

# COMMON RULES

OF THE INSTITUTE

OF THE

MARIST BROTHERS OF THE SCHOOLS

OR

LITTLE BROTHERS OF MARY.

*All for the greater glory  
of God, and in honour of  
the august Virgin Mary,  
Mother of our Lord Jesus  
Christ.*



1947

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name of the community, and give it to Brother Director, who shall dispose of it as the property of the House. Furthermore, on the occasion of the annual retreat, they should go through their belongings and discard whatever is not necessary.

**144.**—They should live in an entire spirit of community, be always satisfied to be treated like the others, whether as regards food, clothing, or anything else; they must carefully abstain from seeking any distinction or taking any liberty whatsoever, contrary to the custom and mode of living in the Institute.

**145.**—Finally, the Brothers should always keep before their eyes the example of Jesus Christ, Who, being rich, became, for our sake, so poor as not to have whereon to rest His head, and also the obligation they have contracted of following Him in this total renunciation of all things. The example of our Saviour and the desire of imitating Him in the practice of poverty, should induce them: (1) to detach themselves from their parents, and not busy themselves with their temporal affairs; (2) to strip themselves of every affection for things of the world and for all that flatters sensuality, to have a real love for poverty, and a particular liking for places, houses, and schools that are poor; (3) to preserve themselves from all affection for, and attachment to things assigned to their use, and to retain nothing but what is really necessary; (4) to choose for their own use whatever is cheapest, worst, and least suitable in the community; (5) to suffer joyfully the effects of poverty, being happy to have poor food, coarse and

worn-out clothing, provided it be neither dirty nor torn, to be deprived of what might relieve them in sickness and suffering, to be in want of the conveniences, and sometimes even of the necessaries, of life.

## CHAPTER IV.

## Chastity.

**146.**—Chastity is an angelic and all-heavenly virtue which renders man like unto the angels. A special crown and glory are reserved for those who will have kept this admirable virtue. Nothing so easily wins the heart of God as purity; for, says the Wise Man, it is this virtue that draws us nearest to God.

**147.**—The Brothers, after the example of their Divine Mother, must love purity with all the affection of their soul. All in them must be chaste: their soul and body, their mind and heart, their words and actions. Their whole life ought to be a continual effort to become perfect in the virtue of chastity, and an incessant combat to defend it against the attacks of the devil and concupiscence.

**148.**—They shall, in all things, observe the strictest modesty. They shall dress and undress with all becoming decency, and shall never leave the dormitory or their bedroom without being suitably dressed.

**149.**—They should have a sovereign horror of all conversations, songs, gestures, or attitudes, which might wound modesty or be too familiar.

**150.**—They shall scrupulously avoid reading dangerous newspapers, magazines or books. Should any fall into their hands, they shall burn them, without taking the liberty of examining them. They shall not read any book which, though not bad in itself, would be unsuitable for them, and likely to awaken their passions.

**151.**—They shall guard against all private friendships; because such friendships are not only hurtful to common charity, but even those which are innocent in the beginning, often degenerate into sensual and criminal friendship. They should love all their Brothers alike, but with a holy love which has God alone for object.

**152.**—With the children they should always be reserved and dignified. They shall avoid taking them by the hand, touching the face, or the like. They shall never suffer the children to be wanting in that respect which is due to the Brothers, nor allow them to act in any way that savours of familiarity.

**153.**—They should keep attentive watch over the affections of their own hearts, in order to preserve them free from all particular affection or inclination for certain pupils; for such affections are amongst the most dangerous snares of the devil, and are often followed by the most fatal consequences.

**154.**—They shall have no intercourse with lay people unless through necessity; and in the visits they are obliged to pay or receive, they must be brief, and maintain themselves in that reserve, prudence, and gravity, which their profession requires, taking care, however, to be always affable and polite.

**155.**—Persons of the other sex shall not be admitted to the interior of the House, unless accompanied by someone in authority; they shall be admitted to the parlour only, the door of which, if not transparent, shall be left open during the interview.

**156.**—As the flight of occasions is the surest means of preserving purity intact, any Brother finding himself in the proximate danger of sin, by reason of his employment, of the locality in which he is placed, of certain connections he may have had the imprudence to form, or of anything whatever, should humbly and simply state the case to Brother Provincial, who will not fail to furnish him suitable means to get out of that position.

**157.**—All the Brothers shall have essentially at heart, not only to preserve the precious treasure of chastity inviolate in themselves, but moreover to maintain intact the honour of the Institute under this head. Therefore, no subject, whoever he may be, shall ever be suffered to swerve from the above Rules; and whosoever ostensibly and grievously offends against this holy virtue shall be expelled from the Institute.

#### CHAPTER V.

##### Stability.

**158.**—In our Institute the vow of Stability is a fourth vow which the Holy See allows us to add to the three ordinary vows of religion: Poverty, Chastity and Obedience.

## CHAPTER IV.

## Relations with The Pupils.

**325.**—The first duty of the Brothers towards their pupils is to edify them, to lead them to God by their actions and the holiness of their lives, and to give them the example of all virtues.

**326.**—They should love all their pupils with a Christian love, speak to them with kindness, treat them with gentleness, and show themselves fathers rather than masters, especially in the matter of correction.

**327.**—They must neglect nothing to gain the esteem, respect, and affection of their pupils, in order to win them more easily to Jesus Christ. The means to attain this end are : (1) to be always of an equable temper, and to have a cheerful, kind, and, at the same time, grave demeanour; (2) to make school and its duties pleasing to the children by emulation, rewards, and commendations seasonably given; (3) to be neither too severe in punishing nor too hard to please in exercises or lessons; (4) to treat them with the kindness of a father, sympathising with them in their sorrows, helping and encouraging them, showing them by zeal and devotedness for their instruction and advancement, that their good is the sole object of the Brothers.

**328.**—They should most carefully guard against a too human attachment to their pupils, and should have no familiarity with them; and, although ing all to have free access to them, must always

keep the children within the bounds of that respect and reserve which are becoming in scholars towards their masters.

**329.**—They should have the same affection, the same attention, and the same care for all their pupils. Free from all prejudice, from all human considerations, they must have no regard either to fortune or to natural gifts, such as talents, exterior qualities, etc.; they should look upon all the children only as members of Jesus Christ, and souls redeemed at the price of His Blood.

**330.**—They should never speak to the children in terms which denote undue familiarity; they must carefully refrain from calling them nicknames, speaking to them or reproving them in harsh and offensive terms, humbling them, or unnecessarily hurting their feelings.

**331.**—In school, the pupils must not leave their places without permission, nor shall a Brother allow any of them to be placed or to remain beside him near his desk.

**332.**—Nor should they suffer the pupils to make too free in the House; to play or talk in the school-rooms before or after school time; to enter the Brothers' apartments, not even the kitchen, without knocking and without permission; to take anything whatever and make use of it without asking; to run about or do anything in the House without restraint or with undue liberty.

**333.**—Even during the recreations the Brothers must not be familiar with the children, nor play with them, unless to start the games. They must

also avoid talking apart with a few, lest their attention being diverted, the general superintendence suffer by it.

**334.**—They must not lose time in talking to one or several pupils in the school, or even in the playground, inquiring after news or what is going on in the district; they should never allow the children to speak to them of such things.

**335.**—They shall not speak in private to any child, unless through great necessity; and, even then, they should do so in few words, and, ordinarily, in the school.

**336.**—The Brothers shall not take children to accompany them on journeys, walks, or visits.

**337.**—The Brothers must take nothing from their pupils except any dangerous books and magazines found with them. If a pupil is playing in school with anything whatever, the Brother should simply make a sign to him to put it away; if obliged to take it from him, the Brother must be careful to return it to him after school. The Brothers must not borrow any book or anything of the kind from their pupils.

**338.**—The best means to maintain discipline among the pupils, to win their affection, and to correct their defects, is always to speak sense to them, to treat them with esteem and respect, and to observe scrupulously in their regard the rules of politeness and propriety.

**339.**—In order the better to preserve their dignity and freedom of action, the Brothers shall

not allow their pupils to present them addresses or offer them presents on the occasion of their feast-day. Wherever such celebrations are customary, they should be held jointly at the school festival or on Brother Director's name day.

**340.**—Great efforts should be made to cause family or home spirit to flourish in our boarding schools, without sacrificing, however, the rules of prudence which are virtue's necessary safeguards.

**341.**—Means to that end may be listed as follows: well-conducted exercises of piety, reading during meals, frequentation of the sacraments, spiritual reading, charitable and timely advice, training in politeness, suitable organization of games, moderate and judicious punishments, and good food.

**342.**—Supervision should never be found wanting, though it should not be of the nagging type. Rooms where it cannot be exercised should be declared out of bounds or locked. Wherever day pupils are received as well as boarding pupils, the former should not be allowed to serve as agents for clandestine correspondence or the smuggling in of literature not having the approbation of Brother Director.

**343.**—Supervision should be more particularly thorough in the dormitory and during walks or outings. In order to assure this there will always be two Brothers in the boys' dormitories, and at least as many with each section out on walks.