CORRESPONDENCE

THIRD ORDERS

Dear Sir,—Referring to your issue of this month, received today—for which many thanks—and to a letter signed 'A Nun of Carisbrooke', I should like to point out that the 'Tiers-Ordre Enseignant' founded by Père Lacordaire was a Congregation of *men*, and that there is *no longer* a 'T.O. Enseignant' today. The Congregation of St Dominic is now part of the First Order and its members are all solemnly-professed Dominican friars. The appellation 'Congregation' persists instead of 'Province' and the Superior is called Vicar-General instead of Provincial, because our schools are situated in various provinces and we have no territory of our own. (Constitutions, 291.)

Apart from this ancient College, where P. Lacordaire's body lies, we have others in Marseilles, Oullins (near Lyons), Lausanne, and a little school at our novitiate-house at Coublevie-par-Voiron (Isère) Owing to the war and the occupation, the Colleges at Bellevue (near Paris) and Archachon have been closed. Those of Buenos Ayres and San Sebastian were closed some years ago.

As to the spirit of the Order—our Constitutions shew clearly that teaching the young is *one* of our forms of apostolate. (cfr. Const. 726-729.) All our teaching Sisters are of the Third Order (Regular) but all our teaching Friars belong to the First Order.

Yours in S.P.D.,

Fr Aloysius G. Mullins, O.P.

Sorèze, June 16.

* * * *

Dear Sir,—I have been reading Life of the Spirit June issue, and rather think that 'A Nun of Carisbrooke' in her correspondence is unacquainted with the use of the terms Third Order Regular, and Conventual, as used always in the Franciscan Order. Evidently these two terms mean the same when applied to the Dominicans: not so when applied to the Franciscans.

The Friars Minor Conventual are the historic body of Franciscans belonging to the First Order founded by St Francis, and are priests and brothers in solemn vows. Unlike the Dominicans, the Franciscans have not preserved the unity of their First Order, so that also existing we have two other—re-formed—branches, the Friars of the Leonine Union, (commonly, O.F.M.), and the Capuchin Friars. All three branches are on an absolute equality, and each rightly claims St Francis as their Founder.

The Second Order is that of nuns, commonly called 'Poor Clares'. They are enclosed, and by force of their Constitutions take solemn vows.

https://doi.org/10.1017/S0269359300029840 Published online by Cambridge University Press

The Third Order of St Francis was essentially founded for lay people living in the world; but the Rule has since been taken as the basis for the constitutions of many religious societies and congregations living in a community. Hence, we are accustomed to speak of 'Third Order Secular', and 'Third Order Regular'. To the latter, therefore, belong many active sisterhoods, and, so far as I have knowledge of, two communities of men priests, viz.: The Third Order Regular (T.O.R.), who have centuries of good work behind them, and the less than fifty years old 'Friars of the Atonement' of Greymoor, New York. There are also many communities of Brothers with the Third Order Rule. The Conventual Franciscans, therefore, are quite distinct in Rule and origin from the Third Order Regular Franciscans.

I remain,
Sincerely yours,
REV. FR EDMUND, O.F.M.Conv.

Bristol, June 17.

* * * *

Dear Sir,—The Provincial Register of Tertiaries is now in my keeping. I should be most grateful to all who have knowledge of Clothing, Professions, and Deaths of Tertiaries if they would keep me informed of these events.

I should also be pleased to receive suggestions of place and date for a Tertiary Congress in 1948.

FR FRANCIS MONCRIEFF, O.P. (*Provincial Promoter*),
St Peter's Priory, Hinckley, Leics.

REVIEWS

L'ORAISON (Cahiers de la Vie Spirituelle; Les Editions du Cerf: Blackfriars Publications; 9s.)

While the first part of this book is mainly historical, and the second a guide to the nature and practice of prayer, both do in fact centre on those contemporary conditions of life which notably affect growth in the ways of prayer today. The remark that the Paris metro seems to be the privileged place of prayer typifies the atmosphere in which the discussions and explanations are carried on. The alternative of 'Method' or 'No Method' is always to the fore. This contemporary setting, in spite of all its inconveniences and the not very tranquil air induced by it, once chosen is turned to good advantage by the contributors. The extreme contrariety between that recollection which is so necessary as a condition of prayer, and the monstrously distracted spirit of the times allows to stand out emphatically those first principles which alone explain the activities and growth of prayer. Thus two articles by A. Plé, O.P., *L'Oraison chez les Laics de Notre*

https://doi.org/10.1017/S0269359300029840 Published online by Cambridge University Press