

The Rule and Constitutions of the Order of the Holy Cross
West Park, 1901.

O CRUX AVE SPES UNICA

PROLOGUE.

The Rule and Constitutions of the Order of the Holy Cross are given conjointly and are arranged in three principal sections.

1. The first section treats of *Prayer* as being in its most comprehensive and in its deepest sense the very essence of our life as Religious. We say in its deepest sense, for vocal prayer demands mental prayer; mental prayer leads to contemplation; and contemplation to the vision of God in love. We say in its most comprehensive sense, for as Religious we are vowed to seek perfection, and that not merely from time to time but with abiding purpose; but perfection is possible only as we approach to God; and our progress towards Him is not by steps of body but by affection of heart, by ever-renewed acts and aspirations which are the very substance of prayer. The state of acquiring perfection, the Religious State, must be a state of unceasing prayer.

The vocation of our Order is not to contemplation alone, for that would involve a degree of abstraction from the world which would prevent us from fulfilling those spiritual works of mercy to which as an Order we are called. Yet we must ever regard such a life, engaged entirely in the worship of God, and in that worship gaining fresh visions of Divine truth, together with a deeper insight into human needs and the difficulties of individual souls, as of all others the most blessed; and should any member of the Order seem called to such a course,—through bodily infirmity, or by a more interior moving,—we are to accept such a vocation vouchsafed to him as a special gift and blessing to the whole Community.

But we are always to remember that, though our vocation as an Order is to the mixed life, active and contemplative, yet the contemplative is that which can alone vivify and supernaturalize the active. It is for this reason that we put the exercise of Prayer foremost in our Rule.

Nor are we to think that a life of contemplation is one of calm retirement, freed from the necessity of spiritual conflict, from temptation and the persecution of the foe. There can be no clearer knowledge of God without greater purity of heart; there will be no purification without pain, no rapture without desolation, no Tabor without Calvary. We must, therefore, have recourse to the Standard set before us in our dedication, and we must look up to the Cross as witnessing to the struggle with the powers of darkness, to the suffering whereby we are freed from sin, to the triumph already won by our victorious Head. We must rejoice in the Holy Cross as the glory of the Christian Name, and we are to find in the contemplative life, cleaving with adoring love to God in the midst of satanic assaults and the weariness of aridity and apparent failure, the essential characteristic of our life as Christians, as Priests, as Religious.

Yet we must also bear constantly in mind that a share in the merits of the Cross will be our portion only as we strive for a complete surrender of our wills to our Crucified Redeemer, and that only as we live true to our Vow of Obedience can we find in Him the Author of our salvation.

II. The second section of our Rule treats of *Mortification*. For in the use of various forms of penitential austerity we witness to our exile in a world lying in wickedness, and to the presence within us of a cupidity that is ever ready to betray us to our unseen foes. If we would pray we must fast, that is, we must deny to the appetites of our bodies, and to the desires of our fleshly mind, the satisfaction which they crave. We are not to regard the practices of mortification as mere punishments intended to make up for sins we have committed, but as penitential exercises by which the loving soul reaches out after God and seeks to repulse Satan, for the Evil One must tremble at every act of faith which is performed in the power of the Holy Ghost.

We are not to regard the body or material nature as essentially evil, or treat our physical being as an enemy to be slain; on the contrary, we must recognize that the body has a noble purpose and a heavenly destiny, and that it is to share, by a certain redundancy of glory, in the beatification of the soul. We are not to despise it, since it is to be fashioned like unto the glorified Body of our Redeemer, but we must rejoice to offer it to be crucified with Him in outward weakness, that it may die to the power of Satan and pass beyond his assaults into the Paradise of God.

We are to find in our Vow of Chastity a constant barrier against all that would defile us in flesh or spirit, and we must strive not so much after great austerity as after a steady living of the crucified life.

III. The third section of our Rule treats of *Good Works*, both within the Community and without. These works must be the results of our life of prayer and penance. They will be the fruits of that Tree of Life to which we have been nailed in our Profession,—supernatural love for our fellow-members in the Order, wisdom in ordering all things to God's greater glory, diligence in intellectual work, cheerfulness in all tasks however lowly; and to the world without, supernatural meekness, zeal for the conversion of sinners, love for souls, willingness to suffer for and with them, till Christ be formed in the hearts of His people. We must remember that a Religious Order has to be ready for new and unexpected opportunities of service at a time when human enterprise at home and abroad presses on to new fields of effort, while the Church often lags behind in the race. Our position as a Religious Order sets us free for prompt movements, and opens to us world-wide possibilities.

Yet we must lose no time in dreaming of attractive exploits, but rather meet calls as they arise, aiming especially to sanctify our brethren in the priesthood, to set forth the Faith in sermons and conferences, and to rouse and guide souls in Missions and Retreats. We must constantly be preparing ourselves for any summons that may come, ready to meet whatever opportunity God may provide, and sure that He will accept our faithfulness in preparation even if the task we looked upon as intended for us is given into other hands.

We must be governed, in this direction, by our Vow of Poverty. This will guard us against dependence upon material resources; it will make us rejoice to find the power of God's almightiness manifested in our weakness, apparent incompetence, or destitution; it will enable us to rejoice to be stripped even to the nakedness and dereliction of the Cross, that so we may enter into the possession of the Kingdom opened there to all believers.

This Rule does not bind under penalty of mortal or venial sin, unless the requirement is explicitly stated as being "in virtue of holy obedience."

Prayer

THE VOW OF OBEDIENCE

“If we ask anything according to His Will, He heareth us.”

I. THE HOLY MASS.

1. OF THE SACRIFICE OF THE CROSS PERPETUATED IN THE SACRAMENT OF THE ALTAR.

The Cross is not the symbol of an event which has its place in a distant past, while only the memory of that event belongs to the present. Rather it is the witness of a glorious fact, the Self-Oblation of the Incarnate Son to His eternal Father, as full of love and power today as in the Upper Room, in Gethsemane, or on Mount Calvary. That *actus caritatis* our Lord makes at the altars of the Church day by day. Each Mass is His own immense act of love wherein, though He dieth no more, He yet renews in mystical immolation, through the ministry of the earthly priest in the consecration of bread and wine to be His Body and Blood, that one, perfect sacrifice, oblation and satisfaction which He presented upon the Cross, in the yielding up of His Soul in death. The whole love of the Passion burns in every Eucharist, and we, His priests, are to be kindled with that love as we offer Him, the Divine Victim, in reparation to the Father, for the salvation of sinners and for the sanctifying of the elect.

2. OF THE PRIEST AS VICTIM.

Called to a participation in this wondrous mystery, we must constantly remember that if we would be true priests we must ourselves be living victims. We must ourselves be immolated with the Divine Victim on the altar, holocausts in praise, peace-offerings in intercession, sin-offerings as we bear the guilt of the world upon our hearts.

Our Religious Profession does not suppress our Priesthood, though at times it will limit the sphere of its ministry. It must intensify our character as of those who have been crucified with Christ and who act now in His risen and ascended Priesthood, having already entered with Him within the veil. We are never more truly priests of Holy Cross than when we stand to offer the Sacrifice of Calvary in the Holy Mysteries of our Redemption.

3. OF THE FREQUENCY OF OFFERING THE HOLY MASS IN HOUSES OF OUR ORDER.

Mass is to be offered daily in all Houses of our Order.

So far as possible provision is to be made that each priest may be able to celebrate the Holy Eucharist daily.

A Community Mass is to be offered on Doubles of the First and Second Class, Greater Doubles, Sundays, and Thanksgiving Day.

4. OF THE OBLIGATION TO OFFER THE HOLY MASS.

Members of the Order are to celebrate the Holy Eucharist at least three times each week, and to assist at Mass when not celebrating.

When unable to celebrate Mass, or to assist, a member is to make an act of spiritual communion.

A strict fast from the midnight before is to be observed before celebrating Mass or receiving the Blessed Sacrament.

5. OF THE DIVINE LITURGY.

We are to remind ourselves that our worship to God, to be acceptable, must be rendered in accordance with His Will. We are therefore to find a special opportunity of practicing obedience in conforming our celebration of the Holy Eucharist to the liturgical directions of the Church.

As a Community we must carefully obey the rubrics and other requirements of the Book of Common Prayer, as interpreted by the best authorities.

As individuals we must keep ourselves familiar with the use followed by the Community, regarding no slightest gesture or intonation as unimportant when we are acting in the very office, and as the representatives, of our Lord Jesus Christ.

(a) The Mass of Ecclesiastical Obligation.

Wherever the Prayer Book appoints a Collect, Epistle and Gospel for any day these must be used.

(b) Other Masses.

On days for which no special Collect, Epistle and Gospel are appointed in the Prayer Book, Masses subject to the decision of the Superior may be offered, provided that, should a Double Feast of the First or Second Class, or a Greater Double, fall on that day, the Masses of members of the Order be of the Feast.

(c) Requiem Masses.

Requiem Masses, according to the customary form, may be offered on any unhindered day.

6. OF THE MODE OF CELEBRATING MASS.

In celebrating Mass the directions of “The Ceremonies of a Low Celebration” are to be followed strictly, with such exceptions or additions as may from time to time be approved for Community use—or until our Order has compiled its own Ceremonial.

In serving at Mass the directions of the Ceremonial of the Order are to be followed strictly.

When celebrating Mass away from home it will be permissible to omit the genuflection at the *Et Incarnatus Est* and to turn towards the congregation in saying the Epistle, and Gospel, but no other changes are to be made.

In the British Empire the English Liturgy may be used with observance of its rubrics, but the prayer in the American Liturgy following the Canon is to be said secretly with the customary ritual acts.

7. OF THE FURNISHING OF ALTARS AND CHAPELS IN HOUSES OF THE ORDER.

The altars and chapels of the Order are to be kept scrupulously clean and neat.

The adornment of altars and chapels of the Order is to be dignified and rather severe than florid. Chasubles are ordinarily to be of Gothic pattern; there is to be no lace on surplices or albs. No new decorations are to be introduced without the approval of the Superior or of the Father-in-charge. Sacristies are to be kept in utmost cleanliness and order.

8. OF PREPARATION FOR MASS.

The Preparation for Mass in our Breviary is always to be said in secret, slowly and reverently, before celebrating.

When absent from home the Preparation may be said with other communities or with priests, where the custom obtains of saying it aloud, according to the local use.

In connection with this preparation we are to set before ourselves the *intention* of the Mass we are to offer, the *persons* and *objects* for which we are to intercede, the *special grace* we seek in receiving our Lord.

9. OF THANKSGIVING AFTER MASS.

The Thanksgiving after Mass in our Breviary is always to be said in secret as soon as possible after the Mass is ended, and preferably before the altar.

When absent from home it may be said, with other communities or with priests, where the custom obtains of saying it aloud, according to the local use.

Not less than fifteen minutes, including the Thanksgiving as prescribed, is to be spent, immediately after celebrating Mass, in acts of praise and gratitude to God for His unspeakable Gift. If the priest celebrating has already assisted at Mass, this is not of positive requirement, but in any case the Thanksgiving is not to be hurried, and we are to remember that the time immediately after celebrating the Holy Mysteries, when we are sacramentally united to our Lord, having received His Sacred Body and Blood, is a season of special grace and blessing, when we may hope to obtain singular benefits for ourselves and others, by acts of faith and hope and love, in union with Jesus, and by intercession for souls in and with our great High Priest.

Let us often recall the following counsels:

“I. The Holy Eucharist, being the special means of connecting us with the Passion of our Lord Jesus Christ and His perpetual offering of Himself for us in the Heavens before the Father, as well as the food of eternal life to our souls and bodies, and His priests being on earth His representatives, offering the very same sacrifice at our altars which he offered on the Cross, pleading His merits and applying them to His Body, the Church, and to all its members continually, the utmost care is needed to preserve a devout and recollected spirit in preparing for and fulfilling the Sacred Ministry.

“II. Let your principal intention be to keep your mind in unison with the redeeming love of Christ and His absorbing desire to glorify the Father, to save the lost

and to sanctify the faithful. Fail not to fix your heart on your Lord either as hanging on the Cross, or as the Lamb once slain and now alive on the Heavenly Altar, or giving forth His Spirit with His sevenfold gifts, and concentrate your thoughts on the great object of the ministry, or as love draws you to embrace the special objects for which you have undertaken or are bound to pray; such recollection should be constantly renewed.

“III. Cultivate also a spirit of intercession, embracing all needs, with the earnestness of divine charity drawn from the Heart of Jesus and one with the Love that filled His Soul in dying for the world and now ever living to make intercession for it.

“IV. Above all, use the utmost diligence to preserve a virgin purity, consecrating the bodily senses and the inmost thoughts and impulses that you may be ever fitted to handle the Body of your Lord, and with your lips to taste His Blood as He mystically gives Himself to you and through you imparts Himself to His own elect.

“You will derive great profit if, while hearing the interests and needs of others in your heart before God, you keep in mind your own, with all carefulness to preserve it steadfast onward progress, aspiring ever more and more to a life and a state of heart conformed to the Will of God; that all your daily course may be instinct with the power of your ministry as of one sent to kindle in the earth the fire with which your own soul is illuminated.”

II. THE DIVINE OFFICE.

1. OF THE WORK OF GOD AND THE UNCEASING WATCH ON CALVARY.

As priests, we are bound to the recitation of Morning and Evening Prayer of the Book of Common Prayer.

As a Religious Order, we bind ourselves to the saying of various additional Offices.

Both as priests and Religious we have this tribute to render to Almighty God day by day. Through us the Sacred Heart adores the Father and addresses Him in the words which the Holy Spirit supplies in the Psalms and Canticles. In a world that forgets and insults God we are to be continually praising Him. We are practicing for the endless Alleluia of the heavenly courts.

Again, we are servants of the Crucified, By our dedication, we are called to watch beside His Cross. Day by day, in reparation to Him, in the love of His Atonement, we keep the hours of His Passion. At Matins He was bound. At Prime He was condemned to die. At Terce He was led forth to Calvary. At Sext He was nailed to the Cross. At None He breathed forth His Soul into His Father's hands. At Evensong He was taken down from the Cross. At Compline He was laid in the grave. We keep these hours with Him here that we may be with Him in the morning of the great Resurrection.

2. OF THE PRIEST AS INTERCESSOR.

And, since we are to love man with that very love wherewith we love God, the reciting of our Office is an act of intercession as well as a work of praise. We are to join with Christ in His great mediatorial office. We are to present ourselves in the ranks of the Priesthood and the Religious Life on behalf of our brothers living and departed. As each

says his Office, perhaps away from home, amidst the distractions of the world, let him realize that, in company with all the Saints, he is interceding for all souls. Let each Office have its definite intention recalled at the beginning and renewed at the close.

3. OF THE MAINTENANCE OF CHOIR.

In Houses of the Order we are to count it second only to the daily offering of the Holy Sacrifice that the Offices should be rendered with regularity, perfect promptness, outward reverence and interior devotion and love. All are to be present in choir unless dispensed by the proper authority. No one is to come in late to Office and all are to go, to the chapel quietly and deliberately and to be in place before the second bell is rung. Those who come late are not to enter the choir, but may remain without in the chapel. Offices omitted are to be made up as soon as may be.

4. OF THE OFFICES TO BE RECITED.

The Hours to be recited daily by members of the Order are as follows:

Morning Prayer in the Book of Common Prayer.

Evening Prayer in the Book of Common Prayer.

Prime, Terce, Sext, None, Compline in the Day Office of the Church of England.

On the Feasts of Christmas, Easter, and the Exaltation of the Holy Cross are to be said:

Matins and Lauds in the Day Office of the Church of England.

On the first unhindered day of each month, except in Easter-tide, and on every Monday, or first unhindered day of the week, in Advent and Lent, except in Holy Week, is to be said

The Office of the Dead in the Day Office of the Church of England.

The Gradual Psalms are to be said on Wednesdays in Lent, unless the day concurs with a Double of the First or Second Class.

The Penitential Psalms and the Litany of the Saints are to be said on Fridays in Lent, unless the day concurs with a Double of the First or Second Class.

5. OF THE OBLIGATION TO RECITE THE ABOVE OFFICES.

The Offices given above are to be recited, in public or in private, by all members of the Order, saving that, when absent from home only Morning and Evening Prayer, Prime, Terce, Sext, None and Compline daily are to be required, and that, when four hours have been spent in hearing confessions, Offices omitted are not to be made up so late as to preclude seven hours of sleep.

6. OF THE MODE OF RECITING THE DIVINE OFFICE.

The rubrics of the Book of Common Prayer and of the other Breviaries, as interpreted by the best authorities, are to be followed, supplemented by directions in the Ceremonial of the Order.

The Offices are to be recited with deliberation and reverence, in a grave tone, and with seemliness of outward demeanour. When said privately great care must be given to avoid haste, and the words are to be formed with the lips even if the voice be not heard.

No change is to be made without the permission of the Father-in-charge and no permanent change without a vote in Chapter.

7. OF THE MODE OF RECITING THE DIVINE OFFICE WHEN ABSENT FROM THE HOUSE.

Members of the Order may, when absent from the House, recite Offices with other persons from their Breviary, but it is desirable that our own Office should be used, especially on Double Feasts of the First and Second Class, and in Octaves observed in our Order, unless we are the guests of another Religious Community.

8. OF FESTIVALS.

An *Ordo* giving the Festivals to be observed in the following year is to be issued during Advent by the Superior. This *Ordo* is to provide for the observance of the following Feasts, in addition to the days marked in the Book of Common Prayer, and the rank of the Feasts is not to be changed without a vote in Chapter.

9. OF FEASTS OF PATRONS OF THE ORDER.

St. Augustine of Hippo is to be venerated as the principal Patron of our Order, and his Feast is to be observed as a Double of the First Class with a Triduum.

The following Saints are to be venerated as minor Patrons of our Order, and their Feasts are to be observed as Greater Doubles: St. Dominic, St. Helena, St. Katharine of Alexandria.

III. THE MEDITATION.

1. OF THE EXERCISE OF MENTAL PRAYER.

Meditation is the school of the Eternal. One hour at least in each day is to be set apart for communion with the Triune God under the illuminating power of the Holy Ghost. The hour of Meditation is the epitome of the Religious Life; it is, together with the Holy Mass and the recitation of the Divine Office, the principal business of each day. The Blessed Eucharist is the daily representation of Calvary, the Meditation is the daily renewal of the Upper Room on the morning of Pentecost. We are not to measure the value of our mental prayer by the pleasure experienced in it. Probably it is quite the reverse. Prayer on our part is not merely an approach to God, but a conflict with Satan. Body and mind naturally droop. It is not any feebleness of the spiritual Gift, for the Holy Ghost helping our infirmities is almighty. Sleepiness, weariness, wandering thoughts, disinclination, apparent fruitlessness, are but the power of Satan, which we must conquer with the aid of the Spirit of God.

2. OF THE PRIEST AS THE FRIEND OF GOD.

We must remember that God is ever waiting for us to come to Him, and that. in our Meditation we enter into the secret place of His Presence, that He may speak with us as with Moses of old. Our life must needs be a lonely life, but there is one Companionship, which makes up for the absence of all others, and this we claim in our Meditation.

3. OF MEDITATION LEADING TO CONTEMPLATION.

We must not tarry in lower forms of Meditation if we are called to rise up to a nearer approach to God in transports of Divine Love. Whatever such ascents may cost, we are pledged to accept them as steps in the Ladder of the Cross, whereon we mount to the Vision of God.

4. OF THE REQUIRED MEDITATION.

(a) When at home.

One hour each day is to be given to Meditation. This hour is to be spent in common, one half hour in the morning and one half hour in the afternoon or evening, as indicated on the time-table. All are to be present unless dispensed.

On Fridays a quarter of an hour is to be given to a Meditation on the Passion, or to some devout exercise bearing on the Passion. This is to be in common unless other provision is made.

On days of Retreat, besides the Meditations prescribed above, two other Meditations of an hour each are to be made. This does not apply to days of Retreat in Holy Week.

(b) When absent from home.

Only one half-hour of Meditation daily is required when away from home, but, when spending time at Religions Houses, where no active work is expected, or when making Retreats by oneself, the same rule as at home is to be observed.

5. OF SPECIAL MEDITATIONS, BOTH PUBLIC AND PRIVATE.

Special Meditations, Conferences and Instructions are to be arranged from time to time by the Superior. And each member is to be prompt to use short intervals of time at home and when absent for renewing his love by brief Meditations, acts of union with God, and other devotions.

IV. OF THE DEVOUT STUDY OF THE BIBLE.

1. OF THE HOLY SCRIPTURES.

The Holy Scriptures are our sacred writings, and we must make them our continual study, that we ourselves may become living epistles, known and read of all men. We must cultivate the habit of a devout pondering of the Holy Scriptures, reading them in

the same spirit in which they were written. We must study so that we may worship, as through the written word we behold the Word Incarnate, hidden in the Old Testament revealed in the New.

2. OF THE PRIEST AS THE INTERPRETER OF DIVINE ORACLES.

While the unbelieving world is trying to dissect the Bible as though it were defunct and dead, we must show it to men as a living power in their lives. But we cannot make it felt as a living power in the lives of others unless it is a living power in our own. We have to interpret “lively oracles” by the presence in our own hearts of the Spirit of Life. We must ourselves speak as the oracles of God. We may not be able to answer historical questions about the date of various books, but we must be able to meet the inquiries of souls that come to us to give them a message from God as delivered in that volume in which He speaks to every age.

It will be by the humble submission of our own minds to our Lord as the Wisdom of the Father that He by His Spirit will open our understanding that we may understand the Scriptures.

3. OF THE OBLIGATION TO DEVOUT STUDY OF THE HOLY SCRIPTURES.

(a) When at home:

One-half hour of each day, with the exception of Double Feasts of the First and Second Class, Sundays and the three Octaves, not excepting the Ember Days in September, is to be given to devotional reading. In this reading the Holy Scriptures are to have the first place. We must seek to use this half-hour in a systematic way, and the larger portion of the time thus allotted in our lives is to be spent upon the very words of the Divine Scriptures.

(b) When absent from home:

No definite requirement as to the study of the Bible will be made upon members absent from home, but it is hoped that no day will pass without the prayerful reading of some verses, at least, of the Holy Scriptures outside of portions read in Mass and Offices.

(c) No definite requirement will be made as to learning portions of the Psalter and the Gospel by heart, but this practice is greatly to be encouraged, as well as the reciting of such portions after lying down at night.

V. OF THE DEVOUT STUDY OF ASCETIC WRITERS.

1. OF OUR TEACHERS IN THE SCIENCE OF HOLINESS.

We are vowed not only to seek perfection, but to use the means whereby perfection is attained. We must then be constantly increasing our knowledge of these means and of the use which we should make of them. The Holy Spirit, by Whom the whole body of the Church is governed and sanctified, has illuminated the minds of holy men and women in ancient and in latter times, and enabled them to describe for us that Way of the Cross along which He guided them, to warn us of the dangers we shall meet,

and to instruct us how to appropriate His grace so freely offered. We must have their writings often in our hands and their words in our hearts.

But we must not fail to seek the assistance of that same Holy Spirit, that we may rightly apprehend their teaching. We are not to study the Fathers as though they were the originating source of the truths they set forth, but, that through them the Holy Spirit may enlighten our hearts by His own personal indwelling.

2. OF THE PRIEST AS CALLED TO FORM SAINTS FOR HEAVEN.

Nor is it only, though it is first, for our own sanctification, that we need to be students of the counsels of the Saints and to read and meditate upon their holy lives. We shall be called to form,—as well as to become, saints. The Kingdom, for the coming of which we pray, advances not only by the conversion of sinners, but by the raising of some souls to great holiness of life. Holiness is the brightness of divine love, and love is never idle; it must accomplish great things. Love must act, as light must shine and fire must burn. It is the Saints of God in whom the glory of our Lord will be manifested; that glory before which Satan shall be finally vanquished and his power destroyed.

But if we are thus to prepare souls to enter into eternal union with our triumphant Head, we must know the science of holiness and be able by the Holy Spirit to guide them through the shadows of the purgative to the radiance of the illuminative and then to the repose of the unitive way.

3. OF THE OBLIGATION TO DEVOUT STUDY OF ASCETIC WRITERS.

(a) When at home.

The half-hour of each day required for devotional reading is to be given, next to the study of the Divine Scriptures, to a reverent and humble pondering of the counsels of the Saints and of ascetic writers, and of their lives. We are to be careful never to read for mere curiosity or with any vain complacency in our own spiritual advancement, as though we had already attained, either were already perfect, or in a critical or captious temper; but, while recognizing the limitations of our teachers and their possible errors and mistakes, yet we are to see how they fed upon the truth as it was shown to them, and we are to seek to be sharers in their fellowship of love.

(b) When absent from home.

No definite requirement as to the study of ascetic writers will be made for members absent from home, but each should have with him some work by a holy writer, or a record of some saintly life, to be read as opportunity affords.

VI. OF INTERCESSIONS.

1. OF THE UNCEASING INTERCESSION OF OUR GREAT HIGH PRIEST.

We look up to our ascended Lord as to our Moses on the heavenly height reaching forth His arms, not now upon the Cross, but in ceaseless intercession for His people as their great High Priest, needing not that His arms should be sustained, but Himself sustaining our arms by His Spirit that we may not grow weary of joining in His

mediatorial supplications, in response to which all our victories over the hosts of Satan must be won. Our own faithfulness in intercession will be in proportion to the clearness with which we can look up to His unceasing pleading of the merits of His Cross.

2. OF THE PRIEST AS SHARING IN OUR LORD'S MEDIATORIAL WORK.

We are pledged as priests and as Religious to a life of prayer, in which intercession for the needs of the Church and of individual souls must have a large share. And, as one and another member of our Community goes forth to the work of the Apostolic Mission, at home or in heathen lands, he should know that he is sustained by the prayers of brethren at home or in other places. We shall probably find no surer test of our growth in the spirit of the Cross, and of our Lord's High Priestly Prayer before His Passion, than a deepening fervour of intercession not only when we are together, but when we are alone.

3. OF THE OBLIGATION OF INTERCESSION.

To secure a *minimum* of intercessory prayer, it will be the rule, in all houses of our Order, to give at least a quarter of an hour each day--and a longer time as our numbers increase--to intercession in chapel before the Blessed Sacrament. In addition to this intercession in common each member of the Order is to be faithful in his own personal intercessions in private every day.

VII. OF PRIVATE PRAYER.

We are never to think that prayers in common render private prayer unnecessary. On the contrary, we must feel that the more we are called to engage in public devotions the more we must prepare ourselves for them by private communing with God.

1. OF THE MORNING DEDICATION.

On rising in the morning each member of the Order is to make an act of self-dedication to God on his knees with his first morning devotion. On entering the chapel for the first time in the day, each is to kneel before the altar and repeat silently the *Suscipe Domine*.

2. OF THE EVENING COMMENDATION.

We are to strive to be very careful and exact in our private devotions at night, not allowing a spirit of worldly relaxation to come in when we have gone to our cells.

On lying down for the night an act of commendation is to be made in the saying of the *Salvator Mundi*, and the last thoughts are to be carefully guarded, that the will may remain firmly united to God as sleep takes the place of consciousness.

VIII. OF VISITS TO THE BLESSED SACRAMENT.

One of the privileges of our life, for which we should give continual thanks, is to have our Lord in His Sacramental Presence beneath our roofs. And we are frequently to renew our love to Him by often seeking that Presence.

Two Visits to the Blessed Sacrament are to be made, in common, each day.

IX. OF RETREATS.

1. OF THE YEARLY RETREAT.

We are to consider the yearly Retreat as of the utmost importance and of strict obligation, and only some extraordinary cause will warrant dispensation from it. This Retreat is to be held in Houses of the Order for ten full days between Easter and Ascension. It is to be closed with a renewal of the vows of profession and a corporate communion for all members of the Order.

2. OF THE MONTHLY RETREAT.

Each member of the Order is to make a Retreat of twenty-four consecutive hours every month, though this is not to be required if in any month that time he given in the yearly Retreat or in the Retreat of Holy Week.

We must carefully guard this monthly Retreat against interruptions and distractions. It is to be arranged for, when practicable, even when absent from home, and dispensation may be had only from the Superior.

3. OF THE RETREAT IN HOLY WEEK

There is to be a Retreat at the Mother House in Holy Week, beginning at Evensong on Tuesday before Easter and ending with None on Holy Sabbath.

OF THE VOW OF OBEDIENCE.

We are to bear in mind that the Vow of Obedience is the portal of the Religious Life. The Religious State is at present recognized as existing only in a Religious Community. That State is constituted by a covenant wherein the soul gives itself, all its powers and faculties, together with the body and all material possessions, to God, through a Religious Community as represented by its Superior. From this it follows that obedience is the chief among the three vows of the Religious State since by obedience man offers to God the intellect, the will, the whole being, as not only a sacrifice, but a holocaust. Hence St. Augustine calls obedience not only the greatest of virtues, but the source and mother of all virtues.

The Vow of Obedience can be fulfilled only by this virtue of obedience of which St. Augustine speaks. A virtue is a supernatural gift of God. The virtue of obedience means to mere outward conformity with external requirements made by man, but the glad response of filial love to the Voice of God calling us to Himself through every discharge of duty, every observance of our Rule; every compliance with the will of our Superior. In other words, the virtue of obedience is the dying to self, to self-interest, self-pleasing,

self-love. "Christ became obedient unto death, even the death of the Cross." Here is the measure of our obedience. We obey, not that we may live more peacefully, but that we may die more perfectly. The peace will come only when the sharpness of self-annihilation has been felt, when, through death itself, we have entered into the liberty of the sons of God, and can say, "I live; yet not I, but Christ liveth in me."

The opportunity for this surrender is afforded us in our community life. We are to die to our isolation and separateness as individuals, that we may live in the energies of a mystical body, wherein the life is one and that the life of Jesus, our Head. The Community is thus our means of entrance into union with our ascended Lord. By union with Him we share His royalty, and thus to serve God is to reign.

We must learn to make this immolation of self complete. It must extend to our judgment and the estimate we form of the commands that proceed from anyone who may have authority over us. It is not necessary that we should consider such an one infallible, it would not be well that we should obey him from mere natural affection or admiration; but we must hear the Voice of God calling us through him, and we must rejoice to leave all and rest in the calm of holy obedience to the Divine Will. We can not rest in God while we are doing our own will, even if what we seek be something which, considered in itself, is better than what we are bidden to do. We are to cultivate a sense of the limitation of our knowledge of even outward matters and treasure up instances in which our assured judgment has proved wrong. This will aid our weakness in doing what seems to us mistaken, so long as it is not manifestly sinful.

In our Rule we connect the Vow of Obedience with the work of Prayer. The very essence of prayer is the surrender of our own wills. "Thy Will be done." And it is in the life of prayer that we can obey even unto that mystical death, when the soul becomes blind and dumb and motionless, having no longer any power of self-determination, accepting all things in holy indifference, and moved hither and thither, passive and unresisting, and yet in that very blindness attaining to the Vision of God and living in Him forever.

But the test of our progress in that blessed detachment will be the alacrity and spontaneity wherewith we carry out another's wishes as though they were our own.

"The Son can do nothing of Himself, but what He seeth the Father doI can of Mine own Self do nothing: as I hear, I judge: and my judgment is just; because I seek not Mine own Will, but the Will of the Father which hath sent MeI came down from Heaven, not to do Mine own Will, but the Will of Him that sent Me I do nothing of MyselfI do always those things that please Him."

Mortification

THE VOW OF CHASTITY

"Let us cleanse ourselves from all defilement of flesh and Spirit, perfecting holiness in the fear of God."

I. OF EXAMINATION OF CONSCIENCE.

The deepest humiliation we can know arises from a true knowledge of ourselves. But such a knowledge is possible to us only through the illumination of the Holy Ghost. He only can fully convince us of sin, not merely of our sins, but of the sinfulness of that nature in which we were born and which we share with a whole world of sinners.

We must therefore seek the aid of the Holy Spirit that we may be humiliated by a real knowledge of our worse than nothingness, and in such humiliation set our feet upon that first step in the path way of the Cross, up which alone we can mount to Heaven.

But, while we must not be satisfied to stop short with an acknowledgment of our actual sins, we must yet recognize that we find the evil of our nature illustrated and exposed to view in our particular transgressions of God's holy law, and the rising up of our will against His.

We must, therefore, be very faithful in the examining of our conscience. And this is to be performed in common twice each day.

On going to our cells after Compline we are to make a careful record of our falls during the day, as material for our next confession, and we shall do well to make a particular examen on the special sin we are striving against, or our dominant fault. We are to remember that very much, as to progress in the spiritual life, depends upon this particular examen, and we are not to be surprised if we are sorely tempted to neglect it.

II. OF CONFESSION.

1. OF THE OBLIGATION OF CONFESSION.

If we are granted any real knowledge of what our own sins have made us in the sight of a Holy God and of the sorrow we have caused our Lord by the wounding of His love, we shall long to confess them, that by absolution we may be cleansed with the Precious Blood.

For the better ordering of our lives in community, however, we are to consider ourselves under obligation to make use of the Sacrament of Penance every fourteen days, whether we are at home or absent. In making our confessions away from home, however, we are ordinarily to go to another professed Religious, or to a priest of mature years.

2. OF THE ORDINARY CONFESSOR.

Each member of the Order an ordinary confessor, with the approval of the Superior, and will make no needless change, save as provided for in the following section.

3. OF THE EXTRAORDINARY CONFESSOR.

Provision is to be made by the Superior once a year, to enable each member of the Order to make a confession to a wise and learned priest outside of the Community. But this provision does not necessarily imply that every member of our Community is to be required by rule to make use of such a confessor,—the question in each case being determined between the Superior and the individual member.

III. OF THE CHAPTER OF FAULTS.

A Chapter of Faults is to be held once a week at which members are to acknowledge their breaches of Rule since their last presence in the Chapter. This acknowledgment will not be in the nature of a confession to God, but of an account rendered to the Community. Sins as sins will not be mentioned and only breaches of Rule will be stated.

The Superior is to preside at the Chapter of Faults and is to assign the penances. He is not to make his own acknowledgment in Chapter but in private to the Father next in rank, and receive a penance from him.

In the absence of the Superior the Father-in-charge will hold the Chapter and impose the penances, but will also make his own acknowledgment in Chapter and receive a penance from the Father next in rank.

Matters brought up in the Chapter of Faults are not to be spoken of outside the Chapter, except in the exercise of discipline by the proper authorities.

IV. OF SILENCE.

We are to realize that silence, silence so far as the world about him is concerned, is the normal condition of the Religious. Silence may seem a privation, a painful restriction, a means,—necessary, perhaps, but humiliating,—of separation from the world and of mortifying our corrupt affections.

But it would be this only to such as had made small progress in the Religious Life. As the contemplative gazing up to the glory of His ascended Lord is the type of the perfect Religious, so forgetfulness of all about, and the hushing of all earthly converse, and intercourse with others concerning transitory things, is the normal atmosphere of the Religious House. Yet this does not indicate anything of mere taciturnity or of isolated indifference and alienation from our companions. We are never really in such close intimacy as when we are drawn together in blessed stillness before our Lord in the Sacrament of His Love, communing one with another even while absorbed in loving adoration of Him. Language conceals thought even more than it expresses it, and the mist of human speech tends to hide us from each other. We must then prize our hours of silence; we must feel that this silence is a golden chain binding our hearts together.

Silence extends not only to all spoken words, but to all unnecessary greetings and gestures.

1. OF TIMES OF SILENCE THROUGH THE DAY.

Silence is to be observed for, at least, three hours each morning, and during the Free Time each afternoon except on Sundays and on Double Feasts of the First and Second Class and in the three Octaves, and on the Feast of the Translation of St. Martin, and Thanksgiving Day, but Silence is to be observed on Ember Days, as on other Ferias.

2. OF THE GREAT SILENCE.

The Great Silence is to be most carefully observed. It begins with Compline and closes after breakfast the next morning.

This is to be observed on all nights and by all in the house with the exception of the Infirmarian and the sick on whom he may be waiting.

3. OF PLACES WHERE SILENCE IS TO BE OBSERVED.

Silence is to be observed in all parts of the house with the exception of the common rooms and offices, and at meals in the Refectory when conversation is allowed by the Father-in-charge.

4. OF SILENCE AT MEALS.

Silence is to be observed always at breakfast and supper, and at dinner except on Sundays and Double Feasts of the First and Second Class, and when permission for conversation is granted by the Father-in-charge.

5. OF SILENCE ON DAYS OF RETREAT.

Silence at all times and places is to be observed on days of Retreat.

V. OF RECREATION .

Recreation is not merely relaxation, like the recess in a school. It is a real spiritual exercise. a special opportunity for the mortification of self-love and the development of a community spirit. It might be said that our recreations are a test of our spiritual progress, for if we are gaining in the life of prayer, of intercourse with God, we shall find that we are growing more simple and unobtrusive and charitable and edifying in our intercourse with others. The standard of our mutual intercourse, both at Recreation and at other times, is given by the Apostle, "Receive ye one another, as Christ also received us to the glory of God." We must, then, be careful that we take our part in Recreation really in the spirit of Jesus Christ. All matters that provoke dispute and mutual contradiction should be avoided, all matters of merely ecclesiastical gossip, or scandal, all light or irreverent use of Holy Scripture, all stories or anecdotes that would be unsuitable were those whose spiritual course we are directing to overhear our conversation. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and, if there be any praise, think on these things;" and, as we think, so speak, for "of the abundance of the heart the mouth speaketh." Nothing is to be read aloud without the permission of the Father-in-charge.

We are to try to diffuse happiness by our presence in Recreation and so help to create the atmosphere of fraternal charity that ought to prevail in our monastery. We should carefully avoid whatever would depress or discourage others and not bring in from outside news that would needlessly grieve or disappoint anyone. Such news may well furnish material for intercession, not for community conversation.

1. OF THE TIME ALLOTTED TO RECREATION.

One hour daily is to be devoted to Recreation, except on days of entire silence.

2. OF THE OBLIGATION OF RECREATION.

All are to be present at Recreation unless in Retreat or unless dispensed by the Father-in-charge, and each will seek to add something to the brightness and profit of the conversation, the conversation being kept as general as may be.

3. OF THE BREAKING UP OF RECREATION.

The time for the breaking up of Recreation is to be indicated by the Father-in-charge.

4. OF CONVERSATION AT OTHER TIMES.

Between themselves members of the Order are to be careful that conversation does not lapse into a relating of grievances or needless criticism of other members of the Order, above all of those in authority. It is in this way that particular friendships and a factious spirit, the bane of many communities, are fostered.

With externs members of the Order are to be careful not to speak unguardedly of matters relating to the state and work of the Order, and not to discuss the other members of the Order in a carping tone.

5. OF THE WALKS.

From time to time, ordinarily at least as often as every two weeks, the Community is to take a walk of some length together, and, in summer, excursions lasting through the greater portion of the day may occasionally be made. In starting out upon walks, silence is to be observed for a space, until broken by the Father-in-charge, that all may lift up their hearts to God as their unseen Companion on their way.

VI. OF FOOD AND OF FASTING.

We must be sure that here is a very important department of our Religious "Life, Great Saint.; have told us that it is rare to find one who after years of fasting and self-discipline does not suffer some spiritual loss from time to time in the taking of bodily nourishment, It was for this reason, and because fasting is a powerful weapon in the hands of a disciple of the Crucified against the power of Satan, that the Religious of ancient times practiced such great austerities in the matter of abstinence from food.

We may not be able to follow the Saints in their heroic rigour of bodily mortification, but we must reverence them for all they were enabled to endure, and, as we hope for the assistance of their prayers, we ought never to join the ignorant world in sneering at them for their austerity. And, at however great a distance, we must strive to follow them and share their spirit, taking our food with great reverence and not at all as if

we had a right to it, and not only meeting with courage the appointed abstinences, and fasts, but making of them a spiritual feast, and praying God to enable us to deny ourselves yet more.

L OF THE ORDINARY MEALS,

What follows is to be regarded as the least we should do in the way of self-restraint. It is to be remembered that a persistent and long-continued self-denial is often harder and of more spiritual benefit than an excessive austerity alternating with an abandonment to appetite.

There are to be three regular meals, breakfast, dinner and supper, as here provided.

(a) At breakfast there will be the following dishes:

Fruit.

Porridge.

Meat, or some abstinence dish.

(Only two of these may be taken.)

Bread.

Coffee.

Milk.

Sugar.

Butter, when there is no meat.

In Lent and on Vigils, Ember-Days, Rogation Days and on Fridays, except when a Double Feast of the First or Second Class falls on one of these days and except in Octaves, there will be only

Fruit.

Coffee.

Bread.

Milk.

Sugar.

Butter.

(b) At dinner there will be

Soup.

Meat, or some abstinence dish.

Two Vegetables.

Dessert.

Bread.

(c) At supper there will be

One principal dish.

Fruit, or Jam.

Bread.

Butter, when there is no Meat.

Crackers or Cake.

Tea.
Milk.
Sugar.

In Advent and Lent and on Vigils, Ember Days, Rogation Days and Fridays, except when a Double Feast of the First or Second Class, or a greater Double, fall on any of these days, the food will be of such a character as befits the observance of the day, as belonging to a season of penitence.

2. OF FASTS.

The following are to be observed as Fast Days, no food being taken until six o'clock in the evening, saving that black coffee and bread may be taken in the morning and water during the day:

Ash Wednesday.

Good Friday.

The four Ember Fridays.

On these days the meal at the end of the fast is to follow the rule prescribed for dinner on days of abstinence.

3. OF FOOD TAKEN WHEN AWAY FROM HOME.

When away from Home the rule above as to food and fasting is to be followed as far as may be.

4. OF SPIRITUOUS AND MALT LIQUORS.

Wine and Beer will not be in common use, but may be permitted, with the approval of the Superior, in special cases. They are never to be taken in places of public entertainment in this country. If taken at private tables, they are to be used with moderation, and only one kind at any meal.

5. OF THE FOOD OF GUESTS.

No positive rule can be given as to the food of guests. It is the duty of the Guest Master to provide extra dishes as they may be needed--especially when guests arrive after a long journey--and to offer to send food to their rooms at night. But no beer, wine or liquor is to be furnished them, except with the permission of the Father-in-charge.

VII. OF SLEEP.

If the weakness of our constitutions in this age renders it impossible for us to follow the early Founders of the Religious Life in their abstinence from food, still more does it unfit us to imitate them in their curtailing of sleep. We can only strive to hallow our repose by great care to guard our thoughts before we lie down to rest, and to turn instantly to God whenever, during the hours of the night, we regain some measure of

consciousness; as though His Voice had wakened us for an act of praise. The Great Silence must, therefore, be observed with much faithfulness, making it not only an exterior, but an interior silence, a silence of the heart.

1. OF HOURS OF SLEEP AT NIGHT.

(a) When at home.

Provision is to be made that each member of the Order may have seven and a half hours of sleep each night, except on nights when the Office of the Dead or the Night Office is recited.

The Community is to be called at five o'clock in the morning, and lights in the cells are to be extinguished before ten o'clock at night, except on the night before Christmas.

(b) When Absent from Home.

Members absent from home are to endeavour to be in bed by eleven o'clock. They are to rise at least one hour before the time at which it will be necessary to leave the room to reach the sacristy for Mass.

2. OF SLEEP OR REST DURING THE DAY.

A space of free time (about three-quarters of an hour) will be provided for mid-day rest.

In lodging away from home a priest's house is ordinarily to be chosen in place of a private house, unless the private family be specially related to our Order.

In no case is a member of the Order to spend the night in a boarding house; where there is no alternative the Father is to take a room at a reputable hotel.

A member of the Order will not, except where the conditions seem to preclude all room for scandal, lodge in a house the inmates of which are only women, and in no case will a member of the Order share his bed with any other person, even another Father.

VIII. OF THE DISCIPLINE.

As we are vowed to the state of acquiring perfection, so we are called to use all means that will contribute to the gaining of that perfection which we seek. We are, therefore, to make regular use of the cord discipline, or scourge, as it is found in our Order. This is not to be done in a grudging spirit, as though we were criminals undergoing castigation, nor in a spirit of pride, admiring our own endurance of voluntarily inflicted pain, but in a spirit of filial love, longing to share with Jesus in the suffering of His flagellation, longing to offer our pain in union with our Lord's meritorious Cross and Passion in reparation of our own and others' sins. We are to accept the suffering cheerfully, and we are not to be discouraged because we feel disinclined to the austerity, but we are to humble ourselves, feeling our own shortcomings, but offering the austerity to God in prayerful love.

1. OBLIGATION OF TAKING THE DISCIPLINE.

(a) When at Home.

The discipline is to be taken, two blows with each verse of Psalm 51 and one at the Gloria Patri, every Friday, (except Christmas Day, if it falls on Friday), and on Wednesdays in Advent and Lent.

(b) When Absent from Home.

The taking of the discipline away from home is not to be more frequent than at home, and may be transferred to some other day of the week (except Sunday) or omitted altogether if the conditions seem to render it unadvisable on account of others in the house.

IX. OF THE HABIT.

We are always to remember that the Habit is a sacred expression of the character we are vowed to bear, as separating us from the world, as witnessing to our life of purity, of penance, of prayer and of holy joy, and as indicating that we are ever engaged in heavenly activities, and that we carry with us in all places the sanctuary of God's Presence, to Whom we, in a peculiar sense, belong.

1. OF THE PATTERN AND MATERIAL OF THE HABIT.

The *Habit* is to be of white cloth, of plain material, such as is commonly used in our Community.

The *Tunic* will be made full, and open at the top just sufficiently to allow of being put on and removed with readiness. It will clear the floor, in front by four inches, behind by three inches. The sleeves will be full, the cuff eighteen inches in circumference and extending to the knuckles when the hand is closed and the arm bent. The *Pellice* will fall three inches below the girdle in front; behind, the point will extend to the extremity of the spinal column. The *Cowl* will be joined to the *Pellice*; and will be full so as to cover the features when worn over the head.

The *Scapular* will be thirteen inches in width; it will clear the floor by ten inches.

The *Girdle* will be of black worsted and will clear the floor by ten inches. It will be knotted with three knots.

The *Cross* will be of black ebony, about four inches by two.

The *Black Habit*, worn in travelling, will be an exact counterpart of the white. The material will be plain and substantial.

The *Roman Collar* will be worn.

2. THE OBLIGATION TO WEAR THE HABIT.

The Habit is to be worn by members of the Order at all times and in all places, except when withdrawn for the night, and when bathing, and except that, in lying down, during the day, the *Pellice* and *Scapular* may be laid aside. Members of the Order are never to leave their cells at home or their rooms when away from home without having on the *Tunic* at least.

3. OF THE WEARING OF THE WHITE HABIT.

The White Habit is always to be worn, in the house, when at home, the Black Habit being put on only just before leaving the house for work or for a walk, and being removed immediately on coming in.

When away from home the White Habit is always to be worn in the sanctuary of Churches and Chapels and in the pulpit, and in Religious Houses.

4. OF THE WEARING OF THE BLACK HABIT.

The Black Habit is always to be worn in travelling. A hat and cloak are to be carried in public places, but the cloak will not be of obligation in the vicinity of the monastery.

5. OF DISPOSING OF THE HABIT.

The Habit, when discarded, is not to be appropriated to any secular use.

6. OF NEATNESS OF ATTIRE.

Great care is to be taken to see that the Habit is mended at once when injured, and is not in a frayed or ragged condition. The White Habit is to be kept clean, and to be laundered as soon as it becomes notably soiled. Shoes are to be kept whole and clean. Garments may be worn if they are neatly patched, but we are to guard against any affectation of poverty, and especially against any dirt or disorder of attire.

X. OF THE CARE OF THE PERSON.

Since, as Religious, we are no longer our own, and our bodies, as well as our souls, are the property of Almighty God, we are called to glorify Him in that body and soul which are His. To this end we are to strive to keep our bodies not only in spotless purity, but in health and vigour, and we are to aim to bear about us those notes of true Christian refinement which will manifest the reality of our vocation, and commend us to others in the sight of God.

Such attitudes as crossing the legs and swinging the arms in walking are to be carefully avoided.

XI. OF DEMEANOUR IN PUBLIC PLACES.

Members of the Order are to avoid loud or animated conversation when walking in the principal streets of any city, and in private places are to refrain from any loud tones, from audible laughter and from any movements or gestures such as would attract attention. There should be an entire absence of all levity on the one hand and of all gloom or moroseness on the other. We should never give the impression that the Religious Life is a dreary or unhappy one, yet we must strive to suppress all that would draw the attention of people to ourselves that so they may the more readily see our Lord in us.

All haste in walking is to be avoided, yet there is never to be the appearance of sauntering in the streets, and we are to look about us in public places as little as may be, consistently with a prompt attention to what we have in hand.

In meeting women a Religious reserve should be maintained, and walking, and driving, with women, especially when no man is in the party, is to be avoided.

XII. SICKNESS AND DEATH.

We must recognize in sickness a special form of mortification, and in the physical suffering that attends it a purifying instrument whereby we may be cleansed from the stains of sin. Sickness, therefore, should be met by an act of deep contrition, and this should enable us to welcome it with joy. We should give thanks that we are partakers of Christ's sufferings and we must look forward for His glory to be revealed in us, whether by life or by death.

1. OF CARE OF THE SICK.

We are to recognize in the illness of any member of the Community a special opportunity to minister to Him, Who "Himself took our infirmities and bare our sicknesses," and to exercise that brotherly charity which should characterize all our relations to one another. The sick are therefore to be waited on with untiring assiduity and unflinching tenderness. The Father-in-charge is to receive a report concerning the sick, each morning, from the Infirmarian, and to visit those in the Infirmary at least once each day. Yet even in illness the principle of mortification is not to be forgotten, and those who suffer are to be encouraged rather to offer their pains as a sacrifice to God than to seek alleviation. If it is deemed necessary by the Superior, members of the Community may be removed to a hospital.

2. OF DEATH AND BURIAL.

Upon the near approach of the death of a member of the Order an unbroken intercession for his soul will, if possible, be maintained. Each member will, at his profession, hand to the Superior a paper, duly signed, directing that all arrangements concerning his funeral and the place of his burial be determined by the Order.

OF THE VOW OF CHASTITY.

The Vow of Chastity binds us to live a life of perfect purity of thought, word and deed in the celibate state. Our only standard in judging of the requirements of our vow is our Virgin Lord Himself. Whatever we should shrink to look at with His Eyes, to say with His Lips, to do with His Body, that we must not look at, say, or do. Nay, what we could not imagine as finding a rest in His Heart must not for a moment be suffered to rest in our hearts. St. Leo says that "the body of the baptized is the Flesh of the Crucified." If this be true of every Christian, what should be true of us who are united to our Lord by our Priesthood, acting in His person, by our Religious Profession, daily offering ourselves to be transformed into Him.

We know that when men have some supreme treasure to protect they surround it with multiplied safeguards and wider and wider circles of defence. And we must welcome all the disciplinary and penitential side of our Religious Life as furnishing us with the materials for a system of intrenchments against our enemies, whereby we may protect the precious gift of supernatural purity. Yet we must remember that all the rigours of austerity, all the safeguards of even the cloistered life, all the penances of the Saints, will, of themselves, be no proof against the forfeiture of the chastity to which we are vowed. Our very purity will turn to corruption, unless we are living in constant, closest companionship with our Divine Lord, unless we are clinging to His Cross and drawing thence cleansing, holiness and peace. We shall remember that “physical purity derives all its grace and beauty from its being cultivated for the love of God. If purity and asceticism are built on pride and minister to pride, they are not good but evil.”

Here, then, we have our course marked out before us, to make humility our foundation, and by humility to die to self, that we may not “live the rest of our time in the flesh to the lusts of men, but to the Will of God.” Humility, Obedience, Love,—this is the way to the holiness without which we cannot see the Lord.

Good Works

THE VOW OF POVERTY

“As poor, yet making many rich; as having nothing, and yet possessing all things.”

OF GOOD WORKS WITHIN THE ORDER.

United with God by a life of prayer, a prayer that becomes more and more prompt, easy and sweet, as we persevere in the practice of mortification, we are ready to devote ourselves by the Holy Spirit to the special works to which He calls us. “Being made free from sin, and become servants to God, we have our fruit unto holiness, and the end everlasting life.” The first sphere for the exercise of these good works, the fruitfulness of the Holy Spirit uniting us with our Lord, is our own Community. We are not called to belong to our Lord as Religious in order that we may be bound to one another in the joys of social companionship, but we are called into the Community in order that we may individually be more closely bound to Christ. And, therefore, we are not only to receive assistance from others in the Community that we may yield ourselves up more completely to our Blessed Lord, but we should aid them in return, bestowing upon them the fruits of the Holy Spirit, as good stewards of the manifold grace of God. It is in this wise that a Religious Community grows. As a living organism, as part of the mystical body of Christ, and deriving life from its Head, “fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,” it “maketh increase of the body to the edifying of itself in love.”

But the condition of this mutual ministration and co-operation is faithfulness to our Vow of Poverty. We cannot help others by giving them of what is our own; that will be only to communicate to them our own weakness, our own ignorance, our own error, our Own discontent and depression.. If we would edify them, build them up in Christ, we must be imparting to them the strength of His Body, the fruits of the Holy Spirit;--love,

joy, peace. But we can have these treasures for others only as we confess our own emptiness and need, only as by a true poverty we come to Jesus to be enriched by his indwelling Life. To be filled with self is to shut Him out; to be really poor in spirit is to have the riches of the Heavenly Kingdom. Every act of self-assertion, every thought of self-satisfaction, every impulse of self-gratification, is an unfaithfulness to Jesus and a sapping of our Community life. Every gain in humility, every advance in self-distrust, every victory over self-love, is a strengthening of the whole Community and a glorifying of our Divine Lord.

I.,

OF WHOM THE ORDER IS TO CONSIST.

1. WHO ARE ELIGIBLE TO THE ORDER.

To be eligible to the Order the applicant for admission must be a communicant and must have served his novitiate.

2. How ASPIRANTS MAY GAIN Admission TO THE ORDER.

(a) As Postulants.

After a visit has been made at one of the houses of the Order the Superior may admit as a postulant any person whom he considers as giving promise of a vocation to the Order.

(b) As Novices.

-A postulant may become a novice upon his acceptance by the Superior, with the consent of the Master of Novices. Should the Master of Novices withhold his consent, the Superior may permit the postulant to remain three months longer. If the Master of Novices still withhold his consent, the matter is to be referred to the Chapter. If the decision of Chapter be adverse to the postulant, he must withdraw from the Order. and cannot apply again within two years.

The habit of novices is to be that of the professed, 'omitting the Cross, the Scapular and the knots in the Girdle.

(c) As Professed.

To become a professed member of the Order a novice must have served a continuous novitiate of not less than two years and must be elected by a two-thirds vote of all the professed members of the Order. Voting may be by letter from absent Fathers. Votes are to be sent in to the Superior in sealed envelopes and laid on the altar at the time of the election.

At the time of election each member of the Order present is to go forward alone and lay his vote on the altar. The votes are to be counted first by the Superior and then by the Senior Father according to time of profession, among the members of the Order present; and the result announced by the Superior. The votes are then to be burned, and no information is to be given as to how anyone voted.

If the novice be not elected, the Superior, with the consent of the Master of Novices, may allow the novice to continue in the Novitiate for not more than one year.

3. OF RETREAT BEFORE CLOTHING AND PROFESSION.

A Retreat of eight days will be made before receiving the Habit and another of equal length before Profession.

4. CHARACTER OF THE VOIWS TAKEN.

The vows taken at profession by members of the Order will be vows to follow the counsels of poverty, chastity and obedience in the Order of . the Holy Cross. They will be simple vows for life, by which is understood vows irrevocable on the part of the person making them, but such as may be dispensed for good and sufficient reason at the request of the Chapter by the Superior.

5. TO WHOM THE VOWS ARE TO BE TAKEN.

The vows are to be taken to the Superior of the Community.

6. OF SUSPENSION FROM THE PRIVILEGES OF THE ORDER.

The Superior may, at the request of the Chapter, suspend a refractory member from the privileges of the Order for not more than one year, but such suspension will not release the member from his spiritual obligations or from his vows.

7. OF EXPULSION FROM THE ORDER.

By a two-thirds vote of all the professed Fathers, a member of the Order may be finally expelled. In such case his name and all reference to him is to be erased from the records of the order and he will not be referred to in ordinary conversation.

II. OF THE CHAPTER

The Chapter is the order as organized for the transaction of all matters of business,--the election of officers and of members, the making or amending of regulations for the members, the acquiring or disposal of property, etc. The meetings of Chapter are always to be conducted with reverence and dignity. The Superior is to take the chair at meetings of Chapter. Each member on addressing him is to rise and bow. We are to pray earnestly and frequently that the rulings of Chapter may be guided by the Holy Spirit.

1. OF WHOM THE CHAPTER IS TO CONSIST.

The Chapter will consist of all the professed members of the Order in good standing.

2. OF A QUORUM.

It will require four-fifths of all the members of the Order to constitute a quorum.

3. OF REGULAR MEETINGS OF CHAPTER.

A regular meeting of Chapter is to be held during the Octaves of Christmas, Easter and the Exaltation of the Holy Cross.

4. OF SPECIAL MEETINGS OF CHAPTER.

A special meeting of Chapter may at any time be summoned by the Superior at his discretion, and must be held if two members of the Order unite in requesting it.

5. OF THE RULES OF ORDER IN CHAPTER.

The rules of parliamentary procedure are to be followed in Chapter, the manual being that in use in the House of Representatives of the United States of America.

6. OF CHAPTER FOR ELECTION OF OFFICERS.

There is to be a regular election of Officers every three years at the Chapter held during the Octave of the feast of the Exaltation of the Holy Cross, this Rule going into effect September 1, 1903.

The voting for officers is to be according to the mode known as the Australian Ballot. The tellers are to be the Superior and the Senior Father in time of profession, or, if the Superior be the Senior Father, the Father next to him in seniority. It will require a clear majority of votes to elect.

If need arise, officers to serve until the next regular election may be elected at other times.

The day before the regular election of officers is to be spent in Retreat, the Retreat continuing until after the election is made the following day.

III. OF THE OFFICERS OF THE ORDER.

We are to remember that the appointment of certain members of our Order to particular offices is not merely for greater convenience or efficiency, as in the organizations of the world. But the provision that some shall have charge and others carry out their orders, this,—as well as all else in our life,—has for its purpose the closer union of our souls with our Divine Lord. We can attain to Him only as we become like Him through the fulfilment of our vows; and the relations which arise within the Community through a distribution of duties give special opportunity for the exercise of humble obedience, the detachment of supernatural chastity, and the practice of holy poverty. Nor is the occasion for the exercise of these virtues, together with others, such as gentleness,

long suffering, generosity, confined to those in a position of subordination; those in charge will have ample scope for the same.

1. OF ELIGIBILITY TO OFFICE.

(a) No member will be eligible for the office of Superior, Assistant Superior, or Master of Novices, who has at any time forsaken the communion of the American Church.

(b) No member will be eligible for the office of Superior who has not been professed for at least four years.

2. OF THE SUPERIOR.

The Superior is not merely the official head or representative of the Order. He is to be the, living illustration of its spirit, the embodiment of its Rule. And this is but to say that he must be the representative of Jesus Christ, whose likeness in each of its members it is the purpose of the Community to create. The elevation of a member of the Order in no way dispenses him from the closest adherence to his vows; it requires him to be doubly true to them. He, more than any other, must have no will of his own; he must feel as no other the pressure of poverty; he must have crucified the flesh with its affections and lusts. He must, by life and word, be holding up the standard after which all should strive.

He dispenses, as a father, the spiritual and temporal goods of the Community; he is to allot the work both at home and outside, as he sees fit, and is to appoint all officers except the Master of Novices, Those under him are to have a sincere reverence for his person and office, and address him always with respect; they are not to murmur or complain of him, but to submit to his directions constantly and promptly, with a glad mind and willing heart. They are to seek his aid and counsel when needful, yet in many things they must learn to bear their own burdens with patience and meekness.

(a) How the Superior is Elected.

The Superior is to be elected by the Chapter, as directed in the section of the Election of Officers. He is not to assume his responsibilities until he has been duly installed.

(b) His Term of Office.

A Superior is to hold office for three years, and will be eligible for re-election at the end of that time.

(c) His Relation to Chapter.

The Superior is bound by all decisions of Chapter, and appeal may be made to the Chapter from rulings of the Superior.

(d) Of Removal from Office.

Should it seem to be necessary, a Chapter may meet without the call of the Superior, and, after due deliberation, may, by a two-thirds vote, remove him from office.

3. OF THE COUNCIL.

4. OF THE ASSISTANT SUPERIOR.

5. OF THE MASTER OF NOVICES.

We must keep steadily before us the very great responsibility that attaches to the office of Master of Novices. The future of the Order is in his hands. It is he who moulds and forms those who in a few years will constitute the Order. More even than the Superior does he give the tone and character to the Order. For this reason great care must be exercised in the choice of the Master of Novices, no personal considerations being allowed to interfere with the choice of the member who can best create in his subjects the type which the Order has been called forth to produce and perpetuate. He will be left in sole charge of the postulants and novices, and they will be related to the Order only through him. But the Master of Novices should often consult with the Superior and lay before him from time to time the course he is pursuing with his subjects, and be must at certain times, as before their admission as novices and before their profession, send each postulant and novice to the Superior for a confidential interview. He is to spend most of his time at the house where the novices are trained.

(a) How the Master of Novices is Elected.

The Master of Novices is to be elected by the Chapter as directed by the section of the Election of Officers. He is to assume his duties at once.

(b) Term of Office.

The Master of Novices is to hold office for three years and will be eligible for reelection at the end of that time.

(c) Of Removal from Office.

The Master of Novices is not subject to removal from office except by a two-thirds vote of the Chapter.

6. THE GUEST MASTER.

While the Master of Novices holds in his hands the interests of the Order with reference to those who are to be its future members, the Guest-Master has a like responsibility towards those who are drawn to the Order as visitors, among whom may often be such as will find their vocation to Religion while under his care.

It is a matter of great delicacy and yet of great consequence that guests should not introduce any element of disturbance or secularity into our life, and yet that they should be attracted and elevated by it.

Unfailing attention to their wants, even anticipating their needs, unfaltering patience, perfect courtesy, together with a quiet suggestion of our own rules and obligations and the purposes of our life,—these, with the love of Jesus and of souls, will accomplish the task. We must remember that nothing too much can be done for anyone who comes to us as to the servants of Jesus, if what is done may win that soul to Him,

Guests should not be encouraged to pour out their cares or sins to various persons, If a guest goes to one of the Order for confession, he should have an opportunity to confer with him as well. If a guest seems moved to make the Guest-Master his confidant, he should be encouraged gently, but cautioned against carrying his difficulties to anyone else.

The Guest-Master is appointed by the Superior, and the Father having that office may at any time be removed and another put in his place.

7. OF THE CANTOR.

The Cantor is to have charge of the rendering of the Mass and offices of the Order. He is appointed by the Superior and may be removed by him.

8. OF THE SACRISTAN.

The Sacristan is responsible for the care and adornment of Chapels and Oratories. He is to be appointed by the Superior and another may at any time be substituted in his place. All decorations beyond what is customary are to be passed upon by the Superior or the Father-in-charge.

9. OF THE LECTOR.

The Lector is to read the Lessons in Morning and Evening Prayer and at the Night Hours and the Lesson at Compline. The Office of Lector is to be taken in turn by the professed members and novices week about. The week is to begin with Evening Prayer on Saturday.

10. OF THE BURSAR.

The Bursar is to act as the treasurer of the Order. He is to be appointed by the Superior and another may at any time be appointed in his stead. As the Master of Novices should be specially devoted to the Vow of Obedience and the Guest-Master to the Vow of Chastity, so the Bursar should specially cultivate the virtues associated with the Vow of Poverty.

11. OF THE INFIRMARIAN.

The Infirmarian is to have the care of the sick. In the discharge of his office he is to be dispensed from the obligation of silence, but he is to be very careful not to let this occasion the loss of an interior spirit of restraint in speech, or cause a needless distraction to the minds of his patients when they are capable of dwelling upon spiritual things. He is to report the condition of his patients to the Father-in-charge every morning. The Infirmarian is to be appointed by the Superior and another may at any time be substituted in his place.

IV. OF HOUSES OF THE ORDER.

We are always to bear in mind that a house of the Order is not our own house. It is our home for a time, but it is so only because the house and all that is in it belong to God, and we belong to Him. It is a house that God has claimed for Himself. The ladder of the Cross is planted firm within the walls of a Religious House and angels pass up and down

that stairway. Our house is a House of God, let us strive to make it for ourselves the gate of Heaven.

This will show us how we should treat the house where we are permitted. to abide, and how we should behave ourselves in it. The stillness about the Cross, when the darkness gathered and the noises of the world died away; the unhurried movement of the Mass with souls absorbed in God; the hush of the chapel with our Lord's sacramental presence—these times and places will set before us the quiet that should ever brood within our walls. The very condition of the sanctuary, its perfect order, cleanliness and the unobtrusive action of its ministers should extend themselves throughout the house in all its departments.

1. OF THE RESERVATION OF THE BLESSED SACRAMENT.

The Blessed Sacrament will, if possible, be reserved in all our houses.

2. OF THE LIBRARY.

The Library is to be under the care of one of the Fathers, who will act as librarian. Books are to be handled carefully, and no marks are to be made in books without the permission of the Father-in-charge. Quietness is to be observed in the Library.

3. OF THE COMMON ROOMS.

There will be a Common Room for the professed members of the Order. Others will not enter this Common Room except by permission of the Father-in-charge.

There will also be, at the Mother House, a separate Common Room for postulants and novices reserved for the sole use of the novitiate.

The guests will have a separate sitting room. Any of the professed Fathers may visit them there, except during hours of silence.

These Common Rooms may be adorned with pictures of religious subjects, and the Guests' sitting-room may be carpeted and made attractive in other ways, but it must not be luxurious.

4. OF THE CELLS.

The cells are to be as much alike as may be. Each cell is to contain only necessary articles.

5. OF THE INFIRMARY.

The Infirmary is to contain such furniture and appointments as are suited to the needs of the sick.

6. OF THE REFECTORY.

The Refectory is to be furnished with tables and benches, a seat for the Superior and a desk for the reader. There is to be a crucifix and pictures of religious subjects.

7. OF THE KITCHEN AND STORE-ROOMS.

In this department three things are of the utmost importance—order, cleanliness and economy.

V. OF STUDY.

1. OF THE PRIEST AS THEOLOGIAN.

We belong to a learned profession. In order, therefore, to keep our minds fresh and vigorous, we are pledged to faithfulness in our studies. But we must remember that we read and study, not that we may be fit to perform our professional labours, not that we may become authorities in some department of polite learning, not that we may be effective preachers. We must study theology, it is our *metier*; but we study theology, not that we may know theology, but that we may know God. Study that does not finally result in prayer is a dishonesty for us. For it is taking back and using for our own gratification or gain what we have given to God, what belongs to Him.

As a Religious Order in an age of great intellectual activity, we are called not so much to defend the Faith by argument as to state it in accurate language such as our hearers can understand, and to illustrate it by the experiences of human life and the familiar incidents of the world as it exists to-day. But even this will be ineffectual unless we are bearing witness to the Faith we preach by a real living of the crucified life, unless the presence of Divine Love within our hearts kindles our words so that they burn away the incrustation of prejudice and unbelief and bring the knowledge of God to the souls of men. It is for this that we are to prepare ourselves in our quiet hours of study, studying in spirit at least, if not actually, on our knees, with the crucifix in full view and the upturned faces of men before our inner vision.

2. OF OBLIGATION TO STUDY.

No definite rule will be laid down for our study and reading, but at the beginning of each month every member is to lay before the Superior an outline of what he hopes to do in that month (which normally should be ten hours a week), together with a report of the hours of study, and the ground gone over in the month before. The Superior may at any time prescribe a course of study for any individual, and is to endeavour to give harmony and unity to the intellectual life of the Order.

VI. OF WRITING.

It is desirable that the Order should issue some periodical which may serve to give information concerning the Religious Life, and to set forth the Catholic Faith as the basis of devout practice in those who receive it. It is to be hoped that, from time to time, members of the Order will prepare works of devotion, treatises on various religious

subjects, and especially biographies of persons eminent in piety and missionary effort. The Superior is to be the Editor-in-chief of any such periodical, and is to give his *Imprimatur* before any volume appears bearing the name of any member, or issued by the Order, such volume having first received the approval of two professed members of the Order.

OF GOOD WORKS OUTSIDE THE COMMUNITY.

It will be impossible at present to lay down any explicit directions as to the external works of the Order. We place ourselves unreservedly in God's hands, but we cannot tell for what He will use us. Our concern is to prepare ourselves to receive His gifts of grace and to use them in perfecting ourselves, in the life of prayer and in mutual loving service to one another. Then we shall be ready for whatsoever call may come, and we shall gain the illumination of the Holy Spirit whereby to know what requests to accept and what to refuse.

At present our work away from home seems likely to consist in preaching, including the holding of Missions, Retreats and Conferences and in hearing confessions and in guiding individual souls by counsel and advice.

I. OF LEAVING THE HOUSE AND RETURNING.

The going forth of a member on the Mission must always be a solemn event. He will prepare for his journey the day before, so that he will not be hurried immediately before leaving. He will make a visit in the Chapel, where the Blessed Sacrament is reserved, and will receive the blessing of the Superior.

He will say the Itinerary of our Breviary before leaving the house or in setting out on his journey. After returning to the house from the Mission he will receive the blessing from the Superior, and will say the Thanksgiving.

II. OF PREACHING.

1. OF THE PREACHING OF CHRIST CRUCIFIED.

We are under the dedication of the Holy Cross. We are to hold that Cross before men as their only hope. With deep humility and unfailing charity, but in words that cannot be misunderstood, we must bear witness that a state of misery which knows no end is the portion of obdurate sinners who have wilfully persisted even to the end in hardness and impenitence of heart. Unpopular as such teaching will be, we must be sure that the consciences of men will, sooner or later, awaken to the truth of our words, or by their very refusal condemn themselves as having hated the light lest their deeds should be reprov'd. We must be willing to be a savour of death unto death as well as of life unto life, crucified to the world, bearing its scorn and contempt and persecution, and looking upon the world as crucified unto us.

2. OF THE PRIEST AS THE MESSENGER OF GOD.

Our preaching must be really a message from God. We are His advocates with men. We should plead with them as a lawyer for the life of a client. We are to win them with the love that opens hearts to the speaker. We shall persuade men if they feel that our words have first of all convinced ourselves. "In the sight of God speak we in Christ."

III. OF HEARING CONFESSIONS.

1. OF THE PRIEST AS ABSOLVER.

We must unite ourselves specially with our Lord in ministering to souls the pardoning grace of His Cross in Absolution. We should never allow ourselves to feel any Impatience in receiving those who come to us to make their confessions, and we should minister to each soul as though it were the only soul with whom we have to deal. We are to pray earnestly for the spirit of the Good Shepherd and commit ourselves to the keeping of the Spirit of Holiness in coming into contact with sin and ill cleansing the penitent with the Precious Blood.

2. OF THE PLACE OF HEARING CONFESSIONS

So far as possible, we are not to hear confessions save in some church or chapel, either in the sacristy, at the altar-rail, or in the body of the Church.

IV. OF CORRESPONDENCE.

We recognize correspondence as one form of our ministration to souls, and we are to strive to conduct it in the same spirit as personal interviews. The letters sent out and received are not to be opened for inspection, but letters that might commit the Order by accusation or censure, addressed to others especially ecclesiastics, are to be matter of consultation with the Superior.

OF THE VOW OF POVERTY.

By our Vow of Poverty we are called not only to a personal surrender of all earthly possessions, saving the cross given to us at profession, but we are bound to live in the estate of poverty, governing ourselves at all times as having no dependence upon earthly resources and ready to endure in submission to God's Will the utmost privation even to the loss of life itself.

Each novice is to arrange with the Superior what is the sum he will contribute to the common fund of the Order; and, whether it be little or much, this arrangement is to be entirely confidential, and known only to the Superior and the Bursar.

No one is to be required upon joining the Order to give up all that he has even of income to the common fund. He may assign any surplus property to any of his relatives, if he think fit, but he is not to appropriate it to any charitable or religious object except with the sanction of the Superior.

Each member of the Order is, upon making his profession, to distribute all his personal property among his friends, or give it for the purposes of the Order, and retain nothing for his own use.

If any member, subsequent to his profession, become possessed of any property, it will be at his option to give it to the Order, or to relatives or friends living in the world, but he will not retain any part of it for his own personal use.

Each member will, ordinarily, be allowed the control of private letters and of his own manuscripts, but these will at any time be destroyed or given up at the request of the Superior.

No member will receive anything by way of present from externs, nor will he receive anything in the way of payment for services rendered, or for anything done, without the consent of the Superior.

On returning to the house from a distance each member will, within three days, present to the Superior an itemized report of money expended and received, and hand to him the balance, and will also report and hand to the Superior any gifts made through him to the Order, or given to him for any purpose.

But our Vow of Poverty is not only of personal application. It is also to determine for us the whole tone of life in our order, extending to matters of minute detail. We are to live as "God's poor," and we are to expect His support, temporal or spiritual, to be given us in proportion to our faithfulness to this character. And this we shall ask of Him daily.

The furniture, appointments and expenditures of the house (with the exception of all that has reference to the outward worship of Almighty God), is to be such as would be found in the case of priests receiving somewhat less than the average salary.

As one means of impressing upon ourselves the joy and freedom of holy poverty we are to be specially glad of any occasion to give ourselves to menial and manual labour under obedience. We are to think at such times that we might, perhaps, be doing more for God if we were supporting ourselves by the labour of our hands than if we were preaching in great cities with every mark of spiritual effectiveness and success.

And we are to be very careful not to waste anything that might be used for the service of God, feeling that such waste has something of the character of sacrilege, as being an alienation of what has been dedicated to God. So we are to be watchful against accidents that might damage any goods of the Order.

But, above all, we are ever to strive to rise up to the spiritual significance of our Vow of Poverty to find our wealth and satisfaction in the Divine Love and to rejoice in every opportunity of claiming the manifestation of that Love by the consciousness of outward need and the pressure of outward destitution. While we may be led to ask God for material wealth to accomplish various works, we are to ask yet more earnestly for grace to use in a real spirit of detachment and entire dependence upon Him, whatever He may give. We are to remind ourselves that whenever we willingly admit the thought, "How much we could do if we had but the material means," we are probably hindering God from accomplishing through us those very ends which we desire for His glory, and that if He were to give us the means while we are in that unfaithfulness to holy poverty, we should find them a cause of weakness, paralyzing our work for Him.

We are, then, to look for the riches of God to be given us more fully, as we depend less upon the riches of the world, perhaps, as we are more and more deprived of what still remains under our control.

Thus we are to seek to follow our Lord in His poverty, sharing with Him in the limitations of Bethlehem and Nazareth, till He lead us to the deeper destitution of Gabbatha and the dereliction of the Cross, to find, when all of earth and self have passed away, that Cross our all-sufficing Treasure and His Love our never-ending Reward.

OF ADDITIONS TO OR CHANGES IN THE RULE AND CONSTITUTIONS.

(a) Only verbal changes in the Rule and Constitutions may be made until September, 1903, and then only such as have been made and seconded in Chapter before October, 1902:

(b) After 1903 the changes in or additions to the Rule and Constitutions may be made only every three years, and then only such changes or additions as have been moved and seconded in Chapter at least eleven months before.

Paragraph (a) of this section cannot be set aside even by a unanimous vote of Chapter.

OF THE NOVITIATE.

The chief purpose of the Novitiate is to train those who are seeking admission to the Order, first, in the life of perfection, and, secondly, in the spirit of our Community. It is understood that those who ask to be received in the Novitiate are not simply testing the life, but, although as yet making no promise or pledge, are looking to find their vocation in our Community.

They are to observe the Rule of the Order so far as it applies to them, and will perform the spiritual duties there enjoined, subject to the special direction of their Father Master. They will remain at the house during the entire period of the novitiate, unless called home by the death (or imminent death) of some member of their immediate family—a parent, a brother, or sister. They will not return to their home for any other cause, and if this Rule should be dispensed in the first year of the novitiate (save for the reason above given), the novice so dispensed will begin afresh his novitiate. Their daily spiritual reading is ordinarily to be one-half hour of devotional study of Holy Scripture and one-half hour given to some other pious book as directed.

They are to receive frequent instructions from their Father Master.