

Volume L1V

Introduction

BEATIFICATION AND CANONISATION
OF THE SERVANT OF GOD
CORNELIA CONNELLY
FOUNDRESS OF
THE SOCIETY OF THE HOLY CHILD JESUS

WRITINGS OF
THE SERVANT OF GOD CORNELIA CONNELLY

VOLUME LIV
CUSTOMAL OF
THE SOCIETY OF THE HOLY CHILD JESUS

N.B. Study and research since this introductory page was written reveals that the three books, Nos. 1, 2, & 3 are not entirely in the hand of Mother Connelly. For the most part they are in that of Mother Mary Ignatia Bridges who, no doubt, was writing them under the direction of Mother Connelly. However, there are certain annotations, and some pages which are in the hand of C.C. :-

Book 1 - Nothing

Book 2 -On the fly leaf “ Customal Notes &c &c of the Holy Child Jesus”

“ Directory for Novice Mistress S.H.C.J.”

[cf. Volume LIV, pp. 84-88]

“ Instructions & Regulations for Certified Industrial Schools “

[cf. Volume LV, pp. 15-21]

Book 3 – Note on fly-leaf “ All ill-arranged & to be re-copied the ‘ Processus’ left out”.

Title on the following page “ Customal of the Society of the Holy Child Jesus. A.M.D.G.”

At the end of the book “ Notice for those in authority regarding Lent & Advent or other fasting days. “ [cf. Volume LIV, pp. 81-82.]

In this volume of WRITINGS [Vol LIV] pp. 18-29 are also reproduced in WRITINGS, Volume XXX, Various Writings of the Servant of God, pp.19-25.

S.H.C.J. ARCHIVES MAYFIELD

[FIVE MSS. Books (7" X 4½ X 1" thick – bound in leather) called Customal of the Society of the Holy Child Jesus. Written or printed by hand - Books 1, 2, & 3 entirely in C.C.'s hand (?) Bks 4 & 5 partly C.C.'s hand ?

Where there are changes the copying has been done either from that which appears to be in C.C.'s hand – or that which is the fullest. The variant readings are not given. The following sections have not been typed, as they are also to be found in the “Commonplace Book” (S.H.C.J. ARCHIVES, Rome), which has been copied in full.

In Books 1, 2, 3, 4 and 5

The Morning Oblation,	Dressing	Meditation
Spiritual Reading	Adoration B.S.	Great
Silence		
Holy Mass and Communion	Breakfast	Dinner
Refection	Supper	

In Books 1, 3, 4, and 5

Spiritual Exercises	Notices upon which to renew your Acts
of	Obedience

In Books 1, 3 and 4

Office B.V.M.

and In Book 5

Four Exercises of Pere Lallemand]

No. of Book

1. [Printed on the front fly-leaf is] :-

S.H.C.J. ARCHIVES MAYFIELD

Customal of the Society of the Holy C. Jesus NOVITIATE Mayfield August 1868.

Then five blank pages and

Customal of the Society of the... Holy Child Jesus A.M.D.G.

No. of Book

2. Four blank fly-leaves, then on the fifth fly-leaf is

Customal Notes etc. etc. of the Holy Child Jesus Convent St. Leonards on Sea

3. On Front fly-leaf in pencil

Noviciate Customal (M.M.Agnese Ingram's writing) – then two blank fly-leaves, on the centre of the fourth is pasted a print of angels in adoration before the Blessed Sacrament exposed, on the sixth in pencil : ' All ill-arranged & to be re-copied The " Processus " left out- in C.C.'s hand.

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On the seventh is written

Customal of the Society of the Holy Child Jesus. A M D G

X

To be read once a month – viz – on the Saturday after the 1st Friday unless it should be Chapter day when it shall be deferred till the Monday

X Our Mother's direction.

No. of book

5 The first six fly-leaves are blank, pasted to the seventh is a picture (French) of the Holy Child with His arms extended, and on the ninth is

CUSTOMAL of the HOLY CHILD JESUS 1st part

Our Mother directs that the Customal is to be read once a month viz – on the Saturday after the 1st Friday – unless it is Chapter Day, when it shall be deferred till the Monday.

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No. of book

4 [Middle Section contains :] –

CUSTOMAL 1880

[Several blank pages : then note in C.C.'s hand :] –

DIRECTION FOR THE NOVICE MISTRESS S.H.C.J.

[Remainder of book un-used]

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No. of book

1, 3 & 4 PARTICULAR EXAMEN OF CONSCIENCE.

1. There is the examen of foresight in the morning & at the resolutions after Meditation.
2. At midday following the method of St Ignatius with the usual Instructions from our Whitsuntide book., and one ¼ hour is allowed for this.
3. At night following the same method as that for mid-day.

1. 2. 3. 4 & 5 NIGHT PRAYERS.

Night prayers are to be said immediately after Supper or after recreation, when all may be brought together with ease, i.e. the Professed Community, Novices & all the children. “ Our Father’ ‘Hail Mary” “Creed “ ‘Confiteor’ “De Profundis ‘ Acts of Faith, Hope & Charity & the Saints Litanies. etc etc.

The nightly preparation of the Morning’s meditation is followed by the bell for General Examen of conscience, which lasts a quarter of an hour, as prescribed by the Rule.

1. 2. 3. 4 & 5 RECREATIONS

All shall be present at the midday and night recreations, excepting such as for just reasons have permission to absent themselves, and this, if possible, ought to be only from one of the recreation hours.

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The following are the subjects suggested for conversation during recreation.

1. The life of J.C. & of the Saints & of the events related in Church History.
11. Of the works & persons of the most holy active Orders whose example we wish to imitate, (and of those of our own Society.
111. Of the good sentiments that each one has of advancing in the way of perfection & of the fruit we have obtained from the Meditation.
- 1V. Of the earnest desires we have to help our neighbour, especially among heretics & infidels.
- V. Of what we have heard in Spiritual reading, in sermons, or in the reading during meals.
- VI. Of the Spirit of our Institute, of the Constitutions; of the Rule., & of the grace of a religious Vocation, but with humility, simplicity & devotion in the Lord, animating oneself to observe all perfectly.
- VII. Of one's own Vocation.
- VIII. Of the seven principal Virtues, and particularly of those which the grace & spirit of our Vocation require.
- IX. Of the seven opposite Vices (with modesty & discretion.)
- X. Of death, Judgement, heaven & hell.
- XI. Of the hidden and manifest judgements of God.

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No. of book XII. Of the miseries of the world & of the dangers of those who lead a secular life.

XIII. Of the security of those who belong to our Society., with humility however, without preferring it to other Orders (i.e. not depreciating other Orders) but exalting & praising in the Lord the grace of having been received into it.

XIV. Of the good works done for the salvation of our neighbour.

XV. Of the heretics & infidels of the age, in order to instruct them, & to pray God may convert them. We may in fine speak of those things which recreate the soul, and give spiritual edification to our neighbour., such will be all those which lead less to the speculative, and more to affections, religiously honestly & sweetly religious.

1 2 3 4 & 5 IN RECREATION

LET US FLY

Solitude – Silence – Singularity.

Not show lightness or frivolity

Not be troubled or discomposed.

Not be talkative.

Not be irritable or troublesome

Not ironical – saying one thing and meaning another.

Not fretted or hurried in our actions.

Not too importunate

Not too loud, or laughing immoderately.

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No. of book

1,3,4 & 5 CONTINUATION.

Do not ask for dispensations from the Rule too easily. Avoid seeking general permissions and dispensations, and never ask anything of one in office that you have good reason to suppose would not be granted by your Superior, for this would not be acting according to her intentions.

Do not refuse to obey when a Sister brings you a message from your Superior; take it for granted all is right & true, & if you doubt, explain your doubts to your Superior at a future time, that you may not offend your Sister.

Do not talk of things said in Confession, nor of things said to, or by your Superior, except with herself. Do not talk with another Religious either before the children or with other Seculars.

Do not make milk sops of the children, by encouraging them in tenderness for themselves.

By labour, the body is strengthened & by study the mind is improved.

Do not mention things concerning Religious Orders or Priests that would that would [sic] not edify, no matter what they may be; remember your own sins, and humble yourself at the remembrance of them.

Be firm in your duty, but do not wound your neighbour, for there is a wide difference between firmness and severity.

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Let the children be edified by your obedience to the Rule in little things that come under their notice, and let them see that the bell and the clock are as the Voice of God to you.

It is not allowed to talk on the stairs nor in the Cloisters and corridors.

It is not allowed to talk with the children except at the time obedience commands it, and then you should talk with prudence & discretion, never mentioning anything that occurs in the interior of the Community, or saying anything that could be of a gossiping character.

Do not exaggerate the faults of others- on the contrary, try to diminish them, and do not name them to your Superior without first asking light from God, & then tell them with true charity, aiming only at the good of the individual & of the house in which she may be.

When anyone says that you have said or done anything contrary to what you have just asserted though you feel certain that you have never said or done so, rather make no answer than contradict, unless called upon to do so by your Superior.

When you go to visit the sick of the Community, go as on an errand of charity: be cheerful, but not noisy.

Avoid coarse expressions and undignified laughter – talk generally rather in a whisper.

We should love God with our heart, with our hands and with our tongue.

The hand at work

The eye on the tomb

The heart in Heaven.

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Practice virtue, & God will give you the possession of it.

Fidelity in little things.

Actions – not words.

Do what you are doing. Mortify yourself, and pray that you have delicacy of conscience.

Watch – for the just man sins seven times a day.

Waste not your Incense.

Humility is truth

One duty cannot clash with another.

Ask Our Lady to give you great certainty of conscience.

Diligence is Love.

Sursum Corda

Dieu Seul

Deo Gratias Deo Gratias

No. of Book

1,3, 4 & 5

COMMON FAULTS..... to be avoided

1. Idly getting out of things upon which each one ought to use her reason and right judgement
2. Running to the Superior uselessly when the one, head in the office ought to be asked.
3. Not being watchful in doing our own part to sustain silence, and a strict observance of the Rule.
4. Not caring to keep to the subjects of conversation

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during recreation.

- 5. Not caring to mortify oneself with the children in religious sobriety, or in devoting one self to them, & to the union of recreation, or to the wants & necessities of each during lessons etc etc
- 6. Not mortifying oneself when disposed to be fussy, & unreasonably pressing in the difficulties of one's office.
- 7 Reproaching another instead of accusing one's own want of charity.
- 8. Falling into a pusillanimous discouragement when a little unwell or found to be in fault.

No. of book

1,3,4 & 5 BEWARE of forming

Any particular or natural attachment

Of admitting slowness in Obedience

Of allowing an indifference or contempt in the practice of poverty in very little matters.

Of neglecting the society of your good angel., or of mistaking the suggestions of an evil spirit.

We must learn to discern the spirits in order to conquer the evil ones & to be docile to the good ones.

1,3,4 & 5 ANSWER TO THE QUESTION –

How shall we make acts ?

To walk through the Chapel and Cloisters with your hands

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quietly joined under your cape, & without noise of step or movement.

To walk without turning your head and with your eyes cast down.

To cultivate a holy joy, and when you feel a little sad, to try to look cheerful.

Not to mind a laugh – but to do what you think is most perfect.

To get up promptly when the bell rings.

To give up sitting next the Superior or some particular Sister at recreation.

To go willingly to recreation with the children.

To leave recreation cheerfully to answer the bell.

To sit unnoticed at recreation cheerfully.

To give up cheerfully at recreation speaking of some thing that concerns yourself or your employment.

To rejoice with humility at being told of some fault by a Sister.

To acquaint the Superior of anyone who comes, or brings a message, with calm and quiet – and without fluster.

To submit to a Sister with the same readiness as to your Superior.

To rejoice with humility in submitting to a Sister.

To get up promptly in the morning when very tired & sleepy

To study the rule of your office, & find out how many acts you have made upon it.

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No. of Book

1,3,4 & 5 ON OUR RULE

We may mortify

Our will – our intelligence – our memory

our five senses

Thoughts, Words – Actions

and

Practice the virtues of

Poverty of the Will – or Obedience.

Humility – Vigilance – Fidelity

and

Poverty of Self.

Generosity, Generosity, Generosity

must be the beginning

and the ending of

Our Life

PART II

1. 3. 4 & 5 REFECTORY PENANCES

for faults committed against the Common Rules.

Rule

1

11 To read the Rule transgressed three times

V1 saying between each a “ Pater’ with the arms

X in the form of a cross.

X111

X1V

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And for Articles

XV11

XV111 To read the Article transgressed

XX1 three times saying between

XX111 the 'Confiteor' -

XX1V

XXV1

XXV111

XX1X

No of Book.

1. 3. 4 & 5

PUBLIC PENANCES

For not getting up promptly when called in the morning – to stand in the Refectory during breakfast holding a bolster behind the head.

For not being prompt in answering the bell; and not keeping to the hours marked – say the 'Miserere' in the Refectory and kiss the floor three times, saying each time : 'O Lord have mercy on me. '

For speaking too loud or three at a time at recreation – stand up & say a 'De profundis'

For coming to Mass after the 'Confiteor' – to hear Mass outside and after the third offence to lose ~~Sunday's~~ a [sic] Communion.

For breaking silence in the Corridors, or talking on the stairs – make a self accusation in the refectory & kiss the feet of all saying ' O Lord set a watch before the

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door of my 'lips:

For disputing with a Sister – say 5 'Pater's in the refectory with the arms in the form of a Cross.

For leaving things out of their place – or – meddling in the office of another – to make three genuflexions beginning at the lower end of the refectory, & say each time - ' O God by the beauty of thy Order, give me the spirit of order.

For want of order in the Community room, cells etc the same penance.

For irregularity in ringing the bells – prostration in the refectory during dinner. [In Book 1 “ prostration in the refectory during dinner “ has been crossed out and “ Dinner on the little table in the centre “ written in pencil. In Book 4. same in ink with “ of the refectory” added]

No of Book

1.3.4 & 5 GENERAL EXAMEN.

Thoughts	Words.	Actions
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Have I mortified myself ?

Have I kept myself in the presence of God ?

Have I busied myself with what does not concern me ?

Have I been charitable, meek & patient? – withal remembering the cost of each soul?

Have I excused myself?

Have I spoken of myself ?

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What have I done ?

Why have I done it ?

How have I done it ?

What have I left undone ?

Go and make your Acts of Contrition in the Garden of Olives – or upon Mount Calvary.

No. of Book

1.3.4 & 5

NOVENAS OF ACTS OF VIRTUE.

By Silence-----how many ?

At table – with ease - 36

Getting up & going to bed 12

Walking through the Cloisters id

Silence of

Eyes, Arms, thoughts, words, which may be made at every turn.

At Recreation - about 50.

Midday Examen on the practice of this virtue, followed by Pater', Ave' & Gloria'.

Night Ex. id – followed by Acts of Faith, Hope & Charity.

Holy Souls in Purgatory 7.

Thirty Days Prayer in acts of Charity on the following points –

Acts in sustaining order & regularity.

Id. In loving all with the love of God

Id In preventing faults -

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- id. In avoiding disputes
- id By accusing ourselves of faults.
- id By observing the Rule strictly
- id By prayer for the living and the Dead.

No. of Book.

1.3.4 & 5 NOVENAS OF ACTIONS

may be made .

1. By vigilance over the tongue – carefully avoiding any disedifying expressions – or questions concerning the office of another – or your own office- aloud.

Or – engrossing the conversation during recreation –

Or – talking three together id –

Or – talking of, and telling the faults of others.

Or – excusing oneself – or – talking of oneself.

11. By vigilance over movements of the body, head, arms, eyes & walk
– following the Rules of Modesty.

111. By obeying those in office with the same spirit that you would obey the Lord Himself, seeing Him in all your Sisters.

Midday Examen on the practice of the Novena with three ‘Pater’s & Ave’s.’”

Night Examen id with Acts of Faith. Hope - & Charity.

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No. of Book

1.3.4 & 5 A SET OF PRACTICES [In Book 4 instead : CUSTOMAL PRACTICES]

Customal

HUMILITY

defects to avoid

Vanity Human respect Self-esteem

Excuses Speaking in praise of oneself

Acting through self- love

Omissions through self-love

Trouble and discouragement.

Learn of Me – for I am meek & humble of heart “

Most lowly Saviour ! who didst humble thyself even to the most ignominious death of the Cross, and wast therefore exalted, grant to me the virtue of true humility, that I may come forth more like to Thee, more acceptable and more united to Thee, and more fit for receiving the rewards of the humble, to Thy greater glory.

CHARITY...

wanting

Through murmurings

Through backbitings

Through rash judgements

Through sharp words

Through anger & impatience

Through resentments

Through coldness of manner

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Through envy or jealousy

Through suspicious

O Charity patient ! O charity kind ! Charity bearing all things
Charity full of hope

Charity thinking no evil

Charity rejoicing in all good.

Possess me – rule – me – inflame me – that I may remain in God, and
God in me for ever.

“ This is my Commandment, that ye love one another..

AS I HAVE LOVED YOU “ [small letters in Book 4]

No. of book PATIENCE.

1. 3. .4& 5 Patience is a virtue by which we endure with even temper the trials
of our state, so as that we are not on account of them immoderately disturbed,
nor made sorrowful interiorly, nor allow ourselves anything contrary to
righteousness modesty and humility.

1. 3. 4 & 5 ACTS

1. To impute the things which one suffers to our own faults, and to be
silent on occasion of any evil brought upon us by God or our neighbour.

11 Not to excuse oneself; not to shed tears – not to leave the places
and things, or persons by which or by whom matter for patience is
afforded.

111. First to bear adversities with endurance – then with willingness. –
and then with joy.

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1V. To give thanks for tribulations – to look upon one’s adversary as a particular benefactor – to love her – to praise – to pray for her.

Patience is the test of humility. “ In your patience, you shall possess your soul. “

O Lord grant me patience here and indulgence hereafter !

No. of Book

1. 3. 4 & 5 OBEDIENCE

wanting. By excuses, reasoning, & discussion.

By delay By negligence

By opposition of the will

By opposition of the Judgement.

By examining & criticising [Not in Book IV]

By distinction of Superiors

By not seeing God alone in the Supr.

By sadness.

O Lord Jesus Christ ! through that obedience, - that utterly stupendous obedience by which Thou wast obedient to Thy Eternal Father, even to the death of the Cross, grant to me perfect obedience, by which I may in all things, simply, willingly, humbly, quickly, cheerfully, bravely, indifferently, blindly, and perseveringly, obey my Superiors as Thyself, & so obtain a final victory and Thy great reward.

1.3.4 & 5 MORTIFICATION

wanting

1. By allowing ourselves to be conquered by some

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strive better to practise daily this most lovely virtue ?

No. of book

1, 3 & 4 RECOLLECTION is wanting

By immortification of the eyes –

By breaking silence.

By giving way to the imagination

By acting through routine

By occupying one's mind in secular affairs voluntarily without necessity
and with attachment

By yielding to the natural emotions of the heart

By following our natural activity –

By not acting in an interior Spirit

By not frequently renewing our faith in the presence of God.

“ Put me as a seal upon Thy heart, as a seal upon Thy arm .For love is
strong as death “

1, 3 & 4 PURITY OF INTENTION is wanting

By acting through human respect

 Through vanity Through self-seeking. [Book IV breaks off here
]

 Through sensuality Through self-love

 Through natural activity

By self-complacent reviews of the good we perform

In allowing one self to be discouraged at the sight of one's faults.

Through spiritual sensuality; desiring peace & consolation.

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- walking, or in doing anything, or in shutting the doors
- 7. In laughing during silence, or too loudly at other times.
- 8. in asking questions that are misplaced during the public Exercises.
- 9. By speaking in too loud a voice, above all in the presence of many
(with scandal
- 10 By not exercising silence of thoughts words & actions.

Oh ! who would not willingly and freely be silent? Who would not dread much speaking, as in the day of judgement account is to be rendered of every idle word“.

No. of book

1. 3 & 5 SPIRITUAL EXERCISES wanting

- In omitting them
- In deferring them unnecessarily
- In shortening them
- In doing them without preparation.
- In doing them without the spirit of faith & recollection.
- In amusing oneself voluntarily with distractions
- In taking a posture that is not religious or respectful.
- In not directing them to ones practice of virtue.
- In discouraging oneself when one has not succeeded, wishing only to satisfying one’s own self- love.

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Jesus taught saying “ Is it not written My house is a house of prayer? – let us fear to make it a den of thieves. “ watch & pray. “

No. of book.

1. 3 & 5

POVERTY wanting

In keeping superfluous things

In receiving or giving without leave

In asking for things without leave

In not taking care of the things of which one has the charge or use.

In not exercising the order and neatness suitable.

In not studying & reading the rule of one's Office.

In breaking or spilling for want of precaution.

In not having torn things mended at once.

In desiring or choosing with particularity

In not accusing one self when one has been wanting in poverty.

“ I came not to be served, but to serve .

“ Blessed are the poor in spirit, for theirs is the Kingdom of heaven.

You who have followed me shall sit on seats, judging the twelve tribes of Israel. “

1.3 & 5

CONFORMITY TO THE WILL OF GOD

wanting

In not receiving vexations with patience & submission.

In not receiving them with promptness and calmly

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In not receiving them with gratitude and joy.

In not doing indifferent things with faith & love

In not acting with abnegation

In not doing painful things with courage

In not doing spiritual things with fervour –

In not doing little things with fidelity

In seeking one's own satisfaction

In not abandoning oneself with simplicity, peace & confidence to the leading of God's sweet providence.

“ You have not chosen me, but I have chosen you & have appointed you that you should go, and should bring forth fruit, and your fruit should remain, that whatsoever you should ask the Father in My Name, He may give it you. “

No. of book.

1. 3 & 5 LOVE OF GOD IN OUR ACTIONS. wanting

In acting by habit and routine

Through indifference & indolence

Through immortification & sensuality

Through self-love and vanity

Through human respect

Through giddiness & dissipation

Through natural activity

Through acting with trouble and discouragement

Through acting with a constrained and servile fear.

Give me O Lord a love full of action; a love patient

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In labour exact in daily employments, pure in intention, so that I may ever accomplish the things that are most pleasing to Thee.

No. of book

1. 3 & 5 CALM OF SOUL wanting

In giving way to natural activity

In following the imagination

In giving way to love or to some passion

In having too much sensibility about oneself – in being too self - compassionating

In cherishing or retaining a natural attachment to creatures.

In not exciting oneself to confidence in God

In not wishing to take the means to correct oneself.

In nourishing desires & fears about one's faults

In being wanting in conformity to the sweet Will of God and not leaning in simplicity towards [sic but not Book 3] Him.

Death is the gate of heaven, or the trap-door to hell ! “ Our soul hath been delivered as a sparrow out of the snare of the fowler. “

1. 3 & 5 EXAMEN upon Ordinary Actions.

Have I made my Meditation & fulfilled the additions to it ?

Have I fulfilled the five points of my ex Con ?

How have I made my Adoration & Visits B.S. ?

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How have I fulfilled my duties in general to God – to my neighbour - & myself?

Have I been constantly faithful in my acts of poverty suffering & obedience, renewing my Vows daily?

Have I failed against any of the Rules by want of Silence by useless words – by answering back ?

Have I kept the Rules of Modesty?

Be silent in your walk – silent in your eye, ears, hands, feet & voice.

Watch & pray. Possess your soul.

1. 3 & 5 EXAMEN for the Retreat of the Month.

1. How have I gone through my prayers this Month?have I recollected that I was conversing with God ?
2. Have I done so with attention, respect and devotion?
3. What fruit have I drawn from my Communions, my Confessions and my Meditations?
4. Have I been wanting in Charity in thoughts words or actions ?..... towards my Sisters – or towards Seculars?
5. Have I consented to any unjust suspicions?
6. Have I given way to any illusion as to the employment of my time, the fulfilment of my daily duties, in my spiritual exercises, meditation, examen, spiritual reading, adoration B S towards my Sisters or my own heart ?..... have I been watchful over my heart ? this heart of which God is so jealous, does it love Him above all things?

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7. Have I given way to any coldness, repugnance or dislike ?
8. Have my senses been ever an occasion of voluntary sin?
9. What efforts have I made to overcome my bad dispositions, to reform my character, to practise the essential virtues of humility, meekness, charity, submission etc etc.

Ask pardon of God; take the necessary resolutions., say no longer “ I will be; more faithful during this month “ – but say – “ I will endeavour to correct myself of such & such faults – and practise with fidelity such & such virtues “

No. of Book.

1. 3 & 5 SECOND PART CONTAINING PENANCES TO BE READ
IN THE REFECTORY AFTER ACCUSATION OF FAULTS.

[Book 5 only:-] PENANCES FOR THE REFECTORY

On the present Time – [in pencil C.C.'s hand ?] :-

To be said kneeling in the Refectory.

[In pencil No. 1] “ Redeem the time “

Our good God has given us this present time in which to sanctify ourselves. Perhaps this maybe the last year of our life., let us employ it in fulfilling the designs of God. He gives us this year that we may expiate our past sins. O what would a lost soul give for one year in which to obtain pardon ! – at what cost would not a soul now excruciating in the cleansing fires of purgatory purchase a single year of penance and atonement on earth ! our

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merciful God gives us this year in order that we may work for and win –
heaven. There is not a single moment in which we may not by our fidelity
 lay up for ourselves merit & win fresh merit. Oh let us cherish & turn to good
 account the present time – the present year – consider how great the loss
 if we waste it.

Pater. Ave. Credo Confiteor.

No. of book.

1. 3 & 5 ON THE RELIGIOUS EMPLOYMENT OF TIME.

[In pencil No. 2.] Three essential truths which regard Time ought to animate
 us to employ it well.

Time is given in order to win Eternity.

For this end alone we came into the world – for this end alone we entered
 religion – how far do our daily actions tend towards it? how far do we act
 contrary to it? In each moment of time we may do something for Eternity.

No action done for God however trifling – an Inspiration faithfully
 corresponded to – a humiliation joyfully received – a permitted gratification
 foregone – an unjust accusation borne in silence any of these may merit
 an eternal recompence. Never let us complain of the shortness of life. It
 is fully long enough to accomplish the one only end for which it was given
 to us. When once time has passed away, all means of working for
 Eternity are past with it. Life is the time for fighting for labouring, for
 heaping up., Eternity for reaping the

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fruits of victory and enjoying the treasures we have won. Death cuts short the thread of life, and if it has been misemployed, leaves the soul one, eternal unavailing regret, for having neglected its precious hours. “ The summer is gone, the harvest is over, & we are not saved “.

No. of book

1. 3 & 5 “ RENDER AN ACCOUNT OF THY STEWARDSHIP “

[In pencil No.3] Let us consider the rigorous examen we have each to undergo.

We shall be examined upon all the evil we have committed. We must never feel so assured of the pardon of our past sins as to be secure from all fear concerning them and for the sins that we commit each day we shall have to render a rigorous account to God. There is not one among them that He will not bring to light; not one that He will not condemn and severely punish, if we fail to do penance for them ourselves, and if the grievousness of these daily sins does not alarm us, at least their number and so frequent recurrence well may. We shall be examined on the good that we ought to have done – that we might have done – and that we have left undone. Alas ! how many of our positive obligations are unfulfilled ! – how many acts of virtue, how many good works omitted ! what a long train of neglected graces! how many holy inspirations disregarded ! how many opportunities of sanctification lost for ever ! where we

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have corresponded to the present grace & done well, we are constrained to avow that we have again & again done ill. Lastly, we shall be examined on the good we have done.

Each one of our good works will be weighed in the scales of God's everlasting justice - & oh how many will be found 'wanting' when placed in that unerring balance ! ' I will judge justice " says Almighty God. We have prayed, we have fasted, we have frequented the Sacraments we have kept our Vows & Rules – but where was our habitual purity of intention, - where our fixed aim to be united to our crucified Spouse – where our fervour in action – where our fidelity in little things ? –

With how much negligence, tepidity cowardice & self-love have we not tarnished & corrupted the little good we have done. In order to be justified before God, we must do our good well. But alas ! how is our gold obscured, & our fine gold dimmed !

No. of book

1. 3 & 5

ON THE SACRAMENT OF CONFESSION.

[In pencil No. 4] We fall again & again into the same faults – the same sins recur again & again in Confession - & wherefore? –because we fail to examine their causes and we do not labour as we ought to conquer them.

We accuse ourselves of detraction – or words spoken against charity – of untruthfulness – of self-indulgence,

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but we do not daily fight against this in devotion – this secret & allowed aversion – this self-seeking spirit of pride – this inordinate self love, which are the prolific causes of all our faults. We are satisfied with lopping off twigs and branches, when we should be rooting up the trunk. Can we wonder that we do not rise up out of our miseries? or that the same faults recur so often? Another fruitful cause of the constant repetition of the same faults is, that before going to Confession, we reflect too slightly upon their grievousness and woeful consequences. If we seriously considered the enormity of these permitted faults, & the affront they offer to the tremendous Majesty of God, we should be very far from so easily committing them.

Lastly our faults recur again & again, because we do not cherish the necessary contrition for them, nor have we a generous determined will & fixed intention to avoid them for the future, there is no strength, no vigour, no constancy in our resolution. Now should we not blush to make a reparation so insufficient to an earthly Superior with whom we had been reconciled after many offences given? and how is it that we are not covered with confusion to be so wanting in regard to our Father – our Redeemer, our Spouse?

No. of book

1. 3 & 5 WE MUST GO TO GOD.....

[In pencil No.5] We must go to God by our intentions. We are made for God & it is only to attain to Him as our Last End that we are

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in the world at all. We learn to love & serve Him in Time, that we may be fit to possess Him in eternity. We should go to God by our desires. We shall be supremely happy when we possess our God. In all that is not God, we find more or less nothing but sorrow & sadness of heart. What then is more worthy of our supreme love & only desire as our great & loving God ? We ought to go to God in each of our actions We should in every action refer to God. As Religious we should learn to sanctify the very least of our ordinary actions, by referring and dedicating them to God. Oh what a plentiful store of grace & merit should we not thus heap up for ourselves – do we profit by these daily occasions ?

No. of book

1, 3 & 5 ON THE EXACT PERFORMANCE OF LITTLE THINGS.

[In pencil No. 6] In the service of God, nothing is little, & those things which appear trifling in our eyes, are the very things which God loves, for He regards not great things, but simply seeks obedience and the heart.

In the service that we render to God, the least ceremony, the smallest offering are most pleasing to His divine Heart when performed with love and fervour. If a king were to demand a flower that I held in my hand, would it not be a great fault to refuse it on the plea of desiring to bestow on Him a rare plant which I did not possess? So it is with Almighty God. Let us simply give Him what he asks of us. That in which we find our Sanctification can never

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be little Now it is precisely in the little things of which our daily life is made up, that we are to find our sanctification. It would therefore be a deplorable delusion to say ' it would be better for me to practise austere penance, or to aim at high contemplation – better to endure chains, imprisonment – death. This would be manifest self- delusion & a deeply laid snare of the devil. Let us perform well our ordinary meditation, rejoice in the mortifications belonging to our state, patiently suffer this rebuff, this harsh word – that contempt – bear in silence this accusation – seek & prize humiliations, for in these we shall achieve the work of our sanctification. Again, that which is to be recompensed with eternal life cannot be little. The least action done with a pure intention for God, the faithful observance of the smallest of our Rules, a mortification joyfully received, & united to the deep humiliations of our crucified Spouse, may win for us the very possession of God Himself. And is not all, even the least immeasurably great which leads to so infinite a good – and is not all little which has no regard to God & this great Eternity ?

No. of book

3 & 5

WE MUST LIVE BY FAITH.

[In pencil No. 7] To live by faith is to judge of things according to the principles of Faith and through the medium of Eternity, to esteem what God esteems, and despise what he despises It is to consider all things with regard to God and our

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last End, these are the influencing and governing principles of all who “ live by faith “.

To ‘ live by faith ‘ is to animate all, even our most ordinary actions with a pure intention referring them to God and eternity. To ‘ live by faith ‘ is to tend towards supernatural things – towards God, heaven – spiritual perfection, as that which alone deserves to be loved and aimed at. One moment of such a life may win an eternity of bliss., and the longest life passed otherwise is a life lost. Ah ! how much lost time have we to deplore ! - in order that we redeem the time that remains let us make it our daily aim to ‘live by faith’.

No. of book.

1. 3 & 5- ON THREE DISPOSITIONS WHICH ARE NECESSARY IN ORDER [In pencil No. 8] TO PROFIT BY THE GRACE OF ALMIGHTY GOD.

The first is a docile heart; a heart not pre-occupied by self-love, or by attachment to inclinations which prevent it from corresponding with fidelity to the Voice of God. They only who listen hear the Voice of God. In a soul which listens interiorly to the Voice of God the light of heaven is shed abroad – is mine a listening soul ? or is it alas ! pre-occupied?

The second necessary disposition is – a sincere will to profit by the grace of God. Our Lord designates this determined and upright will as “ a good, and very good heart “, and it is in this land of benediction that the seed of divine grace brings forth a thousand fold. Then – speak Oh good Jesus ! and teach thy Spouse to

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'listen' to thy Voice.

The third disposition is perseverance in practising the good to which Almighty God leads us by his grace. Our fidelity in corresponding to one grace disposes us to receive others, and God delights in bestowing his talents upon those who make them produce fruit.

Let us by the light of God examine whether our inconstant minds, our irresolute wills, and our pre-occupied and self-loving hearts do not seriously diminish the number of graces designed by our most loving God to obtain for us the gift of perseverance and to crown it.

No. of book

1. 3 & 5

ON UNION . --

It is impossible for a body to be preserved whole, if its members are disunited. It is unimpaired union which imparts beauty strength & vigour to the body.

Division exposes it to attacks from without & renders it incapable of defending itself from within.

If the spirit of union be wanting, there is much to fear, because the spirit of charity is wanting which is the spirit of God himself. "They are divided and they shall perish". Division in a religious body separates it from God.

Jesus Christ will never acknowledge for His own those who professing to be His spouses fail to cherish in their hearts that spirit of concord & charity which is essentially His own spirit. & He cannot be united to those who are disunited among themselves.

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Consider wherefore we embraced a Religious State. It was in order to attain Sanctification & salvation in the faithful practice of all to which our holy Rule obliges us, & in so doing to find peace & repose & holy joy. Now to which of these shall we attain with the Spirit of disunion in our hearts ? – that spirit which engenders nothing but bitterness, groundless suspicions, false accusation, jealousies, unnumbered sins, & finally- reprobation. For nothing is more certain than that in permitting a spirit of jealousy and disunion to dwell within our hearts, there is question of no less an evil than the loss of the Soul.

Saint Bernard declares unhesitatingly that - “ those Religious who cherish within their heart a spirit of jealousy, discord and disunion, may be already ranked among the condemned. We must fear and watch.

No. of book

1. 3 & 5

[In pencil No. 10] HOW WE ARE TO KEEP THE LAW OF CHARITY

In order to preserve the law of Charity we must learn to “ bear with one another “. The Saviour himself has given us a positive command to love each other., and St. Paul says that in order to keep this commandment so necessary to our salvation, we must know how to “ bear each other’s burdens “and so fulfil the law of Christ. And what can be more needful, more consoling & more just than this precept, which is especially imposed on Religious, living always

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together, and having each their own burden to bear, viz, their own miseries, weaknesses & defects There are three different ways in which we ought especially to bear with one another.

1. With regard to natural defects, such as bad temper, sadness, infirmities, roughness of manner etc etc

2. With regard to moral defects, such as rudeness, hastiness of temper, want of gratitude, suspiciousness etc etc

3. In spiritual & corporal necessities, when our advice or consolation is sought for and our sympathy & indulgence needed. In order to keep the perfect law of charity we must learn to go out of ourselves, to stifle & root out self-love from our heart, to subdue with generosity our natural repugnances, or rather for the love of charity to act directly opposite to them. Thus we shall render the burden of others lighter by taking the heavier part of it ourselves, by which we shall fulfil the sweet law of religious Charity.

[see page 161 for No. 11]

No. of book

1. 3 & 5 “ LAY UP FOR YOURSELVES TREASURES IN HEAVEN “

[In pencil No. 12] Our divine Saviour earnestly counsels all to labour to attain the imperishable treasures of heaven, which are immense, eternal, infinite, & beyond the reach of rust or moth. He has called us to religion for one only end – to secure the attainment of these treasures. This is the ‘one necessary thing’ we have to do; to ‘labour daily to

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ensure these eternal treasures in so far as lies in our power, and for this we receive the most especial and multiplied graces.

Consider how ['very' in no. 5] much we may gain by the faithful performance of our separate duties, by the vigilant observance of our least rules, by the courageous repression of our natural repugnances, by the mortification of our self- will and self –love, and by acting in a spirit of meekness and charity to all, performing each action through a motive of self- sacrifice and with a pure intention towards God, for it is by such acts multiplied that we shall obey the counsel of our divine Saviour to ‘ lay up for ourselves treasures in heaven “ But although it is true that we thus lay up stores of heavenly treasures by fidelity in our religious life, it is as true, nay truer, that we may lose much, and almost all, by our tepidity, our want of purity of intention and constancy of will and more especially by our permitted and repeated negligences.

Consider – what are the actions of a Religious when not done for God – but when on the contrary they are influenced by a mixed motive, full of self love and self seeking? , or done through a desire winning the esteem of others?...in such actions how many graces are entirely cast away with which we might have laid up abundant treasure for heaven ! God grant that we may examine well our works, and labour to follow the counsel of

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Jesus, assured that in the most ordinary actions of our religious life, we may secure inappreciable treasures for Heaven.

No. of book1. 3 & 5 IF YOUR JUSTICE DOES NOT EXCEED “

[in pencil No. 13] Sanctity is not necessarily constituted by a holy state or profession. The Scribes and Pharisees were impious & profane, although they occupied the highest seats in Religion. Of what avail are the sacred name of Religious, the holy Habit, the religious profession but to render our faults more glaring, their tendencies more alarming, their chastisement more severe and our final ruin more utterly without excuse. Oh ! how easy it is to desecrate the sanctity of the religious Habit by reiterated permitted faults, habitual infidelity to grace in little matters, or by allowing a spirit contrary to charity to dwell in the heart ! We must remember that an absolute necessity is laid upon Religious to live more holily than others; to be more humble, more mortified, more full of charity than those who remain outside the haven in which they are sheltered. Our sacred profession, our removal from the world, our far clearer lights our special graces & the innumerable helps we receive impose this obligation on us – how far do we fulfil it ? From those to whom so very much is given very much will be required.

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No. of book

1. 3 & 5 'PHYSICAN HEAL THYSELF'

[In pencil 14] Of what avail is it to labour to win souls to God if we neglect our own & are lost? Alas ! what a superadded woe will it be for us to have laboured to fill the Church with Saints and heaven with predestined souls, and yet in the day of judgement to be neither a Saint nor predestined. Our zeal for the conversion of souls will be very ill- directed if we are tepid & negligent in seeking the spiritual advancement of our own. The true means of converting others is to root out of our own hearts the evil inclinations & bad tempers we correct in them. We must have proved by experience what it is to pray & to converse with God before we can teach others to meditate & pray. We must practise mortification before we can teach others to deny themselves; we must be little in our own eyes; if we desire to win others to be meek & humble of heart, we must ourselves live in a spirit of charity towards all, if we seek to infuse a like spirit into the hearts of others – and so of the rest. To labour for the good of others, to speak, instruct, & teach, while at the same time we fail to practise the things we recommend to others, is to expose ourselves to the contempt of those we thus disedify, to draw down upon ourselves the reproaches of our conscience, and to place ourselves without excuse before God by not doing the very things which we declare to others are of absolute

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necessity [are necessary – Book 5.]

It is in fine to run a terrible risk of being lost in saving others. Let us examine then by the light of God how far we practise what we teach.

No. of book

1. 3 & 5 SINS OF THE TONGUE.

[In pencil 15.] “ He who bridleth the tongue, the same is perfect “ says the Holy Ghost, and we prove the truth of these words by our own experience, since the generality of the sins we fall into are sins of the tongue. Let us meditate deeply upon these words of an inspired Apostle, which seem to have been uttered expressly for us, as Religious. “ Whosoever thinketh himself religious, and bridleth not his tongue, that man’s religion is – vain ! In order to avoid these sins of the tongue, we must heedfully shun

1. All words which express vanity, impatience or dissipation of mind.

11. Words against charity, words of suspicion or detraction which may poison the minds of those who listen.

111. Words which may be a stumbling block to others, causing them to sin.

We must keep a strict & continual watch over our words, for “ by our words we shall be judged & by our words condemned “. “ In the multitude of words, sin is not wanting “. In order to avoid these fatal sins of the

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tongue we must follow the counsel of St. Paul, which he gave to those who, like us, labour for the salvation of souls.

“ Let your words be always ad aedificationem ad consolationem – ad exhortationem, to the edification of others; consoling & strengthening them in their spiritual warfare, exhorting them with words of sweet persuasion, & gently guiding them on to that which is more perfect. We must often meditate on the awful words of our Lord & Judge “ For every idle word, thou shalt be brought into judgement “.

No. of book1. 3 & 5 ON THE NEGLECT OF PRAYER.

[In pencil 16] The vital necessity at prayer was especially instilled into the first Christians. They were taught that one day passed without prayer would be a great evil.

“ Horrendum est diem sine oratione transigere “. But is it not far more terrible for a Religious, who left the world for one only purpose, viz. to live for God alone, and to labour for salvation in the path of spiritual perfection – is it not far more alarming for such a one to pass whole days and weeks without seeking one hour’s fervent communication with God in prayer, and this owing to the mind being pre-occupied by vain, miserable, & useless thoughts? It would seem at times as if

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recollected meditation was the last and least of the duties we had to perform, so little preparation do we make for it, so readily do we leave it & so carelessly do we engage in it. But we may rest assured, that it is utterly impossible to advance or persevere in virtue without the constant aid of meditation and prayer. This is the universal doctrine of all the Saints, solidly confirmed by experience. Let us consult our own. Whence come the frequent falls that we sustain ? Why do we make so little progress in the path of perfection ? What causes our want of generosity and courage in working for God? In fine, why are we satisfied to live so very far short of the perfection to which we are called?

It is chiefly owing to our extreme tepidity and our habitual negligence in the holy exercise of Meditation. On the contrary it is morally impossible that we should not make solid advances in the Spiritual life, if we apply ourselves with fidelity to our daily Meditations. If each day we passed our hour of Meditation in reflecting seriously upon Eternal Truths, on the means by which we may best sanctify ourselves, and be most acceptable and pleasing to Almighty God, forestalling the occasions which may happen during the day wherein we may make the concluding resolutions of each day practical – if we did this, we should soon become Saints.

No of book [for 17 see page 162]

1. 3 & 5 COMPARISON BETWEEN THE LABOUR AND THE REWARD

[In pencil 18] The labour is in itself light if compared with what is

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done for the world and for the devil.

The recompense is an eternal weight of glory. Consider what comparison can there be in the labour of performing some good work, some light mortification, overlooking with charity some offence, seeking for some humiliation, repressing thoughts and words contrary to charity – what comparison between any or all of these acts of self – denial with the grace of God to sweeten them and the never – ending glories and imperishable felicity of heaven ?

The labours are unspeakably softened by the abundant consolations which take away all their bitterness, the eternal recompense is unmixed and infinite good.

The labours are short – they pass quickly – at the latest they must end with life, and life is not long. The recompense is eternal as God himself, for as long as God endures, we shall reap the fruits of our labours.

We must be practically convinced that God alone is to be served. Let us labour for him alone with great joy, and look to him alone & to his recompense for our reward.

No. of book.

1. & 3 EXTRACTS FROM ADVICE GIVEN TO A DEVOUT RELIGIOUS –

“ He that walks before God will not stumble “

Let “ All for God be the watchword of the day “.

If you have been careful & zealous in answering the Call of our Lord Jesus Christ, who, preferably to thousands of

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others has chosen you for His Spouse, remember it is not sufficient to have begun well, you must also persevere with courage & finish with resolution what you have so happily begun .

Perseverance perfects, & the end crowns the work.

To this end consider whether your heart be disengaged from the world & worldly maxims. Are you above private interest & self- inclination? Is God the sole object of your aims & desires? The change of manners, & the change of heart, and not the change of dress makes the true Religious.

No. of book.

1. & 3. CONSIDER YOUR DUTIES.

Ist with regard to God.

Have God always before your eyes; walk in His presence during the day with a respect partaking of humility and confidence. “ He that walks before God will not stumble “. Having an upright intention in whatever you do, make this agreement with your heavenly Spouse ‘ Each action of the day, each word, thought, or motion shall be to Thy honour praise and love.

An action without a due intention is as a body without a soul. If such an action has any apparent beauty in it, be assured it is not real, it is only an inanimate carcass. All for God is the watchword of the day. Have this continually in your heart & frequently in your mind.

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[Error in numbering – there is no page 47]

ALL FOR GOD. Remember that nothing will follow you after death but what you have given to God during life. Humbly submit yourself in all occurrences to the Creator. Repeat again and again both in words & in your heart ‘ Oh my God may Thy most holy will be ever fully accomplished in me & my regard. All Sanctity and every lenitive of suffering is found in perfect conformity to the Will of God.

11.

The exercise of devotion and practice of the Rules, ought never to give way save only to obedience, sickness or necessity.

Let your care be chiefly about such devotions as the rule prescribes

Be not over- solicitous as to those which pertain to your private devotion. Nor is it sufficient to have a due intention. You must join to that an attention also such a one as may answer the greatness of the Majesty you serve; nor should you be deterred by whatever disgust, aridities or temptations you may meet with.

The soul becomes tedious when deserted by devotion. Jesus, Mary & Joseph ought to be the tender objects of your devotion; your Angel Guardian and the Saints of your name should never be forgotten. Great thanks are due to them for innumerable benefits received by you and your grateful & loving piety will powerfully engage them in your interest. An acknowledgement of favours received is

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a pledge of new ones.

Ingratitude dries up the source of unnumbered blessings.

No. of Book. 2. WITH REGARD TO YOUR STATE OF LIFE

1. & 3. Above all things in the world have the greatest love & esteem of your vocation & of your Order.

God has called you to that state, the Ever- blessed Virgin in particular, and your other Patrons have obtained it for you. Pray to them; return them thanks, & beg that they will make you worthy of so signal a benefit. Esteem your own Order as the one most proper for you, but still speak with moderation. The daughter who is profuse in the praises of her Mother, and derogatory in her commendation of others, shews clearly that she is full of vanity, and drawing upon herself the ridicule of the company, discredits, rather than honours her family.

Be very punctual in the exact performance of all your Rules., and break not any of them through human respect or complaisance. The Rules are the Cloisters of a religious soul, whoever therefore transgress the least of them, gives an occasion to the enemy, who may break in, and spoil the best fruit.

There might happen in a Religious Community however exact or perfect, some disunion, some grumbling party, or some who are in favour of some particular person, and for the depression of others.

Devout soul ! enter not into like parties, fly from them &

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in no wise join in a disunion. Regularity, even in its very name is quite lost where these disunions are not suppressed & in place thereof, confusion alone reigns. Let obedience govern your motions. An Office or Charge is put upon your shoulders; perform it with readiness and exactness. The honour of God and your own spiritual advantage is concerned in your exact discharge of this employ and no other, this very Charge is the means of your Sanctification which Providence has allotted. Be faithful in it, however unsuitable or mean it may appear, or however contrary to your inclinations, perform it with alacrity fervour & humility.

Such is the order of God, such His divine Will, and nothing honours and pleases His divine Majesty so much as a punctual performance of & submission to , His blessed Will. You meet in Chapter; your opinion is required: crave light of the Holy Ghost, & act as one solicitous for the honour of God & the advantage of your Community. Suffer not your mind to be biassed by any party interest of friendship. Respect & love your Superiors; have recourse to them in all your necessities with confidence, & child-like candour. Pay a due regard to whatever they command, and obey the least intimation of their will, not because they excel in any particular quality or pre-eminence, but simply because they are your Superiors, and the channel through which, by the appointment of Providence, the blessings of heaven are conveyed to you. Whoever should

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endeavour, by what ever means, to remove this happy understanding between the subject and Superior, believe me, I speak with the utmost assurance, and be convinced that such a one is an enemy of religion, & a minister of Satan a member disjointed from the head, and that must necessarily wither & perish.

No. of Book

1. & 3. WITH REGARD TO YOUR SISTERS.

Those with whom you live – viz. the Community of which you are a member, have an undoubted claim to your good opinion, so that you should always put a favourable construction on their words and actions. Never relate to a third person (unless through charity it be to your Superior) what you may have heard any particular person say that is likely to lessen their value in the eyes of those you speak of.

A suspicious mind is never at rest; the detractor causes confusion; discord is worse than the devil, and all three are exposed to the danger of damnation. Love those who are under the same Rule with yourself; love them for the sake of Jesus Christ, and let your love be manifest by the regard you show for them.

Serve them in whatever lies in your power. Believe me there are two great rocks you must avoid, viz – aversions and particular friendships., both are very dangerous & destructive.

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No. of Book. ' CONSEILS' OF ST. JOHN CLIMACUS.

1..3 & 5.

It is to the Athlete who combats generously for Jesus Christ that I would here speak. As the flower precedes the fruit, so retirement from & abandonment of the world always precedes obedience.

It is indeed upon these two virtues, [wh. two ? in pencil.] as upon wings of gold that the faithful soul soars without drooping to heaven. Perhaps it was of these virtues that the Royal prophet sung in his plaintive but melodious song – “ Who will give to me wings like a dove, and I will fly “ by my actions in God’s service “ and be at rest “ by contemplation, obedience and humility ?

Here I beg permission to state briefly what are the spiritual weapons of these generous combatants. Their buckler is their faith & confidence in God and in their Superior. By it they repel all thoughts of infidelity and disobedience. The sword, which they always hold drawn from its scabbard, is the sword of the Spirit, with which they slay every suggestion of self –will the moment it springs into existence. Their cuirass is meekness & patience, by which their hearts are defended so as not to be disturbed by contempt and injuries. Their helmet is the prayer of their Superior, which protects the head against the assaults of temptation. They likewise remain firm in their position, without any undue attachment, ready to spend themselves in

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the service of charity or to stand immovable in contemplation & prayer.

Obedience is a perfect renouncement of our own will, which renouncement is visible even in our outward actions. Or it may be termed the mortification or the slaying of the body by the authority or direction of the Soul. Obedience is simply going about anything without any judgement of our own. It is a voluntary death, a life exempt from all curiosity, a confidence in danger, an excellent appeal to mercy without any premeditation, when about to appear before God.

It is a happy freedom from the fear of death, a secure voyage even when our eyelids are closed in sleep, upon the perilous ocean of life.

Obedience buries self will in the grave, and raises humility to life. He who is truly obedient is never contradictory, never uses his own judgement, because he is, as it were, truly dead to himself. And we may be sure that the Religious that has died this holy death of obedience will not tremble when summoned before God's tribunal to give an account of his actions. In short Obedience is the wise and discreet renunciation of our own judgement.

The commencement of this mortification or mastery of our own will, as it includes the subjection both of body & soul, is attended with much self – denial and hard labour. Its progress is sometimes through difficulties, and at other times peaceable & without opposition. But its termination is

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always free from trouble, free from all sorrow & repugnance. The only anxiety, the only grief with the obedient man who is dead & yet lives, experiences, is when he detects himself doing his own will, for he dreads exceedingly the responsibility of following such a guide, such a master. All you who have undertaken to despoil yourselves of this miserable clothing of self-will, are to act like the gladiators for the combat, and to take your places in the gymnasium of Spiritual exercises, all you who have freely subjected yourselves to the yoke of Jesus Christ, all you who have relieved your own shoulders of their burden, that you may place them upon the shoulders of another in the person of your Superior, all you who have deliberately signed the contract of your servitude, which is indeed to bring you to the enjoyment of true liberty; all you who have crossed the vast sea of the world supported upon its stormy waves by the hand of another, be well convinced that the way which you have chosen is the very shortest, though not the easiest, and that there is but one turn in this straight path in which you can go astray, and this turn is called confidence in your own judgement, and complacency in your own conduct. He who has made an absolute renunciation of his own wishes in things good, spiritual, and agreeable to God, thus freely divesting himself of all self-will and self-seeking, has already reached by anticipation the termination of his course of probation, even in its very commencement, for true religious Obedience consists in mistrusting his own judgement in every thing,

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however good it may be, and this is to the end of his life. The Holy Fathers have informed us that in the chanting of psalms we may find weapons well adapted for our defence; in prayer, a wall of strength to protect us, & in the flow of penitential tears, a bath which will cleanse us from sin. But Obedience they have called an act of faith, a confession of our divine Saviour, without which no one subject to his passions shall see God. He who is truly submissive to the authority of the Superior passes judgement, whenever there is any difference of opinion, against himself, because his Obedience is perfect and grounded upon the love of God.. Though he humbly believes there is much imperfection in his Obedience, yet he feels confident he will not have to render an account to God of the judgements which he has pronounced against himself.

Thus happily do they who are obedient in upright simplicity of heart for the love of God, complete and fulfil their illustrious and thrice blessed course.

No. of Book

1. 3 & 5. THE LAST WILL AND TESTAMENT OF SAINT IGNATIUS ON
WHICH HIS CHILDREN OUGHT TO MEDITATE CONSTANTLY.

The year which preceded that of his death, St. Ignatius called to him his Secretary Fr J, Vitus and said to him – ‘ Write., I wish all the Religious to know what I think of Obedience “. He then dictated as follows.

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1. Having embraced the religious state, I ought to be submissive in all things to God & to my Superiors; & this submission is nothing else than the abandonment which the Religious makes of himself to be led in all things as the Superior judges fit.
2. I ought to desire to have a Superior who will exercise me in obedience, who will deaden, or make die within me my own spirit & annihilate my judgement.
3. Who will exercise me in renouncing my own will to follow his in all wherein there is no sin.
4. There are three ways of obeying. The first is to do the thing commanded in virtue of Obedience., this degree is good. The second is to obey when a thing is only proposed, without waiting for a command; this degree is better & higher; but the degree which is better than either of these other two, is to obey at a sign, or the least mark of the will of the Superior without his being obliged to command or to propose it.

We must never examine what are the qualities of a Superior, whether she has great or mediocre talents; we must only consider that she holds the place of God to us on earth; for all other reflections & examinations destroy obedience.

6. If the Superior command anything that we believe to be wrong & against our conscience, we must obey & submit, unless it is evidently so. If we cannot gain upon ourselves to submit & thus calm our conscience, we must consult one, two, or three wise persons. If after their

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advice the fear still remains, we may rest assured that we are far from the perfection & virtue a good Religious ought to have.

7. The Religious does not belong to herself but to Him who made her, & to her to whom He has confided His power; she ought therefore to be lie a bal of wax in the hands of her Superior, that she may mould her to what form she pleases without the subject opposing more resistance than the wax, either in the matter of writing, or receiving letters, speaking to this one, or to that one etc etc. The true devotion of a Religious is to do nothing of herself.

8. The Religious is like a dead body which has neither will nor judgement, like a little picture of the Crucifix, which is placed where one wishes, like the old man's stick which he takes or leaves, & moves from place to place., it is only then that a Religious can be made useful for the glory of God and the good of her Community.

9. We must never ask a Superior, nor even beg her to send us to such a place, or to give us such an employment. We must leave her all power to dispose of us, without manifesting in anything a contrary will regarding as best all her dispositions in our regard.

10. We may however ask some little good things from her, such as to make the Stations etc etc., but with a submissive spirit perfectly disposed to do her will & to prefer it in all things.

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11. As to that which regards poverty, & the use we ought to make of the things belonging to the Community, we must so practice Obedience, that we be like unto a Statue, which lets itself be stript of all, without offering the least resistance.

A.M.D.G.

No. of Book REGULATION [Book 1]

1. 3 & 5. RULES FOR THE RETREAT OF THE MONTH: IN ORDER TO
SPEND IT PROFITABLY [Title varies slightly]

1. Not to do anything belonging to our Office, (manual labour & needlework excepted)

but what is of absolute necessity. There should be no study reading, correcting books or papers etc etc. that is, nothing should be done to occupy the mind & detract it from the particular object of the Retreat.

The retreat of the Month is to be passed as we pass one of the days of the Yearly Retreat. etc.

2. To examine carefully & in detail how we have performed each one of our Spiritual duties during the past month ? viz – Meditation, H Mass, Confession, H. Communion, Ex Con. Adoration Visits, Spiritual Reading Office B.V.M., Singing in Choir, etc., and to note down the points in which we have failed. To resolve to correct as far as possible by our own attention such & such faults during the coming month.

3. To read the Rules slowly & prayerfully & to meditate on a portion in detail, or on one Rule each first Friday.

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To examine how we observe those we have read (2nd manner of prayer.)

4. To make one of the Fundamental Meditations of the Retreat.
5. To examine ourselves on our predominant passion, or on what is the greatest obstacle to our perfection. To make corresponding resolutions, not however resolving generally but in some particular matter.
6. To examine our motives, intentions and general manner of going on during the past month, whether we have committed any wilful faults in it, or whether we have tried to be faithful in little things.
7. To examine whether on the whole we have advanced or gone back during the past month, & whether we have really practised the points of our particular Examen?
8. To make a little review of the faults we have committed in Confession, if it would be profitable, & to make an act of reparation to the Sacred Heart of Jesus, & a petition for the month to come.

No. of Book SUBJECTS TO BE NOTED IN THE NOVICES DAILY JOURNALS.

1. 3 & 5.

1. If you have had all your spiritual duties at the right time If not, why?
2. How you have performed them, whether you have followed the usual method –

If in consolation or desolation & the cause, or if you do not know the cause say so -

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3. What lights and inspirations you may have received in your Spiritual duties.?
4. In what dispositions you have passed the preceding day whether recollected or otherwise and what inspirations you have had during the day ?
5. What faults you have committed whether of frailty or deliberate whether repaired by contrition and penance?
6. Whether any temptation or trouble of mind What – and the cause (not sins)?
7. All notes and corrections given by your good Angel by the Janitor or by any one in the house in play or in earnest.
8. Of all faults told by the Superior or Mistress of Novices or Assistant either at circles or privately – of all that is said in general at circles
9. All that you are told in general at Instructions – and things you are reminded – etc -----
10. Your private study of the Rules and the resolutions made upon them
11. Anything which you wish to note of your spiritual life
12. On the first Fridays – Your review of the past month – faults committed – Resolutions for the coming month
13. Your Journal for Our B Lady a record of what you promise her from one Feast to to [sic] another
14. All special devotions – Novenas resolutions etc etc according to the season of the Church and the spirit of the Society

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No. of Book

1. 3 & 5 OBSERVATIONS TO BE READ and explained to the Novices occasionally and after clothings they may also copy them

1. That each one is to put everything used in its proper place and nothing left in disorder chairs put under the tables, work baskets in the cupboard, books put up – pieces of cotton shreds etc etc picked up after recreation whether in the community room or the garden

12 [sic] That each must prove her diligence in her office of manual labour and also her responsibility and read the notes given to each (see little books of offices kept by each) and the same is to be said of the extra labour.

3. Each Sister is to fill her jug in the morning and roll up her towel – nothing is to be left hanging on the beds even at night except the screen at the foot.

4. The beds should be brushed and dusted every Saturday before they are made & the blankets well shaken out.

5. No soiled linen is to be kept about, or underneath the beds.

6. Silence of action is to be observed in the way of walking, of opening & shutting the doors, silence in the way of serving in the Refectory, of handling things at the table, (knife, fork & spoon etc) So that restraint & mortification be exercised & that all may hear the Spiritual reading.

(Rules of Modesty to be observed)

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7. That all are attentive in keeping their Habits clean, in mending them at once when torn, & in putting them on properly (as the Rule requires)
8. Constant renewal in the observances of the Rules of Modesty, in the way of walking & of holding themselves, of kneeling of sitting etc.
9. No one should be idle at Recreation, but each should bring their work (point lace or mending, or peeling & preparing vegetables etc.
10. The weekly stockings are always to be done at the appointed time.
11. All should salute each other in passing & observe a religious manner in speaking to each other, as well as to Superiors.
12. No one is to leave Meditation without leave, & the Order of each day is to be observed.

No. of Book.

1.3 & 5

DIRECTORY
THE PARLOUR.

No Sister may go to the parlour without the permission of the Superior, who, as far as possible shall be accompanied by another Sister.

2. The Religious shall never take any refreshments in the parlour either with strangers or with their relatives.
3. The Sisters must be very prudent in their relations with strangers, and they must never shew any curiosity

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to know what passes in the world. If the visitors speak of worldly things, they should adroitly turn the conversation & lead them to edifying subjects.

4. If strangers address flattering words to them, they should reply as if they had not heard them. For themselves, they are never allowed to flatter or to shew any marked inclination or particular liking. They ought to seek to show an affability mixed with seriousness & religious reserve.

5. They ought never to relate to the Sisters news that they hear in the parlour except such as the Superior ought to know & that may edify the Community & in this case it belongs to the Superior alone to mention the matter.

6. Thee Sisters ought to combat the inclination to wordiness & indiscretion, & restrain the senses which are the doors (traps) to the soul & to the heart especially the eyes.

(Rules of Modesty).

7. They shall never speak with strangers or relatives, or with the children of that which concerns the holy Rule or the Customs of the Society or of things which only concern the Community.

8. If the occasion presents itself to speak of other Religious, they must do so with respect and esteem.

9. They shall never meddle with the temporal interests of strangers, nor with those of their own family, for they have left the world & its cares & have chosen God alone for their portion & their Inheritance.

10. At the sound of the clock or the bell for the religious

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exercises, or for their duties, they shall leave the parlour after politely excusing themselves, unless very urgent motives oblige them to act otherwise.

11. The parlour ought to be suitably furnished & kept well cleaned and dusted, but there ought not to be any superfluously costly or precious furniture in them.

12. The objects destined for the use of strangers in the parlour are not to be taken to other parts of the House.

[Book 1 ends here]

13. Never permit the least liberty, either in manner or in acts & this especially in being with the children, in whom you must cultivate an esteem & love for the most delicate modesty.

14. Those only among the most proved & wise are to go to the parlour to accompany the Sister or children. Whoever may be the person who visits, they are not to be talked to in secret, but in a manner that the accompanying Sister may hear what is said.

15. The Sisters must never forget that worldings & strangers expect the most perfect modesty & reserve, & that they would be inevitably disedified if they saw a Religious inclined to their sort of conversation.

16. With the Religious profession, you are expected to be, & must be spiritually dead to the world – The world crucified to you & you to the world - and thus there must be a wall of division between you & the world & still you are to treat with your neighbour for their good and for their perfection – Ad Majorem Dei Gloriam.

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No. of Book

1. & 5. OF HOLY INDIFFERENCE AS TO ANY OFFICE IN THE SOCIETY

1. Being thoroughly persuaded that no good can come to you unless God be with you, you must wait & second His holy Will & not run in advance where He does not need you.

2. In the Offices of the Society which concern the care of others, we may gain merit & much good when they are imposed by our Lord in obedience, but there is also danger & no one may seek them herself, but only accept such when God calls her.

3. Do not shun speaking to your Superior, but on the contrary be frank sincere and open with her, letting her know your inclination & repugnances, whether to a higher or to a lower office, opening your heart, as you would to God himself.

4. It would not be an extraordinary thing that one should incline to that which God wishes, or on the contrary that Our Lord should permit a repugnance to His Will that more merit may be gained & that the heart may be more purified. But for you, not thinking of that which does not depend upon your own judgment, speak out all with truth, & receive with humility the manifestation of the Will of God from the mouth of your Superior. Never forget how easily the devil can transform himself into an angel of light to seduce & deceive.

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6. Our Sisters ought to distinguish themselves by their attachment to & dependence on the Superior – Love & honour your Superior as your dear Mother, & revere her as the one your Spouse Jesus has placed over you in His place.
7. Look upon her as the canal through which the spirit of the Institute flows to you, she being the depository of it. And if you wish to receive it from others, perhaps you will remain dry, ~~She~~ [sic] having wandered away from the true Source.
8. If you are not one with your Superior, you have the Habit, but the essential spirit is wanting. Well understand this, put yourself into her hands with the simplicity of a child, abandoning yourself to her care, & relying upon her, & you will soon perceive the usefulness of such a practice. She will become your light & support & will help you to light & support in every difficulty.
9. Never wilfully deceive yourself or dissimulate with your Superior which would be very contrary to simplicity. “ As the water etc “ Prov 27.19 v. If the Lord permitted the Superior to be deceived by you, it would be all the worse for your own soul.
10. Never listen to anything in secret about the Superior, whoever be the person who confided it to you, & hold in the greatest suspicion any one who, directly or indirectly would try to alienate you from her. Such an one is the agent of the infernal Spirit.
11. As we are all gathered together in the Society in the Name of God, so ought there to be but one Will, one Soul

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and one heart in God.

12. According to the Rule, there may be no disputes or altercations among you. Every one must make it a pleasure to yield to another her own reasonings. - - Thou shalt love thy neighbour as thyself ‘.

13. Never say anything that is aggravating to your Sister. Speak little & let the little be good; and never suffer another to murmur in your presence.

14. Never let it be heard amongst you “ this is my right ‘ ‘ This is your right ! Charity destroys jealousy, & conquers idleness & makes you promptly ready to render mutual service & relief at the cost of any sacrifice. ‘Bear ye one another’s burdens & thus fulfil the law of Christ. ‘ Gal. 11.2.

15. ‘ As far as possible do good to all, but first to those who by faith belong to one family “ Gal.11.10. And so with you my dear Sisters. If you are superior to your Sister in some quality or ability or talent, as far as you may, communicate it & share it with them, that they also may enjoy what is dear to you, & have, as you, another means to glorify the Lord.

16. At recreation rejoice in the Lord, & be studious in bringing a joyful spirit to assist others to the same. Walk, or play or work, as others desire & do rather the will of another than your own ‘ Let all pay attention, not to that which turns to their own advantage but to that which is for the good of others.’ Phil 11 1.

17. Have no particular friendships or cronyism, which is always insidious & dangerous & offends against the most

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excellent virtue of charity, Love all & each in one heart, in the very Heart of the H C Jesus, to Whom you belong, one body & one Spirit etc Gal. 11.4.

18. Never allow sentiments of antipathy & disgust for your Sister to stop even for one moment in your heart. Pity, & compassionate, & bear with their defects, making the reflection that they also have much to pity & to bear with in you. ' With all humility and forbearance, with patience supporting one another by Charity ' Ephes. 1V. 2.

19. Let Charity & love reign amongst the ranks of the Sisters, the Chapter Sisters taking care not to prejudice their position by familiarity or a confidence unsuitable, nor should they on any account manifest to the School Sisters what it does not belong to them to know.

20. The School Sisters are to respect the Chapter Sisters considering them first, & the charity they expect from them, let the School sisters shew towards the House Sisters.

21. The House Sisters owe every respect to all the ranks above them, & they must be ready to obey & assist in all things, & in this, not to be discomforted, but greatly encouraged & rejoicing, remembering with great consolation that as they are the least in the House of God, so they will the more easily attain to be the first in the Kingdom of God. ' Whosoever would be the first in the Kingdom of heaven, let him be the least & the servant of all' 22.26. S. Luke.

22. Let all the ranks live in the peace of God. Let all study & studiously seek to form for themselves & others, an

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openness of character, in sweetness, amiability & peace. “ Where God reigns, there is peace, & thus the peace-makers are His children ‘It is in this spirit of peace & charity that the Rule forbids us to exalt our own nation above others’.

23. For you who are young remember that the Elders are the principal members of the Society, who have experience & who co-operate in its welfare. Listen with deference to the advice of the Elders, and make great account of it. Do not marvel that you may sometimes find those who are fastidious & difficult, but do not for this reason esteem them as less holy. Pity, love & honour them with all your heart, shewing them every respect & service, remembering how much they have served the Society.

24 And for you Oh Aged ! love the young, for they are the hope of the Society. Look upon them as the tender plants that are growing and increasing to vigorous trees that will bear fruit to the glory of God. Bear with certain defects that belong to their age, & proceed rather from the want of thought than from a disorderly will. We must however be strict in correcting anything that is wilful, such as sadness, independence, or presumption.

25. Let all mutually assist each other according to their rank and position in the defects committed, above all in those things which touch the spirit of the Institute. This however must not be in the way of reproach, but in charity & to preserve union . ‘ Whoever corrects another, (in charity), will in the end be more acceptable to him than one who has

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flattered & deceived ' Prov. 28. 23.

No one may presume to correct her Sister imperiously, on the contrary, she is to lead her to her amendment with sweetness & humility.

26. Do not care for what does not profit your soul; & fly from the relation of those things which do not belong to you to know; & of those things which do, speak only in weighing prudently what you say, that you may not offend against charity & humility which are very easily destroyed.

27. In your habitual intercourse, speak of solid virtue, of religious perfection, of the eternal truths, of the maxims of the Retreats given in our Convents, of those things named as good subjects for recreation, of union & the spirit of the Institute consoling yourself in the fulfilment of the Rules, & in perfect confidence in the Superior placed over you.

31. [sic] Do not wish for more than God wishes from you, but simply & only that His holy will & designs be accomplished. Love simplicity which is the fruit of peace of Soul & do not forget Christian prudence which is the salt of every Virtue.

32. Beware of that sort of piety which is unending in scruples, & in seeing faults in others, while in the mean time there may be little exactness in accepting humiliations & little daily Crosses, & very little self- government & interior abjection.

33. Let your general rule be to fly from precipitation of action, and from excitement of any sort., let modesty &

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[To be inserted at centre of Page 71]

[End of No. 27:]

Be loyal and faithful to the Banner, under which God has placed you unto death.

28. Embrace & reverence humility, & love and embrace humiliations. Seek on earth the lowest place, that you may have the first in heaven. If you are humbled , put aside, forgotten, do not think it strange or anything serious, but say ‘ it suits me, I ought to have worse’ etc. And say it heartily, knowing that the worst is truly deserved, - as St. Paul says – and again, say to your Spouse ‘ The crumbs that fall from Thy table ‘ etc. Mark 7.28

29. If you are honoured by the world say ‘ blessed are those who are hated & despised by the world ‘. Be as sheep in the midst of wolves – prudent as the serpent- simple as the dove – do not think how you shall speak – For it is not you who speak, but the spirit of the Father that will speak in you. “ Your Lord will instruct & comfort you.

30. Love truth above all justice, & shew it in all things as you preserve it in your heart. Use truth & sincerity in asking for dispensation or for permission.

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recollection accompany all your actions, be humble, affable, & forbearing, and in your intercourse with your neighbour be cheerful, joyful and pleasing, with the gravity & calmness that belong to a Religious.

In fine you should be an example of those virtues that are most pleasing in the sight of our divine Lord.

No of Book.

1. 3 & 5. OF HOW THE SISTERS CO-OPERATE IN MAINTAINING THE SPIRIT OF THE RULES.

1. The Sisters of the Holy Child Jesus, though they be far apart in various places & of different dispositions must form one body & interest themselves in the particular & common good.

2. In the particular good, they will enjoy the union of charity. Each must unite heartily with those companions with whom they have to live, now in one place & now in another, according to the order of Obedience. She must find always in them Sisters, & they must find in her a Sister.

3. The Rule and the Spirit are the common property of the Society, & the most precious of all. All have these riches, & they ought to have great care & zeal to preserve them.

4. Every one must watchfully keep them first for herself, & in herself; the example of her own conduct speaks in favour of them to her companions & proves her to have within her the spirit which animates her.

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5. If it happens that anything in the House does not proceed in the spirit of God under the Constitutions & in the Spirit of the Institute & that the local Superior cannot repair or prevent it, the General is to be written to & informed of the truth.

6. Every Sister is free to write to the General or her Admonitrice without the Local Superior's knowledge, whether it be about personal things in particular or things regarding the House & the Society and the letters shall not be read by the Superior or by another, in order that each Sister may open her heart with great liberty. Anyone who does not know how to write may have recourse to the Assistant or to the Secretary.

7. In case of relaxation in the spirit and observance of the Rules, or that it seemed more for the glory of God for some reasons that the Observations be presented to the General Chapter, the writer shall head the letter O.G. CH (Observations General Chapter) The Observations must especially touch upon points the most delicate & important as –

1. Concerning charity and fraternal charity among all.
2. Regarding humility, poverty and detachment from all things.
3. Regarding the filial dependence of the sisters on the Superior who governs the House.

8. To all & to each this care is committed, because it is reputed to be, & is, a common duty & because Our Lord may communicate Himself to whom He will & that not rarely is revealed to the simple & ignorant that which is hidden to

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the learned.

9. It is to be hoped that this holy vigilance may serve to maintain a good state of things in the Society. But all this would come to nothing unless the eye of God dwells upon us, & for this all are bound to pray unceasingly. –

No. of Book.

1. 3 & 5.

CONCLUSION

1. Let everyone have the Constitutions and the Directory of all that concerns their own perfection & their Office, & let them keep them as the most precious treasure sent from God. Let them read them at least once a month & meditate upon them attentively as that source which is to bring them light & guidance under all circumstances.

2. Bearing respect for all other approved Institutes, they are to have a love and predilection for their own above all, for it is in this spirit they must aspire to their own sanctification & the perfect observance of the Constitutions.

3. Those who have need of dispensation from the Rule, must herself expose her need to the Superior with clearness & submission & not solicit leave for other Sisters.

4. Dispensation or general licence is never given, nor for an unlimited period. The necessities for the habitual wants, or for the Offices, are to be renewed from the Superior publically the first Friday of every month.

[' publically' crossed out in pencil]

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5. Do not be too ready to ask for dispensation. The favours that are granted you ought to humble you. Nevertheless use the exemption with liberty of spirit, without scruple, knowing that in obedience you do the will of God.

6. " Fear " says a great Saint " is the needle that carries the golden silk of the love of God ". Fear is succeeded by the love of virtue & the desire of perfection, which is attained by the perfect observance of the Rules.

Make eternally the voluntary sacrifice of yourself to the Lord which you offered on entering into the Society, and advancing in age, attend the more to fulfilling your vocation, & advancing in perfection, because this is most acceptable to God.

Having determined to despise the world & to acquire Heaven, to die to yourself in order to live in God, do not fail to be faithful to your word, & go on so as to please interiorly your Spouse Who has preceded you in humiliation & suffering & who waits for you in His glory.

No. of Book

1. 3 & 5

RULE FOR THE HOUSEWORK

To be read by all employed in this office once a month. " And God examined His work, and He found it very good. And on the seventh day He rested. "

1. The one who has charge of the housework ought to be vigilant, tidy in her habits, and diligent.

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2. She should see that the children do their work well, & that it be finished at the proper time, that silence be kept; not only avoiding conversation, but also avoiding all noise in the manner of doing their work., such as, not knocking the brush against the steps or the wainscotting, putting the buckets down, without knocking the handle down after it; opening and shutting the doors with care & restraint etc etc.

After the work is finished she should see that the children put away their aprons, dusters, brushes & buckets in their places.

3. She should see that the dormitories are kept in order, the affairs in obscurity, no clothing lying about, or walking apparel on the beds.

The pieces of carpet should be taken up before beginning to sweep & well shaken before they are replaced.

The beds underneath are to be carefully wiped with a wet cloth twice in the week. The beds are to be made neatly & squarely, the coverlet hanging straight and covering the top of the valence. The bedsteads & curtains are to be well dusted & all in order for the sub-minister's visit at 11 o'clock.

4. She shall see that the Schoolrooms be left in order at night & remove the candles & lamps if there are any. The Schoolrooms should be dusted in the morning & at midday, being always swept overnight, & she shall see that they are well done

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5. She should see that the picture frames are dusted by those who dust the rooms, & that the mouldings, door frames, hinges & cracks are well and regularly dusted, that the window frames & shutters are not forgotten; that the grates are cleaned at the proper time; & that the materials used for cleaning- such as soap, soda, oil, black-lead, turpentine & wax etc etc are used according to poverty, & not left unlocked & exposed to waste. In the manner of using these materials & in the way of doing the work, the children must be carefully taught.

Habits of order, neatness, economy, and diligence, are far from being minor points in the education of children belonging to our Convents.

6. She should give notice to the Sub-minister of repairs necessary to be made, either for the furniture or buildings - i.e. leakage in the roof, broken windows, broken locks or hinges, or any other decay or destruction observable.

7. She shall see that the lamps & candles have been lighted at the proper time, & been put out without waste; the same caution applies where there is gas in the house, so that it be used with great economy, being kept as much as possible to one flame, when not required for work or writing, & that on leaving the room it be turned down until it becomes blue.

8. She should visit the whole house after the dormitories are settled, with her brush & duster in her hand, to finish all the children's work, to remove dust or flue from the corners of the stairs, noticing the defects of the children, to tell them of their faults.

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9. She shall overlook the dust-box everyday , to see that the children have not thrown anything among the dust, either carelessly, or with an evil intention of stealing with apparent innocence.

10. She shall see that the extra work be done at stated times, and that the Saturday's cleaning be attended to according to the annexed list.

11. Remembrances Sat.^y list.

1. The mouth of the chimneys swept once a week

2. ash-hole emptied weekly

3. Cellars overlooked id.

4. Refectories scoured Saturday

5. Knives cleaned & sharpened id.

6. Tins belonging to each refectory brightened.

7. Entrances in order & cleaned not forgetting to look outside the door.

8. The back doors in order & cleaned bits of paper or rags picked up daily with attentive diligence.

9. The mats well beaten & after rain well dried to prevent rotting.

10. It is not allowed to hang out the towels, bathing dresses etc to blow away. & to be lost or torn they must be dried in the bathing rooms.

12. The Sisters must not omit to have the Orphans once in the week to explain to them how they ought to work, & to point out their faults or untidyness or breaking of silence.

[only in Book 5.]

11. That each child keeps to the work laid out for her on the card and that two children be not left to work and talk together.

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She may teach them many things from the ‘ Housemaid’s Guide ‘ & tell them any little stories of tidy or untidy children, and teach them how to make acts of patience and obedience & humility and diligence in doing their work – sometimes for the Holy Child – sometimes with the Angels – or for the holy Souls in Purgatory, or to make some reparation for faults which have been committed by themselves or others.

13. She should read over these “ Notices “ every week, not only that she may know them well, but that her memory may be well refreshed & strengthened and let her as much as possible imitate our dear Lord, making up for deficiencies by contrition & reparation for past faults.

Deo Gratias.

Study the V1 Vol of De Ponte.

No. of Book

1. & 3. LIST OF CLOTHING FOR POSTULANTS

20 yards of French Merino.

3 yards of linen – a piece of bishop’s lawn

1 id of fine linen.

24 tunics with long sleeves, [In Book 111 altered in pencil from 12]

12 prs of drawers.

12 prs of woollen stockings

12 id of cotton id a piece of diaper.

12 pocket handkerchiefs.

12 nightdresses. [In Book 111 altered in pencil from 6]

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6 flannel petticoats

6 flannel waistcoats

2 black petticoat [In Book 111 altered in pencil from 1]

6 nightcaps

a black cloth cloak

a black woollen shawl

4 prs of Sheets

6 pillowcases (1 pair of Goloshes

6 towels (2 prs of walking boots

2 pairs of blankets. (2 id of House boots

A white Clothing dress Veil & Wreath

white gloves & shoes

No. of Book Copy

1. 3 & 5

NOTICE FOR THOSE IN AUTHORITY REGARDING LENT & ADVENT &
OTHER FASTING DAYS

Q. May we without breaking our fast take, as often as we drink, a small quantity of food, lest liquid alone should be hurtful ?

Ans. Many theologians allow this as often as we drink & Leander cites S. Thomas as holding this opinion – but S. Alphonsus says however that the common opinion is that it may be done oftener than once, provided it is not done often

On a fasting day, one is allowed to take 2 ozs OF SOLID FOOD (toast, bread, biscuit, etc with tea, coffee,

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or Chocolate etc)

For Collation about eight ozs of solid food

(Note) The above was given to me by

The Rev^d S. Donnelly. May 19th 1867

Signed). Cornelia Connelly

Sup Gen.

(From his text book of Theology.)

No. of Book

1. 3 & 5. NOTES FOR THE KITCHEN ETC ETC.

To be hung up for the use of the Cook. etc etc.

The dishes should be brought in as hot as possible, and to secure this, the dishes should be made hot before the meat is dished, & it should be in the Refectory when the 5/ minutes bell rings.

The tea and coffee must be served hot & of good taste, clear & palatable.

Milk, or milk & water & sugar shall be served to those who are ordered to take it by the doctor or inf.^l

Bread & butter is not to be served thickly cut.

It should average ½ an inch. To vary the diet toast may be served dipped in hot gravy or soup, with a little salt sprinkled on each piece, or hot milk instead of soup; or dripping may be used if preferred.

It is disobedient to boil tea, or to put fresh leaves on old ones. Boiled tea is poisonous.

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Coffee is not to be boiled. It must be rather coarsely ground, wetted with boiling water, then put into a double muslin bag & the boiling water must be poured slowly over the ground Coffee not allowing the water to run on the sides of the bag. Cocoa nibs must simmer 12 hours in order to obtain all their good substance, & then they will bear a second boiling.

Vegetables should be parboiled before being put into soup or gravy. Roast meat ought to supply quantities of gravy for stewing vegetables & for made dishes. Roast meat ought to be stuffed to increase the size of the dish.

Soups should be varied & made rich in vegetables of all kinds, as in carrots, turnips, celery cabbage potatoes, barley & rice leeks, parsnips, vermicelli or macaroni etc etc.

Bread crumbs & crust should be used up in Croquet stuffings etc etc. Finely chopt suet dumplings take the place of meat in nourishment - & also may be used instead of butter in apple puddings.

All fat should be used up while fresh. If it is allowed to grow musty or rancid, it must be thrown into the candle fat immediately, that the fresh suet & dripping may not be tainted by it. A profitable use of kitchen fat is a great advantage to the Convent for it turns flour & vegetables into the nourishment of meat. Brass or Copper utensils are not allowed to be used in the Kitchen.

A knife that has been used to cut onions should be immediately washed in hot water & then cleaned with a little

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vinegar.

In cutting cucumbers, the stalk end of the Cucumber should be trimmed first, then clean the knife before cutting up the Cucumber otherwise it will be bitter throughout.

Salt meat should not boil, it should only simmer briskly, & thus it will be tender. Soup should be served everyday if possible to be supplied conveniently; but it must be of good quality for nourishment, & of good taste that all may relish it. – Leg of beef etc.

No. of Book

2. & 5. DIRECTORY FOR THE NOVICE MISTRESS S. H. C. J.

The office of Mistress of Novices is after that of the General Superior the most important of all other offices, as the whole Society depends upon the good training of the Novices.

Watchfulness prayer and the constant seeking of Divine help, with self mistrust, must be the foundation of faithful confidence & hope.

2. It is her duty She must take care [Book V] to train the Novices continually, making use of the least and most minute things that pass around them to warn and advise them of what they ought to do in the best & most perfect manner and of what they ought to avoid in the same manner. She should not fail to correct all that she may observe as defective remembering that from small faults & defects great ones arise. There is no defect however small that remaining & going on for the rest of one's life may not be esteemed as a very great one

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3. She must remember that she is to form the Novices to be open and sincere, lively and joyful – ready foreseeing and active. The Society has much more need of labouring Sisters than of devout statues ! But at the same time she must not exact or permit an activity or vivacity that might damage the true spirit. She must guide & rectify for the best regarding the character of each.

4. She must take care to form ~~the~~ [sic] & mould the Novices as far as possible to strength of mind & reason, so that their hearts may be governed, - and that all their actions may be guided by reason and virtue.

5. All we are to expect of Postulants is a good will. A measured and spiritual conduct is not to be looked for from those who have hardly shaken off the dust of the world.

Neither are we to expect the firm virtue from the Novices, or the same prudence, that we expect from the Aspirants (newly Professed) who advance in strength and perfection assisted by the sweet yoke of their holy Vows.

6. She is not to expect that the Novices will form their spirit on her own, but she is rather to bend hers to theirs, making herself all in all to them to assist them to advance in their way. All ought to form themselves according to their vocation and thence to the spirit of the Society . The ways of God are many & He knows how to lead to the same end by divers means. The Mistress of Novices must study the manner in which grace tends to sanctify each one, and she must act accordingly.

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7. She must not make much account of an appearance of dissipation and she must take care not to run the risk of shutting up the spirit & of making the Novices taciturn close and melancholy – “ as rust eats away iron so sadness injures the heart “. Prov. 25.

8. She must beware of the incorrigibly low spirited and of those who are habitually melancholy. Their home is the best lace for them if they cannot gain the right spirit.

9. She must take care not to foment a certain facility that novices have in losing themselves in superfine reflexions over themselves, which experience proves to be most hurtful.

She must accustom them to be simple right minded (righteous) and virtuously free, and thus she will have formed them to a strongly delicate conscience, and constantly generous, vigilant humble & faithful, -

vigilant in seeing their failings & avoiding them –

Humble in acknowledging them to themselves –

Faithful, in generously conquering their defects

10. She must teach them in detail according to faith, & lead them contrary to the maxims of the world warning them to leave the world and and [sic] all worldly ideas and judgments together with its estimation of things She must open their eyes to the truth as it is in God, that they may embrace it, and hold fast to it to the end, having compassion of heart for those who are still held in its snares and errors.

11. This spirit of contempt of the world is only to be obtained by an assiduous meditation of the Gospel and to this

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they are to be trained – She need never think she has gained much solid good if she has not thoroughly exercised the Novices [this exercise and in this way (Book V)] in the meditation of the chief truths as explained in the Exercises of St Ignatius which are to be esteemed as the Bulwarks to the Vows & to the religious Rules.

12. Let her convince them of the absolute necessity of self denial and the spirit of sacrifice in order to subject one's self to God – and let her teach them with sweetness to expect abnegation and to accept it with generosity. Let her shew them how necessary it is from the first movement of our nature leading us to evil – and let her shew that true mortification has no other bitterness than the first trial, and that the constant practise of it gives a real taste for it, with great enjoyment of spirit. Let her bring to mind & to view the immense and precious advantages to be reaped from it, giving death to that which torments the soul, death to the passions and to self love – and that death to self gives life in God – death that gives liberty of spirit and that peace which passeth all understanding – The peace of the children of God.

Book V has: 13. So far as she accustoms

In proportion as the Novice M. will have accustomed the Novices to act with purity of intention & spirit, apart from the leading of their nature & their self- love, she will have formed them to be holy, mortified & dead to themselves.

Book V has: 14. She shall not leave

13. She must remember that she may not leave the Novices alone without necessity, and when there is a necessity she must be replaced by the Assistant.

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14. She must inspire the Novices with great reverence & a cordial love for the Superior General [and for whatever Superior the providence of God may place her under. She shall use care in leading them to open their whole hearts to the Sup. Gen^l.] whenever they have the opportunity to do so. Let her make the Novices feel that sincerity and openness of heart & mind with the Superior is the most essential point for their own good, and that a Sister of the Holy Child Jesus will have more or less of the Spirit of the Institute the more she imbibes it from the Superior and allows herself to be governed by Obedience.

15. She must use great prudence in giving penances to the Novices, only as far as it is necessary and as it seems best.

16. She shall adapt the Spiritual Books to the Spirit and to the need of each and in this she must be most watchful

The Order of the day for the Noviciate must be hung up and the Nov M. shall bind herself faithfully to it in guiding the Novices.

She shall inform the General frequently of the deportment of the Novices & of the way all goes on.

She may transmit the observations by means of the Local Sup: who may add such notes as she may think desirable.

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[Rule for Children's Clothing department..... over.....]

