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MANUAL OF
DECREES, CUSTOMS
AND OBSERVANCES

FOR THE USE OF THE
CONGREGATION
OF THE
SISTERS OF ST. JOSEPH
OF CARONDELET



B. HERDER
ST. LOUIS, MO.
1917

NIHIL OBSTAT

Sti. Ludovici, die 8 Junii, 1917

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Sti. Ludovici, die 8 Junii, 1917

*✠ Joannes J Glennon,
Archiepiscopus*

Sti. Ludovici

Printed in U. S. A.

FOREWORD

With the Revised Manual of Customs it seems well to send a few words upon the need of the new book, the obligation of a careful study of its pages and the utility to be derived from the faithful carrying out of its suggestions and instruction. The Book of Customs is not the Rule any more than the Rule is the Vows which bind us. The Constitutions teach us how to fulfill the requirements of our Vows in the spirit of our Institute and the Customs enter into the details which secure uniformity and practicality. The Vows never change; the Rules not unfrequently have paragraphs, even chapters, either rescinded or added by the authority of Holy Mother Church directly or at the request of a General Chapter; the Customs ought and do vary with the needs of the times, the changes brought about by the growth of our work and the progress of the world. That several changes have been made in recent years and that we have had

FOREWORD

no revision of the Book of Customs since 1888 make the need of this new one evident. As to the obligation of every one making herself familiar with every line of the little Manual it is only necessary to reflect upon the impossibility of loving what we do not know and the certainty that we shall neither practice well nor teach with any degree of success what we neither know nor love. Let us know our customs, practice them, and love them as the strong outer fortifications which will hinder the entrance of an enemy from without, such as would be misinterpretation or insubordination, and at the same time guard against the giving into unnecessary contact with the world the self we have pledged to serve God according to the Institute of the Sisters of St. Joseph of Carondelet.

Mother House,
Feast of St. Joseph, 1917.

DAILY OBSERVANCES

We rise at the hour indicated in our holy Rule, except those who, from illness or weakness of constitution, are allowed a longer time for rest.

Whilst dressing we say the prayers indicated in the Spiritual Directory, kissing with respect the Habit, Veil and Cincture; before leaving the dormitory we kiss the floor.

This practice is also observed on entering and leaving the chapel, at the time of any exercise. If found inconvenient to kiss the floor, the kneeling bench may be kissed instead.

Where the Sisters have to attend early Mass or receive Communion in the parish church, they may finish their vocal prayers before reading the points of the meditation, which may be concluded in the church.

At the conclusion of any Community exercise in the chapel, we rise promptly (the youngest first), make a genuflection, two by two, having the sleeves of the habit drawn over the hands, and leave the chapel, each one to attend to her respective duties.

The Sisters who are not in class strive to

be faithful to the hourly prayer, as found in the Formulary, every time the clock strikes. At 9 A. M. they recite after the hourly prayer, the Prayer and Litany of the Sacred Heart, adding the "Veni Creator" for Superiors.

They pay especial attention to the subject of their particular examen. If unable to make it at the time indicated by the Rule, it is better to anticipate than to postpone the same.

At table the Sisters strive to be very attentive to one another, helping those near them to whatever they may require without waiting to be asked to do so.

No one rises to leave the table during meals, except from some unavoidable necessity. We carefully refrain from making unnecessary noise with knives, plates, spoons, etc., or doing anything that might prevent the reading from being heard.

The Sisters will direct their attention to offer the "De Profundis," which is said directly after grace at meals, for the deceased benefactors of the Community.

Sisters coming late for the Blessing at table ask to say Grace, which they do kneeling—afterward kissing the floor.

Immediately after the noon and evening meals, all the Sisters not actually engaged in duties of obedience or charity go to the

chapel to make a visit to the Blessed Sacrament, which may extend from five to seven minutes.

The visit over, we repair at once to the place appointed for recreation, during which our conversation should always be of a cheerful and edifying nature, such as may conduce to refresh both body and soul.

No Sister absents herself from the Community recreation without express permission.

On entering the recreation room each Sister should endeavor to keep alive an ancient, beautiful custom of the Congregation, by saluting those assembled with the words: "Praise be to Jesus!" to which all answer: "Amen."

This same custom we also endeavor to observe during the day, when meeting in the corridors or upon entering any room, except during the hours of meditation.

When the clock strikes during the hour of recreation, it is customary for the Superior, or in case of her absence, for the senior Sister present, to remind the assembly of the holy presence of God, to which all reverently reply: "We adore His Divine Majesty."

The signal for prayer or for any Community exercise in the chapel is generally given five minutes in advance; in large Communi-

ties, such as the Mother House, ten minutes are given before night prayers.

During the prayers and spiritual lecture after the noon recreation, we may busy ourselves with some work which will not distract our attention from them. We try to provide ourselves before hand with work, so as not to disturb anyone during this exercise.

Should we come in late, it is better to let our hands remain unoccupied, than to hinder, in ourselves or in others, the good which the spiritual reading is expected to produce.

Sisters who are prevented from being present at lecture, will ask permission to read it as soon as convenient thereafter.

During the great silence which our Constitutions prescribe from half-past one till half-past two, and from night prayers till after next morning's meditation, we are careful to refrain from saying anything not absolutely necessary, and when obliged to speak, to do so in as few words as possible, and in a low tone of voice.

We are likewise careful that in closing doors and windows, moving chairs or tables, or any other object, we do not make unnecessary noise, and thereby disturb the peace and recollection of the house of God, or hinder in their interior attention to God, souls consecrated to Him.

During the day, outside of recreation hours, we observe the usual silence by refraining from useless and unnecessary conversation. When by charity or necessity obliged to speak, we do so in a low tone of voice, and in a gentle, obliging and edifying manner.

We assemble at the close of the evening recreation in the Community room to listen, while standing, to the reading of a chapter of our Constitutions or Spiritual Directory. After this permissions are asked and arrangements made about the occupations of the following day, so as to avoid the necessity of disturbing the Superior during the recreation or at other inconvenient times.

All then give their attention to study and other occupations, as may be directed by obedience.

We should ever remember that time is not our own, but belongs to God and the Institute; hence, we cannot dispose of it as we wish, but should employ it solely as directed by obedience.

After night prayers, all are careful to retire at the appointed time—twenty-five minutes after the night prayer is finished—no one remaining up longer except those obliged by some duty or who have a general or particular permission to do so.

WEEKLY OBSERVANCES

When we attend Mass or Vespers in the parish church, we endeavor to edify the faithful by our modesty, recollection and uniform manner of acting in conformity with the ceremonies of the Church.

On confession days it is customary for the Sisters to follow a certain order in going to confession, as the circumstances of the place and the number of the Sisters, as well as their duties on such days, may have suggested to the Superior to appoint.

Every Thursday, we are accustomed to say the Beads immediately after lecture at noon for our Local Superior.

Every Friday, at the time appointed, we assemble for the Chapter of Faults, the due fulfillment of which duty we ought to consider as one of the great blessings of the religious life.

Our Superiors should take particular care to correct their Sisters with the greatest mildness, religious kindness and charity.

To encourage the Sisters to assist at this exercise with more readiness and fervor, they are reminded that the Sovereign Pontiff Paul

V. granted an indulgence of three years and as many quarantines to those religious who, with a contrite heart, shall accuse themselves in Chapter, making at the same time a spiritual Communion and practicing some act of virtue.

The Chapter of Faults is usually omitted during the twelve days of *Christmas*, the octaves of *Easter* and *Pentecost*, some occasional Fridays during the midsummer vacation according to circumstances; also when a first-class festival falls on Friday.

The Chapter may also be dispensed with on Fridays that occur within any of the customary Triduums, to give place to the extraordinary meditation which is generally made in the evening.

On Saturday, after the prayers and lecture at noon, the customary Beads for our deceased Sisters are said.

In all Communities where the Sisters have to attend Mass and other services in the parish church on Sundays, and hence cannot recite the entire *Office of the B. V.* in their chapel, they recite at least, *Matins* and *Lauds* at the close of the recreation on Saturday evening.

On the same day there is a general permission to wash and take a bath, for which extra time may be allowed.

Sisters who are indisposed ask for a dispensation from taking the discipline; they may at the same time procure permission to perform this work of penance some other time.

MONTHLY OBSERVANCES

On the first day of each month, the time of the morning's meditation is extended seven minutes and a half, in order to obtain the grace of spending the month in a holy manner.

On the first day of the month, permissions are asked, at whatever hour the Superior judges most convenient. These permissions are only made use of when there is no opportunity to ask the Superior, and regard small articles only, such as to lend, borrow and change little articles of wearing apparel, to keep for one's own use small articles found in the house, as for instance: pins, needles, pieces of tapes, etc.

On the first Sunday of the month, the Beads are said and Holy Communion offered for all the Superiors of the Congregation.

On the same day, in place of the usual conference, the Sisters assemble for *admonition*, commonly called *Défi*.

It is held in the following manner:

The youngest Sister commences by acknowledging how many times she omitted the *Practice of the Défi*, which, as explained in the Spiritual Directory, is: To unite our hearts, at least three times a day, namely, at the elevation at Mass, at noon and at evening, making the offering and prayer as indicated in the Spiritual Directory.

She then mentions the virtue she had proposed to practice, or the fault she had labored to correct in herself since the last admonition, and the number of times in the day, week or month, that she failed in her resolution. She then chooses another or the same virtue to practice the ensuing month.

The Sisters are obliged by charity, which is the object of the admonition, to inform each other if they have observed any violation of the virtue proposed for the general practice of the Community.

The virtue is proposed by the Superior for the purpose of correcting any fault that may be known to be general, such as against charity, silence, religious modesty, etc.

We say the *Veni Creator* for those who have had the charity to admonish us.

It is customary for the Sister whose turn it is to say prayers, to remind the Community

of the practice of the *Défi* after one and five o'clock prayers.

The custom of keeping a list of the monthly patrons, arranged in the form of a litany, and recited occasionally during life, but particularly at the hour of death, is practiced by each Sister, who attends devoutly at the drawing of the monthly Saints. Each Sister, as far as possible, draws her own ticket.

The custom of asking permission for exterior mortification is practiced one or twice a month in large Communities, and more frequently in small ones.

The practice of making a monthly review of confessions, as prescribed by the Constitutions at the close of the month, is never omitted, if the confessor opposes no obstacle.

ANNUAL OBSERVANCES

To prepare ourselves well for beginning of the year, we carefully and attentively read the various devout practices indicated in Chapter 1, Part IV, of our Spiritual Directory, and endeavor to put in practice what is therein indicated.

At the close of the year, the Superior-General is accustomed to send to each house of the Congregation a *Circular*, containing the names of the Sisters who died during the year, with an edifying sketch of their lives and virtues. She also employs this opportunity to make known to the Sisters the name of their yearly Patron, and such other items as circumstances may require.

We prepare ourselves for the celebration of the feasts of the *Visitation* and *Immaculate Conception* of the Blessed Virgin Mary, as well as for the feast of *St. Joseph*, by three days of recollection, as prescribed in our Constitutions.

In order that the *Triduum* of preparation may produce all the fruit it is calculated to bring forth in fervent souls, the Superior of each house, or a Sister appointed by her, will,

on the Sunday previous, remind the Community of its approach, by placing a card or paper in either the Community room, Refectory, or some conspicuous place, bearing the following notice:

TRIDUUM, PREPARATORY TO THE FEAST OF
THE IMMACULATE CONCEPTION.

Let us offer this *Triduum* to obtain, through Mary Immaculate, great purity of heart and of intention, and a great fidelity to the graces which shall be granted us for our own sanctification and that of our neighbor.

We shall, therefore, give attention to the following points:

1. Carefully avoid all useless and unnecessary words, and when by duty obliged to speak, do so briefly and in a low tone of voice.

2. Abstain from all work that is calculated to dissipate the mind, unless imposed by obedience or charity. Avoid, likewise, all unnecessary going abroad or useless intercourse with seculars.

3. The Sisters are also strongly recommended to give some time each day to private spiritual reading.

4. Make the prescribed extra meditations very exactly and devoutly, and endeavor during these three days to honor and imitate the fervor of our *Immaculate Mother*, imploring

through her powerful intercession, a share in her matchless purity, humility and ardent love of God, capable of attracting the regard of our Heavenly Spouse.

THE TRIDUUM IN HONOR OF OUR HOLY FATHER ST. JOSEPH

is, conformably to the intention specified in our Rule, to be offered to obtain the continuance of St. Joseph's protection on our dear Congregation and the spiritual progress of its members.

We shall, therefore, faithfully attend to the following points:

1. Avoid with great care all unnecessary conversation; and should duty or charity oblige us to speak, do so in as few words as possible and in a low tone of voice.

2. Abstain from occupations capable of disturbing our interior peace and quiet of soul. Should such be imposed upon us by obedience, to ask St. Joseph to assist us to perform them with his holy dispositions and according to his spirit.

3. Devote, if possible, some time each day to private *spiritual reading* calculated to awaken and nourish within us an interior spirit.

4. Make the extra meditations very exactly and devoutly, and endeavor during these three

days of recollection to be renewed in the spirit of the interior life of which St. Joseph is so perfect a model, and to which we are especially bound to tend, in virtue of our holy vocation as Daughters of this glorious Patriarch.

TRIDUUM PRECEDING THE FEAST OF THE
VISITATION OF THE BLESSED
VIRGIN MARY

Conformably to the intentions of our holy Rule, we shall offer this *Triduum* that, through the intercession of the most Blessed Virgin, our Saviour Jesus may visit and sanctify us as He visited and sanctified St. John Baptist in the womb of his mother Elizabeth, and that He may animate us with the same spirit of zeal and charity with which His Blessed Mother was animated in the *Visitation*.

This recollection being also intended as a preparation for the RENEWAL of our vows, we endeavor to dispose ourselves for the same by faithfully observing during these three days:

1. Strict silence, by carefully refraining from all idle and useless words, and when by necessity obliged to speak, to do so briefly and religiously.

2. We endeavor to arrange our occupations beforehand, so that during the recollection we

may not be obliged to go abroad nor undertake any duty involving too much care, which consequently might dissipate the mind.

3. We make the prescribed meditations on the Holy Vows very exactly and spend some little time each day in private spiritual reading, calculated to help to renew within us the true spirit of our holy profession in the religious life to which God, in his infinite mercy, has been pleased to call us.

During the *Triduum*s, such books are read at table as are calculated to excite to new fervor.

On *Palm Sunday* the following Notice is put in some conspicuous place, where all the Sisters may be able to see and read the same:

Wherever practicable we attend the entire morning services of Holy Week. A half-hour of the usual recreation will be dispensed with from Monday until Wednesday. Recreation to be taken from 12:30 to 1:00 and from 7:00 to 7:30. From Holy Thursday until Holy Saturday at noon, we forego the entire recreation that, conformably to the intention of our Holy Rule, we may apply ourselves with greater affection and sorrow to meditate upon the sufferings of our Lord.

The bell is not rung from the Gloria of the Mass on Holy Thursday until the Gloria of the Mass on Holy Saturday.

On *Good Friday*, the Way of the Cross is made in common, a little before three o'clock, after which the history of the Passion, according to St. John, may be read.

On *Good Friday* and *Holy Saturday* the discipline is taken and the usual Friday's Chapter omitted.

On the eve of all first-class festivals, preceded by a fast, the evening recreation is omitted.

The pious custom of assembling in the chapel on the last evening of the year and there reciting the MISERERE, in atonement for the faults committed; and of chanting, or at least reciting, the TE DEUM, in thanksgiving for the graces received, is a most laudable practice, and strongly recommended.

INTENTIONS FOR HOLY COMMUNION

FIRST WEEK

1st Day

That we may spend the month in Angelus
a holy manner

Sunday

Superiors of the Congregation

Monday

Deceased Benefactors

Tuesday

Propagation of the Faith

Wednesday

Reception of Good Subjects

Thursday

Professed Sisters

Friday

Sick of the Congregation

Saturday

For the Dying

2d

Sunday

Our Confessor

Monday

Deceased Priests

Tuesday

Our Benefactors

Wednesday

Members of the Hierarchy

Thursday

Our Rev. Mother

Friday

Spiritual and temporal needs of
the Congregation

Saturday

Conversion of Sinners

Angelus

Veni, Creator

De Profundis

Meditation

Offering of the Hour of

Guard

Three Hail Mary's and

Salve, Regina

My Lord and My God

Jesus Mary and Joseph

Holy Mass

Anima Christi

Salve, Regina — Sub

Tuum

Prayer for the Agonizing

Sanctus thrice

My Lord and My God

O Sweetest Heart of

Jesus, I implore, etc.

THIRD WEEK

3d Sunday	Children under our care	Gloria Patri thrice
Monday	Deceased Parents and Relatives	Sweet Heart of Mary be my salvation
Tuesday	Deceased Sisters	Eternal Father
Wednesday	For Priests	O Sacrament Most Holy, etc.
Thursday	Parents and Relatives	Acts of Faith, Hope and Charity
Friday	Spiritual and temporal needs of the Congregation	My Lord and My God
Saturday	Special Intentions recommended to us	Salve, Regina — Sub Tuum

FOURTH WEEK

4th Sunday	Our Holy Father	Beads of the Blessed Vir- gin
Monday	Deceased Pupils	Angel of God
Tuesday	Novices and Postulants	Acts of Reparation
Wednesday	Final Perseverance	Memorare of Blessed Vir- gin
Thursday	Our Archbishop or Bishop	Jesus Meek and Humble of Heart
Friday	Spiritual and temporal needs of the Congregation	My Lord and My God
Saturday	Souls in Purgatory	Deliver us, we beseech Thee, O Lord, etc.

When we communicate on the following Feasts we may do so for the intentions here specified:

Communion on the Feasts of

Espousals of the B. V. and St. Joseph—
Union and concord.

St. Francis de Sales—Spiritual wants of
our Congregation.

St. Thomas Aquinas, universal patron of
schools and scholars—All the children
under our care.

St. Catherine of Sienna, patroness of re-
ligious in the active life—Great purity
of intention.

St. Claude—To be protected against fire.

SS. Peter and Paul—Our Holy Father the
Pope.

St. Vincent de Paul—The poor and the
orphans.

St. Anna, Mother of the B. V. M.—To
obtain a true devotion to Mary.

St. Ignatius Loyola—To obtain the spirit
of obedience.

Holy Guardian Angels—To obtain protec-
tion against evil spirits.

St. Michael, Archangel—To obtain a true
spirit of humility.

St. Francis of Assisum—To obtain a true
spirit of poverty.

- St. Teresa V.—To obtain a true spirit of prayer.
- St. Elizabeth of Hungary—To obtain a true spirit of simplicity.
- All Saints—To obtain detachment from earthly things.
- All Souls—The repose of all the faithful departed.
- St. Francis Xavier—Propagation of the faith.
- St. Stephen, Proto-Martyr—To obtain the gift of fortitude.
- St. John the Evangelist—To obtain the spirit of meekness.
- Holy Innocents—For our Novices, an increase in numbers and virtue.
- On days of Reception and Profession—
For the newly received and professed.
- The day of Interment of any Sister—For the repose of her soul.

The general intentions above indicated do not exclude the private intentions of individual Sisters, which may be added to them.

We should ever be mindful to pray fervently in our Holy Communions for the exaltation of our Holy Mother Church, for our Holy Father the Pope, for Cardinals, Bishops, Spiritual Directors and Pastors of souls; but, chiefly for our religious Superiors,

who are charged with grave responsibilities and on whom the welfare of our dear Congregation so much depends.

DAYS OF EXPOSITION OF THE MOST BLESSED SACRAMENT

First Friday of the month—Wherever practicable.

Third Sunday of the month—At the Mother and Provincial Houses.

The three days of the Carnival (forty hours)
—At the M. House.

Feast of Corpus Christi—Wherever practicable.

Every day during the octave—From beginning to the end of Mass wherever practicable.

Feast of the Sacred Heart—All day wherever practicable.

Indulgences that may be gained after Holy Communion. Plenary once a month.

1 Angelus	300 days
2 Veni Creator	100 days

3	De Profundis	100 days
4	Meditation	Plenary
5	Offering of the Hour of Guard	7 years and 7 quarantines
6	Three Hail Mary's and Salve Regina	100 days
7	My Lord and My God	100 days
8	Jesus Mary and Joseph	7 years and 7 times 40 days
9	Holy Mass	Plenary
10	Memorare of the Blessed Virgin	300 days
11	Salve Regina—Sub Tuum	100 days
12	Prayer for the Agoniz- ing	100 days
13	Sanctus thrice	100 days
14	O sweetest Heart of Jesus I implore, etc.	300 days
15	Gloria Patri thrice	100 days
16	Sweet Heart of Mary be my Salvation	300 days
17	O Sacrament Most Holy etc.	100 days
18	Acts of Faith, Hope and Charity	7 years
19	Anima Christi	7 years
20	Beads of the Blessed Virgin	

21	Acts of Praise	2 years
22	Angel of God	100 days
23	Eternal Father	3 years
24	Deliver us we beseech Thee O Lord	

BENEDICTION DAYS

All Sundays and festivals of obligation during the year.

All feasts of our Lord, of the Blessed Virgin, of St. Joseph and of the Apostles.

First Wednesday of every month, in honor of St. Joseph, wherever permitted by the Bishop.

First Friday of every month, and every day during the octave of Corpus Christi.

January 29, Feast of St. Francis de Sales.

March 17, Feast of St. Patrick,—every day during the Triduum of St. Joseph.

March—Every Wednesday.

April 25, St. Mark, Evangelist.

May—every day.

June—Every Friday, if permitted by the Bishop.

July—Every day of the Triduum preceding the feast of the Visitation.

August 2—Feast of Portiuncula.

September 29—Feast of St. Michael, Archangel.

October—Every day.

November 13—Feast of St. Stanislaus Kostka (at Novitiate Houses).

November 19—Feast of St. Elizabeth of Hungary.

December 3—Feast of St. Francis Xavier.

December 26—Feast of St. Stephen.

December 28—Feast of Holy Innocents.

Every evening during a general retreat, and on the day of its close.

Days of reception and profession.

Feast of the Superior.

THE FOLLOWING NOVENAS

May be made during the year, beginning with the ecclesiastical year.

November 29—Feast of the Immaculate Conception.

December 16—Feast of Christmas.

January 20—Feast of St. Francis de Sales.

January 24—Feast of the Purification of the B. V. M.

March 10—Feast of our Holy Father St. Joseph.

March 16—Feast of Annunciation of our Lady.

April 17—Feast of our Lady of Good Counsel.

Friday after Ascension Day—To the Holy Ghost.

Tuesday after Whit-Sunday—Corpus Christi.
Eve of Corpus Christi—Feast of the Sacred Heart.

June 20—SS. Peter and Paul.

June 23—Feast of the Visitation of the B. V. M.

August 6—Feast of the Assumption of our Lady.

August 30—Feast of the Nativity of our Lady.

September 20—Feast of St. Michael, Archangel.

Nine days preceding the Third Sunday—Our Lady of Sorrows.

October 6—Feast of St. Teresa, special Patroness of our Congregation.

October 6—Feast of All Saints.

November 12—Feast of the Presentation of our Blessed Lady.

We may also practice some devout exercises during the various months of the year, as follows:

MONTH	WE HONOR	ASK FOR THE GRACE OR VIRTUE
Jan.	The Infant Jesus	Religious simplicity
Feb.	Suffering life of Jesus	Love of the cross
Mar.	Our Holy Father St. Joseph	Spirit of the interior life
Apr.	Our risen Lord and Savior	Loving devotedness to our Mother Church
May	Our Blessed Mother	That she may shield us against the spirit of the world
June	The Sacred Heart of our Lord	To obtain humility and charity
July	The Precious Blood	To obtain a spirit of thanksgiving
Aug.	Immaculate Heart of Mary	The conversion of souls dear to Mary
Sept.	Sorrows of Mary	Comfort for the sick and afflicted, espe- cially for those dear to us
Oct.	Queen of the Holy Rosary and H. Angels	Protection against evil spirits
Nov.	The Holy Souls	To endeavor to gain many indulgences for them
Dec.	The Mystery of the Incarnation	The spirit and love of poverty and detach- ment

On all Fridays during Lent, our Holy Mother the Church presents to the grateful love and veneration of her children, the vari-

ous instruments that figured in the Passion of our Lord.

Thus, we honor and venerate on the Friday after Ash Wednesday, the Crown of Thorns.

Friday after the 1st Sunday in Lent, the Lance and the Nails.

Friday after the 2nd Sunday in Lent, the Veil of St. Veronica.

Friday after the 3rd Sunday in Lent, the Five Wounds of our Lord.

Friday after the 4th Sunday in Lent, the Precious Blood.

Friday after the 5th Sunday in Lent, we honor the Sorrows of Mary.

Good Friday, we honor Jesus Christ Crucified and venerate the Cross.

As the Mother House possesses some Relics relating to the Sacred Passion of our Lord, namely, several particles of the True Cross, one of the Crown of Thorns, the Cords and Bonds, the Veil of St. Veronica, Pillar of Flagellation, the Crypt of the Agony of our Lord, we ought to strive to show our grateful appreciation of such priceless treasures by redoubling our love and gratitude to our Lord, who has redeemed us at so great a price, and who desires that we should often be mindful of what he has endured for us in His Sacred Passion.

DAYS OF GENERAL RECREATION

For the sake of greater uniformity, the third General Chapter decreed that our recreation days be reduced to the following:

New Year's Day.

Feast of the Epiphany.

Feast of St. Joseph.

Easter Sunday, Monday and Tuesday.

Patronage of St. Joseph.

Ascension Day.

Whit-Sunday and Monday.

Anniversary of the Approbation of our
Holy Rule, May 16th.

Feast of the Visitation of the Blessed Vir-
gin Mary.

Feast of the Assumption.

Feast of St. Teresa.

Feast of All Saints.

Feast of the Immaculate Conception of
our Lady.

Christmas and the three days following.

Feasts of the Patron Saints of Reverend Mother and Mother Assistant, the Mother Provincial and her Assistant and of Local Superiors in their own houses.

An occasional day during the summer vacation, at the discretion of the Superior.

Recreation may also be given at dinner on the feast of St. Patrick.

It may be prolonged for half an hour in the evening on such feasts as

The Annunciation of our Lady.

The Nativity of our Lady.

The Purification of our Lady.

The Presentation of our Lady.

SS. Peter and Paul.

St. Francis de Sales.

Also every day during the midsummer vacation.

Recreation may be allowed occasionally during dinner, or supper at the discretion of the Superior of each Province, with whom each local Superior shall arrange annually.

Custom also sanctions recreation on days of Reception and Profession, and in Novitiate Houses, on the feast of the Patron Saint of the Mistress. On the feast of St. Stanislaus, the Novices may be allowed to have recreation in the Novitiate.

To grant extra recreation beyond that permitted by the Rule and lawfully established custom, ought to be considered by Superiors as a responsible violation of duty, capable of weakening religious discipline and introducing disorder into the Community.

ADMINISTRATION OF THE LAST SACRAMENTS

When the last Sacraments are administered, the Infirmarian prepares the Altar in the Infirmary.

She places on it a *crucifix*, two *wax candles*, *holy water*, a *corporal*, a *purifying glass*, a *Ritual* and *Communion cloth*.

If Extreme Unction is to be administered, she also leaves a purple stole, a small piece of bread to purify the priest's fingers, and some hot water to wash them ; also, some little balls of cotton to wipe off the Holy Oil and a paste-board or paper case to receive them, that all may be burned and the ashes thrown in the Sacrarium.

The priest wears a surplice, white stole and humeral veil, when he carries the Blessed Sacrament.

When the Priest enters the Infirmary, he says: *Pax huic Domui*, to which the Sacristan answers: *Et omnibus habitantibus in ea*.

The same words are repeated each time he visits the sick.

He then sprinkles holy water, saying:
Asperges me, etc.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus. Exaudi nos Domine, etc.

The Confiteor is then said, and the sick Sister receives Holy Communion.

After Extreme Unction is administered the following is said:

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

Pater noster (secreto).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvam fac ancillam tuam.

R. Deus meus, sperantem in te.

V. Mitte ei, Domine, auxilium de Sancto.

R. Et de Sion tuere eam.

V. Esto ei, Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in ea.

R. Et filius iniquitatis non apponat nocere

ei.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus. Domine, Deus, etc.

It is only when the Holy Viaticum is given for the first time during an illness that the attendance of the Community is usual. In all other cases, when the Most Holy Sacrament is brought to the Infirmary, it is sufficient that a few Sisters accompany it, going before the Priest, the two nearest bearing lights and the Sacristan tinkling a little bell.

The sick Sister is reminded to gain the plenary indulgence granted to all religious at the hour of death by our Holy Father, Pope Paul V., in a Bull of the 25th of May, 1606.

The words of the said Bull are:

“Every religious at the point of death, being contrite and having confessed and communicated, or if not being able to receive, shall invoke the holy name of Jesus with the heart, if unable with the lips, shall receive a plenary indulgence.

Besides this, our late Holy Pontiff, Pius IX, as well as our Holy Father, Leo XIII and Pope Pius X, have, by several Rescripts, signed with their own hand, granted the same favor to all the religious of St. Joseph of Carondelet, and to their benefactors and

relatives to the second and third degree. They have, moreover, conceded the favor of the Apostolic Benediction at the hour of death, to be given by any Priest whatever, having faculties to exercise the functions of his sacerdotal office.

In cases of fever, or other such illness where excitement might be injurious, only those in frequent attendance there enter the Infirmary when the Holy Sacraments are administered.

When a Sister is falling into her agony, if it be before the Community has retired to rest, the signal is given that we may assemble and assist her by our prayers. If it be during the night, as many of the Sisters assist as can conveniently do so.

The blessed candle is kept lighted beside her bed, holy water is copiously sprinkled, the agonizing heart of Jesus is frequently and fervently invoked, and other suitable aspirations distinctly repeated. When the soul has departed, the usual prayers are said.

The body is sprinkled with holy water in the form of a cross, and, if it be in the daytime, the bell is tolled; if not, as soon as possible.

Those Sisters who have not been present at the death, devoutly kneel, and raising their hearts to God, fervently recite a De Pro-

fundis and a Pater and an Ave for the repose of her soul.

Shortly after death, the face and hands of the deceased are washed and the remains clothed in the religious habit.

As a religious ought to love and cherish the practice of poverty and simplicity during life, these two virtues ought to accompany her even to the grave; hence, a threadbare habit, clean and neatly arranged, should be put on the deceased.

A wreath is placed on the brow and stockings are put on her feet.

If a Sister has died of a contagious disease, every precaution is taken to prevent it from spreading; the room is fumigated and the coffin screwed down, the Infirmary locked, etc. If the disease was not contagious, some Sisters are appointed to succeed each other in praying beside the remains until they are taken to the chapel. On entering the Infirmary, each Sister kneels and says a De Profundis, etc.

The time having arrived to convey the body to the chapel the bell is rung to assemble the Community in the chapel, and when the signal is given, all proceed, headed by a cross bearer, to the Infirmary, bearing lighted tapers, followed by the Priest and an acolyte, carrying the holy water.

The procession then returns to the Chapel, the Superior and senior Sisters walking last, immediately before the remains, which are carried by the appointed Sisters. The coffin is placed with feet towards the altar.

Six tall candlesticks, bearing lighted candles, are placed three at each side of the coffin. These candles are only lighted during public exercises, such as the Mass, and Rosary for the Dead.

At the head of the coffin is placed a small table covered with white linen, on which are arranged a crucifix, holy water and two wax tapers, which are to be kept lighted. As far as convenient, the Sisters watch beside the corpse and pray for the deceased until the interment takes place.

On solemn festivals, the remains are not brought to the chapel until the Office of the day is concluded. The coffin usually remains uncovered until the close of the Requiem Mass, unless circumstances demand otherwise.

Conformably to our Constitutions, a Mass is celebrated on the day of interment, for the repose of the soul of the deceased Sister, and also on the thirtieth and anniversary days. The Psalm *De Profundis* is recited for thirty days in succession for the same intention.

When the absolution and prayers are concluded, the cross bearer, with two acolytes, the Priest and six Sisters appointed to carry the coffin, go first, followed by the Sisters in the procession, walking according to their seniority, the Superior next to the remains. If relatives are present, we permit them to follow the coffin.

For the better observance of poverty only three hired carriages are taken for the use of the Sisters of the house in which the death occurs. The coffin is made of plain ordinary wood, stained or covered with cheap black cloth and shall have six handles for the convenience of the pall-bearers.

At the head of each Sister's grave a small, plain white stone is placed, bearing the following inscription:

Sister ——— ——— ———
 Died ——— ——— 19—— in the ———
 year of her religious life.
 Requiescat in pace.

A large cross or a statute of St. Joseph may be erected in the center of the burial plot.

If the cemetery is near the Convent, the bell is tolled from the time the funeral procession leaves the chapel until it reaches it; and if at a distance, it is tolled for a quarter of an hour.

Should a funeral take place on any of the last three days of Holy Week, the bell is not tolled.

When a Sister dies, the Superior of the House gives immediate notice to the Superior-Provincial, who notifies the Mother General and sends an obituary card to all the Houses of the Province, in order to procure promptly the prayers and suffrages of the Sisters.

It is customary for the Superior of each House of the Province to have a Mass and the Rosary of the Dead said and a Communion offered immediately upon being notified of the death of any Sister.

Each House shall likewise have a Mass said and a Communion offered once every month for the deceased Sisters of the Congregation. It would be desirable to have, if possible, the Mass said on the same day on which the Sisters communicate for that intention.

The Superior and Sisters of the House where the death occurs are careful to offer a Holy Communion and have a Mass said on the thirtieth and anniversary days for the repose of the deceased.

This being an obligation strictly enjoined by the Canons of the Church should, on no account, be wilfully neglected.

The following is the usual form for obituary cards:

J. M. J.

Congregation of the Sisters of St. Joseph,
of Carondelet.

We earnestly recommend to your prayers the soul of our beloved Sister in Xt. N. N.—, who departed this life at N. N., on the — day of —, 18—, having received the last rites of our Holy Mother, the Church, in the — year of her age and the — of her religious life.

Requiescat in pace.

THE OFFICE AND SPIRITUAL EXERCISES

According to our Constitutions, we should say the Office in the Chapel in a distinct and audible manner.

This applies not only to the Office of the Blessed Virgin, but also to all the vocal prayers prescribed by Rule.

To succeed in saying the Office properly, special attention should be given to have all the voices unite in a harmonious and uniform recitation, all having the same pitch and the same measure of time. We stop long enough to take a full breath at each asterisk.

The intermediate parts should be recited in an easy, fluent manner, not too fast, but by no means too slow.

When obliged to rise at the ending of the psalm in the office, we do so after the "Gloria Patri," not during it. We should incline not only the head but the body while the "Gloria Patri" is recited.

In order to prevent mistakes and consequently, confusion, our Sisters whose turn it is to officiate, will consider it a conscientious duty to prepare themselves beforehand, by noting any change in the Office requiring special attention for its proper recitation. They will endeavor to make the intonations in a *distinct* and *audible* manner and in a medium pitch of voice, easily attainable by the choir.

When needing information concerning any part of the Office, we should be humble enough to ask it with great simplicity of those who can instruct us.

All the Sisters should, according to custom, endeavor to take their turn in officiating or saying the Community prayers; and when lawfully hindered in the performance of this duty, they should give timely notice to their Superior and request her to appoint another Sister to fill their place.

To comply with the obligation of saying or

reciting the Office or any vocal prayers prescribed by Rule, it is not sufficient to advert to it mentally; we must pronounce the words.

Only some unavoidable necessity should prevent our Sisters from joining with the Community in the performance of this *truly angelic* occupation.

Sisters who say the Community prayers in turn, should do so with great reverence and in such a tone of voice as will inspire devotion and a sense of the holy presence of God.

As the fervor and devotion of the Community may be greatly increased by the due performance of this duty, so the same may be greatly hindered by a careless and hurried discharge of it.

Hence, to guard against deserving the menace of the Prophet Jeremiah: *Cursed be he that doeth the work of the Lord deceitfully*, the Sisters will endeavor to enter into those interior dispositions which actuate the heavenly spirits in chanting the divine praises.

THE VOWS TAKEN IN OUR CONGREGATION

They are the three simple and perpetual vows of *Poverty, Chastity* and *Obedience*, as explained in our Constitutions.

By a recent ordinance of the Holy See, our novices aspiring to profession cannot be permitted to take perpetual vows immediately, but after the usual term of novitiate has been completed, they are to make annual vows, to be renewed every year for five consecutive years, after which, all things being found satisfactory, they will be allowed to bind themselves by perpetual vows.

Anyone desiring to obtain a dispensation from these vows,—either perpetual or annual vows,—before the expiration of the year,—must apply to the Holy See of Rome, which, when approving our Constitutions, absolutely reserved to *itself* a dispensation from the same.

The Sisters should cherish their holy vows as the precious bonds which bind them so securely to their Heavenly Spouse, and endeavor by a great fidelity in keeping them, to obtain the grace of final perseverance.

THE VOW OF POVERTY

A true religious, striving after perfection, must renounce everything that could hinder her from attaining it.

Among the many impediments are worldly goods, which our Lord, in the Gospel, calls "Thorns stifling in the hearts of men, the seed of the word of God."

The soul that desires to follow Christ must free herself from the fetters which bind her to earth. This she does by the sacred vow of Poverty. As implied in our Constitutions, the matter of the vow of Poverty includes:

All goods, movable or immovable, which a Sister may have given or ceded to the Congregation; her trousseau, for example, and other gratuitous donations she may have made.

All the gifts she receives through alms, affection or gratitude; all the products of her industry, her labor and her patrimonial possessions, every act of proprietorship in relation to her patrimonial possessions, of which she can make no disposition without the permission of her Superiors.

It follows from this:

1. That a Sister of St. Joseph can retain no sum of money, however small and trifling.

2. That she can receive no deposit obliging her to be responsible if the object confided to her be destroyed, since such an act would be a contract.

3. She cannot receive anything in her own name from her parents, friends, or from any person, whatsoever, or under any title, either in payment for services or as a simple donation. Anything received in this way by our Sisters, as money, books, stationery and articles of clothing, such as habits, veils, shoes, etc., should be immediately given to the Superior, to be disposed of as seems best to her.

4. That she cannot give to the poor what she may retrench from her own food; for, what she does not consume, belongs not to her but to the Community; unless a certain prescribed quantity be given her with a clearly expressed right to dispose of the surplus in good works, without any obligation to render an account of the same.

5. That she cannot hide clothes, utensils, books, etc., which are assigned for her use, for fear that the Superior might take them from her.

Neither can a Sister take with her from one house to another, anything whatever, except her personal clothing, her writings and compositions which, as the products of her

own mind, cannot be considered temporal goods.

School and text-books, however, as well as prayer and spiritual books appointed for her use, can be taken with the permission of the Superior of the house she leaves.

6. That she cannot, of her own accord, change with her Sisters objects which have been given her for her own use.

7. That when she is charged to distribute anything, she cannot dispose of it according to her own fancy contrary to the will and intention of her Superiors. If she give more or less, or something better or inferior, according to her taste, she acts as proprietor.

This might happen on the part of those who are charged to dispense the goods of the Community.

8. That she cannot injure, destroy or transform objects which are given for her use and for a certain purpose.

9. That she cannot lend to others what she has received for her own use, unless there is question of ordinary objects which are, so to speak, public property of the Community.

10. That, if permitted to purchase articles of wearing apparel, etc., she cannot, in their selection, deviate from the expressed intentions of the Superior with regard to either their quality or quantity.

11. That she cannot, without permission, renounce any legacy or inheritance, as such renunciation would be an act of proprietorship.

12. That she cannot, of her own accord, either by word or act, dispense anyone from paying to the Community what is its just due, such as the religious dowry, children's tuition or a lawful remuneration of services rendered by the Community.

Every permission concerning the matter and the practice of the vow of Poverty is valid, when freely given by those who have a right to grant it, and it is lawful when given for good reasons.

Permissions, therefore, possessing both these qualities will save our Sisters from faults against Poverty.

A Superior cannot give an irrevocable permission; neither can she grant what would in its own nature be contrary to the condition of a poor religious, such as to use costly and luxuriant articles, to make use of wearing apparel which is too much in keeping with the style, the fashions and customs of the world.

A violation of the vow of Poverty is always a more or less serious fault, according to the matter.

It is generally agreed, that the matter which, in a child stealing from its parents,

would constitute a mortal sin of theft, suffices to cause religious to sin mortally against their vow of Poverty.

Improvements and repairs undertaken by Local Superiors, that exceed twenty-five dollars, require the approbation of higher Superiors.

The "limit" mentioned in Part 11, Chapter IV, Paragraph 5, of Holy Rule, is fixed at two dollars. Any gift of greater value requires the special permission of higher Superiors.

The virtue of Poverty extends farther than the vow since it regulates even the desires of the heart in regard to temporal possessions. Therefore, we say: The vow of Poverty empties the hands, but the virtue despoils the heart.

The virtue of Poverty is practiced in dress by choosing what is plain and simple; in lodging, by not using the most convenient; in furniture, by being satisfied with what is barely needed, and that of an inferior character; in food, by being content with what is served; in journeys, by not making those which are not absolutely necessary and useful, and by not choosing expensive modes of traveling; in the employment of time, by not wasting it, and by using it according to the Rule or the directions of Superiors; in the

presents which one is authorized to give, by not making them too expensive, and by seeking those which will benefit the soul.

The years as they pass bring more and more conveniences, even luxuries, into general use. Let us be watchful that the spirit of the world does not so influence us as to make us desire to have unnecessary articles either for our work or for personal use. In our duty certain objects may be so helpful as to seem almost an essential to good work while in another place or occupation there would be no need at all. With the sanction of obedience let us make use of such things in time or place or position requiring them and give them up in the spirit of poverty when they cease to be necessary. Fountain pens, stationery, articles needed by one who travels often, would come under this head. Let us have no superfluities to account for.

However, a Daughter of St. Joseph, ever faithful in following the rules of the *common life*, will rarely transgress in matters of Poverty. She will, in the practice of Poverty, study, as her model, the Holy Family at Nazareth.

THE VOW OF CHASTITY

Our Constitutions, in treating of the vow of Chastity, sufficiently explain its object and its obligation, and, likewise, point out to us the means of insuring its faithful observance.

Hence, we should frequently read this portion of the Constitutions and attentively meditate on the greatness of the grace vouchsafed us when, being permitted to consecrate ourselves wholly and entirely to God, we become the Spouses of Jesus Christ.

Our Holy Mother the Church, cherishing virgins consecrated to God as the choicest portion of the flock of Christ, is accustomed to surround them with special care; and she pronounces her anathemas against those who would hinder any one of them in the execution of her holy purpose. She, as a watchful mother, likewise provides them with every help and needed grace to aid them to preserve unspotted the priceless treasure of holy Chastity.

To prove ourselves her grateful children, we should be not less zealous to guard than faithful in appreciating the jewel so greatly prized by her.

To succeed in this, we carefully employ those means pointed out to us in the various parts of our Constitutions and in this Manual of Customs, particularly under the head of Enclosure.

Having by the vow of Chastity renounced the love of pleasure, we should naturally cherish its opposite—the love and practice of mortification.

We should be lovers of the cross and habitually dwell in the wounds of Jesus Christ crucified.

“The Spouses of Jesus,” says St. Francis of Sales, “should, as inhabitants of Calvary, be divested of all human desires and affections, as Jesus was of his garments when he arrived there; so that having laid aside the robe of their captivity by a faithful renunciation of all, they may be clothed in the garment of original innocence and justice and be confirmed in holiness and truth.”

By carefully attending to the following points we will guard against many faults, and maintain in ourselves and others whom our example may benefit, that angelic purity and modesty, so delightful to behold.

1. To carefully mortify our curiosity, especially of the eyes. Hence, good religious are never seen at the windows, nor public places, except through necessity.

2. Never read the daily secular papers without permission nor other trashy news, as sentimental story books, nor permit those depending upon us to read them; for, without exception, they have a tendency to demoralize and rob the soul of all taste for prayer and spiritual reading, leaving it weak and powerless in the time of temptation.

3. Never indulge in particular friendships with anyone, and dread as the very pest, words of flattery or suspicious compliments, which are calculated to poison pure minds.

4. Avoid worldly conversations, indelicate and equivocal expressions unbecoming a Spouse of our Lord, and never join in worldly songs or gay pastimes or plays in which there is too much familiarity.

5. Faithfully observe the Rules concerning the parlor, which we should enter with reluctance and leave with pleasure.

6. Endeavor to deserve the Divine protection by humility, for it is to the humble He gives His special assistance at the moment of temptation; and carefully remember that a religious may sometimes do much harm by a departure from the Rules of exterior modesty and by being too free in her intercourse with the world, which, as a severe though generally correct critic, expects nothing less than an angelic modesty, and a purity

above suspicion in a virgin consecrated to God.

We have reason then, to follow the frequently-repeated exhortation of our Lord: "Watch and pray." "Again I say to you, *watch.*"

GENERAL REMARKS ON OBEDIENCE

A religious by the vow of Obedience, pledges her solemn word to God to renounce her own will and henceforth to do His, which shall be signified to her by her Rules and her Superiors.

Ever mindful, therefore, of this promise and persevering in its accomplishment, she may rest assured that our Lord will never allow Himself to be surpassed in generosity.

Obedience is absolutely necessary in every religious Community; without it, no religious life is possible. Devoid of *its* spirit, we could never venture to lay claim to the honorable title of "Spouses of Jesus," who made Himself "Obedient unto death."

To learn it, we should direct our eyes and hearts to the lowly cottage where Jesus, the

eternal wisdom, teaches its sublime lessons. The holy house at Nazareth should be the school most frequented by the Daughter of St. Joseph.

We have many visible and invisible enemies. To be victorious, we should establish our obedience in a perfect abnegation of our own will, that happily vanquishing here on earth, we may triumph hereafter gloriously in Heaven, to recount our victories in the presence of God, of his angels and saints, for according to the Scripture, "The obedient man shall recount victories."

According to St. Chrysostom, "man found his destruction in rebellion and will find his crown in submission." Obedience, pointing out to us the *bright star* of the sweet will of God, ought, therefore, to be the pilot to steer our little barque safely through the shoals and quicksands, the trials and temptations of the stormy sea of this mortal life. Humbly submissive to its guidance, we shall happily reach the port of a blessed eternity.

To render obedience meritorious, it should be animated by the spirit of faith, viewing God, not man, in the person of Superiors; regarding the Constitutions, approved customs and regulations emanating from lawful authority, not as commandments made by man which we are at liberty to reject, but as

the expressed will of the Almighty who has received our vow.

The Sisters, therefore, should hold in high esteem everything relating to obedience, and consider the faithful practice thereof as the safest, surest, and shortest road to Heaven.

PERMISSIONS

Any work or undertaking not provided for in the Constitutions, or by the regulations contained in this Manual, and cases of emergency, where circumstances would seem to authorize a dispensation from established rules and customs, should, whenever possible, be previously submitted to lawful authority, requesting its sanction and direction. Should the necessity of the case not permit any delay, Superiors and Sisters will consult the rules of charity and religious discretion, acting conscientiously in the matter, as the glory of God and the good of souls may demand; taking care, however, to report the case, such as it stands before God, as soon as convenient, to their immediate Superiors.

General permissions or dispensations granted for a long or indefinite time, should

be renewed once a month; dispensation from Office, once a year.

Permissions and dispensations to be valid must be obtained from lawful authority, viz: Our own religious Superiors; they must, moreover, be lawful, that is, founded on weighty reasons, to promote a great good or to prevent some evil.

Hence, to ask a permission to do things that are in themselves calculated to do harm, or to be dispensed from a duty or an observance without a real necessity, could neither be lawfully asked nor validly given.

An extorted permission, or one consented to for the sake of peace, does not authorize religious to act with safety of conscience.

Permissions granted to our predecessors in office cannot be considered valid in our case, but if needed, should be asked by us personally. The same may be said of permissions or dispensations granted by the predecessors of our actual Superiors.

HUMILITY AND CHARITY

These two virtues form the basis of our Institute, and by excelling in the love and practice of them, we shall be known to be Daughters of the humble and hidden Saint of Nazareth.

St. Jane Frances de Chantal says, "True humility requires of us, that when we are humbled, we humble ourselves still more, and when accused, to accuse ourselves still more."

Our Lord in the Gospel tells us to learn of him—not to work miracles, but to be meek and humble: "Learn of me, for I am meek and humble of heart," and the promise of the recompense attached to our docility is, in the words of our Divine Master: "And you shall find rest for your souls."

Could we, as Spouses of our Lord, be indifferent in this matter?

Humility will make us truly happy, contented with everything and with everybody. It is easily pleased; it is satisfied with coarse or old clothing, objects not to a thread-bare habit nor to plain, ordinary shoes. It delights in humble offices and rejoices when able to imitate our Lord in making himself the servant of his creatures.

It inspires a love of silence in regard to our supposed advantages, and makes us generous in owning our ignorance and deficiency in virtue.

In our Constitutions simplicity is joined to humility, since the one cannot well subsist without the other.

Our Lord and Savior, wishing to show his apostles the necessity of these two virtues, placed a little child in their midst, saying: "Unless you become like unto this little child, you shall not enter the Kingdom of Heaven."

What a menace from the lips of Eternal Truth! It leaves no alternative. If we wish to be saved, we must become simple and humble.

And, what greater *farce* could there be than to conceal a proud mind and a worldly, ungenerous heart under the poor garb of a Sister of St. Joseph?

CHARITY

The queen of virtues should be at home in the hearts of the children of St. Joseph, since by the fervor and zeal with which it is there cherished, they are to be recognized. No other virtue will give us a stronger claim on the mercy and charity of the Heart of our Spouse than this royal virtue.

The fundamental principle of charity towards our neighbor is the love of God. We should love him because of God, in God, and according to the will of God. We should measure the charity we exercise towards our neighbor by the measure of His merciful and generous charity towards us.

The rules concerning the practice of this beautiful virtue, laid down in our Constitutions, are so ample and explicit that little more remains to be said, except to encourage ourselves to a great fidelity in their exact observance, as the surest means of preserving the Religious of our Institute from the invasion of an evil greatly to be dreaded.

This evil is an *inordinate love of talking*, which invariably results in countless sins against charity.

“Where there are many words, sin is not wanting,” says the Apostle. Oh, how deplorable the evils, how multitudinous the sins occasioned by an unbridled tongue, which St. James says, “is set on fire by hell!”

Who can count them, who can calculate their mischief? Who could estimate the loss of glory to God, perhaps even the loss of some souls, and the vocations frustrated as their consequence?

Who would be willing to answer for the destruction of union and concord in Communities consecrated to God; for the coldness and indifference between companions; for the want of confidence between Superiors and subjects, all the consequence of sins of the tongue.

Indiscreet remarks, unguarded expressions, revealing of secrets repeated to persons whom they concern, is enough to destroy happiness for a lifetime, sufficient to affect a whole generation.

Who will take away the bitterness from the hearts of the victims of uncharitableness and extract the poison from the minds of the listeners?

Who would, considering all these evils, be willing to assert that such a remark, such an idle tale, such a report, such a repetition of a disedifying story is *only* a trifle?

The Apostle assures us that "if any man thinketh himself religious, not bridling his tongue, his religion is vain."

Some spiritual writers, treating of this plague, call it a diabolical possession, and say, that this sin is the plenitude of the EVIL ONE with abundance and persistency.

Why? Because in a Community where there is an imprudent, indiscreet and inconsiderate talker, the devil is not needed to tempt. The evil which he could not do, is done by his agent far more effectually. The result is dreadful to think of.

What sacrifices ought we not to be willing to make to oppose the entrance of such an enemy? We shall do so by silence, humility and prayer, and by endeavoring to stop in their beginning, with earnestness and determination, the repetition and dissemination of tales and remarks affecting the reputation of anyone.

ENCLOSURE

AS ORDAINED BY OUR CONSTITUTIONS

Though obliged by our Institute to go occasionally abroad, yet we ought never to prolong our visits nor stay outside of our convents beyond the requirements of necessity or charity.

“Our houses,” says our venerated founder in his admirable letter to our first Sisters, “ought to resemble the tabernacle, which is constantly locked. The religious should never leave them but through obedience and charity, and return immediately to the hidden life in Christ Jesus.”

As a religious Institute approved by the Holy See, we are strictly held to observe the rules of enclosure, that bind equally all religious persons. We are separated, set apart from the world and consecrated to God. This, we ought to show in our daily lives and conduct.

Our Constitutions ordain that great care should be taken that in our houses the apartments of the religious be entirely separated from those of seculars. This certainly implies a conscientious duty which our Supe-

riors and Sisters should always endeavor to keep in view in the erection of new buildings, the remodeling of houses already built, in hospitals, orphanages, boarding schools,—in fine, in any establishments wherein seculars are received.

Some convenient portion of the house, entirely apart from seculars and their apartments, should in every one of our houses be reserved for the religious, in order to foster the love of retirement and seclusion.

The more religious can be removed from communication with persons from the outside, the more they will appreciate and profit by the security which their little enclosure affords them.

The less freedom we permit seculars in regard to our persons or our apartments, the more they will respect us as religious.

The Sisters should observe the same separation in their chapel, and never permit seculars to mix up with the religious.

It is strongly recommended, that in all our houses the parlor doors be provided with glass.

When Sisters attend service in the public church, they do not separate from one another or mingle with the people unnecessarily.

A general sense of propriety and prudent delicacy will prevent our Sisters living in

small mission houses to encourage persons of the world though they be near relatives, to pay them visits of more than a passing duration. Unless the house be sufficiently large to afford a private room apart from the Community, they should not be received.

Above all, they cannot be permitted to lodge men.

If, as true children of St. Joseph, we have any zeal for regular observance and the promotion of the interior spirit; and, moreover, if we are desirous to avoid the dreadful responsibility of having introduced abuses into the Congregation, let us refrain from desiring or receiving visits except those we cannot avoid.

DUTIES OF HOSPITALITY

When our Sisters, in traveling, stop at any of our houses on the way, the Sisters endeavor to receive them with the greatest cordiality of manner and to do everything in their power to make them feel at home.

They also provide them with those little comforts so refreshing to the weary traveler, such as a bath, or at least a foot-bath. Whenever possible, we also furnish them with a private apartment, that they may have more facility to take a good rest.

We furnish them a change of underwear and linen, if needed.

When setting out again on their journey, the Superior and Sisters strive to provide them with the necessary comforts for the continuance of their journey; and, remembering that our Lord Himself is received in the person of the stranger and the pilgrim, they consider Him especially in the person of their Sisters who have come to claim their hospitality.

When we receive, as guests, Sisters from another Community, we should treat them with great politeness and cordiality as fellow

Spouses of Jesus Christ, and strive to accommodate them with a private apartment. Though we may show them through the house and manifest towards them true sisterly affection and sincere kindness, yet we do not permit them to mix up with the Community either at table or in the community room.

Exception is made for Diocesan Sisters of St. Joseph.

The Superior will see that the visitors are becomingly served in their own room or in a private dining-room.

She also sends Sisters to entertain them at stated times, unless they object to extra attentions.

All endeavor to exercise a prudent thoughtfulness in their regard, that both the visitors and the hosts may be mutually edified.

FORM OF RELIGIOUS DRESS

The mode of dress prescribed for the Congregation, which should as much as possible be uniform in its material and simple in its form, is as follows:

The habit of black woolen serge, nearly two yards wide when double, should not quite touch the ground. The sleeves, twelve inches wide when double, should reach to the tips of the fingers, and should be made with narrow rolled hem, and fitted to the waist by putting two plaits on the back of the shoulders.

The waist of the habit is perfectly plain; hooked in front and covered with the front width of the skirt, which is longer than the others, and gathered into six even plaits, three and three, turned towards the center, which are held in place by a strong black tape or braid sewed on the inside and tied round the waist of the habit. It is then adjusted over the whole front of the waist and fastened at the ends to the shoulders with pins.

Under-veils are made according to the pattern at the Mother House. Likewise, under-sleeves and head wraps. By "The under-

veil shall be of the same material, etc.," is meant that the fronts be of the same material as the veil. The back shall be lawn or old veiling.

Veils are made with narrow rolled hem, and should not extend more than six inches below the waist, nor be more than thirty-two inches wide.

Conformably to a decision of the Third General Assembly, veiling, linen and cinctures are to be procured at the Mother or Provincial Houses.

We wear our crucifix, the badge of our profession, on a worsted, not a silken cord; no reliquaries or medals are attached to the same.

A black rosary, consisting of five decades, is worn at our cincture.

The Sisters should always wear black skirts; and in warm climates, where the heat is excessive, their light summer skirts should be covered with black, at least around the bottom. Skirts made in a worldly fashion should not be worn.

The underclothing of the Sisters is generally made of white cotton, neckerchiefs, night-caps and day-caps of white muslin.

The handkerchiefs are white linen.

Night-gowns are made of print, with a

yoke and long sleeves without ruffles or ornaments.

Silk gloves may be worn in summer. Black woolen or silk in winter.

The shoes are black and plain. Buttoned shoes are never worn.

Shawls of black cashmere or lighter material are worn in summer and woolen ones in winter.

Black or check aprons are worn when doing manual work or when serving in the refectory, kitchen, etc.

During a lingering illness, Sisters usually wear a dressing gown of the same material as their habit or black goods of lighter weight.

GENERAL CUSTOMS OF THE SISTERS

We approach Holy Communion two by two, and on general Communion days, according to our rank. Before leaving our places, we take pains to adjust carefully our religious dress, drawing the sleeves of our habits over the hands, which we hold reverently folded with fingers turned upwards, and having our veil modestly drawn over our faces, we walk towards the altar with that modesty and decorum which is suggestive of the interior dispositions required for so great an action. Arrived at the holy table, we genuflect together and do not raise the veil until the Priest has given the absolution. Having received, we lower our veil, and if there are others to communicate, we leave the railing according to the prescribed order. If the small number of communicants does not require us to make room for others, we remain kneeling until the Priest has replaced the Blessed Sacrament in the tabernacle.

We raise our veil immediately after the last blessing at Mass. We never omit to make a quarter of an hour's thanksgiving

after Holy Communion, and do not leave the chapel before its termination without some unavoidable necessity.

In large Communities, such as the Mother House, those Sisters whose charges require immediate attention after Mass, and those in Mission houses who can only assist at a late Mass, are accustomed to receive Holy Communion before Mass, so as not to forego the inestimable graces to be obtained from a loving and fervent intercourse with our Divine Savior during the time of His sacramental presence in our hearts.

If at any time we receive Holy Communion in the parish church, we observe the same customs as in our chapel. We usually receive before the communicants of the congregation.

In going to church or school at some distance from the House, the Sisters will walk in proper order, two by two, the younger ones in advance, having their veils a little lowered.

All are careful on such occasions not to render themselves singular by affecting an appearance different in dress and manner from the rest of the Community. It is the Superior's duty to see that each of her Sisters be provided alike with whatever is necessary, not only in regard to actual wants, but likewise in regard to those things which help to estab-

lish a becoming uniformity in external appearance, so desirable in a religious Community.

In assisting at the Holy Sacrifice of the Mass, we sit or kneel in such postures as befit the sanctity of the action.

In passing before the Blessed Sacrament, we genuflect on the right knee, and reverently bow the head.

We are careful while in the chapel to avoid making noise with the benches, praying aloud, etc.; and in all parts of the house we endeavor to act with that modesty and decorum so becoming to the house of the Lord.

On making a mistake in the Office by reciting the wrong psalm or verse, we kneel and kiss the floor or bench, thus acknowledging the fault committed.

We also perform the like penance when, from carelessness or inadvertence, we slam the doors and windows, or are otherwise the occasion of any noise by which the quiet and silence of the house is disturbed.

When the signal is given five minutes in advance of any of the spiritual exercises, we promptly cease all conversation, to dispose ourselves for the worthy performance of the same.

Whatever is contrary to Rule on ordinary days is also prohibited on recreation days,

such as talking in the dormitory, the corridors and the refectory, out of meal time.

Though custom sanctions a dispensation from the usual silence during meals on recreation days, yet to comply with the obligations of reading daily some portion of our Constitutions, or Spiritual Directory, a chapter thereof is read at the evening meal.

The recollection usual during the hour of strict silence need not be disturbed beyond the customary civilities on the arrival at that time of any Sisters who may be either traveling or have come on a visit, except when their stay is to be of short duration, in which case the Superior may give permission to the Sisters to converse together.

To the Superiors and the other officers of the Community we endeavor to show every mark of respect. We rise when the Superior enters or leaves the community, or any other assembly room, except during any of the spiritual exercises.

The juniors should be very respectful to the senior Sisters, and show the greatest readiness to assist the aged and infirm Sisters. When older Sisters, entering the assembly room, find no seat prepared, the juniors rise to present them one.

We do not leave the community room, or other place in which we are engaged, without

the permission of the Superior, or, in her absence, that of the senior Sister present.

In order to save time and trouble it is desirable that the Sisters not actually engaged in the house usually remain in the community room, and when going elsewhere leave word where they may be found.

When a Sister feels ill and unable to rise in the morning, she requests another Sister who occupies the same dormitory to acquaint the Superior or Assistant of her indisposition, that she may be attended to.

Conformably to our Constitutions, we neither write nor receive letters without permission from the Superior to whose inspection our correspondence should ever be subject. When visiting, during vacation, or at any other time, we do not write letters until we return to our respective convents, without special leave from our own local Superior.

During Lent and Advent, we neither write nor receive letters, nor visitors in the parlor, unless in case of great necessity.

When our Constitutions declare that the Rule regulating correspondence does not apply to letters written by the Sisters to the Superiors of the Congregation, it simply explains that the Sisters are at perfect liberty to correspond at any time with the Superior-General, the Mother-Assistant, and with their

respective Provincials, also with the Bishop of the Diocese.

Useless and too frequent correspondence, either with the Sisters of the Institute or with externs, as well as the waste of time and writing material employed therein, has been strongly condemned by an act of the General Chapter, held in March, 1887, as a direct infringement on religious poverty and a fruitful source of dissipation and of numberless occasions for the violation of charity. When writing, we endeavor to be circumspect, that our letters may edify all who have occasion to read them.

It is strongly recommended to return to the practice of a Decree of the Chapter of 1893, which says: "The Sisters will refrain from asking permission to visit their homes, as only the most urgent cases will be considered."

With permission of the Superior, the Sisters may send occasional tokens of remembrance to their friends or companions, such as medals, pictures, beads of trifling value, etc.

When Sisters are removed from one house to another, the Superior or Sister appointed by her, sees that they are provided with a suitable outfit of habit, veil, etc., and allows them to take their personal clothing, prayer

books, and such other spiritual books as they have permission to use.

Good linen should be given to Sisters when they leave one house for another, or visit at any of the houses.

It is customary for us to ask a penance for having soiled or injured any part of the religious dress, or when anything is broken, wasted, or lost, which we have in use.

For the sake of good order, it is desirable that each article of clothing be marked with each Sister's number. Poverty requires that the books we have in use should be covered neatly and carefully handled.

We kneel when asking the Superior for a dispensation or penance, for permission to perform an act of humility, to mend garments and when we ask for a habit, veil, shoes or any article of clothing.

We carefully avoid opening another Sister's drawer, nor do we remove anything from it without the permission of the Superior and of her to whom it belongs.

To be too particularly precise about personal appearance, and to lose time at one's toilet is contrary to poverty and the religious spirit. The use of perfumery is prohibited. Scented waters are only permitted in sickness, when necessary.

When going to the parlor, we remember

that we are going to a place where the evil one is ever ready to lay snares for the unwary. We are, therefore, on our guard against the insinuations of the spirit of the world. We arrange our toilet in a becoming manner, conceal our hands in the sleeves of the habit, and are accompanied by another Sister, except when the visitors are near relatives, in which case the Superior acts as she thinks proper.

This rule does not apply to those who are called there on business relating to their office.

Whilst in the parlor we avoid all forwardness of manner, useless or worldly conversations, and whatever may be unbecoming in a religious; but above all, we never entertain our friends with the affairs of the Community.

We do not remain longer than half an hour, nor after the bell has been rung for any spiritual exercise, without permission.

A special permission is required to have a picture snapped by kodak. Sisters should exercise caution in this matter.

In taking leave of our visitors, we do so in the parlor, not in the halls, the senior Sister present accompanying them to the door.

We carefully abstain from criticising the dress, manners, or appearance of others; such

being contrary, not only to Christian charity, but even to common politeness.

To question novices and postulants with regard to their station in life, their family, or similar subjects, when we are not charged to do so by obedience, is in direct opposition to the religious spirit, which we are obliged to inculcate by word and example.

Intercourse between the professed and the novices is strictly prohibited and cannot take place, without a special permission from the Superior and the Mistress. Those only who are engaged in teaching them can enter the novitiate. The Sisters with whom the novices may be employed in any charge have nothing further to say to them than what concerns the employment, and are not permitted to enter the novitiate.

They carefully refrain from saying or doing anything that might scandalize novices, remembering that early impressions are never effaced.

Considering that they are only beginners in the religious life, they should patiently bear with their shortcomings, and endeavor to edify them by their humility, charity, obedience, love of silence and prayer.

In calling or addressing each other, we use the endearing title of "Sister," as it cannot

be considered a mark of esteem to call a religious by the name she bears in the convent without the title of Sister.

In the discharge of our duties, we show great diligence, neatness, and exactness, remembering Him for whom we labor; still we never attempt to carry anything too heavy, nor perform any duty above our strength.

We take a general interest in rendering service to the Community, or to individual Sisters; yet, we never interfere with the duties of another, unless so directed by the proper authority; but should a Sister so far forget herself as to be officious, the other need not be offended nor reproach her harshly.

Those who have charge of any apartment, open the windows in the morning if the weather be fine, and close them before night-fall in cool weather. In this respect Sisters are careful to follow the dictates of good sense, according to the locality and climate in which they live.

No Sister supplies the place of another in any duty without permission, except in cases of urgent necessity. If any Sister feels unable to do her charge, she endeavors to notify the Superior or the Assistant, that another may be appointed to fill her place.

When visiting the infirmary we carefully

avoid whatever might be a subject of annoyance to the sick, such as loud laughter, talking, etc.

In order to observe that modesty so forcibly recommended by our holy Rule, we do not converse when walking on the street, or when traveling in public conveyances. On such occasions we strive to avoid whatever might tend to disedify.

Should there seem to be any necessity for holding conversation with persons addressing us on the street, or in public conveyances, we politely excuse ourselves, and request them to call at the convent.

When meeting with friends or acquaintances in public, we acknowledge the recognition only by a modest salutation.

School funds, or any other money received, should never be kept in our possession longer than one day, but should be given in that evening to the Superior, or put in the appointed place.

As decreed in the First General Chapter, the Sisters who are engaged in teaching schools, independent of the house in which they reside, are entirely under the jurisdiction of the Superior of such House. Their wants are supplied from the school funds.

When anything is to be published in the newspaper, or otherwise, care is taken that

the matter for publication be precise and correct.

The Sisters are not permitted to take charge of church choirs but if desired by the Pastors, they may attend to any singing that is called for at the Children's Mass, and may go to the choir loft at that mass if necessary; may also teach an occasional mass and the Vesper Psalms to the children, but may not go to the choir loft, nor have anything to do with the choir, for the parochial Mass or Vespers, not even when the choir is composed entirely of children.

In the selection of music for the same, they should only use that which is in keeping with the requirements of the Sacred Liturgy, as all worldly and profane airs, being a scandal in the house of God, have been condemned by the Church.

Sisters shall not teach music to boys over twelve years of age. However, should a pupil complete his twelfth year during a term, that term may be finished but another must not be begun.

We are not allowed to act as sacristans in parish churches, nor as janitors in parish schools.

Our Sisters may, however, teach ladies and young girls how to decorate the altars, take care of church linen, repair the sacred vest-

ments, etc. Above all, in their instructions to them on this point, they should insist on order, neatness and cleanliness.

The general laws of religious discipline require that Sisters should not be out of their convents after nightfall; hence, nothing but an unavoidable necessity, such as traveling, should dispense our Sisters from observing this regulation; Sisters may not attend services in the Church after night-fall nor be present at public entertainments at night; not even those given by their pupils.

It is not customary for us to attend at Divine service in any but our own parish churches, except on rare occasions, nor do we go from church to church (where there are many), to visit the Repositories on Holy Thursday. We generally accompany our children to the parish church on this day, and teach them to unite in bands to pray before the Blessed Sacrament.

When a poor person applies for an alms, we give provisions or some article of clothing not belonging to the religious dress; but we never give money, unless in case of great necessity.

Our Sisters endeavor to avoid all unnecessary expense in food, clothing or traveling. They carefully guard against living beyond the income of their house and incurring

debts. If there is any house found not to be self-supporting, recourse is to be had to the Provincial House on which it depends.

Conformably to our Constitutions, each house of the Province is to contribute according to its means, to the support of the Provincial House, and Superiors should consider it an obligation to give up all surplus funds for that purpose.

By a decree of the Second General Chapter, held in May, 1875, the use of all kinds of spirituous liquors has been prohibited in the Congregation, except in case of absolute necessity, or when ordered by the physician.

Conformably to a decree of the Third General Chapter, held in 1881, our Sisters shall abstain from attending any picnics except little excursions to places at no great distance, gotten up chiefly for their pupils, and attended only by their pastors and Sister Teachers, exclusive of everyone else.

They are likewise prohibited from taking part in the pleasures of the day, as boat-riding, racing, swinging, and eating with the pupils.

The use of watches is allowed to superiors and nurses only, and in every case to be community property: hence, a watch may not be taken from one house to another, but be left for the one who will take up the duty.

that required its use. The use of silver thimbles is permitted.

A small book is used for marking the result of the particular examen. This marking to be done at a signal given four minutes after the beginning of the examen, the remaining few minutes to be devoted to stirring the soul to sorrow for failings and thanksgiving for the help of God in this particular matter.

The General Chapter of 1908 unanimously decreed that a Bourse be founded for the General Government, the amount of this Bourse to be raised by an annual assessment on each Province, according to the number of its professed members. The assessment is fixed for the present, at three dollars a year for each professed Sister.

The same General Assembly decided with regard to the transferring of Sisters from one Province to another, that we follow the custom of the older Orders and Congregations in the Church, which is that members are not called from one Province to another, except for general offices or in case of special need, and are returned to their respective Provinces when the term of general office is filled or the special work accomplished; and that members asking to pass from one Province to another must understand that

they will not be returned at their own request. Superiors will be expected to consult the general good and to act accordingly.

The General Chapter of 1914 recommended that our Holy Rule be read often by every Sister. The general reading does not excuse us from this; and our love for our passport to Heaven should incline us to constant study of its every chapter. The Rule obliges us to read the portion concerning our respective employments "at least once a week."

That the Sisters may become familiar with the decrees of the General Chapters and the customs of the Congregation it was decreed in the General Assembly of 1881 that all be read twice a year at conference or assemblies of the Community and it is further recommended that there be two or more copies of the Manual of Customs, according to size of Community, in each house that all the Sisters may read some portion frequently.

In the various chapters of this manual the way of fulfilling the obligations of Holy Rule is clearly explained. There seems to be nothing left for conjecture or misunderstanding. Let us realize this and bring home to our hearts the conviction that lack of observance under such conditions would be singularly unworthy of one in earnest about community

interests in which her personal salvation and sanctification are so closely bound up—a necessary part of a beautiful whole.

Let us take pride in our Constitutions and the Customs which are their explanation and application. Let us know them accurately and practice them consistently. Let it be our ambition to show in our lives that a thorough knowledge of the Manual of Customs tends materially to make faithful observers of the Constitutions. Individual fidelity is essential always to corporate success.

May the mantle of our Father Most Amiable, dear St. Joseph, be always our protection.

DECREES AND RECOMMENDATIONS
OF THE GENERAL CHAPTERHELD AT THE
MOTHER HOUSE MAY 18-22, 1920

SUMMARY OF DECREES

The Novices, after completing two years of Novitiate, make profession of temporary vows for three years instead of for one year.

By special indult, those Sisters who make temporary vows on March nineteenth make profession of perpetual vows on August fifteenth.

The Superior-General, or her Delegate, is required to make the visitation of the provinces every three years instead of every two years as prescribed by the Constitutions.

(The above decrees are now incorporated in the Constitutions).

The Provincial of the St. Louis Province and her Assistant are to reside at one of our large houses in the city instead of at the Mother-House.

The wearing of washable goods for habits by the Sisters in our hospitals is prohibited.

Neither celluloid nor any other material may be used instead of linen for guimpes, cornets and bands.

RECOMMENDATIONS

1. All general permissions should be asked with the monthly permissions.

2. Dispensations hold good for only one year and must be renewed annually.

3. Prayers that are not of rule may not be continued in Community for more than one year.

4. Attention is called to the devout practice of bowing the head at the Gloria Patri and at the Holy Name of Jesus.

5. If late for any of the spiritual exercises, we recite at the close of the exercise and with arms extended the Our Father and Hail Mary three times.

6. The present method of collecting votes for the General Chapter is according to the laws of the Church and is considered a dignified method.

7. The Annual Statement shall be sent in on July first instead of on January first as heretofore.

8. Filled gold bridges for eye-glasses may be used, but gold bows may not be used unless these are found by physicians to be absolutely necessary.

9. It is strongly recommended that an effort be made to overcome immodesty in dress, and that a uniform be adopted in the school wherever possible.

OBSERVANCES AND CUSTOMS
RELATING TO THE EXERCISES OF THE
**DIFFERENT OFFICES OF
THE CONGREGATION**

THE SUPERIOR-GENERAL

In compliance with a decision of the First General Assembly, she convokes every six years, at the most convenient time, the meeting of a General Chapter, as ordered by the Constitutions, and at which she presides.

This chapter, which cannot be prolonged beyond ten days, treats of the general affairs of the Congregation, and the correction of abuses. The form for holding the same, being approved by the Church, and followed by assemblies of other religious orders, was, by a special act of the First General Chapter, held in 1869, unanimously adopted.

Conformably to a decision of the Second General Chapter, held in 1875, the Superior-General, in concert with her Council, may provisionally appoint a General Counselor, should that post become vacant during the

interim of a General Chapter by death, or by the serious opposition of some prelate to the removal of a Sister elected to that office.

In accordance with a decree of the Fourth General Chapter, held in 1887, the Superior-General is to hold a meeting with the Provincial Superiors once a year, in order to insure a thorough understanding of the Constitutions, Customs and Decrees of General Chapters, as also to attain a greater uniformity in the exact and faithful observance of them.

The Superior-General or Provincial can receive a subject who applies from another Community, but it is reserved to the Superior-General to re-admit a Sister who once left the Congregation. Should such a subject returning penitent be received again, she must be willing to accept a penance proportionate to the gravity of her fault and be deprived for a time of active and passive voice. When she gives evidence of sincere humility, she may be re-instated in her rights and privileges by the General Chapter.

THE MOTHER-ASSISTANT

She is chosen by the Mother-General with the consent of her Council, from the number of the counselors elected by the General Chapter.

She ranks after the Superior-General, both at the Mother House and at other Houses of the Congregation, and in her absence takes her place in the discharge of all her official duties.

She carefully endeavors to be united with the Superior-General, and strives to fulfil the duties of her position in such a manner as to prove herself her aid and support in all things.

In the event of the death or the resignation of the Superior-General during her term of office, the Mother-Assistant is to govern the Congregation until the General Chapter for Election, which must take place within three months after the death of the Superior.

THE SUPERIORS-PROVINCIAL

They are appointed to their office by the Mother-General and her Council. Their authority extends to all the houses in their Province, which they govern under the authority of the Superior-General.

According to a declaration of the First General Chapter, they, with their respective Councils are, however, to be left free to transact the affairs of their Province. The following are the points concerning which they are expected to consult the Mother-General:

- 1.—Making new foundations.
- 2.—Closing establishments and schools already in operation.
- 3.—The acquisition and disposition of real estate.
- 4.—The erection of buildings.
- 5.—The removal of officers appointed by the Mother-General and her Council.
- 6.—The sending of Sisters to collect.
- 7.—Applications to the Holy See for dispensations.

They hold every year, as decreed in the Fourth General Chapter, an assembly of all the Local Superiors in their Province, to confer with them on the means of advancing God's greater glory and the good of the Institute, by the promotion of a more uniform and faithful observance of the Constitutions, approved customs and decrees of the General Chapters.

They insist in these meetings, especially on the means of maintaining and strengthening the bonds of union and charity between Superiors and subjects, and among the Sisters themselves; the obligations of the vow of poverty, the advantage and love of labor; the love of silence, prayer, and an interior spirit; the necessity of the observance of religious decorum and enclosure equally binding on all religious; but especially do they

warn against the dangers arising from a free and too frequent intercourse with externs, either ecclesiastic or secular.

The Superiors-Provincial are expected to send, towards the close of each year, to the Mother-General, a statement of the general condition and affairs of their Province, embracing their schools, with number of pupils; sodalities and their membership, orphanages and hospitals, with number of inmates in each, works of zeal and charity in operation, and their success; number and condition of Communities under their jurisdiction, together with an account sheet of the financial state of their Province. They should, likewise, send the names of all the Sisters professed during the year, giving date of birth, entrance into religion, reception, profession, together with secular name, place of birth, names of parents, etc., that the same may be entered on the Register of the Congregation.

In their annual visits to the houses under their authority, they are strongly advised to demand an accurate account from the Superior concerning all the points especially recommended and enjoined at the time of the general meeting.

The Superiors-Provincial should consider it of the utmost importance for the success of their government to be well united with the

Superior-General, and to gladly subject all their proceedings to her counsel and direction.

Should any difficulty arise in their Province which they cannot adjust, they will refer the same to the Mother-General.

THE COUNCILORS

The General Chapter of 1908 decreed that the General Councilors of the Congregation rank after the Superior-General in the Mother House and next to the local Superior in all other houses.

The Councilors assist the Superiors by their advice in the direction of the Congregation, or Province, in all that regards discipline and the observance of the Constitutions.

They are careful to understand well, the subjects, or questions proposed to them in Council, before giving an opinion. They tell freely what they think; and, in doing so, they are not to be influenced by the consideration that the Superior, or other members of the Council may think to the contrary.

If, according to their duty, they think themselves obliged to represent certain serious irregularities at the meeting of the Council, they do not trouble themselves if a good

effect has not been produced; nor do they importune the Superior afterwards, having done their duty in Council.

They bear in mind that all matters of Council, and all discussions upon them, must be kept strictly private.

The violation of this rule is sufficient to exclude one forever from the Council, as all Councilors must consider themselves bound by a formal precept of obedience to observe silence on matters connected with the Council.

The Councilors of each Province send, conformably to a decision of the First General Chapter, held in 1869, every six months, consultorial letters to the Superior-General, in which each separately, and according to her knowledge, gives a conscientious statement on the following points:

1. The reception of Novices and their instruction.

2. The instruction of junior Sisters and their progress in virtue.

3. The progress in the spiritual life, and love of prayer of the senior Sisters.

4. The domestic discipline, and the observance of Vows and Rules.

5. The works of charity among the poor, sick, and orphans.

6. The direction of schools and academies, and the progress of the pupils.

7. The government of Superiors, whether it be mild, exact, spiritual, or the contrary.

8. The temporal affairs, the income, the debts.

9. The Sister companion in the parlor, or abroad; the intercourse with externs; whether the Rule is observed in this respect?

10. Whether scandal and offence have been given by any Sister, and what remedies have been applied? Whether peace and benevolence are preserved with externs?

11. Whether consultations have been held at stated times, and whether the ordinances of Superiors have been executed.

12. Whether the common life and Poverty be carefully observed in food, clothing, etc.

THE LOCAL SUPERIORS

They are appointed by the Mother-General and her Council, and are charged with the government of the House assigned to them. They are, therefore, obliged to enforce the observance of the Constitutions and approved Customs of the Community.

Considering that one day they shall all be judged by the measure of their fidelity in the

observance of our Constitutions, and the conscientious discharge of the duties of their position, Superiors should zealously apply themselves to study and to understand well all their sacred obligations and endeavor to regulate their conduct by the Rules laid down for them. Towards the close of each year, they are expected to send a written statement of the financial condition of their house, its income, its debts, to the Provincial on whom they depend.

They will also send towards the close of each year, to the Provincial House, an exact statement of the condition of their Communities, schools, and the number of pupils in each, number of Sisters, how employed; state of sodalities and their membership; works of zeal and charity attended to by the Sisters during the year, and their success; the obstacles they have had to encounter, and those likely to oppose them in the near future.

The Superiors of hospitals and orphanages send in a similar account in reference to the work in which they are engaged.

These statements will enable the Superior Provincial to form some idea of the actual wants of each House, and aid her in making a suitable distribution of Sisters for the coming year.

They zealously watch over the observance of the Vow of Poverty in all its details, and carefully guard against the insinuations of a worldly spirit, which, entering frequently by a too free and unnecessary intercourse with externs, is calculated to work great disorder among religious, and bring ruin on religious houses.

Hence, the General Chapter of 1887 urged it as a most serious obligation on Superiors to exercise a prudent vigilance over the correspondence, as well as the personal intercourse of the Sisters with externs—secular or ecclesiastic—in their own houses, or abroad, as well as with the Sisters of the Institute, and to permit no letters to be written that are not called for by necessity or charity.

Conformably to our Constitutions, Local Superiors are authorized to permit the Sisters to make journeys which will enable them to return home the same day. It is always to be understood, however, that these journeys, to be lawful, must be dictated only by necessity, obedience or charity. They should never be undertaken for pleasure.

To guard against exceeding the limits of their authority, they should endeavor to have a good understanding with their immediate Superior, and learn from her how far they

can go. As circumstances which call for permissions and dispensations are variable with time, they should renew them at least once a year.

Conformably to an explanation of the First General Assembly, the Superior of a Community of at least twelve members ought to have an Assistant, Procuratrix, &c. A Community of twenty-five, being a large Community, should have an Assistant-Procuratrix and other officers as circumstances may require.

Superiors may propose to the Mother-Provincial and her Council, the Sisters whom they think most capable of filling the office in question.

They are careful to execute, and see executed by their Community, what has been enjoined and recommended at the time of the annual meeting of Superiors, or of the Superior's visit to their houses.

Superiors should endeavor, by their humility, affability, charity, love of prayer and of the interior spirit, to gain the confidence of the Sisters, in order to win them to Christ, our only Good. Thus they will draw down on themselves and Community the benediction of Heaven, insuring a happy success to their government and labors undertaken for God.

THE SISTER-ASSISTANTS

Appointed by the Superior-General and her Council, they assist the Superior in the management of the exterior affairs of the Community. They are, therefore, in virtue of their office, obliged to a general superintendence of the various charges and employments in the house.

They see that the subordinate officers perform their duties at appointed times, and in an exact and orderly manner.

That the exterior rules, such as silence, modesty and decorum be strictly complied with.

That poverty, cleanliness and good order be everywhere observed.

Owing to their vigilance, every person in the house—children, visitors, employees—are charitably and thoughtfully provided for, and the sick carefully and affectionately treated.

They endeavor to exercise a delicate attention to the needs of the Superior, should the latter be inclined to neglect her bodily wants, and, if necessary, make the fact known to higher Superiors, that they may apply a remedy.

They take care to have all the out-door keys properly labeled, and provide two keys

for all the principal places in the house, of which one is kept by the Assistant, the other, by the Sister in charge of the place.

When workmen are to be employed in any part of the house, the Assistant gives notice to the Sister who has charge of the particular place.

She sees that light and fuel are not wasted, and that articles of furniture are not removed from their places without her knowledge.

If any Sister is removed from an office or employment, the Sister-Assistant takes care to charitably teach her successor how to perform the duties of her charge, according to the Rules and approved Customs.

Every day, at an appointed hour, the Assistant applies to the Superior for any directions regarding her office or for obtaining her sanction for the necessary repairs.

In case of sickness or absence, the Assistant replaces the Superior in the discharge of all her official duties, and, according to a decision of the First General Chapter, she also holds the conferences and chapters of the Community if the absence of the Superior extends to three weeks or longer.

The Assistant of the Provincial ranks next to her at the Provincial House, but in Mission Houses next to the Superior of the house

she visits: In general assemblies the Provincial Assistants rank after the Provincials.

The Sister-Assistant in Local Houses always takes her rank next to the Superior of the House when no other Superiors are present.

In houses of education, orphan asylums and hospitals, the Sister-Assistants give special attention to the wants of the children, patients and employees, in all that regards their exterior well-being, and they see that great cleanliness, good order and decorum be generally observed throughout these establishments.

To aid Superiors to make a suitable choice in the selection of a Sister-Assistant, the General Chapter, held in 1869, has suggested to them to consult the following qualifications:

1. Good sense and sound judgment to enable her to understand well the duties of her position.

2. Health of body and strength of mind to assist her in supporting the hardships and trials connected with her office.

3. Good example, by the practice of every virtue, especially, humility, patience, charity, regularity and self-sacrifice.

4. Love of silence, recollection and interior life.

5. Union of will and action with her Superior submitting all her proceedings to her advice and direction.

THE PROCURATRIX

The Procuratrix aids the Superior in the administration of the temporalities.

She strives to apply herself faithfully to this duty, so that the Superior, not being over-burdened by temporal cares, may the more easily devote herself to the spiritual government of the house.

The Assistant, Sacristan, Dispenser, and other officials, endeavor to foresee what may be required, so as to avoid giving unnecessary trouble to the Procuratrix by applying to her at unseasonable times; and, she, on her part, does her utmost to accommodate the Sisters by having their commissions executed as soon as possible.

Previous to sending for the things to the stores, she notes down in her pass-book a list of the goods required.

In the weekly, monthly, and annual accounts, she separates the provisions from sundries, and on the appointed day of the month, she presents her books to the Superior and her Council.

Besides the current account books, she also keeps one in which are entered :

1. The particulars and total amount of Community property, how invested, and in what names.

2. The annual income, when due, and when it should be applied for.

3. A list of all the important papers of the house, as deeds, leases, etc. When any of these are sent out of the house, an accurate entry should be made, with the date and the name of the party to whom they are sent, and the Procuratrix sees that they are returned in due time.

4. The liabilities of the house, such as rents, salaries, etc.

5. The inventory of all that is purchased for the different offices, with date.

Should the duties of this office prove too much for one Sister, she may have one, or several assistants, who, in their work, will follow her direction.

THE SECRETARY

She should be animated with great zeal for the good of the Congregation, and endeavor to regulate her conduct by the rules laid down for her in the Constitutions, which she should frequently read and attentively study

in order to fulfil her duties with prudence and accuracy.

In addition, it would be desirable that she should keep a book in which to register all the letters of importance written by the Superior or by her orders. This is to be the "*Book of Correspondence*." She also keeps a memorandum in which she notes each day the orders of the Superior.

Besides assisting the Superior in her correspondence, she also keeps the annals of the House, and she copies into the "*Chronicles of the Congregation*" any edifying or remarkable occurrence in the Mission Houses, of which the Local Superiors may have written an account.

It is desirable, for the convenience of the Superior, that the Secretary keep a list of all the Houses of the Congregation, and of all the Mission Houses of her Province, with the names of the Sisters who live in them.

She likewise keeps the Register of the Congregation, carefully entering each Professed Sister's name, age, date of entrance, reception, profession, etc.

It is also her duty to write a short sketch of the life and edifying particulars of each deceased Sister of the Congregation, together with name, age of profession, and date of death; also the offices she may have held in

the Congregation. All to be carefully preserved in the archives of the Congregation.

MISTRESS OF NOVICES

Is appointed by the Mother-General and her Council, and according to the decree of Clement VIII., as explained in our Constitutions, she ought to be thirty-five years of age. She is charged with the immediate direction of the postulants and novices, in order to lead them to the perfection of their state.

She tries to bear in mind, that it is by her care the Congregation is to be renewed and perpetuated, that it is by her teaching that the religious spirit is kept alive, regenerated and transmitted from one to another, of the different generations which succeed each other in the Community.

She considers that the subjects confided to her care are persons who have received from God, various gifts and in unequal measure, who present to the eye a thousand different shades of temperament, character and inclinations, who cannot be led to the desired end by the same way and in a similar space of time; who, in fine, cannot be raised to the same degree of perfection.

She, therefore, teaches them to know themselves, points out the means to make them

triumph over their passions, and shows them how to practice true religious virtue.

She carefully explains to the novices all the Rules and Constitutions and the Evangelical Counsels of which the vows of religion are the expression.

She tries to make them understand what is mean and groveling in the life of the senses, and shows them that true greatness, nobility and consolation are to be found in the *spiritual* and *interior* life to which the Daughters of St. Joseph must aspire if they wish to become worthy of their calling.

She manifests the greatest charity towards the most needy of her children, those most subject to defects and weaknesses, as these will merit for her a more brilliant crown.

She exercises a constant vigilance over the Novitiate and applies herself to obtain a perfect knowledge of all that passes therein.

She carefully examines whether the Rule be well observed, whether charity and peace reign there, and whether each inmate acquits herself of her duties with fidelity and promptitude.

At regular intervals she arranges a schedule of the novices and postulants who are to assist and serve in the refectory, kitchen, laundry and other charges of the house.

She, likewise, appoints the readers for the refectory.

Every month, she causes the Manual of the Novitiate to be read through, reading a certain part thereof every week.

She holds a general conference every Sunday, wherein she explains part of the Constitutions, or treats of points of religious discipline mentioned in the "Manual of Decrees and Customs."

She also instructs the novices on points of Christian Doctrine, especially on the worthy reception of the sacraments of penance and the Holy Eucharist, and sees that they are taught the proper method of imparting religious instruction to children.

She should have the novices recite the Catechism by questioning and answering one another.

On four or five days in the week, she assembles all the novices of the first year at some convenient time in the day, and hears them recite some of the Maxims of Perfection, which she afterwards explains and points out to them how to reduce them to practice.

She requires of the novices of the second year to be models of exactitude in all the duties of the Novitiate, especially in the observance of silence, humility and charity.

She sees that they are prompt to their hours of class, and appoints a special time in which to prepare their lessons.

In order that the novices may conceive a proper idea of what is required of them hereafter, the Mistress will do well to explain every six months, in public, the following points, which each one reads, and after reflection, signs, if actually determined to conform to them:

1. Am I willing to be obedient in all things appertaining to my vocation, to every Superior lawfully appointed, to every subordinate officer acting in the Superior's name, and submit to any penance imposed on me?

2. Am I content to live without any privilege during my whole life, even though I might do great things for the Congregation?

3. Am I ready to serve God with perfect indifference as to my whereabouts, in any house of the Congregation, subject to any Superior, in any degree, office, duty, work or study, as it may seem best to the Superior to employ me?

4. Have I reason to believe myself sufficiently strong in mind and body to perform the duties required of a Sister of St. Joseph?

I answer all these questions in the affirmative, in witness whereof I sign my name, ———.

Where the novices and postulants are numerous, the Mistress may be aided by an Assistant whose duty it would be to replace her when needed, to superintend the external duties of the Novitiate and to instruct the novices how to perform them.

THE SISTER TEACHERS

The rules laid down in the Constitutions for the guidance of the Sister teachers contain much, both to instruct and encourage them in the discharge of their duty.

In view of the many souls daily lost through the efforts of the evil one and the influence of bad example, those, whom our Lord has so greatly favored as to permit to share the labors of His Apostolate, should zealously endeavor to work with Him, for Him, and according to His spirit, for the salvation of the "*little ones*" confided to their care.

Remembering that *they* are the favorites of Heaven, the Sisters should be exceedingly careful never to scandalize them. The younger and more innocent the child, the keener the sense of perception and appreciation of good and evil in their parents or teachers.

While engaged in class, they should care-

fully adhere to the directions given in the "Manual for the Use of our Schools," as far as circumstances will permit.

They conscientiously prepare for their classes by a diligent study of the subjects they have to teach.

During the time of recreation they do not allow their attention to be engrossed by individuals, but extend their vigilance to all, by seeing that the children join in the general games and pastimes.

They do not permit the children to treat them with familiarity, neither do they accept presents from them.

Looking upon inflicting corporal punishment as something degrading in a religious, our Sisters will never make use of it, save in a case of the most extreme necessity, and then only after having taken counsel of the Principal of the school or of the Superior.

If, unfortunately, a case of this kind were to present itself, the teacher should look upon it as a conscientious duty to refrain from administering punishment until her mind is restored to tranquillity, that the culprit, seeing the absence of passion in her, may be the better disposed to profit by it.

Any kind of punishment should never be inflicted except with a view to a pupil's amendment.

The Sister Teachers will carefully refrain from applying themselves to work of any kind during their class hours, giving their undivided attention to the children committed to their care, in accordance with the injunctions laid down in the *Manual*.

As the most important of all studies is that of our holy religion, the class duties of each day begin with the prayers suggested in the *Manual*, and the instruction in Christian Doctrine prescribed therein is never omitted.

To show the importance attached to the acquisition of religious knowledge, it is desirable that at the annual distribution of "*rewards*," the prize for this subject be superior to any other.

At the beginning of class sessions the pupils shall be reminded of the presence of God. The use of the aspiration "All for Thee, O Sacred Heart of Jesus" is recommended.

It is customary for the Sisters to accompany their pupils to Mass, and to teach them how to assist thereat religiously and devoutly. If the Pastor requests it, they also teach them to say the Rosary during its celebration, and they recite it with them.

In the absence of anyone capable of reciting the Rosary in parish churches during Mass, at times when such devotions are to be

publicly performed, the Sisters may say the Rosary for the congregation, if requested to do so by the Pastor.

In teaching the children to sing, they show in the selection of subjects a preference for hymns which will serve to elevate their minds and move their hearts to the love of God, and of our Holy Religion.

Particular attention is to be paid to the manner and general deportment of the pupils.

SISTERS IN ORPHAN ASYLUMS

The Sisters who are charged with the care of orphans are engaged in a great work, and should appreciate the privilege they enjoy. This is the assurance of our Lord, Himself —“Whoever receiveth the least of My brethren receiveth Me.” Let them rejoice, for faith assures them that, in the persons of the poor little orphans, they entertain and serve our Infant Savior, Who will generously reward their patience and self-sacrifice.

In their intercourse with the Sisters associated in their labors, as well as in their entire conduct, they endeavor to be exceedingly on their guard never to scandalize the children, for it would be dreadful to think that a Spouse of Jesus Christ should have

become a stumbling-block to these "*favorites of Heaven*," so entirely depending on their motherly care.

The frequent remembrance of the terrible menace of our Lord, "Beware of scandalizing any one of these little ones that believe in Me, for verily I say unto you, it were better for such a one that a millstone were hanged about his neck, and he were drowned in the depths of the sea," should inspire our Sisters to walk in holy fear lest they should come to deserve it.

Seeing how short the time for some of those poor little ones is, in which to lay a good foundation for their future welfare, our Sisters will endeavor to do them all the good in their power, by helping them in all meekness and patience to correct their little faults, by inspiring them with a love of virtue, especially truth, candor, charity, kindness, promptitude, a love of order and neatness about their persons, in their work, their apartments, etc. They will, in particular, seek to inspire them with a love of labor and diligence in its performance, encouraging them thereto, from time to time, by little rewards and honorable mention of their name. They should be conscientiously exact to their hours of class and ask the same from the children. Besides teaching them

the common branches of useful knowledge, they will instruct them thoroughly in their Catechism, and see that they understand well the commandments of God and of the Church, the doctrine on the Sacraments, etc., giving special attention to the careful performance of their prayers and devout assistance at the Holy Sacrifice of the Mass. They seek to inspire them with a great and tender devotion to the Blessed Virgin, to St. Joseph and to the Holy Angels. They teach them to have recourse to God and our Blessed Mother in their little wants and griefs, that they may do the same hereafter in occasions of special need and trouble.

The girls should be taught to perfect themselves in such handiwork as will best fit them for their station in life, such as sewing, dress-making, mending, knitting, and the various branches of housekeeping

Conformably to the spirit of our Constitutions legislating on charity, our Sisters living in Orphan Asylums, should keep an eye on all their children, but especially on the young girls who have been placed out in families. They will encourage them to return from time to time, and endeavor by the liveliest interest in their welfare, to win their confidence, in order to be the better able to

shield them from the dangers to which some of them may be exposed

Above all, our Sisters should endeavor, whilst teaching their little orphans useful knowledge, to form at the same time their manners, that they may be a credit to the home. They, themselves, should be the living examples for their children, especially by the practice of silence, and interior recollection, a spirit of kindness, patience and exactitude to every part of their duty.

The Superiors of orphan asylums are careful to keep a faithful record of all the children received into the asylum, as the happiness of some of their children for a lifetime may depend on it.

Whole families are sometimes scattered over the country, without any hope of finding one another through the carelessness of the administrators of such institutions.

SISTERS EMPLOYED IN HOSPITALS

Those whom obedience has appointed to serve our Lord in his suffering members ought greatly to rejoice, since He assures us in the Gospel that He receives as done to

Himself whatever we shall do for our neighbor in a spirit of charity.

This assurance should be a subject of great consolation and encouragement to our Sisters who labor with such untiring devotion at the bed-side of the sick and dying.

To fulfil the end of their calling they should endeavor to love the *interior life*, and give to prayer and recollection every moment they may be able to spare from their exterior duties. It is the *interior spirit* that ennobles and sanctifies their actions.

The reputation of good infirmarians or successful nurses will profit nothing if they are not animated with the true spirit of their holy state.

The Superior should secure where it is practicable competent male attendants to assist sick men in the needs to which it is not proper a religious should do duty. This will make it easy to comply with the rule which says, "They shall not assist men in their agony."

When a patient is brought to the Hospital he or whoever accompanies him is prudently questioned by the Mother Superior or the Sister appointed by her, as to his name, age, condition, religion, place of residence, relatives, etc., that these items being entered upon the records of the Hospital, the Sisters

may be able to render an account of him to his family, if necessary.

He is afterwards placed under the care of a Sister who, while ministering to his bodily wants, is very solicitous for the welfare of his soul. If he be in danger of death, she sees that he is promptly provided with the succors of holy religion.

If the patient be a protestant, his religious convictions are respected, and he is not refused the consolations which his conscience may prompt him to ask. All will endeavor to show him the greatest courtesy and kindness.

If a Catholic, and hitherto negligent in the practice of his religious duties, he is carefully instructed and encouraged to return to the faithful performance of the same, reminding him that God's fatherly providence frequently visits negligent Christians with sickness, in order to lead them back to the fold from which they unfortunately strayed.

All possible care is taken to instruct the patients in the truths of our holy religion, the necessity of living up to one's faith, and in the practice of the virtues of a truly Christian life.

If able to read, and permitted by the physician, such books are given and placed within their reach as are calculated to instruct, to

arouse to a sense of duty, and to encourage to the practice of sincere virtue.

On Fridays, the Sisters do not serve meat to the patients, except when ordered by the physician.

Ever mindful that they are the Spouses of our Lord, the Sisters are careful to follow faithfully the regulations given under the head of "Enclosure," in order that they may be helped and encouraged in the practice of that "*interior life*" so necessary for persons engaged in active, laborious duties, and so proper for the children of St. Joseph.

THE INFIRMARIAN

The Infirmarian should look on her office as being a great favor conferred upon her, and the respect she feels for her Sisters, as the Spouses of Christ, should be perceptible in her words and manner.

If she wishes to receive the reward of her charity to the sick she should be patient, gentle and humble in her employment.

She tries to be exact in carrying out the directions in regard to the remedies ordered, either by the physician or by Superiors, and does not, except by the doctor's advice, give any but ordinary remedies.

She gives timely notice to the Dispenser

and other officials, of anything she may require for the sick, and she sees that their nourishment be well prepared and served.

It is her duty to see that cleanliness, regularity and quiet be observed and maintained in the Infirmary. She pays great attention to proper ventilation, whilst at the same time guarding the sick against draughts.

She sees that all medicines be labeled correctly and legibly, and dangerous ones kept under lock and key.

Before administering any medicine, the labels are always consulted.

After rising, she visits the sick, to see if they are in need of anything, which she procures as soon as possible. After prayer she repeats the visit, if necessary.

In the course of the day she pays particular attention to the wants of the sick, and sees that refreshments are brought them with neatness and regularity, according to directions received.

All drinks, foot-baths, etc., are prepared before night prayers, that the Infirmary may not be obliged to remain up longer than the rest of the Community.

She takes care never to leave the Infirmary without towels for wiping cups, spoons, etc.; also special towels, with basin and pitcher for the physician. She keeps a set of dishes

purposely for the Infirmary, and, generally, no others are used there.

The vessels employed for the sick are washed after being used. Bottles, remnants of food, etc., are not allowed to accumulate in the room.

All linen used for the sick should be well aired, and that which has been changed, removed immediately.

Linen used by a Sister having a contagious disease should not be mixed with any other. It should first be put in cold water, and afterwards washed apart.

Matches and candles, or a lamp, are always kept in the Infirmary, in case they should be required during the night.

Care is taken to close the doors gently on entering or leaving the rooms of the sick.

A Sister is appointed to perform the spiritual exercises with the sick in the Infirmary.

SISTERS WHO VISIT THE SICK AND THE POOR

In all our large Communities, two Sisters may be appointed to visit the sick and poor as often as circumstances may require.

In smaller Communities, where everyone, or nearly all, are generally employed in school,

they will not be expected to visit the sick, as they could have no other time than that of prayer and meditation to devote to it. Only in case of necessity, and when urgently requested by the Pastor, or some of their sick pupils, may they deviate from this regulation.

Should any other call be addressed to the Sisters, they may politely excuse themselves by saying that their school duties will not permit it.

When visiting the sick and poor, the Sisters should make it their aim to study their moral and intellectual, as well as their material condition, in order the more easily to find the necessary remedy.

It is the part of prudence to assist the sick and poor in such a manner as to cause them to help themselves. For instance, we may procure work for the poor, or point out to them some profitable branch of industry to which they might apply themselves. We might instruct the sick as to what means to make use of to recover health, and how to guard against sickness for the future; for many are poor and sick because of their ignorance and want of tact. We should particularly encourage the poor who are timid and bashful, for this is true charity.

Above all, we exhort the suffering members of the mystical body of Christ, to a patient

endurance of their pains and trials, in view of the joys of eternity, encouraging them to a humble trust in Providence, which trust is always magnificently rewarded.

In their visits to the sick and poor, the Sisters should endeavor to be guided by the regulations laid down for them in our Constitutions, Part II., Chapter 6, and Part V., Chapters 13 and 14, which contain beautiful instructions to direct them in the exercise of the various works of charity and mercy.

THE SACRISTAN

The Sacristan's first and greatest duty is to take care of the altar and sacred vessels, the vestments, linen, etc., and to keep them with great order and neatness.

In the Sacristy is to be kept a *Rituale Romanum*, also some authorized manual of ceremonies, such as the *Sacristan's Manual*, which may be referred to when required.

All things should be prepared in time for Mass, Benediction, etc.

The Sacristan is careful to avoid doing anything that could disturb the Sisters during the time of prayer, or office.

Two wax candles are lighted during Mass; four at a Mass celebrated by a Bishop or Prelate; six during High Mass, and a greater

number on festivals. In lighting the candles, the Sacristan commences with the one next the tabernacle, on the Epistle side of the Altar, and in extinguishing them, begins at the same side but with the candle most distant from it

The lamp, before the Blessed Sacrament, in which olive oil is to be burned, is ever carefully attended to; and, that our Lord may never be left without a light, a second lamp with kerosene is kept near, to light at night.

Corporals and Purificators are never touched with uncovered hands, after having been used at the Holy Sacrifice, without special permission. They are washed by the Priest at the commencement of each month; and when they are so worn as to be no longer fit for use, they are burned, and the ashes thrown into the "*Sacrarium*."

A Corporal that has been used at Mass is not carried, except in a Burse, nor placed on the *Throne of Exposition* for Benediction.

A Corporal and two lighted candles are to be left on the Altar when the Blessed Sacrament is to be removed.

Candles are lighted on the Altar of the Blessed Virgin during Mass on all her feasts, during the month of May, and on all Saturdays throughout the year; likewise, on St. Joseph's Altar on every Wednesday of the

year, and all during the month of March.

The wicks of candles are carefully attended to before being lighted, and, if necessary, lightly touched with turpentine.

Care is taken of the pieces of candles and refuse of wax, which are melted and made into candles again.

The Sacristy is never to be without Holy Water. It is desirable to keep it in a large earthen vessel with a cover, so as to preserve it from dust, etc.; from it all the fonts in the house may be supplied.

The Aspersory is carefully dried after being used, and placed near the Holy Water Vase.

The lavatory, in the Sacristy, is neatly kept and clean towels placed near it.

The altars and statues are covered while the Chapel is being swept.

When any festival, or fast day occurs within the week, the Sacristan should give notice of it in writing to the reader at table on the previous Sunday, that she may announce it in the refectory; likewise of the anniversaries of the deceased Sisters and benefactors.

This last regulation has reference especially to Novitiate Houses.

She keeps a book wherein to enter the names and date of death of the deceased Sisters and benefactors.

THE READER

At the end of the *Benedicite* at meals, the Reader inclines with great reverence towards the Superior and says: "*Jube Domina benedicere.*"

When all are seated she begins to read, and she endeavors to do so in a distinct and audible manner.

She stands whilst reading the Epistle and Gospel, the Martyrology, the Maxims and the Chapter in the Constitutions; also, when announcing the subject of the reading.

She is particularly careful to mark the book when she concludes.

When the signal is given for the reading to terminate, she replaces the book and says: "Tu autem Domine, miserere nobis," to which all answer: "Deo gratias!" She then retires quietly to her place. Some time before meals, the Preceptress of readers at table marks the books, and the appointed Sisters prepare the subject they have to read, so as to avoid mistakes, and if they make any, they pay attention to the correction made by the Preceptress.

Every day at breakfast, the Martyrology is read, with the consideration of the Saint of the day.

At dinner, continuation of the lives of the Saints or some spiritual book.

At supper a spiritual book, as at dinner, is read; then, towards the end of the meal, a chapter from the Constitutions is read on Fridays and Sundays, also on feast days that are days of recreation.

Every Saturday the Epistle and the Gospel of the day following are read during supper; but throughout Lent and Advent they are read every day.

In selecting the reading for table, we should endeavor to be guided by the spirit of the Church in her seasons of devotion.

The books chosen for the purpose should be calculated to promote in us the love and esteem of our holy vocation and, whilst tending to excite our interest and devotion, should move us to the practice of those virtues which are most requisite in our profession.

FORM OF ANNOUNCEMENT IN THE REFECTORY

At the conclusion of the reading, the anniversaries of the Sisters are announced by one of the readers, who reads loudly and distinctly as follows:

“To-morrow will be the anniversary of the

death of our dear Sister N. N., or Mother N. N. May she rest in peace." To which all answer, "Amen."

The anniversaries of benefactors are announced in the same manner: "To-morrow will be the anniversary of the death of our benefactor (or benefactress), N. N."

Holy-days and fast days are announced by the reader on the previous Sunday, as follows:

"Next——, being the feast of——, will be a holy-day of obligation. Next——, being the eve of the feast, will be a day of fast and abstinence."

Or: "This being Ember Week, next Wednesday, Friday and Saturday will be days of fast and abstinence."

The reader stands while making the announcements in the Refectory.

THE VISITORS

At half-past eight o'clock P. M., the two Sisters appointed by the Superior visit every part of the house.

They examine the windows and outer doors, and see that they are properly fastened.

They see that fire-places, stoves and furnaces be well secured, and that the lights be carefully extinguished in places where they are not needed during the night.

They carefully avoid making noise in opening and closing the doors of the rooms they visit.

When everything is attended to as directed, they place the keys in the Superior's room and retire as soon as possible.

In large houses where the duty of visitors has to be divided, a list of the places to be visited may be written for each, so that they may not be obliged to disturb the Community by remaining up longer than the appointed time.

They also see that the lights in the different dormitories of the religious be extinguished at the proper time, and acquaint the Superior with any violations of Rule, if repeated.

THOSE WHO TRAVEL

When obliged to travel, we should visit the Blessed Sacrament before leaving the convent, to ask the Divine aid and protection. It would be well also to recite the Itinerary prayers of the church as found in our Formulary that surrounded by such aids our journey may be prosperous and free from accident.

On our journey, we endeavor to conduct ourselves in such a manner as becomes the Spouses of our Lord, and we do not enter into

conversation with our fellow-travelers, except through necessity, or charity.

We are faithful to perform our spiritual exercises at the time appointed or to anticipate as circumstances dictate.

On arriving at our destination, if it be in a house of our Congregation, we inquire for the Superior first, and present ourselves to her as the children of obedience.

Propriety and politeness require that we do not mix up with the Community before having seen and paid our respects to the Superior, or in her absence, to the Assistant, or Senior Sister of the house.

During our stay, if only visiting, we must fulfil the exercises, and conform to the customs of the house. The quality of simple visitor does not dispense us from observing the Rule, or confer upon us the privilege of doing as we please.

We hold no correspondence, either by letter or otherwise, without a special permission from the Superior of the house to which we belong, who would do well to notify the Superior at whose house the visit is made, that such permission was granted.

Necessity alone should compel us to remain over night in any house save that of a religious Community, and always in one of our own, where such exist.

THE SISTERS WHO TAKE CHARGE OF VISITORS

The Sisters who are charged with the care of visitors should endeavor to exercise an attentive and cordial hospitality to them.

They should thoughtfully provide for their little wants, and endeavor to edify them by their gentle and courteous manner and holy conversation, as becomes persons consecrated to God.

They are especially careful to avoid giving the news of the house or of entertaining the visitors with the affairs of its individual inmates; neither do they willingly listen to a relation of the news and scandals of the world.

The Sisters charged with this employment are conscientiously obliged to see that the rule of enclosure, as ordained by our Constitutions, will be faithfully adhered to, and that the visitors will not trespass on the apartments reserved for the Sisters, such as the community room, dormitory, refectory, and the corridors leading to them.

THE CALLER

The Caller rings the bell for all the Community exercises at the time appointed by Rule.

It is customary to give the signal for the spiritual exercises five minutes in advance with the large bell. The small bell afterwards announces the time to begin prayers.

The Caller gives *fifteen* strokes of the large bell for Mass, and nine for the other spiritual exercises. When she rings for the *Angelus*, she gives three strokes at each of the salutations, and in conclusion, she gives *fifteen*, which may be done to remind us of the *fifteen* principal mysteries of the life of our Blessed Lord and His holy Mother.

She rings the small bell for retiring at 9:45 P. M.

She frequently excites herself to gratitude to God, for being chosen by obedience to share in the office of angels, who call and incite men to adore, love and give praise to God.

THE PORTRESS

The Portress strives to edify all externs by her courteous and religious deportment.

She tries to be cordial and gracious to visitors, but avoids all familiarity and unnecessary conversation.

She endeavors to be charitable, patient and gentle towards the poor, never treating them with contempt or harshness.

She is careful to answer the bell promptly,

and when obliged to leave the door, asks the Superior to appoint a substitute.

The door must be kept locked as much as possible, and the key is never allowed to remain in the lock.

She does not give messages at unseasonable times, such as during the religious exercises, meals, etc., unless the business admit of no delay, or the condition of the person who calls demands immediate attention.

If obliged to give a refusal in any especial case, she does so politely and very respectfully, and she keeps inviolably secret from the Sisters any messages that may have been left for them.

She will find in the Rules laid down for her in the Constitutions, ample instructions as to the manner and spirit in which all her duties ought to be performed.

THE REFECTORIAN

She studies to observe the greatest order and cleanliness in everything relating to her charge.

She sees that everything is put in its proper place on the table, and after each meal she puts all things in their proper places in a neat, orderly manner.

On some convenient day in the week, every-

thing is removed from the pantries, closets or cupboards, and these latter wiped out with a damp cloth, or washed out if needed, and dried thoroughly before replacing the articles. Such articles as are used at table, viz., salt-cellars, cruets and sugar-bowls are also emptied and washed.

Table napkins are given to the Sisters once a week. Table cloths are used on days of general recreation.

All those who, by necessary duties of obedience, or pressing works of charity, are prevented from dining at the first table, go to the second, which is spread immediately after grace has been said.

The Refectorian dines at the first table, so as to be free to superintend the work to be done afterwards.

THE SERVER AT TABLE

Let her serve the Community with the same dispositions and intentions as if she were waiting on the Holy Family at Nazareth, or on our Lord and His Apostles when seated at table in the house of Martha.

By imitating the diligence, the thoughtful attention, and the loving and provident care of this blessed woman in the exercise of her

hospitality towards Jesus, the server will merit to share also in her reward.

She endeavors to procure promptly what is to be served at table, and sees that each Sister is suitably provided with whatever she needs.

When not actually engaged in serving, after the first attentions have been given, she remains near, so as to have an eye on the table, and to supply things when wanted.

Neatness requires that dish-covers, when removed from table, should be carried turned upwards, and a tray should be held under knives, forks, and spoons when taken off the table, after having been used.

It is customary for each Sister to wash her own dishes, after which they are replaced on the table.

The Server gives notice to the Refectorian of any Sisters who may be absent from a meal, so that a portion may be kept warm for them.

THE KEEPER OF THE WARDROBE

She takes care of the garments, linen, and whatever belongs to it, which, as things belonging to the poor of Christ, she keeps with great diligence.

On entering upon her charge, she makes a memorandum of all the articles committed to

her care, and marks them separately, so that at the Superior's demand she may be able to give an account of her office.

When any garments need to be repaired, she takes care to have it attended to; as to others that she may find useless, she takes them to the Superior to have them disposed of as she thinks proper.

She superintends the making of the habits, veils, etc., and sees that all are made according to the prescribed customs. She provides the Sisters with whatever is necessary, and when there is need of anything, she gives timely notice to the Superior for a supply.

The linen for the use of the Refectory, Kitchen, and other offices, is given out by count, and received back in the same manner.

She distributes to the Sisters during the week as follows:

Two and in some localities three sets of linen, one day and one night cap, one towel and one neckerchief. Sheets, pillow covers and night-dresses are given every two weeks.

Wearing apparel, etc., is marked with the number of the Sister for whose use the articles are allowed.

House linen is to be marked, S. J., adding the name of the House and the locality.

In large Communities the keeper of the wardrobe may have one or two assistants.

THE DISPENSER

She takes care of all that concerns the Refectory, Kitchen, and Store-rooms, and of whatever she has in her charge. If anything necessary be wanting, she informs the Procuratrix, that it may be provided in time.

She ascertains from the Superior and Assistant, what she is to give for the sick.

If she have one or more Assistants, she sees that they do their duty, and does not permit them to give anything away without her consent.

She gives cordially and generously to the Sister in charge of the kitchen and provides the Infirmarian with what she may need for the sick or suffering members of the Community.

All vessels belonging to her charge are kept clean and in good repair.

THE COOK

She tries to perform her duties without haste, and with tranquillity of mind, which will enable her to frequently raise her mind to God and keep herself in His presence.

She studies cleanliness, endeavoring to observe it in all things appertaining to her

office, as well with regard to herself as to those associated with her.

She endeavors to have the meals ready at the appointed times.

She prepares no particular dishes for anyone without being duly authorized by obedience, nor does she allow the same to be done by anyone, except the Infirmarian, whom she should especially assist, so as to provide all necessary comfort or refreshment for the sick.

She should particularly see that the Sister who prepares the meals for the sick, does so in a becoming manner.

The poor applying for food are never repulsed, for who knows but our Lord may hide Himself under the garb of a poor beggar? At all events, He receives as done to Himself whatsoever we do for the needy.

On some convenient day in the week, all utensils belonging to her charge are thoroughly cleaned and polished, and the pantries and cupboards properly washed and dried.

She keeps an account of the articles belonging to her charge, and in case anything be wanting, she gives notice to the Assistant.

She endeavors to be economical in regard to the use of fuel and of all things that fall under her care.

She is conscientiously obliged to see that good order and silence are observed in the

Kitchen, and will inform the Assistant of any cause of disorder therein, or if any articles are removed from it.

THE BAKER

The Sister who is charged with this employment should endeavor to perform it in an interior spirit, remembering the True Bread which for love of us came down from Heaven.

Frequently recalling to mind that she shares with our Blessed Mother in the holy house of Nazareth the office of preparing bread for the table of the Holy Family, she rejoices in thus being able to imitate her.

She has a special care to see that Poverty is not violated in her department, either in the care of the flour or in cutting and caring for the bread after its removal from the table.

Above all, she endeavors to observe great cleanliness and neatness. If anything is out of order or needed in her charge, she notifies the Assistant, that the same may be repaired or provided for in proper time.

THE SISTER CHARGED TO SUPERINTEND THE LAUNDRY

She endeavors to fulfill the duties of her employment with great purity of intention

and in the spirit of recollection and prayer, that it may prove an acceptable service in the eyes of our Divine Master.

With a view to guard herself and those associated with her from offending against Poverty, she sees that all the articles brought into the Laundry are properly cared for, and after having been washed clean, are neatly folded, leaving name, number or Community mark on the outside. Any articles that are torn or otherwise damaged should be folded in such a manner that the injured part will be on the outside, that she whose duty it is to see to the repairing thereof, may not be obliged to unfold them again.

As the charge is frequently very trying, owing partly to the nature of the work, as well as to lack of experience, or inaptitude in those working with her, she will endeavor to practice patience and that meekness and gentleness of manner so frequently and forcibly inculcated by our Lord.

For the sake of Him who bears so patiently with our ignorance, and short-comings, the Laundress will, with great kindness, teach her companions the little methods by which the work may be done with economy and dispatch, and the Sisters, on their part, ought to be very obedient to her directions in order to draw God's blessing on their labors.

No community clothing is starched but the linen.

The underclothing of the community, and night dresses, are not ironed, but neatly folded and pressed.

No Sister bestows special attention on her own clothing in the Laundry, without a particular permission from the Superior or Assistant.

No one is permitted to appropriate any article of community clothing before it has been brought to the Sister in charge of the wardrobe, as such an act would be contrary to both obedience and poverty.

THE NOVITIATE

The Novitiate is the time of probation; during its period of two years the novice tries her new state, and the Community's duty is to ascertain whether she is a fit subject, or not, for the Congregation.

When a young woman presents herself to be admitted as a postulant, she is, conformably to our Constitutions, examined upon her motives for entering, the length of time she has been thinking of it, her health, age, education, aptitude for the Congregation, her determination to conform to the practices of the religious life; also her natural disposition, the character and reputation of her family, particularly if there be insanity in it.

Should she appear to have the necessary qualifications, she ought to be encouraged, but it is advisable to try her for some time before admitting her, so as to make sure of her vocation.

Our Holy Pontiff, Pius IX., in his decree concerning the admission of subjects, says:

“The manners, qualities, etc., of those who apply for admission, must be investigated. It must be known what intention and spirit induced them to embrace the religious state,

in order that only those be received who are qualified according to God's will.

“To restore religious discipline in Communities where it has fallen away, or to preserve it where it still exists, there is nothing more useful than to take the greatest care in admitting novices to the Order and Profession, in order that only those be admitted who are called by Divine vocation, endowed with good habits and qualities, who desire to serve God and to escape the dangers of the world; those who, by example as well as by deed, are apt to advance the spiritual welfare of their neighbors according to the regulations of their Communities. The weal or woe of religious Communities depends indeed on the novices, for they are the seeds of the Order, they are the new vines renewing the vineyard of the Lord. But if these seeds and saplings are infected, bad fruit only can be gathered. Therefore the Roman Pontiffs, especially Sixtus V., Clement VIII., Innocent X. and Innocent XII., have issued most salutary decrees, and enacted laws to be observed in admitting novices.”

And Pope Nicholas III. says: “Those only should be admitted who are likely to become useful members, a profit to themselves by their meritorious life, and an edification to others by their good example.”

A great Saint and Superior of an eminent religious Order says: "It is not to our advantage, nor to that of the Church, to admit all who desire to enter: Not to *ours*, because we cannot make use of all classes of people. Those of feeble health could not perform the many and severe duties the religious state imposes on them. It is not to the *advantage of the Church*, for religious Orders have been instituted for the edification of the faithful, and if unfit subjects are received, they will give scandal, break up religious discipline and hinder others from advancing in virtue."

The candidates for admission ought to be examined *physically* and *morally*; physically because the Convent is not an hospital where persons come to be cured and cared for bodily. On the contrary, those who seek admittance should not only be willing, but also able to bear the diverse hardships of the religious life, such as teaching, nursing the sick, manual work, prayer, meditation, the hardships of poverty and privation

To receive those who have to start with dispensations would be against justice and prudence; for the Community ought not to be burthened with incapable members, nor would it be right to expose such persons to the humiliations naturally arising from their inability to do like the rest.

In regard to the second it must be remembered that no absolute, but only a moral certainty can be arrived at by examining the exterior conduct of a postulant or novice.

If she is faithful in the discharge of her duties, modest in conversation, cautious in her speech, devout in presence of the Most Blessed Sacrament, assiduous in prayer, simple, unpretending and humble enough to receive corrections in good part, such a postulant or novice must be deemed worthy of reception or profession.

But, as no religious, though advanced in the spiritual life, is without faults, beginners must not be expected to be perfect, but we should distinguish the nature of their faults which are committed through *frailty*, with *deliberation*, or through *malice*.

1. *Through frailty*: a slight impatience, lack of punctuality through forgetfulness, etc. These do not render a novice unworthy of profession.

2. *With deliberation*: *i. e.*, small faults, but committed on purpose, as giving too much liberty to the eyes, teasing and harsh treatment of companions, eating and drinking stealthily between meals, taking fruit from the garden without permission, etc. These faults, though small, yet deliberately commit-

ted, may become a serious obstacle if not earnestly corrected.

3. *Through malice*: such as deliberate disobedience, grievous injuries, spite and hatred, detraction, murmurs and complaints, etc. These indicate great corruption of heart, and are an evidence of the dominion of evil habits, and consequently debar her from profession.

As faults of character are seldom or never corrected, those whose duty it is to pass judgment on the postulants and novices stand greatly in need of the light of the Holy Spirit, to make a just discernment. On no account ought they admit a real melancholy character, or one that is intriguing, heartless, ungrateful or selfish.

A great Saint and Master of the religious life has said: "If you wish to keep your Community in good standing, and raise it to perfection, you must be slow to admit, ready to dismiss, and most solicitous to educate the young religious." It is, therefore, the Community's bounden duty to train them properly and to test their vocation, lest it be burdened with unworthy members. To effect this, the Third General Chapter decreed that the first year of novitiate be devoted exclusively to acquire a knowledge of spiritual things, and to study the science of the saints.

According to the decree of the Holy Pon-

tiff, Clement VIII., the substance of which will be given in different parts of this chapter, the novices must be taught:

1. The importance and excellence of their vocation.

2. The nature of the religious vows.

3. The necessity of observing the Rules and Constitutions.

4. The practice of vocal and mental prayer.

5. Mortification and custody of the senses.

6. Exercise of humility, charity, modesty, silence, etc.

As explained and decreed in the First General Assembly of the year 1869, the Chapter held for the reception and profession of subjects is to be composed of the following members:

1. The Mother-General, or Provincials with their respective Council.

2. The Mistress of Novices and her Assistants.

3. Those occupied in teaching and training them.

In conformity with the decree of Clement VIII., all intercourse between the professed religious and novices is strictly prohibited. Hence, the Sisters will carefully note the following:

1. No professed Sister, under any pretext

whatever, can enter the place of Novitiate. This prohibition is the lock which debars entrance to anyone not in duty bound to go there, the Superior, the Mistress of Novices, the Assistants and their teachers alone being excepted.

2. The professed are not permitted to speak to the novices on meeting them through the House, or any place outside the Novitiate.

3. Professed Sisters having any novices associated with them in their employment are not permitted to enter into conversation with them, beyond giving them the directions needed for their work.

4. Should circumstances render an interview between a professed Sister and a novice absolutely necessary, it can only take place with the permission of the Superior and Mistress of Novices, in an apartment contiguous to the Novitiate and, if possible, in presence of the Mistress.

The professed Sisters supervising the different charges of the house will see that none of the novices are kept from their spiritual duties and will so arrange their work that they may be in the Novitiate at the appointed time.

THE POSTULANTS

When postulants have been admitted to their probation, they assist, like the novices, at all the exercises of the Community, except at the Chapter of Faults, and at the discipline exercise, up to a short time previous to their reception of the Holy Habit.

They write a list of the articles of clothing, etc., that they bring with them, and add to it those sent to them during their probation. To this they affix their signature and hand it to their Mistress, as also the certificate of their baptism, which they are to bring with them, to be kept till their profession.

Before entering the Novitiate, they deliver to the Superior whatever they may actually have in their possession, and from that time they are not allowed to give, lend or borrow, without permission, so that they may learn from the beginning, the love and practice of that poverty, of which they intend, afterwards, to make profession.

Their uniform consists of a black dress and cape of the same material.

Whenever they go to the Chapel, and during the exercises in times of general retreat, extra assemblies of the Community, such as on occasion of a visit from a Bishop

or other dignitary of the Church, they wear a black veil.

Having but lately quitted the world, they refrain from reviving in their hearts an inordinate love of their kindred and friends, etc., by a too frequent correspondence with, or soliciting visits from them.

During the time of their probation, the postulants apply themselves, with the simplicity of a child, to learn all that is proposed to them by their Mistress.

They study Christian Doctrine, learn how to say the Community prayers properly, commit to memory, if possible, the *Pater*, *Ave*, *Credo*, the *Veni Creator*, the *De Profundis*, *Miserere*, and the Canticle *Magnificat*. Those who understand music continue to practice.

They acquit themselves faithfully and diligently of their little employments, as if in union with the little Jesus at Nazareth, they were serving the most holy Virgin and St. Joseph, his foster-father.

THE NOVICES

Conformably to our Constitutions, and as decreed by Pope Clement VIII., the novices are separated from the professed members during all the time of their novitiate, nor are

they sent to any Mission Houses, except in cases of great necessity after having consulted and obtained the sanction of higher Superiors. During the first year of their novitiate, the novices apply themselves with great diligence to study the principles of the religious life, the spirit of the Institute they desire to embrace, and the virtues required in its members. They particularly endeavor to acquire a thorough knowledge of the five points set forth in the decree of Clement VIII., which are given above.

During this year they do not apply themselves to study the secular sciences, except reading, writing, Christian Doctrine and manual work. They are also taught singing, especially the sacred chant for Mass, Vespers, and pious hymns and canticles. Those who already possess a knowledge of music continue to apply thereto, if Superiors judge it convenient or best to do so.

They should entertain a great esteem for regular observance and the Common Life, avoiding, with the greatest care, all singularity in their conduct.

On the eves of Reception and Profession, the candidates for the same kneel in the center of the Chapel during the examination of conscience, and each one, separately, acknowledges the violations of Rule she may have

been guilty of, and concludes by saying: "Mother and Sisters, I thank you for having received me into the Congregation; please have the charity to pray that I may become a good religious."

The novices have a private conference with their Mistress once a month, and the postulants more frequently, for the purpose of receiving instruction on the due performance of their duties and the exercise of true religious virtues.

They may also, on these occasions, state any difficulties they may experience in regard to their employments or other exterior duties, that the cause of little disturbances being removed, they may make the more progress, serving our Lord with great cheerfulness and joy of heart.

The novices are free to have recourse to the Mother-General and Mother-Provincial at any time. Candor and perfect freedom should characterize these interviews.

Each one, according as the Mistress may appoint, spends daily some little time in private spiritual reading, such as "Rodriguez' Christian Perfection," or St. Liguori's "Spouse of Christ," the substance of which the novices will strive to imprint well on their minds and hearts during their Novitiate.

When engaged at work in the different

parts of the House, such as the store-rooms, kitchen, refectory, laundry, dormitories, etc., the novices strive to be :

1. Punctual to the time appointed.
2. Prompt and diligent in the performance of their task.
3. Exact to the directions given by the Sister in charge.
4. Careful in doing it well, and acting from a supernatural motive, remembering the greatness of the Master whom they serve.
5. Faithful in turning to advantage every moment of time, for each moment is worth an eternity of glory, dependent on the good use we shall have made of it.
6. Repair to the Novitiate as soon as their task is accomplished.

DUTIES TOWARDS THE BISHOP OF THE DIOCESE

According to our Constitutions our Sisters are, in conformity with the decrees of the holy Council of Trent, under the ordinary jurisdiction of the Bishops in whose dioceses our houses are located.

They will, therefore, apply to them for their ordinary and extraordinary Confessors and Chaplains, and for the following permission :

To keep the Most Blessed Sacrament in our Chapels.

To have Benediction and Exposition of the Most Blessed Sacrament on extraordinary days; for the erection of the *Way of the Cross*. This latter has to be obtained in writing.

For the Sister Sacristan to touch the Sacred Vessels.

To found new houses or to undertake any public or new charity.

To collect funds for charitable purposes.

To incur considerable debt.

If having to apply to the Holy See for any dispensations, such as in the case of alienation of considerable property or the religious dowry, or the reception of a subject in regard to the age specified in the Constitutions, or from the vows made in the Congregation, we may do so through the Bishop of the diocese where such cases occur.

Some Bishops are very exact in holding the canonical visitation of all religious houses in their diocese. Should a Prelate signify his intention to visit any of our Communities, the Sisters should manifest their readiness to assent to his good pleasure, and endeavor by the most respectful attentions to show the reverence and obedience due to the episcopal

office. By reverencing the Bishop, we honor and reverence the Church, our Mother.

The Superior will have a balance sheet prepared of the receipts and expenditures of the house, to hand the Bishop should he ask for it.

The following is the usual

FORM FOR HOLDING A CANONICAL VISITATION

On the appointed day the Bishop, or the Delegate appointed by his Lordship, meets all the Sisters in the Chapel, where he recites the *O Sacrum* with V. and prayer, and the *Sub Tuum* with V. and prayer, and concludes with the V. *St. Joseph, Pray for us*, and the aspiration, *O Sacred Heart*; or else he commences with the *Veni Creator*, the V. and *Prayer of the Holy Ghost*.

He then may make some remarks on the subject of the visitation, and afterwards retires to an apartment where he sees and hears each Sister privately.

The Sisters, on entering, kneel to receive the Prelate's or Visitor's blessing, and make an acknowledgment of their exterior faults contrary to religious discipline; after which, when asked to be seated, and questioned on

the following or similar points, they will reply simply as their conscience may dictate.

1. The manner of performing their office and Community prayers.

2. The observance of silence and other points of discipline.

3. The observance of the Vow of Poverty and administration of the revenues.

4. The care of the sick and infirm.

5. The administration of the offices in the convent.

6. The state of material buildings.

7. The schools and other charitable works of the community.

8. The relations of the community with externs.

9. The accounts and temporal administration of the convent.

He may afterwards, in the general assembly of Sisters, correct any general abuse that he may have discovered. If he gives any commands, he always does so in accordance with the Rules and Constitutions, and these he leaves in writing.

At the conclusion he addresses some words of consolation and encouragement to the Community, and then tells the Sisters to kneel and excite themselves to contrition and say the *Confiteor*. He then pronounces the

Misereatur and gives the following absolution:

Auctoritate qua fungor absolvo vos ab omni transgressione Regulæ et Constitutionem, et admonitionem majorem vestrorum, at ab omni pœnitentia oblita et neglecta, et maxime a pœna quæ debetur propter fractionem silentii.

Et ab omnibus aliis de quibus consuevit fieri absolutio in consimilibus solemnitatibus; ut sitis absolutis hic et ante tribunal Domini nostri Jesu Christi habeatisque vitam æternam et vivatis sæcula sæculorum. Amen.

He then gives a small penance, such as *Holy Queen*, and concludes with his blessing.

DUTIES TOWARDS THE CLERGY

In their intercourse with the members of the clergy, our Sisters will strive to be animated by that spirit of faith, which will enable them to see the representatives of Christ, our Lord, and the dispensers of His heavenly mysteries in the persons of the Priests, with whom duty may bring them in contact.

In order to maintain the esteem and reverence due to the ministers of God, the Sisters shun all useless and unnecessary intercourse

with them, and when obliged to it by necessity or charity, use all the precautions prescribed by our Constitutions in the Chapter of the "Rules for the Sister-Sacristan."

They should endeavor to inspire their pupils and all persons with whom they may have occasion to converse, with great reverence and sincere respect for their pastors, never mixing up in parish affairs or taking part against them, but supporting their authority and encouraging submission and obedience to *them*, as "having to render an account of their souls." In doing so, they might recall to their minds the words of our Divine Savior addressed to *them*: "Whosoever heareth you, heareth Me, and whosoever despiseth you, despiseth Me."

Our Sisters are very careful not to scandalize their pupils by a free and unguarded behavior on occasions of any visits of clergymen to their school-room, and they consider it a matter of conscience not to spend in useless conversation with their visitors that precious time, which belongs not to them, but to the children, for whose progress they are to be held responsible.

Let them be persuaded that nothing is more incumbent upon them than to give edification in all things and in all places, that, as true daughters of St. Joseph, they may

become a "spectacle to God, to angels, and to men."

No Sister should ever venture to go to the presbytery unaccompanied by another Sister, nor remain there longer than by necessity obliged to do.

Clergymen will esteem us all the more, if we keep our place with them.

The Sisters are careful to refrain from inviting any clergyman to the convent, without license from the Superior.

When there is occasion for such visits, the Rev. Clergyman is entertained in the parlor and never brought to the Community Room, except on extraordinary occasions, at the option of the Superior.

It is not customary to invite clergymen living in the same locality to dine at the convent, except on public occasions, such as the visit of the Bishop.

At no time are the Sisters permitted to dine with the clergy in their own convents nor to offer them strong drinks for simple beverage.

Visitors from a distance, who are strangers in the place, may be invited to dine, if business detains them for some time at the convent, or if they just happen to call at meal time.

Above all, Superiors and Sisters should

consider it a serious obligation to discountenance visits of clergymen made at late, or unseasonable hours.

Sisters who would be inclined to solicit or encourage such visits, should consider the greatness of the risk and their fearful responsibility, in thus giving occasion for the introduction of abuses, the evil of which can never be sufficiently estimated.

The above precautions being in conformity with the laws of the Church and the wise regulations of many zealous prelates, our Sisters are expected to faithfully adhere to them, whenever occasion offers; for their non-observance would be sure to draw down on the transgressors, the censures of the Church and the severe reproach of the whole Congregation, and would deprive them, as well as their communities, of Heaven's choicest blessings.

GENERAL CHAPTERS

PRELIMINARY REMARKS

1. Conformably to our Constitutions, a General Chapter is to be convoked every three years.

2. The one in which the election of the Superior-General and her Council takes place, is held every six years; the other, or intermediate Chapter, in which the affairs of the Congregation are treated, is also held every six years, thus alternating every three years.

3. The Constitutions make provision for conducting the former, but not for the latter. Hence, during the First General Assembly, held in 1869, a form, or method, for holding the same, approved by the Church, and followed by other religious Orders, was proposed to the Chapter Sisters for acceptance, and, meeting with universal favor, was unanimously adopted.

THE AUTHORITY

The General Assembly of a religious Community is the highest authority of the Order,

or Congregation. It is above every religious Superior elected or appointed. It elects the Superior-General and her Councilors, and it alone can remove them. (Const. Part I., Chapter 8.)

THE WORK

It regulates the General affairs of the Congregation, the introduction of new regulations, or general customs; the extension of Provinces and diminution of the same; the assuming of new labors, or works of charity, not provided for in the Constitutions; the explanation and observance of certain Rules and Constitutions, and their neglect; temporal affairs, either to acquire or to relinquish. (Const. Part VI., Chapter 2; Part I., Chapter 8.)

THE END, OR OBJECT

Its object is to establish a closer union of the religious of the Congregation, and to consolidate the good works undertaken for the glory of God. (See Rules of the Sup. Gen. and Councilors; also Gen. Sup. of Institute.)

THE PRESIDENT

1. The General Chapter, held for the election of the Superior-General is opened and presided over by the Bishop or his substitute, as mentioned in the Constitutions, Part VI., Chapter 2.

2. But the Chapter held for the regulation of affairs, every sixth year, is opened and presided over by the Superior-General, or if absent (in case of sickness), by the Assistant-General; but it is closed by the General Chapter itself, by the majority of votes of the Chapter Sisters.

ELECTION OF DELEGATES

1. As decreed by the First General Assembly, these delegates are elected by a majority of votes (secret suffrage) of all the Sisters of that Community who have completed the fifth year of their religious profession.

The Chapter of May, 1914, decreed that when from any cause whatever the number of delegates elected to attend a General Chapter be lessened, the vacancy be filled by the Sister having the next highest number of votes.

Since there is no fixed time for the holding of the intermediate Chapter, it is not necessary to elect a delegate for the same, be-

fore the Superior of said houses shall have received official notice of the opening of the Chapter from the Superior-General. The choice of the delegates for the General Chapter, which is to elect the Superior-General, takes place on the Feast of the Purification, previous to the event.

2. As advised by the Chapter held in 1869, the Sisters of Chapter Houses in electing a delegate for the General Assembly should inquire into the following:

1. Has she a great love and esteem for our Congregation, and an ardent zeal for the advancement of its interests?

2. Is she thoroughly imbued with the spirit of our holy Vocation, and does she manifest great zeal for regular observance?

3. What is the extent of her experience, her knowledge of all the Rules, Constitutions, decrees and customs of the Congregation?

4. Has she a good understanding and a sound judgment?

5. Is she humble-minded and sufficiently docile to acquiesce when a question has been decided by a majority?

6. Is she animated by a spirit of faith, and devoid of narrow views?

7. Is she prudent and discreet?

THE DURATION

It shall not last longer than eight, or at most, ten days; but it may be shortened, according to the matter to be discussed.

ORDER OF THE DAY

TO BE OBSERVED BY ALL THE MEMBERS OF
THE GENERAL CHAPTER

Morning prayers, meditation, holy Mass and Communions to be offered to implore the lights of the Holy Ghost.

At 9 A. M. Visit to the Sacred Heart of our Lord in the tabernacle, after which will be said three *Our Fathers* and three *Hail Marys*, in honor of the Holy Family, and the Beads, in honor of our Immaculate Mother, to recommend to her powerful intercession the wants of each particular member of the Chapter.

At 1 P. M. Prayers of Rule, followed by *Spiritual Reading*, chosen from the Constitutions and some other spiritual books or works.

At 1:30 P. M. Opening of the session.

Otherwise the Chapter Sisters will follow the exercises of Rule.

OPENING

1. The General Chapter is opened on the day appointed, even if some members of the Chapter have not arrived yet, provided the majority of them are present.

2. The Chapter Sisters should make an act to that effect, either by vote or by unanimous suffrage. This should be the very first act of the first session of the General Assembly.

3. The General Chapter is said to be complete or assembled in body, if on the day appointed, the majority of the Chapter Sisters can be present.

4. Having made this act, they may lawfully proceed in the name of the whole Congregation.

5. On the morning of the day on which the General Chapter is to be opened, all the Chapter Sisters shall be present at Mass, and communicate, unless prevented by sickness or any other like cause; and Sisters who are absent, and arrive after the opening of the Chapter, do not join the General Assembly before having communicated on the following morning, the Communion being a necessary qualification for the Chapter.

THE RANK OF CHAPTER SISTERS

The Superior General holds first place. At her right the Assistant General; then left and right in the following order all the other Chapter Sisters:

1. The General Councillors.
2. Provincial Superiors.
3. Provincial Assistants.
4. Local Superiors.
5. All other Sisters.

In every case the capitulars taking place according to seniority in religion.

Opposite the place occupied by the Superior General a table is placed at which the Secretary and her two assistants are seated.

DUTIES OF THE SECRETARY

In the first session of the Chapter, the Sisters elect by secret votes, one of their number who shall be Secretary of the Chapter. It shall be her duty during it:

1. To transcribe the affairs, or questions which are presented to the Assembly.
2. To collect the votes.
3. To proclaim on which side the majority of votes is.
4. To record them in a book destined for that purpose.

5. At the close of all the General Chapters, to promulgate them in public Assembly; and
6. To propose the closing of the General Chapter.

The two Assistants are, likewise, chosen by the secret votes of the Assembly, and they, together with the Secretary, sign with their own names, the decrees of the General Chapter and affix the seal of the Congregation to them, in presence of the Chapter Sisters.

SESSIONS

1. In the first session, after electing the Secretaries, the Chapter Sisters likewise elect by secret vote, a committee of two or three Sisters, chosen from different provinces, whose duty it shall be to receive, and to examine, all the questions, or affairs to be proposed to the General Assembly; and another committee of two, three or more Sisters, shall likewise be appointed by vote chosen from different provinces, whose duty it shall be to inquire whether the Congregation has not suffered, or is in danger of suffering any damage or injury, either from within or without, that the cause may be removed and a suitable remedy may be applied.

2. After the General Chapter has held the first session, the Chapter Sisters are forbid-

den to converse with those not belonging to Chapter. They can only converse with one another, and if any information is desired by any of them, they can only ask it of one another.

3. There shall be one session on each day. The questions to be discussed and decided by the General Chapter shall be proposed on the preceding day; and the day following, the matters shall be discussed and voted for.

4. Every question shall be written out at full length, and the paper shall be left in the Chapter Room till next day, so that every one may have an opportunity of reading and examining the same, and thus be prepared for the discussion and voting of the following day. There may be allowed three days more for any representation which a Sister may think proper to make, before the question voted for becomes a Rule or Law of the Congregation.

5. Every session shall be opened by a prayer to the Holy Ghost—either the *Veni Creator* or some other prayer. In the first session, the Superior-General shall give a brief and exact account of the whole Congregation, of each Province separately, and of the principal establishments in each Province, viz., the number of establishments, their labors and works of charity, the interior

spirit and their temporalities, their success and their difficulties; in a word, the principal features of the establishments of each Province separately, and of the whole Congregation.

THE VOTES OF THE CHAPTER

1. There shall be an equality of votes in the General Chapter, so that the vote of the last Chapter Sister counts as much as the first, and the vote of the Superior-General counts no more than that of any other member of the Chapter.

2. Every subject proposed in the General Chapters shall be determined and decided by the majority of votes. In case of an equality of the number of votes on any proposed subject, the votes shall be collected a second time, and in case of the same result, it shall be decided by lot.

3. All important affairs proposed in the General Chapter shall be voted for by secret suffrage. Each Chapter Sister shall write her own vote. After the votes shall have been collected and examined, and the question decided, the votes shall be burned immediately by the Secretaries in presence of all the Chapter Sisters.

4. Every question or affair decided by a

majority of the votes of the Chapter Sisters has the force of a Rule which binds the whole Congregation; and no Superior, either General, Provincial or Local, can set aside such decision.

5. Only the ecclesiastical Superior can reject or approve such regulations made by the Chapter Sisters.

6. The General Assembly can itself undo in a subsequent Chapter what it has constituted in a former Assembly.

AFFAIRS TO BE TREATED IN THE GENERAL CHAPTER

1. General affairs alone shall be proposed to the Assembly; such affairs which the Mother-General and her Counselors cannot decide.

2. It is the duty of the Committee of Affairs to judge whether the affairs proposed by any Province or Sister belong to this class or not. If they do not belong to this class, they shall be rejected. If they belong to it they shall be arranged in proper order, viz., *First*, those of the Superior-General. *Second*, those of Mother-Proprietary. *Third*, those presented by Local-Superiors. *Fourth*, those presented by all the other Chapter Sisters.

3. Every affair to be proposed to the Chap-

ter is written out at full length, giving reasons and motives for same, and it shall bear the signature of the Sister who proposed it.

4. These papers shall be transcribed, omitting the signature, and be read by the Secretary (omitting the name of the writer) to the public Assembly, that the Chapter Sisters may discuss and examine the matter the next day, and decide the question, if necessary, by vote.

5. This paper shall be laid upon the table, that it may be examined during the day.

6. After the affairs, approved by the Committee, shall have been discussed and decided, then those that were rejected may be introduced, if the Sisters who proposed them so desire. If in the affirmative, the question shall be read in public (omitting the name of subscriber), and the votes of the Chapter Sisters shall be taken, whether it is to be treated in the Assembly or not; and, if the majority be in the affirmative, it shall be treated as any other approved affair, and if in the negative, it shall be entirely rejected.

7. The Committee of Damage shall inquire prudently and diligently about the evils that exist, or the damages that are to be feared by the Congregation in the different houses; whether these dangers and evils are from within—from Superiors of different parts or

inferiors; or from without—from externs and seculars. Whatever they discover, shall be proposed to the General Assembly by the Secretary, that the matter may be discussed and a suitable remedy applied.

CONCLUDING REMARKS

1. In transacting the affairs of the General Chapter, the religious shall not be influenced by private opinion, either of their own or another.

2. They shall not ask counsel nor receive any communication from any Sister who does not belong to the General Chapter. But, remembering that they are assembled in the Holy Ghost, they should have God's glory alone in view and the good of their Congregation, whose representatives they are.

3. In the discussion of any subject, they should carefully avoid personalities, all private interests and narrow views. They shall speak one after another, giving their reasons briefly and clearly, with great simplicity, modesty and charity, and then leave to the Holy Spirit the whole matter TO DECLARE. Whatsoever shall be the final decision, they shall humbly acquiesce, as if they had no other opinion than the one thus declared.

4. When all the business shall have been transacted, the Secretary shall propose the closing of the General Chapter. The votes shall be collected, and if the majority be in the affirmative, it shall be closed by the reading of all the decrees passed in the Assembly. The Secretary, with her two Assistants, shall subscribe the decrees with their own signatures and affix the seal of the Congregation to them. The "Te Deum" shall be recited by all in the Chapter Room, and the next day they shall communicate in thanksgiving.

5. The Superior-General keeps a record of all the decrees of the General Chapters in the archives of the Mother House, and after each General Chapter, sends a copy of its decrees to the Provincials, that they may communicate the same to all the Superiors under their jurisdiction.

REGULATIONS
FOR THE
GENERAL CHAPTER
WHICH IS TO ELECT A
SUPERIOR-GENERAL

1. This Chapter is presided over by the Bishop of the Diocese where the same takes place, in quality of Apostolic Delegate.

2. As decreed by the General Assembly held in 1869, the election of the Delegates shall take place three months previous to the election of the Mother-General, namely, on the Feast of the Purification of the Most Blessed Virgin Mary; and from this period, the "Veni Creator" is to be recited daily in all the Houses of the Congregation, to implore for the Electrices the lights necessary to make a worthy choice.

3. From this time until the General Chapter is convoked, the Chapter Sisters shall seriously examine for whom they shall vote, and they will earnestly implore light from above, and consult Chapt. 1st, Part V., and Chapt.

3rd, of Part VI., of the Constitutions, together with the following qualifications to aid them in making their choice.

4. The Sister Electrices may ask information on the following points:

a. What is her spirit, her gift of prayer, her zeal for the glory of God?

b. Is her life exemplary? Is she sincerely humble, obedient, charitable, especially to the Sisters, zealous for the salvation of souls?

c. What is her natural character? Has she greatness of soul, aptitude for affairs and constancy, joined to fortitude in prosecuting the same?

d. Is she free from the passions of anger, ambition, vanity.

e. What is her talent for conversation? Are her manners amiable, polite, modest?

f. What is the extent of her education and useful acquirements? Has she good sense and sound judgment? Has she prudence and discretion in treating with the Sisters and externs?

g. What offices has she filled during the past, and how did she conduct herself in the discharge of them? Has she shown herself mild or severe, vigilant or negligent, discreet or imprudent, firm or weak, etc.?

h. Has she good health and the strength necessary to support the labors? Her age,

experience, edification, good name and reputation?

5. All the Chapter Sisters are permitted to take information regarding any Sister that is eligible to the office of Superior-General, but in doing so, they should be animated by a pure intention for the glory of God and the good of the Institute, free from all ambition and uncharitableness, acting at the same time with great prudence and discretion.

6. As the votes in the election are strictly private, no one must seek to know who it is that another intends to vote for, or for whom she has voted (if the election be over); neither should anyone express disapprobation at the result of the election, but all must try to act so that the most penetrating may have no reason to suppose that the person elected be not the one chosen by her.

7. Conformably to our Constitutions, during the eight days preceding the election, the Community at the Mother-House shall say after Mass the *Veni Creator*, the prayer of the Holy Ghost and the V., and prayer of St. Joseph, and offer the Holy Communion three times to obtain the light necessary for the electrices to make a worthy selection.

8. The entire Congregation should, likewise, unite in fervent prayer to God during these eight days, that the majority of votes

may be given to her whom God Himself has chosen to fill the office of Superior-General.

9. Our Constitutions likewise ordain that during these eight days the Electrices abstain from conversing on the subject of the election and in order to insure its more ready observance, the General Chapter, held in 1869, after declaring the necessity of this precaution, wisely decreed that the electrices during this interval should make a spiritual retreat.

FORMULA

TO BE FOLLOWED ON THE MORNING OF THE
ELECTION

1. The Holy Sacrifice of the Mass is offered, as the Bishop, in quality of Apostolic Delegate, may have directed, at which all the Electrices receive Holy Communion. This Communion is a necessary qualification for a vote.

2. The Sacristan places seats in the Sanctuary for the Bishop and the Assistant-Priest, and a table on which are: Writing materials; a ballot-box, in which to deposit the votes; a list of all the voters according to their seniority in the General Chapter; this list is written the previous evening, and the places in the Chapel appointed to them; a list of the

four Counselors, from which the President selects two names to stand as witnesses, whilst he and his Assistant count the votes; a copy of the Rule, with mark on chapter of the election.

3. Another little table is placed near, with matches and urn, for burning the votes.

4. Outside the Sanctuary, near the railing, is placed a table, with writing material for the Secretaries of the General Chapter.

5. Outside the railing, at opposite sides, are placed several stands, with writing material and prepared slips of paper for the voters.

6. A book with the customary Profession of Faith is placed in the center of the railing for the newly elected Superior-General.

OPENING

1. At the sound of the bell the voters assemble in the Chapel and take their seats according to their rank in the General Chapter.

2. The President opens the Chapter by reciting the *Veni Creator* with prayer to the Holy Ghost, alternately with the Chapter Sisters.

3. The Mother-General resigns her charge into the hands of the President, afterwards acknowledges the faults committed in the

exercise of her office, and leaves the Chapel after the President has absolved her, saying:

4. "The Congregation exonerates you from the office of Superior. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

5. The President places the government in the hands of the Mother-Assistant. Const., Part VI., Chapter 2.

6. The General Chapter is declared duly opened by vote of the Sisters. (See Formula.)

7. The President addresses the Electrices on the importance of the election. Duty of the Electrices.

8. The Bishop selects two of the Counselors on the list before him to act as witnesses. (Const., p. 130.)

9. Election of the Secretary and Assistant Secretary. (See Formula.)

10. *Election of the Mother-General*: Each Electrix, according to the rank she holds in the General Chapter, goes to write her vote at one of the stands on the side she occupies in the Chapel: and when all have finished writing their votes, they go in the same order to deposit them in the ballot box.

11. The President and his assistant first

count the votes to see if they correspond in number to the list of voters.

12. The President reads the votes in presence of his Assistant and two Counselors. To preserve the secrecy of the votes, the latter do not read them, but act simply as witnesses to the proceedings.

13. The Sister who obtains the absolute majority of votes, viz., more than half the votes of those present, is proclaimed by the President as the one duly elected.

14. The elected Mother reads the Profession of Faith, and is confirmed by the President in these words:

“We confirm your election of Superior-General of this Congregation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

15. The votes are now burned in presence of all.

16. Election of the four Counselors in the same manner as that of the Mother-General. Each Electrix writes four names on one billet.

17. The four who obtain the absolute majority of votes, that is, more than half of all the votes, are elected Counselors, and proclaimed aloud by the President.

18. The votes are burned in presence of all.

19. If deemed advisable, the President says a few words of exhortation analogous to the occasion.

20. All recite aloud the "Te Deum."
Close of Session.

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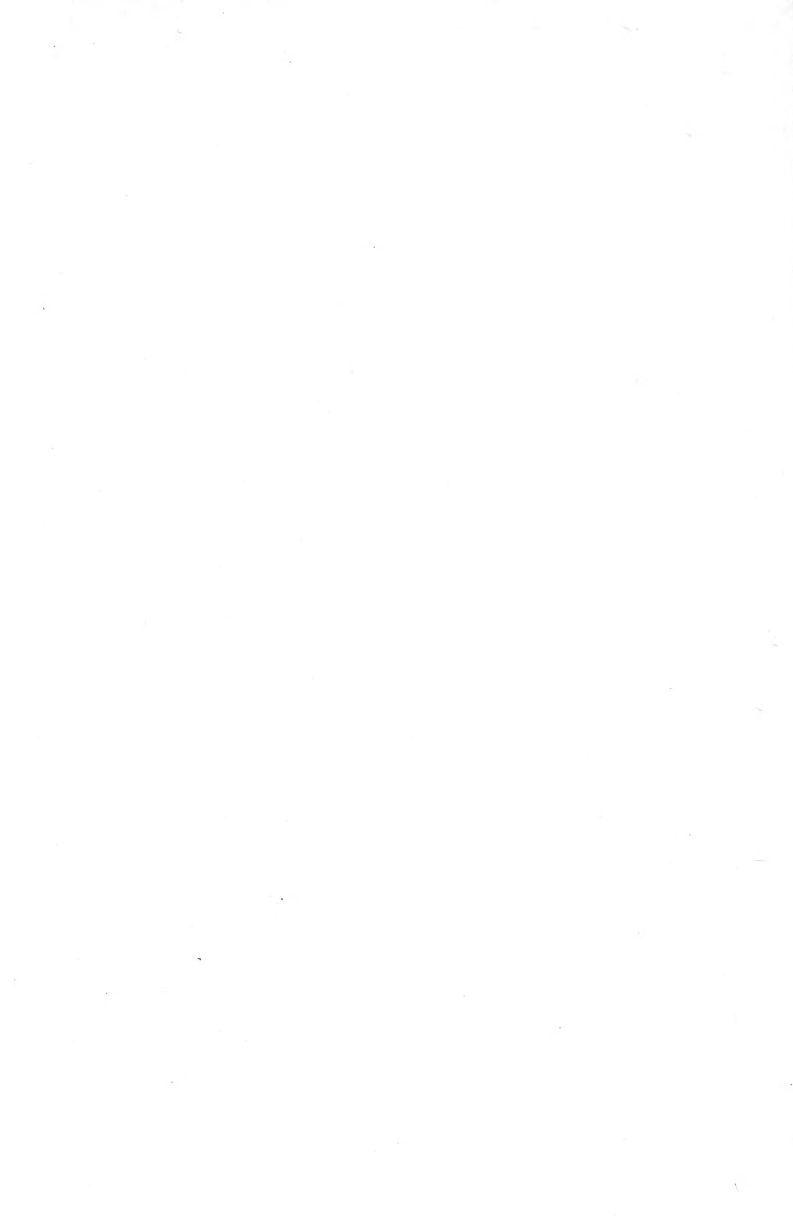
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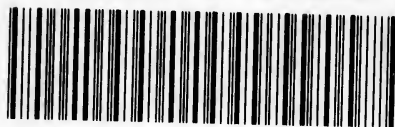








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