

explains, when one says what needs to be said, though it require many words. The Holy Ghost advises us moreover that "he who hath no guard over his speech shall meet with evils." Psalm XIII., 3; and, in another place, "He that uses many words hurts his own soul." Eccl. XV., 8; and Jesus Christ in the Gospel, "Of every idle word that men shall speak, of the same they shall render an account on the day of judgment." Matt. XII., 36.

It is therefore well always to speak little and to speak only when urbanity or duty requires it; but even then we must always well consider what we wish to say. A celebrated author says, "He that is a friend of silence shall never regret to have kept it; for, as the mouth is the door of the soul, it should never be opened except reason requiring it, and then with circumspection and great guard, otherwise death shall enter through it."

It behooves that Christians, and, much more, persons aiming at perfection like the Tertiary Brothers and Sisters, should frequently speak of God and His perfections, but with much respect and reverence. Speaking about our neighbor, we must have at heart his honor and excuse his faults. It is yet more becoming that all should guard themselves against immodest and indecent conversations and refrain from speaking in church, especially during Divine Office and in sight of other persons; for besides the want of respect due to the Church, many scandals and bad examples are hereby given. Finally, the Tertiary Brothers and Sisters are admonished to have constantly before their minds the advice of St. Francis de Sales: "Speak little and well, little and sweetly, little and simply, little and charitably, little and humbly."

It being, therefore, very profitable and in a certainwise necessary to be cautious in speaking, it is not less advantageous and necessary to make good use of time. Hence the

rule enjoins on those professing the same to occupy themselves in some honest work or labor, so that the common enemy, finding them always at their work, may not by the way of idleness tempt them and take possession of their souls. Any work is honest, if done in order to provide for your own necessities, to aid your neighbor, or to promote piety and religion. It is not honest if it serves only as an incitement to vanity and irregular passions.

CHAPTER XIII.

Of Peace and Concord.

As the mutual love towards one another is the characteristic mark of Christians, Jesus Christ Himself declaring so, the Tertiary Brothers and Sisters, professing to observe more exactly not only the Divine Precepts, but also the Counsels, should appreciate brotherly love very highly between themselves and their own domestics, as well as with all men, imitating in this the first Christians. Hence, in the first place, they should exercise their virtue by bearing with one another's faults; as the Apostle admonishes "Bear ye one another's burden and you shall fulfil the law of Christ." Gal. VI., 2. Therefore, if at any time we offend against charity, he who has been the first to give offence should without delay satisfy the offended person; and the other, on his part, must accept the reparation. In the second place they must be disposed and firmly purpose to pardon the injuries received from others, and love their enemies with their whole hearts, as the Lord himself commands. They must beware not to relate to any person what has been done or said against him in his absence, saying, for instance, "This or that person has said such a thing against you, or, he has done such a thing against you," for we know that "God hates and detests him who sows discord between brothers." Prov. VI., 19. They must also beware of