

purpose of SOURCE, extended citations from Cornelia and sources used by her, and carrying forward the implications of her teachings in terms of contemporary scripture and theology studies. Both parts may seem to be “heavy” reading, but this will sometimes have to be, if SOURCE is to put before its readers texts which will enable many to participate in the work of synthesis.

Part I. THE CHILD AS “KEY”

● *Sr. Caritas McCarthy, SHCJ*

Cornelia's writings previous to the constitutions

Examination of the not-too-large bulk of Cornelia's writings to the time of her first draft of the Constitutions reveals a consistent theme which seems to find its culmination in the “Spirit of the Society of the Holy Child Jesus.” This subject, conversion, lowliness of heart, emptying of oneself to be open to growth in the Spirit of the Lord, predominated in the French mystical writers on whom Cornelia relied, and is receiving a renewed emphasis today especially in biblical studies. The theme emerges when one searches Cornelia's early writings for references to the Child Jesus, and finds, leading to these and based on her own conversion experience, a series of references to Jesus' preaching on “becoming a child again” to be “of his kingdom”, to be like him. Eventually she links this teaching with the Child Jesus himself as her “key”—key to a way of life opposed to “pride, self complacency, false humility, disobedience,” a way of life which expresses “the consummation of Charity.” (CC 1:54). Her language dated by the vigor with which she expressed herself in the idiom of her time, should not deafen us to her basic message which finds its ultimate base in scripture.

A few months after her abjuration in December 1835, a letter which she wrote to Pierce regarding an Episcopalian friend shows that her conversion to Roman Catholicism found her already along the road to what spiritual writers call second or spiritual conversion:

advise him . . . at least to examine if he is taking the words of our Saviour with the humility of a little child—& how wise it is in the Almighty to prove us by exacting this humility—miracles etc. (CC 1:6B)

At the same time she says to Pierce concerning herself:

Oh love think not of me—if I still have too much pride I deserve to be punished for it and to suffer in the sight of our relatives for this I believe is my most tender point . . . (CC 1:6A)

To her sister she wrote:

. . . you know you will never die an episcopalian—but then it is so hard to give up a church that is so fashionable and so easy—dear dear Mary take care of pride it is the worst of all the seven deadly sins—act with a *spirit of humility* to be led by it, not to find out a cunning reply to it—depend upon it the kingdom of heaven cannot dwell [sic] in any one who is not *willing* to be led like a little child in a firm belief in the *words of our saviour* rather than the meaning that the cunning and the worldly have put upon them . . . (CC 1:46)

In the years immediately preceding her founding of the Society her letters to her family still reflect the vitality of her conversion experience and her desire to share this finding of the truth of the Gospel with them:

[To her brother Ralph in 1846:]

How can you have more confidence in your own opinion & your own judgment . . . than in . . . the combined wisdom of the wisest of the Holy Apostolic Catholic Church? Thank God the time is fast coming for the spirit of persecution to be put down and as the veil falls from the eyes of those willing to become *little children* that they may enter the kingdom of God even on earth we must go on hoping and praying in great Charity that the Spirit of our good God will remove it from those most dear to us . . . (CC 1:68-9)

Cornelia had cited this deeply-meditated scripture text the year before in a letter to her sister Adeline with whom she could share spiritual aspirations and to whom she had confided the vocation which was gradually evolving for her of starting a new congregation:

. . . and so it is dear Ady we must all become as little children in the *practice* [of virtue] till the *reality* exists, for it is only such who are fitted for the kingdom of heaven and who shall enter in it to see love and enjoy God, the blessed three in one, *forever!* (CC 1:53)

A little further on in this letter she speaks of what was very close to her heart, the conversion of her brother Ralph. It is here that her own experience of “welcoming the kingdom like a little child” (Lk 18:17), of receiving the revelation given “to mere children” (Mt 11:25), is linked by her to Jesus as Child, the dependent, lowly little One completely given to the will of his Father:

. . . I hope dear Ralpho is with you and happy tho I am sure he will never be quite happy till he finds the little *child* Jesus with his holy mother—this is the *key* to happiness and he may just as well trust to my experience and not be trying those others on his big bunch that will only unlock *boxes* of the vipers of pride self complacency false humility and disobedience tell him just to examine my *pretty key* and see if he does not find engraved on it so beautifully *obedience*, and all the other virtues to the consum[m]ation of Charity and “going into the house they found the Child with Mary his mother” oh thrice blessed *key* to the palaces of eternal bliss. Gloria Patri et Filio &c &c. [sic]

Now then this will probably reach you just about Christmas or the Epiphany so you must pray a great deal for my intention and particularly for dear Ralph and your and our children . . . (CC 1:54)

In this letter above all, we should not allow Cornelia’s mode of expression to hide her depth and to prevent us from asking what light it throws

on the “Spirit of the Holy Child Jesus” of which she was soon to write in her Constitutions. The filial, lowly, dependent state of the Child Jesus as “key” to the way of life which was his on earth—this surely suggests something of the meaning of “Spirit of the Holy Child Jesus.” When Cornelia speaks of the Child as “key” is she not indicating a kind of stance, a way of being in the presence of the Father, which the “Eternal Wisdom’s” descent from the Father to the “lowliness of His Humanity” exemplifies from the crib to the cross and resurrection?

Cornelia’s spiritual notes from 1839-46 reflect even more intensely than her letters the poverty, humility, and confident love in which she was growing through contemplative union with Christ in his mysteries. She was often with Jesus in the mystery of his death-resurrection especially through her experience of the *Spiritual Exercises*:

Retreats of the Year. 1841

1st Friday Sept.

O my Good Jesus I *do* give myself all to Thee to suffer & die on the cross, poor as thou wert poor, abandoned as thou wert abandoned by all but thee O Mary—Sub tuum (CC 21:15)

Her spiritual notes and her first draft of the Constitutions reflect the “crib-to-cross” context from which she viewed the mystery of the Incarnation:

Retreat March 5 1844 . . .

The birth of J.C.

poverty
suffering
humility

Flight into Egypt

Obedience

(CC 21: 19,25)

Constitutions, Part II

. . . the Society of the Holy Child Jesus is spiritually founded on the virtues of poverty, suffering and obedience, which our most blessed Redeemer came down from heaven to practice in the grotto of Bethlehem and thence through His whole life unto Calvary, . . . (*Key Texts*, par.13)

This context for the mystery of the Incarnation Cornelia found in Ignatius’ *Spiritual Exercises* (#118) and also in the whole sixteenth- to nineteenth-century French mystical tradition which she used creatively and selectively to develop her teaching for her congregation. By reading the authors whose influence she clearly reflects we gain further insight into her “Spirit of the Holy Child Jesus.” The following section gives a small sampling.

The Influence of Lallemand

We know from Cornelia's spiritual notes that she became acquainted with *The Spiritual Doctrine* of the seventeenth century French Jesuit, Lallemand, while she was at Grand Coteau (Cf CC 21:14). As a religious she continued to rely on him for the training of her sisters. (CC 27:2,12;55:82 ff.). His treatise surely formed part of the background shaping the thoughts and prayers which found utterance in her passages beginning "What more sublime teaching can we find than the mystery of the Incarnation!" For Lallemand the mystery of the Incarnation was the sum of all the mysteries, that through which the redemptive mission of the Father was accomplished in sending the Son and the Spirit, that in which the Son shows us the way to the Father through lowliness of heart and docility to the Spirit:⁵

It is in the Incarnation that God operates the rarest marvels of his power. The first is the union of the Divinity with the Humanity. . . . the second is the abasement of the being of beings to nothingness. . . . It is a wonder past all understanding that he should have reduced himself to a state in which it may be said that he has annihilated himself. . . . The third is the exaltation of man even to the throne of God. . . . (p.299)

. . . The incarnation tends principally to deliver us from original sin which we contract by being engendered of the race of Adam, and to make us children of God by the spiritual generation of Baptism. (p.304)

. . . The holy Soul of the Incarnate Word, beholding this self-annihilation of the Divinity, desired on its part to annihilate itself as much as it could, and abased itself to the manger and the cross; to an infant state; to a life poor, laborious, obscure; to persecutions and to death, rendering in a manner all these divine. We ought also to annihilate ourselves after his example. (pp. 306-7)

Few persons have devotion to the holy Infancy of our Lord. They are touched in some little degree by . . . His Passion, but they scarcely ever think of the other mysteries of His life. . . . The Infancy of Jesus Christ is a state infinitely adorable and amiable, demanding the close application of our minds to honor and imitate it.

We may consider therein the virtues He exercised: His humility in supporting the abjection of such a state, His patience in suffering persecutions and exile, His poverty, His contempt of the world. We may, indeed, humble ourselves for the love of Him, love poverty, despise the world, endure contradictions; but we cannot become children like him, except it be spiritually, by expressing in ourselves the peculiar qualities of childhood—purity, innocence, simplicity, meekness, docility, obedience. (pp.317-8)

Our language has moved even further from Lallemand's than from Cornelia's and our scriptural orientations differ greatly from both. Yet change in language and thought patterns should not cause us to lose track

of roots and organic continuity in spiritual doctrines. Cornelia drew not only on Lallemand's doctrine of the Incarnation as cited above, but also on that fruit of the Incarnation which he made central to all his teaching—the action of the indwelling Spirit who conforms all who respond to his guidance into the image of the Son.⁶ With great spiritual perceptiveness, Cornelia cited in her instructions for her sisters, the core of Lallemand's teaching:

The two elements of the Spiritual life are the cleansing of the heart, and the direction of the Holy Spirit. These are the two *poles* of all spirituality. By these two ways we arrive at perfection, according to the degree of purity we have attained and in proportion to the fidelity with which we have co-operated with the movements of the Holy Spirit, and followed His guidance.

Our perfection *depends wholly* upon this fidelity, and we may say that the *sum* of the spiritual life consists in observing the ways and movements of the Spirit of God in our soul, and in fortifying our will in the firm resolution of *following them*; . . . (CC 55:82-3)⁷

For Lallemand, and for Cornelia, the incarnate life of Jesus was given to us as perfect Exemplar of a human life lived in total response to the Spirit. This depth of meaning in the Incarnation gives further significance to her "Spirit of the Holy Child Jesus" making it a spirit of dynamic growth, the growth inherent in "becoming a child again," in being, in fact, "reborn" in the "new kingdom" inaugurated by the Incarnation.

In the first years of the Society when Cornelia was composing her Constitutions she had Emily Bowles translate from the French a book of *Meditations as a Preparation for Whitsuntide and Other Feasts*. Contemplation of the Holy Spirit and his action in us, was, for Cornelia, integral to devotion to the Incarnate Son; in the preface which she wrote for this volume published in 1851, she shows clearly that for her life in the Spirit was essentially *growth* in Christ Jesus:⁸

You must take for your pattern the Holy Child Jesus, not only to love Him and His Blessed Mother, but to *imitate* Him as He lived with her in the house of Nazareth. You must follow Him as He worked with St. Joseph, as He went upon His many and troublesome errands, and as He helped His Blessed Mother in her household labours. You must learn then, how he looked, *how He acted*, and *how He prayed*.

May you really so learn of the Holy Child Jesus, my dear children, growing as He grew, in stature and grace; and when you grow up, may you so love and follow the Man Jesus, that you may be of the number of those 'little ones' whom this most Blessed Lord will bring into His everlasting kingdom! (p. vi).

The theme of growth in the likeness of Christ through the power of his Spirit (as Sr. M. Eleanor Slater has noted)⁹ is one of the most dynamic aspects of Cornelia's teachings throughout her writings, and merits a special article. Here we must limit ourselves to what she expresses up to the time of her first draft of the Constitutions. Part II of this manuscript (already cited above) opens with a paragraph indispensable to understanding the "Spirit of the Holy Child Jesus," as a spirit of growth:

... so ought all to begin life again with the most sweet and holy and loving Child Jesus—a humbled God—walking with Him step by step in the ways of the child, in humility and poverty, mortifying their sense, their imaginations, passions whims, inclinations and aversions, so that they may finally be united to our crucified Lord and then look forward to a glorious eternity. (*Key Texts* par. 13).

As in the case of the other aspects of the Society's spirit discussed in this paper, Cornelia's letters and notes to 1846 show the evolution of her concept of growth in Christ through his Spirit. (e.g., CC 1:52-4; 21:10,47,74,80)

The strong Pentecostal movement in contemporary spirituality stresses life in the Spirit but focuses its scriptural emphases more directly and historically upon the fulfillment of the Incarnate Lord's promise of his Spirit and the post-Pentecostal life of the apostles and evangelists as related in the Acts and Epistles. Cornelia's age had not yet experienced the challenges to the New Testament presentation of the Person and Mission of Jesus which the last hundred years have brought; her age could not experience the "growth in understanding" (Constitution on Revelation #8) of the New Testament historical and literary forms which answers to these challenges have brought us. One wonders if our age would have come to its recognition of the importance of the Resurrection event, if Bultmann and others had not questioned it. A contemporary Scripture scholar, D. Stanley, finds it possible to reconcile the older emphasis on the mysteries of Jesus' earthly life with our current insight into the importance of the Post-Pentecostal understanding of the apostles and Evangelists of the Person and Mission of Jesus:

Why do our Evangelists [writing from the perspective of Easter and Pentecost] devote almost all their written works to the recording of "what Jesus began to do and to teach" (Acts 1:1)? The answer lies undoubtedly in their conviction that it was precisely through a prayerful assimilation of Jesus' earthly history that the Christian must be led to a personal participation in the paschal mystery. . . . To be a genuine disciple of Jesus, the Christian must repeat in his own life—and expressly at the cost of his own ego . . . the redeeming experiences of Jesus' own mortal existence.¹⁰

The affirmations of contemporary Scripture studies

If we return to the conversion theme of Cornelia's early letters as commentary on the "Spirit" of her Society, we find contemporary Scripture scholarship remarkably rich and helpful toward our "growth in understanding." Her theme fits into the *anawim* tradition which has been very deeply explored since her time. The conclusions of a very recent study, *Jesus et l'Enfant*, are so immediately relevant to her concepts and expressions that they are worth citing at some length here:

The child [in the Synoptic Gospels] becomes a type to which the disciples of Christ ought to conform themselves to be able to enter the Kingdom. With Mark . . . (10: 13-6), the perspective is that of the beginning of the christian life: to receive the Kingdom as a child is none other than to offer to the evangelical preaching the attitude of confident faith of which the child, as opposed to the adult, is the best symbol. . . .

Luke sums up the conditions of salvation in the attitude of humility of the publican (18:9-14), and it is this which the episode of the reception of the children is to illustrate (18:15-17): to "receive the Kingdom as a child" is, for Luke, to consider oneself vis à vis God as a "babe at the breast" who expects everything from the adult, it is to banish all self-sufficiency and to make one's appeal solely to the mercy of God who comes to save sinners. [Cf. also 10:21-2]

Matthew extends the role which he attributes to the child in the teaching of these truths. [Cf. 21:15-6 and 11:25] . . . [He] opposes himself to the "wise" and "learned," that is, to the religious elite who are the leaders of Pharisean Judaism of the period, those whose pride and harshness he underscores. In contrast to these, the disciples of Christ, to be worthy of their vocation must "lower themselves," or still more, "turn back, making themselves as little children" (18:3-4) renewing thus the traditional ideal of humility (*anāwāh*). This is not only the condition of entrance to the Kingdom of Heaven, but also the door by which one has access to true wisdom, that which does not come from knowledge of the law, but from the revelation which God grants to the humble. This positive task which re-defines the Beatitudes, is written into the program of the whole christian life. Moreover, the Christ of Matthew does not content himself with imposing this, he enlivens it with his own example: in the call which he addresses to the burdened (11:28:30) . . . Jesus presents himself as a master "meek and humble of heart" and, as such, he promises the "rest," the peace and the profound liberty which they will enjoy here below who accept the "yoke" of his commandments.

. . . The evangelists maintain themselves constantly on this level . . . the child . . . envisaged not for himself, but for that which he represents. . . . The child, just as the poor, the ignorant, the sinner, belong to that human class on which Jesus poured out privileges in the

order of salvation. The secret of this conduct does not reside at all in the spiritual qualities or dispositions inherent in these situations: one does not find it in man but only in God. In reading the Old Testament one learns in effect that it is only by reason of his goodness that God, without excluding others, bestows upon the weakest and most deprived, his benevolent and efficacious predilection that they may be saved.

Salvation comes from on high, it springs from a purely gratuitous divine initiative. . . . When he grants to children the grace of preference, Jesus shows that he has broken definitively with previous tenets, in restoring to God that which belongs to him in the order of salvation: the totality. Paul, then, is faithful to the teaching of his Master when he writes: (Tt 3:4-5) “. . . when the kindness and love of God our savior for mankind were revealed, it was not because he was concerned with any righteous actions we might have done ourselves; it was for no reason except his own compassion that he saved us . . .”

Although Legasse, the author of the citation above, has not yet written concerning the relation of Jesus' preaching on the child—the poor one—to the narratives of Jesus' own childhood,¹² he has concluded the whole of his study on the former, with the passage from Titus (cited above) which has long been a reading for the liturgy of the Nativity.

Meanwhile other Scripture scholars have drawn the connection between these two elements of the Gospels; in doing so, they have drawn attention to a renewed awareness of the importance of the Infancy narratives;¹³ e.g., John McKenzie wrote recently:

It is evident from the Gospels that Jesus was extremely reserved about the kingship of the Messiah, and this reserve needs no explanation. It is somewhat surprising that most of the allusions to the messianic kingship are found in the infancy narratives. The paradox of kingship in infancy and poverty is evident. . . . The kingship of Jesus was always a paradox when seen in contrast to his human condition. Matthew and Luke are not so much concerned with affirming his kingship as with defining the type of kingship which the Messiah possessed. His kingship was not a rule of pomp and power; it was a kingship proper to him who called himself meek and humble of heart, and told his apostles that they should be the lackeys and slaves in the Church which he founded. No better opportunity to set forth this unique kingship could be found than the period in the life of Jesus when he showed the image of kingship least. The only explicit profession of kingship in the Gospels outside of the infancy narratives is found in the Gospel of John, where Jesus professes kingship when he stands as a prisoner about to be condemned to death. . . .

A theme constant in Luke is also explicit in his infancy narratives. Luke takes particular delight in presenting Jesus as the Messiah of the

poor and the lowly, who is himself poor and lowly. This Messiah shows in the scene of his birth the traits which mark his mission. By a remarkable concatenation of circumstances the Messiah of the poor and lowly has no home in which he can be born. The first to bear witness to his messiahship are the poor and lowly, shepherds whose employment makes them temporarily homeless as he is homeless. The heavenly messengers are not sent to the great and the rich, but to those to whom Jesus will proclaim the Gospel. The Nativity scene of Luke is a narrative commentary on the words in which Jesus thanks the Father that he has hidden his saving plans from the wise and revealed them to the little ones. . . .

[Contemporary exegetical] studies of the infancy narratives of the Gospels have made the feasts of this cycle more meaningful rather than less. . . . With or without discussions of the historical quality of the narrative, the Church has proclaimed the event of the Nativity as the Gospel proclaimed it; it is the advent of the Son of God, the King Messiah of the poor and lowly who demands a faith corresponding to the greatness of God's love revealed in the Incarnation.¹⁴

The "Spirit of the Holy Child Jesus" and apostolic mission

Readers of these pages are now keenly aware that the aspect of the *anawim* tradition most relevant to the exigencies of our world—its significance for the apostolate—has hardly been touched on here and requires another article. This aspect was no less obvious and important to Cornelia than it is to contemporary exegetes. The "Spirit of the Society of the Holy Child Jesus" was clearly delineated by her in terms of apostolic mission:

. . . to seek in the mysteries of the life of this Divine Lord all that can serve . . . to the good of their neighbour. . . .

to employ every effort to bring others to taste and to embrace the sweet yoke which He offers them, labouring with all our strength. . . . the end of this Society is . . . to employ ourselves for the salvation and perfection of our neighbour (*Key Texts*, pars. 1,4,7)

Between 1874 and 1877, when Cornelia was struggling to make the Constitutions which Bishop Danell imposed more in accord with the spirit she had established, passages were added from a scheme for religious constitutions drawn up by the French Jesuit, Pierre Cotel (R 19, SHCJ Archives). One of these passages, that which came down to us as paragraph 7 of our Constitutions approved in 1887 (R 28), sums up a highly developed tradition of apostolicity based on devotion to the Holy Child Jesus, dating at least from the seventeenth century.¹⁵ In Cotel's original form, it sums it up rather badly;¹⁶ the revision which Mother Mary Frances Bellasis asked for at the time of the approval of the Constitutions in 1887 (D58:135) expresses the tradition with greater strength:

The particular means by which the Sisters who are engaged in the great work of training children may acquire and preserve the proper spirit of the Society, will be to cultivate assiduously a loving devotion to the Holy Child Jesus. Thus, they will constantly strive to see Jesus in each of the children whom they have to train, and they will often recall to mind what their Divine Spouse has Himself declared: "Whatsoever you do unto one of these my least brethren, you do it to Me," and again, showing His disciples a little child: "He who receives one such little child is my Name, receiveth Me." (R 28, par. 7)

At least one entire article in a future SOURCE must be devoted to this fruitful inspiration for apostolic endeavor, and the channels through which Cornelia became imbued with it, especially at Grand Coteau, as well as to the rich understanding that contemporary exegesis gives us of the mission to the most needy revealed by him who came as the Poor One, the Child of the Father of infinite mercy.

Lengthy conclusions do not seem appropriate here. The considerations presented have not led us to the end of a stream but only to a view of its extent, its force, and the direction of its channels. Real conclusions on the Society's vision of and dedication to Christ our Lord can only be the result of concerted prayer, reflection, and expression by all who share its charism. It is especially by sustained contemplation of that "pure and perennial source of spiritual life—the sacred Scriptures" (*Dei Verbum*, #21)—that we will grow in the spirit of true discipleship and true apostleship for which, in Gospel teaching, "the Child is key."

FOOTNOTES

1. Par. 1. Unless indicated otherwise, all texts from the Rules and Constitutions of the Society of the Holy Child Jesus will be cited throughout from *Key Texts from the Original Rule*, Studies in the Spirituality of the Society of the Holy Child Jesus, 1970. Citations will be made within the text.
A note is helpful here on the terms "Constitutions" and "Rules:" Both are used with differing shades of meaning, and sometimes interchangeably, in both scholarly and popular speech and writing. In recent decades the SHCJ tended to refer to the whole of our basic code as our "Rule," but all of the manuscripts and printed versions bear the title "Constitutions." The latter term has been adopted throughout this paper.
2. M.M. Therese Bisgood, *Cornelia Connelly: A Study in Fidelity* (London, 1963); M.M. Eleanor Slater, *The Triumph of Trust* (Phila., 1950); M.M. Osmonde de Maille, *Cornelia Connelly* (Paris, 1931), rev. ed. *Du Mariage au Cloître* (Paris, 1962); M.M. Catherine Gompertz, *The Life of Cornelia Connelly* (London, 1922; 4th ed. abridged and rev., 1950).
3. *The Pylon*, XXIX, No. 3 (1968), 39-45.
4. Phila., 1968.

5. Citations below are from the translation from the French of *The Spiritual Doctrine of Father Louis Lallemant* (New York, 1885; first ed., 1855)
6. Cf. F. Courel, "Introduction" (pp. 22-5) to *La Vie et la Doctrine Spirituelle du Père Louis Lallemant*, Collection Christus #3 (Paris, 1959).
7. Lallemant, *ibid.*, IV, ii, 1; in the French ed., p. 176; in the English, p. 169.
8. The book was published in London by Thomas Richardson and Son. M.M. Joseph Buckle (D 78:11) tells us that Emily Bowles translated it and Cornelia wrote the preface.
9. *Mysteries of the Most Sublime Teaching*, p. 3.
10. D. Stanley, "Contemplation of the Gospels, Ignatius Loyola, and the Contemporary Christian," *Theological Studies* (Sept. 1968), pp. 428-9.
11. S. Légasse, *Jesus et L'Enfant: "Enfants," "Petits," et "Simples" dans la Tradition Synoptique*, (Paris, 1969), pp. 339-41.
12. *Ibid.*, p. 8.
13. J. Daniélou, *The Infancy Narratives*, trans R. Sheed (New York, 1968); L. Roy, "Child," and "Poor,;" and M-F. Lacan, "Humility," in *Dictionary of Biblical Theology*, ed. X. Leon-Dufour, trans. P.J. Cahill (London, 1967), pp. 57-8; 386-8; 218-9; A Gelin, *The Poor of Jahweh*, trans. K. Sullivan (Collegeville, 1964); Cf. also the studies of the theologians, I. Noye, "Enfance de Jésus (dévotion à l')," and M-F. Berrouard, F. de Sainte-Marie and C. Bernard, *Dictionnaire de Spiritualité*, IV (1959), 652-82, 682-714.
14. J. McKenzie. *Vital Concepts of the Bible* (London, 1968), pp. 67, 76-9.
15. Noye, *ibid.*, 677-82.
16. Below are 2 paragraphs from Cotel's "Scheme of Constitutions" which lie at the base of par. 7 and 8 of the SHCJ Constitutions after 1887. From 1877 to 1887, they appeared in this form in the SHCJ Constitutions.

The particular means by which the Religious who are engaged in the great work of training children will acquire & preserve the true spirit of their Institute will obviously be to cultivate a particular and loving devotion to the Holy Child Jesus, & to the Infancy of Mary. Thus they will be constantly reminded to see Jesus & Mary in each of those children whom they are called upon to train for God & they will often recall the words once spoken by their Divine Spouse Himself—"Whatsoever you do to one of the least of these, you will do it unto Me"; and again in placing a little child before His disciples—"He who receives one such little child in, My name, receives Me."

With this design ever in view, the Institute has chosen for its chief Feasts—that of Christmas, of the Immaculate Conception, & of the Presentation of Mary at the age of three years, in the Temple. Besides this the Congregation honours St Joseph with a singular devotion as the Guardian of the Infancy & childhood of Jesus; likewise Saint Anne, who directed the infancy of Mary; and the holy Guardian Angels, whom the Sisters should regard as their protectors and models in all that concerns the charge of Children.

M.M. Francis Bellasis wrote concerning these paragraphs, in 1887;

The "infancy of Mary" . . . was introduced by the Bishop D. Danell R.I.P. in 1874, when an effort was made to expunge from our Rule anything that was in accordance with the spirit of St. Ignatius & devotion to the *Jesusit Saints*. It seems as if other devotions were forced upon us instead. . . . (D 58:135)