

DOMINICANUS

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A MANUAL
FOR
DOMINICAN
LAY-BROTHERS

BY
FATHER HUGH POPE, O.P.

PRICE 1/6

TO BE HAD OF THE AUTHOR,
HAWKESYARD PRIORY, RUGELEY.

5/11/1911
H. Pope

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DOMINICAN LAY-BROTHERS.

Nihil Obstat,

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ST. WILLIAM'S PRESS, MARKET WEIGHTON.

Holy Father, cast thy mind
On the work thy hands designed.
In the Judge's presence stand
For thy poor and lowly band.

Deacidified

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A
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for
Dominican Lay-Brothers.

CHAPTER I.

Our Holy Order.

S. DOMINIC laid the foundations of his Order at Toulouse in the year 1203, and it was formally approved of by Pope Honorius III, December 22nd, 1216. The brethren were styled by P. Innocent III "Friars Preachers," and in this name the real end and aim of the Order is signified.

That the Friars might, however, apply themselves without hindrance to the work of preaching it was necessary that they should be free from that manual labour without which no body of men could subsist. There were many earnest men at that time who, though not fitted by education for the work of the Apostolate, were yet anxious to forward the good work to the best of their power. These Our Holy Father admitted to his Order as lay brethren who, while observing the same rule

and living under the same superiors as the Priests, should devote themselves to manual work in the various convents and should thus enable the Fathers to give themselves up entirely to study and preaching. These zealous men led a hidden and unknown life, but none the less one which was highly meritorious. From the earliest days of the Order they have toiled in secret and have in countless numbers won for themselves the crown of eternal life. Nor, while thus labouring and working out their own salvation in fear and trembling, have they failed to exercise a hidden but most fruitful Apostolate. Their days of toil and prayer have ever ascended as a most sweet odour before the throne of God and have brought down an unceasing rain of Divine graces and blessings upon the work of those who were devoted to the eternal ministry. Such a life of toil, prayer and sacrifice appears folly to men of the world, "we fools esteemed their life madness and their end without honour" (Wisdom v, 4), but the Supreme Judge will one day answer: "Behold how they are numbered among the children of God, and their lot is among the Saints!" (Wisdom v, 8).

It is for these humble followers of the Son of Man that we write, trusting that the following pages will serve as a guide and a counsellor to them as they journey on the rugged and narrow way that leadeth to perfection, and to that haven

where "God shall wipe away all tears from their eyes and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away." Apoc. xxi, 4.

The Government of the Order.

The Order is a corporate body, and is governed by a Master General who is elected once in twelve years. The last body of Friars is divided into various Provinces which are generally of different nationalities, though sometimes it is found needful to have more than one Province in one country, for example, there are three Provinces in France. The Provinces rank in order according to the date of their foundation. The English Province was founded very early and comes ninth on the list of fifty-three Provinces.

Each Province is governed by a Prior Provincial, who is elected once in four years. Each house or convent is governed by a Prior who is elected for a term of three years by the senior fathers of the Convent.

These superiors govern according to the Constitutions of the Order, and for the purpose of securing its well-being meetings known as Chapters are held periodically.

The General Chapter assembles once in three

years for the purpose of arranging the more serious affairs of the Order.

The Provincial Chapter is held every four years for the purpose of electing the Provincial Prior, and every two years occurs an intermediate Chapter for the discussion of minor matters.

After each Chapter, whether General or Provincial, its proceedings or "Acts" are published and these "Acts" contain the various points of legislation upon which the Fathers have deliberated and which are binding upon the members of the Order or the Province.

The Rule.

S. Francis of Assisi framed a rule of his own for his sons, but Our Holy Father chose for us the rule of S. Augustine, the Bishop of Hippo. This rule is read every week in the Refectory, and, at least in the Noviciate houses, is read once a month in English at supper for the sake of the lay-brothers, who do not know Latin, and who during dinner are engaged in waiting at table.

The rule does not bind us under pain of sin but only to the punishment which superiors may think to inflict upon those who break it. At the same time it is next to impossible to break the rule without sin entering in. Thus, if, for example, we

break the rule by eating between meals it is hard to say that we have not been guilty of gluttony. Again, if we go out without leave we show a want of the spirit of obedience. Moreover there are exceptions to the principle that the rule does not bind under sin. If the fault we commit touches the three vows of poverty, chastity, and obedience, those who have made profession commit sin by breaking the rule in those respects. If, again, we do something which is contrary to the divine or human law, for example, if we steal, we commit a sin. Sometimes, too, a thing is forbidden under pain of excommunication, and to break such a command necessarily involves sin. Superiors may, moreover, give us what is technically known as a *formal precept* or strict injunction to do or not to do something; to go against such commands involves sin. It should be noted; however, that superiors are bound to state clearly when they mean to bind us under formal precept, and such precepts are rarely given except for very grave reasons.

Lastly, we sin by breaking a rule through contempt, and this may involve mortal sin if the contempt be formal or express. It is not easy to sin through contempt of the law, for this means that we expressly refuse to be bound by it. To break a rule through anger is not to break it through contempt.

The Constitutions is the name given to the body of laws and regulations which has gradually grown into being, as one General Chapter has succeeded another in the course of centuries.

To ensure the Rule and Constitutions being diligently kept, and in order to prevent abuses from creeping in, *the Chapter of Faults* is held at regular intervals. The Prior holds Chapter for the whole house, the Novice-master for the novices, the Master of the Lay-brothers for them.

This Chapter of Faults is generally held each week. All must attend the Prior's Chapter. It opens with prayers for our benefactors, first for the living and then for the dead. The Superior then makes any remarks which he may think necessary for the well-being of the house, these remarks should be taken to heart by all and should be put into practice.

He then asks whether there are any complaints to be made against the Lay-brothers. If any father has any complaint to make he stands up and says: "I proclaim Brother N—— for such and such a fault." The brother so named must rise and make the "venia," and should remain prostrate till the Prior, who will comment on his fault and perhaps impose a penance, gives the signal for him to retire. The Prior then gives the signal for the brothers to retire, after which he asks whether any complaint has to be made

touching the novices if it is a noviciate house. After the novices have retired the private Chapter of Faults for the Fathers is held, and the Chapter concludes.

At a convenient time the Novice-master holds his private Chapter for the novices and so also does the Master of the Lay-brothers.

The Chapter of Faults is one of the most characteristic features of religious life and is held in a peculiarly solemn way. After making any general remarks which he may think called for regarding the observance of the rule and the behaviour of the brothers, the Father-Master may, if he has time, give a short Conference on some point of rule or of religious perfection. This over, he says: "*Qui se reos existimant faciant venias suas*"—"Let all who esteem themselves guilty of any fault prostrate themselves." All at once make the "*venia*" and rise when the signal is given. The youngest brother then rises and, standing up before the rest, humbly and in clear tones accuses himself of any breaches of rule and constitutions of which he has been guilty since the last Chapter or General Absolution. It is a real act of humility to make this avowal, and human respect should not prevent brothers from candidly confessing their faults before their brethren. It should be remembered, however, that it is only a question of slight faults and manifest breaches of

rule or constitutions; they are not intended to accuse themselves of sinful acts or of things which would destroy their character.

The *lesser faults* which a lay-brother should make the subject of accusation in chapter are the following:—

1. Delay in leaving his work when the first bell for any duty sounds. This should be especially attended to as being an act of mortification and as tending to promote that punctuality which is one of the most necessary of Community virtues.
2. Noisiness in his cell or about his work.
3. Loud and irreligious laughter.
4. Walking about with eyes not kept in modest restraint.
5. Failure to be present at the reading of the Martyrology on the Vigil of the Annunciation or on Christmas Eve.
6. Neglect to obtain his superior's blessing on setting out for or returning from a walk or journey.
7. Carelessness with regard to the clothes with which he is provided.
8. Waste of food or of materials.
9. Giving offence to others by word or deed.
10. Absence from Community duties.
11. The use of idle or profane expressions.
12. Breaking or spoiling vessels or anything committed to his charge.
13. Neglect to execute orders given him.

14. Negligence in the exercise of the various offices committed to him.

These are the principal faults which are termed by our Constitutions "light." More serious faults are divided into two classes, grave and more grave. The Constitutions also provide penalties proportioned to the various classes of faults.

Grave Faults. Among these are reckoned :—

1. Habitual breaches of the rule of silence.
2. Contentions with one another in the presence of seculars.
3. Strifes and disputes with one another in or out of the house.
4. The use of opprobrious expressions.
5. Deliberate lies.
6. Defending oneself or others when blamed.
7. Maliciously bringing a grave charge against another even if it can be proved to be true.
8. Breaking the Church fast without leave or necessity. The same applies to the Fast of the Order on Friday.
9. Sending or receiving letters without leave.

Brothers are only bound to accuse themselves in Chapter of these "grave faults" when they are notorious, but if they are secret faults they are not bound to reveal them in Chapter.

Graver Faults. Among these are reckoned :—

1. Open rebellion against a superior.
2. Disputing arrogantly with a superior.

3. Striking any member of the Community or any secular person.

4. Receiving anything which we are forbidden to have, or hiding it when so received.

In order to encourage religious to make good use of the Chapter of Faults, Pope Paul V (1670) granted an indulgence of three years and three lents, viz. 1215 days, to all "who accuse themselves in Chapter of their faults, sins,* and imperfections in Chapter, provided they do this with a contrite and penitent heart and make also an act of spiritual Communion,† and honestly strive to practise virtue" (Constit. II. vi. 828).

Proclamations in Chapter.

These may be made either by the other brothers or by the Master of the Lay-brothers. They are not accusations so much as reminders of faults which the offender may have forgotten. After a brother has accused himself of his faults, the Father Master asks whether any one has any "proclamation" to make against him. Any one who has not on that day been proclaimed by that particular brother may, if he think it necessary and wise to do so, get up and say: "I proclaim Brother

* We do not accuse ourselves of sins properly so-called in Chapter.

† This may be made when performing the penance imposed.

N— of such and such a fault." These proclamations are limited to the "light faults," mentioned above. If the fault be more grave it is better for the accuser to speak privately to the Father Master and to say nothing about the matter in Chapter. When a brother is thus "proclaimed" it is not permissible for him to declare his innocence. "Whoever imagines himself without defect has an excess of pride. God alone is perfect" (S. Antoninus, Letter 20.) Great charity should, however, be exercised in making such proclamations. Faults confessed in Chapter or proclamations made at that time should never be mentioned afterwards, and brothers must take all such corrections cheerfully and in the spirit in which they are given. "See yourself as others see you" is a useful maxim to bear in mind. "Let us leave to God and to truth the case of our justification, without trying to excuse ourselves, and peace will truly spring up within us" (The Ven. John Tauler, O.P.).

Silence is the rule in the house, and talking the exception. During the night-time, viz. after the bell rings for the "De profundis" at nine in the evening, the greater or "profound" silence is kept. This should not be broken except for the very gravest reasons. During the daytime except at the hours appointed for recreation silence has to be observed. This does not mean that we cannot

talk on subjects connected with our work or duties, but that no chattering is allowed and all necessary conversation should be carried on in a subdued voice. Brothers should try to reduce the amount of talking which may be required to its lowest limits. Carelessness on the point is fatal to the spirit of prayer and recollection which can alone make our work supernatural and thus fruitful for souls. They should also take pains to cultivate a quiet and gentle way of speaking to one another. Nor is the silence merely a question of the tongue. Unnecessary noises, a bustling way of going about the house, and a hurried way of acting, all tend to destroy that spirit of quiet and harmony which should pervade a religious house. Quiet shoes or slippers should be worn when serving Mass or when waiting in the Refectory, for clatter and noise are unbecoming and a cause of annoyance to others.

CHAPTER II.

Postulantship.

On entering the house an intending lay-brother remains a "Postulant" or Petitioner for the Habit for six months. At the end of this period he is, if approved of, admitted to the habit. He receives a new name by which he is henceforth known. This is a sign that he is dead to his former life and sur-

roundings. For three years he remains a Tertiary, and if then approved of, he is sent to the Noviciate House to enter on his year of noviciate. When this year has elapsed he may be admitted to profession of Simple Vows, and after three more years he may, if he perseveres, be admitted to Solemn Vows.

It should be noted that according to the Constitutions brothers cannot be admitted to profession “unless they are capable of practising religious perfection, are suited for bodily labour, and are sufficiently instructed in Christian doctrine.”

At the end of their six months’ postulantship they are examined as to their fitness for the life they wish to embrace. Amongst other questions they are asked whether they are in debt, whether they are being in any way compelled to enter religion, whether there is any taint of lunacy in their family, whether they are of legitimate birth, whether they have received the habit in any other Order, whether their parents require their support, whether they are married, and lastly, whether they suffer from any hidden ailment. No one whose nature is depraved or vicious or who has habits of intemperance is to be admitted. Lay-postulants cannot be admitted to the habit until they have completed their twentieth year; in the English Province, however, we are allowed to receive them when they have

completed their eighteenth year. Clement VIII, in his prescriptions for the Religious Orders drawn up in 1603, says that applicants are to be asked : “ with what intention, aims and desires they choose this particular kind of life, namely whether it is from a desire to lead a more fruitful and perfect life and with a view to serving God more freely, or whether it is due to mere levity and to purely human motives. They are to be asked also whether their parents will be reduced to want if they are deprived of their assistance.”

Postulants require testimonial letters from the Bishop of the diocese in which they were born, and also from the Bishop of any place in which they have, after completing their fifteenth year, dwelt more than one year. These letters are generally obtained by superiors.

They should bring with them a certificate of Baptism, and also that of Confirmation.

During each year of their life as a Tertiary they are examined as to their fitness for the life, as to their knowledge of Christian doctrine, and their growth in the spirit of a religious.

Our Holy Habit.

S. Dominic was a Canon Regular and his earliest disciples wore the habit of the Canons. It was not till B. Reginald of Orleans was received

into the Order that the present habit was adopted. This favourite son of S. Dominic was lying ill, and his life was almost despaired of, when the Blessed Virgin appeared to him and, after curing him of his sickness, showed him a scapular such as we now wear. "Behold," she said, "the habit of your Order." B. Reginald hastened to communicate the message to Our Holy Father, with the result that the habit now worn was adopted.

The habit consists of :—

The Tunic of white wool with long sleeves which fold back.

The Cincture or girdle round the waist.

The Scapular, which hangs before and behind and which is solemnly blessed at profession. A new scapular must always be blessed by the Superior of the house.

The Capuce or Hood, which covers the head and shoulders, and which should be worn so as to cover the head when in choir, when walking about, or when seated in one's cell. The work of the brothers often prevents them from putting up their capuce, but care should be taken to put it up when not inconvenient, and of course at the times stated.

The capuce and scapular worn by the brothers are made of black wool, those of the Fathers of white wool.

The Cappa, or cloak worn by Fathers and Brothers alike, is black. It is worn in choir from

the day of All Souls till Vespers on Holy Saturday. Also when serving Mass and when going to Holy Communion.

The Rosary began early to be worn by the sons of S. Dominic, who, according to tradition, received it from Our Blessed Lady herself.

Undergarments are all of white wool, and no linen is allowed to be worn, though linen drawers are permissible in certain cases.

Shoes are worn, not sandals. Boots should not be worn with the habit except out of doors.

Secular clothes. After profession the brothers wear clerical clothes when out of doors, but the Fourth Synod of Westminster (ss. xvi) declares that "the Brothers are strictly forbidden to wear the Roman collar or the dress of a priest."

The Tonsure is not worn by the lay-brothers, but they have to wear their hair short and cut round at the back and on the temples in front of the ears so as to form a crown. Brothers should be careful to observe this rule, as it serves for an indication of their religious state.

They are forbidden to aspire to the clerical state, neither can they study so as to fit themselves for it. This has been expressly forbidden by several General Chapters.

The Habit is, of course, the object of reverence, more especially the scapular which is blessed and which is the special gift to us from the Mother of

God. An indulgence of five years and five lents, viz. 2025 days, may be gained each time the blessed scapular is devoutly kissed. This indulgence was granted by Pope John XXII and confirmed by Innocent VIII and Benedict XIII. Constit. I, xv, 291.

The Vows.

A vow may be defined as "an offering to God of some good thing." Our three vows of Poverty, Chastity and Obedience are three spontaneous offerings to God on our part of what men hold most dear. By Poverty we renounce for His sake all worldly possessions; by Chastity all bodily goods; by Obedience we renounce even our own will for the sake of Him who "was for our sakes made obedient unto death."

A vow begets a lasting obligation and consequently is not a thing to be entered on lightly. It requires full and careful deliberation and a lay-brother has four years and six months during which he can test, and his superiors also can test, his fitness to take upon himself the perpetual obligations of Poverty, Chastity and Obedience.

If, at the examination which takes place during the two months preceding the expiration of his year of noviceship, the candidate be found to have these requisites, his name is proposed to the

Father Provincial. If the latter is favourable and the Prior of the Convent also consents, the fathers of the Council vote upon his case, if the majority are in his favour the case goes before the Chapter of the House, and if two-thirds of the Chapter are in his favour he is admitted to *simple profession*.

Simple vows, as our first vows are called, were not taken in the Dominican Order till the year 1857. The following points should be noted:—

1. As far as the person who makes them is concerned they are perpetual. Solemn vows only give them their ultimate perfection.

2. They can only be dispensed by the Holy See and then only when the person who has made them asks for such dispensation for really urgent reasons.

3. If, however, a person under simple vows were expelled from the Order his vows would be thereby cancelled. This power of dismissal is reserved to the Master General.

4. No one can be dismissed by reason of ill-health which dates from after his profession of simple vows.

Poverty. This vow comes first, not because it is the most important, but because it is the first step in that threefold series of renunciations which a religious makes by his profession. By this vow he renounces the good things of this world and he is henceforth unable to possess anything as his own.

Whatever he has, whether it be clothes or things which are necessary for his work, is merely lent him for his use. Consequently he cannot waste things committed to his care, he is bound to be as careful of them as though they were literally the property of some one else and were merely lent him for a time. A religious can call nothing his own, he can possess nothing, he cannot spend money or receive gifts without permission. If he has to make a journey he receives money for the purpose and must give in an account of it to his superior on his return. This enables us to see where faults against the vow of Poverty come in, carelessness in the use of things entrusted to us, breakages of articles which we use, waste of materials, especially of food, a spirit of ownership with regard to things which have been a long time allowed us, all these are contrary to the true spirit of Poverty.

Chastity is put in the second place among the three vows because by it we renounce the good and lawful things of the body. It is not easy to lead a chaste life in the world, it is easy to do so in the cloister because of the safeguards which are there provided. At the same time "let him that thinketh himself to stand take heed lest he fall," and the best safeguard of what we rightly call "the holy virtue" is a sense of God's judgments and a deep sense of human frailty in this respect.

Custody of the senses and habits of self-denial will preserve an earnest man from the assaults of the devil.

Obedience ranks third amongst the vows because it is the last step in our renunciation of self, for it means the giving up of our own will. Being the last step it is the most important, and indeed it is that which gives real value to the other two vows. By it we sacrifice our will, so that after pronouncing this vow, all our actions, our present and future life and work, are not at our own disposal, but we have voluntarily surrendered our wills to superiors for God's sake. Whatever they command us, save only sin, is for us the will of God. We may often fail to see the reasonableness of their commands, we may often feel inclined to rebel, but for the true religious these are only passing feelings quickly repressed. Obedience sanctifies everything we do. It was Our Lord's repeated claim that He always did the will of His Father Who sent Him.

Brothers, then, should try to see in superiors not the mere man who commands but God in whose place they stand. Evidently there is no true obedience where commands are criticised or where brothers grumble and complain. Our obedience should be prompt and unquestioning. If the command seems strange or unreasonable, brothers should reflect that the superior has motives for his

action which they naturally cannot know. At the same time they should note that true Obedience does not consist in carrying out merely special commands, but in the spirit which sees in the rule and in superiors the divinely appointed means for obtaining the kingdom of heaven, and which consequently endeavours to perform even the smallest duties as perfectly as possible.

Dependence. The spirit of the world is one of independence, but what has been said above about the vow of Obedience will show that the spirit of a religious is not merely the very opposite of, but a protest against, the spirit of the world. Hence brothers should cultivate the spirit of submissiveness in even small details. The habit of asking permissions for things which are not laid down in the rule is calculated to foster this spirit of dependence. And though a brother may feel sure that such permissions will be readily accorded, he should not therefore neglect to get the requisite leave.

Solemn Profession sets the final seal upon Simple Profession. S. Thomas teaches that a person who takes upon himself solemn vows of religion, namely Poverty, Chastity, and Obedience, obtains the full pardon of all his sins and of the debt of punishment due to them. Pope Paul V (1606) conceded a plenary Indulgence to all who take the habit of religion and also to all who persevere and make profession.

CHAPTER III.

Work.

“The LAY-BROTHERS must not be idle and lazy. It will be the duty of Superiors to see that they are fully employed in various duties.”—General Chapter held at Florence, A.D. 1281.

“Idleness is hell’s great fish-hook for catching souls.”
—S. THOMAS AQUINAS.

LAY-BROTHERS are mentioned, as we have seen, in the very earliest days of the Order. They always appear as devoted to manual work and as earning their bread by the sweat of their brow. The Chapter held at Venice in 1592 expressly declared that care should be taken to provide lay-brothers who, trained in piety and religious exercises, might be occupied in manual work and thus save the convents in which they dwelt from being obliged to have laymen working about the house, a thing which does not tend to encourage religious life or observance.

Their position in the house is clearly signified in the words of the General Chapter held at Rome in 1777: “Superiors should see that the lay-brothers serve Mass daily and frequent the Sacraments devoutly. Also that they carefully perform the duties committed to them and are zealous about

them. They should also see that the brothers treat the Priests with due reverence." So, too, in the Chapter held at Rome in 1756: "Superiors must take care lest the brothers become idle and lazy; they must see that they diligently and faithfully do their work and that they behave modestly and reverently towards the priests; if they find that any one is negligent in these points they must inflict such punishments on them as the Constitutions enact." These declarations are indeed but repetitions of the one which serves as a heading to this section and which is dated so early as the year 1281.

How many thousands of brothers have sanctified themselves and gained their immortal reward by fulfilling these regulations! Their hard work, their humble position, their modesty and reverence, their uncomplaining devotion to menial duties, were registered day by day in heaven, and now that their "place is in peace and they have entered into rest," how trifling their round of work must seem to them! As S. Paul wrote: "I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us."

With the true spirit of work no brother will allow himself to waste time. As Bl. Henry Suso says in his book of Spiritual Discourses: "We should grieve to see no account made of time

which is so precious, to see it so badly employed or so uselessly, for it can never be recalled.”

Work, then, is the vocation of a lay-brother. In the sweat of his brow he is to earn his bread, and a brother who cheerfully and diligently does his allotted share of hard laborious work most certainly does earn his bread. The Constitutions and the various General Chapters insist repeatedly on this aspect of the lay-brother's life. Many apply to become lay-brothers and apparently think they will have abundant leisure for prayer, but this is not the case. For them, to work is to pray. Mass and Meditation over, their various occupations claim them and their only relief consists in the short time allowed for their Office and for recreation. The constitutions insist that no one is to be received as a lay-brother unless he can make himself useful either by already possessing a trade or by acquiring one. Study is prohibited them and consequently if their hands are not busy there is nothing for them to do. The work is often monotonous, but it will not be found so if it is entered on in the right spirit. They must not have busy hands and idle minds, but their whole heart must be in their work, and it must be their one interest as being for them the appointed means of salvation. Their whole heart must be in it, and also their whole mind, that is to say it must be done with care, with attention to

detail, and above all with a supernatural intention which should be constantly renewed. Only in this sense is it true to say that their work is prayer.

While brothers are intended to get interested in their work and thus so produce the best results possible they must be careful not to make an idol of any particular work given to them. They must be prepared to leave it at a moment's notice and take up other, and perhaps less congenial work. An unwillingness to do this would be a sign that it was not God's glory and interest which they sought in their work, but their own.

Nor, while devoted by superiors to some particular task, should they deem that when that is done for the day nothing else remains for them to do. Even the simplest work can always be perfected, and work is always to hand when hearts and hands are willing. "Bear ye one another's burdens," was S. Paul's teaching, and the true spirit of charity will enable us to help others when they need it and even to forestall them in asking for assistance. Sometimes brothers are unwilling to ask for or accept assistance from others, but this is probably due to pride and should be fought against.

A brother who really works honestly and consistently will be tired at night and ought to be glad to feel worn out when it is time to go to bed.

Tradition tells us that Our Blessed Lord was a carpenter Himself and made yokes for cattle and ploughs ; brothers, then, whose bodies are spent with fatigue should feel it a privilege to thus follow in His footsteps. "I must work the works of Him that sent me, whilst it is day ; the night cometh when no man can work," was His motto and it should be ours.

Quiet and decorum and a modest way of walking about should be cultivated by the brothers. They can contribute to the peaceful air of recollection which should pervade the house if they are careful to avoid unnecessary clatter when about their work. If possible, quiet shoes or slippers should be worn especially when serving Mass or waiting at table.

The rule of S. Augustine says : " Let your eyes be kept in modest restraint," and brothers should be assiduous in cultivating this virtue. When walking to and fro in the cloister they should be intent on their own work and occupations. It is not a good sign when the least sound makes a brother turn round. Curiosity denotes a want of concentration on what we are doing. " An air of meekness and a modest speech are pleasing alike to God and man," says the Ven. John Tauler ; and Bl. Henry Suso says :—

" Control thy senses, guard thy mouth, bridle thy tongue, subjugate thy heart, bear all

provocation with charity, and thou shalt perfectly fulfil the will of God.”

While S. Thomas Aquinas pithily remarks :—

“Leave to every one the care of what belongs to him, and disturb not thyself with what is said or done in the world.”

Cleanliness, too, should be aimed at, no matter how dirty the work which falls to our share may be. Hence brothers should be careful to wear aprons or sleeves when necessary. Their hands must of course be often soiled, but if they are careful about washing them it will be quite possible to keep them clean.

Contradictions and misunderstandings will come in plenty and perhaps little credit will be given brothers for their work, but the Divine Wisdom has said : “Every excellent work shall be justified and **the** worker thereof shall be honoured therein.” And the brothers should remember that they work, not for man’s praise, but for the praise of Him Who has said : “Behold I come quickly and My reward is with Me, to render to every man according to his work.”

“Short is the road, light the fatigue, but eternal the rest to which each day brings us nearer.”—Bl. Jordan of Saxony, *Letter* 32.

The Spirit of Prayer. Mental prayer or meditation has to be made as already seen, and the office of “Paters” and “Aves” provides a certain

amount of vocal prayer. But it would be a mistake to suppose that the day is to be divided into certain periods of prayer and work. The Brothers must try to make prayer weave itself into all the actions of the day. "To work is to pray" is a good axiom, but it takes a certain amount of trouble to make our work prayerful. In order to obtain this spirit of constant prayer devout ejaculations should be made use of. It is a good habit to make some such little ejaculation when we hear the clock strike or when a bell rings, also at the beginning and end of any new duty. If we have the habit of frequently recalling the subject of the meditation made that day, good and pious thoughts will naturally suggest themselves. The brothers should remember that they earn the title of "Friars Preachers" by their prayers for sinners and for suffering souls, as well as by their work, and that the latter is of little supernatural value unless accompanied by this spirit of prayer.

"Prayer consists not in many words, but in the fervour of desire which raises the soul to God by the knowledge of its own nothingness and of the Divine goodness."—Bl. Henry Suso, *Dial.* 66.

Beatified Lay-Brothers

Three of our lay-brothers have been raised to the altars of the Church, *Bl. James of Ulm*, 1407-1491; *Bl. Martin Porres*, 1569-1639, who lived

and worked in S. America; and *Bl. Simon Ballachi*, who was first of all a soldier of fortune, and then a soldier of the King of Kings; he died in 1319. These three saintly brothers were remarkable respectively for their obedience, their spirit of penance and their unceasing manual toil. They led the same life as our brothers lead, they wore the same habit, they were nurtured by the same holy doctrine, it only remains for their successors to emulate their virtues and thus win for themselves the reward which they now enjoy. Needless to say the brothers should all try to cultivate a very real and practical devotion to these three Dominicans who by their lives have shown how ready a means of sanctification is to be found in the rule which they professed. All three of course possessed all the virtues in a remarkable degree else they would have not been raised to the altars of the Church, but certain virtues were more particularly characteristic of each of them; thus *Bl. James* will obtain for those who are devout to him his own wonderful spirit of obedience and of prayer; *Bl. Simon* will obtain the spirit of unceasing work for which he was so remarkable; while *Bl. Martin* may well be asked for a share in his spirit of penance and of universal charity.

CHAPTER IV.

Daily Life.

Rising in the morning should be prompt. When the caller knocks and says: "Benedicamus Domino," the answer, "Deo gratias," should be given. The habit of getting up at once can be easily formed. Some, of course, are heavier than others in the morning, but their prompt rising is all the more meritorious. This brisk getting out of bed is of great value in our spiritual life. It enables us to begin the day well, namely by an act of mortification, and this will give tone and vigour to all that follows. As the morning Office is generally said as soon as the brothers are downstairs there is no need to say Morning Prayers before leaving their cells. It is, however, a good habit to kneel down for an instant and offer the day to God as well as to thank Him for the good night we have had. Many kiss the ground on rising as an act of homage to their Guardian Angel. But it must always be remembered that the value of such practices lies in the spirit and intention with which we do them.

While dressing, modesty should be carefully observed and in order to prevent our minds from

wandering on all manner of distracting subjects it is well to have certain short prayers which we can say whilst engaged in washing and dressing. This should be especially the case on mornings when we are to go to Holy Communion. Many little ejaculations will occur to each as suitable at such times, those which are indulgenced should be chosen if possible. A list of a few such indulgenced prayers will be found at the end of the book.

Though the dressing, etc., should be quickly and briskly performed, brothers should neglect nothing which tends to preserve their cleanliness of body. We need, for instance, never be afraid to wash our teeth because we are going to Holy Communion, and as the brothers are certain to have to serve Mass they should be careful that their hands and finger-nails are scrupulously clean.

As soon as their Office is said the brothers should go to the Sacristy wearing their cappas in order to serve the early Masses.

*Serving Mass.** This is their privilege and should be valued. By their external reverence they must show the reverence which is in their hearts. And though they must of course pray and meditate while serving, they should yet remember that their first duty is to the Priest whom they assist. They should be careful not to keep him

* For the manner of serving Mass, see p. .

waiting at any part of the Mass and should try to so serve that the Priest may be as far as possible unconscious of their presence. In answering at Mass the server should speak in the same tone as the Priest, he should not begin the response until the Priest has finished, nor on the other hand should he keep him waiting.

It is a good plan to unite his intention in hearing Mass with that of the Priest, and so share in a peculiar way in the Holy Sacrifice. He should also have his own private intentions and subjects of prayer, petition and thanksgiving. The main thought of his daily meditation will serve as a convenient central point round which to group these prayers and petitions.

The lay-brothers are not priests and they are prohibited from aspiring to the priesthood. But they must not therefore think that their merits are less or their opportunities smaller than those of the choir-religious. They should remember that in the kingdom of heaven "the first shall be last and the last first," and that "to whom much is given, of them much is demanded." If they have not the privileges of the priesthood neither have they its responsibilities. Moreover all together form one vast family with a community of merits. The end of the Order, as already stated, is the salvation of souls, an end to which all co-operate in various ways. Thus though a

lay-brother cannot actually preach or administer sacraments he may yet purchase for those who do so the grace to win many souls, and he may if he choose win for himself the reward of an Apostle even though he has never actually exercised the office of one. And this co-operation in the true work of the Order is more real than at first sight may be imagined, for without the lay-brothers the fathers could not exercise their ministry.

A great reverence for the priesthood has always been a characteristic of our lay-brothers. They should learn to look not so much at the man as at the divine character impressed upon him. External signs of this reverence should be shown, such as rising and lifting the capuce when a priest passes by or enters the room where they are. Such external signs are the preservation of that reverence which ought to be in their hearts, and where these outward signs are allowed to fall into neglect, reverence for the priesthood soon dies away.

At the same time the brothers should not be content to merely co-operate in the work of the Order by doing the work which enables the priests to devote themselves to their ministry, they should endeavour to take a still more active share in this work by offering up diligent prayer for those so engaged. Many a mission produces excellent fruits because some hidden and unknown

lay-brother in his convent is praying for it. Many a parish priest finds his work surprisingly blessed, but the Angels of God know that it is a lay-brother's prayers that have won that blessing. Many a lector owes the success of his labours to the petitions of the devout lay-brother who daily prays for him and his students.

Meditation. The brothers of course receive instruction in the method of making Meditation or Mental Prayer, so little need be said about it here. Its importance in the spiritual life cannot be over-rated and the rule provides for two half-hours of Meditation each day except in the House of Studies where one half-hour only is necessary. No work or occupation excuses anyone from the obligation of making this half-hour of Meditation, and in order to ensure fidelity to it the Constitutions declare that anyone neglecting it will forfeit all share in the prayers and good works of the Order during the day. Brothers are at a loss sometimes for a handy and simple method of Meditation, so we give one here which, may be of assistance. Unless we have some method it will be hard not to dream away the time allotted for Meditation. In houses where the points of the Meditation are read out at intervals during the half-hour, brothers will, of course, find it easier to keep their attention and thus render their Meditation more fruitful.

A simple plan for Meditation :

Meditation

PREPARATION (*last thing at night*) :

1. Point chosen, fruit discerned, memory questions determined.
2. Recollection : overnight and in morning.

MEDITATION :

3. Reverence, attention, devotion in preparatory prayer, and preludes :
 1. Composition of place.
 2. Petition to God for the fruit.

4. **Memory.**

Who? what? where? why? when? for whom? with what fruit? with what love?

5. **Understanding.**

Practical Conclusion. What follows from this to me?

Its motives: just, useful, delightful, easy, necessary.

What have I done hitherto?

What should I do henceforward?

What obstacle is there?

What means should I take?

6. **Heart.**

Affections throughout: faith, sorrow, humility, confidence, hope, praise, thanksgiving, love.

7. **Will.**

Resolution : practical, humble, devout.

8. Colloquy : Pater noster.

9. REFLECTION :

1. Examination of **manner** throughout, as to care in preparing : how the next Meditation shall be made better.
2. Examination of **matter** throughout, What was my Meditation about ? Choose some particular thought which suggested itself during the Meditation and think it over during the day.

The Office said daily by the Brothers.

At Matins and Lauds.

One Pater, Ave, Credo.

V. Incline unto mine aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, etc. Alleluia.

Twenty-four Paters and Aves.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, etc. Ending with—through Our Lord Jesus Christ Thy Son, Who with Thee in the unity of the Holy Ghost livest and reignest One God for ever and ever. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

Pretiosa. Three Paters and Aves.

For the Dead. Three Paters and Aves.

May the souls of the faithful, etc.

Glory be to the Father, etc.

The Four Little Hours, viz. Prime, Tierce, Sext, None.

One Pater and Ave (at Prime add Credo).

V. Incline unto mine aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, etc. Alleluia.

Seven Paters and Aves.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, etc. Through Our Lord, etc.

V. Let us bless the Lord.

R. Thanks be to God.

For **Vespers**, as above for the Hours, but twelve instead of seven Paters and Aves are said.

Compline, as above for the Hours, but end with Pater, Ave, and Credo.

The brothers say their Office together at times which are most convenient, but corresponding, when possible, to the Hours of the Divine Office said by the Choir-brothers. Unless pains are taken over it, it is apt to become monotonous. But each brother should be able to make the recitation of the "Paters and Aves" a real prayer. He can do this if he begins by uniting his intention with that of Our Lord when He prayed upon earth.

Meditation and Spiritual reading will provide devout thoughts with which the mind may be occupied during the recitation of the Office. It is a good plan to have some particular intention before the mind for each part of it. Thus Matins may be said for the Church, the Hours for the Order and especially for the convent in which we are living at the time. Vespers, again, may be offered for superiors, for the other brothers, or for any other suitable intention, while Compline may be fittingly offered up for the Dead who have gone before us or for those who are dying that day. But whatever intention we may put before us in saying our Office it is impossible to avoid distractions. As long, however, as they are involuntary and as long as we turn away our mind from them as soon as they are perceived, we can afford to despise them. The devil gains a good deal if he can make us lose our peace of soul. The great thing is to begin the Office well by a good act of the presence of God and then by choosing some particular intention for which to pray. Many find it a help to recollection if they fix their minds on some scene of Our Lord's Sacred Passion, and it will not be difficult for the brothers to adapt the various mysteries of the Rosary to the various portions of their Office.

On Sundays the brothers should attend in choir when Vespers are sung; and on Prior's Feasts they

should be present in choir for the First Vespers of the Feast and also for Matins. At such times they do not say their Office in common, but each says it privately while the Divine Office is recited by the choir religious.

Confession. The Brothers go to Confession at least once a week. It is a good plan for them to prepare themselves, at least remotely, when hearing Mass in the morning, then when the time for Confession comes they have only to renew their sorrow for sin. If they are in the habit of examining their consciences daily it will not take them many minutes to make their weekly examen before Confession. The most essential part of the Sacrament of Penance is the Act of Contrition. They should remember that this is not a question of feelings but demands a hearty sorrow for having offended God who has been so good to them, and this sorrow must result in a firm purpose of amendment. The manner of making their confession is as follows: on entering the cell of the Father who hears their confession they say "Jube Domine benedicere," they then make the *Venia* or prostration and say the "Confiteor," but instead of concluding it with the words "precor te orare pro me," they should say, "precor te ut audias me et absolvas me." The "Confiteor" over, they rise up and with hands under their scapular they tell their faults briefly and simply,

concluding by mentioning some sin of their past life for which they are more particularly sorry. The priest will give them a few words of advice and then when he begins the "Absolution" they make the "venia" again and occupy themselves with brief acts of contrition until the "Absolution" is finished and the priest bids them rise.

Holy Communion should be frequently received and regarding this they should act on the advice of their master. Unless serving Mass they should make the "Venia" at the proper time and say the "Confiteor," they should rise up from it when the priest has pronounced the "Absolution." Needless to say that pains should be taken to make their Thanksgiving practical and fruitful. It is easy to dream away the time unless some method be followed.

CHAPTER V.

Daily Life—*continued.*

Meals. Our table is well and plentifully supplied and brothers should be particularly careful to avoid any grumbling about the food given them. If they themselves have come from a poor state it would be unbecoming to complain, if on the other hand they were comfortably off in the world they must remember that they have voluntarily

embraced a hard life "for the reward's sake." Meat is now allowed, by dispensation, three times a week, but abstinence from meat is the rule and they should accustom themselves to the fish diet as being the characteristic of our Order. From Sept. 14th (the Exaltation of the Holy Cross) till Easter Sunday, the fast of the Order is observed. In our Province this consists of four ounces of bread with butter at breakfast. Those under twenty-one years of age may take six ounces of bread. At supper, they should not take a full meal though they are not limited to eight ounces as on Church-fast days.

Though our brothers are encouraged to eat well and thus keep up the strength requisite for their work they must recollect that mortification at meals has ever been a great characteristic of our Saints and Blessed. It is a good rule to perform some small act of mortification at each meal. The more hidden this is, the better. To eat modestly and temperately, to drink only a little at a time, to go without some small thing which is not needful, to avoid eating bread between the courses, to think of his neighbour's needs, to collect his thoughts now and again and remember the poverty of Christ and His Apostles or of the Holy House at Nazareth, these are some of the small and unnoticeable ways in which a brother can practise mortification at table.

Eating and drinking between meals must be rigorously avoided, and leave to do so should always be asked.

Recreation plays an important part in religious life and is often one of the best tests of a person's character. The principle to be borne in mind is that we are a family and that our life is in common. The time allotted to recreation, generally after dinner and supper, is meant to enable us to unbend. Silence and work all day would become unendurable were it not for these half-hours of relaxation. Mutual charity and mutual edification must be our aim at such times. We must talk, not for the sake of hearing our own voices or upholding our own opinions, but in order to interest and amuse others and so contribute to their happiness. It demands considerable self-sacrifice to be a good recreation man. We may often feel tired or unwell but we cannot therefore dispense ourselves from the recreation interval. Views will often be upheld with which we cannot agree, yet we have to be patient and hold our peace. It has always been a principle with us that politics should not be introduced since they only cause divisions. If games are played, such as chess, draughts, etc., plenty of scope is afforded for the exercise of patience and charity, while it is often necessary to sink our own likes and dislikes and join in a game for which we may feel no inclination

whatever. The want of this community spirit has caused many a religious to fail and throw up his vocation, but though undoubtedly less natural to some than for others this spirit can be obtained by patient effort. The brother who is bright, patient, affable, and self-sacrificing at recreation will be so in other spheres of work, and such men are the salt of the Community in which they live.

Blessed Henry Suso's advice to those whose feelings are easily ruffled is very practical :

“When thou feelest thyself excited, shut thy mouth and chain thy tongue.”

When corrected or informed of any mistake they have made, brothers should listen in silence and bow their head. If the fault be a serious one they should make the *venia*. They should avoid endeavouring to excuse themselves.

When anything is given them for their habitual use such as clothes, etc., they should say as they take it, “*Benedictus Deus*,” and the giver should reply, “*In donis Suis*.”

Mutual Charity is of the greatest importance. Faults must of course occur and it is not always possible to shut our eyes to them, but each should make it a rule to avoid talking about the shortcomings of others. Very often what seems to be a fault would probably not appear such if we knew the motive which led to its committal. Motives, however, are generally hidden and hence we should

be careful not merely not to attribute motives to others but should always believe well of them and try to put a good construction upon what we see them do. Kind thoughts are the sources whence spring kind words and kind actions. Human nature will at times assert itself and disputes and bickerings may arise. If brothers brood over such things their peace of mind will be destroyed and they will find it hard to pray or even to work. When such things do happen they should always be quick to apologise as soon as possible. A grudging, surly, fault-finding spirit has no place in religious life.

Spiritual Reading. A certain time has to be devoted to this holy exercise each day. It is thus food is supplied for the soul. When we pray we speak to God, when we read good books, God speaks to us. The lives of the Dominican Saints will show the brothers what to aim at, and while they marvel at and praise their good deeds they must try, each in his measure, to imitate them; they wore the same habit and were guided by the same rule as we are. This is especially true of the lay-brothers whose life changes but little from century to century. The little book entitled "The Spirit of the Dominican Order" should be read and meditated upon, it will serve to stimulate piety and will encourage us to copy the example of those who have gone before us. The lives of

the English Saints, too, especially our Martyrs, should be familiar to the brothers. Books which teach of prayer and meditation should also be read, for example "How to Pray," by Father Grou, S.J., and Father Wilberforce's translations of the writings of the Abbot Blosius.

"Often read spiritual books," says S. Antoninus; "then, like a sheep, ruminate the food thou hast taken, by meditation and a desire to practise the holy doctrine found therein."

Letters. The Brothers are allowed to receive letters but such are generally opened by their Master. When letters are written they should be placed unsealed in his room. He may read them if he sees fit to do so and he will provide stamps for them. It is a duty for the brothers to write home regularly, but frequent or unnecessary correspondence is to be avoided. As far as possible, details of the convent life and of the doings of individual fathers or brothers should not be given in letters to seculars outside. In writing to brothers in other houses criticisms and murmurings should be avoided, as they destroy the religious spirit and weaken charity. In the same way all reference to the faults of others should be avoided.

Newspapers. The brothers are allowed the "Catholic Times" and sometimes another Catholic paper, but little is gained from reading the Daily

Papers with their news of the world which the brothers have left. They should not ask for papers to be sent them by friends without leave from superiors, and this is not readily given.

Various Offices.

The Porter. In our Parish houses this is a hard and at the same time delicate position. It will be the duty of the Porter to answer the door-bell promptly so as not to keep people waiting. He should receive their messages and should at once summon the Father who is wanted. He should avoid all gossiping but should be agreeable and polite to all. Especial care should be taken not to hurt the feelings of the poor who may come, it was the Son of Man who had "not where to lay His head" and Who has Himself said, "The poor you have always with you and whensoever you will you may do them good." The porter has rare opportunities of practising patience and courtesy and it should be his care not to let his opportunities slip. Many of our brothers have been able to do much good merely by their gentle courtesy to those who call at our houses.

With regard to the poor and needy who call and who may often be very vexatious, the brother should remember the words of the Ven. Father Louis of Grenada:—"Be assured that everything thou givest to the poor is faithfully preserved

for thee in heaven, where thou shalt dwell eternally." It need hardly be added, however, that no alms or even food is to be given away without leave.

The Brother Sacristan. The post of Sacristan is a privileged one. It means being constantly in the church and in the presence of the Blessed Sacrament. The vestments and sacred vessels are in his keeping and he is responsible for seeing that servers are provided for the Masses. He should of course take a pride in keeping the church not merely clean but beautiful, and on the eves of great feasts he should take special pains in decorating the altars. His motto should be the Psalmist's words: "I have loved, O Lord, the beauty of Thy House, and the place where Thy glory dwelleth."—Ps. xxvi, 8.

His work will lead him much into contact with seculars and especially with the opposite sex. If on his guard he need not fear, but he should ever remember that undue familiarity is a great source of danger. Familiarity, too, with the church and sacred things is also a danger, and a brother whose work lies in the sacristy should frequently examine himself touching reverence for God's House and God's Altar.

The Cook. In some respects the most important person in the convent! On him depends the bodily well-being of the community and consequently

the fitness of its members for their work. To pray well we need not eat well, but our food must be sufficient and nutritious. The duties of the cook, especially in a convent where there is a large community or to which a parish is attached, are onerous in the extreme. Early and late he has to be at his range. Frequently, too, when he has at last snatched a moment of leisure he is called away to work for some one who has been unable to be present at a community meal. The welfare of the sick will also depend much upon him and with them he will need a large store of patience. His materials for cooking are not always of the best, and yet day after day he has not merely to provide a regular supply of meals but he is also called upon to exercise his ingenuity in varying the meals he provides. All this demands an amount of patient self-sacrifice which it is difficult for those who have not experienced it to appreciate.

Yet herein lies his merit and into this work he must put his whole heart and his whole mind. It is easy to fall into deadly routine or to give undue attention to other matters. To do so is fatal to his own higher religious instincts and fatal also to the welfare, both spiritual and corporal, of the community. Yet it should not be thought that the cook's employment is necessarily unspiritualising, we have all read of the lay-brother cook who

never looked at his fire without recalling the flames of hell and thanked God that by his arduous work at his range during life he could reasonably hope to pass quickly through the pains of purgatory after death.

Punctuality is not, as a rule, reckoned among the virtues, but it plays a very important part in religious life. One unpunctual member of a community causes trouble and annoyance to the others. But it is not only for the sake of others that we should be punctual. To be unpunctual means to be wanting in method, wanting in self-denial, and wanting in obedience. As each duty comes, as each bell sounds, our present occupation must cease and the coming one be attended to. For most of our duties two bells are rung, the first and the second. The former is a signal for us to prepare for the next duty by laying aside the one on which we are engaged so that we may be able to proceed to it calmly and without hurry, and thus ensure a recollected spirit. A religious who is perpetually flying from one duty to another and ever finding that he arrives breathless for each can hardly be a recollected, still less a methodical, man. It is a fault not to cease our present occupation when the first bell sounds.

Compline and the Salve Regina. This is the only portion of the Choral Office at which the brothers are bound to assist daily. They should

learn the familiar psalms and should know them well in English so as to be able to recite them intelligently. Compline is the official "Night Prayers" of the Church and the brothers should learn to make it their night prayers. The thought of death and its everlasting sleep in the Lord is the key-note to this part of the Office, and many good and pious thoughts will suggest themselves to us if we say it with devotion.

Compline concludes with the "Salve Regina" which is sung to a tone long traditional in our Order. This solemn and beautiful part of the service should be much esteemed by the brothers. It was established as long ago as the year 1226 by Blessed Jordan of Saxony, who was then Master General of the Order. The enemy of the human race was so enraged at the number of souls snatched from his jaws by the zeal of the Friars that he violently assaulted many of them while occupied with their devotions in choir. This continued for some time until Bl. Jordan introduced the now time-honoured procession and solemn chanting of the "Salve Regina." All should join in the singing if possible and should thus shew their devotion to her who has ever exercised a most loving maternal care of her Order and who, as she told Our Holy Father S. Dominic, always prostrates herself in prayer for us before her Son when we sing the words: "Eia ergo Advocata nostra."

After the "Salve" the antiphon "O Lumen" is sung in honour of S. Dominic our Father. All again should join in singing this triumphant song to him whose name we bear. The words will be found at the end of the book.

On Saturday evenings we go in procession to Our Lady's altar after the "Salve" and there we sing the Litany of Loretto and the "Inviolata." This custom was inaugurated by the General Chapter held at Bologna in the year 1615. It is intended as an act of gratitude to the Virgin Mother of God who has poured out such numberless blessings on our Order, and it appears to have originally been intended as an appeal for her assistance at a time when the so-called Reformation was bringing forth its worst fruits.

An Indulgence of two hundred days can be gained by all who assist at the "Salve."

Benediction of the Blessed Sacrament should be much valued by the brothers. They should remember that they are being actually blessed by Him who blessed the children of Judæa and said, "Suffer the little children to come to Me and forbid them not." This beautiful service affords us an opportunity of renewing our faith in the adorable Sacrament of the Altar and is a good time for intercessory prayer for those for whom we are bound to pray.

On going to bed the brothers should undress

quietly and quickly. It is well to avoid habits of dawdling over dressing and undressing. Though their evening Office is really their night-prayers, it is well to say a few brief prayers and make a short examination of conscience before getting into bed. This should be followed by a short but fervent Act of Contrition. Before falling asleep it is a good practice to make short Acts of Faith, Hope, Charity and Contrition, remembering that one day we shall lie down for the last time and shall make those Acts for the last time. If we have been in the habit of making them those Acts will rise spontaneously to our lips or at least will be formed in our hearts at the hour of death. It is usual to wear a small white scapular at night, and this should also be worn when going out in secular dress so as never to be entirely without the essential portion of our habit. Both in dressing in and undressing, the various portions of the habit should be treated with reverence, this especially applies to the scapular which should be devoutly kissed and, on undressing, spread over the foot of the bed. Brothers should be careful to have holy water in their cells and should remember to use it. An indulgence of 100 days can be gained each time we make the Sign of the Cross with Holy Water.

CHAPTER VI.

Superiors.

The Province is governed by the Prior Provincial who is elected once in four years. He makes a visitation of all the houses once in two years and he then sees each person in the house privately so that they may have an opportunity of laying before him any difficulties and grievances they may have. It belongs to him alone to assign the brothers to the various houses.

In each house the brothers have three superiors, the **Prior** who is the head of the whole house; the **Master of the lay-brothers** who is immediately responsible for all that concerns their spiritual life but who has nothing to do with their work, which comes under the **Father Procurator**. The **Father Master** hears their weekly confessions, directs them in the observance of the Rule and Constitutions and forms their religious character by giving them conferences from time to time on the Vows, on the spirit they should put into their work, and on all points of observance. He corrects their faults and holds their weekly Chapter and they have free access to him in all difficulties that may occur. It is the **Father Procurator** who apportions them their work

and shows them how it is to be done. It will be his duty to point out any neglect of work of which they may be guilty, and the same is the case with any father who has a lay-brother under him for some particular work, for example the Father Sacristan who instructs the Brother Sacristan in his duties.

The brothers should, of course, show all respect for those who are in any way placed over them and should avoid criticising their views or their orders. It is a bad sign when a brother constantly runs to superiors with complaints, and as the Ven. Louis of Grenada expresses it: "It is not enough to forbid our own tongue to murmur, we must also refuse to listen to murmurers."

The Novices. The brothers will often spend some time in houses where the *simple* or unprofessed novices are, or where the studies are being carried on. The noviciate is the nursery of the Order, and whilst willingly waiting upon the novices, the lay-brother should remember that by his prayers he can obtain many blessings for those who may afterwards be better known to the outside world than he is, but who are not therefore better known to our "Heavenly Father Who seeth in secret."

Since the novices, though choir-religious, are not yet priests, the brothers do not show to them individually the same signs of respect which they

are accustomed to show to the priests, though, of course, they treat them with respect. When, however, they meet the novices in a body it is the custom to lift the capuce in passing.

In houses where there are novices or students, three distinct classes or categories are formed, the Fathers, the novices, and the lay-brothers. Communion between these three classes is forbidden. The lay-brothers may not mingle with the novices, nor the novices with the priests; for these distinctions there are wise and sufficient reasons and all should be careful to observe them, as they tend to further the spirit of regularity and observance. When they are broken down it is hard to avoid criticisms and murmurings, which destroy the harmony of the house. At the same time it should be noted that it is not against the rule for the Fathers to talk to the Brothers, though Brothers should not themselves begin such conversations, except for necessary reasons; and however necessary such communications may be, all familiarity should be avoided as tending to diminish the religious spirit.

Confraternities. The three great Confraternities attached to the Order are those of the Holy Name, the Holy Rosary, and the Angelic Warfare.

The *Confraternity of the Holy Name* was established in the first ages of our Order. The General Chapter held at Rome in 1756 says: "We most

earnestly commend the propagation of the Society of the Holy Name, since, established originally for the extirpation of the vice of blasphemy, it cannot fail to effect the same good end in our own days. It will kindle in men's hearts a love and reverence for the Holy Name of Jesus." The Master-General of the Order renewed these exhortations in the year 1869. In our Parish Churches a procession in honour of the Holy Name takes place on the second Sunday of each month. All should be enrolled in the Confraternity, and thus try to gain the numerous Indulgences attached to it. A Plenary Indulgence may be gained on the second Sunday of each month by those who assist at the Procession, if they have been to Confession and Communion in the course of the week, and if they pray for the intentions of Our Holy Father the Pope, and for Holy Mother Church. Brothers must not think that the mere fact that they are professed makes them members of this Confraternity or of that of the Angelic Warfare. They need to be enrolled like all others, but by Profession they become at once members of the Rosary Confraternity.

The Angelic Warfare This Confraternity was established for the preservation of the virtue of purity. The story of S. Thomas Aquinas and his combat is well known. When that conflict was over, and he had conquered, angels girded him with

a linen cord and at the same time all evil inclinations were extinguished within him. This very cord is preserved at Vercelli and is the object of great veneration. The members of the Confraternity wear a similar cord, which must be blessed by a priest possessing the requisite faculties. The principal Feast of the Confraternity is Jan. 28, the day on which we commemorate the Translation of the Relics of S. Thomas. A Plenary Indulgence can be gained on the usual conditions :

1. On the day of enrolment in the Confraternity.

2. On the above-mentioned Feast of the Translation of S. Thomas.

3. On March 7, his actual Feast.

Each new cord has to be blessed, even though the wearer is already enrolled.

The Confraternity of the Holy Rosary is the principal Dominican Confraternity, and all professed members of the Order are members of it, and do not need to be enrolled in it. The Indulgences attached to the Confraternity will be found very fully given in the little pamphlet entitled "The Rosary Confraternity." C. T. S.

Every first Sunday of the month a Procession is formed in our Parish Churches in honour of the Holy Rosary. A Plenary Indulgence may be gained by all members of the Confraternity who assist at it.

With regard to the Rosary Indulgences it should be noted—

1. That if care is taken to bow the head at the Holy Name an Indulgence of 5 years and five times 40 days is to be gained for each “Ave.”

2. That an Indulgence of 50 years can be gained once a day by saying Five Mysteries in the Rosary Chapel, or in any part of the Church whence the Rosary Altar can be seen.

3. That to gain the Confraternity Indulgences it is necessary to say the Fifteen Mysteries in the week, and these may be said one at a time, or two or five, &c, just as we please.

4. That a Plenary Indulgence can be gained on nearly every great Feast by saying Five Decades and visiting the Rosary Chapel.

5. That it is not necessary to *know* all the Indulgences which can be gained, it is sufficient to renew from time to time (daily is the simplest rule), the intention of gaining all Indulgences possible.

6. That if several Indulgences are to be gained, separate visits to the Chapel and separate prayers for the Pope and Holy Church are requisite.

7. We are said to be “saying the Rosary,” even if we only say one decade, and all Indulgences can be gained by members of the Confraternity without it being necessary to say all five decades at once. (Pius X, Oct. 13, 1906. *Analecta S.O.P.* Dec. 1906.)

Brothers should make a point of gaining a practical knowledge of the Confraternity, its privileges, and Indulgences, as they may often be thus able to exercise a true Apostolate, while at the same time furthering their own devotion.

The Dead. Prayer for the Faithful Departed is a great characteristic of the Order. Our Holy Father scourged himself severely each night for the Holy Souls suffering in Purgatory, and many of his sons have followed his example. Each week the Office of the Dead is recited by the Choir-religious, and each week the Holy Sacrifice is offered for the Dead of the Order, amongst whom may be many whom we have personally known. This Mass is followed by the Procession, commonly known as the "Libera" * from the opening words of the chant which accompanies it. The brothers are bound to attend this procession, and should, while doing so, offer fervent prayers for their departed brethren, remembering that one day the same solemn words will be chanted for themselves and will profit them in proportion to the love and devotion with which they themselves have been wont to join in them during life.

Four solemn Anniversaries are kept during the year. Feb. 3, that of our deceased Parents; July 12, that of all who are buried in the

* For words see page 75

cemeteries attached to our churches ; Sept. 5, that of all our servants and Benefactors ; Nov. 12, that of all the departed Brothers and Sisters of the Order.

Before dinner all through the year, and before supper during non-fasting time, the "De Profundis" is solemnly recited in the cloister for our departed benefactors who have procured us the houses in which we live and the very food we eat. The same is done in the "Suffrages" which precede the Chapter of Faults. These public prayers for the Dead are meant moreover to foster in us a love for the Dead and a spirit of constant prayer for them. Frequent ejaculations can easily be offered up day by day, nay hour by hour, for the Dead and dying. Many and large indulgences may thus be gained for them and great merit stored up for ourselves in heaven. (See the Indulgenced Prayers at the end of the book.)

Special Suffrages for the Dead. Every member of the Order is bound to certain "suffrages" or prayers for the Dead each year. The lay-brothers have to say one hundred and fifty "Paters and Aves" between the Feast of S. Denis (Oct. 9) and Advent, each year. And, instead of the "Penitential Psalms" which the Choir-brothers are bound to recite thirty times each year, the lay-brothers have to recite each year twenty-five times one hundred "Paters and Aves." In order

that these may not be forgotten or neglected, it is customary to add a certain number of "Paters and Aves" to the daily Office and thus fulfil the obligation by degrees.

On the death of any member of the Province each lay-brother must recite one hundred and fifty "Paters and Aves."

Notes on the Manner of Serving Mass according to the Dominican rite.

The server gives wine and water before the beginning of the Mass. In presenting the water (except in Masses for the Dead) he says "Benedicite" and after the blessing answers "Amen."

P. In nomine Patris, et Filii, et Spiritus Sancti—
Amen.

Confitemini Domino quoniam bonus.

S. Quoniam in sæculum misericordia ejus.

P. Confiteor Deo omnipotenti, et Beatæ Mariæ semper Virgini, et Beato Dominico Patri nostro, et omnibus Sanctis, et vobis, Fratres, quia peccavi nimis cogitatione, locutione, opere et omissione, mea culpa, precor vos orare pro me.

S. Misereatur tui omnipotens Deus, et dimittat tibi omnia peccata tua, liberet te ab omni malo, salvet et confirmet in omni opere bono, et perducatur te ad vitam æternam.

P. Amen.

S. Confiteor Deo omnipotenti, et Beatæ Mariæ

semper Virgini, et Beato Dominico Patri nostro, et omnibus Sanctis, et tibi, Pater, quia peccavi nimis cogitatione, locutione, opere et omissione, mea culpa, precor te orare pro me.

P. Misereatur vestri Omnipotens Deus et dimittat vobis omnia peccata vestra, liberet vos ab omni malo salvet et confirmet in omni opere bono, et perducatur vos ad vitam æternam.

S. Amen.

P. Adjutorium nostrum in nomine Domini.

S. Qui fecit cœlum et terram.

(The Server is not to say "Deo gratias" after the Epistle, nor "Laus tibi Christe" after the Gospel. No answer is returned when the Priest says the "Orate Fratres". The "Domine non sum dignus" is not said.)

P. Kyrie eleison.

S. Kyrie eleison.

P. Kyrie eleison.

S. Christe eleison.

P. Christe eleison.

S. Christe eleison.

P. Kyrie eleison.

S. Kyrie eleison.

P. Kyrie eleison.

Before the Prayer.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

Before the Gospel.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. *Sequentia Sancti Evangelii secundum Lucam.*

S. *Gloria tibi Domine.*

Make the sign of the Cross with the thumb on brow, lips, and heart, and then the full sign of the Cross.

After the Gospel make the sign of the Cross, also after the Creed.

P. *Dominus vobiscum.*

S. *Et cum spiritu tuo.*

Before the Preface.

P. *Per omnia sæcula sæculorum.*

S. *Amen.*

P. *Dominus vobiscum.*

S. *Et cum spiritu tuo.*

P. *Sursum Corda.*

S. *Habemus ad Dominum.*

P. *Gratias agamus Domino Deo nostro.*

S. *Dignum et justum est.*

At the "Sanctus" ring the bell three times quietly, then light the "Sanctus" candle. When the priest makes the sign of the Cross over the Chalice ring the bell once gently, hold up his vestment during the Elevation, and ring the bell as usual.

Before the "Pater Noster."

P. *Per omnia sæcula sæculorum.*

S. *Amen.*

After the Pater Noster.

P. *Et ne nos inducas in tentationem.*

S. *Sed libera nos a malo.*

P. Per omnia sæcula sæculorum.

S. Amen.

P. Pax Domini sit semper vobiscum.

S. Et cum spiritu tuo.

There is no "Domini non sum dignus," but when the priest genuflects ring the bell once gently.

After the Priest's Communion and that of the laity, if they communicate, present first wine, then wine and water to the priest. Then take book across and extinguish "Sanctus" candle.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

After the prayer or prayers.

P. Per omnia sæcula sæculorum.

S. Amen.

P. Dominus vobiscum.

S. Amen.

P. Ite missa est—or Benedicamus Domino.

S. Deo gratias.

If it is a Black Mass the priest does not say "Ite missa est," but "Requiescant in pace," and the server answers "Amen."

Then, except in Black Masses, the priest gives the blessing and the server answers "Amen."

If the book has been left open by the priest it should be carried across to the Gospel side before the Blessing.

Before the Gospel.

P. Dominus Vobiscum.

S. Ite missa est.

P. Initium Sancti Evangelii secundum Joannem.

S. Gloria tibi Domine.

He signs himself before and after the Gospel as at the previous Gospel.

After the Gospel say "Deo gratias."

After serving Mass the brother should, on returning to the Sacristy, kneel on one knee as the priest puts down his chalice, and should say: "Benedictus Deus" to which the priest replies: "Pater, Filius, et Spiritus Sanctus" and the brother should sign himself and say "Amen."

When serving Mass at the side altars the following points should be noted:

1. No bells are rung if the Office is being said in choir, or if the Community Mass is being said at the time.

2. At the Community Mass four bells are rung, viz., at the "Sanctus," before the Elevation, at the Elevation itself, and when the priest covers the Chalice after receiving the Sacred Host.

3. At all other Masses two bells only are rung, viz., at the "Sanctus" and at the Elevation itself. If, however, any secular people are going to communicate at that Mass, the bell may be rung in order to warn them that the time has come.

4. The server should try to answer in the same tone as the priest, if he speaks low the server should adopt the same pitch of voice, if the priest

speaks loud, as at the Community Mass, the server should do the same.

5. "Deo gratias" is not said after the Epistle, but the server can tell when the Epistle is over by the priest lifting his hands from the book and joining them; he should then go and stand behind him and should take the book across when the priest goes to the middle of the altar. In the Roman rite a fairly long prayer is said at the centre of the altar, but in the Dominican rite this prayer is very brief, so the server should not dawdle in taking the book across. He should, moreover, be careful in carrying the book not to put his thumbs on the page as a mark soon results on the paper. There is also a right and a wrong way of carrying the Missal to the altar, and care should be taken to learn the correct manner.

6. It is not the custom to kiss the cruets after or before handing them to the priest, nor should the vestment be kissed after the Elevation.

7. In returning to the Sacristy, if Mass is going on at any side altar, the server should note whether the priest has reached the Consecration or not; if he has, the server and the priest whose Mass is over should genuflect in passing. If the celebrant is actually at the Elevation, or is giving Holy Communion, both priest and server should kneel on both knees until the celebrant has finished either the Consecration or the Communion.

When handing the cruets at Mass say "Benedicite." When returning to the Sacristy after Mass say "Benedictus Deus," to which the priest will reply by giving the blessing and saying "Pater, Filius et Spiritus Sanctus," then say "Amen." Before Confession say "Jube Domine benedicere."

The "Salve Regina" and the "O Lumen.

Salve Regina, Mater	Hail! Holy Queen,
Misericordiæ, vita, dulcedo	Mother of Mercy, our life,
et spes nostra salve. Ad te	our sweetness, and our
clamamus exules filii Evæ	hope; to thee do we cry,
Ad te suspiramus gementes	poor banished children of
et flentes in hac lacryma-	Eve; to thee do we send
rum valle. Eia ergo advoca-	up our sighs, mourning
tata nostra, illos tuos	and weeping in this vale
miseriordes oculos ad nos	of tears. Turn then, Most
converte. Et Jesum bene-	Gracious Advocate, thine
dictum fructum ventris	eyes of mercy towards us,
tui nobis post hoc exi-	and after this our exile
lium ostende, O Clemens,	show unto us the blessed
O Pia, O Dulcis Virgo	fruit of thy womb Jesus,
Maria.	O Merciful, O Kind, O
	Sweet Virgin Mary.

V. Dignare me laudare
te Virgo Sacrata.

V. Vouchsafe that I
may praise thee, O Sacred
Virgin.

R. Da mihi virtutem
contra hostes tuos.

R. Give me strength
against thine enemies.

OREMUS.

Concede nos famulos tuos quæsumus, Domine Deus, perpetua mentis, et corporis salute gaudere, et gloriosa beatæ Mariæ semper Virginis intercessione a præsentis liberari tristitia, et æterna perfrui lætitia. Per Christum, &c.

R. Amen.

Ant. O lumen ecclesiæ, doctor veritatis, rosa patientiæ, ebur castitatis, aquam sapientiæ, propinasti gratis, prædicator gratiæ, nos junge beatis.

V. Ora pro nobis, Beate Pater Dominice.

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Concede, quæsumus, omnipotens Deus: ut qui peccatorum nostrorum

LET US PRAY.

Grant to us, Thy servants, we beseech Thee, O Lord God, to enjoy perpetual health of mind and body, and by the glorious intercession of Blessed Mary, ever Virgin, to be delivered from present sorrow, and to rejoice with eternal joy. Through Christ, &c.

R. Amen.

Ant. O light of the Church, O doctor of truth, O rose of patience, O precious jewel of chastity; the bright waters of heavenly wisdom thou dost freely deal out to all, O preacher of grace, unite us to the blessed.

V. Pray for us, O holy Father, St. Dominic.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

Grant, we beseech Thee, O Almighty God, that we who are weighed down

pondere premimur, beati by the burden of our sins
 Dominici Confessoris tui may be relieved by the
 Patris nostri patrocínio intercession of the blessed
 sublevemur. Per Christum, Dominic, Thy Confessor,
 &c. and our Father. Through
 Christ our Lord.

R. Amen.

R. Amen.

DEVOTIONS TO OUR HOLY FATHER ST. DOMINIC.

St. Dominic's Dying Promise.

St. Dominic, when dying, comforted his weeping brethren by promising to help them even more after his death than he had done during his lifetime. The trust we have in this promise is expressed in the following prayer, which forms the ninth responsory in the Office for his Feast.

O SPEM MIRAM.

O WONDERFUL HOPE.

O SPEM miram, quam dedisti, mortis hora, te flentibus, dum post mortem promisisti, te profuturum Fratribus!

O WONDERFUL hope, which thou gavest to those who wept for thee at the hour of thy death, promising, after thy departure, to be helpful to thy brethren!

R. Imple, Pater, quod dixisti, nos tuis juvans precibus.

R. Fulfil, O father, what thou hast said, and help us by thy prayers.

V. Qui tot signis claruisti in ægrorum corpori-

V. O thou, who didst shine illustrious by so

bus, nobis open ferens many miracles, wrought
Christi ægris medere mori- on the bodies of the sick,
bus. bring us the help of Christ
to heal our sick souls.

R. Imple Pater, &c.

R. Fulfil, O father, &c.

V. Gloria Patri, &c.

V. Glory be to the
Father, &c.

R. Imple Pater, &c.

R. Fulfil, O Father,
&c.

V. Ora pro nobis,
Beate Pater Dominice.

V. Pray for us, Blessed
Father Dominic.

R. Ut digni efficiamur
promissionibus Christi.

R. That we may be
made worthy of the pro-
mises of Christ.

Oremus.

Let us pray.

DEUS, qui Ecclesiam tuam
beati Dominici Confessoris
tui Patris nostri illuminare
dignatus es meritis et
doctrinis: concede, ut ejus
intercessione temporalibus
non destituatur auxiliis,
et spiritualibus semper
proficiat incrementis. Per
Christum Dominum nos-
trum. Amen.

O GOD, Who hast
enlightened Thy Church
by the eminent virtues and
preaching of Blessed
Dominic, Thy confessor
and our father; mercifully
grant that by his prayers
it may never lack tem-
poral help, and may ever
increase in all spiritual
good. Through Christ our
Lord. Amen.

The following Indulgences have been granted to

all members and tertiaries of the Dominican Order for the recitation of the above response.

1. An Indulgence of 500 days each time, for every day of the year.

2. A Plenary Indulgence, on the usual conditions, applicable to the dead, on any feast of St. Dominic, viz. : May 25, August 4, September 15, to those who have said it every day for a year. (Leo XIII, Aug. 23, 1890.)

Litany of Our Holy Father S. Dominic.

LORD, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven, *have mercy on us.*

God, the Son, Redeemer of the world, *have mercy on us.*

God, the Holy Ghost, *have mercy on us.*

Holy Trinity, One God, *have mercy on us.*

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

Our glorious Father, St. Dominic,

Follower of Jesus Christ,

} Pray for us.

Eminently endowed with the virtues of His
 Sacred Heart,
 Adorer of the Blessed Sacrament,
 Singularly devoted to our Blessed Lady,
 Promoter of her honour,
 Promulgater of the holy Rosary,
 Splendour of the Priesthood,
 Founder of the Friars Preachers,
 Confounder of the Albigenses,
 Reviver of ecclesiastical discipline,
 Rose of patience,
 Most ardent for the salvation of souls,
 Most desirous of martyrdom,
 Evangelical man,
 Doctor of truth,
 Ivory of chastity,
 Man of truly apostolic heart,
 Poor in the midst of riches,
 Rich in an unspotted life,
 Burning with zeal for perishing souls.
 Preacher of the Gospel,
 Rule of abstinence,
 Herald of heavenly things,
 Salt of the earth,
 Who didst water the earth with thy pious
 blood,
 Shining in the choir of Virgins,
 St. Dominic most humble,
 St. Dominic most obedient,

Pray for us.

St. Dominic most chaste, *pray for us.*

St. Dominic most charitable, *pray for us.*

That at the hour of death we may be received into
heaven with you, *pray for us.*

Be merciful to us, O Lord, *and pardon us.*

Be merciful to us, O Lord, *and graciously hear us.*

From all sin and evil,

From the snares of the devil,

From eternal death,

By the merits of our Holy Father, St. Dominic,

By his ardent love,

By his indefatigable zeal,

By his extraordinary labours,

By his inexpressible penances,

By his voluntary poverty,

By his perpetual chastity,

By his perfect obedience,

By his profound humility,

By his rare constancy,

By all his other virtues,

Lamb of God, who takest away the sins of the
world, *spare us, O Lord.*

Lamb of God, who takest away the sins of the
world, *graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the
world, *have mercy on us.*

V. Pray for us, O blessed Father Dominic,

R. That we made be made worthy of the
promises of Christ.

Deliver us, O Lord.

Let us pray.

Grant, we beseech Thee, O Almighty God, that we who are weighed down by the burden of our sins, may be raised up by the intercession of Blessed Dominic, Thy confessor and our father. Through Christ our Lord. Amen.

Three Prayers to Our Holy Father S. Dominic.

Holy and blessed Father, Saint Dominic, our great parent and guide, despise not thine own work, but hear us in the day when we call upon thee, for great is thy loving-kindness. O deliver us from the power of our enemies, visible and invisible.

Saint Dominic, our own sweet Father, have compassion on the afflicted; show thy tender love to us poor exiles and pilgrims to heaven; despise not our humble petitions, but deliver us from all dangers, and by thy holy intercession translate us to the kingdom of security and peace.

O Dominic, most holy Father, rise and embrace our Saviour's feet; reconcile us to Christ by thy holy and compassionate prayers; for thou seest how we have offended the eyes of our Creator. Obtain for us pardon for our sins, rest for our souls, and the joys of heaven.

The Procession for the Dead.

<p>Libera me, Domine, de morte æterna, in die illa tremenda : Quando cœli movendi sunt et terra : Dum veneris judicare sæculum per ignem.</p>	<p>Deliver me O Lord from eternal death in that terrible day when the heavens and the earth are to be taken away at Thy coming to judge the world by fire.</p>
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<p>Dies illa, dies iræ, calamitatis et miseræ, dies magna, et amara valde:</p>	<p>That day shall be a day of wrath, of calamity and misery, a great and exceeding bitter day.</p>
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<p>Quando cœli. . . .</p>	<p>When the heavens. . . .</p>
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<p>Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira :</p>	<p>I am smitten with terror and I tremble at the searching that shall be and at Thy wrath that is to come.</p>
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<p>Dum veneris. . . .</p>	<p>At Thy coming. . . .</p>
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<p>Creator omnium rerum Deus qui me de limo terrae formasti et mirabiliter proprio sanguine redemisti, corpusque meum licet modo putrescat de sepulcro facies in die judicii resuscitari, exaudi, exaudi me ut animam meam in sinu Abrahæ patriarchæ tui</p>	<p>O God, creator of all things, Thou Who hast fashioned me out of the slime of the earth, Thou Who hast so wondrously redeemed me with Thine own Blood, Thou Who wilt make my body, though it is now corrupt, rise up at the day of judgment,</p>
--	--

jubeas collocari :

oh! hear me, hear me
graciously, and bid my
soul be laid in Abra-
ham's bosom.

Libera . . .

Deliver me

Kyrie eleison.

Lord, have mercy.

Christe eleison.

Christ, have mercy.

Kyrie eleison.

Lord, have mercy.

Pater noster.

Our Father.

V. Et ne nos. . . .

V. And lead. . . .

R. Sed libera. . . .

R. But deliver.

OREMUS.

LET US PRAY.

Deus, veniæ largitor, et
humanae salutis auctor,
quæsumus clementiam
tuam ut nostræ congrega-
tionis fratres, sorores, am-
iliares, et benefactores, qui
ex hoc sæculo transierunt,
beata Maria semper Vir-
gine intercedente eum om-
nibus sanctis tuis, ad per-
petuæ beatitudinis consor-
tium pervenire concedas.

O God, bestower of par-
don, and author of men's
salvation, we beseech Thy
mercy to grant that the
brothers, sisters, depen-
dents and benefactors of
our congregation who have
departed from this world,
may, by the intercession
of Blessed Mary ever Vir-
gin and of all Thy saints,
be brought to the fellow-
ship of eternal happiness.

Deus, cujus miseratione
animæ Fidelium requies-
cunt, famulis et famulabus
tuis omnibus hic et ubique
in Christo quiescentibus,

God, by Whose com-
passion the souls of the
Faithful obtain rest, mer-
cifully grant to all Thy
servants and handmaidens

da propitius veniam peccatorum ut a cunctis reatibus absoluti tecum sine fine laetantur. Per eundem Christum Dominum nostrum. Amen.

who in this place and elsewhere rest in Christ, the pardon of their sins so that freed from the debt of punishment they may endlessly rejoice with Thee. Through the same Christ our Lord. Amen.

V. Requiescant in pace. V. May they rest in peace.

R. Amen. R. Amen.

De profundis.

Some Short Prayers

To which an Indulgence is attached every time they are said.

1. The Sign of the Cross (with the words).

50 days. Pius IX. 1863.

If Holy Water be used, 100 days.

Pius IX. 1866.

2. "My God and my all"

50 days. Leo XIII. 1888.

3. The Holy Name of Jesus

25 days.

Plenary Indulgence at the hour of death for those who have had the habit of frequently invoking It.

Clement XIII. 1759.

4. "My Jesus, Mercy."

100 days. Pius IX. 1846.

5. "Jesus, my God, I love Thee above all things."

50 days. Pius IX. 1854.

6. "Sweet Heart of Jesus, we implore that we may love Thee more and more"

300 days. Pius IX. 1876.

7. The Holy Name of Mary

25 days. Clement XIII. 1759.

8. "Sweet Heart of Mary, be my salvation"

300 days. Pius IX. 1852.

9. The Triple Invocation :

"Jesus, Mary, and Joseph, I give You my heart and my soul.

"Jesus, Mary, and Joseph, be with me in my last agony.

"Jesus, Mary, and Joseph, may I breath forth my soul with you in peace."

100 days for each invocation. Pius VII. 1807.

10. V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

300 days each time. Pius X. Feb. 13, 1908.

The English Province.

This is not the place in which to give the History of the English Dominican Province, but we may mention that the Province was the ninth in order of foundation, Though devastated at the Reformation, it was never entirely destroyed. Cardinal Howard, when a novice, pleaded before the General Chapter, held at Rome, in the year

1650, for missionaries and for aid to the ruined Province, and it was he who, in 1657, founded the famous Convent at Bornhem, in Belgium, which served as the nursery for our Province. The Province has seen evil times since then, but now happier days seem to be dawning. Not the least conspicuous for sanctity in the fervent Community at Bornhem were several lay-brothers who doubtless did much by their work and prayer to ensure the ultimate welfare of the Province they loved. We should never pass a day without prayer for God's blessing and Our Holy Father's blessing upon our Province, which has suffered so much, and has therefore, we trust, merited so much.

The Rule of St Augustine,

BISHOP OF HIPPO.

Before all things, most dear Brothers, we must love God, and after Him our neighbour; for these are the principal commands which have been given to us. The following things, then, we direct you, who live in the Monastery, to observe First, that you dwell together in unity in the Lord, and be of one mind and one heart in God, remembering that this is the end for which you are collected here.

Call not anything your own, but let all things be held in common among you. Food and raiment should be distributed to each one of you by your Superior, not in equal measure to all, because all are not equally strong, but rather to each according to his need. For thus you read in the Acts of the Apostles, "that all things were in common to them, and distribution was made to every man according as he had need." Those among you who in the world possessed any goods should be heartily willing that in the Monastery they should become the common property of all.

And those who before possessed nothing should not in the Monastery seek those things which in the world they could not have had. If, however,

Love of God,
union, and
mutual
Charity.

Community
of things

Those who
formerly
were poor.

they are in weak health, every thing needful should be given to them, even though their poverty in the world was so extreme that they were without the mere necessaries of life. Yet they must not make their happiness consist only in the fact of being supplied with food and clothing such as they could not provide for themselves in the world. Nor should they be puffed up because they are in the company of those to whom in the world they would not have ventured to approach, Let them rather lift up their hearts to Heaven, and not seek after earthly vanities, lest it should come to pass that Monasteries should be useful to those only who formerly were rich, as would be the case if the rich were to be humbled in them, and the poor allowed to become puffed up with pride.

Again, those, on the other hand, who held a certain position in the world must beware of despising those among their brethren who may have come from a poor state to this holy brotherhood. They should endeavour to glory in the companionship of their poor brethren, and not in the rank of their rich parents. Nor ought they vainly to exult if they have contributed anything out of their abundance to the support of the community; thus taking heed not to be more proud of their riches, because they have been

Those who
formerly
were rich.

divided in the Monastery, than they were when they enjoyed them in the world. For this is the peculiar feature of pride, that whereas every other kind of wickedness is exercised in the accomplishment of bad deeds, pride creeps stealthily in and destroys even good deeds, and what, think you, does it profit a man to give all his goods in alms to the poor, and to become poor himself, if his wretched soul becomes more proud by despising riches than by possessing them ?

Let all, then, live together, with one mind and one heart, and in each other honour God, Whose temples you are.

Prayer.

Be constant in prayer at the appointed hours and times. In the Oratory let no one do any thing except the one thing for which it is made, and from which its name is derived, in order that if anyone should wish, besides the appointed hours, to spend any of his leisure time in prayer, no hindrance may arise from those who may be doing other things there. When you pray to God in psalms and hymns, entertain your heart with what your lips are reciting and chant only those things appointed to be chanted ; but what is not written to be sung, sing not.

Fasting.

Your flesh tame with fasts and abstinence from food and drink, so far as your health will allow. But in case any one is unable to fast, he must not

take any food out of meal times, unless he be sick.

At table, listen quietly and in silence to that which, according to custom, is read to you, until you rise from the meal, so that not only your bodies may be refreshed with food, but your minds also may be strengthened with the Word of God. If some who are weak from former habits are differently treated in matters of meat and drink, this must not breed any feeling of discontent, nor be considered unjust to those whom habit has made stronger. Nor should they consider those the more highly favoured who take what they themselves abstain from, but rather they should rejoice that their strength permits them to do what others cannot. And if certain articles of food, raiment, or covering, are given to those who have been accustomed in the world to a more delicate kind of life, whilst they are not given to the stronger, and therefore happier, members of the community, these ought to recollect that, although their companions cannot practice the same abstinence, still there is a great difference between their present life and that which they were accustomed to lead in the world. Nor ought all to desire to have the particular things they see given to a few, not in order to do them honour, but out of compassion to their weakness; lest by an abominable perversion

Refection
etc.

it should come to pass that in the Monastery, where those who once were rich learn as far as possible to lead a hard life, those who were poor should grow luxurious.

The Sick.

Let the sick, whose weak condition during illness obliges them to take less food, be treated when their sickness is past in the way that will enable them most quickly to regain their strength, even if they were formerly in the very lowest state of poverty ; for then their recent sickness gives them the same claim to lenient treatment as the habit of their former life gives to those who once were rich. But when their strength is restored let them return to that happier rule of abstinence, which the servants of God ought to observe with greater strictness as their needs grow less ; for they must not continue for mere gratification of the appetite, what was begun for the requirements of health. Those who are the best able to abstain should be considered the most fortunate ; since it is better to need little than to have much.

Modesty
and
decorum.

Avoid singularity in dress, and strive to please others by your conduct, and not by your clothes. Whithersoever you go, walk together ; and on reaching the place whither you are going, remain together. Let there be nothing to offend the eyes of anyone, either in your gait, your posture, your

dress, or your movements, but let every thing about you be in keeping with the holiness of your state. Although your eyes may perchance fall on a woman, they must never be fixed on her. For in passing hither and thither, you are not forbidden to see women, but to desire them or to wish to be desired by them is wicked. On either side bad passions are stirred up, and that not merely by touch or by thought, but by sight alone, and say not that your minds are pure if your eyes are not kept in modest restraint, for the immodest eye is the messenger of the impure heart. And when such hearts exchange thoughts by looks, though without words, and by fleshly concupiscence allure each other with evil desires, then chastity flies from the soul, even though the body is free from outward stain. And when a man fixes his eye on a woman, or takes pleasure in being looked on by her, let him not imagine that his sin will pass unnoticed. He will surely be seen, and by those he thinks not of. But even if he were hidden from all human sight, how can he avoid that Eye which is above, from which nought can be hid? Shall we imagine that God does not perceive, because His wisdom enables Him to show such patience? A holy man, then, must fear to displease Him, and so keep himself from wishing sinfully to please a woman. Let

him remember that God sees all, and so avoid all sights that are sinful. For in this very matter the fear of God is commended to us by these words—“He who fixes the eye is an abomination to the Lord.” When, therefore, you are together in Church, or in any other place where women are, be a guard one to the other in the matter of chastity; and in this way will God, Who dwells among you, preserve you by means of one another.

If you should detect this wantonness of the eye, of which I have been speaking, in any member of your Brotherhood, forthwith admonish him, that the evil thus begun may not grow worse, but may be corrected by your charity. But if, after this warning, the same fault is perceived in him on that or another day, the fact must be disclosed as a wound that needs cure. Beforehand, however, let it be brought under the notice of one other, or at most of a third person, in order that the culprit may be convicted by the mouth of two or three witnesses and may be corrected with due severity. Nor are, you to consider that you are acting in an uncharitable manner, when you thus point out your neighbour's faults. On the contrary, you cannot be free from blame, if by your silence you allow your brethren to perish, when by pointing out their faults you might have corrected them. For if your brother had some bodily wound which he wished

to hide, through fear of the surgeon's knife, would it not be cruel to keep silence, and merciful to reveal the wound? How much more, then, are we bound to reveal that which will cause a worse corruption in the heart! But, first of all, before bringing it to the notice of others, who are to convict him on his denial, it should be put before the Superior, in case he has neglected to amend, after having once been warned; in order that, if possible, his fault may be corrected privately, and may not need to be made known to the rest of the community. Then, if he should still deny the charge, he must be confronted publicly with the other witnesses, so as to be convicted, not by one mouth alone, but by many.

And when his guilt has thus been proved, he must submit to such punishment as the Superior, whose office it is to inflict penalties, may think fit to impose. Should he refuse to perform his penance, and has not departed of his own accord he must be cast out of your society. Nor is such treatment cruel, but merciful, for many must not be suffered to perish by the pestilent example of one. And what has been said here with respect to the custody of the eyes, should also be faithfully observed in all cases where faults are discovered, forbidden, denounced, proved, or judged; yet remember to let love of the sinner

Punishment
of faults.

be ever united to hatred of his sin. But if any one shall have gone so far in evil as to have secretly accepted letters or presents, and of his own accord confess having done so, let him in that case be forgiven and prayed for. If, however the fault be discovered, and he be convicted, then must he be very severely punished at the will of the Superiors.

Your garments should be kept together, under the care of one or two, or as many as are required to see that they are kept free from moth ; so that even as we are fed out of one pantry, we may also be clothed out of one wardrobe. Endeavour not to concern yourselves about being provided with clothes exactly suited to the changes of the season ; still less, about whether you receive the same which you had before, or those which another had. Let every one, however, be supplied with that which is necessary. And if any disputes or murmurs should arise among you upon this matter, and one should complain that something not so good as he had before has now been given him, and should think himself slighted in being made to wear the clothes formerly worn by another brother, reflect that much must be wanting in that inner garment of sanctity which should clothe the heart, when you contend about the mere raiment of the body. If you are allowed, however, out of condescension to your weakness, to have the clothes you wore before,

Keeping of
all things in
common.

still they must be kept in one place, and under the care of the officials, so that no one may act in a selfish spirit, but that all things may be done with a view to the common good, and even with a greater care and more thorough cheerfulness than if each one were working for his own selfish interests. For when we find it written of Charity, that she seeks not her own, we should thus interpret the words, namely, that the common good is to be preferred to our own selfish interests, and not our own interest to the common good. Judge, therefore, your progress by this rule, whether or not you more and more prefer the welfare of the community to your own private interests; so that in all the needs of this life which pass away that charity may reign which abides for ever. It follows then, that when any secular person shall give either clothes, or any thing else considered to be necessary to a member of the community, even though it be to his own son, or to one to whom he feels especially bound by some other tie, the gift must not be secretly received, but must be placed in the hands of the Superior, that it may become the property of the community, and may be given to him who needs it, But if any one should conceal a thing given to him, he must be judged guilty of theft. Let your clothes be washed, either by yourselves or others, according to the arrangement of the

Cleanliness,
care of the
sick.
Going out.

Superior, in order to prevent your souls from contracting any stain through excessive niceness about the cleanliness of your garments. The bath should by no means be denied when necessary. It should be taken without any murmuring, according to the advice of the doctor, so that, however much reluctance may be felt, that may be done under obedience which health requires. If, however, it be desired at a time when it is not expedient, permission to use it must not be granted; for we are often inclined to consider those things to be good for us, which give us pleasure, whilst in reality they are not so. If a servant of God complains of some hidden ailment, he should be believed without doubt. Still, if there is any uncertainty as to whether the particular remedy he desires be the best for him, the doctor must be consulted on the matter. Go not to the baths, or to any other place, in less number than two or three together. And he who has need to go anywhere, must go with the companion appointed by the Superior. The care of the sick, whether those recovering from illness, or those suffering from any ailment, even without fever, should be committed to one person, who should obtain from the storekeeper whatever he judges necessary in each case. Those who have charge of the storeroom, wardrobe, or books, should willingly

place themselves at the service of their brethren. Books should be applied for at an appointed hour each day, out of which time none should obtain them. Those who have the care of the clothes and shoes must not delay to give that which is needful to those who ask.

Have no disputes ; but, if any should arise, bring them to a speedy end, lest anger should grow into hatred, the mote into the beam, and should give you the soul of a murderer. For thus you read : “He who hateth his brother is a murderer ” (1 John, ch. III). If any one has injured another by reproachful or railing words, or by false accusation, let him remember to apologise as quickly as possible, in order to heal the wound he has inflicted—and the injured one must forgive without delay. And, if the injury has been mutual, forgiveness must be mutual also, and all the more on account of the many prayers you say; for the more frequent are your prayers, the more holy they ought to be. He who is more frequently tempted to anger, but is quick to beg pardon of him whom he has offended, is in a better state of soul than another who is slower in becoming angry, but slower also to beg pardon. But he who will never ask pardon, or at least not from his heart, has no business in a Monastery, even should he not be expelled from it. Keep yourselves, therefore,

Peace and
reconciliation.

from harsh words. But, if you should have uttered them, be not slow to remedy the injury by the same mouth that inflicted it.

Superiors, however, are not bound to ask pardon of their subjects, even though they may feel conscious of having used harsher words in correcting them than the necessities of discipline required, lest by an indiscreet exercise of humility the authority of the Superior should be weakened. Still, he should ask pardon of the Lord of all, Who knows how tenderly you love those whom you have rebuked, perhaps too severely. Your affection, one for the other, must not be carnal, but spiritual.

Obey as a father your local Superior, and still more carefully your higher Superior, who has charge of you all. To insure the observance of all these things, and in order that any irregularities be not negligently connived at, but carefully corrected, it will be the special duty of your Superior, when he finds any thing that exceeds the limits of his power, or of his jurisdiction to control, to refer the matter to him who holds the supreme authority over you.

Your Superior should not take pleasure in ruling you, but rather in serving you with all Charity. Whilst the honour you pay him exalts him in your eyes, let fear prostrate him at your feet before God.

He should give an example of good works to all. Let him correct the unruly, encourage the faint-hearted, comfort the sick, be patient with all. Let him observe the rule with cheerfulness himself, and cause others to observe it by the reverence he inspires. And though both are necessary, still it should rather be his desire to be loved than to be feared by you, ever-mindful of the account he will have to give to God of your souls. For this reason also, you, by a thorough obedience, show mercy not only to yourselves, but to him who, being in the higher position among you, is therefore in greater danger.

May the Lord grant that, as lovers of the beauty of the spiritual life, and breathing forth the sweet odour of Christ in the holiness of your ways, you may faithfully observe these things, not like slaves, under the bondage of the law, but like children, free in liberty of Divine Grace.

Observance
through love.

Let this Rule be read to you once every week, in order that in it you may see yourselves reflected as in a mirror, so that nothing be forgotten and, therefore, neglected. And when you find that you are doing what is here written, thank the Lord, the Giver of all good things. But if, on the contrary, any one perceives that he has fallen into defects, let him mourn over the past, take heed for the future, pray that his faults

Reading and
meditation
of this rule.

may be forgiven, and that he may not be led into temptation.

END OF THE RULE OF ST. AUGUSTINE, BISHOP.

APPENDIX I.

Days on which the Brothers should attend at solemn Vespers, Matins, and the High Mass.

1. All Holidays of Obligation.
2. S. Thomas. March 7.
3. S. Joseph. „ 19.
4. The Annunciation of Our Blessed Lady.
March 25.
5. S. George, patron of England. April 23.
6. Corpus Christi.
7. S. Mary Magdalene July 22.
8. Our Holy Father, S. Dominic. Aug. 4.
9. The Patronal Feast of the Prior of the House.
10. On all Sundays they must be present at High Mass and Vespers

APPENDIX II.

Form of making Profession.

3, N.N., make profession and promise obedience to God, to the Blessed Virgin, and to the Blessed Dominic, and to the Very Rev. Father N.N.,

Prior of this Convent of N.N., as representing the Most Rev. Father N.N., Master-General of the Order of Friars Preachers, and his successors, according to the rule of Blessed Augustine and the Institutions of the Friars Preachers; that I will be obedient to you and your successors, even unto death.

Declaration to be read after Profession.

Ʒ, N.N. (in the world, N.N.), born at N., in the diocese of N., on the day of do declare and attest that in the Year of Our Lord on the day of , being , about o'clock in the in the presence of the Community, I freely and without any pressure or fear, made my Profession, according to the customary form of the Order, for the English Province for which I received the habit, at the hands of the Very Rev. Father N.N., Prior of this Convent of N.N., as representing the Most Rev. Father N.N., Master of the Order. Also, that before the Profession (three entire years of simple vows—if the Profession be Solemn), the ten days of Spiritual Exercises, the examination concerning the Christian Faith and the lay-brothers' duties, and also the questions about the impediments and my liberty and my wish to make Profession, as prescribed in the Constitutions, were gone through. When I had

answered these questions satisfactorily, and had declared both that I was free and that I had been free, and that I wished to be professed, I heard the protestation concerning the obligation by which the professed brothers are bound to observe the Constitutions of the Order, not as they may be here or there observed, but according to the very letter; also concerning the nullity of my profession if I should have been craftily silent about any grave defect for which I should have been rightly dismissed.

