

RÈGLES  
ET  
CONSTITUTIONS  
DES FRÈRES  
DES  
ÉCOLES CHRÉTIENNES



**RULES**  
**OF THE**  
**BROTHERS OF THE CHRISTIAN SCHOOLS**

**1925**



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# RULES

OF THE

BROTHERS OF THE CHRISTIAN SCHOOLS

LEMBECQ-LEZ-HAL  
THE MOTHER HOUSE

BULL  
OF  
OUR HOLY FATHER POPE BENEDICT XIII  
APPROVING  
THE RULES AND THE INSTITUTE  
OF THE  
BROTHERS OF THE CHRISTIAN SCHOOLS

**BENEDICTUS, EPISCOPUS SERVUS SERVORUM DEI.**

*Ad perpetuam rei memoriam.*

IN APOSTOLICÆ DIGNITATIS SOLIO, divina disponente clementia, nullis Nostris licet suffragantibus meritis, sed solum per ineffabilem divinæ bonitatis gratiam constituti, illiusque vices gerentes in terris qui gloriosus regnat in cœlis, ex incumbenti Nobis pastoralis officii debito, ad ea libenter intendimus per quæ piæ Christifidelium voluntates, præsertim in Institutorum foundationibus ex quibus litterarum studia, et pauperum adolescentium illis vacare volen-

**BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD.**

*For a perpetual memorial of the matter.*

HAVING BEEN RAISED TO THE DIGNITY OF THE APOSTOLIC SEE by a disposition of the divine clemency, though without any merits of Our own, but solely by an unspeakable favour of divine goodness, and holding on earth the place of Him who gloriously reigneth in heaven, in compliance with the duty incumbent on Us from Our pastoral charge, We willingly direct Our attention to those things which may bring about the due fulfilment of the pious

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intentions of the faithful, more especially in what regards the foundation of Institutes which promote literary culture, favour the progress of the children of the poor who are desirous of studying in order to cultivate with fruit the Lord's vineyard, and increase learning and wisdom. Wherefore, to the salutary Ordinances and Statutes of such Institutes, to the end that they may rest on a more solid basis and be observed through all future time, We gladly add, especially when We are requested to do so, the strong support of Our Apostolic confirmation, and bestow Our efficacious aid and co-operation according as We deem it useful in the Lord, after having weighed, with mature and diligent consideration, the conditions and circumstances of persons, places and times.

Now, there has recently been presented to Us on the part of Our well-beloved sons, the Superior General and the Brothers of the Christian Schools, (as they are called), of the city of Rheims, a petition which sets forth that, some time previously, namely, in the year of our Lord one thousand six hundred and eighty, the late devout servant of God, JOHN BAPTIST DE LA SALLE, while Canon of the Metropolitan Church of Rheims,

tium profectus ad fructuosam agri Dominici culturam, ac doctrinæ et sapientiæ incrementa propagantur, suum debitum consequi valeant adimplementum; et propterea eorundem Institutorum salubribus Ordinationibus et Statutis, ut firmiora subsistant et perpetuo futuris temporibus observentur, potissimum cum a Nobis petitur, Apostolicæ confirmationis robur libenter adjicimus, opemque et operas Nostras impendimus efficaces, prout personarum, locorum et temporum qualitatibus et circumstantiis, matura et diligenti consideratione pensatis, in Domino conspicimus salubriter expedire.

SANE pro parte dilectorum filiorum modernorum, Superioris Generalis et Fratrum Scholarum Christianarum nuncupatorum civitatis Remensis, Nobis nuper exhibita petitiō continebat, quod alias, videlicet de anno Domini millesimo sexcentesimo octogesimo, quondam tunc in humanis agens pius Dei famulus JOANNES BAPTISTA DE LA SALLE, dum viveret Canonicus Ecclesiæ Metropolitanæ Remensis, pie considerans innu-

mera quæ ex ignorantia, omnium origine malorum, - proveniunt scandala, præsertim in illis qui vel egestate oppressi, vel fabrili operi unde vitam eliciunt operam dantes, quarumvis scientiarum humanarum, ex defectu aeris impendendi, non solum penitus rudes, sed quod magis dolendum est elementa religionis christianæ persæpe ignorant, quoddam Institutum sub titulo **FRATRUM SCHOLARUM CHRISTIANARUM** nuncupatorum, et sub infrascriptis Regulis per Sedem Apostolicam approbandis et confirmandis, ad Dei laudem et pauperum levamen, sub [auctoritate] Sedis Apostolicæ præfatæ, ac patrocinio sanctissimi Infantis JESU et sancti Joseph, fundavit in civitate Remensi; quodque Institutum hujusmodi, benedicente Domino fructus suos, in variis regni Galliarum, et præsertim in Rothomagensi, et Parisiensi, ac Avenionensi, et Carnutensi, ac Laudunensi, et Trecensi, ac Audomarensi, et Boliensi, ac Alesiensi, et Gratianopolitani, ac Mimatensi, et Massiliensi, ac Lingonensi, et Uticensi, ac Eduensi, respectivé diocæsesibus propagatum fuit, in quibus dicti Fratres sub tenore infrascriptarum Regularum

being moved with pity at the sight of the innumerable scandals that spring from ignorance, the source of all evils; more particularly among those who, whether crushed down by want, or busy with manual labour in order to gain a livelihood, are not only extremely ignorant of all human sciences for want of the necessary pecuniary means, but, what is more lamentable, are often without the knowledge of the elements of the Christian religion, founded in the city of Rheims, under the authority of the aforesaid Apostolic See, and under the patronage of the Most Holy Infant Jesus and of St. Joseph, an Institute known by the title of the **BROTHERS OF THE CHRISTIAN SCHOOLS** (as they are called), for the glory of God and the relief of the poor, and under Rules hereinafter set forth for the approbation and confirmation of the Apostolic See; and that this Institute, by the blessing of God on its fruits, has spread in various dioceses of the kingdom of France, and more particularly in those of Rouen, Paris, Avignon, Chartres, Laon, Troyes, Saint-Omer, Boulogne, Alais, Grenoble, Mende, Marseilles, Langres, Uzès and Autun respectively, in which places the said Brothers have hitherto lived

and now live under the tenor of the following Rules, namely :

*First.* That, being instituted under the protection of the Most Holy Infant Jesus and the patronage of St. Joseph, they should make it their chief care to teach children, especially poor children, those things which pertain to a good and Christian life : that zeal for the education of youth in accordance with the standard of Christian law should be the special characteristic, and, so to speak, the spirit of their Institute.

*Second.* That they obey the Superior General for the time being, elected by themselves, and live in those dioceses into which they have been admitted by the consent of the Bishops, and under their authority.

*Third.* That their Superior General be for life ; that he be elected by ballot and by the secret votes of the assembled Directors of the principal houses ; that also, by the same voters, in the same assembly and in the same way, two Assistants be elected, to form the Council of the Superior General for the time being, and to aid him in the proper administration of affairs.

= *Primo.* Videlicet, quod ipsi sub clientela sanctissimi Infantis JESU, et patrocinio sancti Joseph instituti, hoc maxime cavere debeant ut pueros, præsertim pauperes, ad ea quæ ad bene christianæque vivendum pertinent, erudiant ; Instituti illorum dos præcipua et quasi spiritus Instituti, puerilis institutionis ad christianæ legis normam, zelus esse debeat.

*Secundo.* Quod pareant pro tempore existenti Superiori Generali ab ipsis electo, vivantque in illis diocesisibus in quibus admissi sunt de consensu Episcoporum, et sub eorumdem auctoritate.

*Tertio.* Quod eorum Superior Generalis sit perpetuus, ejusque electio fiat scrutinio ac secretis suffragiis per Directores præcipuarum domorum congregatos ; itidemque eligantur ab eisdem, in eodem consessu et eodem modo, duo Assistentes qui pro tempore existenti Superiori Generali sint a Consiliis, eumque in recta administratione adjuvent.

*Quarto.* Quod Assistentes in ea degant domo in qua Superior Generalis pro tempore commorabitur, ejusque consiliis intersint, et manum commodent, exigente necessitate, ad respondendum litteris quas accipiet.

*Quinto.* Quod ipsi Fratres gratis pueros edoceant, neque pecuniam aut munera a discipulis vel eorum parentibus oblata accipiant.

*Sexto.* Quod scholas regant semper associati, et saltem bini simul singulis scholis præsint.

*Septimo.* Quod nullus e Fratribus Sacerdotium ambiat, aut ad Ordines ecclesiasticos aspiret.

*Octavo.* Quod Fratres admittantur in dicto Instituto in decimo sexto aut decimo septimo eorum ætatis anno, votis se obligent ad triennium tantum, eaque vota singulis annis renovent, donec vigesimum quintum eorum ætatis annum attigerint et compleverint, quo tempore ad vota perpetua emittenda admittantur.

*Nono.* Quod vota Fratrum sint castitatis, paupertatis, obe-

*Fourth.* That the Assistants dwell in the same house in which the Superior General for the time being resides; that they take part in his deliberations, and, when necessity requires it, give him a helping hand in answering the letters he may receive,

*Fifth.* That the said Brothers teach children gratuitously, and that they receive neither money nor presents, when offered by the pupils or their parents.

*Sixth.* That they be always associated in keeping schools, and that there be at least two together in the direction of each school.

*Seventh.* That none of the Brothers ambition the priesthood, or aspire to ecclesiastical Orders.

*Eighth.* That the Brothers may be admitted into the said Institute in the sixteenth or seventeenth year of their age; that they bind themselves by vows for three years only, and renew these vows every year until they reach and complete the twenty-fifth year of their age, at which time they may be admitted to perpetual vows.

*Ninth.* That the vows of the Brothers be those of chastity,

poverty, obedience, and stability in the said Institute, and also of teaching the poor gratuitously: with this understanding, however, that the Roman Pontiff for the time being can absolve these same Brothers from their simple vows.

*Tenth.* That dispensation from vows can be neither asked nor granted, except for grave reasons judged to be such by the General Chapter of the Brothers, and approved by a majority of votes.

*Eleventh.* That the Superior General can be deposed by a General Chapter of the Brothers in assembly, for the following causes, namely: heresy, incontinency, homicide, weakness of intellect, dotage, squandering the property of the Institute, or any heinous offence which shall be judged worthy of such penalty by a General Chapter of the Brothers, which shall then be convoked by the Assistants for that purpose.

*Twelfth.* That the Brothers Directors of the particular houses govern them for three years only, unless for good reasons it seem more suitable to the Superior General for the time being and his Assistants to shorten or to prolong this period; and that

dientia, et permanentia in dicto Instituto, nec non pauperes gratis edocendi: cum hoc tamen quod eosdem Fratres a votis simplicibus Romanus Pontifex pro tempore existens possit absolvere.

*Decimo.* Quod dispensatio votorum nec peti nec concedi valeat, nisi gravibus de causis, quas tales censebit Capitulum Generale Fratrum, ac pluralitas suffragiorum comprobabit.

*Undecimo.* Quod Superior Generalis a convocato Capitulo Generali Fratrum deponi possit his de causis, videlicet: ob hæresim, impudicitiam, homicidium, animi imbecillitatem, senii caducitatem, bonorum Instituti dilapidationem, aut aliquod enorme facinus quod tali pœna dignum censebit Capitulum Generale Fratrum, quod tunc ad id ab Assistentibus convocabitur.

*Duodecimo.* Quod Fratres Directores domorum particularium illas regant per triennium tantum, nisi justis de causis pro tempore existenti Superiori Generali ejusque Assistentibus convenientius videatur ut tempus hujusmodi aut minuat, aut

prorogetur ; et ut Superior Generalis Directoribus particularibus hujusmodi de sua potestate circa votum paupertatis communicare valeat, circa dispositionem bonorum temporalium, vel facultates singulis Fratribus concedendas ; ita tamen ut non liceat dictis Directoribus, neque Visitoribus pro tempore deputandis, fundos, bona mobilia et immobilia, inconsultis pro tempore existentibus Superiore Generali ejusque Assistentibus, alienare.

*Decimo tertio.* Quod Capitula Generalia, ad quæ convocantur triginta tam ex antiquis Fratribus quam ex Directoribus præcipuarum domorum, fiant singulis decenniis, nisi aliquando Congregatio extraordinaria convocanda convenientius decernatur ; totoque illo decennio Assistentes electi munere concesso perfungi valeant, nisi gravis aliqua necessitas cogat vel eos deponi ante tempus, vel exacto tempore in munere persistere.

*Decimo quarto.* Quod Visitatores, a pro tempore existente Superiore Generali designati ad munus triennale, singulis annis

the Superior General may communicate to such particular Directors a share of his power with regard to the vow of poverty, as to the disposal of temporal property or the granting of permissions to individual Brothers ; in such a manner, however, that it be not lawful for the said Directors, nor for the Visitors deputed for the time being, to alienate any capital, or property, movable, or immovable, without consulting the Superior General and his Assistants for the time being.

*Thirteenth.* That the General Chapters, to which will be summoned thirty Brothers, taken as well from among the Brothers Ancients as from the Directors of the principal houses, be held every ten years, unless at any time the convening of an extraordinary assembly be deemed more suitable ; and that, during this whole period of ten years, the Assistants who are elected may exercise their functions, unless some grave necessity should compel their deposition before the time, or their continuance in office after the expiration of the time.

*Fourteenth.* That the Visitors appointed to this office for a term of three years by the Superior General for the time

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being, make a visit of the houses once a year, and require from the Directors an account of receipts and expenses, and that immediately after each visit. they report to the Superior General for the time being whatever may need reform in each house.

*Fifteenth.* That the General Chapters be convened wherever the Superior General shall have fixed his abode; but that the Provincial Chapters be summoned to some place near the centre of each province, in order that the Brothers may have more easy access to them; and that these Provincial Chapters be presided over by some Visitor deputed by the Superior General for the time being.

*Sixteenth.* That all the daily exercises, both at home and in the schools, be performed in common, morning and evening.

*Seventeenth.* That the Brothers not only teach the children reading, writing, orthography and arithmetic, but that they chiefly imbue their minds with the precepts of Christianity and of the Gospel; that they teach them catechism for half an hour every working day, and for an hour and a half every Sunday and holiday of obligation; that on these latter days they take them

semel domos visitent, exigantque a Directoribus rationem impensi et expensi, et statim finita qualibet visitatione referant ad pro tempore existentem Superiorem Generalem quid sit in unaquaque domo emendandum.

*Decimo quinto.* Quod Capitula Generalia convocentur in eum locum in quo Superior Generalis fixerit domicilium: capitula vero provincialia, advocentur quasi in meditullium cujusvis provinciæ, ut sit ad ea Fratribus faciliior accessus; hisque capitulis provincialibus præsit Visitator aliquis, a pro tempore existente Superiore Generali deputatus.

*Decimo sexto.* Quod omnia exercitia quotidiana, tam domestica quam scholarum, fiant in communi, tum matutinis, tum serotinis horis.

*Decimo septimo.* Quod Fratres non tantum legendi ac scribendi modum, orthographiam atque arithmeticam pueros edoceant, sed eorum præcipue animos christianis atque evangelicis præceptis imbuant: catecheses [tradant] ad semihoram singulis diebus non festivis, et ad horam cum dimidia singulis Dominicis, ac de Ecclesiæ præcepto festivis; diebus hujusmodi in ecclesiam

deducant, ut publicis sacrificiis ac vespertinis precationibus intersint; modumque tradant matutinas et serotinas preces recitandi; præcepta Dominica, Ecclesiæ leges, cæteraque ad salutem necessaria inculcent.

*Decimo octavo.* Quod vestes Fratrum paupertati atque abjectioni evangelicæ consentaneæ, ex vili et nigro panno confectæ, pene talares, et fibulis tantum ferreis connexæ, cum lacerna ejusdem longitudinis, galerus, calcei et tibialia, inculta sint, atque a vanitatibus secularibus prorsus aliena:

Hactenus vixerunt, et vivunt de præsentibus.

CUM AUTEM, sicut eadem petitio subjungebat, ea quæ Sedis Apostolicæ præfatæ munimine roborantur, firmiora sint, et exactius soleant ab omnibus observari, et propterea dicti Oratores summopere cupiant Regulas et eorum Institutum hujusmodi, ut illud majora in dies suscipiat incrementa virtutis, et ut status in quo nunc permanet firmiter stabilietur, per Nos et Sedem Apostolicam præfatam approbari et confirmari; quare pro parte eorundem Superioris Generalis et Fratrum Nobis fuit humiliter supplicatum, quatenus eis et cuilibet eorum in præmissis

to church to assist at Mass and Vespers; that they teach them how to say their morning and evening prayers, and impress on their hearts the commandments of God, the laws of the Church, and all other things necessary for salvation.

*Eighteenth.* That the robes of the Brothers, in keeping with the poverty and lowliness of the Gospel, made of common black stuff reaching nearly to the ankles, and fastened only with iron hooks and eyes, with the mantle of the same length, the hat, shoes and stockings, be plain, and wholly foreign to the vanities of the world.

SINCE, however, as the same petition added, whatever is strengthened by the support of the aforesaid Apostolic See is more stable and is usually observed by all with more exactness, and since, for that reason, the said Petitioners ardently desire that the Rules and their Institute, as described, be approved and confirmed by Us and by the aforesaid Apostolic See, in order that it may daily gain greater increase of strength, and that the state in which it is at present may be more firmly established; wherefore, a humble supplication was made to Us

on the part of the same Superior General and Brothers that We would deign, in Our Apostolic kindness, to take opportune measures in regard to them and to all the matters spoken of above.

WHEREFORE, desiring with sincere affection the spiritual advancement of souls and everything that is useful and profitable for all the faithful of Christ, and wishing to bestow special favours and graces upon the aforesaid Superior General and Brothers, collectively and individually, We do, by these presents, absolve them and hold them to be absolved, so far only as attaining the effect of these presents is concerned, from every sentence of excommunication, suspension and interdict, and other ecclesiastical sentences, censures and penalties, if such they should have in any way incurred; and, moved by their petition as given above, We, on the advice of Our Venerable Brethren, the Cardinals of the Holy Roman Church, the interpreters of the decrees of the Council of Trent, do, without prejudice to anyone, approve and confirm by Our Apostolic authority the said Institute and Rules and all that is contained in them, so far as

opportune providere de benignitate Apostolica dignemur;

NOS IGITUR, qui spiritualem animarum profectum ac Christifidelium quorumlibet utilitates et commoda sinceris desideramus affectibus, Superiorem Generalem et Fratres præfatos, et quemlibet eorum, specialibus favoribus et gratiis prosequi volentes, et a quibusvis excommunicationis, suspensionis et interdicti, aliisque Ecclesiasticis sententiis, censuris et pœnis, si quibus quomodolibet innodati existunt, ad effectum præsentium tantum consequendum, harum serie absolventes et absolutos fore censentes, hujusmodi supplicationibus inclinati, et ex voto Congregationis venerabilium Fratrum Nostrorum Sanctæ Romanæ Ecclesiæ Cardinalium, decretorum Concilii Tridentini interpretum, sine alicujus præjudicio, Institutum et Regulas hujusmodi, et in eis contenta quæcumque, licita tamen et honesta, ac sacris canonibus et constitutionibus Apostolicis; ac Concilii Tridentini præfati decretis non adversantia, Apostolica auctoritate appro-

OF OUR HOLY FATHER POPE BENEDICT XIII

hamus et confirmamus, eisque Apostolicæ firmitatis robur adjicimus.

PRÆTEREA, quascumque possessiones et quæcumque bona quæ idem Institutum in præsentiarum juste et canonicè possidet, aut in futurum concessione Pontificum, largitione Regum vel Principum, oblatione fidelium, seu aliis justis modis, præstante Domino, poterit adipisci, firma et illibata permanere ;

AC EASDEM PRÆSENTES semper et perpetuo validas esse et fore, suosque plenarios et integros effectus sortiri et obtinere debere ; neque sub quibusvis similibus vel dissimilibus gratiarum revocationibus, limitationibus, suspensionibus, et quibusvis aliis contrariis dispositionibus comprehendi, sed semper ab illis excipi ; et quoties illæ emanabunt toties in pristinum et validissimum statum restitutas, repositas et plenarie reintegratas esse et fore ; sicque et non alias, in præmissis omnibus per quoscumque Judices ordinarios vel delegatos, etiam causarum Palatii Apostolici Auditores, ac præfatæ Sanctæ Ro-

they are lawful and right, and not contrary to the Sacred Canons and the Apostolic Constitutions and the aforesaid Decrees of the Council of Trent ; and We impart to them the force of the Apostolic stability.

MOREOVER, We decree that whatever goods and property the said Institute justly and canonically possesses at the present moment, or shall obtain in the future, by the help of God, through the gift of Popes, the liberality of kings and princes, the offerings of the faithful, or in any other lawful manner, shall remain secure and intact ;

WE ORDAIN, MOREOVER, THAT THESE PRESENT LETTERS shall be and continue, always and ever, in full force, and obtain their full and entire effect ; that they be not comprised under the revocations, limitations or suspensions of any similar or dissimilar favours whatever, and any other contrary dispositions whatsoever, but shall always be excepted therefrom ; and that as often as such contrary arrangements shall appear, so often shall these presents be and continue to be restored, replaced, and fully re-established in their original and most effective state ; and that so and not otherwise it is to be decided and pronounced

in all the premises by all judges whatever whether ordinary or delegated, even the Auditors of Causes in the Apostolic Palace and Cardinals of the Holy Roman Church, even Legates *a latere*, Vice-Legates, and Nuncios of the Holy See. And if anything to the contrary should be attempted in or about these matters by anyone under whatever authority, whether knowingly or through ignorance. We declare the same to be null and void, any Apostolic constitutions or ordinances to the contrary notwithstanding.

FURTHERMORE, it is Our will that henceforth, for all future ages, no one of the Brothers of this Institute, without the express consent of the Superior General of the Institute, even under the pretext of joining a more severe order, may leave the said Institute, or return to the world, but that he remain under the obedience of his Superiors, and not otherwise.

THEREFORE, let no person whatever infringe this letter of Our absolution, approbation, confirmation, enforcement, decree and will, or rashly oppose it. But if anyone should presume to make such an attempt, let it be known to him that he

manæ Ecclesiæ Cardinales, etiam de latere Legatos, Vice Legatos, dictæque Sedis Nuncios, judicari et definiri debere; et si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari, irritum et inane decernimus, non obstantibus constitutionibus et ordinationibus Apostolicis contrariis quibuscumque.

VOLUMUS autem quod de cætero, perpetuis futuris temporibus, nullus ex Fratribus Instituti hujusmodi. absque expresso consensu Superiorum Generalium ipsius Instituti, etiam prætextu arctiorem religionem amplectendi, ex præfato Instituto egredi, aut ad seculum redire valeat, sed sub obedientia suorum Superiorum maneat, et non alias.

NULLI ergo omnino hominum liceat hanc paginam Nostræ absolutionis, approbationis, confirmationis, roboris adjectionis, decreti et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumperit, indignationem Om-

nipotentis Dei, ac beatorum  
Petri et Pauli Apostolorum ejus,  
se noverit incursum.

will incur the wrath of Almighty  
God, and of His blessed  
Apostles Peter and Paul.

DATUM ROMÆ, apud Sanctum  
Petrum, anno Incarnationis Do-  
minicæ millesimo septingente-  
simo vigesimo quarto, septimo  
Kalendas Februarii. Pontificatus  
Nostri anno primo.

GIVEN AT ROME, in St. Peter's,  
in the seventeen hundred and  
twenty-fourth year of the In-  
carnation of our Lord, on the  
seventh of the Kalends of Feb-  
ruary, in the first year of  
Our Pontificate.

Feb. xxv. — F. MORALDUS, J. WA-  
THOUR, P<sup>is</sup> MARICOT<sup>s</sup>, S. M. MENIC<sup>us</sup>,  
Cap<sup>s</sup>, F. DE FELICIBUS, J. F. xxv.  
HOYE, L. PLACENTINUS.

Feb. xxv. — F. MORALDUS, J. WA-  
THOUR, P<sup>is</sup> MARICOT<sup>s</sup>, S. M. MENIC<sup>us</sup>,  
Cap<sup>s</sup>, F. DE FELICIBUS, J. F. xxv.  
HOYE, L. PLACENTINUS.

Loco † Plumbi.

L. † P.

*A tergo* : J. COSTA, xxv. — S. DE CAR-  
CONIIS.

*Endorsed* : J. COSTA, xxv. — S. DE  
CARCONIIS.

Pro R<sup>mo</sup> Corr<sup>e</sup> OD<sup>us</sup> DE CARCONIIS,  
Off<sup>alis</sup> Dept<sup>us</sup>.

Pro R<sup>mo</sup> Corr<sup>e</sup> OD<sup>us</sup> DE CARCONIIS,  
Off<sup>alis</sup> Dept<sup>us</sup>.

*Regta. Lib<sup>o</sup>. P<sup>mo</sup>, Fol. 79.*

*Registered in the First Book, Fol. 79.*

**ALTERATIONS**  
IN THE  
**BULL OF HIS HOLINESS POPE BENEDICT XIII**  
IN CONFORMITY WITH THE  
**CODE OF CANON LAW**  
AND WITH  
**DIVERS RESCRIPTS OF THE HOLY SEE**

**MOST HOLY FATHER,**

Brother **IMIER OF JESUS**, Superior General of the Brothers of the Christian Schools, prostrate at the feet of your Holiness, humbly submits to you, in his own name and in that of his Council, the corrections to be made in the Bull *In Apostolicae dignitatis solio*, of the 26th January, 1725, conformably to the Code of Canon Law and the Rescripts obtained from the Holy See.

The corrected articles are the following, which your humble petitioner begs Your Holiness to be pleased to approve :

II. — Quod parent pro tempore existenti Superiori Generali ab ipsis electo, vivantque in illis diocesisibus in quibus ad-

II. That they obey the Superior General for the time being, elected by themselves, and live in those dioceses into

missi sunt de consensu Episcoporum, et sub eorundem auctoritate, ad normam Sacrorum Canonum.

III. — Quod eorum Superior Generalis sit perpetuus, ejusque electio fiat scrutinio ac secretis suffragiis per Capitulum Generale; item in eodem Capitulo et eodem modo eligantur duodecim Assistentes qui pro tempore existenti Superiori Generali sint a Consiliis, eumque in recte administratione adjuvent.

VIII. — Quod Fratres non admittantur in Novitiatum nisi expleto decimo quinto ætatis suæ anno, deinde, admissi ac novitiatu rite peracto, vota nuncupent, singulis annis, tantum ad proxima annualia exercitia spiritualia, quæ communiter peragi solent, valitura, donec decimum nonum ætatis annum attigerint; deinde semel atque iterum eadem vota ad triennium emittant dummodo anno quo primum eadem vota nuncupent, decimum nonum ætatis annum compleverint vigesimum quintum suæ ætatis annum ad vota perpetua admittantur. Spatium votorum temporalium abbreviari potest, dummodo Fratres vigesimum quintum ætatis annum attigerint, atque anno quo

which they have been admitted by the consent of the Bishops, and under their authority, conformably to the Sacred Canons.

III. — That their Superior General be for life; that he be elected by ballot and by the secret votes of the General Chapter; that in the same Chapter, and in the same way, twelve Assistants be elected, to form the Council of the Superior General for the time being, and to aid him in the proper administration of affairs.

VIII. — That the Brothers be admitted into the Novitiate only when they have completed the fifteenth year of their age, and that afterwards, being thus admitted and their novitiate being regularly finished, they pronounce, each year, vows valid only until the following annual Retreat, which it is customary to make in common, until they have attained the nineteenth year of their age; afterwards that they make Triennial vows twice, provided that in the year within which they pronounce such vows for the first time, they complete the nineteenth year of their age; in fine, that, in the year within which they complete the twenty fifth year of their age, they be admitted to perpetual vows. The period of

the temporary vows may be shortened provided that the Brothers have reached the age of twenty five years, and that in the year within which they pronounce these perpetual vows, they complete at least the twenty fifth year of their age and have been bound by temporary vows for at least five years, namely. at first by annual vows for two years, and then once by triennial vows.

IX. — That the vows of the Brothers be those of chastity, poverty, obedience, and stability in the said Institute, and also of teaching the poor gratuitously and that, without prejudice to the prescriptions contained in Canon Law, the Roman Pontiff alone can dispense from these simple vows the Brothers who freely ask Him to do so.

X. — That, for the dismissal of Brothers the respective prescriptions of the Sacred Canons be observed.

XII. — That the Brothers Directors of the particular houses govern them for three years, unless for good reasons it seem more suitable to the Superior General for the time being and his Assistants to shorten or even to prolong this time, but not beyond a second period of

eadem vota perpetua nuncupaturi sint, saltem viginti quinque annos confecerint, et saltem per quinquenium votis temporaliis obstricti, fuerint scilicet primum per biennium votis annualibus ut supra, et deinde semel votis triennialibus.

IX. — Quod vota Fratrum sint castitatis, paupertatis, obedientiæ, et permanentiæ in dicto Instituti, nec non pauperes gratis edocendi; super iisdem vero votis simplicibus, firmis quæ a Jure præscripta sunt, nemo nisi Romanus Pontifex, cum Fratribus qui id libere ab Eo postulaverint, dispensare possit.

X. — Quod in dimissione Fratrum respectivi Sacri Canones servandi sint.

XII. — Quod Fratres Directores domorum particularium illas regant per triennium, nisi justis de causis pro tempore existenti Superiori Generali ejusque Assistentibus convenientius videatur ut tempus hujusmodi aut minuatur aut etiam prorogetur, sed non ultra alterum trien-

nium immediate in eadem domo; et ut Superior Generalis Directoribus particulãribus hujusmodi de sua potestate circa votum paupertatis communicare valeat, circa dispositionem bonorum temporalium, vel facultates singulis Fratribus concedendas; ita tamen ut non liceat dictis Directoribus, neque Visitoribus pro tempore deputandis, fundos, bona mobilia et immobilia, inconsultis pro tempore existentibus Superiore Generali ejusque Assistentibus, alienare.

XIII. — Quod Capitula Generalia fiant singulis decenniis, nisi aliquando Congregatio extraordinaria convocanda convenientius decernatur; totoque illo decennio Assistentes electi munere concesso perfungi valeant, nisi gravis aliqua necessitas cogat eos deponi ante tempus; iidem vero semper reelegi possunt. In iisdem autem Capitulis hi tantum aderunt: Superior Generalis, ejus Assistentes, emeriti Superiores Generales et Assistentes, si qui sint, Procurator Generalis apud Sanctam Sedem, Procurator Generalis Instituti, Secretarius Generalis, Visitatores Generales, et Deputati e singulis districtibus, electi a Fratribus professis votorum perpe-

three years immediately in the same house; and that the Superior General may communicate to such particular Directors a share of his power with regard to the vow of poverty, as to the disposal of temporal property or the granting of permissions to individual Brothers; in such a manner, however, that it be not lawful for the said Directors, nor for the Visitors deputed for the time being, to alienate any capital, or property, movable or immovable, without consulting the Superior General and his Assistants for the time being.

XIII. — That the General Chapters be held every ten years, unless at any time the convening of an extraordinary Assembly be deemed more suitable; and that during this whole period of ten years, the Assistants who are elected may exercise their functions, unless some grave necessity should compel their deposition before the time; they may always be reelected. The following alone have the right of assisting at the said Chapters: the Superior General, his Assistants, the ex-Superiors General and ex-Assistants, if there are any, the Procurator General with the Holy See, the Procurator General of the Institute, the Visitors General, and the Depu-

ties from each district elected by the Brothers with perpetual vows who belong to the district ; namely, that each district elect as many Deputies as it counts groups, at least begun, of one hundred and fifty Brothers with perpetual vows ; but that the smaller districts which do not count at least thirty Brothers with perpetual vows, cannot elect any Deputy, but be united for this election to another district. Thus the districts that have one hundred and fifty, or at least thirty, Brothers with perpetual vows, shall elect only one Deputy ; those that have one hundred and fifty-one, or more, Brothers with perpetual vows, shall elect two ; those that count three hundred and one, shall elect three, and so on. The Deputies must be elected only from among the Brothers of the respective districts, who have at least fifteen years of perpetual profession, or who are Visitors, or Directors of houses counting at least seven Brothers of habitual residence. That the election be made by a relative majority of secret votes, and that these votes, given by sealed ballot tickets, be sent by the Director of the house to the Visitor of the district, for the counting of the votes, to take place according to the pre-

tuorum in districtu degentibus. Scilicet, singuli districtus tot eligant Deputatos, quot centena quinquagena saltem incepta Fratrum Professorum votorum perpetuorum habeant ; districtus vero minores, nisi saltem ex triginta Fratribus professis votorum perpetuorum constant, Deputatum suum eligere nequeunt, sed uniantur pro hac electione ad alium districtum. Itaque districtus qui centum quinquaginta, aut saltem triginta Fratrum professorum votorum perpetuorum habeant, unum tantum Deputatum eligant ; duos vero qui unum supra centum quinquaginta aut amplius eorundem professorum habeant ; tres, qui trecentos et unum, et ita porro. Eligendi autem sunt Deputati inter Fratres sui cujusque districtus, qui saltem a quindecim annis professionem votorum perpetuorum emiserint, aut qui sint Visitatores, vel Directores domorum in quibus saltem septem Fratres, tanquam de familia, degunt. Electio vero fiat per relative majorem numerum suffragiorum secretorum, quæ suffragia, in schedis clausis, a Directore domus ad Visitatorem districtus transmittantur pro scrutinio rite peragendo, coram cœtu Fratrum professorum votorum perpetuorum, ad hoc a Visitatore convocato.

XV. — Quod Capitula Generalia convocentur in eum locum quo Superior Generalis fixerit domicilium.

Et pro gratia, etc.

Sacra Congregatio Religiosorum Sodalium Negotiis præposita, vigore specialium facultatum sibi a SS<sup>mo</sup> D<sup>no</sup> Nostro concessarum, suprascriptas correctiones seu emendationes in articulis de quibus supra ex Constitutione Benedicti PP. XIII, d. d. 26 Januarii 1725, cui initium sic est : « In Apostolicæ dignitatis solio », excerptis, tum a Jure scilicet requisita, tum per specialia Rescripta jampridem concessas, ratas habet, ita tamen ut Constitutio præfata in suo robore de reliquo permaneat, nec tales emendationes in textum illius inserantur.

Datum Romæ, ex Secretaria ejusdem Sacræ Congregationis Religiosorum Sodalium Negotiis præpositæ, die 21 Martii 1923.

C. CARD. LAURENTI,  
*Præfectus.*

MAURUS M. SERAFINI, Ab. O.S.B.,  
*Secretarius.*

scribed form, in an assembly of Brothers with perpetual vows, convened for this purpose by the Visitor.

XV. — That the General Chapters be convened wherever the Superior General has fixed his abode.

May the grace, etc.

The Sacred Congregation of Religious, in virtue of the special powers granted to it by Our Holy Father the Pope, approves of the corrections made in the abovementioned articles extracted from the Constitution of Pope Benédict XIII, dated the 26th January, 1725, commencing with the words : « In Apostolicæ dignitatis solio ; » corrections required by Canon Law and by special Rescripts already granted ; in such a way, however, that the said Constitution remain in force for everything else, and that the corrections be not inserted in the text of the same Constitution.

Given at Rome from the Office of the same Sacred Congregation of Religious, the 21st day of March, 1923.

C. CARD. LAURENTI,  
*Præfect.*

MAURUS M. SERAFINI, Ab. O.S.B.,  
*Secretary.*

# COMMON RULES

## OF THE BROTHERS OF THE CHRISTIAN SCHOOLS

### CHAPTER I

#### OF THE END AND OF 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<sup>1</sup>.

2. The members of this Institute shall be entitled Brothers, and they shall never allow themselves to be called otherwise; when they name one of their Brothers, they shall always say, our dear Brother N.

3\*. They cannot be priests nor aspire to the ecclesiastical state<sup>2</sup>; nor are they even to sing, or wear the surplice, or exercise any function in church, except to serve Low Mass.

4. 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<sup>3</sup>.

<sup>1</sup> Bull, Art. 5. — <sup>2</sup> Bull, Art. 7. — <sup>3</sup> Bull, Art. 1.

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5. The necessity of this Institute is very great, because artisans and the poor, being usually little instructed, and being occupied all day in gaining a livelihood for themselves and family, cannot give their children the needed instruction, nor a suitable Christian education. It was to procure this advantage for the children of artisans and of the poor, that the Christian Schools were established.

6. All disorders, especially among artisans 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<sup>1</sup>.

## CHAPTER II

### OF 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

<sup>1</sup> Bull, Preamble.

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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; and 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 holy 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 the Holy Scriptures and uttered by the Patriarchs of old.

3\*. In order to enter into this spirit and live up to it  
1°. The Brothers of this Society shall have a most profound respect for the Holy Scriptures ; and, 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. 2°. 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

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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. *Second*, the spirit of their Institute consists in an ardent **ZEAL** for the instruction of children<sup>1</sup>, 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, bringing them up in piety

<sup>1</sup> Bull, Art. 1.

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and in a true Christian spirit, that is, according to the rules and maxims of the Gospel.

11. 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.

## CHAPTER III

OF THE SPIRIT OF COMMUNITY OF THIS INSTITUTE AND OF 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.

2. All the exercises shall be performed in common from morning until evening<sup>1</sup>; there shall even be a stove for the Brothers to warm themselves in common in the exercise room.

3\*. 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.

4. All shall eat together in the refectory; it shall never be permitted to eat 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

<sup>1</sup> Bull, Art. 16.

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5\*. All shall take recreation together ; likewise, all shall walk out together on holidays, without separating or forming several parties.

6. None of the Brothers shall have a private room ; the Brother Superior of the Institute alone shall have an office for writing.

7. No outsiders shall be admitted to any exercise, not even into the refectory while the Brothers are there taking their meals.

8. The Brothers shall never go out alone, except the Brother who has charge of the household expenses and of providing for the temporal wants of the house.

## CHAPTER IV

## OF 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 on it as the first and principal of their daily exercises, and the 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, and for the 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.

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2. They shall also have a very special love for Holy Communion, and shall approach the Holy Table frequently and even every day, according to the advice of their Confessor. The Brother-Director may deprive them of it for what appears to be a considerable exterior fault committed since their last Confession, until they have again received the Sacrament of Penance.

3. The general and ordinary Communion shall take place twice a week, on Sunday, and on Thursday when there is holiday all day, or on the Feast that may occur during the week.

These indications, as well as those to be found in calendars, concerning Holy Communion, are to be regarded as merely directive.

4. The Communion of Thursday, or of the Feast that occurs during the week, shall be offered for the Community.

5. They shall receive Holy Communion on the feast of the Holy Guardian Angels, the second of October.

6. Thanksgiving after Holy Communion shall always last half an hour.

7. The Brothers shall ordinarily go to Confession every week, at a time which shall not, as far as possible, encroach upon the time of School or Mental Prayer.

8. 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.

9\*. The Brothers shall never be allowed to 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,

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after entering, retain any practice thereof, either interior or exterior; but they shall conform all their devotions to those that are common and ordinary in the Institute.

10. They shall kneel down to adore God present, in all parts of the house, on entering and leaving; except the courtyard and garden, as well as the parlour, where it will suffice to uncover and salute the Crucifix.

11. When the Brothers make a mistake in the Oratory, at the Rosary or Office, they shall kiss the floor and rise immediately.

## CHAPTER V

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

1\*. There shall be no corporal mortification of Rule in this Institute; however, abstinence from flesh meat shall be observed on Saturdays from Christmas to the Purification, as well as on 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 fasting days of the Church.

3\*. When a fasting day of the Church occurs in the week, the Brothers shall not be obliged to observe this fast of Community; on fasting days of the Church, only four ounces

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of bread shall be given at collation, with a small quantity of dessert.

4. The Brothers shall fast on the eve of the feast of the Immaculate Conception of the Most Blessed Virgin, without detriment to the fast of Friday. When it falls on Friday, they shall fast on Thursday and Saturday.

5\*. On the eve of the Nativity of the Most Blessed Virgin, her Presentation in the Temple, and her Annunciation, Visitation, and Purification, they shall fast instead of Friday.

6\*. The Brothers shall accuse themselves once a day immediately before supper, in the Oratory or exercise room, of the exterior 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. The Brother Director may nevertheless impose severer penances, according to the wants of the Brothers and the gravity of their faults.

7\*. 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.

8. The Brothers shall, in this exercise, advertise of that only which is exterior in the faults they have noticed, without mentioning anything purely interior or which may concern the interior.

9. The Brother Director shall not have himself publicly advertised of his defects, unless the Brother Superior of the

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Institute or the Brother Visitor be present at the time of the Visit, during which an advertisement of the defects of the whole year shall take place.

10. The Brother Director shall not, in this exercise, permit a Brother to advertise, either directly or indirectly, of a fault committed in his own regard, nor of what relates to eating or 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.

11. Should it happen that any one or several Brothers know of a considerable defect capable of causing scandal, they shall not speak of it in this exercise, but they shall acquaint 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.

12. All the Brothers shall have a day in each week to give an account to the Brother Director of their conduct with regard to observance and employment; this they shall do with much simplicity. 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 uncovered, and according to the Directory that shall be given him for this purpose. On the eve of the day assigned for giving an account of his conduct, 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, in order to prepare himself for this reddition.

13. All religious Superiors are strictly forbidden to induce their subjects, in any way whatever, to make a manifestation

of conscience to them. Subjects, however, are not forbidden to open their minds freely and spontaneously to their Superiors; it is even desirable that they approach them with filial confidence.

14. 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.

## CHAPTER VI

### OF 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 outsider 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.

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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, unless it be to speak well of them.

7. They 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; or of eating, drinking, and other bodily wants, or of anything that relates to themselves.

8. They shall not speak of the lack of regularity of any Religious Order or of any other Community.

9. Neither shall they speak of what has occurred in the world, or of what they have there learned; but they shall converse on edifying subjects that may move them to love God and practise 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 contradict or disapprove of what the others say; the Brother Director alone may and should do so, if anything be said out of place.

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13. During recreation the Brothers shall very carefully avoid being disagreeable or troublesome to the others by a gloomy and unsociable exterior, or by not speaking at all.

14. They shall however guard against levity, playfulness, and all unbecoming gestures; they shall not speak too loud, or break out in noisy laughter.

15. They shall also be careful to observe the rules of modesty in every respect, especially in the use of their eyes, not lightly looking from side to side, nor making signs to their Brothers; and when walking, by not walking too fast.

16. When a Brother withdraws from the place of recreation, he shall observe silence while he is away.

17. The Collection of Subjects on which the Brothers should converse in recreation shall be read during meal time, on the first holiday of each month.

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CHAPTER VII

OF THE MANNER IN WHICH THE BROTHERS ARE TO BEHAVE  
IN SCHOOL TOWARDS THEIR PUPILS

1. The Brothers shall everywhere keep schools gratuitously : this is essential to their Institute<sup>1</sup>.

2. They shall pay constant attention to three things in school : 1<sup>o</sup>. During the lessons, to correct all the words badly pronounced by the pupil who is reading ; 2<sup>o</sup>. To make all follow who read in the same lesson ; 3<sup>o</sup>. To have silence strictly kept by the pupils during school-time.

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<sup>o</sup>. The vernacular ; 2<sup>o</sup>. Latin ; 3<sup>o</sup>. Letters written by hand ; and to write. They shall also teach them orthography and arithmetic<sup>2</sup>, all as prescribed in the first part of the *Management of the Christian Schools*.

5. 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 the same prayers in the vernacular ; the Commandments of God and of 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<sup>3</sup>.

<sup>1</sup> Bull, Art. 5 and 9. — <sup>2</sup> Bull, Art. 17. — <sup>3</sup> Bull, Art. 17.

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6. For this purpose they shall teach Catechism daily for half an hour<sup>1</sup>; on the eves of all-day holidays, for an hour; and on Sundays and Feasts, for an hour and a half<sup>2</sup>.

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 deemed 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; these expenses shall 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<sup>3</sup>, 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 take to the Brother Director for examination.

<sup>1</sup> Bull. Art. 17. — <sup>2</sup> Bull. Art. 17. — <sup>3</sup> Bull. Art. 5.

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13. They shall love all their pupils sincerely; they shall not, however, be familiar with any, nor give them anything through particular friendship, but only in reward or for encouragement.

14. They shall manifest equal affection for all the pupils, more even for the poor than for the rich, because they are intrusted by their Institute much more with the former than with the latter.

15. They shall endeavour, 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 make them practise.

16. They shall not allow any pupil to remain about them when at their places.

17. They 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, intrust any message to their pupils, nor give them or receive from them either letters or notes from or for 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 whatever, without the permission of the Brother Director, who shall examine whether it be necessary.

20. They shall not ask the pupils for any news, nor shall they allow them to tell any, however good or useful it may be.

## CHAPTER VIII

OF THE MANNER IN WHICH THE BROTHERS ARE TO BEHAVE  
WHEN OBLIGED TO PUNISH 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 *Management of the Christian Schools*; therefore, they shall never undertake to punish in hastiness, or when they feel excited.

3. For this purpose, they shall on such occasions so watch over themselves, 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, and with the respect due them.

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5\*. They shall also be very careful never to touch or strike the pupils with the hand, fist, foot or pointer, and not to rebuff them or push them rudely.

6. They shall be very careful not to pull their ears or hair : all such means of correction, being very unbecoming and opposed to charity and Christian meekness, should never be used by the Brothers.

7. They shall not punish their pupils during Catechism or prayer, unless they cannot absolutely put off the correction to another time.

## CHAPTER IX

OF THE MANNER IN WHICH THE BROTHERS ARE TO BEHAVE  
IN SCHOOL WITH REGARD TO THEMSELVES,  
THEIR BROTHERS AND OUTSIDERS

1. It shall never be permitted to any Brother, not even the Brother Director, to teach in the town, for any reason whatever.

2\*. 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 in any part of the house ; and those who teach school outside the house shall go all together immediately after the Litany.

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3. They shall not enter any house when going to school or returning, without the order of the Brother Director, when he deems it necessary.

4. From the time the Brothers reach school until the beginning of the first prayer, they shall remain seated in silence at their place, and 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 whilst waiting for the dismissal of the last class.

5. The Brothers shall be careful not to leave their places in school without great necessity.

6. They shall not keep anything in their hands during school-time, under any pretext whatever.

7. They shall not read any book in school except those which the pupils read in class, and each book only during the time they should have it in hand to follow lesson.

8. Should they see any papers, printed sheets, or book, in the hands of a pupil, other than 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 suspect that it contains anything bad, they shall take it to the Brother Director for examination.

9. During prayer, they shall always remain at their places, standing or seated, in a very serious, reserved and dignified manner, with arms folded, and with great modesty, themselves reciting the prayers in a moderate tone.

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10. They shall very carefully watch over themselves, so as not do anything in school, but what is proper and becoming, and especially not to let anything appear savouring of levity or passion.

11. 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, besides, frequently call to mind that it would be of little use to try to have their pupils observe it, if they themselves were not very faithful in this respect. For this purpose they shall be very attentive always to employ the signs in use in the schools.

12. They shall, therefore, watch in a special manner over themselves so as to speak 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<sup>o</sup>. When it is necessary to correct a mistake made by a pupil in the lesson, and which no other pupil can correct; 2<sup>o</sup>. During Catechism; 3<sup>o</sup>. In the Reflections that each Brother should make both at the morning and evening prayers; and they shall speak only in a moderate tone.

13\*. They shall always keep the doors communicating from class to class open, and they shall never close them during school-time, under any pretext whatever.

14. The Brothers shall teach in classes that are contiguous; they shall always be so placed as to be able to see one another at all times; and they shall not change the position of their

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seat, of the benches, desks or any other furniture, without the order of the Brother Director.

15. 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.

16. No Brother shall speak to another in school, except to the one to whom the Brother Director has committed the direction of the school.

17. 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.

18. Should it happen that any one comes to the school to speak to one of the subordinate Brothers or 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; and, if the matter do not concern the school, he shall request the person to call at the house.

19. They shall not allow any one to enter the schools, except the Reverend Clergy, or persons in authority coming to see the schools; and the Inspector or Head Master shall always accompany them while they remain.

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20. 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.

21. 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 Pastor of the parish, or some other Clergyman having the care of the poor of the town.

## CHAPTER X

OF THE DAYS AND TIMES WHEN THE BROTHERS ARE TO  
TEACH SCHOOL, AND THE DAYS ON WHICH  
THEY ARE TO GIVE HOLIDAY TO THEIR PUPILS

1. The Brothers shall keep 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.

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

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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, the Patron of pupils, and on Ash Wednesday, 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 Visitation of the Most Blessed Virgin, as well as the feast of St. Joseph, Patron and Protector of the Community, they shall give holiday all day instead of Thursday.

9. If there are 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 holiday, in all the schools instead of Thursday.

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11. The Brothers shall not give any extraordinary holiday without an evident necessity.

12. They shall give vacation for the 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 express 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 XI

## OF THE INSPECTOR OF THE SCHOOLS

1. There shall be an Inspector to superintend all the schools, who shall be the Brother Director : should there be need of several in a house, he or they who, besides the Brother Director, fill this office, shall report to him at least 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 improve or not. The same shall be done by those charged with the direction of a school, in the absence of the Inspector.

2. The Brothers shall have great respect for the Inspector of the schools, not only for the Brother Director, but also for all who are intrusted 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 Inspector.

**CHAPTER XII****OF 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 intrusted with the direction of the respective houses, and Sub-Directors, those who take their place when absent. They shall never call the Brother Superior of the Institute otherwise than our very dear Brother Superior, nor their Director otherwise than our dear Brother Director.

2. The Master of Novices shall likewise be called Director of Novices.

3. The Brothers shall always regard God in the person of their Director, and they shall be mindful not to address themselves to him but as to 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 uncovered until he is seated or covered; except in the refectory, where they shall only uncover without rising, and 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 speaking to him, unless he makes them a sign or tells them to be covered.

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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 honour 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, whenever they think proper, they may freely tell him their troubles, the affection, ease, or difficulty they find in the practice of virtue, and make known to him with simplicity and in detail what takes place in their interior.

9. They shall, at all times, receive with much respect the advice given them by the Brother Director, 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.

10. 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.

11. When the Brother Director reproves or admonishes a Brother, if this Brother is seated, he shall stand up and uncover his head ; 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.

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12. 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 ; and they shall so act as to put themselves in this disposition through a simple view of faith, because nothing is difficult or impossible to God, and because He cannot fail to give the necessary grace and help to do what He commands.

13. The Brothers shall have the same submission and respect for him who holds the place of the Brother Director ; still, 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.

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CHAPTER XIII

OF THE MANNER IN WHICH THE BROTHERS ARE TO BEHAVE  
TOWARDS ONE ANOTHER, AND OF THE UNION  
THAT IS TO 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 honour 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 and the order of the Brother Director, except in a pressing necessity.

3. When they pass before their Brothers, they shall uncover 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 to 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 any thing is presented

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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 far superior to 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 bad consequences, they shall combat it only by their silence, being convinced, as they should be, that it is only the Brother Superior of the Institute, or the Brother Director of the house in which the Brother is, that has the right to correct him. Still, he who has heard a Brother say anything reprehensible, shall inform the Brother Director of the house where he is, or the Brother Superior of the Institute, 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 school Brothers, and no one shall say anything to them or to 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 without an absolute necessity.

12. They shall never speak of their Brothers but through necessity ; they shall never say anything of them but what is good, and they shall not speak of them but with esteem and much respect.

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13. On all occasions, and especially when obliged to speak to secular persons, they shall, by every exterior mark, show 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.

14. There shall be no rank 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; he may, however, change their places, when he thinks proper.

15. When two Brothers go out together, the younger in profession shall give precedence to the older; and, on entering a house, he who has to transact business shall take precedence; but if he is the younger in profession, this precedence shall hold good only in the houses in which he has business to transact.

16. When two Brothers go out, each shall, before doing so, 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.

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CHAPTER XIV

OF 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 any one — and means shall be taken that this be very seldom — the Brother Director shall either go himself or send another Brother as a companion, and nothing shall be said or done but in his presence and 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, who shall see all that takes place during this time.

7. When the 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 salute him; and if any one accosts them, they shall reply politely and only in few words to what has been asked, without saying anything more.

9. If some one 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 nor 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 who teach the ordinary schools, except postulants admitted by the Brother Superior of the Institute, and these for one night only.

13. It shall not be permitted to receive boarders in the houses of the Brothers who teach the ordinary schools. There may be boarders in houses intended for them, when the Brother Superior, with the advice of the Assistants, deems it proper.

## CHAPTER XV

### OF THE MANNER IN WHICH THE SERVING BROTHERS ARE TO BEHAVE

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 immediately send a copy of it to the Brother Superior, that he may approve it, if he finds it suitable, or change what he does not accept.

2. They shall not interfere with anything in the house in which they reside, but inasmuch as obedience has prescribed.

3. 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.

4. They 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.

5. 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.

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6. He shall not speak to any Brother, except to the Brother Director, unless it is necessary, and he has previously obtained his permission.

7. 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.

8. They shall not buy anything without the order of the Brother Director, but the meat as regulated, and the bread.

9. They shall carefully bear in mind that they have the use of money only to employ it dependently on the Brother Director, and not as masters thereof; and thus they shall consider themselves responsible to God for the use they make of it, especially for what they spend without permission.

10. 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.

11. 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.

12. They shall watch over themselves so as to speak to the Brother Director always in a low tone, even when giving him an account of the expenses or of their business transactions, with the view of speaking to him always with respect.

13. They shall also speak in a moderately low tone when speaking to secular persons, even when attending the door.

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14. 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.

15. They shall be careful not to have any communication with the outside world, that might give rise to familiarity.

16. They shall also take special care to apply themselves to their interior, and to the practice of the virtues that become them ; and they shall guard against dissipation of mind and whatever might make them too exterior in their temporal employment.

17. The serving Brothers shall take care to fulfil their exterior duties with great charity, having in view that the service they render to their Brothers is rendered to our Lord Himself, and that, for this reason, they should endeavour to do it with as much care and affection as if they were serving JESUS CHRIST Himself.

## CHAPTER XVI

## OF 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 neighbour » ; because these are the principal Commandments given us by God, and because any regularity whatever, if separated from the observance

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of these two Commandments, is quite useless for salvation, since it is established in Communities only for the purpose of giving the members facility to observe the Commandments of God with exactness, and since 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 retake 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 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 it furnishes them with the principal help to observe the Commandments of God, and the principal 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; and irregularity is the chief source of their destruction, and of the loss of their members.

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4\*. With 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 or of the Church.

5. 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.

6. The Brothers shall leave everything at the first sound of the bell, in order to be present at the beginning of the exercises.

7. No Brother shall absent himself from the daily exercises : Examen, Spiritual Reading, Mental Prayer, etc., without an evident necessity and the permission of the Brother Director.

8. They shall be very careful to close the doors of the house without noise.

9. The Brothers shall look on the following things as the most essential of their Institute :

The four interior supports of their Institute :

1. Mental Prayer ;
2. The presence of God ;
3. The spirit of Faith ;
4. Interior recollection.

The four exterior supports of their Institute :

1. Reddition of conduct ;
2. The accusation ;
3. The advertisement of defects ;
4. The manner of spending recreation time well.

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least five years, including one period of triennial Vows, which must immediately precede the perpetual Vows.

6. The renewal of temporary Vows shall take place every year at the retreat, the year of the Vows being counted from one retreat to another<sup>1</sup>.

7. The Brothers who satisfy the conditions for admission to Vows and those who desire to renew them, shall, within the first fortnight of January, petition the Brother Superior General, in writing, for such admission or renewal. The petitions, authenticated by the Directors, shall be sent to the Brothers Visitors who shall draw up a list of the petitions for making Vows and immediately send it, with their own opinion, to the Brother Superior General. The petitions for renewing triennial Vows shall be treated like the petitions for making Vows, and must appear on the said list.

The list of aspirants to a renewal of annual Vows shall be sent with the result of the District Chapter for Vows.

8. The Brother Superior shall draw up a list of the aspirants to perpetual and triennial Vows and to renew triennial Vows and send it to all the houses of the Institute.

9. All the Brothers Directors and the other Brothers with perpetual Vows shall be obliged to inform the Brother Superior General, by written notes, of the manner in which the aspirants who are known to them, have conducted themselves, as well in Community as in their employments, and whether they judge them worthy of being admitted to Vows.

On the day which he shall have previously determined, the Brother Director shall assemble the Brothers of his Commu-

<sup>1</sup> Rescript of 28<sup>th</sup> July, 1920.

## CHAPTER XVII

## OF THE VOWS

1. The Brothers of the Christian Schools shall make simple and perpetual Vows of CHASTITY, POVERTY, OBEDIENCE, STABILITY in the Institute, and of TEACHING THE POOR GRATUITOUSLY<sup>1</sup>.

2. Before being admitted to pronounce these Vows, the Brothers must first have made annual, and afterwards triennial Vows<sup>2</sup>.

3. The novices must make, at the end of the Novitiate and in the very house of the Novitiate, Vows lasting until the following annual retreat. These Brothers shall then make annual Vows which they shall renew until they make triennial Vows.

If the retreat of the novices coincides with one of the annual retreats of the district, the Vows which they then make, will be annual Vows.

4. To be admitted to triennial Vows, the Brothers must be nineteen years of age completed within the year in which they make these Vows, and have had annual Vows for at least one year. At twenty two years of age they shall renew these Vows for a second period of three years.

5. To be admitted to perpetual Vows, the Brothers must be twenty five years of age completed within the year in which they make these Vows, and have had temporary Vows for at

<sup>1</sup> Bull, Arts. 8 and 9. — <sup>2</sup> Rescript of 23<sup>rd</sup> July, 1920.

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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 practise, and which should form the subject of their exams :

1. You shall honour God in your Chief by prompt obedience.
2. You shall at all times love all 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 very exactly at the time prescribed.
9. You shall keep yourself chaste by very great recollection.
10. You shall cherish poverty, not having anything voluntarily.

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nity, with perpetual Vows, collect their notes, join them to his own and place them in an envelope, which shall immediately be sealed in presence of the Brothers.

The reasons for the admission of the Brothers of the Community who are asking to renew their annual Vows, shall then be discussed, and each one shall be voted on by secret ballot; the minutes of the discussion and voting shall then be drawn up in duplicate, which all the members of the assembly shall sign.

The same shall be done for the Brothers who have petitioned to make perpetual or triennial Vows, or to renew triennial Vows. On each one of the minute papers the Brother Director shall add his opinion on each aspirant, and send one copy to the Brother Superior and the other to the Brother Visitor, each with the envelope containing the notes above mentioned.

10. The Directors and other Brothers with perpetual Vows, who shall be convoked by order of the Brother Superior General, in each District, to the Chapter of Vows, shall examine the notes of the Brothers with perpetual Vows and the minutes of the Community Chapters, and after mature deliberation, they shall, by secret ballot, give their votes for or against the admission of each aspirant. Admission shall be decided by the Brother Superior General.

11. No Brothers shall be admitted to Vows, and especially to perpetual Vows, unless they have shown in their whole conduct a great love for regularity and all the virtues that become their holy state.

12. The Vows shall be made at the end of the annual retreat, after Holy Mass and Communion. The Most Blessed Sacrament shall be exposed, if the Ordinaries are pleased to permit it.

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This Will cannot be afterwards altered without the permission of the Holy See, or at least if the case be urgent, and time does not permit of recourse to the Holy See, without the permission of the Brother Superior or Brother Visitor ; and if recourse cannot be had to these, without the permission of the Brother Director.

The Brothers are not allowed to give up gratuitously the dominion over their property by a voluntary deed of conveyance.

5. The Vow of chastity obliges one to renounce marriage, and to abstain, for a new motive, that of the Vow, from all that is contrary to chastity, in thought, affection, word and deed.

6. By the Vow of Obedience, one engages one's self to obey : *first*, the Sovereign Pontiff ; *second*, the Brother Superior of the Society ; *third*, the Brother Director of the Community ; *fourth*, the Body of the Society, represented by the General Chapter.

One is obliged to obey under pain of mortal sin, when the command is given in virtue of holy Obedience.

7. By the Vow of Stability, one engages one's self to remain steadfast in the Institute during all the time for which the Vows have been made ; and one may not, during the said time, leave of one's own accord, under any pretext whatever, without violating one's Vow.

No Brother may, without the express consent of the Brother Superior General, leave the said Institute, or pass to another Institute, even more strict, without the authorization of the Holy See.

8. By the Vow of Teaching the poor gratuitously, one engages one's self to refrain from requiring or receiving anything whatever from them in payment for the instruction given<sup>1</sup>.

<sup>1</sup> Rescript of Feb. 12th, 1901.

## CHAPTER XVIII

### OF THE OBLIGATIONS OF THE VOWS

1. The Simple Vow of Poverty is a promise made to God to forbid oneself, conformably to the Rules, the independent and free disposal of any temporal goods or of any object whatever having pecuniary value.

Thus, in virtue of this Vow, a Brother may no longer take or receive anything whatever, keep it, give it away or make use of it, that is, dispose of it in any manner whatever, without the permission of his Superior.

2. The Vow of poverty leaves the Brothers the bare ownership of their property ; but it forbids them to retain its administration, usufruct and use.

The Brothers must, before their first Vows, cede the administration of their property to any one they think proper, and freely dispose of the use and usufruct of this property.

If a Brother had omitted to make this cession and disposition because he had no property, and if, subsequently, property comes into his possession, or again if, having made it, he has to make a new one for other property newly acquired, he shall make or renew it, according to the rules given in the preceding paragraph.

3. This cession and disposition cannot be afterwards modified without the permission of the Brother Superior.

If a Brother leaves the Institute, this cession and disposition immediately ceases to have effect.

4. Likewise, the Brothers, before their first Vows, shall freely dispose by Will of all the property they actually possess, or may subsequently possess.

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13. The ceremony for making the Vows shall begin with the *Veni Creator*, the *ŷ. Emitte* and the collect *Deus qui corda* ; then each aspirant shall pronounce his Vows, kneeling on the altarstep, holding a lighted taper in his hand ; after which he shall go to the Brother Superior General or his representative, and, kneeling down, give him the formula of Vows, kiss his hand as a sign of obedience, and receive the accolade. If he has made perpetual Vows, a Crucifix shall be given him after the kissing of the hand.

14. The ceremony shall be finished by the singing of the *Te Deum*, followed by the versicle and collect ; during this time, the Brothers who have made perpetual vows shall give the accolade to the Brothers with perpetual Vows present.

15. The Vows shall be received by the Brother Superior General, or, in his name, by one of his Assistants, or by the Brother Visitor of the District, or if needs be, by the President of the retreat. The Brothers Directors of Novices can likewise receive the Vows of their novices.

16. A renewal of piety shall take place every year throughout the Institute on the feast of the Most Holy Trinity. The ceremonial prescribed for the making of Vows shall be followed, with the exception of the kissing of the hand and the accolade. The Athanasian Creed shall be added after the *Veni Creator*.

17. The power of dispensing the Brothers from their Vows is reserved to the Sovereign Pontiff<sup>1</sup>.

18. The Novices shall be carefully instructed on the obligations imposed by the Vows.

<sup>1</sup> Bull, Art. 9.

## COMMON RULES

Thus, in virtue of this Vow, neither Brother nor Community may require or receive anything from the children of artisans and of the poor, or from their parents, in payment for the instruction given according to the Rule.

9. The obligation imposed by the Vow of teaching gratuitously is restricted to the children of artisans and of the poor, or in a general manner, to the children of the people; but the Rule extends gratuitousness of instruction, which it considers as « essential to the Institute », to all children indiscriminately; and it prescribes that « the Brothers everywhere keep schools gratuitously » and that « they shall not receive, either from the pupils or from their parents, any money or presents, however small, on any day or occasion whatever<sup>1</sup> ».

## CHAPTER XIX

### OF POVERTY

1. The Brothers shall not have anything as their own; in all the houses everything shall be in common, even the clothing and other things necessary for the use of the Brothers.

2. The Brother Superior of the Institute may change the habits, when he thinks proper.

3. The Brothers shall not have anything for their use except a *New Testament*, an *Imitation of Christ*, a *Rosary*, a *Crucifix*, the cross of which shall be of ebony and the image of copper, and a small pocket-book; these shall be given them during their Novitiate by him who is charged with providing for the wants of the entire Society.

<sup>1</sup> Rules, Chap. VII, 1, 11. Bull, Art. 5.

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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 any one, not even from their relatives; neither shall they lend anything to any one; and should anything be given to the house for their use, the Brother Director shall not allow them to use it.

6\*. They shall not take anything from one house to another, except the above mentioned things, which they should have 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 others, both in material and in shape.

8. They shall not dispose of anything whatever, nor give anything to one another, without the order of the Brother Director.

9. They shall beware of having money in private, as one of the greatest faults a Brother could commit, and which alone would suffice to call down upon him the curse of God.

COMMON RULES

CHAPTER XX

OF CHASTITY

1. The Brothers should be convinced that no one will be tolerated in the Institute, in whom anything exterior against purity has appeared or appears.

2. Therefore, their first and chief care, in regard to their 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 do two things : 1. They shall hold temperance in eating and drinking in high esteem, especially with regard to wine — an enemy of chastity — which they shall be careful to dilute well ; 2. They shall manifest great modesty in all things

4. They shall be careful never to see nor allow themselves to be seen in a manner even the least immodest.

5. The first garment they shall put on when rising, and the last they shall take off on going to bed, shall be their robe ; they shall never go to bed without drawers.

6. Two Brothers shall not sleep in the same bed ; if sometimes they are obliged to do so when travelling, they shall go to bed without undressing.

7. They shall never touch one another even in play or through any kind of familiarity, this being very unbecom-

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ing, and contrary to the respect which they owe to one another, as well as against decency and modesty.

8. They shall not touch their pupils through playfulness or familiarity, and particularly, they shall never touch them on the face.

9. When speaking to persons of the other sex, they shall always keep some steps from them, and never look them steadily in the face. They shall never speak to them but in a very reserved manner, far from the least liberty or familiarity.

10. 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.

## CHAPTER XXI

## OF OBEDIENCE

1. The Brothers shall carefully and above all things 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.

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4. They shall not leave the house, nor even the room in which the Brothers are, without permission.

5. They shall not read any book or paper, nor copy anything, without the Brother Director's permission; they may be allowed to copy hymns, the Rules and Practices of the Institute, arithmetic, catechism and all that is customary in the Community.

6. The Brother Director shall never allow things of this kind to be copied except during writing time; and he shall inform the Brother Superior of all the permissions granted, and to whom he has granted them.

7\*. All the books, whether Catechisms, spiritual books or others, shall be given out by the Brother Director, no Brother being allowed the liberty of selecting, much less of claiming any for himself, or reading in any others than those given him.

8. 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 all their corporal infirmities.

9. They shall not do anything without permission, however small or insignificant it appears, in order to be sure of doing the will of God in all things.

**CHAPTER XXII****OF 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 :

1<sup>o</sup>. He shall not speak of what has taken place in any of the houses of the Institute, or of the affairs of the house wherein he lives, or of the conduct of the Brothers Directors.

2<sup>o</sup>. He shall not speak of any of the Brothers, or of those who have been in the Society. Should any one 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.

3<sup>o</sup>. He shall not speak 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.

4<sup>o</sup>. 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 his Superiors.

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5°. He shall not speak to another Brother but of what he has been ordered or allowed by the Brother Director, without saying anything more.

6°. When a Brother, even the Brother Director, needs to speak, he shall do so in a low voice, and in few words.

8. The Brothers shall not speak, either in the Oratory during the exercises which are there going on, or in the refectory during meals, unless it be to the Brother Director for some urgent reason.

4. 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.

5. The Brothers shall carefully refrain from inquiring of any Brother about what has happened in any of the houses of the Institute, even with regard to any of the Brothers.

6. When the Brothers go together through the town, 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.

7. When they go to school, they shall not speak to each other, but shall always say the Rosary alternately, both in going and returning.

8. 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.

9. The Brothers shall be brief in speaking to the parents of the pupils.

COMMON RULES

CHAPTER XXIII

OF MODESTY

1. It may be said in general, that, 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. They shall always hold their head erect, inclined slightly forward ; they shall not turn it round, nor from side to side ; and if necessity obliges them to do so, they shall at the same time turn the whole body staidly 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 sideways.

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 custody of the eyes, as the source of all kinds of disorder in a Community.

7. When speaking, especially to persons in authority and of distinction, and much more especially to persons of the

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other sex, they shall not look them steadily in the face, but be very reserved in their regard.

8. They shall not keep their lips too closely pressed together or too wide apart.

9. When they have to speak, they shall be mindful of the modesty which becomes them and the edification they should give their neighbour, both by their words and their manner of speaking; hence, they shall take care not to speak too much, or too loud, or too fast, and not to make any sign or gesture either with the head or hands.

10. They shall keep their hands quiet, and their arms becomingly folded; they shall refrain from making gestures with their hands when speaking, and they shall never have their arms hanging down, nor keep their hands in their pockets.

11. They shall keep their feet nearly together when at rest, without crossing them; they shall not keep their legs wide apart, nor stretch them out, nor cross them, when seated.

12. They shall walk staidly and in silence, with great reserve in their looks and in their whole exterior, without swinging their arms to and fro, and without overhaste, unless some necessity should require it.

13. When going from exercise to exercise, they shall walk one after another, in order to avoid confusion.

14. They shall be careful that their gestures and all their bodily movements be such as to edify every one.

### COMMON RULES

15. If two or three go out together, they shall observe the order prescribed by the Brother Superior or Director.

16. Finally, they shall always keep their clothes neat and clean, and wear them with the propriety and modesty becoming persons of their profession.

## RULES RELATING TO THE GOOD ORDER AND THE GOOD GOVERNMENT OF THE INSTITUTE

### CHAPTER XXIV

#### OF THE SICK

1. Application shall never be made to relatives, and no Brother shall ever be allowed to have recourse to his own, in any illness or infirmity whatever, for remedies or anything else he needs ; but to each Brother shall be given all that is necessary.

2\*. It shall not be allowed to send sick Brothers to hospitals.

8. Care shall be taken that they have a very charitable Infirmarian to minister to all their wants with affection and tenderness, and who shall be careful to give them all suitable medicine and nourishment at proper times ; they shall even be watched with during the night, when necessary.

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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 useful to them, they shall simply inform 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 some good sentiment, if they are able ; if they are not able, they shall request the Infirmarian to do them this kind service, so that they may not lose sight of God, and that they may enter into His intentions.

9. Care shall be taken to have them receive the Sacraments without too much delay, and to see that they receive Extreme Unction while in possession of their faculties, so that it may procure for them a greater abundance of grace, and make them participate in its proper effects.

10. When a Brother is in his agony, or supposed to be near death, 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,

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which are very strong and very violent at this time ; and to contribute as much as they can towards procuring him the blessing of a happy death.

11. Should a Brother be taken with an illness which is likely to last a long time, the Brother Superior of the Institute shall be informed as soon as it is perceived, so that he may take the necessary means for the restoration of the Brother's health.

12. The Brothers who are convalescent shall be very careful to watch over themselves in order not to say or do anything out of place, which would be contrary to the Rules and the good order of the house.

13\*. The Brothers shall not give any remedy out of the house for any illness whatever ; if they know a remedy that is asked of them for an outsider, the Brother Director alone may give the receipt or direct it to be given, without leaving the house or seeing the sick person for the purpose.

14. The Brothers shall neither watch with the sick nor attend wakes, outside the house.

## CHAPTER XXV

OF THE PRAYERS THAT ARE TO BE SAID FOR THE  
DECEASED BROTHERS

1. The Brothers shall be buried with much simplicity, and in keeping with the holy poverty of which they make profession.

2. The Brothers shall follow the corpse, having each a taper in his hand. There can be no rule either for the number of tapers or the tolling of the bell at the burial of the Brothers ; these matters shall be regulated by local customs.

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3. When a Brother of the Society dies, the following prayers shall be offered for him :

4. For the Brother Superior General, the Mother House shall have fifty Masses said ; the Office of the Dead, nine lessons, shall be recited ; all the Brothers shall receive Holy Communion the first and the fiftieth day after his decease ; and, during this interval, the *De profundis* with the collect *Inclina* shall be recited after the morning Mental Prayer.

Each of the other houses shall have a Mass said for him ; the Office of the Dead, nine lessons, shall also be recited ; the Brothers shall receive Holy Communion the first and the thirtieth day following the notice of his death ; and, during this interval, the *De profundis* with the collect *Inclina* shall be recited after the morning Mental Prayer. The *De profundis* shall be recited twice in the classes.

The same prayers shall be said for a Superior General whose resignation has been accepted.

5. For an Assistant deceased in office, or whose resignation has been accepted, his house of residence shall have thirty Masses said ; the Office of the Dead, nine lessons, shall be recited ; the Brothers shall receive Holy Communion the first and the thirtieth day following his decease ; and, during this interval, the *De profundis* with the collect *Inclina* shall be recited after the morning Mental Prayer.

In each of the other houses the Office of the Dead, nine lessons, shall be recited ; the Brothers shall receive Holy Communion ; and, for ten days, the *De profundis* with the collect *Inclina* shall be recited after the morning Mental Prayer.

The Institute shall have ten Masses a District said for him.

6. For every deceased Brother, the house in which he dies shall have thirty Masses said ; the Office of the Dead, nine lessons, shall be recited ; the Brothers shall receive Holy

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Communion the first and the thirtieth day following his decease; and, during this interval, the *De profundis* with the collect *Inclina* shall be recited after the morning Mental Prayer.

The Institute shall have one hundred Masses said for him.

7. Three times a month the Office of the Dead, three lessons, shall be recited in all the houses of the Institute for the deceased Brothers; and, the day following each Office, the *De profundis* with the collect *Deus veniæ largitor* shall be said after the morning Mental Prayer.

8. Besides the suffrages common to every deceased Brother, those who have exercised the office of Procurator General with the Holy See, Secretary General, Procurator General, Visitor, or Director of Novices, shall be entitled to one hundred Masses.

9. The Communions for deceased Brothers, Junior Novices, Relatives of Brothers, Affiliated Members, and Benefactors, shall be offered every month and in the following order: the first six Communions of each month shall be offered for the Brothers, and the seventh for the Junior Novices, Brothers' Relatives, Affiliated Members, and Benefactors. After thanksgiving the *De profundis* with the collect *Deus veniæ largitor* shall be recited.

10. Every Monday the Novices shall offer the Office of the Most Blessed Virgin for the deceased Brothers; and every day after Lauds they shall recite the *De profundis* with the collect *Deus veniæ largitor*, for the same intention.

11. Every year, during vacation, the Brother Director of each house shall select the most convenient day for the anniversary of all the deceased Brothers and Benefactors. A Low Mass shall be said for them, at which the Brothers shall assist and receive Holy Communion; after thanksgiving they shall

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recite the *De profundis* with the collect *Deus veniæ largitor*. On the eve they shall recite the Office of the Dead, nine lessons.

12. On the first holiday in Advent every house of the Institute shall have a Mass said for the Brothers' relatives deceased during the year; the Brothers shall receive Holy Communion, and, after thanksgiving, recite the *De profundis* with the collect *Deus veniæ largitor*. On the eve they shall recite the Office of the Dead, nine lessons.

13. In houses wholly or partly endowed, the Brothers shall, on the first free day after All Saints', have a Mass said for the deceased Founder or Founders, at which the pupils of the endowed school shall assist. Should the will or donation contain other provisions on this subject, they must be mentioned in the Coutumier.

14. The Brothers may, when requested, go to the funeral of the Founders or principal Benefactors of the house, or of the Reverend Pastor or Confessor. Each Brother Director shall indicate the prayers to be said for them and request the Community to offer one of the Communions of the week for them.

15. The Brothers may go to the funeral of their father and mother, should they reside in the same locality; but care shall be taken that this does not happen.

16. When a Brother learns of the death of his father or mother, the Brothers of the house in which he resides shall recite the Office of the Dead, nine lessons; and a Mass shall be said, at which the Brothers shall receive Holy Communion. After thanksgiving the *De profundis* with the proper collect shall be recited.

COMMON RULES

CHAPTER XXVI

OF TRAVELLING

1. The Brothers shall usually travel on foot and put up at hotels. They shall not lodge in monasteries, or in private houses, unless so ordered by the Brother Superior or Director, who shall give them in writing the route 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 unless he has been at least five years in the Institute, and is of very reliable behaviour.

4. The food of the Brothers in travelling 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.

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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 travelling, 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 give edification to others, and that it does not turn on 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<sup>1</sup>.

<sup>1</sup> Collection, *Directory for Travelling*, p. 225.

COMMON RULES

CHAPTER XXVII

OF LETTERS

1\*. 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.

2. 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.

3. 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.

4\*. All letters addressed to the Brothers by outsiders 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.

The Brothers may freely send letters, exempt from all control : to the Holy See and its Legate in the country, to the Cardinal Protector, to their own higher Superiors, to the Brother Director of their house while he is absent, to the Ordinary of the place, to the Brother Procurator General with the Holy See ; and from all these persons they may receive letters which must be delivered to them without being opened.

5. 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.

6. When a Brother has read a sealed or unsealed letter not addressed to him, but written to, or received from the Brother Superior, he who may know the fact shall inform the Brother Superior, to whom this case is reserved.

*The manner in which the Brothers shall address the letters which they write to the Brother Superior of the Institute :*

To the Most Honourable,

The Most Honourable Brother N., Superior of the Brothers of the Christian Schools.

*When they do not address them, 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 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 obedient inferior,

Dated....., this..... 19..

Brother N.

COMMON RULES

CHAPTER XXVIII

OF THE STUDY AND TEACHING OF THE CLASSICS

1. The Institute of the Brothers of the Christian Schools extends its teaching to the Classics in order to conform to the august will of Our Holy Father, Pope Pius XI, manifested by his letter to the Most Honoured Brother Superior General, dated April 17th, 1923.

But, as it is stated in the said letter, the Institute remains exclusively composed, according to the will of its Founder, of lay Brothers, and its principal object, as its first glory, must always be the School for poor Children and the teaching of Religion, conformably to the Bull of Approbation of Our Holy Father, Pope Benedict XIII : « *The Brothers should make it their chief care to teach children, especially poor children, those things which pertain to a good and Christian life.* »

2. The Most Honoured Brother Superior General and his Council shall designate the establishments of the Institute in which instruction in the Classics may be given.

3. The Brothers Visitors, with the assent of the Regime, may authorize the study of the Classics, according to the necessities of time and place, to the Brothers whom they think suited for these studies.

## CHAPTER XXIX

## 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 voice that may be heard by all : *Live JESUS in our hearts!* and the other Brothers shall answer : *For ever!* 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.

4. The Brothers shall have a quarter of an hour for dressing and for making their beds.

5. At a quarter to five, thirty strokes shall be tolled, and the Brothers shall go to the wash-room, but not before being entirely dressed; they shall there wash, and then, during the time that remains, each shall read by himself in the *Imitation*.

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6. 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.

7. 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.

8. At six o'clock they shall assist at Holy Mass.

9\*. 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, in order 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 first of November to the first of February, 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 *Management of the Christian Schools*, or in a book of instruction.

12. They shall begin to read the *Management of the Christian 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.

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13. No one shall read for the whole time of a meal, but, at each meal, all the Brothers shall take part in the reading. The Brother Director shall read first, unless there are six other Brothers; and all shall read in turn one after another, when notified by the Brother Director.

14. 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, in order to be able to communicate it to the children confided to their care.

15. 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 kneeling, and those who teach schools outside, shall set out for them, and say the Rosary while going and returning, both morning and afternoon.

16. 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.

17\*. After school they shall study Catechism.

18. At half-past eleven o'clock, on fasting days as well as on other days, they shall make the particular examen, after which they shall take dinner.

19\*. During dinner they shall read : 1<sup>o</sup> In the *New Testament*, the *Gospels* and *Acts of the Apostles*; 2<sup>o</sup> The abridgment of the life of a Saint; 3<sup>o</sup> 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.

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20. After dinner all shall take recreation together until one o'clock, on fasting days as well as on other days.

21. At one o'clock the Brothers shall assemble in the Oratory to say the Litany of St. Joseph, Patron and Protector of the Institute, to beg his spirit and assistance in the Christian education of the children.

22. Then the Brothers who teach school in the house shall say the last three decades of the Rosary kneeling, and those who teach schools outside shall set out for them as in the morning.

23. School shall begin in the afternoon at half-past one o'clock, and end at four.

24. At four o'clock the Brothers shall teach the pupils Catechism<sup>1</sup>.

25. 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.

26. 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.

27. After school they shall study Catechism during the time that remains, until spiritual reading.

28. At half-past five o'clock, on fasting days as well as on other days, the bell shall be rung for spiritual reading, which all the Brothers shall make individually in the exercise

<sup>1</sup> Bull, Art. 17.

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room, in order to dispose themselves for Mental Prayer; and they shall begin it by reading, in a kneeling position, half a page in the *New Testament*.

29. When the weather is favourable, spiritual reading may be made in the garden, after having said the *Veni sancte*.

30\*. At six o'clock the bell shall be rung for Mental Prayer, which shall be made until half-past six.

31. 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.

32. At half-past six o'clock they shall make the accusation and then take supper.

33. 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*.

34. After supper all shall take recreation together until eight o'clock.

35\*. 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.

37. At nine o'clock the bell for retiring shall be rung; all shall then go to the dormitories, and be in bed at a quarter past nine.

## CHAPTER XXX

## 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.

2. 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.

3. 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.

4. After the Rosary those who remain in the house, if any, shall write until half-past nine o'clock.

5. At half-past nine o'clock they shall study Catechism. If there is not time enough for writing, they shall prefer the study of Catechism to writing.

6. They shall make spiritual reading for half an hour on Sundays and Feasts, before or after High Mass, if there is time.

7. At eleven o'clock the bell shall be rung for the examen, after which they shall take dinner.

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8. 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.

9. 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 schools outside shall set out for them to teach Catechism, and say the Rosary while going and returning.

10\*. At one o'clock the Brothers shall begin Catechism, and teach it until half-past one, by questioning on the principal Mysteries<sup>1</sup>.

11\*. At half-past one o'clock they shall begin the Catechism on a special subject, which shall be taught for an hour<sup>1</sup>.

12. 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.

13. While the Brothers are teaching Catechism, if any remain in the house, they shall study and recite it.

14. 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.

15. After Vespers the pupils shall be sent home, and the Brothers shall perform the exercises omitted in the morning.

<sup>1</sup>Bull, Art. 17.

16. 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.

17. 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; should they finish before four o'clock, they shall remain in the Oratory until the clock strikes four.

18. At four o'clock, on Sundays and Feasts, they shall take recreation until a quarter to five.

19. At a quarter to five they shall make spiritual reading.

20. At half-past five they shall make Mental Prayer.

21. At six o'clock there shall be conference until half-past six.

22. 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.

23. At half-past six o'clock they shall make the accusation, take supper, and perform the remaining exercises as on other days.

24. On Sundays, Catechism shall be taught at eight o'clock in the evening; the Brothers interrogated shall not ask

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any question of him who is teaching the Catechism ; they shall answer with much wisdom and modesty. The Brothers shall teach it in turn, after having prepared themselves to do so.

## CHAPTER XXXI

### 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 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 do not 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 do so.

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.

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5. They shall assist at Holy Mass, at which they shall receive Holy Communion, and make thanksgiving for half an hour ; 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 say the Litany of the Holy Infant JESUS.

7. After the Litany they shall study Catechism for half an hour ; they shall then exercise themselves in writing, arithmetic and orthography, until half-past ten o'clock.

8. At half-past ten o'clock they shall say the Rosary and make spiritual reading until half-past eleven ; they shall then make the examen, after which they shall take dinner.

9. They may go to the sermon, in the morning, on holidays during Lent and Advent, provided they can hear it in a very near church.

10\*. After dinner they shall take recreation until one o'clock ; 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 in an edifying manner.

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.

## CHAPTER XXXII

WHAT IS TO BE DONE ON THE FIRST SCHOOL  
DAY AFTER VACATION, ALL SAINTS' DAY, ALL SOULS' DAY,  
CHRISTMAS EVE AND CHRISTMAS DAY

1. On the first school day after vacation the Brothers 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.

2. On All Saints' Day the Brothers shall make spiritual reading at a quarter past four o'clock; at five, they shall make Mental Prayer until half-past five, and then have conference until six.

3. Those who have not assisted at Vespers for the Dead, shall fulfil this duty in the house.

4. At six o'clock they shall take supper, and then take recreation until half-past seven.

5. At half-past seven o'clock they shall recite Matins of the Office of the Dead, as far as Lauds.

6. On All Souls' Day, 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.

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8. After breakfast they shall say the Litany of the Holy Infant JESUS, and 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 they shall make spiritual reading at half-past four o'clock.

10. At five o'clock they shall make Mental Prayer, and at half-past five, the accusation; they shall then take collation, after which they shall take recreation; 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 half-past ten they shall go to the Oratory, where the subject of Mental Prayer shall be read, immediately after which they shall go to 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

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convenient hour, after which they shall return to the house and say the Litany of the Holy Infant JESUS.

16. They shall go to the third High Mass, when the bell rings for it, and spend the rest of the forenoon as they do other Feasts.

17. 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.

18. The exercises that follow shall be performed as on other feast days.

19. At half-past seven o'clock the Brothers shall say evening prayer. At eight o'clock the bell shall be rung for retiring.

## CHAPTER XXXIII

WHAT IS TO BE DONE THE EMBER DAYS, VIGILS,  
DURING LENT, ON ST. MATTHIAS'S DAY,  
THE FEAST OF THE ANNUNCIATION OF THE MOST BLESSED  
VIRGIN AND OF THE GREAT ST. JOSEPH

1. There are four times in the year when three fasting 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. 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 14th September. The fourth time, they occur in the third week of Advent.

3. 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.

4. On fasting 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 Feast of St. Matthias and of the Annunciation  
of the Most Blessed Virgin.*

5. When the feast 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.

6. 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 shall 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.

7. 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 did not assist at Compline with their pupils, shall recite Compline of the Most Blessed Virgin in the house.

8. They shall spend the rest of these two days as they do other Feast days.

*The Feast of the great St. Joseph.*

9. On the feast of St. Joseph, Patron and Protector of the Institute, 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.

10. 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.

11. At ten o'clock they shall make spiritual reading, and at half-past ten, Mental Prayer.

12. 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; and after dinner they shall do as on Feasts of obligation spent in the house.

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13. After dinner, during Lent, they shall take recreation until three o'clock.

14. 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 by himself.

15. At four o'clock they shall recite Compline of the Office of the Most Blessed Virgin.

16. 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.

CHAPTER XXXIV

WHAT IS TO BE DONE ON 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.

2. On Wednesday at four o'clock, they shall say the Office of Tenebræ, which, on that day, usually lasts until half-past six. Should it be finished earlier, they shall make spiritual reading after the Office.

3. At half-past six o'clock they shall make Mental Prayer.

4. 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.

5. On Wednesday at collation, and on Holy Thursday and Good Friday at both meals, grace before meals shall

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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 give the signal to sit down by striking his hands together. 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.

*Holy Thursday.*

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.

12. At eleven o'clock they shall say Vespers.

13. At half-past eleven they shall make the examen and then take dinner.

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14. 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.

15. 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.

16. On Thursday at collation, and on Friday at both meals, to the versicle *Christus factus est*, etc., they shall add : *Mortem autem Crucis*.

17. 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.

18. On Friday during dinner, they shall read the *Passion* according to St. Luke ; and at collation, that according to St. John ; and they shall continue the reading of the *History of the Holy Bible* to the burial of our Lord inclusively.

19. On these two days they shall not say the Litany of the Holy Infant JESUS or that of St. Joseph. There shall be no recreation at noon or in the evening, and very strict silence shall be kept during the whole day.

20. 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.

21. At two o'clock, the Brothers shall, individually, beg pardon of one another (the Brother Director beginning), for the trouble they caused, and the bad example they gave one another, in these terms : *My very dear Brother, I most humbly beg your pardon for the trouble I have caused you, and for 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 the bad example*, they shall say : *for all the disobedience of which I have been guilty in your regard.*

23. After this exercise they shall say Compline, and should anytime remain before three o'clock, they shall read individually in the *New Testament* or in the *Imitation*. At three o'clock they shall make Mental Prayer.

24. At half-past three o'clock they shall say *Tenebræ*, after which they shall make spiritual reading.

25. At six o'clock, they shall make Mental Prayer.

26. At half-past six o'clock they shall make the 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*.

27. 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.

28. At half-past eight o'clock they shall say evening prayer as usual.

### *Good Friday.*

29. 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 fulfil this duty in the house.

30. At eight o'clock, if there is a sermon, in the church in which they usually hear Holy Mass, they shall go and 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 ; this 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.

31. At nine o'clock they shall go to church to assist at the Office. On their return, they shall say the hymn *Vexilla Regis prodeunt*, and repeat three times *O Crux ave spes unica* ; then all the Brothers, 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 altarstep in the Oratory.

32. Should they have adored the Cross in church, they shall not perform this exercise in the house.

33. After the adoration they shall say Vespers.

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34. Vespers being finished, they shall make the examen, after which they shall take dinner.

35. On Good Friday a portion of peas only shall be given; and, in the evening no dessert shall be served at collation.

36. After dinner they shall go to the exercise room, where the advertisement of the 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 individually in the *New Testament*.

37. At half-past two o'clock they shall make Mental Prayer until three.

38. At three o'clock they shall say Compline; which being finished, they shall read a little in the *Imitation*.

39. At half-past three o'clock they shall say the Office of Tenebræ, which being finished, if any time remains before six, they shall make spiritual reading.

40. At six o'clock they shall make Mental Prayer.

41. 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.

42. At eight o'clock they shall go to the Oratory, where they shall say the Seven Penitential Psalms; which being finished, they shall say, kneeling, 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.

43. At half-past eight o'clock they shall say evening prayer as usual.

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*Holy Saturday.*

44. On Holy Saturday, after morning Mental Prayer, they shall recite Prime, Tierce, Sext and None.

45. At seven o'clock there shall be public reading in the *New Testament*, with repetition and explanation.

46. At eight o'clock they shall make spiritual reading until a quarter to nine.

47. At a quarter to nine o'clock, they shall say the Rosary and then 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*.

48. At half-past eleven o'clock they shall make the examen and then take dinner.

49. 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 holidays.

50. During these three days what cannot be done before, shall be done after Holy Mass.

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CHAPTER XXXV

WHAT IS TO BE DONE ON THE FEASTS OF EASTER,  
PENTECOST, THE MOST HOLY TRINITY, CORPUS CHRISTI,  
AND ON FEASTS OF DEVOTION

1. On Easter Sunday the exercises shall be performed as on Sundays and other Feasts.

2. They shall finish récreation at two o'clock, and then say the Litany of St. Joseph and the Rosary.

3. On Pentecost Eve they shall teach school in the afternoon, and Catechism from half-past three until half-past four o'clock, as on the eves of holidays.

4. On Pentecost Sunday the exercises shall be the same as on Easter Sunday.

*The Eve and the Feast of the Most Holy Trinity.*

5. On the eve of the feast of the Most Holy Trinity they shall teach only Catechism in the afternoon, from half-past one to three o'clock.

6. They shall make spiritual reading from a quarter to five until half-past five, and then Mental Prayer 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 the Brothers shall receive Holy Communion.

8. After thanksgiving the Brothers, having returned to the house, shall renew their Vows; with this exception, the exercises shall be the same as on St. Joseph's day.

*The Feast of Corpus Christi:*

9. On the feast of Corpus Christi and during the Octave, 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 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.*

11\*. 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 the Visitation of the Most Blessed Virgin, 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.

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12. 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.

13. 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 XXXVI

## DAILY REGULATION FOR THE TIME OF VACATION

*For 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 by himself in 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.

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4. At a quarter past eight o'clock they shall study Catechism until a quarter to nine and then recite it until nine.

5. At nine o'clock they shall write. They may take part of the writing time, both morning and afternoon, to exercise themselves in arithmetic, orthography, and the reading of letters written by hand.

6. At half-past ten o'clock they shall make spiritual reading until a quarter past eleven.

7. At a quarter past eleven o'clock they shall make Mental Prayer.

8. At half-past eleven o'clock they shall make the particular examen and then take dinner.

9. After dinner they shall take recreation until one o'clock.

10. At one o'clock they shall say the Litany of St. Joseph and then the Rosary.

11. After the Rosary they shall work, if there is anything to be done.

12. At three o'clock they shall take recreation until half-past three.

13. 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.

14. At a quarter past four o'clock they shall write.

15. At half-past five o'clock they shall make spiritual reading.

16. At six o'clock they shall make Mental Prayer.

17. The evening recreation shall finish at eight o'clock every day during vacation.

18. At eight o'clock they shall say evening prayer, and go to bed at half-past eight.

## CHAPTER XXXVII

RULE FOR THE TIME OF THE RETREAT  
 THAT IS TO BE MADE IN COMMON DURING VACATION\*

1. At six o'clock the Brothers shall assist at Holy Mass, after which there shall be conference, or public reading in some good book in form of conference.

2. At a quarter past seven they shall take breakfast, and during this time read the *Collection*; they shall then say the Litany of the Holy Infant Jesus.

3. At eight o'clock there shall be public reading of the *Gospel*, a chapter daily; those which shall be read are chapters v, vi and vii of St. Matthew, and chapters xiii, xiv, xv, xvi and xvii of St. John.

4. At half-past eight o'clock they shall say the Rosary, and then make spiritual reading.

5. At a quarter past ten o'clock they shall make Mental Prayer.

6. At eleven o'clock they shall make the particular examen.

7. After dinner they shall take recreation until one o'clock.

8. At one o'clock, they shall say the Litany of St. Joseph, after which there shall be public reading in Rodriguez: on the Observance of Rules, on Obedience, and on Fraternal Correction; and conference on these subjects.

9. At two o'clock they shall make Mental Prayer until half-past two, and then read the *Common Rule* publicly until three.

## COMMON RULES

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10. At three o'clock they shall say Vespers and Compline of the Most Blessed Virgin; then each shall examine himself on his school duties and his interior; this shall be done as in the morning, in a room or in the garden, in silence and recollection.

11. At four o'clock they shall make spiritual reading until five.

12. At five o'clock they may write their resolutions for a quarter of an hour.

13. At a quarter past five o'clock they shall make Mental Prayer.

14. At six o'clock there shall be conference. The remaining exercises shall be the same as on other days.

15. In the afternoon, Mental Prayer shall be on school duties.

# FORMULA

## FOR

### THE MAKING OF VOWS

IN THE NAME OF THE FATHER, AND OF THE SON,  
AND OF THE HOLY GHOST. AMEN.

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., promise to unite myself and to live in society with the Brothers of the Christian Schools, who are associated to keep together, and by association, gratuitous schools, wherever I may be sent, or 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 will have the government thereof. Wherefore, I promise and Vow poverty, chastity, obedience, stability in the said Society, and to teach gratuitously, conformably to the Bull of Approbation of our Institute, granted by our Holy Father, Pope Benedict XIII; which Vows of stability, and of obedience to the Body of the Society, as well as to the Superiors of the Institute, as also of poverty, chastity and teaching gratuitously, I promise to keep inviolably all my lifetime.

In testimony whereof I have signed.

Done at....., this..... day of.....  
in the year of our Lord 19...

Brother N..... called in the world N..... N.....

*When a Brother makes vows for one year or three years, instead of writing the words: all my lifetime, he shall write: for the space of one year or of three years. A novice making vows at any other time than that of the annual retreat, shall write: until the next annual retreat.*

# FORMULA

## FOR

### THE RENEWAL OF VOWS

IN THE NAME OF THE FATHER, AND OF THE SON,  
AND OF THE HOLY GHOST. AMEN.

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 are associated to keep together, and by association, gratuitous schools, wherever I may be sent, or 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 will have the government thereof. Wherefore, I renew the Vows that I have made, of poverty, chastity, obedience, stability in the said Society, and of teaching gratuitously, conformably to the Bull of Approbation of our Institute, granted by our Holy Father, Pope Benedict XIII.; which Vows of stability, and of obedience to the Body of the Society as well as to the Superiors of the Institute, as also of poverty, chastity and teaching gratuitously, I promise to keep inviolably all my lifetime.

*When a Brother with temporary vows makes a renewal of piety, he shall end the formula with the words : I promise to keep inviolably.*

# CAPITULARY DECISIONS

## RELATIVE

### TO SOME ARTICLES OF THE COMMON RULES

The articles to which these decisions refer, are indicated in the Rule by an asterisk.

#### CHAPTER I

ARTICLE 3. — The Brothers shall not sing at the lectern, nor be soloists, nor act as organists in church ; but they may sing there with their pupils. (General Chapter of 1901.)

#### CHAPTER II

ARTICLE 3. — Care should be taken to exclude from our Communities copies of the Holy Scriptures in the vernacular, unless annotated and approved by legitimate authority, this being the twofold condition without which Holy Church forbids the reading and keeping of such versions. (Chap. of 1901.)

#### CHAPTER III

ARTICLE 3. — By a common dormitory may be understood a number of cells opening into a common corridor or vestibule. These cells should contain only one bed, have doors with opening fan lights, and not be locked. (Chaps. of 1858 and 1901.)

## CAPITULARY DECISIONS

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**ARTICLE 5.** — In large Communities the Brother Director may form several groups for the recreations. He shall preside over one, and assign a president to each of the others. Each group shall be composed of at least six Brothers.

Should circumstances require it, these Communities may, in like manner, proceed to the objective point of their walks in distinct groups. (Chaps. of 1858 and 1901.)

## CHAPTER IV

**ARTICLE 9.** — In view of availing themselves of numerous and rich indulgences, without, however, having any practice opposed to the Rule, the Brothers have been authorized to belong to the Confraternities or Archconfraternities of Mount Carmel, of the Rosary, of the Immaculate Conception, of Our Lady of Victories, and of St. Joseph, and of the Association of the Apostleship of Prayer. (Chaps. of 1858, 1875, 1884 and 1894. — Rescripts of June 10th, 1858, and of July 16th, 1864.)

## CHAPTER V

**ARTICLES 1 and 8.** — In the matter of fasting and abstinence, the Brothers may avail themselves of the Indults granted to dioceses in which they happen to be, as far as shall be determined by the Council of the Régime. On fasting days on which the use of meat is allowed at dinner, abstinence food alone shall be served at supper, even to those who are dispensed from fasting. Abstinence shall likewise be observed at supper on Saturdays. (Chaps. of 1861, 1901 and 1928.)

**ARTICLE 5.** — The Brothers shall fast, instead of Friday, on the eve of the feast of the Holy Rosary, of the Patronage of the Most Blessed Virgin, and of St. Joseph, and on the eve of the feast of St. John Baptist de La Salle, Father and Founder of their Institute. (Chap. of 1901.)

**ARTICLE 6.** — The accusation may be made at the beginning of spiritual reading, according to the custom generally established. (Chap. of 1830.)

In order to maintain uniformity in the penances to be imposed, such penances shall be in conformity with the indications of the Collection of Penances found in the Rule of Government, chapter XXIII, article 89. (Chap. of 1901.)

ARTICLE 7. — If, in some Communities, in consequence of the large number of Brothers, a quarter of an hour is not sufficient for the advertisement of defects, a longer time shall be taken from the evening recreation. (Chap. of 1853.)

## CHAPTER VII

ARTICLE 4. — The courses of studies and the methods to be followed in teaching the various subjects, shall be determined in accordance with the customs and wants of the countries in which our schools are established. (Chap. of 1901.)

ARTICLE 7. — When the Brothers cannot have the pupils hear Holy Mass on school days, they should make them say three decades of the Rosary after the morning prayer. (Chap. of 1861.)

ARTICLE 5. — Although corporal punishment was almost everywhere in use in schools until the nineteenth century, and is still in use, at the present day, in certain countries, it has been, and it remains absolutely forbidden the Brothers, by several General Chapters held since 1777. (Chap. of 1901.)

## CHAPTER IX

ARTICLE 2. — The Litánies of the Holy Infant Jesus and of St. Joseph have been replaced, the former by the *Offerings* in honour of the Holy Infant Jesus, and the latter by the *Responsory Quicumque* in honour of St. Joseph. (Chap. of 1858.)

### CAPITULARY DECISIONS

**ARTICLE 18.** — The partitions that separate the classes should be glazed, as well as the doors of communication; these doors may then remain closed during school time. The glazed part of the partitions and doors should remain free on both sides from curtains, maps, furniture, etc. (Chap. of 1901.)

### CHAPTER X

**ARTICLE 2.** — In order that the pupils may not fail to assist at Holy Mass on the feasts of Easter, Pentecost, the Most Holy Trinity, and Christmas, the Brothers may take them thereto as on ordinary Sundays. (Chap. of 1880.)

**ARTICLE 5.** — On All Soul's Day and on the feast of the Circumcision, the pupils shall be taken to Holy Mass. (Chap. of 1884.)

**ARTICLE 6.** — In places where the disorders of the Carnival are continued until Ash Wednesday inclusively, school shall be taught on that day, and holiday given on Thursday. (Chap. of 1880.)

### CHAPTER XVI

**ARTICLE 4.** — There shall not be any special custom in the houses of the Institute, unless authorized by Coutumiers approved by the Superior General. (Chap. of 1787.)

### CHAPTER XIX

**ARTICLE 5.** — When anything is given to the Community for the personal use of a Brother, the Director shall not allow him to use it; this permission is reserved to the Brother Visitor, who shall grant it only for grave motives and with the opinion of the Brother Director and the reasons therefor. (Chap. of 1901.)

## CAPITULARY DECISIONS

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**ARTICLE 6.** — When changed from one house to another, the Brothers may take with them the articles that have served for their personal use, and which, being required for health and cleanliness, cannot without considerable inconvenience be put in common use. They may also take with them the stockings they have for their use. (Chap. of 1901.)

**ARTICLE 7.** — The Brother Director shall place at the disposal of the Community : the books of the Institute, viz., the Common Rules, the Rule of Government, the Collection, etc. ; catechisms selected with care, and the school books published by the Institute. (Chap. of 1901.)

## CHAPTER XXIV

**ARTICLE 2.** — The Brother Superior may, with regard to sick Brothers, give the exceptional permissions called for by the nature of certain diseases or the requirements of the civil administration. (Chap. of 1901.)

**ARTICLE 13.** — When any remedy is asked of him for outsiders, the Brother Director must not only refrain from leaving the house or seeing the sick person, but he must also absolutely refrain from giving any remedy whatever in writing. (Chap. of 1901.)

## CHAPTER XXVII

**ARTICLE 1.** — The ordinary letters for the account of conduct to the Brother Superior are reduced to two a year. (Chap. of 1875.)

The quarterly statement of accounts shall be sent to the Brother Superior in the beginning of the months of January, April, July and October. (Chap. of 1861.)

## CAPITULARY DECISIONS

## CHAPTER XXIX

The Coutumiers of the houses may, when necessary, modify the time regulations of chapter xxix and following chapters. These Coutumiers may, at first, be provisionally approved by the Brother Visitor by way of trial. But, after sufficient experience, and on the opinion of the Brother Visitor with the reasons therefor, they must be submitted for the sanction of the Brother Superior. They are to be read annually in public, after the Rules. At the beginning of a month or week, that part shall be read, which relates to the days referred to in such month or week. (Chap. of 1901.)

ARTICLE 2. — After evening prayer the lights that have become unnecessary, shall be put out ; but sufficient light shall be kept all night in every dormitory. (Chap. of 1901.)

ARTICLES 9 and 27. — In the morning, from the end of the exercises until breakfast, and in the afternoon, on their return from school, the Brothers may occupy themselves in preparing for class or with their studies, as regulated by the Brother Director. (Chaps. of 1861 and 1901.)

ARTICLE 17. — Every Brother should, according to the Rule, usefully employ all the time at his disposal after the morning class, in a serious preparation of the Catechism he has to teach in the afternoon. (Chap. of 1901.)

ARTICLES 19 and 38. — Beginning on the day of the re-opening of the schools and also on Easter Monday, the *Management of the Christian Schools* and the explanation of the *Twelve Virtues of a Good Master*, shall be read, entirely, in the refectory, for the third book. (Chap. of 1861.)

At the beginning of January, instead of the third book, the *Rule of the Brother Director*, chapters xxiii, xxiv and xxv of the Rule of Government shall be read, as also the *Manner of rendering the Visits profitable*, chapter xx ; both the foregoing shall also be read during the time of the Visit. (Chaps. of 1725 and 1901.)

## CAPITULARY DECISIONS

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**ARTICLE 30.** — On Friday the evening Mental Prayer may be replaced by the Way of the Cross, provided it take place without singing, and occupy only the time set apart for Mental Prayer. (Chap. of 1853.)

**ARTICLE 35.** — The study of Catechism may take place every day after the evening Mental Prayer. (Chaps. of 1861 and 1901.)

## CHAPTER XXX

**ARTICLES 10 and 11.** — When Catechism cannot be taught for an hour and a half in the afternoon of Sundays and Feasts, part shall be taught in the morning, and the rest in the afternoon. It is better that, on these days, the pupils assemble in school than in church. (Chap. of 1822.)

## CHAPTER XXXI

**ARTICLE 10.** — On holidays, from June 1 to October 1, the Community exercises may be performed before the Brothers go out walking. They are to be back towards a quarter to seven. (Chap. of 1858.)

## CHAPTER XXXV

**ARTICLE 11.** — In places where it will not be possible to comply with the Rule on the feasts of the Transfiguration of our Lord, the Finding of the Holy Cross, and the Presentation and the Visitation of the Most Blessed Virgin, the Brothers may teach school; and if they cannot receive Holy Communion on these days, they shall make up for it on the holiday of the week in which one of these Feasts occurs. (Chap. of 1837.)

**CAPITULARY DECISIONS**

**CHAPTER XXXVI**

**ARTICLE 2.** — During vacation, on the days that are not holidays, the Brothers may be allowed to study Sacred History or the History of the Church, from a quarter to seven o'clock until breakfast. (Chap. of 1861.)

**CHAPTER XXXVII**

When the Retreat is made with the help of a Priest, the time regulation in this chapter is to be modified in accordance with a regulation approved by the Brother Superior. (Chap. of 1901.)

**THE END**

**Nous soussigné, Supérieur Général de l'Institut des Frères des Écoles  
Chrésiennes, ayant fait examiner par un de nos Frères Assistants, aidé  
d'une Commission constituée à cet effet, la traduction anglaise du  
livre de nos RÈGLES, et cette traduction, après mûr examen, ayant été  
reconnue fidèle, nous en autorisons, en ce qui nous concerne, l'impression  
pour nos Frères, conformément à l'arrêté 1<sup>er</sup> du Chapitre Général de 1903**

**Fait à Paris, le 26 janvier 1924, anniversaire de l'approbation  
de notre Institut par N. S.-P. le Pape Benoît XIII.**

**F. ALLAIS-CHARLES,  
Supérieur Général.**

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