

Volume LV

Introduction

S.H.C.J. ARCHIVES MAYFIELD

BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD
CORNELIA CONNELLY FOUNDRRESS OF
THE SOCIETY OF THE HOLY CHILD JESUS

WRITINGS OF THE SERVANT OF GOD CORNELIA CONNELLY

VOLUME LV

CUSTOMAL OF THE SOCIETY OF THE HOLY CHILD JESUS

No. of Book

3 & 5. RULE FOR THE CHILDREN'S S H C J CLOTHING DEPARTMENT.

The Sister who has this charge should be diligent, cleanly neat and observing; remembering that she is in the service of the Holy Child Jesus.

2. When a fresh Scholar enters the Convent of whose clothes she has the charge, she shall take an inventory of all the child brings with her, and as soon as possible enter it upon the book kept for the purpose.

And with the same care she shall also add to the list in the books any new articles of clothing that may afterwards be given to each child, such as new shoes, gloves, etc as well as prize books; in order that there may be no mistakes or confusion in the possessions of each child.

She should make the entry into her books with promptness i.e. on the day the articles are received; and before they are taken full possession by the child she should carefully add the date of the entry, and also name from whom the articles come – thus – “ Parents “ or ‘ Convent ‘

3. As soon as the list is taken, the clothes shall be marked with the number given to the child, and nothing shall be taken into use without being marked, either with durable ink or with the needle.

4. She should observe a perfect order and neatness in the

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arrangement of the wardrobe, and see that all the Clothing received from the laundry be folded neatly & equally, so that it may be placed on the shelves in an equal and perfect order.

She shall see that the ironing be well done, without the clothes being scorched or torn, and should there be any marked negligence, destruction, or loss of any kind from the laundry, she must consider herself obliged to mention the fact to the Superior.

5. The clothes of one child may not be worn by another upon the plea of necessity, as it would be an injustice to the parents, and might grow into an abuse.
6. Every three months she shall make a list of whatever may be wanted for the clothing of the children, and give the list to the Bursar in order that the clothing may be prepared in proper time. The summer uniform shall be prepared early in the spring (about April) and the winter clothing the latter end of the summer (beginning of September).
7. She shall attend with the Bursar the visits of the dressmaker, and see that the dresses of the children are properly made being neither too tight nor too loose, and that they be done in accordance with the orders given.
8. She shall superintend the mending and cutting out of the underclothing of the children, and every Wednesday she shall take the stockings and weekly mending to the Schoolroom at

the hour of work where under the Mistress of work she shall instruct the children in mending stockings, sewing on strings, or darning and patching to give to the poor, if not fit for their own use, or that they have had permission to give to the poor.

The children being allowed only one day in the week for mending, it will be more necessary that the Clothing Sister lose no time in having the clothing ready & prepared, partly that the children may, as far as possible, finish it in one afternoon. All those who are not diligent in doing their mending may pass their recreation in finishing it with the Clothing Sister in the dormitory keeping STRICT SILENCE in reparation for their indolence. (Note. This must not be applied to fresh children.)

9. On Saturday she shall see that the clean linen be given out, and on Sunday morning that all the dirty linen be taken to its place. Clean sheets shall be given every four weeks, unless for extraordinary necessity it should seem necessary to change more frequently.

10. She shall overlook the whole of the bedding of the children i.e. the Mattresses, blankets, curtains etc etc at least twice in the year (late in the Spring, and early in the autumn in a cold climate like England) and she should see that all is in good order, and nothing being destroyed through negligence, such as with iron bedsteads, moulding the mattresses by neglecting to preserve them by matting or

coarse linen.) blankets left on the beds unnecessarily in warm weather etc etc.

11. She may be assisted in the Children's clothing by two of the Children of Mary, to be named by the General Mistress of the School, for this purpose each month. One of these may be instructed in the order to be maintained in the arrangement of the clothing room, and she shall be taught to keep the clothes in perfect neatness by repairing broken hooks and eyes, broken buttons and strings, darning holes that have been overlooked in the mending, if such has been the case.

The second Child of Mary named to assist may be instructed in the arrangement of the dormitories, carrying the clothing to each bed on Saturday, & receiving from the Clothing room whatever may be required in the week for extra distribution – Extra stockings & handkerchiefs may be given on Saturday to those children who have cupboards to themselves, but to the little ones, they may be given on Wednesday.

12. She shall not allow the children to go into the Clothing room to get their own clothes, but the two Children of Mary named as her assistants should be well trained in the office, so that in case of sickness or any unforeseen necessity, they may be able to fill the place of the Sister.

13. When the children return home for the holidays, she shall see that their trunks are well packed with paper wrapping round each separate book and parcel * , so that nothing be spoilt in the journey home, and that they have all they require during

[Bk 1] * The Buyer shall procure a quire of white wrapping paper for this purpose, and see that the boxes are cased with wrapping, or securely corded.

the time of absence; but when anyone goes home to remain there, & not to return again, she shall overlook the list of Clothing in her books and compare it with the contents of the child's trunk, and on finding all to be right she shall bear witness by her signature in the books that she has sent all that belongs to the child. The cup (silver or plated, knife, fork & spoon of each child may remain, & also the sheets as this is the usual custom in the schools, but if asked for, they should be returned.

14. Bathing is to be scrupulously attended to at the appointed times with special regard to modesty, a certain number each evening.

15. Cleaning of heads is to be done every Saturday at midday recreation.

16. The head wardrobe of the children should remove the boxes from the door to the clothing room as soon as the children arrive, open them, and take a list of the clothes returned without delay. Attention to this point is requisite in two ways.

1st For the sake of order at the door (portress's office interfered with)

2nd For the necessity of certainty in the responsibility of Wardrobe *

[Book 1]

*It is not allowed to send any parcels to the children without sewing them in coarse wrapping and addressing the parcel clearly on a card.

She shall read through these rules every month, & generally every Sunday, until she is perfectly acquainted with them, and she shall endeavour to make herself perfect in the ordinary duties of her office uniting herself spiritually to Our Lady in taking care of the simple and humble wardrobe of the HOLY CHILD JESUS.

/ NOTES FROM THE DIRECTORY PART II OF THE CUSTOMAL, WHEN
RIGHTLY ARRANGED

No. of Book

3 & 5. ALL APPROVED BY THE HOLY SEE FOR VARIOUS ORDERS OF WOMEN.

NOTES FROM DIRECTORY

THE ASSISTANT

She takes the place next to the ['local' in pencil] Superior and acts for her in the government of the House, but she may never take the place of the Superior in any formal assembly. The place must remain vacant in her absence.

2. She must take care always to be present at the meetings of the Community to keep the Sisters up to their duty & to encourage them by her example of good discipline.

3. She shall be eager to be present at the Conferences being an important duty, & if unable to come she must tell the Superior that the difficulty may be removed.

4. She shall see that all have a copy of their rule of office, and she shall instruct them that they may be exact in the fulfilment of it. When anyone is changed in her Office, the Assistant shall take care that the one who leaves the Office gives all the details necessary for her successor to fulfil her duty in it.

5. The Assistant should keep the single Inventories of such office. On anyone entering an Office, she shall give a copy of the Inventory which regards the humble office to which she is assigned., the Charge ceasing the Assistant shall receive the consignment of it, confronting the contents with the Inventory.

6. She shall be watchful that the Officers, principally the Secretary, the Econome & the Stewardess confront & sign in exact Registers the things for which they are responsible

& see that they keep them locked. “ Where there are many hands, make use of locks “ Eccl.42.

7. The Assistant must take care not to incommode the Officials from the respective heads in office . If she has need of the services of anyone, let her give notice to the heads in Office.

8. She shall visit every day the Infirmary& other offices to assure herself of the exactness of the Officials, & also the cells and every place in the House, to see that all is in order. Every night she shall see that the doors are locked and fastened.

9. It is particularly recommended that the Assistant should visit the kitchen every night, to see that everything is put away in order and cleanliness.

Cleanliness & Order can never be too highly recommended.

10. Let her also take care that none of the Sisters are in want of that which is necessary., & at the same time that no one has anything superfluous. Let her proceedings be ever governed by the true spirit of charity, of discretion & evangelical poverty.

11. Let her shew herself highly respectful towards the Superior, submitting her own will promptly, & fully to the will of the Superior, carefully procuring that her orders be faithfully executed never shewing herself the smallest dissent. With her Superior she must be most united in spirit & in heart., drawing efficaciously & affectionately to her the hearts of all the Sisters, inspiring them with

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full confidence & veneration for their Mother.

12. She shall advise the Superior of the defects she might commit: and if notably failing in her government, and being warned does not amend, she shall give notice of it to the General. She shall also take care of her health & allow nothing to fail in her living & clothing that she sees before God is suitable., but her care must be moderate and prudent.

13. The Assistant may not give the Sisters any licence or dispensation, this being exclusively reserved for the Superior. In case the Superior were absent, then the Assistant may act for her.

14. In the absence of the Superior she shall not impose penances on the Sisters, but they may do their ordinary penances. The extraordinary must be suspended, being reserved for the licence of the Superior.

15. She shall not make use of the name of the Superior, & above all in certain cases where it might become odious.

No. of Book

3 & 5. OF ENCLOSURE ACCORDING TO THE INSTITUTE

1. Though there is no Vow of Enclosure, still no one may go out without leave from the Superior.

2. When anyone is obliged to make the sacrifice & to go out, let her do so cordially, going in obedience. If she finds things to do not committed to her by the Superior let her not accept them without most urgent necessity. [? in pencil]

3. The front Entrance door is always to be kept locked.

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At night the keys of all the outside doors are to be taken to the Superior's Cell.

4. Externs are not to be introduced into the House, either Secular or Religious, without necessity, if there is need that the Confessor or others enter, the sign shall be given by the bell, that the Sisters may retire, & two of the discreet (Elders) shall come & accompany those who enter.
5. If the Confessor or the doctor enter in the night, they shall be accompanied by one of the elder Religious, and care shall be taken that there be a room at liberty, not communicating with any other, that the Confessor who assists the dying person, may retire and rest in private.
6. Let no one be easily introduced into the House, not even women. Exceptions may be made when desirable for the good of the House, but great circumspection & prudence are necessary. With the benefactors & Founders of the House we are to be more free, remembering the gratitude due, in which the Sisters of the Holy Child Jesus ought to excel.
7. The title of friendship or relationship are not to have weight even in the case of a sick Sister. But in case of danger of death, if the Superior thinks it useful & desirable, she may permit the parents & Sisters to visit the sick relation, but they must be accompanied by the Religious named for this Office.
8. In case of the children of the Schools being ill, the parents, & those who take their place, may enter & visit the sick relative.

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9. Former pupils who are introduced, either for Retreats or on festive occasions, are not allowed to go about the Convent or to follow the Sisters in their respective offices, but solely into the places destined for them. & it is very necessary not to exceed these bounds.

No. of Book Directory.

3 & 5. RULES FOR THOSE ON A JOURNEY.

1. Those who go on a journey must remember that they go “ on their Father’s business “.

2. They must say together every day in the beginning of the journey the Litanies or the ‘ Itinerarium ‘, nor must they omit their prayer nor their accustomed examen of Conscience. They must also observe their other Rules, as far as the nature of the journey will permit.

3. Let them study by frequent prayers & meditation to make Christ their Companion on the road, & they may by pious and religious Colloquies & by the reading of some pious book, alleviate the tediousness of the way. Moreover if they meet with externs on the road, let them remember what is due to their calling & with fit regard to times & persons, let them introduce discourses on spiritual things, & endeavour as far as they can, to bring forth fruit.

4. Let them earnestly desire to be tried by indigence & want of all things necessary to the body, & let them accustom themselves willingly to inconveniences: let them

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bear patiently with thanks to God all the injuries scorn & opprobrium which may happen to be cast upon them on the journey, & let them rejoice that an occasion is given them of imitating in some sort Christ our Lord & clothing themselves with His vestments & ensigns.

5. When on a journey, they come to any House of the Society, they shall neither ask or receive anything from externs, either for themselves or for others, without leave form the Superior of the same House .

7. All the members of the Society who perform a journey must keep these Rules as far as possible, & they must take care to have open letters patent from their Superior.

No. of Book 3 & 5. 26

.ANNUAL LETTERS.

The Superiors of Houses will take care that those things are observed which from time to time the Lord shall deign to operate by means of our Society in their Houses; those things also which are for the consolation of our subjects & which belong to the edification of our neighbour; , from which things let them select the best, & drawn out in order, let them send the account towards the end of the year to the General. In this affair let some one in every House be selected who is a mature and diligent investigator of notable affairs, who himself from time to time shall put down in writing what occurs, and every third month shall communicate with same, and principally with the Sacristans, Prefects

of Spiritual things, Schools, congregations & Sodalties and others of this sort that they may recall what they shall have observed during the three months, which is worthy of being written in the Annual Letters and write it to the General [Book V] before the time, subscribed with her own hand.

27. The [blank] having collected from all the letters of the Local Superiors, and from the letters of those employed on the Missions the heads of the things done, (having rejected or added whatever shall seem good to them) every year in the month of January, one letter containing events of the year shall be sent to the General, having subscribed it with their own hand.

But it is to be diligently avoided that those things should be omitted which for any reason require secrecy & by the narration of which, any one might rightly be offended. Moreover copies of all those things which either are sent by the Superiors of places to the Provincials, or by the Provincial, to the General are to be kept in the particular Houses until the yearly Letters shall have come entirely to light.

28. In these Compendiums this Order will be observed – in the narration.

They will re-capitulate ~~in the~~ [sic] beginning the number of our subjects entirely in every House as on the Missions each one being signified distinctly, lest the numbers be confounded or the same persons be counted twice over.

In the same way how many are admitted that year into the Society & how many have departed this life.

- a. The number of Sisters in the House.
- B. The names of the Sisters and offices (give Surname & name in Rel.
- C. The temporal resources and the Accounts dating from the last General Chapter shewing the Balance of each year.
- D. The manner in which each sister is employed.
- E. The number of the children in the Schools. On this point they must give separately

The numbers of Boarders

“ Children in day Sc.

“ “ Poor Schools

The number of first Communicants in each School during the year

“ admitted to the Sodalities

“ of Conversions to the C. Faith and any circumstances of notoriety which may have occurred either in the Schools or with Seculars.

“ Children admitted

“ “ left.

+

J. M. J.

A M D G.

INSTRUCTIONS & REGULATIONS FOR CERTIFIED INDUSTRIAL SCHOOLS.

Managers of an Industrial School desiring to have their School certified under the Industrial Schools Act (1866) must in the first place apply to the Secretary of State to have the School inspected. If on the report of the Inspector, a certificate is issued, the Rules & Regulations of the School must be submitted for the Secretary of State's approval.

The Rules should state –

- ,A, The name & Locality of the School
- ,B, The Constitution & Powers of the Governing Body.
- ,C, The conditions of age, sex, health etc etc on which its inmates are to be admitted.
- ,D, The number of inmates which It is proposed to receive & must contain the following Regulations.

1. LODGING The children lodged in the School should have separate beds. If any are lodged out 26 of the Industrial Schools Act, notice of each case shall thereon be sent to the Office of the Inspector of Industrial Schools.
2. CLOTHING The Children shall be supplied with plain useful clothing not necessarily uniform either in material or colour.

3 DIETARY The Children shall be supplied with plain wholesome food according to a Dietary to be approved by the Inspector.

4 INSTRUCTION The Secular Instruction of the Children shall consist of Reading, Spelling, Writing & Ciphering, & as far as practicable, the Elements of History, Geography, Social Economy, & Drawing. It shall be given for three hours daily.

The Religious Instruction shall be in accordance with the Religious denomination of the School & shall be given daily.

The Industrial Education shall be for Boys, in Farm or Garden Work & any common handicraft ; for girls in Needlework, washing & Housework.

The Children shall be employed for not less than six hours daily. In Training School Ships, the Boys shall be instructed in Naval Exercises & Employments & the Elements of Navigation

5 RELIGIOUS EXERCISES & WORSHIP

Each day shall be begun & ended with simple family worship to be prescribed by the Rules On Sunday the Children shall attend Worship at some convenient Church or Chapel. In case of any Child being admitted who is specified in the Order of Detention as of some other religious persuasion than the Church of England, a Minister of such religious persuasion shall be allowed to visit such Child, & the Child shall not be required to learn the Catechism of the Church of England.

6. TIME TABLE A Time table shewing the hours of work, School Instruction, meals etc., as approved by the Inspector, shall be

fixed in the school room.

7 DISCIPLINE The Master shall be authorized to punish the Boys, & the Marton the Girls, detained in the School in case of misconduct. All faults & punishments being entered in a book kept for that purpose, to be laid before the Committee at their Meetings.

8. PUNISHMENTS Punishments may consist of Forfeit use of Rewards & Privileges, Reduction in quantity or quality of Food. Confinement in a room or lighted Cell for not more than three days & moderate Personal correction. But no Child shall be deprived of more than two meals in succession. And any child in confinement shall be allowed not less than 1 lb of Bread & Gruel or Milk & Water daily.

(No modes or methods of Correction different from the above may be resorted to unless specified in the Rules sanctioned by the Secretary of State)

9. RECREATION The Children shall be allowed two hours daily for recreation & exercises & shall be occasionally taken out for exercise beyond the boundaries of the School.

10. VISITS OF FRIENDS The Parents or other Relations of the Children shall be allowed to correspond with them at reasonable times, & visit them once in twice [two] (or three) months, such privileges to be forfeited by misconduct or interference with the discipline of the School.

11. PROVISION ON DISCHARGE On the discharge of any Child from the School he, or she, shall be provided with a sufficient outfit

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according to the circumstances of the discharge, & shall be apprenticed or placed out, as far as practicable, in some employment or service.

If returned to relatives or friends, the expenses of such return shall be defrayed.

12. VISITORS The School shall be open to the inspection of visitors at convenient times to be regulated by the Committee (or Managers)

13 JOURNALS ETC. The Master & Matron shall keep a Journal of all that passes in their respective departments of the School.

All admissions licences, discharges, desertions, & other offences, & all punishments shall be recorded in it.

The Journals shall be laid before the Committee (or Managers) at their Meetings, & the Inspector on his visits.

14. MEDICAL OFFICER A Medical officer shall be appointed to visit the School. He shall enter his visits in a book kept for the purpose, with a note of all serious cases of illness attended by him in the School & of the treatment prescribed.

15. INQUESTS In the case of the sudden or violent death of any inmate of the School, an Inquest shall be held, & the circumstances of the case immediately reported to the Inspector.

16. INSPECTOR In case of any Child deserting from the School, or being placed out on license from it, or being committed to a Reformatory School, immediate notice shall be given to the Inspector.

The Children shall be examined & their proficiency in School

Instruction & Industrial Training tested from time to time by the Inspector.

All books & Journals of the School shall be open to the Inspector for examination.

Any teacher employed for the instruction of the Children shall be examined by him if he thinks it necessary. Previous notice shall be given him of the appointment or discharge of the Master or Matron & the School- Master or Schoolmistress.

17. RETURNS ETC. The Master or Matron (or Secretary) shall keep a Register of Admissions & discharges, with particulars of the parentage, previous circumstances etc of each Child admitted & of the disposal of each child discharged & shall regularly send to the Office of the Inspector under cover to the (Under Secretary of State for the Home Department) the Returns & Quarterly Accounts required, & in the month of January of each year a full statement of the Receipt & Expenditure of the School for the past year showing all debts & liabilities & duly vouched by the Committee (or Managers)

18. GENERAL REGULATIONS The Officers & Teachers of the School shall be required to maintain the discipline & order of the school, & to attend to the instruction & training of the Children, in conformity with the above Regulations.

The Children shall be required to obey the Officers & Teachers of the School, & to comply with its regulations; & any wilful neglect or refusal to obey or comply, on the part of any child admitted under the provision of the Industrial Schools Act, shall be deemed to be an offence under the 32nd Section of the Act.

NOTICE 1.

Under the regulations now in force, the allowance from the Treasury for the maintenance & training of the Children under detention in Industrial Schools is 5/- per week per head for English Schools, & 4/6 per week per head for Scotch Schools. But no Child is paid for until it has attained the age of six, nor after the term of detention has elapsed, or it has reached the age of sixteen. A portion of the Treasury allowance (viz. 1/6 per week per head) is granted on the express condition that the School Instructions & the Staff for superintendence are satisfactory & sufficient. An allowance from £10 to £20 per annum is made to Managers on account of any Teachers employed in the School, who holds a Certificate or is entitled to one under the Committee of Council or the Irish National Board of Education, such Teacher having served twelve months in the School, & the Inspectors Report of the progress of the Children being favourable.

NOTICE 2

The returns & Accounts required (Rule 17, are

FORM A. Notice of each admission to the School

FORM B Monthly return of Admissions & Remissions, Licences, Deaths, Discharges Desertions etc etc for the preceding month.

FORM C Quarterly Return of all inmates chargeable for maintenance during the previous Quarter.

QUARTERLY Accounts of the sums due for the maintenance of the Children under detention during the Quarter.

NOTICE 3.

All communications for the Inspector's Office should be addressed thus –

To the Right Honorable

The Secretary of State

Home Department

Whitehall

London

For the Inspector of)

Industrial Schools)

N.B. The Postage on Letters Returns etc thus addressed need not be prepaid,

NOTICE 4.

In case of the Managers of any Industrial School desiring to resign their Certificate, the Industrial Schools Act requires that six months' previous notice of such Resignation be given to the Secretary of State († 45)

NOTICE 5

By † 11 of the Industrial Schools Act it is provided “ That no substantial addition or alteration must be made to the Buildings of any Certified School without the approval of the Secretary of State.

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No. of Book

1 & 2

SCOTCH TIME TABLES.

PERTH BOYS SCHOOL OF INDUSTRY.

DIETARY FOR 52, Boys, weekly.

The following Time Table shows how the day is appropriated in the School :-

From 6 to ¼ 7	Worship in the Schoolroom
“ ¼7 - 8½	Making up beds, washing & preparing for School.
“ 8½-9½	Breakfast & cleaning the different rooms.
“ 9½ - 1	Lessons & Industrial employment in Schoolroom.
“ 1- 1½	Dinner.
“ 1½ - 3½	Walk in the country, or recreation on the Inch.
“ 3½ - 6	Lessons, work in the School – room & in Garden.
“ 6 - 7	Supper & play in the Courts.
“ 7 - 8	Work in the School Room.
“ 8 - 8½	Worship in the Schools & retire to Bed.

THE BRANCHES TAUGHT IN THE SCHOOLS.

Reading & Spelling, Writing, Arithmetic Geography & Grammar. Gymnastics three or four times per week.

DAILY COST OF 52 BOYS.

	£	s	d
4 Pecks of Oatmeal per day at $\frac{1}{4}$		5	4
12 pints of Milk per day at $2\frac{1}{2}$		2	6
6 lbs. of Beef per day at $5\frac{1}{2}$		2	9
7 Loaves of Bread per day at 6d.		3	6
6 lbs of pease & Barley per day at 2d		1	0
Vegetables per day at 2d			<u>2</u>
	<u>£</u>	<u>15..</u>	<u>3</u>

The average cost of each boy daily $3\frac{1}{2}$ d.

No. of Book 1. & 2

PERTH BOYS' SCHOOL OF INDUSTRY.

GREENOCK INDUSTRIAL SCHOOLS.

DIET TABLE.

Breakfast & Supper.

Porridge made with 4 oz of meal for each child, taken with two gills of butter-milk, or half an ounce of treacle for each child.

DINNER

Tuesday, Thursday & Saturday : -

Broth made with 2 oz. of Beef, 2 oz of Barley, 1 oz. of Pease & a small quantity of fresh vegetables for each child, taken with 6 oz. of Bread.

Monday & Friday : -

Pea soup, made with 3 oz. of fresh bones, 2 oz. of split peas, $\frac{1}{2}$ oz. of Pease meal, for each child taken with 6 oz. of Bread for each

Wednesday : Rice soup, made with 3 oz. of fresh bones 2½ oz. of

Rice & a small quantity of fresh vegetables for each child taken with 6 oz. of Bread for each.

Sabbath. Broth made with 2 oz. of Ox – head & same quantities of Barley, Peas & Vegetables as on Tuesday with 6 oz. of Bread for each child.

Those children who sleep in the Schools receive 2 oz. of Bread in the morning before Breakfast, & on Saturday & Sabbath 8 oz. of Bread with Beef & Coffee for Supper.

Cath. A. Taylor

Matron.

No. of Book 1.& 2

NEWTONSTEWART INDUSTRIAL HOME.

DIETARY

WEEKLY TABLE.

Breakfast at 9 o'clock.

Ordinary days - Porridge & Milk

Sunday. Coffee, Bread & Fish

Dinner at 1 o'clock.

“ Rice Soup & Bread

Monday. Broth, Suet Pudding & potatoes.

Tuesday Pease Soup & Bread

Wednesday. Cheese & Bread, or Herring & Potatoes

Thursday. Rice Soup & Bread.

Friday. Pease Soup & Bread.

Saturday. Broth, Pudding & Potatoes.

Supper at 6 o'clock.

Monday, Tuesday, Wednesday, Friday & Saturday

Porridge & Milk.

Sunday & Thursday

Coffee, Bread, and Treacle.

Rations supplied to each child. –

Porridge - 4½ oz of Oatmeal made into 2 English Pints.

Milk - 2 gills of sweet milk.

Treacle -

Bread - 5 ounces Sugar – 1 ounce

Split Peas. For Soup 3½ oz.

Barley & Pease, for Broth 3½oz.

Potatoes - ½ lb. Cheese 2 oz.

Soup - 2 to 3 English Pints.

Vegetables. –

N.B. All the Articles supplied are of Superior Quality..... All soups made from rich neck Beef – in proportion of 3 lbs, for each child .

By order of Committee

Robert Small Sec.

No. of Book 1.& 2

AYR RAGGED SCHOOL.

(COPY OF LETTER)

I enclose the table you desired, you may think the scale low; but the half of the Children go home at night, & are understood not to require so much & consequently the scale is much higher for those who live inside. I remain etc.

MONDAY

Breakfast. 3 oz. Meal, 1½ gills milk.

Dinner 6 gills Broth, 4 oz. Bread.

Supper 3 oz. Meal, 1½ gills milk.

TUESDAY

Breakfast, dinner & Supper, same as Monday.

WEDNESDAY

Breakfast & Supper same as before

Dinner 6 gills Pease soup, 4 oz. Bread

THURSDAY

Breakfast & Supper same, Dinner, 6 gills Broth, 1 lb. Potatoes..

FRIDAY.

Breakfast & Supper same, Dinner 6 gills Barley Soup, 4 oz. Bread.

SATURDAY

Breakfast, same Dinner same as Wednesday, Supper 6 oz.

of meal 2 gills of milk.

SUNDAY.

Breakfast same, Dinner, 6 gills of Pease Soup, 6 oz. of Bread, Supper. 9 oz. of Meal, 2 gills of Coffee.

Dormitory children only.

No. of Book 2

DIETARY SCALE

on board the " Havannah " Certified Industrial School- ship. Cardiff.

	Bread Milk & Water		Bread Pea Soup		Cooked Meat	Potatoes	Rice	Rice	pudding	Cheese	Bread Milk & Water		Cheese
	oz	pts.	oz.	pts.	oz.	lbs	oz	oz	oz.	oz.	pts	oz.	
SUNDAY	7	1			5			6		7	1	1	
MONDAY	7	1	5	1½						7	1	1	
TUESDAY	7	1			5	¾				7	1		
WEDNESDAY	7	1	5	1½						7	1	1	
THURSDAY	7	1			6		5			7	1		
FRIDAY	7	1	8						2	7	1		
SATURDAY	7	1	5	1½						7	1	1	

BREAKFAST

DINNER

SUPPER

Thom. Water

Hony. Sec.

Fairwater Cardiff

No. of Book

ROYAL MILITARY ASYLUM CHELSEA .

Dr Marshall's Scale of Diet prepared by order of the Government after a careful Examination of the Dietaries of almost all the principal Schools established for children in England & Scotland.

Did the improved Dietary, greatly increase its cost ? On the contrary it saved nearly £300 a year in the feeding of the Establishment.

By introducing greater variety the Boys bolt the whole of their food with relish, & I was able to get them in good condition by distributing the same amount of meat over seven days that they previously had in four. Were the results satisfactory? Far beyond my expectation. Comparing the sickness & mortality in the Establishment for the 10 years previous to my appointment, out of the 8½ years that have passed since their these [sic] alterations have been made, I find that the sickness has been reduced, by about one third, & the Annual mortality has fallen from 97 per 1.000 of the strength or the average of 8½ years. This is not entirely attributable to the change of Diet tho' that was a most important means. At the same time there were other improvements introduced, such as increased space in the Dormitories improved ventilation & abundant means of cold bathing – all of which are most important elements in preserving health.

Another point as regards health may be mentioned, that on the average of 10 years, the proportion of Boys reported unfit for Military Service by the Surgeon was 12.4 per 1000, annually, principally on account of Scrofulous cicatrices on the neck that would have prevented the use of the Military dock & during the 8½ yrs it has been reduced to 4.55 per 1000. It is now very little more than one third of what it used to be.

		<u>Boys diet table</u>		<u>1,818</u>
Days of Wk		Breakfast 8 a.m.	Dinner etc 1 p.m.	Supper 6 p.m.
Sunday	)	Cocoa ½ oz	Beef 11 oz.	
Tuesday	)	Sugar ½ oz.	Potatoes 8 oz.	Bread 5 oz.
& Thursday	)	Milk ½gill	Bread 5 oz.	Milk ½pt.
	)	Bread 5 oz.	Table Beer ½pt.	
Monday	)	DITTO	Suet 2 oz.	DO.
Wednesday	)		Flour 8 oz.	
& Friday	)		Potatoes 8 oz.	
	)		Bread 5 oz.	
	)		Table Beer ½ pint	
Saturday		DO.	Rt. Mutton 11 oz.	

Potatoes 8 oz.

Bread 5 oz.

Beer $\frac{1}{2}$ pint

CHILDREN UNDER EIGHT YEARS, HAVE 8 oz. of meat instead of 11 oz. & 4 oz. of bread instead of 5 oz.

BOYS' DIET TABLE 1857

Days	BREAKFAST 8 a.m.	DINNER 1. p.m.	AT 3½ P.M.	SUPPER 8 p.m.
SUNDAY	Cocoa ½ oz Sugar ½ oz Milk ½ gill Bread 5 oz.	Beef 6 oz. Potatoes 8 oz Onions ¼ oz Pudding (Flour 2 oz. Suet ½ oz) Bread 2½ oz.	Bread 2½ oz.	Bread 5 oz. Milk ½ pt
MONDAY	DO.	Boiled Beef 6 oz. Broth ½ pint Greens 6 oz. Bread 2½ oz	DO.	DO.
TUESDAY	DO.	Roast Mutton 6 oz Yorkshire Pudding (Flour 4 oz. Suet ½ oz.) Bread 2½ oz	DO.	DO.
WEDNES	DO.	Beef 6 oz. Potatoes 5 oz.	DO.	DO.

Onions $\frac{1}{4}$ oz

Bread $2\frac{1}{2}$ oz.

Thursday

Roast Mutton 8 oz.

Rice Pudding DO. DO.

(Rice 2 oz. Milk
 $\frac{1}{2}$ pt. Sugar $\frac{1}{2}$ oz.)

Bread $2\frac{1}{2}$ oz.

FRIDAY

Stewed Beef 6 oz.

Rice 3 oz. DO. DO.

Treacle $\frac{1}{2}$ oz.

Bread $2\frac{1}{2}$ oz.

SATURDAY

Boiled Beef 6 oz.

Potatoes 6 oz.

Broth $\frac{1}{2}$ pt DO. DO.

Bread $2\frac{1}{2}$ oz.

CHILDREN UNDER EIGHT YRS TO HAVE 4 oz. OF MEAL INSTEAD OF 6 oz.

In the Industrial Government Reports for 1871, at St. Nicholas, Little Ilford the cost per head is stated at £14.. 3.. 10d.

Industrial Profits £ 294..9..4

Boys 276

The Orphanage 47a Falkener St Lpl.

78 girls maintained at £9..14..2 each

Seven Sisters of Notre Dame in charge-

Total cost - £1,117..13..11d.

St. Margarets Mill Hill Middlesex

57 Girls cst pr. head £9. 6.7

Total cost £104..10..2

-

NOTES FROM AN EPIPHANY RETREAT

The year has passéd away and all its cross with it – Let us look back & see – no bones were broken in carrying them ! Ah ! how much we make of our crosses ! Let us be generous The great want of good christians & religious is Generosity !

The great want – we have been drawn from the world as the psalmist says – “ To be placed with the Princes of His people “ – That is with the Saints. – When we find any remnant of the dunghill don't let us persuade ourselves that it is an Ornament – Tis nasty ! - Never excuse your faults to yourself – The great want of Religious is generosity. We allow ourselves to be tied down by so many little cords, and we are held to the ground as Gulliver was by the Lilliputians.

Examine & see whether any of these cords are tying you down. How do you stand in your duties to the Community & to the children?

Be brief & repeat -

Be contrite & amend.

FOR SUPERIORS.

ON THE GOVERNMENT OF RELIGIOUS

In treating of the government of souls the holy Fathers

exact four things from those to whom God has confided this all – important charge.

The first is an enlarged charity towards ~~towards~~ those [sic] whom He has committed to their care, even as a spiritual flock which they are to lead into green pastures through this very spirit of charity.

The second is a true material tenderness and solicitous care to afford them every necessary aid.

The third an unalterable sweetness in bearing with their defects & weaknesses.

The fourth a holy zeal for their spiritual advancement.

I will briefly explain the three first.

OF THE CHARITY with which we should treat our Inferiors

In the government of her subjects, a Superior should resemble a Mother, that is, she should be filled with the spirit of charity, compassion & solicitude for those whom God has confided to her care as so many Spiritual children. Without this true maternal love, very little is to be done or looked for.

It was for this reason that God so often & so forcibly recommended this spirit of charity to Moses when He sent him to rule the people of Israel. “ Carry them “ said He “ in thy bosom as a nurse is wont to carry the little infant & bear them into the land that I have given them “ .

This love should possess the following qualities.

No. of Book OF THE QUALITIES OF THIS NECESSARY CHARITY

The first is that it should be true, sincere and supernatural to the searching eye of God. The characteristic features of Charity are briefly and easily described, while its practical application is of vast extent. We should love our Subjects as we love ourselves, that is to say we should wish them every possible good, sincerely rejoice when all goes well with them, and sympathize deeply in their trials. We should have the will to promote their constant welfare for the love of God whose children they are. This charity includes all perfection; it is not to be found on earth, but descends direct from heaven.

The second quality is a certain courtesy and amiable condescension; and I cannot better describe this feature of charity than by reminding you of the sweetly attractive manner in which the great Saint Ignatius of Loyola governed his Religious. He lent an attentive ear to all persons, no matter at what time so ever they needed his counsel, excepting in the case of pressing affairs when he would explain the cause of the delay, and invite them to come another time.

2 He listened with the greatest patience & in perfect silence, until his subject had ceased to speak

3 Through a sentiment of respect he rose before each one and remained standing while he listened.

4 On meeting with a Subject, he either spoke graciously, or

made a courteous inclination accompanying it with a kind look.

The third quality in this charity is that it should be discreet. It is impossible to define accurately how vitally important is this quality of discretion in order to obtain and preserve the confidence of inferiors.

It consists in the four following points.

That what is learnt from a subject should never be manifested to any one, unless it be something praiseworthy, so that nothing should ever be said that could annoy or pain should she chance to hear it.

We should never manifest what an Inferior has written to others, nor what others have written to her (of a secret nature.)

The fourth quality in this charity is that it should be perfectly impartial towards all. It is not wrong in itself to love those best who are possessed of most virtue. God himself loves the fervent more than the tepid, and we should always follow the example He sets us. But at the same time in the government of Inferiors we should observe a strict impartiality , especially in the following points.

1. In the distribution of the functions and Offices, virtue & capacity are alone to be regarded, and the young should never be advanced to Offices of great trust when others who are older are as capable of discharging them.
2. In giving permission we must never refuse to one what we have granted to another, nor grant to one what we have refused to another (circumstances).

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3 Impartial & equal care must be taken of all.

4 In all external communication with Subjects, to be towards all equally mild, affable & courteous, giving a special preference to those advanced in years.

No. of Book 1. SERIOUS DOUBTS

which are objected to these points.

1. To love all, & to love all sincerely seems to be beyond the scope of possibility for.

a) Some appear to be utterly incapable of awakening a sentiment of love on account of their bad and contrary tempers. They are of sad indolent, troublesome, coarse, suspicious distrustful & depreciating character, tactless & gossips, obstinate & stubborn. I have a natural & insurmountable aversion for such people and their society is perfectly unbearable to me.

b) Again, it seems impossible to love some who are always giving public disedification by breach of rule etc They are untractible, unconvincible ever rising up against obedience, unguarded & insolent in their words ever criticising & objecting, ungrateful in repaying good with evil, and full of other similar defects – how can such as these be the objects of our love? Once more - it seems impossible for me to love others, simply on account of the natural antipathy I feel for them. How often it is said – I positively cannot endure such a one – vexation & displeasure rise up within me whenever I come in contact with her, in fact the antipathy I feel is

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so great that the blood boils within me when I only see or hear them speak – I doubt whether I could bring myself to do the least good turn – on the contrary, I rather feel a desire to annoy, and do them a displeasure. And what is worse than all is that this impression is so deeply engraven on my heart that I see no possible way of effacing it. Under these circumstances how would it be possible to love inferiors truly sincerely, and with our whole heart?

Before replying to these doubts, I must necessarily make a little remark, without which you would be at a loss to comprehend my answer.

Man contains within him two inclinations, two tendencies, two appetites which are essentially & diametrically opposed to each other. The first bent or inclination follows instinctively the five senses, and obeys them; and this is called the inferior part of man, the earthly part, the animal man, carnal and sensual, or the animal appetite, as man possess it in common with beasts. For instance, when through the medium of the external senses of sight, scent or otherwise, an animal discovers the pasture most suited to its taste, it forthwith desires and seeks it out, rejecting every other as distasteful and repugnant, and for this reason we term this instinct an animal & sensual appetite.

Now as man possess five senses in common with the beasts, so also he possesses appetites and simply natural tendencies & inclinations.

The other inclination, bent, or appetite follows & seeks in all things to obey reason; and this appetite is called the superior

or the reasonable part of man; this superior part being no other than the will, which man alone possesses distinct from other animal creations, it being his own distinguishing privilege & distinguishing prerogative. We further remark in man a great difference between his sensitive appetite & his reasonable appetite. The sensitive is not free but it is naturally drawn toward that to which the Senses direct it. If they incline it towards something that is good & agreeable, then the sensitive appetite conceives for that particular thing an affection & desire, but if on the contrary the senses present an object which is repulsive to us, the sensitive appetite revolts from it with disgust and aversion, and these first impulses towards good or evil are incident to the very formation of man's nature.

The reasonable appetite i.e. the Will, guided by the Understanding, is free, acts without constraint, and is not of necessity impelled towards that to which the senses would allure it; it is not necessarily led away by them; it is free to consult reason and judgement, & it may follow their counsels. It is further to be remarked, that in the very same object we may feel two distinct appetites or inclinations, & these diametrically & essentially opposed to each other. For instance – take the example of a person, who, judged of through the medium of the more sensitive appetite, appears to me of a harsh & contrary temperament, full of coarse & unreasonable prejudices, the effects of which I have experimentally proved, & which would naturally engender in my heart against my will a repugnance, aversion & indignation towards that Individual .

Nevertheless the understanding enlightened by faith represents her as the Child of God whom He commands me to love under pain of eternal condemnation, from which truth of Faith springs forth a sentiment of veneration and submission towards God which effectually resists the sensitive appetite, loathes its evil inclinations, and forms in their stead an act of charity towards the individual who was before condemned. Moreover I may rest assured that there cannot exist matter of sin within me, however irregular the inclinations & movements of the sensual appetite may be, while the reasonable appetite (or the Will) stedfastly and vigorously opposes & subdues them.

When this warfare is carried on there is no fear of sin entering, even supposing that the sensitive appetite should continue to rebel without being able to conquer it, pre-supposing that the Will offers a serious & determined resistance, and never suffers itself to be overcome by it.

And now we will proceed to answer the proposed doubts.

I st We may always love our Inferiors truly, heartily & sincerely before God, notwithstanding all that the sensitive appetite suggests to the contrary. Even should we feel in our hearts a violent antipathy, bitterness, desire of revenge, jealousy desire of revenge, [sic] jealousy or any other bad inclination whatsoever, even though you should feel that your heart can never change towards that Individual, be neither troubled nor discouraged., rest assured all this proceeds from the sensitive appetite – or in other words, it passes within the senses, and is not in itself sinful. All you have to do is to divert the

reasonable appetite, or the Will into a contrary channel, which will produce an act of charity and benevolence; and then – be sure that before God, your love is true & sincere.

2. We may not only love our Inferiors before God with a love of benevolence deep seated in our heart, we may also love them after the most perfect manner notwithstanding the revolts of our sensitive appetite. The reason of this is that in the highest and most perfect love of our neighbour three things only are required of us – namely-

- 1st To wish him all manner of good.
2. Actually to do him all the good in our power- and
3. To do both the one & the other for the love of God.

Now all this is very possible to be fully acted out, however strong the opposition of our mere sensitive appetite may be against it. It is therefore indubitably in our power to love all with a perfect charity, notwithstanding the revolt of our lower or animal nature., - nay more – its continual revolt, greatly enhances the merit of this charity, as it has the love of God alone for its motive – principle, and because

- a) In thus loving, I love simply from the desire of pleasing God.
- b) I cannot love thus without having won previously a heroic conquest over myself. These two actuating motives in the exercise of charity lead to the very highest perfection in this virtue,

No. of Book. 1.

SECOND DOUBT.

When I feel within my heart this interior repugnance &

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antipathy towards an individual and yet notwithstanding I express affection for his person & let him know that I find pleasure in his company and like to have intercourse with him, that I rejoice or am saddened by his prosperity or adversity – is such a profession dissimulation hypocrisy or falsehood?

Answer. By no means, if I steadily resist the sensitive appetite, and practice the above mentioned charity in the reasonable appetite or the will, simply because this last is the very love which God commands us to exercise towards our neighbour; whence it follows that when I am actuated by this charity in the reasonable appetite, and profess it, I speak before God a truth which will remain irrefutable for all eternity.

No. of Book 1. ON KINDNESS TO INFERIORS

and of the care we should have of them.

It would be stopping far short of what you are bound to, were you to rest satisfied with feeling this benevolent inclination towards your Inferiors. Love, if sincere manifests itself in acts; it cannot remain inert, but fructifies in action. St. Ambrose affirms that the first principal fruit which true charity engenders in a Superior is, that he governs in a spirit of enlarged generosity, beginning by sowing the seeds of benefits, before he looks to reap the harvest of strict discipline or religious training. Generosity & kindness should go before, and then the observance of the Rule & strict

discipline are sure to follow. It is in vain to hope that subjects will strictly fulfill the duties of their office, if a Superior is remiss in conferring favours, or if they do, it will be in a spirit of murmuring; constraint, and bitterness, which will blight and estroy the virtue and merit of their actions.

We shall now see in what this vigilance & charity consists.

No. of Book 1. OF VIGILANT CHARITY TO ALL.

What then is demanded by that charity which a religious Superior is bound to exercise towards her Subjects and inferiors?

Answer – the following points.

1. This charity requires that a Superior should carefully avoid giving occasion to the least suspicion of nearness & stinginess, and that on the contrary she should be liberal to her subjects in the distribution of good clothing and other necessaries. It is not however required that she should procure things in great abundance, or of a better quality than is in accordance with the religious custom of the House, but only that they should be distributed with considerate charity and generosity. As a Superior however cannot see or hear all that passes within her jurisdiction, she should at stated times in the year, when she gives an account of her administration, question each of her subjects as to whether she has any just cause

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of complaint in regard to food, clothing or any other necessary, and whether she has all that is necessary? If any such thing be lacking, she ought to administer a prompt & efficacious remedy.

She should enquire if such & such complaints do not exist in the House, but without seeking to know the name of the Individual from whence they proceed, and she should take these complaints into due consideration.

2. Charity demands that a Superior should never refuse permissions that may be granted without risk of sin, detriment to discipline, or disedification to others, in which case she should carefully observe the four following points –

a) Permissions should be granted willingly and cheerfully, for if while she grants favours, a Superior should manifest discontent or vexation, the favour necessarily loses its value, and a subject retires depressed, rather than elated by it.

b) When a Superior is compelled to refuse a favour that is asked she must do so very kindly & sweetly.

c) Vigilant charity requires that a Superior should provide for the necessities of her Subjects when she is informed of them without waiting till they themselves apply for relief. For instance she ~~hears~~ observes [sic] herself or hears from another that a Sister is ailing that she needs somethings – wishes for something, which nevertheless she has not the courage to ask for – under these circumstances a Superior should manifest her charity, and not wait till the request is formally made to her.

Jesus Christ himself said one day to St Mary M de Pazzi “ You should desire as ardently to bestow benefits on your subjects, as

the hunted stag thirsts for the fountains of clear water; and as the stag waits not for the water to be brought to him, but flies to seek it, in like manner should you never wait to be supplicated but seek yourself occasions to forestal the wants of others.

d) Charity requires that a Superior should watch over the fair reputation of her Subjects.

1st Never excepting in cases of urgent necessity, to let strangers and externs know of faults committed by any one of her subjects, but on the contrary she ought always to speak of them in terms of high consideration, & never permit the contrary in others.

2. When friends and relations visit the Convent, should the Superior be present, she should receive them with great religious courtesy, and speak of her subjects with great esteem if the occasion offers., but with simplicity and without affectation. True charity invariably finds something worthy of commendation. This point seems but of trifling importance, nevertheless it is certain that its strict observance contributes very essentially- first – to the great edification of seculars – second – to the peace & satisfaction of inferiors – third to the good odour of the Convent generally.

No. of Book 1 OF CHARITY ESPECIALLY TOWARDS THE SICK.

What is demanded by the solicitous charity of a Superior towards the sick? and the infirm?

1. It is needful that she should act with a truly maternal heart towards them, and in order to fulfil this

duty she must never criticise them nor permit others to do so.

2. She ought as far as possible to visit them every day, compassionating, consoling & exhorting them to patience.
3. She should listen patiently and kindly to their complaints & trials and remedy them if possible.
4. She ought to guard carefully against being more ready to listen and give credit to the Infirmarian than to the patient herself. It is very usual for the Infirmarian through vexation & discontent to exaggerate the difficulties of her office, as the patient does her infirmities.
5. Charity requires that a Superior should treat the sick with great generosity. Therefore she ought never to refuse any dish, or beverage or remedy prescribed by the doctor. She should frequently enquire of the sick, if there is anything they especially desire, & if possible, it should be procured with all kindness & charity.
- 6 She should grant the sick what they desire most readily & willingly and never appear to think them fanciful or capricious, or self – indulgent, still less ought she to speak of the expences attendant on sickness, or permit others to do so.
- 7 Although the patient be convalescent, she should remain in the Infirmary as long as the doctor deems it advisable, and never be employed in the labours of her Office nor in Choir duties, unless she has recovered sufficient strength to resume them. But at this juncture arises the following difficulty. It may possibly happen that among the Religious, some may be found whose ailments

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exist for the most part in their own self-compassionating imaginations – and how are such cases to be treated? How are we to act towards such Individuals? And to this question I answer with Claude Acquaviva & Nicolas Lancicius “ We must act towards such persons say they “ with precisely the same charity as we do towards those who are really sick, neither must we give them the least cause to suspect that we consider their ailments imaginary. We must treat them with true compassion and charitable sympathy, until they consider themselves to be convalescent. If we act otherwise, we gain nothing with such persons, but the loss of their esteem, love & confidence in their Superior, while we create bitterness vexation & discontent within their heart.

No. of Book 1. ON THE CHARITY WITH WHICH SUBJECTS SHOULD BE COVERED & BORNE WITH.

No quality is more needed in a Superior than a mild & gentle spirit, without which she can neither preserve peace of heart, nor bring forth good fruit in the government of her Subjects. She may project & establish at will, but fresh causes of vexation will be always rising up with new, and ever-increasing difficulties. Under these circumstances, it is impossible to labour seriously for our own spiritual advancement, and at the same time acquit ourselves faithfully of the duties we owe to our neighbour, unless the heart abounds with meekness and gentle charity.

We are now about to explain in what manner, and towards whom

this charity must be called forth & practiced.

No. of Book 1. ON GENTLENESS IN COMMANDING.

In what manner should a Superior act who is called upon to command, or to regulate an affair? Answer.

1. She should never tax anyone beyond her strength. For this reason before she imposes an office or charge upon a subject, she should carefully ascertain whether she has both strength & capacity to discharge it competently. If she is in doubt as to these matters she should herself question the person & believe the statement she makes. She ought in the same manner to weigh & examine the difficulties & excuses which others bring forward against undertaking such employment & offices.

She should listen with a great kindness and maternal charity, and not turn them off at the time as unreasonable, but wait till they have had time to weigh the circumstances leisurely before God. If notwithstanding this mode of action on the part of the Superior, her Subjects persist in maintaining their own contrary views, and still allege excuses, she should, as far as possible, accommodate herself to them.

2. The Superior should often make her subjects change, and take turns in offices & charges of various kinds. There are three kinds of Offices in a Religious House. The first are

important & honorable; the second bring with them great difficulties and many annoyances; the third are of lesser moment. In these three kinds of offices, changes have to be frequently made.

- a) In honorable employments to avoid jealousy.
- b) In difficult & troublesome ones that their burden may be equally shared.
- c) In those of minor importance to give Inferiors occasion of practising obedience & of confirming herself in religious indifference.

3. When a Superior gives an order or imposes a charge, she should do it sweetly and kindly, more in the form of a request than a command; for acting in this maternal spirit, she produces a sensible impression on the minds of her subjects, & renders their obedience easy & unconstrained whereas to command with severity & to preserve a distance of manner creates fear & distrust in their minds, and renders every command burdensome, however light it may be in itself.

If notwithstanding this gentleness & forbearance, one or other of her subjects continue to complain, she must not manifest displeasure but on the contrary kindly encourage them, by acknowledging the trials of their office, and trusting they will surmount them for the love of God.

No. of Book 1. ON GENTLENESS IN REPREHENDING

In what way should a Superior act in order that her Subjects may take her reprehension in good part and

profit by them?

Before giving an answer I must premise certain remarks which should be observed by a Superior as rules never to be deviated from, whether corrections are made in private or in public.

FIRST REMARK. A Superior should never reprove when she feels in her heart an emotion of vexation or displeasure, but she must wait until this sensation is calmed, & her heart is quite free to act independently of it. " A Superior should never correct a subject " says the wise & holy F. Balthasar, " when he feels an emotion of anger in his heart " The reason of which is that all the commandments of God keep in view charity, and the union of hearts., and the Superior inflicts a wound on both the one & the other when he allows himself to be carried away by vexation & displeasure.

SECOND REMARK. A Superior should be very wary in not listening too readily to informers, & yet more so in not yielding too easy credence to their words. As regard the first point, she ought certainly to listen to the complaints which are brought to her; at the same time if she observes that one or other of her Subjects are always bringing fresh complaints, and this very constantly, she should tell them that although it is well to mention faults which interfere with the service of God, or with the discipline of the house and union of the Community, yet to mention light & trivial matters is what she neither requires nor desires. A Superior should never pronounce a decisive judgment or hold the relation made her for a fact, until she has well examined the matter. There is ordinarily a certain amount of infirmity and weakness in those who lodge complaints.

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They are commonly actuated by passion, envy jealousy or vexation – or they are moved by wounded self- love, which regards the least harsh word as a heart – wound & deep injury. Some complain thro' an indiscreet zeal, & others through some private & particular notice, all which proves how cautious and circumspect a Superior should be on this point.

THIRD REMARK. A Superior should never reprehend or reprove without having first heard the accused; still less ought she to correct unless the one accused owns to the charge, or that she herself is thoroughly convinced convinced [sic] of its truth, or that the thing can be proved by two witnesses. But should the accused deny the fault, & there is but one witness to prove it, the correction must be omitted.

FOURTH REMARK . A Superior ought never to show any sign of vexation, dis – pleasure or dislike either before or after she has given a correction. Never previously, for if when the Subject is summoned before her Superior, the latter should express annoyance or vexation in her manner, or if she should speak harshly, the reprehension would be of but little avail, for the Subject would not fail to discover that her Superior was already prejudiced against her, & that her explanation & excuses would go for nothing. Neither should she show displeasure after giving the reprehension, for such a mode of acting would dishearten a subject, & , make her believe there remained no way by which she could regain the regard and esteem of her Superior. Therefore when once the correction has been given, a Superior should not again recur to the fault for which it was administered, nor let the least sign of displeasure of vexation remain behind, for she ought

to consign the whole to oblivion.

And now we will respond to the above – mentioned query viz. – what degree of gentleness and forbearance must a Superior exercise in giving reproofs?

1. A Superior ought not to prepare to give an admonition or reprehension without having first elicited the following acts in the depth of her heart.

a A perfect act of the love of God; in order to dispose her to act for His greater glory & in accordance with His holy Will.

b An act of perfect love towards her neighbour, that she may speak for her spiritual good alone.

c An act of invocation, in order that God may grant His grace both to herself & to her subject, so that the admonition & reproof may prove beneficial .

2. A Superior ought never to determine upon giving a reproof, until she has listened to her subject with patience & charity, And that she may do so, she ought to receive the accused very kindly and without giving any sign of displeasure. She should then proceed to tell her that such & such a complaint has been made against her, but that she wishes to know from her own lips whether the thing is so, or not. She should listen with patience to all her subject has to say without interrupting her.

3. When the Subject owns the fault laid to her charge, the Superior should then manifest her satisfaction that she does so, praise her sincerity & humility, only adding her hopes that she will do all she can to repair her fault. Should the subject however fall into the same fault, then the Superior should give her a

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severe reproof, albeit tempered with charity.

4. In case the Subject denies the accusation, the Superior ought then to tell her simply that she is glad if the thing is as she says but that she must obtain clear evidence of the truth. Afterwards she must fairly & deliberately examine the circumstances of the case but if she can find only one witness to attest the truth, she must let the thing drop and withhold her correction. Supposing however that two witnesses are forthcoming, she must then severely reprove her subject, as much for her want of truth as for her fault. The following points should be very strictly observed by a Superior, whether she reproves in private or in public.

She should carefully abstain from manifesting any anger, and try never to show the least displeasure, either by her countenance or gestures, or by a heightened tone of voice, or any other external movement whatever. She should beware of saying the least word that could create contempt for, or in any way injure, the one she speaks to – as for example – ‘ you are proud, disobedient, obstinate, rebellious – you are destitute of solid virtue, - you do not practice mortification - and the like, Such a mode of action not only hinders the reprehension from producing good fruit, but it saddens and embitters the heart of the one reprovved, and places a great obstacle in the way of her reformation of life.

For this reason a Superior should abstain from making any personal comments, and speak only of the fault she has committed; that is,- she may remark how severely the holy Fathers and all good Superiors have forbidden and chastised the like., - how hurtful such a fault

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Is to the spirit of religious obedience, charity, union & discipline; how much grave evil would result should it be left unpunished and how easily others would fall into committing the same, should they see it pass by unobserved, what grave matter of disedification would be given to externs could they know that such faults existed in a Religious community, & how far off from the spirit of Jesus Christ we place ourselves by their commission, although we are bound to follow and imitate Him in all things.

In order to keep within religious bounds in her words and actions the Superior should previously to administering correction prepare for it by placing herself immediately in the presence of God.'

No. of Book 1. OF THE MEEKNESS & GENTLENESS WITH WHICH A SUPERIOR SHOULD BEAR INSULTS & INJURIES.

In what way should a Superior act towards those who are rude, unpolished, daring, opinionated, stubborn, hard to deal with & who shew no submission?

Answer. It is effectively towards such that true charity and meekness of spirit ought to shine forth and become perfected. The Saints prescribe the following method.

1. A Superior ought always to treat those who are stubborn & untractable with extreme sweetness & charity, as well in private as in public, & never shew the least sign of repugnance or dislike. If she acts otherwise, they will always believe they have legitimate

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excuse for persisting in their contrary and rebellious humour.

2 In the distribution of offices etc etc a Superior should never make any distinction between such persons and others. She ought on the contrary to seize every occasion of promoting their good. Benefits exercise an immense influence over the human heart, & when they produce no effect, very little can be hoped for from any other source.

3 If such a one should allow herself to utter coarse & angry expressions, the Superior must not only abstain from manifesting the slightest emotion of anger, but she must on the contrary seek to mollify & subdue her by words full of meekness and charity. Fire can never be extinguished by fire, neither can anger be cooled by anger. If this gentle charity produces no effect, the Superior should dismiss her, inviting her to return when her anger is appeased. If such a one should forget herself still further and offend in a yet more flagrant degree, the Superior will warn her by an Assistant, who will urge her to ask pardon humbly. If she refuses & flies out afresh, then

4. The Superior should assemble the Council, and administer a severe admonition, & should she fall a third time into the same fault, the Superior must give her a severe public penance. That which I have hitherto said regarding the spirit of meekness and charity, I would enforce most strenuously, and I conclude by quoting the letter written by St. Francis of Assisi to Peter of Catena General of his Order.

This last had complained to his holy Father of the rudeness & insults he had to bear from his subjects, and he sought his counsel

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& guidance to direct him how to act towards them. It was as follows that the Saint answered him –

‘ May the Lord keep & preserve you in His most holy charity. My dear brother, I recommend you to practice charity so entire, that however much your brethren, or any other, may vex & annoy you, even if they should go so far as to strike you, you still receive this treatment as a most signal favour. May you ever maintain yourself in this disposition, & never give entrance to any other. Love those who treat you thus, and never look for any change in them, until God has given you the grace to make them better; and this is the great end you must propose to yourself in loving them. There is but one sign by which I will recognise your love to God & to myself, who am His & your poor servant.

It is thus; that no one of your brethren should quit your presence without having experienced the effects of your tender pity & charity, no matter how many sins he may have committed, nor how deeply he may have offended. Even should he not seek your compassionate forgiveness, prevent him, & offer it to his acceptance, & supposing that he refuses, should he present himself a hundred times before you, treat him with greater love & charity than you would manifest to myself, and this, in order to bring him back to the path of virtue. You cannot shew too deep a love & compassion for those who are in such a condition.

Such is the counsel of a Saint, and such the meek & loving hearts they looked for in Superiors.

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

1. The Office of Mistress of Novices is after that of the General Superior, the most important, as the whole Society depends upon the good training of the Novices. Watchfulness, prayer; and the constant seeking the divine help, with self- mistrust must be the root of her confidence & of her hope.
2. She must take care to train the Novices continually, making use of the least & most minute things that pass around them to warn and advise them of what they ought to do as the best & most perfect, & what they ought to avoid in the same manner. Let her not fail to correct all she may observe as defective, remembering that from small defects arise great ones. There is no defect however small that remaining & continuing for the end of one's life may not be esteemed as a very great one.
3. Let her remember that she is to form the Novices to be open & sincere, lively & joyful, ready foreseeing & active. The Society has much more need of labouring Sisters, than of devout statues. But she must never exact or permit activity or vivacity that might damage true religious spirit. She must rectify & choose in their regard for the best.
4. She must take care to form the Novices to strength of mind & reason, so that their hearts may be governed & that all their actions be guided by reason & 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

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who have hardly shaken off the dust of the world; neither are we to expect the firm virtue from Novices, nor the prudence that we expect from the Scholastics (aspirants) who advance in their strength & perfection helped 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, & 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.

7. She must not make much account of an appearance of dissipation, but take care not to run the risk of shutting up the spirit & making the Novices taciturn, close & melancholy. “ As rust eats away linen, so sadness injures the heart “
Prov.25.20ch.

8. She must be aware of the incorrigibly low spirited & of those who are habitually melancholy.

9. She must take care not to forment 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 & she will have them of strongly delicate conscience, & constantly vigilant, generous, humble & faithful.

Vigilant, in seeing their failings

Humble, in acknowledging them to themselves.

Faithful in generously conquering themselves.

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

11. This spirit of contempt for the world is only to be obtained by assiduous meditation on the truths of the Gospel, & to this they are to be trained, & she must never think she has gained much solid good if she has not thoroughly exercised the Novices in this exercise & in this way.

12. Let her convince them of the absolute necessity of self-denial in order to subject one self to God, & let her lead them with with [sic] sweetness to expect abnegation & to accept it with generosity. Let her shew them how necessary it is from the first moment our nature leads us to evil & let her shew that true mortification has no other bitterness than the first trial and that the constant practice of it gives a real taste for it & a great enjoyment of spirit. Let her bring to view the immense & precious advantages to be reaped from it, giving death to that which torments the soul, death to the passions & to self-love; and that death to self gives life in God, & that grace that God lives in us; death that gives liberty of spirit & that peace which passeth all understanding, - the peace of the children of God.

13. So far as she accustoms the novices to act with purity of spirit & intention apart from the concurrence of their nature &

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of self love, she will have them holy mortified & dead to themselves.

14 She shall not leave the Novices without necessity & in this case she must be re-placed by the Assistant.

15 She shall inspire the Novices with great reverence for & a cordial love for the Superior General whenever they have the opportunity to do so.

Let her make the Novices feel that sincerity & openness of heart & mind with the Superior is a most essential point for their own good, & that a Sister of the Holy Child Jesus will have more or less of the spirit of the Institute, in proportion as she imbibes it from the Superior & allows herself to be governed by her.

16. She must use great prudence in giving penances to the Novices, but only so far as is necessary & as it seems best.

17. She shall adapt the spiritual books to the spirit & the needs of each & in this she must be most watchful.

18. There shall be an Order of the Day apart for the Novitiate & the Novice-Mistress shall bind herself faithfully to it in guiding the Novices.

19. She shall inform the General frequently of the deportment of the Novices & of the way all goes on. She may transmit her observations by means of the Local Superior, who may add such notes as she may think opportune. .

No. of Book 1. FROM THE ' AVIS ' OF THE INS. SACRE COEUR ON
CHASTITY

12 Avoid all that is not becoming a Spouse of Christ. Fly from certain friendships too tender that might perhaps sow in your hearts that tenderness that is due to your Spouse alone.

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Should you feel arising a particular friendship for anyone, be careful to suffocate the germ by your vigilance & prayer. Fly from the occasion of it & exercise mortification. Never permit the least liberty either in manner or in acts, & this especially with the children, in whom you must cultivate an esteem & love for the most delicate modesty.

13. 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.

14. The Sisters must never forget that worldlings & strangers expect the most perfect modesty & reserve, & that they will be inevitably disedified if they see a Religious inclined to their sort of conversation.

15. With the Religious profession you are expected to be, & must be spiritually dead to the world, & thus there must be a wall of division between you & the world, & still you are to treat with your neighbour for their good & for their perfection A M D G

No. of Book 1. &3

GENERAL LIST FOR THE MEMORY OF THE STEWARDESS & HEAD COOK

Sunday	Roast meat	
Monday	Made dishes	<u>Extra Infirm table.</u>
Tuesday	Meat soup & vegetables	
	dressed with gravy & meat	Cheese or Pudding

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Wednesday	Boiled meat with Dumplings boiled with the meat. clod & S. etc
Thursday	Soup vegetables dressed with gravy and meat
Friday	Pea soup- Colcannon etc etc
Saturday	Made dishes & Vegetables.

No. of Book 2 OF HOLY INDIFFERENCE AS TO ANY OFFICE IN THE
SOCIETY.

1. Being thoroughly persuaded that no good can come to you unless God is with you, you must wait and simply second His Holy Will, and not run in advance, when He does not send 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 & responsibility in such offices and no one may seek them for herself or for others, but only simply accept such as Our Lord imposes on her.
3. Do not shun speaking to your Superior but on the contrary, be frank sincere & open with her letting her know your inclinations & 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

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incline to what 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 the more purified. But for you, speak out all with truth, and receive with humility the manifestation of the will of God from the mouth of your Superior without thinking about that which does not depend upon your judgment – Never forget how easily the demon can transform himself into an angel of light to seduce & to deceive.

No. of Book. 3 RULES ETC ETC TO BE READ ACCORDING TO RULE
EVERY WEEK TO THE HOUSE SISTERS.

Rule for the House Sisters

id for the Infirmarian

id for the Portress

id for the Clothing Sister (laundry)

id for the Buyer

id for the Stewardess

id for the Refectorian

id for the Cook

id for the Caller

id for the Nightvisitor

Subjects for Conversation during Recreation

Children's Clothing Department, & Housework.

* Customal Rules, to be read once a month by the head in Office with those who assist in the Office.

No. of Book 3 RULES FOR THE PORTRESS AT THE GATE. [crossed
through]

1. The Gate is to be kept locked.
2. When a carriage has been admitted, the Gate must be immediately closed.
3. The Sister Portress is to open & shut the SIDE gate, and upon no account to give the office to the child, who is there only to open the great Gate to admit carriages.
4. The Portress is never allowed to leave the Lodge to accompany Visitors up to the convent., but she will direct them to turn to the left, which will bring them to the Convent door.
5. No Secular is to be admitted within the Lodge.
6. Two Sisters are not allowed to be at the Lodge together.
7. The Rule of Silence is to be strictly kept there & whatever is necessary to say to strangers must be said, in a low Voice & in as few words as possible.

No. of Book 3 CUSTOMAL NOTES. MISCELLANEOUS [crossed
through]

To be read once a month (Saty after 1st Friday unless it is Chapter Day, then deferred till Monday.

1. All who are not called till 6½ are to begin their Great Silence immediately after Supper, say their night prayers, and then go to bed without coming to the Community room, or entering into any business of their Office, unless from extraordinary necessity, they ask for a dispensation from this reparation
2. The Infirmarians cannot give permission for the call- strings to be drawn; they must apply for it to the Superior.

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3. No one is allowed to sleep later than 5½ ? [in pencil ¼6] without a special permission, which permission does not extend beyond 6½ unless under the doctor's orders. [doctor's crossed out – infirmarian's wrttten above in pencil]

No. of Book 3 NOTES FOR GENERAL INFORMATION. [1 to 8 crossed out]

1. Anyone who puts things in the Cellar to get rid of them is – to take her dinner on the floor.

Not allowed to leave work frames in the hall.

2. It is forbidden to continue the book we are reading with our Mother when she is not present.

3 The Orphans are allowed to go up and down from the laundry etc etc alone if a Sister sends them,

4 The children are not allowed to come up with the Sisters to and from the School.

5 Silence is to be kept between the Sisters as they walk up and down to and from the School.

6 Those who lie down to rest in the day, can only read the Spiritual books allowed.

7 The beds are to be made before breakfast except in case of the sick.

8 In cases of untidiness to fetch the Sister (if not with the children) to repair her untidy bed or room.

9 The Sisters are to replace their Chairs & work when they leave the Community room.

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The table is to be cleared and all left in perfect order at night – Sisters beginning at the 5/ bell ending recreation. [10 to 20 crossed through]

10 When the stockings are not mended by Friday at dinner time, they are to be finished kneeling in the refectory during dinner.

11. Not allowed to go into the Chapel after the 'Confiteor at Mass except on a feast of Obligation

12. Any Choir Sister who is not ready for the procession at a Clothing is to go into Retreat for the rest of the day.

13. The Under Sacristan is to hear the first low Mass on Sundays, without being disturbed.

14 The prefects are to tell the Sister who has charge of the Confessions before 11 o'clock when they wish the children to go to Confession on extra feasts.

15 The Chapel rugs, carpets, vases etc are not allowed to be taken without a special leave.

16 When either of the prefects are prevented from being in their place with the children in the Chapel, they are bound to get a supply.

16 [sic] Breakfast not allowed without permission at any other time than between $\frac{1}{4}8$ and $\frac{1}{4}9$

17. Refection not allowed before 4 – lasting till 5.

18 Dinner Not allowed to come after $\frac{1}{4}2$.

19. In seating themselves, each one takes her seat nearest the middle of the table, in order to avoid the disorder of getting up to make room.

20 The Sister Buyer is not to order anything from the druggist without an especial leave from the Superior, unless ordered by the doctor

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relations was dreaded & resisted, even in the case of parents & children.

....I have not said half what I could on this point, which is indeed of such vital importance to your vocation, but I earnestly hope that you will really look back & see how you would have wished to have acted & in future make use of the lights you will get.... But anyhow remember, your first duty is owing to yourself, and I believe little good is done for people, excepting by prayer, & sacrificing oneself for them.

Give yourself up to God again & again every day in preparation for the Vows which I hope God will admit you to take. Make a sacrifice of all these feelings which (by His goodness) are so strong in you., return them to Him who gave them to you, as the only treasure you have to give Him. Look for no happiness independent of Himself & sacrifice to Him your whole heart. Of course it is a life's work to do this, but I only speak of the attitude, so to say, in which you must place your soul. It must be as completely turned away from the world & from nature as the ploughman's face must be turned the way his horses are going. Remember the " He who lays his hand to the plough & looks back is not apt for the kingdom " Dread then. - & do not wish to gratify those feelings of flesh & blood. They are incompatible with happiness in religion. They must be quite changed – not eradicated, for, turned into another course, these very affections, which now so trouble you, will be a great gift & a means of pleasing God & of winning & alluring others to His service. I beg you to think often slowly of the precious advantages of a religious life. Would you ever be happy do you think were you to lose or to abandon

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a Vocation which God has given you ? (i.e. supposing you have one) Could you ever forget what you had thrown away ? - what you had heard & seen and assented to in your Retreats? What will it profit “ etc etc Think of the happiness of leading a life which is a continual , sure preparation for death, so that while to those living in the world, even to the good Catholic, it comes as an intruder who cuts short & breaks in upon his pursuits to the Religious who simply keeps her Vows & does each day's work with a true & pure intention, however happy & however blessed life may be, death is far more welcome.

Call to mind all the other common thoughts on this subject with which you are so familiar. And then consider that this most precious grace of a Vocation is easily lost, & hardly, if hardly, regained. It is a grace which, so to say, will not let itself be retained easily & indolently we must work & labour to retain it, & be sacrificing something daily for its sake. I do hope that you pray for perseverance continually & this through the mediation of the Blessed Virgin, & that you throw yourself into Her arms. Trust in her my dear Sister & courageously resist nature; or rather turn the gifts you have received by Nature into their only true course, and never let those affections which were meant to advance you so far, draw you back & thus hinder you from attaining your only End. I will say no more. “

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No. of Book' 3 SERMON ON THE PASSION [not C.C.'s hand]FATHER COOPER'S WORDS TO THE RELIGIOUS
PASSION SUNDAY 1866.

Having preached of the different conduct of the two thieves and Our Lord's treatment of them He turned to us and said oh ! you who have left the world and clothed yourself in the poor habit of Religious leaving Father, Mother, home and all that you possessed to follow your crucified Jesus more closely here is a meditation for your consolation if after a life of sin and crime of the deepest dye one simple confession of the Divinity of God obtained for the good thief such a reward that scarcely had he time to ask only to be remembered in His kingdom – when he heard the words This day shalt thou be with me in Paradise, what will be the answer to your prayers what your reward for those lives of self-denial and suffering. What the gratitude of your loving Saviour to you who minister to thousands of poor little children, and draw their young hearts to his knowledge and love. Oh ! soon will the days of your trials and crosses be over and then with open arms. He will meet you and say ' This day shall you be with me in Paradise " –

Good Friday. 1866

ORDER OF PROCESSIONS (LA MADELEINE)

Beadle

Cross Bearer

4 children (Banner) 2 ribbands on each side

each a ribbon

24. Girls with long candles

Nuns

Man (with scroll)

12. Priests in red copes

20 Boys with baskets of flowers suspended from the neck by red ribbons.

Thurifers

Canopy (Globe lamp at each corner)

Bishop

2 Priests

Seculars

No. of Book 3 FOR VESTMENTS, ROMAN ?

Amt of silk, fringe, lace etc required

	yds	inches
Gothic		
Damask 20 or 21 inches in width,	8	
Lace or fringe round vestment	5,	7
Lace, or collar	"	31
Lace for Chalice Veil	2.	27
*Lace on the Cross varies (abt)	3.	27
“ for Stole	5	18
“ for Maniple	2.	18
Fringe for Chalice Veil	2.	27
Fringe for end of stole		18

*Arms of Cross 21 inches subtract from amt. entered

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No. of Book 3 MOTTOS OF THE TEN FUTURE POPES.

St. Malachi

Bishop of Armagh

& Legate Ap.

Crux de Cruce – (Pius 1X)

Lumen Coeli

Ignis ardens

Religio Depopulata

Fides intrepida

Pastor Angelicus

Pastor et Nauta

Flos Florum

De Meditate Lunae

De Calore Solis

Gloria Olivae.

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No. of Book 5 FOR EVERY NEW CONVENT. [Not in C.C.'s hand]

1. It is necessary that the Local Superior be provided with the Constitutions & Rules together with the Letter of Saint Ignatius on Obedience.
2. A copy of the whole Customal.
3. P. Rodriguez on Christian perfection.
4. P. Lallemand's [sic] Doctrine Spirituel '
5. P. Bartoli's Life of Saint Ignatius de Loyola
6. P. Rigoleuc ' Walking with God '
7. (1 The Spiritual Exercises of St. Ignatius
(2 'Menrese' 3 Stone's S. Exercises'
(4 ' Higher Paths '
(5 Retreat for Religious
(6. Whitsuntide Book.
- 8 Thomas a Kempis and Spiritual Combat"
- 9 P. Gautrelet's ' Sacred Heart ' and the S. Heart translated by F. Tickell
- 10 Meditations on the Holy Childhood.
- 11 The Months of Mary – of St. Joseph – of the Holy Angels
- 12 Meditations of de Ponte
- 13 Saint Gertrude's Manual
- 14 Butler's Saint's Lives – id Oratorian Fathers.
- 15 Retreat books. a parson's Directory.

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'Sinner's Guide 'School of Christ ' Sufferings of Christ '

S. Liguori's 'Preparation for death ' – Missal – Golden Manual.

16. Rules of the Children of Mary.

together with the books in the programme of studies for the use of the
Schools.

17. The 'Ratio Studiorum '.

+

No. of Book 5 TO BECOME A SAINT IN A SHORT TIME. [not in C.C.'s
hand]

We must always take the part of God against ourselves

You will advance in proportion as you will do violence to yourself.

Life is attained only by death, victory by combat – repose by labour.

Union by detachment – perfection, by the Cross and mortification.

Give to God your flesh, & he will give you His Spirit.

Watch over your senses, & He will guard your heart

Mortify yourself in little things, & He will render you victorious on great occasions.

ON THE MOTIVES WE HAVE TO LOVE ONE ANOTHER. [Not in C.C.s hand]

[In pencil – No.11]

As Religious we are united by the strongest bonds of charity & our state obliges us to love each other. We have left the world to unite ourselves to God & we shall never effect this without a spirit of mutual charity.

We are engaged in the service of the same Lord, united to the same Divine Spouse, working for the same end – formed & bound by the same Rule, separated from the world, persecuted by the world, because we belong to Jesus alone. To be united by such sacred ties & yet to be wanting in love

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& charity so as to allow a contrary spirit to dwell within our hearts is a grievous sin, for which we shall have a heavy account to render. The gratitude – the love we owe to our Blessed Saviour, should constrain us to love one another. He gives us an express commandment to this effect, which he calls His own Commandment. When upon earth, he asked from his Eternal Father His spirit of charity & union for His children, and He gave us the example of His own infinite charity as the model of the love we are to bear on another – “ Holy Father,..... I ask that they may love one another as I have loved them “. This was the grace which Jesus asked for us. this the grace that we must ask especially for ourselves & which we must strive daily to perfect in our hearts.

No. of Book 5 ON SELF ESTEEM

[in pencil 17]

‘ I am not as others ’

How often do we imitate the pride of this Pharisee, when perhaps we little think of it ! for doubtless we act with the same spirit as he did when we treat others with contempt, or look down upon them, either in our words, by our conduct towards them, or in our thoughts of them. Now what can be more absurd as well as unjust than this contempt of others when we possess nothing as our own heritage but sin and weakness, and misery? every better quality superadded to these being the free gift of God, essentially distinct from our own nature – what a delusion then to value ourselves upon them?

Others possess gifts & graces in which we are very deficient – let us accustom ourselves to regard them on this fair side,; and then if we consider ourselves through the medium of our sins & miseries, we shall be very sure to despise no one.

Three secrets which none can unravel, prove to us how unreasonable and how unfounded is this contempt & disregard of others .

The secret regarding the heart of the one upon whom I look down – the temple of the Holy Ghost, enriched perhaps with His choice gifts – a heart , perhaps singularly dear & precious in the sight of God – and which I despise.

The secret of my own heart – I prefer myself to others – I fancy myself superior, and perhaps – yes perhaps my heart is utterly void of God – possessed by some bad spirit who hides from me its weakness – corruption - & misery – The Secret of the Sacred Heart of God – who perhaps looks looks [sic] upon me with aversion as unhumbled – unfaithful – ungrateful – and regards the one whom I condemn with an eye of tenderness & complacency- therefore how can I despise another? This spirit of condemning others is fatally pernicious to the soul, & its consequences most destructive. God takes pleasure in abasing to the very dust those who in their weakness and misery prefer themselves to others, and He not unseldom permits them to fall into some disgraceful sin which manifests the hidden corruption of their heart to all, rendering them odious in the sight of God & despicable to men. We should greatly fear this evil spirit which so esteems self, while it despises others! and how fervently we should pray and watch against its finding an entrance to our heart.

St. Teresa' Letter

Let nothing trouble thee
 Let nothing annoy
 All passes away.
 But God doth never change.
 And patience all obtains.
 He who possesseth God
 Has need of nothing
 God alone suffices.

5 COUNSELS ETC.

The happiness of this life consists in three points.

FIRST. To establish ourselves in a great purity of heart, and in a complete freedom from deliberate sin – from its principles – its effects.

SECONDLY to know the will of God with a determined resolution to embrace it, and an invincible strength & courage to fulfil it.

THIRDLY To maintain ourselves always in the Presence of God with an actual dependence on Him in all our actions, their success entirely depending on this union, and being so to say its fruit.

We ought to look upon our actions as so many paths to lead

us straight to God; as so many steps to elevate us in Grace & glory, as so many ways by which God comes to us, as an enlargement of his Kingdom within us, by which He renews his possession of our being, of our powers, & of our employments, acquiring to Himself a new dominion and a new glory, of which we deprive Him when we refer our actions to any but to Him. One single act of Virtue, one holy thought, one Act of Adoration produces all this good for an Eternity.

All the counsels for advancement in the spiritual life may be reduced to three points.

The first is – never to commit the least sin with deliberation, and to be so faithful and exact in following the guidance of the Holy Spirit, that we may never fall into faults excepting by surprise & never voluntarily cherish a single habitual imperfection.

The second is – to do always what we believe to be most perfect, and most for the glory of God, subduing ourselves with courage and generosity on those occasions in which we fell most sensibly the weakness of Nature.

The third is – to accomplish fully unreservedly & promptly the Will of God at all times & in all places in whatever manner it may be intimated to us either by Divine inspiration, or by the direction of Superiors.

Many souls have advanced rapidly in perfection, by making their particular Examen on these three points, and imposing on themselves some penance for each fault committed against this practice of perfection.

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Perfect poverty of spirit consists in three things especially

THE FIRST in desiring no other knowledge than that of God & of ourselves

THE SECOND not to seek externally to ourselves our God , but to view Him within us, and in contemplating Him thus, to find our salvation & felicity.

THE THIRD not to set our affections on any created good, or to let the image of any creature to be imprest on our heart. Be well assured of this – that excepting that of the Altar, you cannot make a more glorious sacrifice to God than by divesting yourself entirely of yourself for the love of Him, trampling underfoot those idols of self love and self- esteem, abandoning yourself unreservedly to the direction of Superiors, establishing yourself in a general indifference with regard to place and Office , and immolating yourself to every species of contempt.

Our principal Study ought to be to watch over our interior in order to ascertain its state and correct its disorders. We remain immersed, and as it were, buried in a mass of faults and imperfections which we never see, and never shall see till the hour of death, unless we exercise ourselves in observing the movements of our interior wherein the devil & nature are always seeking to play their part.

The ruin of souls in the path of perfection proceeds from the multiplication of venial sins, whence follows a diminution of divine lights & inspirations; next, a great weakness in resisting

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the attacks of the Enemy. It is living out of ourselves thus. It is this carelessness in ordering our interior which is the REASON why the gifts of the Holy Spirit are almost without effect in us, and why we remain such cowardly, ungenerous spouses, of our most loving and liberal God.

‘ FIAT VOLUNTAS TUA ‘

If we are called by the holy Will of God to suffer, let us suffer as the suffering Souls in Purgatory, in whom, as Saint Catherine of Genoa remarks, the sentiment of love and conformity to that adorable Will, is as lively as their sense of pain which appears to be the most perfect idea we can form of perfect suffering.

Fiat Voluntas Tua

ASCENDE SUPERIUS

.....

Creatures desire to take the place of our last end, and we ourselves more than all, we desire to be our own last end. A creature says to us. ‘ Come to me I will sanctify thee ‘ We believe it, and it deceives us. Then another and another holds the same language to us, deceives us in like manner, and will go on deceiving us all our life long, Creatures will call to us on all sides, & promise to satisfy us. All their promises however are but lies. and yet we are ever ready to let ourselves to be cheated . It is as if the bed of the sea were empty, and one were to take a handful of water to refill it. Thus we are never satisfied, for when we

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attach ourselves to creatures, they estrange us from God, and cast us into an Ocean of Pain, trouble and misery – elements as inseparable from the creature as joy, peace & happiness are inseparable from God.

ASCENDE SUPERIUS.

How much time do many Religious lose in bargaining whether they will give themselves wholly to God ! – They cannot make up their minds to so complete a sacrifice. They reserve to themselves many affections, designs, desires, hopes, aims, pretensions, self – seekings numberless of which they are unwilling to strip themselves, in order to place themselves in that perfect nudity and simplicity of spirit which disposes them to being fully possessed by God.

These are so many ties by which the Enemy holds them bound that he may prevent their advancing in perfection. They will be sensible of the cheat at the hour of death.....

A Religious must generously renounce once for all her own miserable self- seekings and self-satisfactions, all her own designs and choices, that she may be dependent only on the good pleasure of the holy Will of God, seeking to be possessed by Him alone, giving herself fully to God, who desires to possess us only to set us free from our miseries.

WE MUST GIVE OURSELVES WHOLLY TO GOD.

It is a great help to serve God with a generous heart and with

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a fixed, unreserved, and determined will – this is the greatest help in the advancement of our spiritual perfection. If you compare the life of the lukewarm with that of the fervent, if you reckon up their happy and unhappy days, you will find that the first, will have spent many more sad hours than the second.

Consider two Religious – one who from the very first gives herself generously to God, and resolves to spare nothing to secure her sanctification; another who walks at a slow pace, and has not the courage to rise superior to more than half her difficulties. Compare the life of the one with the life of the other – the whole life and not a mere portion of it, and you will find that the lukewarm will have suffered much more than the fervent. There is a base infidelity in contenting ourselves with some small degree of perfection we may have acquired, since we are called to a state in which we may hope everything from God, if we correspond faithfully to the immense grace of our sublime Vocation.

RELIGIOUS PERFECTION AND EVEN SALVATION

DEPEND ON DOCILITY TO GRACE

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

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Our perfection depends wholly upon this fidelity, and we may say that the sum of the spiritual life consists in observing the ways and movements of the Spirit of God in our soul, and in fortifying our will in the firm resolution of following them; employing for this purpose all the exercise of prayer, spiritual reading – Sacraments, and the daily practice of virtue in our ordinary and daily life.

 ASCENDE SUPERIUS [111]

We ought as Religious to be raised so far above all things, that we should look on them as at a very far distance below us. If all that passes around us is to raise within our heart excitement & disturbance – what will become of us ? Let us consider the Angels by our side – with what perfect calm & equality of mind they see all that happens to us !Let us represent the world as an atom in infinite space – now what can happen within the circumference of an atom worthy of such account? Above all let us consider in what way the Blessed who are in a glorious Eternity look upon the various incidents and accidents of Time, as they see them by the light of God- with what perfect indifference as far as they are themselves concerned, and with what perfect submission to the adorable Will of God, apart from which they desire nothing.

THE ORDER TO BE OBSERVED IN PURIFYING OF HEARTS

1. To note all venial sins & to correct them.

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11. To observe the disorderly movements of the heart, and amend them.
111. To keep watch over the thoughts and regulate them.
- 1V. To recognise the Inspirations of God His designs, His Will, and encourage ourselves to the fulfilment of them.

No. of Book 5 OF FOUR THINGS WHICH BRING TRUE PEACE.

My Child I will teach thee now the way to true peace & liberty.

“ Endeavour always rather to do the Will of another than thine own “ “ Ever choose rather to have less than more “ “ Always seek the lowest place & to be inferior to every one “ “ Always wish and pray that the will of God may be perfectly fulfilled in thee “

EXTRACT. [This section occurs twice]

In the canonisation of St. Ignatius, his eminent love of God was proved by four things.

1. The zeal with which he endeavoured to do spiritual & temporal good to his neighbour for the love of God.
2. The excellence of all his other virtues which were elevated by Charity.
3. The great diligence of his daily self- examination.
4. The meditations he daily made to awake & cherish the

love of God in his soul.

5. The directing of all his thoughts, words and actions to the greater glory of God.
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No. of Book 5 PROCESSUS PECCATORUM VENIALIUM.

It is true that venial sin does not destroy in us habitual grace, but how deplorable are its effects upon the soul ! it imprints on it a stain which tarnishes all its beauty, it weakens the light of the understanding & the strength of the will, from whence comes languor in prayer, in the use of the Sacraments, & in the practice of religious perfection. Venial sin entirely deprives the soul of special grace, which is only granted to the pure of heart. By venial sin a soul is deprived of one degree in grace & in glory which she would have attained by her greater fidelity. A God eternally less glorified – less known – less loved – less possessed. Such are the mournful consequences of one single indulged venial sin. Besides which it leads the soul (and how easily leads it) to mortal sin, just as sickness leads to death for the habitual repetition of venial faults lessens insensibly the fear of God, hardens the conscience – forms and strengthens bad habits & attachments nourishes & develops the passions and lends fresh force to every temptation of the enemy of our salvation. From whence the Holy Ghost warns us that “ WHOSOEVER DESPISETH SMALL THINGS ... SHALL FALL BY LITTLE & LITTLE “ Again as Our Lord himself says “ HE THAT IS UNJUST IN THE LEAST IS UNJUST ALSO IN MUCH “.

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Let us now then consider what cause we have to lament, not only the grievousness of venial sins, but their so frequent occurrence.

Let us hear a Catalogue of venial sins & as we hear, review our present daily life.

AGAINST THE 1ST COMMANDMENT .

Voluntary carelessness in putting aside doubts in regard to Faith – Over curiosity in scrutinizing the Divine Mysteries – Voluntary remissness in putting aside mistrust in God – or in putting aside murmuring thoughts against God. To indulge in sadness & pusillanimity – Through anger or impatience, but without consent, to break out into expressions of despair. Allowing in the heart too great attachment to any creature – to take excessive delight in things of time – to spend time in idle, useless & vain chattering and thoughts – to despise another – or laugh at her in her practice of virtue – an inordinate desire of praise – respect or esteem – seeking the same by words or actions – by self- esteem or self- complacency – to talk boastfully & ostentatiously of oneself - to esteem yourself better than others – or to despise them – to do a good work out of hypocrisy – to bear slights with impatience & in consequence of them to be SAD & PUT OUT – to do with human respect that which it is forbidden to do, under venial sin, or to omit something which is, under venial sin, commanded.

2nd COMMANDMENT

Without any respect to use the Name of God. To misapply the

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words of Holy Scriptures, through mere joke – to swear TRULY, but unnecessarily – to shew any little disrespect to sacred things.

3rd COMMANDMENT

On a holiday of OBLIGATION, to hear Mass with VOLUNTARY distractions, or NONCHALANCE – or to talk during the same – in Holy Communion to admit VOLUNTARY distractions or INDIFFERENCE – to say prayers of Obligation with tepidity – with over haste, and with absence of mind – to break the fast of Obligation in some small degree – to spend time idly – to entertain a voluntary disgust at the practices of our Vocation – omitting the same through laziness – to continue voluntarily out of humour & low-spirited, & so to neglect the means of remedy – in our spiritual duties to show laziness, sleepiness, or disgust WITHOUT A REAL EFFORT TO OVERCOME THEM.

4th COMMANDMENT.

To allow feelings of aversion towards a Superior, or towards a Subject – to wish some little disappointment to a Superior, or to be glad of its happening – to condemn their conduct by rash judgment, though secret – in trifling things lightly to criticize them – to have the will not to obey them – in their absence to murmur against or complain of them – in small matters to speak ill of them – to listen with satisfaction to the complaints & murmurs of others- or to assent to them – to diminish the confidence of other in them – or to endeavour to do so – by words to do them a displeasure – or by gesture or looks to do them a displeasure, or to vex them – to refuse obedience when they have a right to it – to contradict them rudely – to hear their

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admonitions with impatience – fulfil their orders with sullenness or unwillingness.

5th COMMANDMENT

Through moodiness, weariness, or disgust (but not in earnest & of full purpose) to wish yourself dead. To do your health a slight injury, e.g. thro' anger, or through eating & drinking out of proper time, or by daintiness, or indulging in delicacies) – to admit slight aversions or dislikes against each other – to have the will to do another some small displeasure or harm – to admit satisfaction at trifling disappointments – etc etc which should happen to another – to be sorry at her success or good fortune – to envy her on that account – to wish her some trifling evil – or to permit it to be done – to vex her slightly by words – to indulge in a prejudice against another – in angry words – in whatever way it may be, to do another harm in trifles – to create a prejudice against another- through dislike or sullenness to refuse a small act of kindness to another – to keep up disagreements – to keep another from good – to help or encourage another in something faulty – by bad examples to give occasion to sin – to refuse to listen to those who ask our forgiveness – if we have vexed another not to make amends – or to BE THE FIRST TO SPEAK KINDLY.

7th COMMANDMENT.

Without permission to receive anything of trifling value – to give away the same – to use anything for yourself or others (though it were only something to eat & drink) out of the House – to be so attached to anything as not to be willing to give it up, if

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Superiors wish to dispose of it otherwise – without reason to admit suspicious thoughts- to pass a rash judgment in a small matter – to put a bad interpretation on what is good – to disclose your suspicions to anyone – to tell what has been confided to you, to the prejudice of another – to impose on another - to flatter another with a bad intention – to speak ill of her – to listen to detraction – assent to it – to manifest secret faults – to magnify faults – to report to another what is said to her disadvantage – in inform falsely against another – to be a talebearer between Superior & subject – and so to impair charity and confidence.

SIXTH AND NINTH COMMANDMENTS.

The allowing inordinate MERELY NATURAL attachment in the heart – want of promptness in turning away from temptations against purity – to give occasion to the same through any indiscreet curiosity, or want of custody of eyes – words wanting in purity, though in joke, & without danger of scandal – WITH danger of scandal, it becomes easily a mortal sin. All sins of immoderation – e.g. eating for gratification's sake more than is necessary – or eating what is necessary merely to gratify the sense – to be dainty- to be eager in eating – murmuring against plain wholesome food – occupying oneself much about eating and drinking.

No. of Book 3 & 5 ON THE SAME SUBJECT

EXTRACTED FROM P. SURIN S.J.

The father then asked the demon in what way evil Spirits tempted Religious?
 “ It is with Religious” said he “ that we gain the most, because being called to great perfection we divert them from tending towards it, BY A THOUSAND LITTLE HUMAN

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SELF SEEKING INTERESTS, in order that they may not serve God according to their special Vocation. Therefore many Religious believe themselves to be in a state of grace who indeed are not BECAUSE THEY NEGLECT TO TEND TOWARDS PERFECTION, and as we cannot hinder the glory of God being partially advanced in them, we use every effort to weaken and tarnish it. “ “ But if they have not high views of perfection” , said the father, “ is not God satisfied with their leading an ordinary life? “ “ It is not enough “ answered the demon, “ religious life is the image of the life of Jesus Christ. HAD HE NOT WILLED THAT RELIGIOUS SHOULD ASPIRE TO PERFECTION, HE WOULD HAVE REDEEMED THE WORLD AT LESS COST. HIS LOVE FOR MAN WAS ONLY SO EXCESSIVE, IN ORDER TO GIVE THEM AN EXAMPLE “

I know many Religious “ said the father, “ who appear to have a great desire of perfection & who beseech God to show them the particular obstacle which hinders them from attaining it & yet who remain always just in the same State. “.

“ If they are not perfect “ answered the demon “it is FOR WANT OF LOVE “

When a thing is supremely desired measures are so efficaciously taken that it is obtained. IT IS ABSOLUTLEY NECESSARY TO PRACTICE COURAGEOUSLY WHAT GOD IS KNOWN TO REQUIRE OF EACH PARTICULAR SOUL, & light & love as before INCREASE BY DEGREES, IN SO DOING “

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No. of Book only [12 leaves cut & torn out]

Ing her faults – or palliating them – taking part with her – seeking her at recreation – gazing at her during meditation, Mass, Spiritual duties – recreation with effusion of spirit.

FORM OF VOWS

+

ALMIGHTY AND EVERLASTING GOD I X X X

Being in all respects most unworthy of Thy Divine regard, but confiding nevertheless in thy infinite pity and mercy and moved by the desire of serving thee Vow in the presence of the Most blessed Virgin Mary and of all the Heavenly court to the Divine Majesty, perpetual Poverty, Chastity and Obedience in the Society of the Holy Child Jesus., and I promise to live and die in it, intending to do all things according to the Constitutions of this Society. I humbly beseech therefore of thy immense pity and goodness through the Blood of Jesus Christ that thou wilt deign to accept this holocaust in the odour of sweetness, and that as thou hast vouchsafed to give me the grace to desire and to offer it, so thou wilt abundantly grant it me to fulfil the sacrifice.

AMEN.

RENEWAL OF VOWS.

+

ALMIGHTY & EVERLASTING GOD I.....being in all respects most unworthy of thy Divine regard, but confiding nevertheless in thy infinite pity & mercy and moved by the desire of serving thee.....renew in the presence of the Most blessed V.M. & of all the heavenly Court my Vows to thy D.M. of perpetual Poverty, Chastity, & Obedience & ut supra

etc etc etc

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No. of Book 5 CUSTOMAL NOTES CHAPEL

[in pencil:] – 1st Saturday ?

1. The Orphans are not allowed to stop away from Mass EVEN on Saturdays.
- 2 Not allowed to go into the Chapel after the CONFITEOR
- 3 Sacristy work ON NO ACCOUNT done in the reception room.
- 4 The back of the folding screen not used as a place for LITTER, NOTHING IS TO BE PUT THERE.
- 5 The Mistress of Order can give leave to a Sister for Confession when Our Mother is sick, provided she is told of the leave afterwards.
- 6 Confessions the Thursday before the first Friday of the month, and before the great Fridays in Lent.
- 7 The Under sacristan is to hear the first low Mass on Sundays WITHOUT BEING DISTURBED.
- 8 The prefects to tell the Sister who has charge of the Confessions BEFORE 11 o'clock when they wish e/y chilⁿ, to go to Confession on extra feasts.
9. Not allowed for the house Sisters to sit on the BACK SEATS in the Choir.
- 10 Any Choir Sister who is not ready for the procession at a Clothing is to go into Retreat for the rest of the day

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11 When either of the prefects are prevented from being in their place with the Children in the Chapel , they must get a supply; & the same applies to the Novice mistress & her Assistant.

12 The Chapel rugs, carpets, vases etc etc are not allowed to be taken WITHOUT A SPECIAL PERMISSION

13. The two Carpets given to the Oratory are sufficient for Mass UNLESS ON SOME ESPECIAL FEAST.

14 A notice forbidding entrance into the Chapel is to be placed on the door outside when a Secular Mass is being said – and not removed till the Mass is over.

REFECTORY.

BREAKFAST

1 Not allowed WITHOUT PERMISSION at any other time than between $\frac{1}{4}8$ & $\frac{1}{4}9$.

REFECTION not allowed before $\frac{1}{4}5$ nor after $\frac{1}{4}6$

DINNER. Not allowed to come after $\frac{1}{4}2$.

2 In seating themselves each one takes her seat nearest the MIDDLE of the table in order to avoid anyone getting up.

3 There is talking at dinner on the Sunday after the first Friday of every month.

4 It is not allowed to wait more THAN 5 MINUTES for Our Mother either at dinner or Supper.

6 [sic] On the first Friday of the month, the Letter of St. Ignatius on Obedience is read by the last Professed standing in the middle of the Refectory., likewise the Examination of the month.

MISCELLANEOUS

- 1 After Exposition B.S. it is Recreation till Supper.
- 2 There is recreation on Sunday after Vespers for those WHO HAVE KEPT SILENCE DURING THE WEEK: those who have not ARE TO GO AND SAY A ROSARY IN THE CHAPEL.
- 3 Not allowed to ask for refecton and Supper in one. Supper at five – yes.
4. Not allowed to leave work frames IN THE HALL.
- 5 Those who put things in the cellar to get rid of them ARE TO TAKE THEIR DINNER ON THE FLOOR.
- 6 It is forbidden to continue the book we are reading with Our Mother when she is not present.
- 7 A Postulant is to go every evening to hear the Orphans read for an hour & for Catechism. And on Sunday afternoons FOR WRITING.
- 8 The Orphans are allowed to go up and down from the Laundry IF A SISTER SENDS THEM.
- 9 The young ladies are not allowed to go through the Scullery., nor the SISTERS WHEN THE MEN ARE AT THEIR MEALS.
- 3[sic] The children are NOT ALLOWED TO COME UP WITH THE SISTERS to & from the School.
- 4 Silence is to be kept between the Sisters AS THEY WALK UP & DOWN TO & FROM the School.
- 5 The young ladies are to be called “ MISS “ by the house Sisters, & not by their Christian name.
6. No house-Sister is allowed to sit down and begin to talk with

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secular ladies or with men, doctors etc., but to stand modestly

7 The fire in the parlour is to be kept in every day by the portresses.

8 It is not allowed for the HOUSE -SISTERS to wear the blue check aprons that are for the Choir-Sisters, nor the Choir SS to wear the House SS EXCEPT IN THE REFECTORY, the brown aprons are for Offices, kitchen etc etc

9. The persons, boxes, parcels etc that come when Our Mother is away are not to be seen, until the one in charge knows of it

10. A particular place is to be appointed for the house novices & house postulants spiritual instruction and reading

11. Those who lie down can only read Spiritual books.

12 The Infirmarian cannot give permission for the call STRINGS to be drawn; the Sister who wants her string drawn MUST HERSELF APPLY TO THE SUPERIOR.

13 The beds are to be made BEFORE BREAKFAST: except in case of the sick, & in the infirmary.

14 To fetch the Sister (IF NOT WITH THE CHILDREN) to repair her untidy bed or room.

14 The Sisters are to replace their chairs & work when they leave the Community room; and the table is to be cleared. & all left in perfect order at night – SISTERS BEGINNING AT THE 5/ bell

15. The Sr Buyer is not to order anything from the druggist WITH [sic] AN ESPECIAL LEAVE FROM THE SUPERIOR, unless ordered by the doctor.

17. All who are not called 6½ are to begin their great silence immediately after Supper, say their night prayers, & then go to bed WITHOUT COMING TO THE COMMUNITY ROOM, or entering into any

business of their Office unless, from extraordinary necessity they ASK FOR A DISPENSATION FROM THIS REPARATION.

1 The Mistress of Order is to see that the house Sisters OVERLOOK THE DUST- HOLES.

2 That the notes are up in the KITCHEN

3 She is to bring the unmended stockings to the refectory on THURSDAY, where they will be mended during dinner; the Sister, keeling in the middle of the room.

4 She will take up any habits or veils that are hung on the beds, & mark thereon the name, warning the Sister to come for her penance to the refectory, where she will stand with her arms in the form of a cross HOLDING TO VIEW THE DISORDERLY GARMENTS.

To see that the Rules are read in the Refectory the beginning of each month., 1st FRIDAY EXAMEN CARD ETC

ST. IGNATIUS'S LETTER ON OBEDIENCE.

The Mistress of Order is to make her rounds every day at 11 o'clock a.m. overlooking –

LIST OF FAULTS & IMPERFECTIONS WHICH RELIGIOUS MAY COMMIT IN REFERENCE TO THE COUNSELS

1. VOW OF POVERTY.

Using “ little things “ without general leave; using them with leave but WITHOUT CARE, so as to damage the property of Jesus and Mary, using TO THE FULL things for which leave has been obtained when they cease to be necessary, - asking leave for things without previous REFLECTION, or without previous PRAYER -

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neglect to PREPARE oneself against a refusal – TROUBLE at being refused in consequence of the NEGLECT of such preparation; - PRESUMING leave unnecessarily – to omit to mention that you have presumed leave – TO WAIT FOR AN OPPORTUNITY TO DO something without leave – or to AVAIL yourself of such opportunity e.g. in consequence of the absence or occupation of a Superior – to avoid asking the proper superior out of some REPUGNANCE, and watching for, or availing yourself of an excuse to apply to another Superior; - to apply to a subordinate Superior when you probably ought to apply to the higher Superior; or again to apply to a higher Superior when a subordinate one has the power to grant leave – TO TALK ABOUT having been refused – INUENDOES about having been refused – to stretch a permission which has been granted; - to use a PARTICULAR LEAVE ONCE GIVEN WITHOUT ASKING AGAIN – or to avoid the TROUBLE of asking again, - to entertain thoughts of disgust at asking leave; - to avail oneself of SUPPOSED CUSTOM when there is doubt whether the Superior approves., TO TAKE THE BENEFIT OF THE DOUBT; - to ask for a leave OBSCURELY: - to make as tho' you asked for something less, & use the leave for something MORE – to ask as if the leave would be given as a matter OF COURSE: - to forget that leave may JUSTLY be refused, in order to TRY you., not to give a Superior credit for refusing for some good reason, THOUGH YOU MAY NOT SEE IT : - to PUSH a request; - to shew SADNESS at being refused – or SERIOUSNESS or SULLENNESS – to talk about your rights – to urge your rights – to harbour the thought that

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you have ANY rights beyond the perfect exercise of your Vows & spiritual duties.

To complain of your food – to help yourself to THE BEST – to deny yourself nothing in TRIFLING things – to talk about food – to murmur about it; - to ask for the dish the SECOND time, if it is the custom for it to go round once; - to leave broken bread – to leave meat etc on your plate – to help yourself to more than you want – to use HIGH SEASONING – to take more sugar than suits a poor religious – or more butter – or more salt, or mustard – To take less than obedience requires, or your health demands, (FOR WE ARE NOT TO WASTE OUR HEALTH) to take more than Obedience allows or our health requires – to give SWING to sensual gratification of the taste on RECREATION or FEAST DAYS.

To LAY UP little things – to allow books etc to ACCUMULATE in your cell – to use books ROUGHLY – to leave them in danger of falling – to PICK them, cut the leaves carelessly – to tear a writing paper etc carelessly – so as to waste probably. To be careless of clothes – to allow them or shoes to get worn beyond mending & let them get SPOILT., - to use your TIME as your own – to complain that you have no time FOR YOURSELF, (when you have given ALL to Jesus Christ) to make bad use of the time allotted to spiritual duties – to complain of your FREE TIME being employed by your Superior, to be RUFFLED at being changed from one occupation to another – to be SLOW in obeying – to be SLOW in doing manual labour, or any given duty, to be SLOVENLY in doing any assigned task. to omit

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frequent acts of poverty with the Blessed Virgin – or with our Adorable Saviour – to be DISSATISFIED WITH BEING THE SERVANT OF ALL AS HE WAS - to make NO EFFORT to bear pain for His sake – in pain & sickness not to TRY to unite yourself with His sufferings – in joy & consolation to give yourself up to mere external joyousness – not to carry the thought of your crucified Spouse with you through the day “ SET BEFORE THEE THE IMAGE OF THE CRUCIFIX “

ST M.M. DE PAZZI - ON THE CRUCIFIX.

“ I see how much that incomprehensible love endured for me, and that reflection supports me., for whatever pains & agonies the Elect of God suffer, ALL passed through the most Sacred Humanity, it was there they were made meritorious acceptable in the sight of God, and most sweet to the suffering soul “ .

AS TO EXTERNS OF THE OTHER SEX

Dwelling on past attachments & on past intercourse, or on WHAT MIGHT HAVE BEEN HAD I REMAINED IN THE WORLD. alluding to such persons in conversation – keeping mementoes of such – little presents – etc praying for such persons by NAME – visiting them unnecessarily – welcoming them to warmly, manifesting in any way undue attachment, by words, looks, acts – being alone with them, shaking hands especially with the pressure of affection – protracting visits – beginning letters out of the accustomed way; ending them EXPRESSIVELY – recurring to circumstances of past familiarity etc etc in the course of the letter – making much of one's GRATITUDE to such persons – TOO EXPRESSIVE sympathy with their troubles – successes, mishaps, treating

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their HANDWRITING etc with marks of affection – standing or sitting too close to them – speaking in a low voice to them – MANAGING to be left alone with them – shewing oneself ANNOYED at the presence of a third person – listening to SECRETS from them, & engaging NOT TO TELL what they may say – dwelling upon their being “ DO GOOD “ ! or upon FAVOURS received from them whether temporal or spiritual – loving their virtues – TELLING THEM ALL ABOUT YOURSELF – confiding to them your troubles, or listening to theirs , making them CONFIDANTS – giving them ADVICE or seeking it from them – alluding IN ANY WAY to the holy Vow of Chastity with them – sending them messages – expressing a wish TO TAKE CARE OF THEM WHEN SICK! SOFTNESS IN THE CONFESSIONAL – too great proximity where there is not complete separation – touching, or allowing it. Listening to another using language, or alluding to sins, or falls, or behaviour which could not be made the subject of conversation IF JESUS CHRIST WERE VISIBLY PRESENT – not showing DISAPPROVAL at such talk – joining in it by words & looks – CLOSING A DOOR SO AS TO BE ALONE with another – putting yourself on your knees near another – drawing too near – any that produces thoughts and feelings wanting IN THE PURE FRESHNESS OF ANGELIC CHASTITY, at which we are bound to aim in contradiction to the natural sensuality of our hearts. A Religious should resent word or look which might sully the bright mirror of her purity, as a virtuous woman in the world would resent an attack upon her virtue.

FONDLING CHILDREN. Treat pretty children as you treat ordinary ones; if you pet the former, & not the latter it is INORDINATE especially in presence of another & of the other sex.

AS TO INTERNS. Frequenting overmuch the company of a member of the Community – touching another even in joke – pulling another by the habit – sitting close to another – gazing at another – over tender expressions whether in writing or speaking – seeking to be alone with another – making little presents to another – defending THAT other's faults – or palliating them or TAKING PART with that other - seeking that other at recreation – keeping apart from the rest – gazing at that other during meditation, mass, spiritual duties, recreation, WITH EFFUSION OF SPIRIT.

Volume LV	D's Comments
Pg 015	6 th last line :my symbol for section of the Industrial Act- may not be the best choice...
Pg.021	3 rd last and 5 th last line- same uncertainty over the symbol (as above)
Pg 027	Don't know the trick of typing on the vertical (see table)
Pg 028	I would have to split the spine of the book to be sure it was Book 1(see top line LHSide)
Pg 032	Again can't see the No. of Book (top LHSide)
Pg 034	ditto
Pg 092	ditto