

THIRD ORDER OF Mount Carmel.

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Rules and Statutes for the Tertians of the Order of Our Lady of Mount Carmel.

CHAPTER VIII.

Of Their Dwelling-Places and of the Flight From the World.

The Rule in this chapter forbids familiar conversation and intimacy, as far as possible, with worldly persons, and much more the rambling about town or country, the visiting of theatres, balls and profane festivities or entertainments, and the sisters particularly are exhorted to love retirement and solitude. Hence they should endeavor to regard their own house, or room, as the guardian of their innocence and as the proper place to converse with God and receive his graces. Visits of charity or of courtesy among the sisters and of other persons are not forbidden. They are also permitted to be present at honest and sober recreations taking place between neighbors and relatives so as to cherish christian friendship. In the same way they are allowed to attend the wedding feasts of their relatives and friends, supposing always, that nothing be done against honesty and modesty.

In case the Tertians have to undertake a journey or be absent from home for some time, they shall beg the blessing of their superior or director and try to return home at an early hour, and gather there, like eager bees, the sweet honey of their devotions.

1. *The 12th chapter of the Rule enjoins silence as far as compatible with one's state of life. But frequent visits, or visitors, keep the mind in a state of constant turmoil and distraction, preventing hereby the desired progress in perfection. Therefore, let there be as few and as short visits as possible.*

2. *Theatres nowadays are cesspools of corruption, and but very few plays are put on the stage that can be considered proper according to the Catholic ideal of modesty and morality.*

Balls are mostly remarkable for their full dress, so called, presumably, because the dress lacks nothing but fallacious. Both theatres and balls (as dancing in general) are unfit for Tertians. The case may happen that families of public officers are in a way bound to be present on such occasions; for these necessity has no rule. They may attend under the necessary precautions.

3. *Entertainments gotten up by a church, or a church society, under the direction of the clergy, are open to the Tertians, as all the elements of danger are wanting there. Hence they may also assist in preparing or managing them if asked to do so.*

CHAPTER IX.

Of the Divine Office and Other Prayers.

One of the chief obligations of the Tertians is the daily recital of the office, that is, all who are able to read must daily recite the Little Office of the Blessed Virgin. Priests satisfy the obligation by the recitation of the canonical hours. Those unable to read have to say just ad: 25 Our Fathers and Hail Marys for the Matins, 7 Our Fathers and Hail Marys for Lauds, and the same each for Prime, Tierce, Sext and None, 15 for Vespers and 7 for Complin. After each hour there is to be added a "Glory be to the Father, etc." On Sundays and holidays the number of Our Fathers for Matins should be doubled.

It would be praiseworthy and according to the spirit of the Rule to recite the office at certain hours in imitation of the clergy, to wit: Matins and Lauds the foregoing evening or early in the morning, Prime, Tierce, Sext and None before noon, and the Vespers and Complin in the afternoon or evening. But when the ordinary or extraordinary occupations will not allow of a disposition of the day according to their pleasure, the Tertians need not fear on that account, nor grieve if sometimes they have to recite the whole office at once.

They should recite their prayers not only with the lips, but with their heart, that they may not merit the reproof addressed by the prophet Josiah to the Jews and applied by Christ to the Pharisees: "These people honor me with their lips, but their heart is far from me,"—Math. xv, 8.

In order to occupy their mind with holy thoughts they should offer to God the seven parts of the office as a thanksgiving for the