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True liberty is that of the children of God; it consists in commanding the inclinations of the heart, in raising itself above all human [sic] fear and in walking with agility in accordance with the precepts of God.

March 22 1843

The exercise of the 3 powers of the soul.

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The week after Easter 1844

nothingness of all things

Sensible & material !!

Perfection the knowledge of our own misery – the constant remembrance of it – with a perfect fidelity to grace.

Self abnegation – Simplicity of intention

(The first apparition of Jesus to his assembled disciples) re. not to point out a fault that may be corrected by the

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person without the aid of another.

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May 11th

In union with St Peter make three acts of love in necessity & listen for the answer – in daily necessities for our memory, will & understanding with regard to duties to God, self & neighbour –

May 12

Shew my gratitude to the Holy Trinity in immolating my memory will & understanding

+ presence of God, adoration

address each person

To the Father love adoration respect

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Sentiments & resolutions on each.

To God the Son - compassion, contrition, love, gratitude admiration confidence
Imitation.

To God the Holy Ghost. Petition for the Seven Gifts of the H.G.

strength

piety

Wisdom, understanding, counsel fortitude, knowledge Godliness, fear of God.
Offer the fruits. Charity, Joy , Peace, Patience, Benignity, Godliness, Longanimity,
Mildness Faith Modesty Continency Chastity.

Thanks

If no fruit to offer, humiliate oneself & Petition again.
offer

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To Father Son & H. Ghost.

Offer Memory will understanding
in Faith Hope & Charity

A.M.D.G.

Gloria Patri &c.

Saturday Invoke the Holy Ghost Spt com before St Joseph's 4 exercises.

Sunday reproach myself for misplaced gravity. Give to the Holy Ghost many Smiles
and offer each Smile as an invocation - a fidelity - a co-operation with grace.

(L'esprit de Ste Therese recueilli de ses œuvres et de ses lettres. Par M. Emery.
a delicious book for one's table)

Dilectus mihi, et ego illi.

V.Silence, evitez avec soin de vous mêler en aucune manière de ce qui ne vous regarde pas.

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Ex from the life of St Wilfrid

(Puseyite

His answer "I would fain receive from what he has promised to them that love him, an hundredfold now and then eternal life for leaving F. & moth, houses & lands.

Puseyite remark. We are not practical for we cannot be so unless we are contemplative and we dare not be contemplative lest we should depreciate the importance of being practical

taking a hardship away from a saint is like depriving a mother of one of her children - "touching sentiments & truths in the last 2 or 3 pages.

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Retreat conversations

Days

1. Mass. Vespers. Communion
Visits to the B. Sacrament
1. Day. Examination of Conscience
Confession
1. Day. Mental prayer. Vocal

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4 Day I Spiritual reading. 1 how done? Time determined
 $\frac{1}{2}$ to $\frac{1}{4}$ hour

2. Instruction practice
3. Consult the Director of con.
4. Not for satisfaction but profit
5. For nourishment not study
6. Not much but well digested
7. Prayer before and after
8. Practice what you read by the counsel of

your director, books are written for all but not for you in particular.

-
- II Sermons. Exemplary rather than eloquent
touching the heart – than the mind
practical – than speculative
2. pray for the preacher and auditors,
apply to self all said against vice
be the disciple – not the censor
God speaks by whom he will
- III Director. prayer. choose one who has the Spt of God.
change if necessary. great openness & obedience.

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Extracts from Christian perfection.
Go to it for all light on any subject concerning the
conscience. March 1843

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+ St Francis, pray for us. He shows in his contempt for
the ~~good~~ [sic] things of this world the highest elevation
of mind in his profound abaissement and heroic courage;
in his extreme simplicity, the most noble sentiments – in
his weakness and apparent folie of the cross, the strength
and wisdom of God.

See the admirable preface on “Le merveilleux de
la vie des Saints.”

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His reply to the priest of St Damien after having begged
his dinner – J’ai trouvé un excellent économiste et un très-
habile cuisinier qui sait fort bien assaisonner les viands.
75.

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contempt for the world
renouncement of the will
mortification of the senses

Ste Marie des Anges!
His vision there pg 123

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Oct. 21. Our Saviour himself provided the good wine at the merry marriage feast & poor as was his most blessed mother He took care she should be of royal blood. St. Louis so long a king living in a court at home & in wars abroad was a great saint for all that: when St Theresa

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on her way to one of her convents passed a few days with some great Ladies of the world, they said – who would ever have taken her to be Mother Theresa the saint! & yet she was not only a saint but the greatest woman that the world had seen for many hundred years; St Louis de Gonzague one day playing billiards was asked what he would do if he was warned inwardly that he should die in a couple of hours? I would finish the game said he that my partner should not lose (they were playing 4) & then I would go & prepare for my death. And yet he was the most awful austere person in secret a life of penances of all sorts (From Tivoli)

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Memorandum Spiritual

Distinguish between fervour of sentiment & fervour of action

We are what God sees us & knows us to be, nothing more.

When mortal sin is in subjecto sed non in conscientia when one has been guilty of something that was really a

mortal sin & yet not conscious of it – such a sin is not an obstacle to the grace of God, and the person is not only pardoned in the Sacrament of penance, but in the sacrament of the Eucharist of course provided it is received devoutly. So that though it is almost impossible to commit a mortal sin without knowing it, yet even if one has that misfortune – the blessed Communion takes it away also without his knowing it.

May 4th

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We lately visited, in a large town a boarding school containing 40 girls and we learnt that there was not one of the girls who had been at school 2 years (and the majority had been as long) that was not more or less crooked!

	hours
In bed -----	9
In school studies & tasks-----	9
Optional studies or work -----	3½
Meals -----	1½
Exercise in the open air -----	1
	<u>24</u>

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Gerson, ultra Gallican (French
Belley. Jansenist

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There is an indulgence for those who bow at the name of Jesus.

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Low minds think that by abasing others they raise themselves the comparison being in their favour.

C.C.

When talking learn not to give opinions by seeking to know

those of the one to whom you are talking thus you will gain the advantage of making many acts of humility and having the use of another head.

C.C.

a I – never talks without a motive and that motive is never his own pleasure and seldom his own instruction I think never but for exterior & temporal things

C.C.

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One gives opinions much more frequently to gratify one's pride than to instruct and both the one and the other is better to be dispensed with when in company with one's masters.

C.C.

With the most holy persons it is the wisest to spare self love on a weak corner of the heart – A director takes the faults of his sheep all upon himself so that you might as well tell him of his own faults to his face as to disapprove of the person he directs. State facts (if it is purely for the glory of God that you state them) but never judge by what appears without knowing the intentions and motives which may justify in one person what would be condemnable in another. God judges by what is.

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Peres de l'Eglise Latine
St Jerome
St Augustin
St Ambroise
St Gregoire le grand
Eglise Grec
St Greg. De Nazianze
St Bazile
St Atanase
St J Chrysostome

4 Fondateurs
St Bazile
St Benoit
St Pacome
St Augustin

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Hints for M

Mote in brothers eye beam in his own

See Thom a kemp.

Liv I ch. XVI. XIV

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La messe + au nom de.

Je m'approcherai

- me presenterai

mon juge, mon appui &c

Confiteor.

a l'introit, Honorons l'arrivée de J. C. au calvaire

Kyrie. Gloria in Excelsus [sic]

a la Collecte. (petition for all neces.

L'épître. Le Graduel &c confiance

L'Evangile. Credo.

l'Offertoire. L'oblation de l'hostie a Dieu le Pere.

l'eau et le vin dans le calice

l'Oblation du calice

Oblation des fidèles

Invocation au St Esprit

[sic]Au Lavabor.

Sucipe Sancta Trinitas

Orate fraters

À la Secrète

La Préface

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Au Canon

Memento des Vivants

Recevez donc &c

Vous le ferez en memoire de moi &c

C'est pour cela &c

Memento des Morts

Nobis quoque peccatoribus

Pater. Libera nos quaesumus

Le Pretre rompt l'hostie

L'Agnus Dei. Pour la paix

Avant la Communion

Domine non sum dignus x x x x x x

Post communion. Ite missa est

Placeat Benedic. L'Evangile.

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Mrs Englefield

Palazzo Magnanapoli

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Mmes Cutts Lion

Carmelite Praz Lavy

St Cyr. Stanislaus

Millard. Egan.

Hardey Trichel

Shannon. Dejean.

Regis. Cecil

Carron Marcelite

Rayon Burk.

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Madame Hardey

Superior of R.S.H.

412 Houstoun St. New York.

S.H.C.J. ARCHIVES MAYFIELD

[copied from original]

[Black leather-bound notebook 4¼" x 3" approx.
"Rev. M. Foundress writing" in M.M.F. Bellasis'
hand (?). Picture (printed in Paris) of N.D.
de Lourdes on first page.]

[p. 1]
June 1872

AMDG.

1. In difficulties it is well to ask ourselves questions such as the following "Why did I become a Religious – To become perfect To become a Saint –
2. All difficulties & crosses I ought to look upon as helps to my perfection & sanctification
3. What are my difficulties and from whom do they proceed? Generally they arise 1st. From a want of submission & humility. 2nd. From a want of strength in dealing with ourselves and in conquering our faults & tempers.

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We should treat ourselves with the same firmness that we have seen used with others by those we respect & look up to or as a kind & judicious Mother would treat a rebellious child.

The best way to overcome ourselves is to impose some acts of virtue, to be performed each day & if we fail, to punish ourselves generously –

3rd. From thinking too much of self, weighing every little slighting word & act of others, yielding to wounded feeling & anger compassionating myself giving way to sadness

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& tears. The remedy for this is meditation on the sufferings of Our Lord & a generous desire to accept suffering for His sake – Rejecting all thoughts of

self love & self compassion. The heavier the cross the more Our Lord loves you the more constant the touches of His hand, the more He thinks of you, cares for you. Walk on stedfastly [sic] in your sorrows to meet Jesus in Jerusalem.

[p.4 is blank]

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Examen of Conscience

1. What is the souls habitual feeling – peaceful or agitated
2. Do I desire to become more perfect?
3. What is your greatest obstacle in the spiritual life
4. What practices of devotion do I follow.
5. What mortifications do I practise.
6. What method of meditation & prayer do you follow?
7. What spiritual books do you read.
8. How do you approach the Sacraments?
9. How do you examine your conscience?
10. How do you perform

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- the duties of your state of life. With what intention & motive?
11. How do you behave your self with regard to others
 12. How do you follow the inspiration of grace.
 13. Do I commit wilful faults? How many this month
 14. Do I try to overcome myself
 15. How do I obey my Superiors?
 16. Am [I] in consolation or desolation

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However deeply thou mayest humble thyself thou wilt never be more humble than Christ crucified.

May 17th 1876.

[Here is a pasted-in small picture of a young girl carrying a cross, walking behind Our Lord going to Calvary.]

[p.8 is blank]

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In all the troubles & difficulties of life, one only support is left to us, “the Will of God”

We must not reason in religion according to the rules of human justice, otherwise we shall become mere shams – religious in show in outward appearance only. Let us take God’s view. What does God think of this? How shall I view this in Eternity? Were these my views when I entered religion? The surest test of our being good religious is in the observance of our rule. This is God’s Will for us – not consolation or long prayers but our Rule.

[The following is on a small slip of paper inserted in the book – apparently from a smaller note-book, inscribed at the top – in M/M/F/ Bellasis’ hand (?) “Mth Foundress”]

Retreat. 1876.

1. To aim at loving & serving God alone, & all creatures in Him.
2. When creatures trouble or neglect me, to turn to God to whom alone I ought to give my heart.

‘God alone.’

‘For Thy sake my God’

3. To aim at a simple childlike obedience in all things, as being the will of my God whom I love.
 4. To renew my monthly permissions
 5. To repair my faults once a month at least
- [Dorse:]
6. To make my Monthly Retreat fervently & exactly
 - (a) Two meditations
 - (b) Consideration
 - (c) Review of the Month

The Meditations to be one of the Eternal Truths & one of the Vows, or on Recollection – Prayer &c

Consideration. On Observance of Rules. Charity – Spiritual Duties

Review. Chief faults. Resolution of Retreat.

Have I advanced? If not why?

[The next page of the book contains writing in another hand, under date Aug. 1886. There are also a faded cutting from a magazine, and a tab from a French calendar for Lundi 11 Mai, with a quotation from Exercises (of St Ignatius?)]

S.H.C.J. ARCHIVES MAYFIELD

[copied from original]

[Thin blue paper-covered notebook 2¼" x 3¾" endorsed on first page "Written by Mth Foundress"] [in M.M.Francis Bellasis hand?]

[p.1]
April 1876

Humility

1. Have I renewed every morning my Intention of doing all my Actions purely for God's sake Remembering the end I proposed to myself in entering Religion. –
2. Have I conducted myself like a Religious, cherishing interior humility, regarding myself as the last and least of all.
3. Have I been humble and respectful in my words &

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manner to my Superiors & all the Sisters.

4. Have I obliged myself to put away wounded feeling & vanity, & to be even-tempered – not one day dull, & another bright.
5. When troubled or annoyed have I tried to fall back upon Religious principles. Remembering my last end. The Resolutions of my Retreat
6. Have I yielded to self-love by neglecting my Conf & Com because I have been offended?
7. Have I tried to always act on principle not feeling

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Asking myself. What is God's view of this matter? How would Our Lady have me act overcoming self generously.

8. Have I accepted the arrangements of Superiors with Humility? Not murmuring or grumbling – but regarding them as the will of God.

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Charity.

1. Have I allowed any feelings of dislike to grow up in my heart, to any one?
2. Whenever I have perceived such feelings, have I immediately made an act of charity, saying "O my God I love Thee & my neighbour as myself, for the love of Thee – or "Jesus most charitable &c or a Hail Mary for the person"
3. Have I made it an especial point to do as

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- many acts of personal kindness as I could, either in word or action?
4. Have I answered with charity & humility any suggestion given to me by any one, about my office
 5. When spoken to in a manner that has wounded my self-love, have I answered with charity, & without affectation?
 6. Have I been the first to apologise for any want of humility? Or charity? Remembering Our Lord's word "Love one another, as I have loved you."

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7. Have I repaired any want of charity by an act of humility – public reparation if the fault was public
[on a loose sheet of paper in the book is the following]

[p. I]

AMDG.

Retreat

Fr Swift

Aug 1875

1. Frequently to renew my Intention of doing all my actions for God.
2. When forgotten, passed over & neglected to say as fervently as

I can 'Deo Gratias'

3. When corrected or disapproved, even for what I had intended well – to make an offering of this to Our Lord in atonement for past sins saying 'Give me Thy Humility'

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4. To offer myself for what is humiliating troublesome & hidden if there is an opportunity.
5. To accept with a cheerful manner the arrangements that

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may have been made by Obedience, especially if opposed to my natural inclinations.

6. When wounded or snubbed to recall to mind for what end I entered Religion? What did I promise Our Lord in the Retreat of Aug 1875. To go in for Humiliations

[The rest of the book is blank, except for one page written on in another hand.]