

were united by the skilful passage : ' These things, then, we direct you, who live in the monastery, to observe.' (*Haec igitur sunt, quae ut observetis praecipimus, in monasterio constituti*). These things (*haec*) refer not only to the things that follow but likewise to those that go before. To-day the position of this sentence loses point owing to the loss of all the regulations contained in the *Disciplina*.

This brings Mandonnet to a final point in his examination, the question of the *Transcript* for the nuns, and of the curious tradition which grew up after the twelfth century that the copy of his Commentary which Saint Augustine sent to his deceased sister's convent was his original rule, in other words that this document forms the first Rule of Saint Augustine and that this same Rule was first composed for women. Even modern writers have held this theory, but now Mandonnet claims that after the restoration of the *Disciplina* as head of the *Commentary* ' the women's form of the *Commentary* loses all claim to be considered as the primitive text.' He points out, what is of course obvious on comparing them, that the texts for the men and the women are but one and the same under different forms, and that the one for feminine use was attached to Letter 211, addressed as we have already said to the convent in which his sister had died as abbess.

How the theory came into being is not difficult to understand. Once the *Disciplina* had been discarded there remained but the two texts of the *Commentary*, the one for men now an isolated treatise after its decapitation in the twelfth century, and the other for women, the *Transcript*, with the prefixed letter of Saint Augustine giving it greater authority in the later ages.

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THE TEXT OF THE DISCIPLINA OR PRIMITIVE RULE.

In the first place, most dear brethren, we must love God and after Him our neighbour, for these are the principal commands given to us.

Here we describe how we must pray or recite the psalms. In the morning three psalms shall be said, the 62nd, 5th and 89th; at the third hour first a psalm shall be said and two antiphons, with a lesson and a concluding prayer; similarly at the sixth and ninth hour; in the evening a responsary psalm, four antiphons, another responsary psalm, and a lesson with a closing prayer. At a suitable time after the evening prayer, all must sit and read the lessons, and then before retiring to sleep the usual psalms shall be recited. The night prayers during the year shall be as follows: for the months of November, December, January and February twelve antiphons, six psalms, three lessons; for March, April, September and October

ten antiphons, five psalms, three lessons; for May, June, July and August eight antiphons, four psalms and two lessons.

Let the brethren work from morning until the sixth hour, and from the sixth to the ninth let them occupy themselves with reading, and at the ninth hour let them give up their books and having taken their meal let them work in the garden or wherever it be necessary, until the evening.

Let no one claim anything for himself either in the matter of clothing, or of any other thing; for we aim at living after the manner of the Apostles.

Let no one do anything with a murmuring spirit, lest he perish under a similar judgment as those who murmured.

Let them obey with fidelity, honour their father next to God, and bear themselves towards their superior as becometh holy men. When they are seated at table let them listen in silence to what is read to them. If however any need shall arise let it be the business of the superior to attend to it. Let those who desire it have wine on Saturday and Sunday, according to custom.

If for any purpose it should be found necessary for someone to go out of the monastery, two should be sent. No one should eat or drink outside the monastery without express permission, for this would be contrary to monastic discipline. If the requirements of the monastery necessitate the brethren going out to sell then they must take care to do nothing contrary to the law knowing that they may offend God in the persons of his servants. If on the other hand they are buying something for the monastery they must act carefully and faithfully as becometh the servants of God.

Let there be no idle speech amongst them, but let the brethren be occupied with their work, and likewise after the prayers recited at the third hour let them go to their own particular work and not stand talking unless it be for their spiritual profit. They should work in silence unless the nature of the task necessitates speech.

If there be anyone who does not strive with the help of God to observe all these things with complete good-will, but rather despises them out of a spirit of insubordination, and this after having been warned on more than one occasion, let him know that he must submit himself to monastic correction, and if he be of an age that renders him liable to bodily chastisement let him receive it.

If you observe these things faithfully and holily in the name of Christ they will indeed be to your profit, and our joy will be great in your salvation. Amen.