there are six other Brothers;

and all shall read in turn one after another, when notified by the Brother Director.

- 15) After breakfast, they shall go to the oratory, where they shall say the Litany of the Holy Infant Jesus, to dispose themselves for going to school, and to ask of our Infant Lord His spirit, so as to be able to communicate it to the children confided to their care.
- 16) After the Litany of the Holy Infant Jesus, the Brothers who teach school in the house shall say the first three decades of the rosary on their knees, and those who teach outside schools shall set out for them and shall say the rosary while going and returning, both morning and afternoon.
- 17) School shall begin at eight o'clock and finish only at eleven, including the time of Holy Mass and the prayers, after which the pupils shall be dismissed, two by two, at a short distance apart.
- 19) At half past eleven o'clock they shall make the particular examen, then accusation of faults, after which they shall take dinner.
- 20) During dinner they shall read: i. In the New Testament, the Gospels and Acts of the Apostles; ii. The abridgment of the life of a saint; iii. In a book of piety; and towards the end, some lines in the Imitation of Christ, consecutively, to the fourth book, which shall not be read.
- 21) After dinner all shall take recreation together until one o'clock.
- 22) At one o'clock the Brothers shall assemble in the oratory to say the Litany of St. Joseph, the patron and protector of the community, to beg his spirit and assistance in the Christian education of the children.
- 23) Then the Brothers who teach school in the house shall say the last three decades of the rosary on their knees, and those who teach outside schools shall set out for them as in the morning.
- 24) School shall begin in the afternoon at half past one o'clock, and end at four. At four o'clock the Brothers shall teach the pupils catechism.
- 26) At half past four o'clock they shall make the pupils say the evening prayer slowly and distinctly, after which they shall make them sing a hymn, at most six stanzas, and then dismiss them.
- 27) On their return from school the Brothers shall go to the oratory where they shall make a short examen of the faults they may have committed, and of their whole conduct during the day.
- 29) At the half past five o'clock warning the bell shall be rung for spiritual reading, which all the Brothers shall make privately in the exercise room, to dispose themselves for mental prayer; and they shall begin it by reading half a page in the New Testament on their

- knees. At six o'clock the bell shall ring for mental prayer.
- 33) At half past six o'clock they shall make the accusation and then take supper.
 - 34) During supper they shall read: i. In the New Testament, the Epistles of the holy apostles and the Apocalypse; ii. A chapter of the History of the Holy Bible; iii. In a book of piety, and towards the end, some lines in the Imitation of Christ.
 - 35) After supper all shall take recreation together until eight o'clock. At eight o'clock the Brothers shall assemble in the exercise room where they shall study catechism.
 - 36) At half past eight o'clock evening prayer shall be said in the oratory, after which the subject of mental prayer for the next day shall be read. At nine o'clock the bell for retiring shall be rung, and then all shall go to the dormitories and be in bed at a quarter past nine.
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SPECIAL EXERCISES FOR SUNDAYS AND FEASTS IN SCHOOL COMMUNITIES

- 1) On Sundays and feasts the Brothers shall receive Communion at Holy Mass; thanksgiving shall then be made for half an hour. Then they shall have a public reading of the New Testament followed by recitation and an explanation before or after Holy Mass, depending on the hour at which Mass is heard customarily, in order that there may be sufficient time before the Brothers bring their students to the parish Mass.
- 2) At eight o'clock the Brothers shall assemble in the oratory where they shall recite the Litany of the Holy Infancy; after which the Brothers who teach school in the house shall say the first three decades of the rosary. Those who are to assist at the parish Mass with their pupils shall leave the house after the Litany and say the rosary while going and returning.
- 3) After the rosary those who remain in the house, if any, shall write until half past nine o'clock.
- 4) At half past nine o'clock they shall study catechism. If there is not sufficient time for writing and the study of catechism, they shall prefer the study of catechism to the writing. At ten o'clock the bell shall ring and they shall make spiritual reading until half past ten in order to dispose themselves for mental prayer. At half past ten the bell shall sound and they shall make mental prayer until eleven o'clock. At eleven o'clock they shall make particular examen, accusation of faults, after which they shall take dinner. They shall not say the Angelus until after dinner.

- 5) After dinner they shall take recreation until half past twelve.
 - 6) At half past twelve o'clock they shall assemble in the oratory and say the Litany of St. Joseph; then, the Brothers who teach school in the house shall say the last three decades of the rosary, and those who go to outside schools shall set out for them after the Litany to teach catechism, and say the rosary while going and returning.
 - 7) At one o'clock the Brothers shall begin catechism and teach it until half past one, by questioning on the principal mysteries.
 - 8) At half past one o'clock they shall begin the catechism on a special subject, which shall be taught for an hour.
 - 9) At half past two o'clock the prayer shall be said, after which the pupils shall be taken to church to assist at Vespers, if it can be done conveniently; if not, they shall be dismissed, so as to assist thereat in their respective parishes.
 - 10) The Brothers who do not assist at Vespers with the pupils in the parish churches shall go to the oratory at three o'clock where they shall remain in recollection until three fifteen.
 - 14) At three fifteen they shall recite vespers and compline of the Office of the Most Blessed Virgin, and, if they are finished before four o'clock, they shall remain in the oratory until the clock has struck four.
 - 15) At four o'clock after vespers they shall take recreation until four thirty. At four thirty the Brothers shall go to the exercise room where they shall make spiritual reading until five fifteen in order to dispose themselves for mental prayer.
 - 16) At five fifteen they shall make mental prayer until six o'clock. At six o'clock there shall be public mental prayer followed by a conference on prayer by the Brother Director.
 - 18) At half past six o'clock they shall make the accusation, take supper, and perform the remaining exercises as on other days.
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SPECIAL EXERCISES FOR HOLIDAYS IN SCHOOL COMMUNITIES

- 1) When the Brothers give holiday all day Thursday, they shall teach catechism Wednesday afternoon for an hour, from half past three o'clock during the snack until half past four; and in winter, when prayer is said at four o'clock, they shall teach it from three to four: half an hour on the principal mysteries, and half an hour on the subject of the week.

- 2) When they give holiday in the afternoon only, they shall shorten the lessons in the morning and teach catechism the last half hour of school; this cannot be the same everywhere, because of the Holy Mass, which the pupils are perhaps not made to hear everywhere at the same hour; and catechism shall be taught on the subject of the week.
- 3) At half past eleven the Brothers who teach school in the house shall say the last three decades of the rosary; the bell for examen shall not ring until a quarter to twelve.
- 4) The days on which there will be holiday all day, they shall, at six o'clock, read for a quarter of an hour in the fourth book of the Imitation of Christ to dispose themselves for Holy Communion.
- 5) They shall assist at Holy Mass, at which they shall receive Holy Communion, and make thanksgiving for half an hour; and should any one not receive Holy Communion, he shall remain during this time in sentiments of adoration before the Most Blessed Sacrament.
- 6) Then they shall take breakfast after which they shall practice writing until half past eight. This time shall be so regulated that what cannot be done before shall be done after, and what cannot be done after shall be done before. At half past eight they shall work on the rules of arithmetic until nine o'clock. Everything shall be done in each house at the most convenient time according to what has been directed by the Superior of the Institute.
- 7-8) At nine o'clock the bell shall sound and they shall assemble in the oratory where they shall recite the Litany of the Holy Infant Jesus and then the rosary. After the rosary they shall make spiritual reading privately in the exercise room. At the half past ten warning the bell shall ring for mental prayer until eleven o'clock. At eleven o'clock they shall make particular examen and then take dinner. The Angelus shall not be said until after dinner.
- 10) After dinner they shall take recreation until half past twelve; they shall then say the Litany of St. Joseph, and immediately after, they shall take a walk, if the weather permits; if not, they shall converse together and take recreation in the house.
- 12) On all holidays recreation shall finish at half past five o'clock, after which there shall be spiritual reading until the six o'clock warning.
- 13) At the six o'clock warning the bell shall sound for mental prayer which shall take place with the rest of the exercises as on days on which there is school

REGULATION FOR THE TIME OF VACATION

Daily Regulation For Full Holidays During Vacation Time

- 1) During vacation there shall be holiday three times a week: Tuesday, Thursday, and Saturday; if a feast falls on one of these days, there shall be holiday on Monday, Wednesday and Friday; and the regulation for each of these days shall be the same as for the ordinary holidays.

For the Days On Which There Is No Holiday

- 2) At six o'clock the Brothers shall assist at Holy Mass, and then each shall read in private the New Testament.
- 3) At half past seven o'clock they shall take breakfast, after which they shall recite the Litany of the Holy Infant Jesus; then they shall take recreation until half past eight. At half past eight they shall study catechism. At a quarter past nine they shall write. They may take part of the writing time, both morning and afternoon, to exercise themselves in arithmetic. Those who can not read shall learn to do so during the time for writing.
- 4) At the ten o'clock warning they shall make spiritual reading.
- 5) At the half past ten warning they shall make mental prayer.
- 6) At eleven o'clock they shall make particular examen.
- 7) After dinner they shall take recreation until one o'clock. At one o'clock they shall say the Litany of St. Joseph and then the rosary. After the rosary they shall work, if there is anything to be done.
- 8) At half past two o'clock they shall read the school rules and then have a conference on them. At half past three they shall take recreation. At four o'clock they shall study catechism. At half past four they shall recite catechism. At a quarter to five they shall write.
- 9) At the half past five o'clock warning they shall make spiritual reading. At the six o'clock warning they shall make mental prayer.
- 10) The evening recreation shall finish at half past eight o'clock every day during vacation.

Rule For The Time Of The Common Retreat During Vacation

- 11) At six o'clock the Brothers shall assist at Holy Mass, after which there shall be public mental prayer followed by a conference or discussion.

- 12) At half past seven they shall take breakfast; they shall then say the Litany of the Holy Infant Jesus.
 - 13) At eight o'clock there shall be public reading of the Gospel, a chapter daily; those which shall be read are chapters five, six and seven of St. Matthew, and chapters thirteen, fourteen, fifteen, sixteen and seventeen of St. John.
 - 14) At half past eight o'clock they shall say the rosary, and then make spiritual reading.
 - 15) At ten o'clock they shall make mental prayer.
 - 16) At eleven o'clock they shall make the particular examen.
 - 17) After dinner they shall take recreation until one o'clock. At one o'clock they shall say the Litany of St. Joseph, after which there shall be public reading in Rodriguez on observance of Rules. At two o'clock there shall be a public reading of a chapter of the Rule and then a conference on the lack of exactness that has taken place and that has been observed with regard to some points.
 - 18) At the half past two o'clock warning they shall make mental prayer. At three o'clock they shall say the rosary; then each shall make particular examen on his own conduct as well for what regards school as for the interior.
 - 19) At four o'clock they shall make spiritual reading.
 - 20) At five o'clock they shall make mental prayer. At six o'clock they shall have public mental prayer followed by a conference or discussion. The remaining exercises shall be the same as on other days.
 - 21) In the afternoon mental prayer shall be on school duties.
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DAILY EXERCISES IN THE NOVITIATE

- 1) The novices shall rise at four thirty.
- 2) At five o'clock they shall have vocal prayer for a quarter of an hour followed by mental prayer until six o'clock.
- 3) At six o'clock they shall recite matins and lauds of the Office of the Blessed Virgin.
- 4) From seven o'clock on the novices shall memorize whatever the Director shall have given them to learn from the New Testament while walking in the garden or the common room; then they shall recite to the Director of Novices.

- 5) At eight o'clock they shall recite the Litany of the Holy Child Jesus following which they shall recite prime and tierce of the Office of the Blessed Virgin.
- 6) At eight thirty they shall assist at Holy Mass at which one or several shall receive Communion for the needs of the community; each one shall receive one day each week which will be indicated to him.
- 7) After Holy Mass they shall have breakfast.
- 8) Immediately following they shall recite sext; then each one shall make spiritual reading by himself in the exercise room until the ten thirty warning.
- 9) At the ten thirty warning the bell shall ring for mental prayer which shall last until eleven o'clock.
- 10) At eleven o'clock the Director of Novices shall have some novices make public mental prayer following which he shall give a conference on the subject of mental prayer or some virtues very necessary for novices, or on the practice of the rules or on what regards the work of the Institute.
- 11) At eleven thirty they shall make particular examen following which they shall have accusation of faults and then dinner.
- 12) After dinner they shall take recreation until one o'clock.
- 13) At one o'clock they shall recite the Litany of St. Joseph and the rosary.
- 14) From the rosary until three o'clock they shall study in some book in order to read Latin, French or letters written by hand, or they shall work, whether in the garden or to sweep and clean some parts of the house, according to what shall have been ordered by the Director of Novices.
- 15) At three o'clock they shall recite none, vespers and compline of the Office of the Most Blessed Virgin.
- 16) From the end of vespers until four thirty they shall study catechism.
- 17) At four thirty they shall recite and explain the catechism that they have studied.
- 18) At five o'clock they shall make spiritual reading privately until five forty-five.
- 19) At five forty-five they shall recite to someone what they have retained from the spiritual reading; they shall be instructed on the manner in which they must make spiritual reading and of the fruit that they can draw from it.

- 20) At the six o'clock warning the bell shall ring for spiritual reading which shall last until six thirty.
 - 21) At six thirty they shall accuse themselves of their faults after which they shall have supper; after supper they shall take recreation until eight o'clock.
 - 22) At eight o'clock a novice shall give a practice lesson in catechism or teaching in order to learn to do this well.
 - 23) At eight thirty they shall have night prayer following which they shall withdraw to go to bed.
 - 24) At nine o'clock the bell shall sound for retiring; all should then withdraw to the dormitory and be in bed by nine fifteen.
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PARTICULAR EXERCISES FOR SUNDAYS AND FEASTS

- 1) In the morning, up until Mass, everything shall be the same as other days.
- 2) At Holy Mass all shall receive Holy Communion and make thanksgiving for a half hour.
- 3) After thanksgiving they shall make spiritual reading.
- 4) At the eleven o'clock warning the bell shall ring for mental prayer which shall last until eleven thirty.
- 5) After that everything shall be the same as other days until the end of the rosary.
- 6) At the end of the rosary they shall have advertisement of defects until three o'clock.
- 7) At three o'clock the bell shall ring the first stroke for vespers; they shall recite the office of none.
- 8) At three fifteen the bell shall ring the second stroke for vespers; they shall remain in recollection until three thirty.
- 9) At three thirty the bell shall ring the third stroke for vespers after which they shall commence them.
- 10) At the end of vespers they shall take recreation until four thirty.
- 11) At four thirty they shall make spiritual reading until five fifteen.
- 12) At five fifteen they shall make mental prayer until six o'clock.

- 13) At six o'clock the Superior or the Director of Novices shall give a conference on the subject of mental prayer or on some points of the Rule or on what pertains to the work of the Institute.
 - 14) At six thirty they shall make accusation and complete the rest of the day as on other days.
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PARTICULAR EXERCISES FOR HOLIDAYS FOR THE HOUSE OF THE NOVITIATE

- 1) The Brothers of the society shall receive Communion at Holy Mass after which they shall make thanksgiving for a half hour.
- 2) After thanksgiving they shall have breakfast, and after breakfast they shall make spiritual reading.
- 3) At the ten thirty o'clock warning the bell shall ring for mental prayer which shall last until eleven o'clock.
- 4) At eleven o'clock they shall recite the rosary.
- 5) At eleven forty-five they shall make particular examen after which they shall have dinner and take recreation until one fifteen.
- 6) At one fifteen they shall recite the Litany of St. Joseph and then none, vespers and compline of the Office of the Blessed Virgin.
- 7) The Brothers of the society shall go for a walk after the Litany; after vespers the novices shall take recreation in the house under the guidance of their Director.
- 8) At five thirty the bell shall sound for spiritual reading; the rest of the day shall be as on other days.

Novitiate Library