

**THE RULE  
Of  
1718**

**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 1718 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 1718 is that designated as RC<sup>1</sup> in the twenty-fifth volume of the Cahiers Lasalliens.
- 3) This is not a new translation of the Rule of 1718. The procedure I followed was to use previous translations of as many chapters and articles of the Rule as possible from the 1906 and 1947 editions of the Common Rules (French and English). Using the RC<sup>1</sup> text as a guide, I went through both of these editions to find French that was identical to the 1718 version. Then I copied the English translations of the French. The result of this process was ninety percent of the translation (approximately). The remaining portion I translated myself. The advantage of this procedure is that it was easy to prepare this version of the Rule of 1718 in a relatively short time. The disadvantage is that the English is somewhat dated and the style of writing a bit inconsistent.
- 4) The numbering of the chapters and articles follows that of Cahiers Lasalliens, no. 25. Therefore, there will be omission of numbers on occasion. For example, there is no chapter 19. The chapter on silence, which comes between chapters 20 and 21, has no number.
- 5) The letter of Brother Barthelemy that is at the end of RC<sup>1</sup> is not included here.
- 6) Thanks to Brother Frederick Altenberg, FSC, archivist of the New York District, for making a copy of the 1906 edition of the Common Rules available to me. Thanks also to Brother Leonard Marsh, FSC, of Manhattan College, who checked the accuracy of the portions that I translated.



## CHAPTER 1

### 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. When they name any of their Brothers, they shall always say our dear Brother N.
- 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 except to serve Low Mass.
- 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 families, cannot give their children the needed instruction, or a suitable Christian education.
- 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.

## CHAPTER 2

The Spirit of This Institute

- 1) That which is of the utmost importance, and to which the greatest attention should be given in an institute is, that all who compose it possess the spirit peculiar to it; that the novices apply themselves to acquire it; and that those who are already members, make it their first care to preserve and increase it in themselves; for, it is this spirit that should animate all their actions, be the motive of their whole conduct. Those who do not possess it and those who have lost it, should be looked upon as dead members, and they should look upon themselves as such; because they are deprived of the life and grace of their state; and they should be convinced that it will be very difficult for them to preserve the grace of God.
- 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, not to 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 other similar sentiments so often expressed in Holy Scripture and uttered by the patriarchs of old.
- 3) In order to enter into this spirit and live up to it: 1st The Brothers of this Society shall have a most profound respect for the Holy Scriptures. 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, looking upon it as their first and principal rule.
- 4) 2nd 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 their 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 the 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 Rules shall be read entirely and consecutively, a chapter at a time, on Sundays and Feasts during dinner, except on Feasts of Mysteries, when they shall be read in the evening.
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### CHAPTER 3

#### 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. The Brothers will warm themselves around a common stove in the room of exercises.  
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 or drink out of the house, 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.
- 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.

## CHAPTER 4

The Exercises of Piety Practised 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. They 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 appears to be a considerable exterior fault.
- 5) The general and ordinary Communions of Rule shall take place a week, on Sunday and on Thursday, when there is holiday all day, or on the feast that may occur during the week. The Brother Director may allow those who so ask to receive Communion more often, if he judges it proper.
- 6) The Communion of Thursday, or of the feast that occurs during the week, shall be offered for the community.
- 7) The Brothers shall be urged to receive Holy Communion on the feast of the Holy Guardian Angels, the second of October.
- 8) Thanksgiving after Holy Communion shall last half an hour.
- 9) The Brothers shall ordinarily go to confession each week, at a time which shall not, as far as possible, 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 or garden, as well as the parlor, where it will suffice to uncover and salute the crucifix.
- 14) When the Brothers make a mistake in the oratory at the rosary or the office, they shall kiss the floor and rise immediately.

## CHAPTER 5

The Exercises of Humiliation and MortificationThat Are to Be Practiced in This Institute

- 1) There shall be no corporal mortification of Rule in this Institute; however, abstinence from meat shall be observed Saturdays from Christmas to the Purification, as well as the Monday and Tuesday before Lent, except when travelling.
- 2) The Brothers shall all fast together one day in the week which shall be Friday. On that day six ounces of bread shall be given to each Brother at collation, with dessert as on fast days of the Church.
- 3) When a fast day of the Church occurs in the week, the Brothers shall not be obliged to observe this fast of community. On fast days of the Church only four ounces of bread shall be given at collation, with a small amount of dessert.
- 7) The Brothers shall accuse themselves once a day before supper in the oratory or exercise room of the faults committed during the day; 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, as indicated in the Collection of Penances.
- 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 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 in the faults they have noticed, without mentioning anything purely interior or which relates to the interior.
- 11) The Brother Director shall not be publicly advertised of his defects unless the Brother Superior of the Institute or the Brother Visitor be present at the time of the visit.
- 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 a day in each week to give an account to the Brother Director of their conduct. Each Brother shall go to the Brother Director at the appointed time to give this account of his conduct; he shall do so standing or seated, and head uncovered, and according to the directory that shall be given to him for this purpose.
- 15) On the eve of the day assigned for the reddition, each of the Brothers shall read, at the beginning of spiritual reading, the part of the directory on which he is to give an account, and he shall spend part of the evening in mental prayer to dispose himself for it.
- 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.

## CHAPTER 6

### 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 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, saying, for example, "I have seen or heard such a thing." They shall not speak of eating, drinking, or other bodily wants.
- 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 nor 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 curious or useless.
- 11) None of the Brothers shall ever indulge in mimicry or raillery with regard to anyone.
- 12) None of the Brothers shall uncharitably 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.
- 14) The Brothers shall, however, guard against levity, playfulness and unbecoming gestures. 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, or making signs to their Brothers; and not walking too fast.
- 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.

## CHAPTER 7

### The Manner in Which the Brothers Are to Behave in Schools toward Their Pupils

- 1) The Brothers shall everywhere keep schools gratuitously; this is essential to their Institute.
- 2) They shall pay constant attention to three things in school:
  1. During the lessons, to correct all the words badly pronounced by the pupil who is reading;
  2. To see that all who read in the same lesson are attentive;
  3. To have silence strictly kept by the pupils during the whole time of school.

- 3) They shall teach their pupils according to the method prescribed and universally followed in the Institute. 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; and to write.
- 5) They shall also teach them orthography and arithmetic, all as prescribed in the first part of the Conduct of Schools. They shall, however, make it their first and principal duty to teach their pupils the morning and evening prayers, the Pater, Ave, Credo and Confiteor and these same prayers in French; the Commandments of God and the Church, the responses at Holy Mass, the catechism, the duties of a Christian, and the maxims and practices which Our Lord has 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 Brother Superior of the Institute. He shall, however, so arrange that this does not happen, or at most, 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.
- 9) There shall be in each house a Brother to give out the books, paper, pens, etc., to the pupils; ink shall be given them free of charge, without requiring anything whatever for it.
- 10) The Brothers shall supply the books to the pupils at cost prices, including all expenses; and these expenses shall all be paid at the house having charge of the printing.
- 11) They shall not receive, either from the pupils or from their parents, any money or presents, however small, 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 particular friendship, but only as a reward or for encouragement.
- 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.
- 15) The Brothers shall endeavor, by their whole exterior and by their entire conduct, 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.

- 16) They shall not allow any pupil to remain about them when at their place in class.
- 17) The Brothers shall not speak to their pupils privately, except very seldom and through necessity; and when obliged to speak to them, they shall do so in few words.
- 18) They shall not, without permission, entrust any message to their pupils or receive from them letters or notes from outsiders. They may send notes to the Brother Director when necessary.
- 19) They shall not have anything written or copied by any pupil, either for themselves or for any other person whatsoever, without the permission of the Brother Director, who shall examine whether it be necessary.
- 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.

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## CHAPTER 8

### The Manner in Which the Brothers Are to Behave when Obligated to Correct Their Pupils

- 1) The Brothers shall exercise all possible attention and vigilance over themselves so as to punish their pupils very rarely, being convinced, as they should be, that this is one of the chief means of managing their school properly and of establishing very good order.
- 2) When it is necessary for the Brothers to punish any of the pupils, they shall be extremely careful to do so with great moderation and self-possession, and with the conditions prescribed in the Conduct of Schools; therefore, they shall never undertake to punish in hastiness, or when they feel excited.
- 3) For this purpose, on such occasions, the Brothers shall watch over themselves, so that neither the passion of anger nor the slightest touch of impatience have any part, either in the penances they impose, or in any of their words or actions; being convinced, as they should be, that, unless they take this precaution, the pupils will not profit by the correction--which is, however, the object that the Brothers should have in view in administering it--and God will not give it His blessing.
- 4) The Brothers shall carefully avoid, then and at all other times, calling their pupils abusive or unbecoming names; and they shall never address them otherwise than by their names. They shall not speak to them in the familiar form.
- 5) The Brothers shall be careful never to touch or strike any one of their students with the hand, fist, foot or pointer, and never to

rebuff or push them rudely. They shall never strike them on the face, the head or the back.

- 6) They shall be very careful not to pull their ears, nose or hair and not to throw a ferule or anything in order to make them behave. All such means of correction should never be used by the Brothers, as being very unbecoming and opposed to charity and Christian meekness.
- 7) They shall not punish their pupils during catechism or prayer unless they cannot absolutely put off the correction to another time.
- 8) The Brothers shall not use the ferule away from their place with the exception of the teachers of writing and during the writing lesson only.
- 9) The Brothers shall not have rods or cat-o-nine tails in school except the one whom the Brother Director has placed in charge. If there is an Inspector of Schools present, the Brothers will correct with the rod or cat-o-nine tails only after having proposed it to him.
- 10) If there is no Inspector of Schools present, the Brothers of the lower classes will correct with a rod or a cat-o-nine tails only after having proposed it to the head teacher and he has found it a propos.
- 11) The young Brothers who are not yet twenty-one shall be very exact in observing everything concerning correction with rods and cat-o-nine-tails that is prescribed in the second part of the Conduct of Schools, article five of chapter seven on corrections; this applies also to Brothers who have reached this age but have not yet taught for one year.

## CHAPTER 9

### The Manner in Which the Brothers Are to Behave in School

#### with Regard to Themselves, Their Brothers, and Secular Persons

- 1) It shall never be permitted to any Brother, not even to the Brother Director, to teach in other schools than those of the Institute for any reason whatever.  
The Brothers who teach school in the house shall go to their classes immediately after the three decades of the rosary, both morning and afternoon, without stopping anyplace in the house. The Brothers who teach school outside of the house shall go all together immediately after the litany.
- 2) They shall not enter any house when going to school or returning therefrom, without the order of the Brother Director, when he deems it necessary.

- 3) From the time the Brothers reach school until the beginning of the first prayer, they shall remain seated at their places and, in silence, apply themselves to reading the New Testament. They shall do the same at the end of school, when the pupils of their class have been dismissed, and while waiting for the dismissal of the last class.
- 4) The Brothers shall be careful not to leave their places in school without great necessity.
- 5) They shall not keep anything in their hands during school time, under any pretext whatever.
- 6) They shall not read any book in school except those which the pupils are reading in their class, and each book only during the time they should have it in hand to follow that lesson.
- 7) Should they see any papers, printed sheets, or book in the hands of a pupil, besides that of the actual lesson, they shall not look at or read them during the time of school. They may look only at the title of the book after school, and should they judge that it contains anything bad, they shall take it to the Brother Director to examine or to have examined.
- 8) During prayer the Brothers shall always remain at their places in a very serious, reserved and dignified manner, with arms folded or hands joined and with great modesty, reciting the prayers themselves in a moderate tone.
- 9) The Brothers shall very carefully watch over themselves so as not to do anything in school but what is proper and becoming, and especially not to let anything appear savoring of levity or passion.
- 10) Silence, being one of the principal means of establishing and maintaining order in school, the Brothers shall look upon its exact observance as one of their principal rules. To bring themselves to this exactness, they should frequently call to mind that it would be of little use to try to have their pupils observe silence, if they themselves were not faithful in this respect. For this purpose they shall be very attentive always to employ the signs in use in the schools.
- 11) They shall, therefore, watch in a special manner over themselves so as to speak but very seldom in school, and only when absolutely necessary, and when they cannot express themselves by signs. Therefore, they shall speak regularly but on three occasions: 1. When it is necessary to correct a mistake made by a pupil in the lesson, and which no other can correct; 2. During catechism; 3. In the reflections that each Brother should make both at the morning and evening prayers; and they shall speak only in a moderate tone.
- 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.

- 13) They shall teach in classrooms that are contiguous and they shall always be so placed as to be able to see one another. 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.
- 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.
- 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.
- 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.
- 17) Should it happen that anyone comes to the school to speak to one of the subordinate Brothers or to visit him, he shall not speak to the person for any reason whatever, either in school or going to church; but, excusing himself politely, he shall refer the person to the head master, if the Inspector be not present; and if it be the Brother Director or the head master that is asked for, he shall reply in few words. If the matter does not concern the school, he shall request the person to call at the house.
- 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 head master shall always accompany them while they remain.
- 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.
- 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 or some other clergyman having the care of the poor of the town.

## CHAPTER 10

### The Days and Times When the Brothers Are to Teach School

#### and the Days on Which They Are to Give Holidays to Their Pupils

- 1) The Brothers shall hold school five days in the week, when no feast occurs.
- 2) On all Sundays and feasts of the scholastic year, that is, during the

time they teach school, except Christmas day, Easter Sunday, Pentecost Sunday, and the feast of the Most Holy Trinity, the Brothers shall assemble their pupils in the morning at the church of the parish in which they teach school, in order to have them assist at High Mass. After dinner they shall assemble them in the school to teach them catechism; after which, having made them say the evening prayers, they shall take them to Vespers in the church where they attend Mass each day.

- 3) The Brothers shall usually give holiday all day on Thursday.
- 4) When there is a feast during the week, should it fall on Monday, Tuesday or Saturday, they shall give holiday on Thursday afternoon only; should the feast fall on Thursday or Friday, they shall give holiday on Tuesday afternoon; but should it fall on Wednesday, they shall give holiday on Friday afternoon.
- 5) On All Souls' Day they shall give holiday all day.
- 6) On the feast of St. Nicholas, who is the patron of pupils, and on Ash Wednesday, which is the first day of Lent, they shall give holiday all day instead of Thursday. However, on each of these two days they shall assemble the pupils in school in the morning and teach them catechism from eight until nine o'clock.
- 7) They shall give holiday from Thursday of Holy Week inclusively until the following Wednesday exclusively.
- 8) On the feasts of Our Lord, those of the Most Blessed Virgin and others which are not of obligation, but which are celebrated in the Community, such as the Transfiguration of Our Lord, the Exaltation of the Holy Cross, and the feasts of the Presentation and the Visitation of the Most Blessed Virgin, as well as the feast of the great Saint Joseph, Patron and Protector of the Community, they shall give the weekly holiday instead of Thursday.
- 9) If there be one or several parishes in the city, and if the feast of the patron saint of the parish in which the Brothers reside is celebrated, they shall do as on feast days.
- 10) When the feast of the patron saint of one of the parishes in which the Brothers do not reside, but in which they teach school, is celebrated, they shall give, if possible, holiday in the schools instead of Thursday.
- 12) The Brothers shall not give an extraordinary holiday without an evident necessity.
- 13) They shall give vacation during the whole month of September, and they shall never give it at any other time without an evident necessity, taking into account the wants of the harvest and of the pupils, and without an expressed order from the Brother Superior. Should it be necessary, in any place, to give vacation earlier or later, the Brother Superior of the Institute shall designate the days on which it shall begin and end.

## CHAPTER 11

The Inspector of Schools

- 1) There shall be an Inspector to superintend all the schools, who shall usually 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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## CHAPTER 12

The Manner in Which the Brothers Are to Behave Towards the  
Brother Director

- 1) The Brothers shall give the title of Superior to the Brother Superior of the Institute alone; and they shall call Directors those who are entrusted with the direction of the respective houses, and Sub-Directors, those who take the Director's place when absent. They shall never call the Brother Superior of the Institute otherwise than our very dear Brother Superior, or the Director otherwise than our dear Brother Director.
- 2) The Master of Novices shall likewise be called 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, except in the refectory where they shall remove their calotte 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 he makes them a sign or tells them to be covered.

- 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 making him a respectful bow.
- 8) They shall have a humble and entire confidence in him; and they will make known to him all their mental and bodily infirmities, the attraction or difficulty they find in the practice of virtue. They shall take care to make known to him with simplicity and in private what takes place within them.
- 9) When they render an account of 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 soul.
- 10) They shall, at all times, receive with much respect the advice given them by the Brother Director in their reddition of conduct, 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 reprovcs or admonishes a Brother, if the Brother is seated, he shall stand up and remove his calotte; if he is standing, he shall forthwith kneel down, and not resume his former posture until the Brother Director makes him a sign to do so; but should he be on his knees, he shall merely kiss the floor.
- 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, unless it be contrary to the Commandments of God. 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; 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.

## CHAPTER 13

The Manner in Which the Brothers Are to BehaveTowards One Another, and the UnionThat Must always Exist Among Them

- 1) The Brothers shall have a cordial affection for one another; but they shall not give any sign or token of particular affection for any one, through respect for Our Lord, Whom they should equally honor in all, as being animated by Him and living by 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, except in a pressing necessity.
- 3) When they pass before their Brothers, they shall remove their calotte and modestly salute 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.
- 5) They shall take care not to say anything about their Brothers but what is proper and becoming, even when they give or have given them trouble.
- 6) They shall always prefer their Brothers to themselves in all things, as far as the Rules and obedience allow, in view of the esteem they have for them, and of the respect they have for God residing in them. Hence, if anything is presented to all the Brothers, or to any other and themselves, and they are free to choose, they shall take that which is least, considering their Brothers above themselves.
- 7) They shall not contradict their Brothers nor contend with them, but they shall yield to them through respect for them.
- 8) Should any Brother advance some maxim which is either not true or which may have evil consequences, they shall combat it only by their silence, being convinced, as they should be, that it is only the Superior of the Institute or the Brother Director of the house in which the Brother is, who has the right to correct him. Still, he who has heard a Brother say anything reprehensible shall inform the Brother Superior of the Institute or the Brother Director of the house where he is, in case he did not see that the Brother Director noticed it and reprovved him for it.
- 9) All the Brothers shall have as much respect for the serving Brothers as for the Brothers who teach in school, and no one shall say anything to them or any person about them but what is proper and becoming; and they shall show, on every occasion, that they are truly united with them and very grateful for their services.

- 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 not speak of their Brothers except to say something good about them and always with esteem and respect.  
On all occasions, 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 gesture or word, 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 who, however, may change their places when he thinks proper.
- 14) When two Brothers go out together, the younger shall give precedence to the older. On entering 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 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.

## CHAPTER 14

### The Manner in Which the Brothers Are to Behave towards

#### Secular Persons

- 1) The Brothers of this Institute shall not have any communication with secular persons, except in cases of well recognized necessity, and only with the permission of the Brother Superior or Director.
- 2) The Brothers shall respect all persons with whom they have dealings, without contracting particular 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 pay any visits of civility; 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 him company, and nothing shall be said or done in his presence, and which 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, and who shall see all that takes place during this time.
  - 7) When Brothers converse with secular persons they shall observe very strict silence on all that concerns the Institute, making nothing thereof appear or known abroad, never telling where the Brothers are, even when asked, unless they cannot do otherwise. They may only speak of and explain the spirit 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.
  - 9) If anyone in the street shows them a letter the address of which he cannot read, they may read only the address.
  - 10) They shall not intermeddle with any temporal concern, and they shall not undertake any that is spiritual unless it be conformable to the spirit and end of the Institute. The Brothers Directors shall be very particular about this point.
  - 11) They shall not write or copy anything for any outsider, except with the permission of the Brother Superior of the Institute.
  - 12) No one may be lodged in the houses of the Brothers except postulants admitted by the Brother Superior of the Institute and for one night only.
  - 13) Neither shall it be permitted to receive boarders in the house of the Brothers who teach the ordinary schools. There may be boarders in the novitiate house or in the houses intended for the purpose, when the Brother Superior, with the advice of the Assistants, deems it proper; but they shall not be taught the Latin language.
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## CHAPTER 15

The Manner in Which the Serving Brothers Must Conduct Themselves

- 1) The serving Brothers may go out alone for the wants of the house. The Brother Director shall give each a written regulation, specifying how he is to employ the time remaining at his disposal, and he shall send a copy of it to Brother Superior for his approval or change if necessary.
- 2) They shall not interfere with anything in the house in which they reside, but only do as obedience prescribes.
- 3) They shall work in the school when the Brother Superior judges it necessary and only as often as he orders; but they cannot ask that they be employed there.
- 4) Those who have charge of the household expenses shall each, on an appointed day every week, give an account of them to the Brother Director of the house in which they reside.
- 5) The Brothers shall watch over themselves so as to be exact in keeping silence, to speak always in a low tone, not to speak except when necessity requires it, and only in few words.
- 6) He who attends the door shall not speak to any Brother going out of the house or coming in, not even to the Brother Director; and, if obliged to speak to the Brother Director on entering, he shall wait until the latter has said his prayer in the oratory.
- 7) He shall not speak to any Brother, except to the Brother Director, unless it is necessary, and that he has previously obtained the Brother Director's permission.
- 8) They shall be careful to serve at table so that they may be able to leave the refectory with the other Brothers, without being obliged to return to finish their meals.
- 9) They shall not buy anything without the order of the Brother Director, but the meat as regulated, and the bread.
- 10) They shall be careful to note that they have the use of money dependently on the Brother Director, and not as being owner of it. Hence they shall consider themselves responsible before God for the use they have made of it, especially if they spend it without permission.
- 11) They shall also be careful to manage their time so that they may always be able to assist regularly at all the usual spiritual exercises and to say the rosary at eight o'clock in the evening in the oratory, leaving everything for this purpose at the first sound of the bell.
- 12) If on some extraordinary occasion they are unable to assist at an

exercise, they shall not omit it without the permission of the Brother Director.

- 13) They shall watch over themselves so as to speak to the Brother Director always in a moderate tone, even when giving him an account of the expenses or of their business transactions, in view of speaking to him always with respect.
- 14) They shall speak in a moderately low tone when speaking to secular persons, even when attending the door.
- 15) They shall not have any communication with secular persons, except in so far as their employment requires and the Brother Director permits; these two conditions shall be inseparable.
- 16) They shall be most careful not to have any communication with the outside world that might give rise to familiarity.
- 17) They shall also take special care to apply themselves to their interior life, and to the practice of the virtues that become them; and they shall guard against dissipation of mind and whatever might make them appear too exterior in their temporal employment.
- 18) The serving Brothers shall take care to fulfil their exterior duties with great charity, having in view that the service they give their Brothers is rendered to Our Lord Himself, and that, for this reason, they should endeavor to work with as much care and affection as if they were serving Jesus Christ Himself.

## CHAPTER 16

### Regularity

- 1) It is necessary that the Brothers apply to themselves, and take for the foundation and support of their regularity what St. Augustine says at the beginning of his Rule, that "those who live in community should, before all else, love God and next their neighbor," since these are the principal commandments given us by God, and because any regularity whatever, if separated from the observance of these two commandments, is quite useless for salvation, because it is established in communities only for the purpose of giving the members facility to observe the Commandments of God, with exactness, and for this cause most of the Rules are practices pertaining thereto. Silence, for example, and circumspection in one's words in recreation, are so very important in order to avoid falling into many sins, that St. James does not hesitate to say, that "the tongue is a world of iniquity, and full of deadly poison." Respect for, and submission to the Brother Superior and the Brother Director are of obligation and precept, as well as union among the Brothers and reserve in regard to persons of the world, lest one become imbued with their spirit, for which the devil gives most religious a natural

inclination, causing them to form attachments when they communicate freely and frequently with such persons. Modesty and recollection prevent one from falling into many sins committed by means of the eyes, and by the liberty given to the other members of the body, and so on.

- 2) The Brothers shall, therefore, have a very special esteem for all that concerns regularity, however insignificant it may appear, regarding it as being for them the first means of sanctification, because regularity furnishes them with the principal help to observe the Commandments of God and the utmost protection against all the temptations of the devil, however violent they may be, and because God attaches His graces thereto in a special manner.
- 3) Regularity is also the principal support of communities, and it is such as to make them immovable as long as it subsists. Irregularity is the chief source of their destruction, and of the loss of their members.  
In this view, the Brothers shall prefer the Rules and practices of their Institute to all other practices, however holy in themselves, unless they concern the Commandments of God and of the Church.
- 4) The Brothers shall be particularly careful not to do anything that is or might be contrary to the regularity and good order of the house. For this purpose, they shall all make account of failing in the least point of regularity wishing to do in all things, and very exactly, the will of God, which is marked out for them by the Rules and practices of their Institute.
- 5) The Brothers shall leave everything at the first sound of the bell, in order to be present at the beginning of the exercises.
- 6) No Brother shall absent himself from the daily exercises, examen, spiritual reading, mental prayer, etc., without an evident necessity and without the permission of the Brother Director.
- 7) They shall be very careful to close the doors of the house without noise.
- 8) The Brothers shall look upon the following observances as the most essential of their Institute:
  - The four interior supports of their Institute:
    - a) Mental prayer
    - b) The presence of God
    - c) The spirit of faith
    - d) Interior recollection.
  - The four exterior supports of their Institute:
    - a) Reddition of conduct
    - b) The accusation
    - c) The advertisement of defects
    - d) The manner of spending recreation.

The ten commandments proper to the Brothers of the Christian Schools which they should always have in their minds to

meditate upon, and in their hearts to practice, and which should form the subject of their examens, are as follows:

1. You shall honor God in your leader by prompt obedience.
2. You shall at all times love your Brothers cordially.
3. You shall teach the children very well and gratuitously.
4. You shall do all things through the spirit of faith and for God alone.
5. You shall fervently employ all the time prescribed for mental prayer.
6. You shall often think of the presence of God interiorly.
7. You shall frequently mortify your mind and all your senses.
8. You shall keep silence exactly at the time prescribed.
9. You shall keep yourself chaste by very good recollection.
10. You shall cherish poverty, not having anything voluntarily.

## CHAPTER 17

### Poverty

- 1) 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.
- 2) The Brother Superior of the Institute may change or take away the habits, when he thinks proper.
- 3) The Brothers shall not have anything for their personal use, except a New Testament, an Imitation of Christ, a rosary, a crucifix of ebony wood, and a small pocket-book given them during the novitiate by him who is charged with providing for the wants of the entire society.
- 4) The Brothers who teach writing classes shall have, besides the foregoing, a writing case, in which there shall be a penknife and some pens, the use of which they shall have while teaching a high class.
- 5) The Brothers shall neither receive nor borrow anything from anybody, not even from their relatives; neither shall they lend it to anybody; and 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.

- 7) The Brothers shall always bear marks of poverty in their clothing, provided it be decent, that is, not torn; and they shall wear neither hat, robe, mantle, nor shoes which are not like those of the other Brothers, both in material and shape.
  - 8) The Brothers shall not possess anything; and if they have any property, they shall surrender the income thereof to their relatives or to the Society, without being allowed to have the use of it; and if they have any money on entering, they shall give it up to the Society.
  - 9) They shall not dispose of anything whatever, or give anything to one another, without the order or permission of the Brother Director.
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## CHAPTER 19

### 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 or 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. They shall be careful to finish with them in few words.
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## CHAPTER 20

### 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 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 even the room in which the Brothers are, without permission.
- 4) They shall not read any book or paper nor copy anything without permission from the Brother Director. They may be allowed to copy hymns, the rules and practices of the Institute, arithmetic, catechism, and all that is customary in the community.
- 5) The Brother Director will never allow these types of things to be copied except during the time allowed for writing. He will advise the Brother Superior of all the permissions he gives and to whom.
- 6) All books, whether catechisms, spiritual books or others shall be given out by the Brother in charge of these things, no Brother being allowed 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.

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 to speak out of recreation time, either to another Brother or to a secular person, he shall then speak only of what is necessary, and he shall especially observe the following articles:
  - 3) i. He shall not speak of the administrative affairs of any house of the Institute, or of the affairs of the house wherein he lives, or of the conduct of the Brothers Directors.
  - 4) ii. He shall not speak of any of the Brothers, or of those who have been in the Society. Should any outside person speak to him of either, or question him about them, 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, except to persons for whom he should entertain very special respect, such as a bishop, who might question him thereon, 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, 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) vi. When a Brother, even the Brother Director, needs to speak, he shall do so in a low voice and in few words.
- 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.
- 10) They shall not speak to the Brother Director while going from one exercise to another, or during the accusation and the advertisement of defects, unless the matter is so pressing that it cannot be deferred, and then they shall speak in few words.
- 11) The Brothers shall carefully refrain from inquiring of any Brother about what has happened in any of the houses of the Institute, not even concerning any of the Brothers.
- 12) When the Brothers go together through the city, they shall not speak to one another, unless it is absolutely necessary; but they shall say the rosary, each by himself, and, on their return, they shall give an account of what they said and did while out.

- 13) When they go to school, they shall not speak to each other, but shall always say the rosary alternately, both in going and returning.
  - 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.
  - 15) The Brothers shall be brief in speaking to the parents of the pupils.
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## CHAPTER 21

### Modesty

- 1) In all their exterior actions, the Brothers should manifest great modesty and humility, together with the wisdom befitting their profession. But, in order to have the modesty that becomes them, they shall especially observe the following practices:
- 2) First, they shall always hold their head erect, inclined slightly forward; they shall not turn it around, or from side to side; and if necessity obliges them to do so, they shall at the same time turn the whole body sedately and with gravity.
- 3) They shall manifest cheerfulness upon their countenance rather than sadness, or any other ill-regulated passion.
- 4) They shall usually have their eyes cast down, without raising them unduly, or turning them from side to side.
- 5) They shall avoid wrinkling the forehead, and much more the nose, in order that the composure of the exterior, which marks that of the interior, may be seen in them.
- 6) Recollection shall appear to the Brothers of such great importance that they shall consider it as one of the principal supports of the Society; and want of the custody of the eyes, as the source of all kinds of disorders in a community.
- 7) When speaking, especially to persons of authority and distinction, and much more especially to persons of the other sex, they shall not look them steadily in the face, but be very reserved in their regard. They shall not keep their lips too closely pressed together or too wide apart.
- 8) When they have to speak, they shall be mindful of the modesty which becomes them and the edification they should give their neighbor, both by their words and their manner of speaking; hence, they shall take care not to speak too much, too loud, or too fast, and not to make any sign or exaggerated gesture either with the head or the hands.

- 9) They shall hold their hands quiet and their arms becomingly folded; they shall refrain from making gestures with their hands while speaking, and they shall never have their arms hanging down, nor keep their hands in their pockets.
  - 10) They shall keep their feet nearly together when at rest, without crossing them; they shall not keep their legs wide apart or stretch them out, or cross them, when seated.
  - 11) They shall walk sedately and in silence, with great reserve in their looks and in their whole exterior, without unduly swinging their arms, and without overhaste, unless some necessity should require it.
  - 12) When going from one exercise to another, they shall walk one after another in order to avoid confusion.
  - 13) The Brothers shall be careful that their gestures and all their bodily movements be such as to edify every one.
  - 15) Finally, they shall always keep their clothes neat and clean, and wear them with the propriety and modesty becoming persons of their profession.
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## CHAPTER 22

### The Sick

- 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.
- 2) It shall not be allowed to send sick Brothers to hospitals.
- 3) Care shall be taken that the sick Brothers have a very charitable infirmarian to minister, with affection and tenderness, to all their wants. The Brother infirmarian shall be watchful to give them the required medicines and nourishment at proper times. And when necessary, the sick shall be looked after during the night.
- 4) The needs of the sick shall always be attended to preferably to the needs of those in good health.
- 5) The sick, however, shall take care not to complain, should something be wanting to them; still, if a considerable time should elapse before they receive a prescribed remedy or means of relief, which they believe necessary, they shall simply tell the Brother Director and then remain quiet and without anxiety in this respect whether it be given them or not.

- 6) The sick shall obey their infirmarian as their Director, since he is given them by God to direct them during their illness.
- 7) They shall be attentive to bear their illness with patience, often calling to mind the patience of our Lord Jesus Christ and of the holy martyrs, so as to imitate them.
- 8) They shall animate themselves from time to time with good sentiments, if they are able; if they are not able, they shall request the infirmarian to render them this kind service, so that they may not lose sight of God, and conform to His intentions.
- 9) Care shall be taken to have the sick receive the sacraments without too much delay, and to see that they receive Extreme Unction while in full possession of their faculties, so that it may procure for them a greater abundance of grace, and enable them to participate in its special effects.
- 10) When a Brother is in his agony, or it is supposed that death is imminent, all the Brothers, if they are not in school, shall assemble and say the prayers of the agonizing for him, in order to assist in freeing him from the attacks of the devil, which are very strong and very violent at this time; and thereby to contribute as much as possible towards procuring him the blessing of a happy death.
- 11) Should a Brother be taken with an illness which is likely to be prolonged, the Brother Superior of the Institute shall be notified as soon as it is perceived, in order that he may take the necessary means for the restoration of the Brother's health.
- 12) The Brothers shall not give any remedy to anybody out of the house for any illness whatever. If they know a remedy which is asked of them for a person from without, the Brother Director may only give the receipt or direct it to be given, without leaving the house or seeing the sick person for that purpose.
- 13) Neither shall they watch with the sick or the dead outside of the house.

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## CHAPTER 23

### Prayers to Be Said for Deceased Brothers.

- 1) The Brothers shall be buried with much simplicity, and in keeping with the holy poverty of which they have made profession.
- 2) The Brothers shall follow the corpse, each having a taper in his hand.
- 3) There can be no rule either for the tapers or the tolling of the

bells at the burial of the Brothers; these matters shall be regulated by local customs.

- 4) When a Brother of the Society dies, the following prayers shall be offered for him:
- 7) For a professed Brother, the Brothers of the house in which he dies shall have thirty Masses consecutively said for him, at the first of which all the Brothers shall receive Holy Communion. Before the first of the Masses, the Brothers of that house shall recite the Office of the Dead, nine lessons, at a time judged most convenient by the Brother Director. Each day, during the thirty days following the death, they shall recite the psalm De Profundis for him with the collect Inclina Domine. On the thirtieth day, when the anniversary Mass shall be said, all the Brothers shall receive Holy Communion. After, the collect Deus Indulgentiarum shall be said instead of Inclina Domine.
- 9) The Brothers who are poor and cannot have all thirty Masses said shall notify the Brother Superior of the Institute so that he may have the goodness of providing for them.
- 10) In the other houses, the Brothers shall recite the Office of the Dead, nine lessons, for him and shall have three Masses said consecutively, at the first of which they shall receive Holy Communion. For ten days they shall recite the psalm De Profundis after meals with the collect Inclina Domine.
- 11) For a Brother with triennial vows only, the house in which he dies shall have ten Masses said consecutively, at the first of which all the Brothers shall receive Holy Communion. Before the first of these Masses, the Brothers of that house shall recite the Office of the Dead, nine lessons, at a time judged most convenient by the Brother Director. Each day, during the first ten days following the death, they shall recite the psalm De Profundis after meals with the collect Inclina Domine.
- 12) In the other houses, for a Brother with triennial vows only, the Brothers shall recite the Office of the Dead, three lessons, and shall have only one Mass said at which they shall all receive Holy Communion. That same day the psalm De Profundis shall be said with the collect Inclina Domine.
- 13) If the deceased Brother is a novice or has no vows, the Brothers of the house where he dies shall recite the Office of the Dead, three lessons, and shall have three Masses said consecutively at the first of which all shall receive Holy Communion. After meals each of those three days the psalm De Produndis shall be recited with the collect Inclina Domine.
- 14) In the other houses the Brothers shall have one Mass only said for him at which they shall all receive Holy Communion. That same day after meals the psalm De Profundis shall be recited with the collect Inclina Domine.

- 15) Each year during vacation, at the end of retreat, the Brother Director of each house shall choose the most convenient day to celebrate the anniversary of all the deceased Brothers and benefactors.
  - 16) At four o'clock in the afternoon vespers and matins of the Office of the Dead shall be recited. The next day after morning prayer lauds shall be recited following which the Brothers shall assist at a Mass said for all the deceased Brothers and benefactors. All the Brothers shall receive Holy Communion.
  - 17) If requested, two Brothers may go to the funeral of deceased founders or some benefactors who have done some considerable favor for the house, or of the parish priest or confessor provided it is not during the time of school.
  - 18) The Brothers may go to the church only for the funeral of their mother or father, should they be in the same locality; but care should be taken that this does not happen.
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## CHAPTER 24

### Of 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 Superior or Director, who shall give them in writing the route which they are to follow. They shall not lodge with the 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 cannot be avoided, and that he has been at least five years in the Institute, and is of very reliable behavior.
- 4) The food of the Brothers in traveling shall be frugal and conformable to the manner of living followed in the Society, especially with regard to drink, which is a matter of very great importance.
- 5) They shall be careful not to associate or form acquaintance with anybody, nor to act with freedom or familiarity with any person whatever, especially of the other sex.
- 6) They shall daily read a page in the New Testament and a page in the Imitation of Christ, which shall serve for their spiritual reading.
- 7) They shall also, while walking, make mental prayer with as much application as possible.

- 8) They shall be careful to give edification wherever they lodge, and to behave there, as well as on the road, in a reserved and religious manner.
- 9) The Brothers shall not, when traveling, change their route to call at any house of the Institute, without the order of the Brother Superior.
- 10) They shall not eat or drink within at least two leagues of the house whence they set out; and they shall not eat oftener than four times a day, without an extraordinary necessity.
- 11) They shall take care that their conversation be seasoned with wisdom, and that it be a subject of edification to others, and not to speak on the subjects on which they are not allowed to speak in the house.
- 12) They shall always be together and not leave one another either on the road or in the houses in which they lodge; and when there are more than two, two shall not be allowed to separate from the others to converse privately; above all, no one shall be permitted to speak apart to seculars.
- 13) When they have reached the end of their journey, they shall hand over to the Brother Director whatever money they have left, and then give him an account of their expenses, and of the manner in which they conducted themselves on their journey, according to the directory drawn up for the purpose.

## CHAPTER 25

### On Letters

- 1) All the Brothers shall write every two months to the Brother Superior of the Institute, according to the directory. The Brother Director shall write every month, giving an account, the first month, of his conduct and of the articles on regularity, and the next month, of the Brothers and the schools. The Brothers who may want to write, shall enclose their letters with the Brother Director's when he gives the account of his conduct.
- 3) When the Brothers write to the Brother Superior of the Institute, the Brother Director shall collect all their letters, put them in his own, and seal it in presence of all the Brothers during one of the exercises; and, when he receives the answer to these letters, he shall, in like manner, open the packet in presence of all the Brothers, and give each his letter.
- 4) The Brothers may write to the Brother Superior whenever they think it necessary, either for the good of their souls, or for any other reason; and, when they write to him out of the usual and appointed time, they shall not be obliged to give any reason therefor to the

Brother Director; they shall however ask permission, which he shall not refuse; and when they write to him out of the time prescribed, they shall show the address to the Brother Director, and these letters shall be taken to the post office by the Brother appointed for the purpose.

- 5) All letters addressed to the Brothers by persons from without or by Brothers of the Society, and all those they write, shall be read by the Brother Director before giving them to the Brothers, or before sending them off; except for those from the Brother Superior of the Institute, or from the Brother charged with answering for him in his absence; as also those written by the Brothers, or by other persons, to the Brother Superior of the Institute.
- 6) When a Brother finds, in the house, a letter or note which is or had been sealed, he shall be very careful not to read it, as, in doing so, he might be guilty of a considerable sin; but he shall faithfully give it to the Brother Director. The Brothers shall do the same with regard to letters or notes which had not been sealed.
- 7) When a Brother without vows has read a sealed or unsealed letter not addressed to him, but written to, or received from the Brother Superior, he shall make three months of novitiate for the first offense; the second offense he shall be sent away. If the Brother has perpetual vows, he shall make three months of novitiate the first offense, and six months for the second offense.

The Manner in which the Brothers Shall Address, Begin and End the Letters Which They Write to the Brother Superior of the Institute

To the Most Honorable,  
The Most Honorable Brother N., Superior of the Society of the  
Brothers of the Christian Schools

When the Brothers do not address their letters, they shall write at the head of their letters:

The Most Venerable Brother N. Superior of the Brothers of the  
Christian Schools

The manner of beginning their letters:

My most venerable Brother, I tender to you my most humble respects  
and obedience, as in duty bound by the command of God

The manner of closing them:

I am, with the most profound respect,  
My Most Venerable Brother,  
Your most humble and most obedient inferior,

Brother N.

## CHAPTER 26

Of the Latin Language

- 1) The Brothers who have learned the Latin language shall make no use thereof after entering the Society, and they shall act as though they were unacquainted with it; thus, no Brother shall be allowed to teach the Latin language to any person whatever, either within or without the house.
- 2) It shall not even be allowed any one to read any Latin book, nor to speak a single word of Latin, without an absolute and indispensable necessity, and by order of the Brother Director; as, for instance, when an occasion presents itself of speaking to a stranger who does not know the vernacular, but who knows Latin.
- 3) There shall not be any exclusively Latin book in any of the houses of the Institute, except the office books; above all, there shall not be any which might serve to learn the Latin language; and if there are any Latin books translated into the vernacular, having the Latin on one side and the vernacular on the other, it shall not be allowed to read them, save in public reading, except to those who are thirty years of age, and in whom no liking for Latin is remarked; and they shall read the vernacular only.

## CHAPTER 27

Daily Exercises

- 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! This is the signal of the community.
- 2) When the Brother appointed to awaken the community has rung for rising, he shall take lights to the dormitories when necessary. He shall do the same after evening prayer; and care shall be taken that they be put out before a quarter past nine.
- 3) Forty strokes shall be rung for rising; and for the other exercises that are rung for in swing, about twenty strokes; after which, twenty strokes shall be tolled for mental prayer, Holy Mass, the examen, supper and evening prayer; thirty strokes shall be tolled for breakfast and for retiring.
- 5) The Brothers shall have a quarter of an hour for dressing and for making their beds.
- 6) At a quarter to five, thirty strokes shall be tolled, and the Brothers

shall go to the exercise room, but not before being entirely dressed; they shall there 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; then the subject of meditation shall be read, and mental prayer made until six o'clock.
- 8) Spiritual reading may be made either in the New Testament or in the Imitation from a quarter to six until six o'clock; LIVE JESUS...shall be said at a quarter to six, and the O Domina Mea, etc., at six. Should they go to Holy Mass at six o'clock, they shall not say the O Domina Mea until after Holy Mass.
- 9) At six o'clock, they shall assist at Holy Mass. From the time of Holy Mass until a quarter past seven, the Brothers shall 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.
- 10) From the fifteenth of November to the fifteenth of January, they shall study catechism in the morning, and write in the afternoon until spiritual reading, which shall be made at half past five o'clock. The Brothers of the high classes may exercise themselves in reading letters written by hand and at arithmetic.
- 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 Conduct of Schools, or in a book of instruction.
- 12) They shall begin to read the Conduct of Schools on the first school day after vacation, and the morrow of 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.
- 14) 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.
- 18) After school they shall study catechism.
- 19) At half-past eleven o'clock, as well on fast days as on other days, they shall make the particular examen, after which they shall take dinner.
- 20) During dinner they shall read: 1. In the New Testament, the Gospels and Acts of the Apostles; 2. The abridgment of the life of a Saint; 3. 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, as well on fast days as on other days.
- 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.
- 25) 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.
- 28) After school they shall study catechism during the time that remains until spiritual reading.
- 29) At half past five o'clock, as well on fast days as on other days, 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.
- 30) When the weather is favorable, spiritual reading may be made in the garden, after having said the Veni Sancte.
- 31) At six o'clock the bell shall be rung for mental prayer, which shall be made until half past six.

- 32) When the Brother Director has not been able to make mental prayer with the community, he shall make it for a quarter of an hour at his bedside after evening prayer, if he has been unable to do so before.
  - 33) At half past six o'clock they shall make the accusation and then take supper.
  - 34) During supper they shall read: 1. In the New Testament, the Epistles of the holy apostles and the Apocalypse; 2. A chapter of the History of the Holy Bible; 3. 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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## CHAPTER 28

### Special Exercises for Sundays and Feasts

- 1) On Sundays and feasts, after mental prayer, the Brothers shall assist at Holy Mass, at which all shall receive Holy Communion; thanksgiving shall then be made for half an hour.  
On their return from Holy Mass the Brothers shall read a chapter of the New Testament with an explanation thereof, and they shall confer thereon until eight o'clock.
- 2) At eight o'clock the Brothers shall take breakfast, and then go to the oratory, where they shall say the Litany of the Holy Infant Jesus; 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 enough time for writing, they shall prefer the study of catechism to writing.  
At eleven o'clock the bell shall be rung for the examen, after which they shall take dinner.
- 5) After dinner they shall take recreation until half past twelve o'clock,

even though the bell for the examen had been rung after eleven, in consequence of the lateness of the parish Mass.

- 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) While the Brothers are teaching catechism, if any remain in the house, they shall study and recite it.
- 11) In places where Vespers are said at two o'clock catechism shall be taught at half past twelve on the principal mysteries. At one o'clock it shall be taught on a special subject until two; and the prayer shall not be said. At two o'clock the pupils shall be taken to Vespers.
- 12) After Vespers the pupils shall be sent home, and the Brothers shall perform the exercises omitted in the morning.
- 13) In places where Vespers are said at half past two o'clock catechism shall begin at half past twelve, and the prayer shall be said at two. After Vespers the Brothers shall say the three decades of the rosary and employ the time remaining until four o'clock in studying catechism.
- 14) The Brothers who do not assist at Vespers with the pupils in the parish churches shall go to the oratory at half past three o'clock and recite Vespers and Compline of the Office of the Most Blessed Virgin; and should they finish before four o'clock, they shall remain in the oratory until the clock has struck four.
- 15) At four o'clock, after Vespers on Sundays and feasts, they shall take recreation until a quarter to five.  
At a quarter to five they shall make mental prayer.
- 16) At half past five they shall make mental prayer.  
At six o'clock there shall be conference until half past six, and the rest of the day as prescribed.
- 17) When there are several feasts in the week the Brother Director shall give a conference on Sunday and on the principal feast; and when he cannot give a conference, he shall have a good book read, and then ask the views of some of the Brothers in form of conference.

- 18) At half past six o'clock they shall make the accusation, take supper, and perform the remaining exercises as on other days.
  - 19) On Sundays catechism shall be taught at eight o'clock in the evening, and the Brothers interrogated shall not ask any questions of him who teaches catechism; they shall answer with much wisdom and modesty.
  - 20) The Brothers shall teach it in turn, after having prepared themselves for it.
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## CHAPTER 29

### Special Exercises for Holidays

- 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) On half holidays they shall make the examen at half past eleven o'clock, as on ordinary days. Those who have not finished the rosary shall be careful to fulfill this duty.
- 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) At a quarter past seven o'clock they shall take breakfast after which they shall practice writing until nine o'clock.
- 7-8) At nine o'clock they shall study catechism until nine thirty. At nine thirty they shall recite the Litany of the Holy Infant Jesus followed by the rosary; they shall then make spiritual reading until eleven o'clock.  
At eleven o'clock they shall make particular examen following which they shall take dinner. The Angelus shall be said only after dinner.

- 9) They may go to the sermon, in the morning, on holidays during Lent and Advent, provided they can hear it in one of the nearest churches.
  - 10) After dinner they shall take recreation until twelve thirty; they shall then say the Litany of St. Joseph, and immediately after, they shall take a walk, if the weather permit; if not, they shall converse together and take recreation in the house.
  - 11) They may read, during part of recreation time of holidays, in books indicated by the Brother Superior, such as The Flower of Examples, Father Binet, Travels in the Holy Land, The Martyrs of Japan, and others which may recreate the Brothers.
  - 12) On all holidays, recreation shall finish at half past five o'clock, in order to make spiritual reading, mental prayer and the other exercises, as on school days.
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## CHAPTER 30

### Some Particular Practices of the Daily Exercises on Certain Feast Days of the Year

- 1) On the first school day after vacation, the Brothers who teach shall receive Holy Communion at the community Mass, in order to beg of God the light and grace they need to instruct their pupils well, and to bring them up and conduct them in the spirit of Christianity.
- 3) On All Saints' Day, the Brothers shall make spiritual reading at quarter past four o'clock. At five o'clock they shall make mental prayer until half past five. After that there shall be a conference until six o'clock.
- 5) At six o'clock they shall take supper and then take recreation until half past seven at which time they shall recite Matins of the Office of the Dead as far as lauds.

#### The Day of the Commemoration of the Dead

- 6) After mental prayer the Brothers shall recite lauds of the Office of the Dead, with the collect Fidelium.
- 7) They shall receive Holy Communion on that day for the souls in purgatory.
- 8) At nine thirty they shall recite the Litany of the Holy Infant Jesus following which they shall say the rosary; then they shall spend the rest of the day as they spend Thursday, when there is holiday all day.

Christmas Eve and Christmas Day

- 9) On Christmas eve the Brothers shall make their spiritual reading at half past four o'clock.
- 10) At five o'clock they shall make mental prayer and at half past five accusation; then collation, following which there shall be recreation; and should the Brothers need to warm themselves, they shall do so in silence.
- 11) At half past six o'clock they shall say evening prayer, after which they shall go to bed; and the bell for retiring shall be tolled at seven.
- 12) At ten o'clock they shall rise; at a quarter past ten they shall go to the oratory where the subject of mental prayer shall be read, immediately after which they shall go to the church so as to be at the beginning of matins. They shall there make mental prayer until High Mass, at which the Brothers shall assist and receive Holy Communion.
- 13) While lauds are sung the Brothers shall make their thanksgiving, and then return to the house, where they shall say the Litany of the Holy Infant Jesus. They may then, in silence, warm themselves for a quarter of an hour when it is cold.
- 14) On Christmas Day the Brothers shall rise at six o'clock; at half past six they shall say vocal prayer and then make mental prayer until seven.
- 15) At seven o'clock they shall assist at the Mass of Daybreak which is the second High Mass. If a second High Mass is not sung, they shall assist at a Low Mass at the most convenient hour, after which, they shall return to the house and say the Litany of the Holy Infant Jesus.  
They shall go to the third High Mass, when the bell rings for it, and spend the rest of the morning as they do other feasts. As they do not teach catechism, they shall take recreation until two o'clock unless they go to the sermon; after recreation they shall say the Litany of St. Joseph and then the rosary.
- 17) The exercises that follow shall be performed as on other feast days.
- 18) At half past seven o'clock the Brothers shall say evening prayer. At eight o'clock the bell for retiring shall be rung.

Ember Days, Vigils and Lent

- 1) There are four times in the year when three fast days, Wednesday, Friday and Saturday, occur in the same week.
- 2) The first time that these fasts occur every year, they coincide with the first week of Lent, and thus there is nothing special regarding the Brothers' observances apart from those of Lent.

- 3) The second time, they fall on the Wednesday, Friday and Saturday within the octave of Pentecost. The third time, they fall on the Wednesday, Friday and Saturday following the feast of the Exaltation of the Holy Cross, which is celebrated on the fourteenth of September. The fourth time, they occur in the third week of Advent.
- 4) The Brothers who are employed in the schools shall not say the Litany of the Saints in their houses, except on the ember days of the month of September, which occur during vacation, because each Brother has it said in school in the morning, immediately after the opening prayers, as indicated in the book of Prayers Used in the Christian Schools.
- 5) On fast days and in Lent, even on feasts, the examen shall be made at half past eleven o'clock, and recreation shall end at one; but on Sundays in Lent, the bell shall be rung for the examen at eleven o'clock, as at other times of the year, because catechism is taught after dinner; the remaining exercises shall be performed at the same hours as on other days.

The Feasts of St. Matthias and of the Annunciation of the Most Blessed Virgin

- 6) When the feasts of St. Matthias and of the Annunciation of the Most Blessed Virgin occur during Lent, the Brothers who teach school shall remain for Vespers with their pupils after High Mass, and recreation shall finish at one o'clock.
- 7) At half past one o'clock, they shall begin catechism and finish it at three; then, prayer shall be said as usual, after which, the Brothers take the pupils to Compline, if it is not said later than about half past three; should it be said later, they shall make them say three decades of the rosary.
- 8) In places where the Brothers take the pupils to Vespers in chapels of religious who do not say Compline until or towards evening, those Brothers who do not assist at Compline with their pupils shall recite Compline of the Most Blessed Virgin in the house.
- 9) They shall spend the rest of these two days as they do other feast days.

The Feast Day of the Great Saint Joseph

- 10) On the feast of St. Joseph, the Patron and Protector of the community, after the morning mental prayer, there shall be public reading in the New Testament, and then repetition and explanation until half past seven o'clock; then, the Brothers shall read a chapter in the fourth book of the Imitation of Christ to dispose themselves for Holy Communion, after which, they shall say the Litany of the Holy Infant Jesus.
- 11) They shall assist at Holy Mass at the most convenient hour, and they shall have a Mass said for the community, at which the Brothers shall

receive Holy Communion; on their return to the house, they shall study and recite catechism.

- 12) If time remains before ten o'clock, they shall make spiritual reading; at ten thirty they shall make mental prayer.
- 13) When this feast occurs in Lent, they shall recite Vespers of the Most Blessed Virgin at eleven o'clock; should it occur after Easter, they shall make the examen at eleven o'clock.
- 14) After dinner, during Lent, they shall take recreation until three o'clock.
- 15) At three o'clock they shall say the Litany of St. Joseph and then the rosary; after which, they shall read in the New Testament, each in private.
- 16) At four o'clock they shall recite Compline of the Office of the Most Blessed Virgin.
- 17) After Compline, they shall take recreation until a quarter to five, then make spiritual reading, and spend the rest of the day as they do other feast days.
- 14) After dinner, they shall do as on feasts of obligation spent in the house.

#### The Last Three Days of Holy Week

- 1) In Holy Week, from Wednesday to Saturday inclusively, the Brothers shall say the Office of the Church.  
On Wednesday at four o'clock, they shall say the office of Tenebrae, which on that day usually lasts until half past six. Should it be finished earlier, they shall make spiritual reading after the office.
- 2) At half past six o'clock they shall make mental prayer.
- 3) At seven o'clock they shall make the accusation, which shall be followed by collation; after which, recreation shall be taken until half past eight.
- 4) On Wednesday at collation, and on Holy Thursday and Good Friday at both meals, grace before meals shall not be said, but only: Christus factus est pro nobis obediens usque ad mortem, followed by the entire Pater Noster in a low voice; then the Brother Director shall strike with his hand, which shall be the signal to sit down.
- 5) The Jube Domne shall not be said, nor at the end of the reading, the Tu autem.
- 6) For grace after meals, the Christus shall likewise be said, followed by the entire Pater Noster in a low voice; then, while going to the oratory, the Brothers shall say alternately the psalm Miserere, which being ended, the Brother Director, omitting Oremus, shall

say the collect Respice, and then begin the Aspirations to Jesus Suffering: Jesus, poor and abject, etc.

- 7) On Holy Thursday, at six o'clock in the morning, immediately after mental prayer, they shall recite Prime, Tierce, Sext and None, which shall finish at seven.
- 8) At seven o'clock, there shall be public reading in the New Testament, and then repetition and explanation.
- 9) At eight o'clock, the Brothers shall assist at Holy Mass, at which they shall receive Holy Communion, and then make thanksgiving for half an hour.
- 10) On their return from Holy Mass, they shall make spiritual reading.
- 11) At half past ten o'clock, they shall make mental prayer until eleven. At eleven o'clock they shall say Vespers.
- 12) At half past eleven, they shall make the examen and then take dinner.
- 13) On these two days, the usual books shall not be read at table, but only the Passion of our Lord Jesus Christ according to the four evangelists; which being finished, there shall be reading in the History of the Holy Bible, beginning at the Last Supper.
- 14) On Thursday at dinner, they shall read the Passion of our Lord Jesus Christ according to St. Matthew, which is related in the twenty-sixth and twenty-seventh chapters; they shall begin by saying: The Passion of our Lord Jesus Christ according to St. Matthew. They shall do in like manner at the other meals, without naming the chapters.
- 15) On Thursday at collation, and on Friday at both meals, to the versicle Christus factus est, etc., they shall add: Mortem autem crucis.
- 16) On Holy Thursday, at collation, they shall read the Passion according to St. Mark; then, as at dinner, they shall read only the History of the Holy Bible, beginning where they left off.
- 17) On Friday during dinner, they shall read the Passion according to St. Luke; and at collation, according to St. John; and they shall continue the reading of the History of the Holy Bible to the burial of our Lord inclusively.
- 18) On these two days, they shall not say the Litany of the Holy Infant Jesus, nor that of St. Joseph. There shall not be any recreation at noon or in the evening, and very strict silence shall be kept during the whole day.
- 19) On Holy Thursday, immediately after dinner, they shall read publicly the thirteenth, fourteenth, fifteenth, sixteenth and seventeenth chapters of the Gospel of St. John; then the Brother Director shall give a conference on the union that should exist and be maintained among the Brothers; this exercise should continue until two o'clock.

- 20-21) At two o'clock the Brothers shall, individually, beg pardon of one another--the Brother Director beginning--for the pain they caused, and the bad example they gave one another, in these terms: "My very dear Brother, I most humbly beg your pardon for all the pain I have caused you, and for all the bad example I have given you, since I have had the happiness of being with you in community. I beseech you to pray that God may grant me the grace of forgiveness, and I beg of you also to forgive me."
- 22) When they beg pardon of the Brother Director, instead of saying: "for all the bad example," they shall say: "for all the disobedience of which I have been guilty in your regard."  
After this exercise they shall say Compline, and should any time remain before half-past three o'clock, they shall make mental prayer until that time.
- 23) At half past three o'clock they shall say Tenebrae, after which, they shall make spiritual reading.
- 24) At six o'clock they shall make mental prayer.  
At half past six o'clock they shall make accusation, and then take collation. After the Aspirations to Jesus Suffering, they shall say the rosary; at the end of each decade, instead of the Gloria Patri, those on one side shall say: Christus factus est pro nobis obediens usque ad mortem, and those on the other side: Mortem autem Crucis.
- 25) After the rosary, should the house be near a church, they shall go there to adore the Most Blessed Sacrament of the Altar until towards half past eight o'clock; otherwise, they shall fulfil this duty in the house.
- 26) At half past eight o'clock they shall say evening prayer, as usual.
- 27) On Good Friday, after morning mental prayer, they shall recite Prime, Tierce, Sext and None; then, should the house be near a church, they shall go and adore the Most Blessed Sacrament; otherwise, they shall fulfill this duty in the house.
- 28) At eight o'clock, if in the church to which they go to hear Holy Mass there is a sermon, they shall go to hear it; they shall go sooner, should it begin earlier; otherwise they shall read in public the Passion of our Lord Jesus Christ according to St. John, which being finished, the Brother Director shall give a conference on the subject of the Passion of our Lord; then, if any time remains before the Office, they shall make spiritual reading.
- 29) At nine o'clock they shall go to the church to assist at the Office. On their they shall say the hymn Vexilla Regis Prodeunt, and repeat three times O Crux, ave, spes unica; then, all the Brothers, being in recollection and in a spirit of adoration, shall go one after another to adore the holy cross of our Lord, placed on a cloth on the altar step in the oratory.  
Should they have adored the cross in church, they shall not perform this exercise in the house.

After the adoration they shall say Vespers.  
Vespers being finished, they shall make the examen, after which,  
they shall take dinner.

- 30) On Good Friday a portion of peas only shall be given; and in the evening, no dessert shall be served at collation.
- 31) After dinner they shall go to the exercise room, where the advertisement of defects of the whole year shall take place; then they shall say the rosary. If any time remains before half past two o'clock, they shall read privately in the New Testament.
- 33) At three o'clock they shall say Compline; which being finished, they shall read a little in the Imitation.
- 34) At half past three o'clock they shall say the Office of Tenebrae, which being finished, if any time remains before six, they shall make spiritual reading.  
At six o'clock they shall make mental prayer.
- 35) At half past six o'clock they shall make the accusation and take collation, after which, they shall go to the exercise room, where the explanation of the Passion of our Lord Jesus Christ according to St. John shall be read, with repetition and conference until eight.
- 36) At eight o'clock they shall go to the oratory where they shall say the Seven Penitential Psalms; which being finished, they shall say, on their knees, the Litany of the Saints, with the versicles and prayers following. Should any time be left before half past eight, they shall remain in recollection in the oratory.
- 37) At half past eight o'clock they shall say evening prayer as usual.
- 38) On Holy Saturday, after morning mental prayer, they shall recite Prime, Tierce, Sext and None.
- 39) At seven o'clock there shall be public reading in the New Testament, with repetition and explanation.
- 40) At eight o'clock they shall make spiritual reading until a quarter to nine.
- 41) At a quarter to nine o'clock they shall say the rosary, and then go to hear Holy Mass, at which they shall receive Holy Communion, and make thanksgiving for half an hour; after which, should any time remain, they shall read in the Imitation of Christ.
- 42) At half past eleven o'clock they shall make the examen, and then take dinner.
- 43) At one o'clock they shall say the Litany of St. Joseph, after which, they shall take recreation in the house, and spend the rest of the day as they do on holidays.

- 44) During these three days, what cannot be done before, shall be done after Holy Mass.

Easter Sunday

- 1-4) On the days of Easter Sunday, Pentecost and Christmas the exercises shall be performed as on Sundays and other feasts when the Brothers remain at home.

The Eve and the Feast of the Most Holy Trinity

- 5) On the eve of the feast of the Most Holy Trinity, they shall make spiritual reading from a quarter to five until six o'clock. Then the Brother Director shall give a conference; if not, there shall be reading in Rodriguez, on the vows.
- 7) On the feast of the Most Holy Trinity, at the most convenient hour in the morning, Mass shall be said for the community, at which all the Brothers shall receive Holy Communion.
- 8) After thanksgiving, the Brothers, having returned to the house, shall renew their vows as usual, with this exception, the exercises shall be the same as St. Joseph's Day.

The Feast of Corpus Christi and during the Octave

- 9) The Brothers shall, every day, go to church at the most convenient time, to adore the Most Blessed Sacrament all together for a full quarter of an hour.
- 10) During the whole octave, the Brothers shall assist at Benediction of the Most Blessed Sacrament, and, for this purpose, omit the evening mental prayer; they shall be careful to be in church among the first, and not to leave until after the throng, so that they may be there at least half an hour.

Feasts of Devotion

- 12) On the feasts of the mysteries of our Lord Jesus Christ, of the Most Blessed Virgin and others, not of obligation, such as the feasts of the Transfiguration, the Exaltation of the Holy Cross, the Presentation and Visitation of the Most Blessed Virgin Mary, holiday shall be given all day instead of Thursday. The Brothers shall receive Holy Communion, and do, in the morning, as on feast days; however, they shall say the rosary in the morning; and, in the afternoon, they shall do as on ordinary holidays, except the feast of the great St. Joseph, which they shall keep as a feast all day.
- 13) They shall postpone the feast of St. Cassian to the Following Thursday, and give holiday all day; and on this day they shall do, in the morning, as on feasts of devotion.
- 14) The Brothers may go to hear the sermon on feasts of devotion, and on feasts of obligation when they do not teach catechism, such as Easter, Pentecost and Christmas, provided that they can do so in one of the nearest churches.

## CHAPTER 31

Daily Regulation for the Time of VacationFor the Days on Which There Is Holiday

- 1) During vacation there shall be holiday three times a week: Tuesday, Thursday and Saturday; if a feast falls on one of these three 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 a quarter 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 a quarter past eight.  
At a quarter past eight o'clock they shall study catechism until a quarter to nine, and then recite it until nine.  
At nine o'clock, they shall write. They may take part of the writing time, both morning and afternoon, to exercise themselves in arithmetic. The new Brothers who cannot read perfectly shall study it during the time for writing.
- 4) At ten o'clock they shall make spiritual reading until a quarter to eleven.
- 5) At a quarter to eleven they shall make mental prayer.
- 6) At eleven o'clock each day of vacation they shall make the particular examen, and then take dinner.
- 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 three o'clock they shall take recreation until half past three.  
At half past three o'clock they shall study catechism until four; at four o'clock they shall recite it until a quarter past four.  
At a quarter past four o'clock, they shall write.
- 9) At half past five o'clock they shall make spiritual reading.  
At six o'clock they shall make mental prayer.
- 10) The evening recreation shall finish at eight o'clock every day during vacation.  
At eight o'clock they shall evening prayer, and go to bed at half past eight.

## CHAPTER 32

Rule for the Time of the Common RetreatThat Is to Be Made during Vacation

- 11) At six o'clock the Brothers shall assist at Holy Mass, after which, there shall be a conference, a discussion or a public reading in some good book in form of conference.
- 12) At a quarter 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 a quarter past 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, on obedience, on manifestation of conscience and fraternal correction; and conference on these subjects.
- 18) At two o'clock they shall make mental prayer until half past two, and then read the Common Rule publicly until three. At three o'clock they shall say the rosary; then each shall examine himself in private on his interior life; this shall be done as in the morning, in a room or in the garden, and in silence and recollection.
- 19) At four o'clock they shall make spiritual reading until five. At five o'clock they may review their resolutions during a quarter of an hour.
- 20) At a quarter past five o'clock they shall make mental prayer. At six o'clock there shall be 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.

RENEWAL

OF THE SERVING BROTHERS' VOWS

In the name of the Father, etc.

Most Holy Trinity, Father, Son and Holy Ghost, prostrate with the most profound respect before Thy infinite and adorable Majesty, I consecrate myself entirely to Thee, to procure Thy glory as far as I am able and as Thou wilt require of me. And, for this purpose, I, N., renew the promise that I have made, of uniting myself and of living in society with the Brothers of the Christian Schools, who live in association. I vow to go wherever I may be sent, to do anything in the said Society at which I shall be employed, whether by the Body of this Society, or by the Superiors who have and those who shall have the government thereof. Wherefore, I promise and vow obedience as well to the Body of the Society as to the Superiors of the Institute. These vows of association, stability in the said Society and obedience, I promise to keep inviolably all my lifetime.

In testimony whereof I have signed in the house of.....  
the feast of the Most Holy Trinity, this.....of the month of  
....., one thousand seven hundred.....