

## *CONFERENCES A*

### *Selected Conferences 1997-1911*

#### **Mother Mary Potter to her Communities and Individuals**

"The Harvest is ready, but the labourers are few"

The Harvest indeed is ready, but the labourers are few. Pray ye therefore the Lord of the Harvest that He send forth labourers into the Harvest.

Mother Mary inspire thy children.

Yes, indeed dear Sisters, the Harvest is ready, but where are the workers? Where are they? A few weakly, imperfect women are gathered here together, commencing a work, which they themselves can best say whether it is needed or not. The little already done, shows the vast deal might be done, shows how much is left undone. Yes, there is work to be done, work which God's Spirit alone could inspire since it is entirely repulsive to nature, work which He alone can give grace to sustain.

But we are so few to do such work, and yet better have few, better let the number be diminished to the few who watched on Calvary the dying Jesus, the repentant and impenitent deaths of the two dying thieves, than have those not called by God to this particular work.

It is a certain fact that of those who enter a religious house, a certain number are not fitted for that particular community or work. They enter to try and see if they are fitted for it, and the time of Novitiate is intended to try the spirit of the novice and see if it can stand the trial. No harm is done by this trial, if it is ultimately found that the novice is not fitted by nature or grace for the particular community she has entered. She may be called by God to some higher work, or if not in itself a higher work, higher and better for the individual soul, since it is God's will and that is what we are all aiming at doing, if we are reasonable beings.

We want to do God's will. We must do it if we would save our souls. Some souls are called so strongly by God to religious life, that they would probably lose their souls if they did not embrace it. Others are not called so strongly. Some have begged from God the grace of Vocation and received as we may receive every good gift, by that most powerful engine we possess, by prayer. Yes, St Alphonsus tells us that there have been those who have been forced into religion by their parents, a most wicked thing to do, and a most lax house where such a thing was permitted, but still such things have been, and he says that such souls have by corresponding with grace received from God a vocation.

The question of vocation is a most serious one, the begging of God light upon the subject most necessary, the evil of choosing wrong members most terrible, for we know how a diseased limb can effect the whole body, and by the word diseased, I do not mean disordered. Disorders of the

body are curable, or at any rate they do not endanger the body as disease does.

Again we continue by exhorting Sisters to draw near the Heart of Our Lady and see her wishes, see that compassionate Mother picking out the most worthless objects upon which to exercise the mercy of her Maternal love, not changing as in many orders, those most fitted by nature and grace etc.

Feast of our dear Lord's Passion 1887

God bless my children all now more than ever this season of love. Do not our hearts burn within us as we use the words "Passion of Jesus", since we are speaking of that love, that impassioned burning love in the Heart of Jesus, as great again as the passion of love in the hearts of men, as God is greater than his creatures. Jesus' Passion of love was shown by an excess of suffering. This is what we must imprint on our minds as we meditate on this special feast instituted by the Church to honour the whole of Our Lord's sufferings in one, and, as it were, then considering the impossibility of thinking as we would on Jesus' Passion, sets by special feasts to honour each suffering separately.

Let us follow Holy Church in this. Let us follow Our dear Lord on His way to Calvary, meditating lovingly on each special suffering of soul and body. Let us Crucifix in hand, bend over the image of our love, compassionating as Our Mother wishes her children, each wound, even each instrument of pain used to cause suffering to that Sacred Body, which we now, morning after morning, receive, whole, entire, Heart and soul, Jesus loving as ever, though now impassible not suffering. Yes, it is the same Jesus, it is the same Precious Blood shed on Calvary's heights we press close, so close to our poor unworthy hearts.

Adore then, make reparation then. Make your preparation more and more earnestly that you may realise better, adore more profoundly, love with a practical earnest burning love, which will show itself day by day more and more fervently, since it must lead to imitation. Yes, it must lead to acts, practical acts, suffering borne willingly, generously for love of Jesus. The Spouse of Jesus must live in union with her Lord. Yes, at seasons of special grace, (and there is no season when grace is given more plentifully than Lent) at these times we review ourselves more closely. We look back to our last Lent. What happened to us? What has Jesus done for us, what have we done for Him since then? Ah, if we use the words of our loved one departed - so sacred to us now - if we say with her, 'if I were to kneel before God, until the day of judgment, I could never thank Him for His goodness' should we not say truly?

We cannot thank Him as we should, in this world or the next, our good good God who stooped to our lowness, and bound us forever and for ever to Himself. This we have some of us to thank Him for, others are waiting for that happy day, and now is the time of preparation, the best time of the year to bathe our souls to a glorious whiteness by union, communion with Jesus in His Passion. Let us look in the Face of our Lord, let us view that Blood-stained Body.. Let us murmur our own heart's love. For me, Jesus, for me, didst thou suffer? 'For thee, my child, if there were no other in the world.'

Ah! Then, Jesus, take me, press me closely to Thy Cross, closer and closer would I be pressed to Thy wounded Body. Thy pressure means pain and suffering. Give me strength to bear it. Suffer me not to be separated from Thee, from Thy Cross. Finish Thy work in me that Thou mayest come with joy, when time is no more for me, to claim Thy own, and I go with Thee to

sing Thy praises for all eternity.

Jesus has taken one little passion-flower, let us prepare to follow, when called where she has gone.

Your loving Mother

### On the Death of Sister M. Genevieve, Limerick 1889.

God has taken one to himself from amongst us. Shall we sorrow or rejoice? It is a mingled feeling more joy than aught else. The Sisters mourn that they will never see that bright little face again on earth. The Mother may miss the warm embrace, think the loving arms will never again be thrown around her neck, but the Mother would not keep her from her God, and the Mother's prayer when she was dying was, "Jesus, You may take my child, if it were in my power to keep her, I would not, but take her straight to You." This I would ask and this He has done. I cannot doubt. It would be to doubt the goodness of our Lords, at least so it would seem.

Our loved one had not stained the baptismal robe given her when she pledged her troth to Jesus. Those who knew her best knew the fear she had of any relapse, or of not keeping to the high standard, she had learned in the Novitiate, a Sister of the Little Company of Mary was bound to aim at. Her Mother who knew the secret of her soul, knew this, her companions now remember one of her sayings, that when she had made her Vows she would not live long after. Thanks be to God. She has gone to God in her innocence, without I should think a deliberate fault since her profession, if she had she would have told me as was her custom in her open simple little letters. Her last, spoke of some little sorrow with the words, 'God's dear will be done.' It spoke of darling old Hyson Green, but it showed her desire to be useful where God had placed her for she begged me 'pray she might get strong,' she felt so poorly, but there was not even a wish to go elsewhere, to take off the beauty in God's sight of her offering.

God be praised. We all experience a great joy and content, we are having extra Masses every day - we had three today. The Holy Father remembered her in his Mass on Sunday, but we have not a doubt our darling is with God, beautiful and smiling, joyous and radiant. Who would wish her back, and who would not push forward to join her there? She has seen our little Pierre in her joy with Jesus. Ah, she has seen her Mother Mary and as she rests with God, she looks on us and loves us. Oh, with such a love. Great as our love for one another on earth, it is nothing to the love with which we shall love one another in heaven, much as we love the little Company on earth. She had happened to take part in the Sisters' retreat for perpetual vows, which was a grace, she learnt in that many things. She knew full well that in becoming part of the Little Company of Mary, it was not for time but for eternity.

Yes, in heaven, in God's glorious Church Triumphant, our Sister knew she would, if she persevered be known as a Sister of the Little Company of Mary, and she trembled again and again with fear - a wholesome fear - lest she should ever be unfaithful, lose the baptismal robe that would be given her when professed. She heard the Sisters who were preparing for perpetual vows, told that they were to think they were then taking their place in heaven, she heard on the day itself the promise made by God's Minister on the part of Jesus Christ his Master. Our loved one heard all this and thought of it with unusual seriousness. Many a time during her retreat did

she come to me, placing her little hands in mine, clammy with the weakness that her mind working on her body had produced saying - 'Mother, I am so afraid lest I should after offend our Lord.'

Yes, our Genevieve was well prepared to go. It was but a few days before, she with all of us, received the Holy Father's Special blessing, a blessing he said he sent from his heart to the Little Company of Mary, and now one little victim has been taken. The Sacrifice for Rome was well pleasing to the Holy Father, as he himself said. May our Genevieve plead now for Rome as her patron, for Paris, and may we all live as having presented our bodies living sacrifices, holy pleasing to God.

We picture our beloved one, do we not? Lovely in her religious habit, with perhaps a lily in her hand, emblem of her virginity, her blue veil showing her to be Our Lady's own. The Crucifix on her breast, given to her with the solemn words, 'Remember now thou art Spouse of Jesus Crucified henceforth, thou must live with Him upon the Cross.' We see her thus, but we know not from her body the beauty of the soul, as St Philip Neri exclaimed in ecstasy one day - 'no tongue can tell the beauty of a soul that has died in a state of grace.'

Let us then lead beautiful lives and thus please God. If we love what is beautiful ourselves - how much more does God? Then we will be beautiful in life, we will be beautiful in death. Now God bless my children and keep them happy, holy. They would not grieve for the Sister who has gone from them, 'Beata lei,' said Monsignor Macchi, when we told him. For myself, my children, my tears have been tears of joy.

A part of my self seems gone to God, another link between my soul and God.

It is at these times we know how dear, how one our children are with us, and how truly we carry them in our hearts. Let us ever keep thus united life and death and then dear shall we be to the Heart of God, and may God in his love and mercy cut off from the Little Company of Mary any who would spoil this union, any who rebel against the hand appointed by God, for in such, God's spirit cannot dwell. Sisters must love Sisters. Subjects love and respect their Superiors, children their Mother, thus one in the Heart and Soul of Mary in life, we will be precious to that Mother in death, and in heaven presented to God as the loved children of her heart, united in life and death, who walked hand in hand and heart to heart in the Path she taught them that led them so happily, though at times it may be painfully, to heaven.

#### One the Death of Sister M. Xavier, Lewisham. 1889.

We have another link with God in heaven - another of our loved ones gone to the place prepared for her from all eternity - fulfilled her mission- finished her work - praised be God! Gone from amongst us, and yet more our own than ever. She is not lost to us - we can never lose her now, she is one of the Little Company of Mary for ever and ever. Blessed again be Jesus' Passion - Loved Mary! Dear Jesus, you won her by your Blood, she is the fruit of your death. Mother, she is the flower of your sorrows. Her joy now is from your sufferings. We thank thee, Mother, for your sorrows, we love thee, Mother who has suffered. We are thine, we will be faithful until death.

Yes, dear Sisters, faithful until death - what does it mean? It means faithful in life - surely - most surely. We are not to expect from God that extra stretch of Mercy, that we implore from Him for others. We know God has appointed us to be, as it were, his Mercy to others. In these sad, unreligious days children are brought up with little fear of God. Grace is not brought to bear upon them. God's Justice makes allowances for them, and the graces that souls have not had early in life, are given later.

God's Providence - God's mercy etc - are all at work to bring souls under the influence of the Precious Blood, before they leave this life. Death bed conversions - grand graces at that awful moment of transit from time to eternity. This we are familiar with, thanks be to God. But dear Sisters, we may not expect these graces at the last if we lose grace in life. It would be presuming on God's mercy. Do we ever read or hear of an unfaithful religious in life, being faithful unto death? Indeed, on the contrary, we read most terrible accounts of unhappy deaths of religious, either recklessly or despairing at the hour of death, gnawed with remorse for apparently small infidelities.

Why am I writing this when my mind is resting with content on one, pure peaceful one - generous, devoted to God and all around? Though not present and not knowing yet any particulars, I know that she died in peace. She wrote to me her feelings regarding death. There was the holy awe at appearing before the all pure God - the humility of a pure soul. There was the glad hope in God's goodness, and confidence in the prayers of her Mothers and Sisters to assist her. Her humility and trust is rewarded.

She has seen God and I feel more inclined to order Laudate and Magnificats, than the De Profundis. The Magnificat after Mass together with the De Profundis and either an Exposition or a Novena of Benedictions. The requiem Mass, each house will arrange at their convenience. The cablegram from Australia with the news of the honour Jesus has done us- taking one to Himself to increase the Little Company of Mary in heaven - was followed by another from America - asking permission for our loved sainted Mother Veronica - to have her breast off from cancer.

For both I rejoice. 'What shall be done to the one whom the King desires to honour?' Place the Spouse on the Cross with her Love. Angels look and love. Whilst I write, probably my child is in intense agony, known only to those who have endured it and I rejoice with her, while I grieve for the poor children around her to whom she is such a devoted Mother and who so love her. For herself, I have no doubt but that she is suffering with the heroism of former sufferings, both of mind and body. If God is going to call her to himself, well for her. If He is going to leave her with us longer - I might say - better for her, she will enrich her crown for her life must be one of suffering.

God keeps us detached from this world - let our lives be unworldly. Let us profit by the sufferings God's love sends us - however it comes. We will not begrudge our love the glory our poor bodies can give him. We would be ashamed of a body that was not purified by pain - a soul that had not been pierced to the quick - crushed, that like a flower it might exhale perfume well-pleasing to dear Jesus. Dear Sisters - taking now your Crucifix, each say as you kiss it 'Jesus make me faithful unto death.'

May God's Spirit enlighten us to know more clearly what that means - to realise better the dreadful risk of being unfaithful in this time of trial and temptation - of losing that crown which God has prepared for those who love Him. May our loved ones obtain for us this grace to know how we must be faithful in life - if we would be faithful in death.

On the death of Sister M. Stanislaus, Malta 1895.

Dear Sisters, to another one of us it has been spoken 'Behold the Bridegroom cometh - go ye forth to meet Him' - and the one to whom it was spoken went forth - the young virgin knelt before her Lord. How was she attired? - that child of earth as she came into the presence of the King of kings. Without the wedding garment no one may enter into the wedding feast. How necessary then to ready when the moment arrives. How important to have our feet shod and lamps burning in our hands - we must prepare ourselves - most of our wedding attire must be made with our own hands. We must replenish our lamps in time, for we cannot turn to others in that dread moment, saying, 'give us of your oil' if we have not on a wedding garment - and our lamps are extinguished at the moment the cry sounds in our ears 'behold the Bridegroom cometh', how sad for us.

We knew this, dear Sisters, we realised it, therefore we came into religion to be always ready. The part of our preparation that lies with ourselves, is the keeping our will in harmony with the will of God. No light matter, dear Sisters, we may have years ago set out in the pursuit of this. Have we progressed - perhaps we still - not exceptionally but frequently fail - the 'fiat' we once thought would be so easy to say - we find difficult to say. Certain things may have tried us to such an excess, that we did not wish to say 'fiat', how could we to what was so manifestly wrong; other dispositions will want to hug their woes, and make themselves martyrs rather than say generously 'fiat'. But it must be said on all occasions - or we fail God.

Sometimes there comes a certain rubicon in our lives, God may be going to put a final touch to our perfection, the time allotted to us may be nearly spent and yet the wedding garment is not prepared sufficiently, not jewelled enough, we may not have sufficient oil in our lamps to last, our lives may have been very smooth, we may not have had opportunities of earning the brightest jewels, but suddenly we are asked to make a tremendous sacrifice, well for us then if we say our 'fiat' generously.

So with our dear Sister there came a crisis in her life that human nature recoiled from, it was the Garden of Gethsemane to her before the three hours on Calvary, and her human nature shrunk, with her usual simplicity she wrote what she felt, in a weak state. She dreaded the change especially to a hot climate. This was a little sacrifice, the other was great. She had old parents, to whom it was indeed hard to bid what she knew would be a last goodbye, for their sake, the pain she would give them, her heart was rent. They were so happy at her being near to them, and in the thought that she might close their eyes, thus she wrote to me, but without the slightest self-will. There might have been a tone, 'if it is possible, let this chalice pass from me', but most certainly, 'not my will but Thine' was the key note. Again I heard from her and describing the painful scene of parting with these aged parents. She also told me of our dear Lord's goodness to her after, inundating her soul with joy as she said to herself, never mind. I have Jesus, He cannot be taken from me. I am his little Spouse; and on arriving at Hyson Green, it was remarked the unusual bright spirits of a Sister usually gently cheerful.

Well for our Stannie, she did not spoil her sacrifice, she did not make it, hugging at the same time injured feelings. She is now rejoicing in this jewel added to her crown. She has, to my thinking, another beauty in her sacrifice, from its being performed with the pure contentment of obedience. God, not intending her to live in His Church Militant, had not given her what He gives where there is need - missionary apostolic zeal; this so many of you children have your journeys and labours brightened by this grace. Sr Stanislaus had not, she had but pure obedience in this last offering, and we know what we are told, 'it is better to pick up sticks from obedience than convert the whole world.'

The zeal with which you have, so many of you set out to make a new home for dear Jesus, to win souls to his love in foreign lands; to make our Mother known, his Mother, and spread devotion to her. All this is admirable. It is of the Holy Ghost, and it is a great help, we should thank God for it, and be careful that we lose it not by our carelessness.

But another sacrifice is sometimes required of us, and such was the sacrifice our loved one offered to her God. This pure sacrifice of obedience is most pleasing to God. It has no atmosphere of self. We are told the darkness sometimes surrounding the soul at these times, it is a bright light to God. She has gone now, that happy one, the little heart given to Jesus so generously on earth is now possessed by him for ever. The soul so pure and unworldly is vibrating through and through with ecstatic joy.

Well for her she kept true to her promise to aim at perfection. She had my permission to make the vow to do always what is most perfect. A permission I would give to few. When the telegram arrived, for as yet I have no news of her death by letter. I felt so pained to think now she is in purgatory, I appealed to Jesus, 'You must not let my child burn'. How I wish I knew; as I was praying Sr Cecilia came into the room, saying she had asked the missioner who is staying with us, a saintly priest to pray, and to her surprise, he raised his hands to heaven and said she had gone to paradise 'diritto'. He was then at the Church, on his return to the home, he met a novice and told her the same. Our sister has gone straight to paradise.

We know not why he said it, as we had not given him any particulars. The particulars of her last moments we will send to you all when we receive them. The Malta Post is often long coming.

The last letter we received said how happy she was; and we are happy also, writes M. Xavier, for she is so very happy. We wish the same remembrance made of Sr. Stanislaus, as was made of Sr Xavier. They seem to have been twin souls, but Sr Stanislaus had a much shorter illness, though weak and suffering from anaemia, was out nursing but a few weeks ago. She caught cold and then pneumonia setting in, she was unable to resist the sharp attack which the other Sisters seem to have also had to a certain extent. Beloved one to whom God has been so good, watch over thy sisters. Plead to a guardian angel in this hour of trial and temptation. If hesitation, if vacillation, that terrible bane to good approach, do then approach and whisper, 'faithful to death'. To those who have been faithful in little things, will be given the grace to be faithful in greater. Faithful in that great tremendous moment which will seal our fate for all eternity.

Letter 6 On the Death of Mother M. Gregory, Hyson Green. 1895

Our dear Lord is Master in his Mother's garden. Again has He come and plucked a flower from our midst, blessed be his holy Name. He may take what pleases him, we will refuse him nothing. Would we had more to offer, and thus, I desire each sister to say at this moment to our dear Lord 'ecce' take me, take mine, take what I love best. I withhold nothing from you, at the moment that pleases you, from which ever of our houses you desire a flower, take, Lord, pluck, we would have more to offer you.

My children, but a few months of the year have passed and three of our little Company have been taken and we would not wish them back. We could not be so selfish. We must each rather look into ourselves, that at the moment dear Jesus comes for us he will find us ready. It is often said God's ways are not our ways, and yet at this instant it is not wonderful that our dear Lord took those whom he has chosen to himself. We say he has taken the best to him.

Would we have wished otherwise, for is it not a joy to us, as we think of our loved ones gone, that there is nothing in their lives over which we would wish to draw a veil, no indeed, we would wish to lift the veil and peer deeper into their lives, for it is certain that with many, indeed with all who are good the interior that we do not see is more beautiful than the exterior which we do see, and there is much in this thought, it would be well to meditate upon it. Our souls are spread out before God at every moment, they should be able to be scanned by the all pure eyes of God; there is no moment left to ourselves in which to do as we please, to think as we like.

God is ever watching. His eyes are never taken from us, this is the great joy to those who love God, to know they are never out of his sight, that his eyes are ever bent with love upon them, if they are doing what he requires of them. We are never alone, God be praised! Let us then keep happy, holy in his sacred presence. We may follow with wistful eyes the happy ones who have fought the good fight, who have finished their course, for whom their crown is prepared, blest ones of Jesus who are to receive their crown from his own dear hands. My children., how in heaven shall we rejoice in one another's joy. What will it be to your Mother, your little earthly Mother.

How she will rejoice in seeing you crowned and perhaps our dear Lord will allow her to assist in that beautiful ceremony that canonization the Church on earth but adumbrates the work of the Church in heaven, there is the happy beatification, there is then the grand crowning, which we see in the canonization, those who have witnessed that grand ceremony describe what their feelings are, but we could not on earth bear the ecstatic joy of heaven .

We have to suffer a little while here and be prepared for heaven's joys and do our little part earnestly, perseveringly to obtain that crown from Jesus' hands. It is perfectly lawful, it is right to look forward to that canonization in heaven; the true lover of Jesus rejoices, at the thought of the eternal glory they will give their good God, this is the great joy to see God's joy in heaven, in all his glory and to form part of that accidental glory for ever and ever.

Ah, it is worth fighting for, denying ourselves for. Go without the glory of this world, we may be a glory to our God forever, that is why those who have received the light give up all thought of the glories of earth, seek not its praise, attach themselves not to it, but detach themselves as much as they can, for this we have left all things to follow you, dear Jesus, to follow in your

train.

Yes, dear Sisters, we must walk on the steps of the Crucified, it is thorny way, a rough way, but when we find it so, let us rejoice we know we are in the right what, but why am I writing so much of what you all know? It is just the emanation of my heart that I desire to give you this thought of the joy it will be to Jesus to crown each one of us and that we shall rejoice in his joy and rejoice in the joy of one another as our own, we can obtain this crown by such simple acts, the beauty of our acts does not consist in the intrinsic act, it is the thought the intent of our words and doings as we shall be judged by.

So in reading the account of our loved one's last moments, they are so sublimely simple and to me it is the perfection of our spirit which requires us whilst our mind is intent upon the great reality of our faith, at the same time to be intent upon the minute acts of daily life. I mean that our mind being employed upon death, judgment, hell and heaven, at the same time is not unobservant in consequence of minute details, the smallest want of those around us, we are more observant, more thoughtful, we should be from the application of our mind to the wonders of the spiritual world.

Prayer that would make us forgetful and thoughtless is a delusion, is not from God. Listen to our loved one's almost last words. Sister Angela writes to me from Hyson Green how she spent the last night of Mother Gregory's life with her, and how in her agony and hardly able to speak, she drew her close to herself and said with difficulty, Sr Angela says ' her big kind eyes looking at me so pleadingly' "Sr Angela, you will look to Mother Catherine and see she has what she requires. You will see she has the yolk of an egg every day and her milk, she will want it" and again she repeated part of what she had said, then her voice failed.

Now this from a soul just appearing before Almighty God, says more to me of her unselfish life than if she had spoken most eloquent things of her longing to be with God, or the joys of heaven, or some other high spiritual matters. It is the perfection of our state to be able to keep wholly spiritual and yet attentive to these small matters of daily life. It is a peculiar perfection, and a grace we ought to thank God for, lest we lose it when it has once been given us. It comes from that dear Mother, more closely united to God than the highest saint has ever been, who in the company of Jesus hanging upon his every look and word and gesture and inundated with the sweetness of Jesus, in a way we cannot understand, yet was not unmindful of the wants of others.

Her perfection made her thoughtful and the petition, 'Son, they have no wine' is not to be wondered at in Mary our Mother. It is an example for her children. Let them never lose sight of this and mingle a fallen spirit with the simplicity of their Mother's spirit, which she gives without measure to those who keep in her company and are docile to her inspirations.

Another feature in our Sister's life was also a virtue which seems to be growing rarer; that is the power of being corrected, and not only taking it patiently, which you all mostly do, but of really correcting the defect, and not needing to be told of it again. Two instances I have in my mind, which show this remarkably and I do wish others by her intercession, may obtain the same grace. You are all told of your faults or imperfections, but it is the exception to really change, or indeed it seems to me, make great efforts to change. You seem to think sometimes that you have done your part, if you have taken the correction humbly, you have kissed the ground and

said you were sorry and gone away and thought no more of it.

This is heedlessness and inattentiveness, and I beg that all will strive to change this matter, or perfection will be on the wane and we shall have to look for postulants already far advanced in the way of perfection, and send away novices who show defects, thinking that they cannot be changed, which is not our conduct at present, for all must see the faith we have that by our Lady's power over her children, they can and will by the grace she gives, overcome faults that would be a hindrance if they remained, to such novices becoming good religious.

But professed also must be willing to be corrected, and must not think that when they have made their final vows, the time for improvements is over. Indeed it is not so, as we always strive to explain in the last retreat of the Novitiate. But we meant not to have written so much, we want simply to encourage in all by the happy death of our dear Sister, the desire of being holy and of fighting the good fight well whilst we have time. Well for our loved one that she fought well.

Her life was indeed marked with a heavy cross which she did not speak of, but how bright must her crown be from it now. It was one of those sorrows that do not come to all and as I do not know the particulars I can give but a brief outline; a loved brother returning from America landed at Cork, was taken so ill that he died within a short distance, but still unable to reach his father's house, when he had been to the Sacraments, we know not, but we know there are few opportunities on board ship and this was indeed a heavy blow to our poor Gregory, as much for her aged parents as herself. It was one of those moments that God permits to some souls to purify them in this life., What effect they have upon our future life, upon our eternity we cannot know now. There is no doubt, that there is nothing we shall thank God for more in our Eternity of gratitude and love, than well borne crosses.

And now, dear Sisters, let us encourage ourselves, with the holy happy deaths of our Sisters. Ours are to be the same. This is our hope, this is our rightful hope, persevere, push on. Ah, how well for those who persevered, who were patient, who pushed their way through difficulties. Whether our time is short or long, we none of us know.

We may long and long as the saintly Archbishop (some of us have been so privileged as to know Dr Kirby); there was one road he loved and longed to be taken through, the road that led to St Lorenzo's, and the dear old man went on longing and longing for his God, and 60 years spent in Rome as a priest passed and the last year and the last day for him, the last hour came and when he passed away, what did one feel? Joy, great great joy for him and methought his bright face, brilliant with joy looked upon us through the veil that hides us from the unseen, and his cheery voice seemed with the old tones, scarcely changed, they had ever been so kind, and the words were what we would expect "Come up mee child, come up. It's good to be here. It's good to be here."

So with our loved band of Sisters, we see them in spirit, with bright kind eyes, with such longing looks of love and if we could hear them, would they not tell us how good it is to be where they are? Ah, they await the moment when they will echo the voice of their Lord, their King bidding us 'Come'.

Letter 7 On the death of Sister M. Dympna, Hyson Green. 1896.

Our Lord has come down into his garden and plucked for himself another flower, it seems to us a little snowdrop well prepared by the sickness which is called the death of the predestinate. Well did our Lady purify her child by the many months of patient preparation, for that great function, with which we all have to be present, nay, at which we are the principal performer, death and judgment, all heaven is bent upon that one spot, that one soul going through this ordeal ordained for all. All in the world know this, and it is wonderful that all in the world do not let their first and last thought of each day be a preparation for that most momentous moment when we pass through the gates of death to enter eternity.

Such an awful risk it was to that life God gave, this the soul knows as it passes from this world to the next, the risk can not be exaggerated, it is impossible. In choosing a religious life many have been urged to choose the better to prepare for death, this more especially in the ancient and enclosed orders. With ourselves we know we exist in God's Church to prepare others to be ready when God calls them to appear at his judgment seat; to help to put on that wedding garment, to watch that the soul is prepared to appear at the court of the King. We throw our whole energies, we give our whole lives for this object, and we trust to God's unfailing words, that by doing so, we ourselves shall obtain mercy. "Blessed are the merciful for they shall obtain mercy." And we do hope we have reason to hope, that all our dear ones that are gone are now Blessed. We hope that their purgatory was short, we have to fulfil our duty of praying for the departed, even when we hope that they need not our prayers, therefore the same will be offered for Sister Mary Dympna as for Sisters Mary Stanislaus and Xavier.

To urge upon you this duty of love, we need but remind you of how some speak of purgatory, as of entering a new existence of seeming far greater length than the life we have led in this world. Indeed we came across a strange revelation, though these sayings of saints we are not bound to believe, but this said holy soul used to be called up at night to make the Stations for the ancestors of Our Lady still detained in purgatory. What a terrible thought to think of, the centuries that have rolled on before and since the time of our Lord, to think it is possible that you or I may leave this world, to enter another without the Blessed Sacrament, without Holy mass, without the embrace and kiss of love from Jesus morning after morning in Holy Communion.

How terrible would be but twenty years of such a life, and yet all the revelations of the saints agree as to the terrible punishment for such apparently trivial faults as we have laid the stress on, those who have responsibilities; all in religion have responsibilities. We take them upon ourselves when we enter. God gives them to us, when he gives our vocation. We love not to think of our dear ones in such excruciatingly pain and we are not forbidden to hope that they may have a speedy release, especially as they have not been taken away suddenly, but were given time by God to prepare and do penance.

Sister remarked upon hearing of the death, indeed upon looking upon those that are gone, we see God has taken the pick of the flock. On looking through them myself I see one thing and that in the most marked manner. God took those who love to do hidden acts, truly we can see, how their lives were hid with Christ in God; with our Dympna indeed our Lord seems to have picked for himself as we have said, a sweet little hidden snowdrop. Part of her novitiate was spent in

the midst of a most trying time, but she was uncontaminated by the wave of disaffection, which had rolled over the Novitiate, as she spoke of the trying time once to me, she smiled at the folly of those who had hearkened to the evil suggestion.

It was the time when M.M.Lucy was Novice Mother, we spoke of it in the letter written after her death, Sister Dympna respected and loved her; she was a faithful novice. How well for her now, as she loved the laborious work, and that she did so many hidden acts for love of Jesus only, the steps of the door when no one saw her and not her charge, I have heard her cleaning and known the offering of her works to dear Jesus. And God who saw in secret these hidden acts rewarded in secret, and we may reasonably hope, is now rewarding in public before the court of heaven.

Some of our sisters have recently been at the Beatification of one of God's chosen ones, the Church puts out all her powers, to figure a little the glories of heaven, the hall of the Beatification is brilliantly lighted, the angels hold lights higher and higher in the dome. God's minister in the place of God tells of a noble life of the Saint, dwells on the virtues, that dwelt in his soul, making it a real mirror, where God saw his own beauty reflected.

Then as the grand Te Deum strikes up to thank the God who is so wonderful in his saints, a curtain is withdrawn and high up above the altar the Saint is seen conducted by angels and his loved Master, with out stretched arms waiting to press him to his breast for ever, those who look on from below as the music thrills their souls, drop happy tears and thank their God that they belong to the one true Church, that alone can exercise God's power on earth and proclaim one of her faithful sons blessed.

These ceremonies are beautiful, they do us good, they lead us to think of the grand ceremonies of heaven, what we see on earth is but a faint, very faint picture of the reality, think of it, dear Sisters, you and I, if we are faithful, are to be beatified, we are to be carried by angels to the grand halls of the courts of heaven, where our dear Lord is waiting to receive us, to claim us for his forever, to pronounce us with his own sweet lips - 'Blessed'.

Then will the melody of Mary's Heart again send forth its Magnificat. Then will a glad chorus join and a Te Deum of martyrs, confessors and virgins mingle with the eternal 'sanctus' of the angels. And we shall take our part and sing our song, a song ever new that none ever can sing, that the virgins of Jesus who were consecrated, set apart for Him, and who whilst on earth, had no other lover but Jesus Christ their reward, for being only his on earth, is that he is, theirs only, theirs in a special manner for ever in heaven.

Letter 8. On the death of Mother M. Veronica, Chicago. March 1896.

I have stopped in the midst of writing a general letter to my loved children, receiving the telegram saying that Mother Veronica was no more. Therefore I stopped my letter to write separately about this soul so dear to the Heart of Jesus; though you may remember when she was first taken ill, I wrote of her in a circular letter as one whom the King delighted to honour. How did He show his Church in heaven and on earth his joy in honouring his chosen one?

He put on her his own Cross and put around her his robe. His robe of suffering and shame and

he decked her with jewels. There were wounds by which he marked her body and we may reverently say that she mingled her blood with his. Her very blood was instinct with all holy desires and zeal for God's honour and glory.

Where can we find self in her life? We find nothing but self-immolation, and well did our Sisters sing this morning the first morning after her death 'O Jesu Immolato'. It made us think of her who was immolated so entirely for him. It made us think of ourselves, that we too might be immolated in our turn, and that in the hour of our consummation we too might be found consummated in Jesus. Well for you, Veronica, that your heart, soul and body were pierced. You will be a glory to God for all eternity. You will watch over us here below and the thought of you will strengthen us in our onward way. Weary of suffering you never were and God accepted your good desires to suffer. Your motto in life was faithfully kept 'Ecce Homo'. Behold the Man, see. Behold Jesus, see him in all things, before all.

If we do this as you did, then one day we shall be greeted by angels, in death it will be whispered as we are sure it was to you, "Ecce Homo" and we will go forth to meet him. 'Behold Jesus. Behold your love.' Our Mother will speak this to us as she holds us in her arms, to present us to our Lord.

Why do we trifle with time or count the hours of suffering and sorrow, as though we would be glad to be rid of them when they are so precious? We will not pray for more, but we will pray for more generosity to bear what God sends. We will not drag our Cross after us. We will take it up bravely and the motto of our loved one shall ring in our ears. Indeed it would be good for us all 'Ecce Homo'. We see the face of our love before all others. We love all around, we work for all around for his sake, for his love and he will be our reward exceeding sweet as he was to the one we can but envy, but her prayers will help us, they will spur us on to fresh efforts to despise this wretched body which wishes to rise up so often and master the immortal soul.

We will value more that soul made to the image of the ever Blessed Trinity, and she will help us to value suffering of soul and body. She knew its value on earth, but what is her knowledge now? Think of her life where I will. I see suffering and silent suffering. Sweet was her soul to Jesus. Sweet, gentle and joyous her spirit in consequence. That bright happy smile and rippling laugh, we will see no more on earth, but we give her to God. We give God his own. Her life was spent for him. Her short term of existence, her brief time seems like a breath, a breeze passed through eternity. It has passed sweetly that short span of time and so will ours, dear Sisters.

All will have passed of this short time we call mortal life and when our mortality is finished and we have entered eternity, we shall then see as we watch this earth, the risk we ran. Those who do strive to live viewing this earth as well as they can from the point of view they will have hereafter and will wonder at the ungainly scuffle we often see, love of notice, love of ease, self striving to assert itself, so much that poor human nature will certainly always be inclined to, but which should be put down firmly and no half and half measures.

Would that I could make my children at a distance know somewhat of their departed Sister, but two things I will mention as prominent in her character. Her indifference as to where she was, or what she did; the certainty that her Superiors had that they could make use of her as they

pleased. There would be a cheerful blind acquiescence, and another feature, a joy and comfort indeed when we find it. She could be trusted, that what she was told to do, would not be forgotten. The 'I forgot', the cry of so many was not in her vocabulary. She was not quick, or even as intelligent as some, but her unselfishness made her remember, besides her religious spirit. I do not mean to say that the Sisters who so often use that word 'I forgot' are unreligious, but I mean they are more wrapt up in themselves, or selfish or unreligious, one or other of these things, besides infirmity are the cause of that word I must say so painful to myself 'I forgot'. Sisters little know the pain of that word to me, but this is not a time for a conference on that old theme, that thoughtlessness is another word for selfishness. We mention it that all may invoke our unselfish Veronica, to beg her prayers for her sisters on earth still fighting that battle that for her is over, to ask her intercession, that their lives too may be unselfish and suffering generously as hers, each in their own degree, according to the love of their Lord may try them; in our measure may we suffer, may we not withdraw from Jesus' embrace, when this embrace makes the thorns press deeper, the nails pierce more sensitively.

Jesus on the Cross is our model. May his spouses not be unfaithful, but persevere in pain preserving their peace, with the words on their lips to help them in weak moments, the motto of our loved one gone 'Ecce Homo'. Looking on the bloodstained face, the grieved suffering eyes of Our Lord, who could be a coward? Who would leave the Lord who so loves the generous devoted soul that is wholly entirely his? Not of ourselves dear Lord, can we be firm, but do you in pity strengthen us in the hour of trial to be faithful, faithful unto death, even the death of the Cross.

Besides the usual suffrages we wish the Seven Last Words and Glorias recited after the Rosary.

Letter 9. On the death of Mother M. Magdalen, Florence, and  
S.M. Annunziata, Limerick 1898.

Again has Jesus come down into his Mother's garden to choose for himself a flower, and he plucked a sweet little bud. Many of you my children have not heard of Sister Mary Annunziata, a white novice, but two or three weeks a postulant at St John's was attacked with illness, dangerous haemorrhage set in and I was telegraphed to for permission for her to be clothed. From that time the little favoured one of Jesus set example of every virtue, obedience most perfect, patience, resignation, gratitude to all, and thus God kept her months lingering between life and death preparing her crown ere he took her to himself to be an advocate for the novices of Our Lady's Little Company and indeed an intercessor for all.

My 1st prayer or request for prayers from her, (for it is my custom to ask immediately some request, give my children in the other world a special commission). Pray for Mothers for Our Lady's Little Company emanating from Mary's Heart. The thought came quickly to me, but it was after I saw why. Mother Catherine had been the medium to give this child the grand beauty of her crown in heaven, for unlike many prudent Superiors of many excellent orders in God's Church who would have anxiously sought to return the little postulant of a few weeks to her own people and would have been thought doing her duty to her Community, to be energetic about the matter, but that little lamb was brought by the heavenly Shepherdess to her own little Company because they would follow her own Heart's dictates and that dear Mother was not

disappointed. These in her place acted after the dictates of her Heart according to their Rule, and that little rosebud was kept in the hot house.

The Mother's own room next the Chapel given to her and there close to the Precious Blood in the Tabernacle, she bloomed to a brilliant beauty, the Sun of Justice bringing to perfection and making lovely a little soul that was so amenable to grace and the good influences surrounding, that Mother Catherine assures me she never saw a fault in her. Jesus came himself to take her, for just before Mass she received Holy Communion and at the Offertory she was looking upon his face unveiled. Happy little one, plead for all and having yourself received so freely, ask from God and give. Give pure souls who may be formed into other Christs, good novices, souls who will be anchored to the Maternal Heart and blossom into beauty in imitation of Jesus Christ.

We commenced this letter saying - 'Again has Jesus come down to visit his Mother's garden.' That garden of Mary pleased dear Jesus, as he held the Rosebud his loving eyes rested upon a Passion flower of exceeding beauty, and this He also plucked with delight. It was deeply marked with his Passion, and the Mother whose special garden Jesus had just visited was inundated with joy that Jesus had thus found amongst her own, to present to his eternal Father a little image of his Infancy, and a slight copy of his Passion in the Spouse of Jesus Crucified.

Take them, O God, we grudge you not, but prepare more. Work, Holy Spirit, amongst Mary's children. Fashion, mould them after her Heart. Only too willing is our good God to give graces, but to whom? To the faithful ones, to the generous ones, to the mortified souls, to those who will correspond to the Divine pressure, who will keep hold of God's hand, as He leads the way of the Cross to Calvary, who bear the blow and the buffets which fall on the soul, and bear cheerfully the 'burden of the day and its heats' as the body racked with pain, limbs aching and weary, still smile into Jesus' face, their 'fiat' first, then 'ecce'.

Who is she coming up from the desert leaning on the arm of her Beloved? This leaning on the arm means walking the way He walked, that means derision, contempt, jibes, reproaches from those to whom we have done good. It means to have patience pushed to the extreme and to preserve one's soul in peace. To love all around and to show our love to God, by hidden acts of love, charity in secret performed for his love, seeing in those around his image. A will entirely given up, submission to Superiors, and loved acts given up when obedience spoke. A life indeed 'hidden with Christ in God.'

Ah where is there such a one? Where shall we find her? Let us look, that we may raise and love God in her. We find that hidden soul close to the Mother's Heart, strengthened by her to be the valiant woman she was, led by that faithful one to tread bravely in the footprints of Jesus, carrying, not dragging the Cross that her Lord in his love for her gave her, and that her love for him made her bear it cheerfully. Mother Mary Magdalen, your worth is as of those that are afar off, your sisters look up to you, they look, love, they long, they envy. Ah! But what? They envy you your rich reward, your bright crown.

Let them envy rather your Cross, the Cross that brought that crown. Look you who knew something of that life. Look from year to year how the Cross was laid upon her, bow bravely she bore it. Her God knows even better than we, there was no outward rebelling, neither were we sure, was there that inward rebelling which often exists in the soul, mildewing its beauty, even

when the exterior is calm. No, in patience and in peace she possessed her soul, that is she kept it in harmony with the will of its Creator. May we do likewise, may we have a holy envy not of her crown, but her Cross, may we learn from her example to be wise.

Well for her now that when the sharp sword of sorrow pierced her soul, it found her prepared, she herself bared her breast for the blow, she bent her head to the dispensations of divine providence. She knew her Lord did all things well, she doubted not his love, and did not distrust him, when he seemed to strain her soul in sorrow to heights, human endurance might well find difficult to endure; but she doubted not, and Jesus near her, if he had spoken as he did in life would have said 'Oh woman, great is your faith.'

Dear Sister, I speak more of the interior spirit that animated the soul of the loved one who has lived so long with us. Beautiful as was her exterior life, it is to me made super-humanly beautiful by the spirit which accompanied those acts of charity with which her days, nay also her nights, were filled. But who could tell the tale of that life, of love for the poor, the sick, the suffering? Who could write of her heroic deeds? They should tell the tale themselves to whom, these deeds were done.

We would love to see that multitude of souls arise, each with their own history to tell of her who is gone. What a beautiful sight it would be, what a marvellous disclosure, what a light upon what one can do in this world, which seems to be so beautiful from the power we have of doing good in it. How did she meet her Spouse at every turn, as she fed the hungry, and clothed the naked, and tended the sick, as she soothed the sorrows of soul, and pains of body, comforting, counselling, instructing, never weary of well doing, and all was done with love.

When did her Sisters see her indignant, was it when she thought some injury had been done to herself, as with so many of us? Nay, it was when she thought a slighting word was spoken, even though in jest, of the favourites of Jesus - the poor. It was a byword with those who lived with her, who might be having a harmless jest, regarding something funny connected with the poor. 'Don't say so and so before Mother Magdalen, you know it will pain her' and it really did. We can admire it now, and see that true love it was, which made her so touchy, where the poor were concerned. Ah! Me, we are so touchy when our amour propre is concerned, but she could laugh it off, what causes us and self-love annoyance, but she could not laugh when she thought her loved ones were slighted. There were depths in that soul which only God knew, and it is reserved for us to know not in this world, but in that other world, where those who have suffered are rewarded; and where those who have sown in tears, shall reap in joy. Would she now have spared herself one pang? Ah! Blessed one! She now rejoices in them and offers her gifts before the throne of God and will ever offer them, for what is done in time, passes not away; what is done with love like hers, they are her own offering to her God and she will stand ever before his throne, ever offering those gifts which she earned in time.

Let us learn our lesson then not to waste the moments which we can fill with such glorious gifts to our God. Let us remember they are not given for a moment, but we have them to offer to our God for ever and ever in that home, where we shall all possess that joy which no one knows on earth, for each one's joy is ours and this our blessed one showed in her last moments, she already possessed.

For some hours before her death she wrote telling me of the beautiful feast she had had and her great happiness that day, saying also that her greatest happiness was to know that our dear Lord had come so near to her little earthly Mother, for on that feast we had received permission to have the Blessed Sacrament reserved in the room next to mine, where the Sisters had soon prepared a temporary Chapel. She herself could not receive our dear Lord, this was her purgatory, borne with that resignation which was the keynote of her life, and that life dear Sisters as far as we can write it, you shall have in the course of time.

And I ask those who know little episodes which we should all now be so interested to know, to write on a separate sheet of paper and forward, when they receive this; and let us all unite in the one prayer, that God's Spirit may descend anew upon the Little Company of Mary, finding pliable, mortified souls, capable of being formed, as the two whom God has taken from us on earth, two beautiful works to ornament the Church Triumphant in heaven, the little imitation of the Holy Child Jesus and the faithful Spouse of Jesus Crucified.

Letter 10. Second Letter on the death of Mother Mary Magdalen. 1898.

God bless my loving children in fair Florence. Mothers Philip and Catherine arrived this morning safe, but M. Philip like a ghost; we were glad we had kept the priest as they were both fasting and after they came and told me all those details so beautiful, the lovely ending of a lovely life, every act imbued with piety, and all so practical, a devotion so hidden, so little sentiment.

I know not how to write about dear M. Magdalen, I have written a circular letter and yet one thing after another comes so prominently, that I could wish all to know that now I have before me some things I should have said. Copy and send this letter which may indeed arrive before the circular which is waiting to be copied by a particular way which will enable each house to have one at once.

To me the first act of M. Magdalen entering religion was the keynote of all. She sent her small fortune of some hundreds to us, as from an unknown benefactress and entered with twenty pounds or thirty pounds, and she never told me she had done this. I heard it after I came to Rome, and this love of hidden virtue followed her, her acts were all for God's love. Who knew of her visits to the poor? Who knew of what she did? Did she ever speak of her acts of charity, too numerous for any but the Angel of Count, did she ever speak of them except for God's glory? The bread and milk prepared for her at night depriving herself to take it to some sick one. Truly as we read in the life of St Monica such lives are too beautiful to be spoken of. They should be sung not said. I want all little details collected, so send me on all details from each house that knew our loved one. God bless you all. M. Catherine, Sr Mary Ann, Joseph and the Chicago novices, with Holy Father this evening.

Letter 11. On the death of Sister M. Teresa, Hounslow. 1898.

'Let us be glad and rejoice and give glory to Him; for the marriage of the Lamb is come, and his

Bride has prepared herself'. Apoc.21:7.

About the time that our loved Sister was evidently leaving this world, a little novice brought me the above words, to know if I would like them placed on a picture that she had painted very prettily of a Virgin crowned with glory. Well do they apply to little patient victim of love, the novice - Sr M. Teresa - whom some of you may not have heard the name, she had been professed scarcely a year and had all her life been a suffering little soul, longing to belong to Our Lord, but hardly caring to hope that she would ever be allowed to consecrate her body to God and thus sanctify those sufferings by the loving 'ecce' which she replaced the 'fiat' she had been accustomed to say in the world.

But Our Lady has a predilection for such souls and glad are we now who admitted her, that we have an intercessor in heaven and that we have been able to give for God what He so delights to have, a consecrated temple which those who follow Him are called by Holy Church, in an especial manner devoted to his praises for all eternity, since it is the consecrated virgins who sing a song that no other can sing. They give God this special glory in a manner that we do not understand on earth.

When in England this little one, who had grown up under the shadow of the Maternal roof, since all her spiritual life, instructions, Sacraments, etc, were all blessed by Our Lady. She told me herself it was one of her greatest joys to think that she was a real child of the Maternal Heart' at our altar rails our Lord first drew her to himself, at a very early age she made her First Communion, she did not tell us then, that she had said with the young St Agnes 'she could have no other lover but Jesus Christ'.

God blessed her with an especial grace, so that when she had asked leave to enter, she was accepted and joined her Sister novices, Mother Catherine her first Novice Mother exclaimed when she heard the news - she had never given her Superiors one moment's anxiety, now this is not natural, we expect novices to have a fight and to give trouble; but it shows the miraculous power of patient suffering, and if we would be generous and suffer well, we would find our religious life easier and happier.

If we could only take more generously what God sends and likewise not be so cowardly with ourselves, but impose more mortifications and with leave, even a little more penance would profit many. We should thus be beforehand with many of the temptations which so often now trouble our peace. Prevention is better than cure, and it is far easier to prevent a temptation raking hold of us, gaining access into our souls, than to send it out when it has once taken possession of us.

Of all whom our dear Lord could have plucked from his garden of the 'Little Company' on earth to offer his Mother in this her own sweet month of May, we cannot think of one better prepared to go. Prepared to go, what a lovely thought, and each Sister of the Little Company, who is striving to keep her Rule is prepared to go, they offer themselves every day in the Mass, asking God to take them if He so leases in the place of some one who is not prepared. They tell God they are quite willing to go, before their time, and God is showing that He is taking some at their word, giving their deaths an extra lustre, by fulfilling the highest point of charity, for the words of the Incarnate Truth tell us 'Greater love than this no man has, that he lay down his life for his friends'. Little victim of love we turn to you, whom we believe are now resting on the bosom of

eternal Love, help us to fulfil our high vocation, that living lives of love when God sends the Angel of Death to fold his wings around us, we may not be taken by surprise, but our purified souls may be able to unite with the Angel of love and conducted to the throne of God, may receive that crown which we firmly believe our dear one has now received.

But to some of you who did not know her at all, I must pick out a few features of that hidden life, and one remarkable feature of her beautiful hidden soul, we will narrate though it happened before her entry into religion. A Professed Sister whom she dearly loved (she had tenderly nursed both her mother and herself) had brought her into a trying position by making her partake of an act, which the child's uprightness felt was not right, wither by posting or receiving a letter unknown to her Superior; the child's agony of the mind may be understood when she felt she was taking part in what was not right, and the struggle great, should she expose the Sister whom she loved, and yet she knew full well it was her duty, for the Holy Spirit gives a bright pure light to holy souls.

A good child's soul is not easily deluded and poor little Jenny knowing she should offend God if she kept the secret, told the Superior. I always think this is a very great act, a rubicon in her life. Another stamp in her character was her sense of duty; that when her mother died made her devote herself to her father and to her younger brother and sisters, so she came thoroughly domesticated. When her father announced his intention of marrying again, Jenny saw the opportunity had come, but even when accepted as a postulant remained at home for more than a year as she said, fearing people would think her nee mother would not make a happy home, which in fact she did.

Then a great cross in her novitiate came, when her health broke down and it was thought she would have to return home, but God in his goodness had restored her until she had made her vows, and for this reason it is she was removed to our new house at Isleworth where she died. And it was from there I received her last letter telling me how she spent her day, and here I may mention there came a pretty letter that shows such a kind thought. The Sisters in Australia to whom I am mostly writing these details as most of the other Sisters know her, would have heard by this time of the death of Sister M.Lua's mother, but who would think to write and sympathise, who but Sister M. Teresa who was still ill and weak, wrote her a very pretty consoling letter. Of her obedience we can truly say, 'the obedient soul shall speak of victories.'

And our little one who has fought the good fight and conquered in death, owes her success to her obedience. I will give one instance that I noticed; a very busy week that we were leaving Hyson Green last autumn. Mother M. Philip gave Sister M. Teresa a complicated piece of music for the 7 Last Words; the poor child was in the laundry and doing I know not what else, one of the hardest workers in the house, and seeing the poor child seizing her minutes to finish copying this rather long piece, I said to her that she was not obliged if she had not the time, but she answered it was obedience and she knew she would be able to do it; and she did, to my surprise, for in another house a Sister with far less to do had not been able to finish, but this little one's obedience has surely helped her as she expected; but we will come now to the end.

A case coming in and no sister being able to go, Sister Teresa said she was well able to take the night. It was not sick nursing, but a case of a lady who had drunk too much. The child went and found it worse than it was anticipated; providentially Mother Angela went the next day and

remained until the unfortunate lady died, which she did on the floor, and it was a very fearful scene. The next day the Sister who was sent to keep her company found she had fever and Mother Angela sent her home in a cab.

The doctor was called in and immediately declared her case was very bad. The heart was very weak and her feared septic poisoning. It was impossible for her to take nourishment, and in a day or two she died. It was providential that the priest gave her the last blessing and was praying with her until without a struggle she breathed her last.

'A martyr to charity' her blessed death following a pure holy life. May we imitate her and following our dear Lord on earth, we may follow Him wheresoever He goes inn heaven, not alone with the lily of purity but also with the palm branch which betokens we have laid down our life, a sacrifice wholly pleasing God.

Letter 12 On the death of Sister M. Raphael, Hounslow. June 1900.

Dear Sisters, there is another link between us and our God. He has favoured us by transplanting from our midst a fair flower more fitted for heaven than earth, Raphael, a little angel in the flesh, wholly typical of one thing - Love. Yes, love of God shown by love for all around. Thus must I sum up her life in one word - love.

To those of you who are afar off, who knew her not, in every occasion she showed this love for others, her thought, her utter selflessness. Taken ill in Church one morning, a Sister carried her out and asked her some little time after. 'What did you think when you were taken so ill in Church?' She answered, 'I felt how it would frighten the Sisters and prayed.' 'But did you not feel frightened yourself,' enquired the Sister? 'Oh no', was her reply.

Another time, having heard how she wanted to go to heaven, I said to her 'Raphael, are you still longing to go to our Lord?' 'Well', she answered, 'when I've had a good day's begging, I don't feel that way.' She was so pleased to help her Sisters and the poor. Her last years were spent in the little White House at the East (Commercial Road) where she kept watch, often being left alone to mind the Lord.

When her last illness came and she was removed to Isleworth, her wonderful patience surprised all, for though she became so weak she could not remove hand or foot, there was such a little flicker of life left, she was bright and conscious to the last; her last words were 'Jesus' and part of 'Mary'. When the great change took place she asked to see the novices and said a little word to each one, but begged all to be charitable. Then she asked to se the professed sisters and asked them to pray for her; she said to one of them 'go on loving our Lord.'

Our little Raphael was never known to say an uncharitable word. One of the sisters who knew our dear little Raphael in Hyson Green, tells us, she was going to bed very late one night, and as she entered the dormitory she heard singing; but such an unearthly voice, she was quite frightened, she never heard anything like it before; the sister went through the novices' two dormitories to find out where the singing was, but got more frightened still, it sounded as under

her own bed. She drew the curtains and discovered Sister M. Raphael, (then a white novice) fast asleep, her little arms folded in the form of a cross, a sweet smile on her face, singing in the sweetest voice one ever heard. 'To Jesus' Heart all burning'.

Sister M. Raphael made her triennial vows a few years ago but was finally professed a month before she died. So truly the motto which I sent for her ring, is well suited. 'Joy be with you always'. Yes, joy is now her portion forever. Shall I tell you my children, how that little soul evidently wanted to bring that joy to her mother? The time she died we were having our procession, reckoning the difference of time between the two countries. I had by my side during the procession, our poor suffering Sister M. Teresa, so that I was not so much engaged in prayer as interesting her, for the last few weeks of her life had been very painful.

The procession had passed and gone into the Church, when there came one of those touches from God which we must respond to. A glimpse seemed given when in God, feeding upon him, and even our God in an inexpressible manner taking his delight in us. The love with which we look upon those, who upon earth are still fighting their glorious fight for God, that love filling our souls.

The thought crossed my mind, what can it mean? Now I can connect the moment with the hour when our little one left this world, and probably pleaded for a faint reflection of her own joy to come to the One whom she would then know and love better. She loved all on earth, but what was her love then to now? Oh, let us pray that we too may be ready with the lamp of love burning brightly in our hearts at the moment the Bridegroom comes, that we may go forth to meet him with our lamps lit and let us never forget that there is no other light but love.

Charity must be our life, our works are not worth God's acceptance unless they are works of love and unless our hearts are filled with this love of one another, which our dear Lord commanded, and which He so earnestly called his own. 'This is My commandment, that you love one another.' Yes, Jesus, we will follow your command. Thy sweet will shall rule our lives, and they shall be lives of love. All our labour shall be love and thus in the hour of our consummation, we shall be found consummated.

Letter 13. God bless my children to whom I must write.  
1893.

God bless my children to whom I must write and thank for all the love shown and union in this time, when God blessed publicly what He had blessed from the commencement. Your love has pleased me much, but one thing gave a little pain, some wrote about 'my work'.

If you thought, dear little ones who wrote 'that the Little Company of Mary', was a work of mother's you must have lowered God's work in your own minds and certainly raised your Mother to a height above her power (knowing that I was but a voice and God has made use of an ass to speak before now) and that people would make a great mistake, if they thought this beautiful work originated from me, where it was necessary to speak; I have spoken and given my reasons for saying this work is of divine origin.

I laid down the principle when I came to Rome, and remember well telling Father Cardella that unless this was acknowledged, I withdrew, for it was not my work. So you see, dear children, why he took such pains, gave so much of the time the people of Rome thought so much of. He rewrote the Rules being so careful not to change anything of the spirit, but put them in an orderly, easily accessible form, etc. He also knew what you do not, how I thought my mission was simply to say what God wanted, and had not anticipated taking the active part I have had to in the work, and therefore did not prepare, but afterwards made a retreat, which blessed by Father Cardella's prayers gave me light I had not had before upon the duties of a religious Superior.

The work 'Spiritual Maternity' will show the light God gave, and I hope will help many souls who shrinkingly and fearfully have the burden of superiority placed upon them. I trust my children and many others of Christ's spouses will be helped by its perusal, to bear that burden generously, not wishing to come down from the Cross to which they are nailed with their Love, or expect to be other than their Head, thorn-crowned.

My children, one word before finishing this letter which was meant simply to tell you all how happy I was to think you are all so united and how your love has touched me. The word will come in well with what I have said; it is, if you would have God love you and help you, love and help those God places over you; for Mothers in religion have sorrows none others can have. If you think lightly of their words or orders, God will little regard us, and we do want God, do we not? To look upon us with love. So more and more all for God and one on earth and one in heaven. Your loving Mother, Mary.

Letter 14. August 1894.

Dear Sisters,

So long as we are in this world we are liable to temptation. No spot, no place so holy that we can be exempt. Since sin crept into the first earthly paradise, it creeps into the second, even the religious sanctuaries which we may well name Paradise, since God lives with his chosen ones. Thus the Sisters of the Little Company of Mary must not be surprised that sometimes a severe edict is sent forth which it should seem would be unnecessary, and which may indeed somewhat disedify some who would not like to think such severity necessary.

Sisters reading the Rule who have not theological minds, and who have not studied theology, will excuse themselves when they have broken a rule, saying 'the Rule does not bind under sin'. This is a very wrong assertion, and it would take a wiser head than most of our Sisters possess to decide when they had broken the Rule with such dispositions, that they had committed sin, such as contempt, or when it had been simply negligence.

If some few Sisters think thus lightly of the written Rule:- I, as the living Rule to them, forbid under their vow of Obedience, these two transgressions: - to protect the good name of the Little Company of Mary; we forbid every Sister to write any letter great or small clandestinely; and also we declare that any Sister writing or reading letters without permission, breaks her vows.

So let it be distinctly understood, that by the power I possess of putting Sisters under Obedience, and which I hope it may not be necessary for me often to use, I positively and absolutely forbid

Sisters writing letters clandestinely without the knowledge of their Superiors, and it must be remembered that priests are not their Superiors and cannot give them permission of this nature.

Also, in the same positive and formal manner; I forbid any Sister, no matter what her office may be, reading letters of Sisters written to higher Superiors. I also oblige any Sister who may disobey this order, to write and acknowledge her fault to me. This order I send having taken advice of my Council, and I wish every Sister to write and tell me if she has fully understood it.

Sister Mary, Superior General.

Letter 15.

Dispensations are necessary. The living Rule has the power of giving dispensations to a certain extent, but there are some fundamental rules that no one can dispense but the Holy Father; such as the Rule which forbids making any charge for nursing. This could never under any circumstances be altered, although there have been cases when people have pressed for some definite charge to be made, and it has been tiresome and unpleasant to keep to our Rule.

The act of humility by which we ask a dispensation reminds us of our position in God's Church. We are subjects and have a Superior. Religious orders cannot exist without these two classes - superiors and subjects. The Superior is the one who deserves respect, since she is the one person in the Convent who has the great responsibility of making known the Will of God to us, and God helps her in a special manner.

Subjects should see God's will working in her, even though the orders may seem unreasonable perhaps to those who still keep their own will and judgment or who do not implicitly obey the voice of their Superiors, as the voice of God for them. Angels help the subjects who in a religious spirit obey their living and written Rule and still more help the Superiors who are careful to keep and teach under the guidance of the higher Superior whom they represent. We give an instance of what cannot be dispensed; we might notice, charging for nursing, witnessing of wills etc.

Will the Sisters after having read this letter, write if they fully understand, and also ask any further information they may wish to know. It is never a trouble but a pleasure to me to see that letters are answered, which show that Sisters are anxious to please God in observing their Rule perfectly. It is the duty of a Sister to enquire if she is in doubt. We have promised God to keep our Rule with the greatest perfection to which we can attain.

God grant we may achieve this grand work; the sanctification of our souls and be faithful unto death, in the few days of time given us to prepare for an eternity; where we shall be, what we have been. We take our place in God's Church Militant on earth, to be forever the same - one of Mary's own, a Sister of Mercy, the Poor Clare or Carmelite, each have their place in God's grand Church and each will give God glory by bearing fruit after their kind, by being a perfect exemplar of their Rule on earth, they will be God's delight whilst in this world and his eternal glory in heaven.

## Letter 16.

God bless my children and increase his grace in them,. I see the workings of his Holy Spirit in them, by the tone of their letters to me. You all want to be good religious, humble and obedient. It is well. You want to be loyal subjects to your Superiors. This is the light of God upon your souls. I would rather you would say this, than that Jesus had visited you and spoken to you. This latter might be imagination, but the good thought to be humble, dutiful subject to the voice of your Superior is from God..

To be humble, dutiful subjects; fulfilling every wish of their Superiors, there can be no deception in this. Children of obedience rejoice on your way! It is your glory, and if I seem to repeat the same thing over and over again, bear with me, for I do not wish you to be, as we are told 'fishing all night and taking nothing.'

The angels await the acts of obedience. If you could see the blessing of those acts, the graces they bring; and the graces lost, when obediences are not carried out. You sometimes strive, dear children, to do something more than usual to please dear Jesus. Do an act of obedience, you can do nothing more and the look he casts upon you would ravish your soul and make your heart overflow with burning love.

Jesus, I am your child of obedience unto death. Mother Mary, keep us faithful, humble, your own child, Jesus' spouse. Memorare.

## Letter 17. Circular letter to be copied, and sent to each house.

We obey for love of God, all Superiors. My children whom I love so in God, love indeed with the same love with which I love my God, I have somewhat to say, something solemn, something I am urged to say, let us meet together round our Mother's Heart. Let us remind ourselves of what we are, of our place in God's Church.

The emblem we sent our Holy Father is very fit, is a good picture of our place. We represented ourselves on our jubilee present as emanating from Our Mother's Heart. There was the Heart pierced, rays of glory issuing, in each of these rays there was a name, our own was there. It was a pretty thought. We hope a truthful one. We hope we will be a glory to Our Lady. We hope the emanations of our hearts are united with the emanations from her sweet Heart.

We have met now in spirit together, where we hope ever to meet, even though separated by death. The Little Company of Mary on earth, in purgatory, in heaven is one, and (as with the Church, its members are one on earth, in purgatory, in heaven). The Little Company of Mary whether fighting on earth, whether suffering in purgatory, or triumphant in heaven, are one, blessedly one, helping, praying, supplicating God for one another.

We have but one end, God's glory, to reflect his beauty, as a Body, individually, this we are striving at, we are urging ourselves onward. We have a certain spirit to aim at, certain laws to observe. We have to be in order. We have to be disciplined, trained as soldiers, more perfectly

than soldiers. We have of our own free wills entered our Mother's Little Company, and submitted ourselves to a certain government.

The voice of God, His Church has appointed this government for us. We are governed, generally, by an elected Head and Council, and locally by a nominated Superior and Council who represent the General Head and Council. The local Superiors having no authority of their own, but representing the Mother chosen for the time being to fill the principal place. When we entered the Little Company we knew this, or it was explained to us before we had the Habit. We knew when we made our vows what we pledged ourselves to. Thanks be to God for the grace of our vocation. What might be difficult to human nature, we can do by grace and it is no light vow we make, to obey whoever should be placed over us, and to see and obey her as the 'representative of Jesus Christ' to us. To some natures this is not difficult, obedience comes easy, and the person who commands, not regarded. I thank God my children, there is not one of you whom I would find it difficult to obey if placed over me. There are other natures who may be very good, but have greater difficulties, and the person is regarded who is placed over them.

These have much merit when they fight well, and subdue their inward repugnances, but my children, whether we obey easily or with repugnance, whether from super-natural motives or natural, Ah, let us obey promptly without murmuring, without a word, whoever is placed over us. It is our only safety, to work with glory to God, to work unitedly with whoever is our head.

We not only may, but should represent our views in Council. It is the duty of Sisters who do not form the Council to send us statements for Council Sisters to consider, and thus avoid useless and harmful talk amongst themselves, or perhaps, taking counsel with priests, who have no grace to give counsel upon these convent matters. We have sometimes to our pain found Sisters discussing things, that it was their duty to have made known to the Council, and much harm has come from this unwise conduct, though we know this was not intended by the Sisters.

Sisters may send their views, their papers to Council as we have so often said, without their names attached, or they may write to the Mother, with permission for her to make known what they have written, but whichever they prefer, let them be open and honourable, as you would have them. Let them be zealous for his work and its greatest perfection. Each can help in her own part, to make a perfect picture, to aim at our Mother's Little Company being a perfect pleasing work in his sight. How He will reward us, that dear God, when He greets us in heaven, for our labours, for our anxiety to work well in that particular part of his Church, where his good Providence placed us.

Let us then be in earnest. Let us be zealous for the perfecting of God's work - now in the present subject, that of obedience. We are not to consider who is placed over us, that so and so would be much better. We have high example that we ought not to expect the best to be placed in the highest offices. Jesus placed not his beloved Virgin Disciple as Head of the Church, he placed poor Peter, who had fallen so terribly, and Peter because he was appointed was obeyed.

This we must do. This, my children, I feel urged to impress upon you. This I trust to you to be obedient without a thought, a murmur; obedient far more than the soldiers who obey in act, though perhaps in ward rebelling. You, my children, will obey from love of Jesus knowing it is his will for you. What a happiness to meet in heaven, obedient docile children. What a joy to

view from heaven, a regular, holy, orderly work, a staff of children, who are obeying cheerfully the Mother placed over them; their 1st Mother would indeed be proud as she pleaded with Jesus for their perseverance, and helped their Mother, the Mother of Jesus, as she prepared their crown.

Letter 18. To the girls of the Guardian Angels' Home, London. 1897

God bless my new children. It is but now that I have heard that you are arriving in the Home of the Guardian Angels, where Our Lady has sent her own children to take care of you, and my heart is full of joy at the knowledge; but my joy is but a little reflex of the happiness of that Mother whose Heart is now open to you, with such love, pity and compassion you need so, love and pity and therefore you have it, for thus God deals in his beautiful Providence with his human family which was so terribly tempted by his enemy and led away by the wiles of the evil one, from that true lover (God). Who were tempted to choose creature things in opposition to the will of their Creator.

God's compassion for his human family saved them and you know the history, my dear children, of Jesus' coming - the Good Shepherd - to seek and save what was lost, we are all falling, some more sinned against, than sinning. So with the little band. Our Lady with her dear mother's love is drawing to herself; some of you are more sinned against than sinning; but take the one most fallen. What is that one, but the one who most needs pity and who when truly sorry most glorifies God's mercy, and is a work He loves to look upon.

Why? Because the sorrow has been the result of a whisper from the Holy Spirit; a whisper to which a deaf ear has not been turned, and by this gift of God a great work is achieved, and the soul bathed to a glorious whiteness in the Precious Blood becomes so lovely that angels look upon it and sing a glad song, rejoicing, praising God; the saints chant their hymns of exultation 'For Thou hast redeemed them by Thy Blood.'

And we on earth, must we not adoringly admire and praise our God. Verily and indeed, our souls sink in profound adoration at the wonders of God's ways, for love him as we do for the Immaculate Conception, we must also love him not only in the purity of his Virgin Mother, but also in the purity of penance of the Magdalen; they are both works of God and therefore both adorable.

So you must remember, my dear children, that in this world of God's mercy, it is never too late; it is not too late for you all, to be beautiful works of God's Spirit, perhaps more beautiful than some who have not had the misfortune that you have had, because your souls can be clothed with the most beautiful robe that there is in this world; the robe of humility. Your souls can be steeped in the most glorious fragrance, the sweetest perfume there is on earth; this is humility.

There is no loveliness, no flower or fruit of the Passion more pleasing to our Father in heaven, than this humility; and then the grand virtue of hope, that beautiful virtue we can only practice on earth; how you can glorify your God, by your hope and trust in his mercy and power. His power we know is infinite and his power is not greater than his desire to use it, by showing mercy, that mercy which is infinite and which has no limit, but the limit we put by want of hope and trust in it. Now this month of May, these are the flowers you will offer Our Lady : humility and hope. How gladly will the holy Angels offer these sweet scented blessings. How they will

speed and to her throne in heaven with, your offerings of love. Be in earnest as you weave your garlands, and believe there is one who is in spirit with you, heart and soul and happy to welcome you to the Little Company of Mary and interested in all you do and will follow you through your future course, with earnest desire and pleading for you, anxious that, that future may be a bright or happier one than the past, which is now done with, burned.

Believe you have now those who will love and help you with great longing that you should fulfil the end for which you were created; save your immortal souls, and I again impress upon you, also make them beautiful; for this is the will of God, who so loves them, who has appeared in this world as the Good Shepherd, rejoicing I having found the sheep He has lost.

The home you are in is rightly called the Guardian Angels' for we know how these angels rejoice more over one doing penance than ninety-nine who need not; you have indeed, my children, a real offering to make to God in the suffering of your present life, try and make the most of this heavy penance, the constant humiliation, your suffering heart and soul, so pierced and bruised.

All this is watched by the Holy Angels and your generous efforts to be patient, to forgive those who have injured you, to grieve over so far as yourselves have broken God's law in the past; your souls now can be a harvest of glory to God. Do not miss the opportunity, but remember the virtues you can now practise are more pleasing to God, than whatever you have done in the past to displease him ; and be generous and in earnest, be very watchful for the tempter, seeing how he has been robbed of his prey, will be infuriated; he would have wished to have drawn you into despair, and when he sees you practising hope, more than those who had not been tempted as you, he will not let you alone but strive to disturb your peace.

But fear not, place your trust in the Mother above all Mothers, confide in the grand grace of the Sacraments, call on the help of those Angels to whom you are giving joy; you know they rejoice at what gives joy to the Sacred heart, they will lead you to the Heart, beating ever with love for you and in the strength of the Precious Blood, shed with distinct love for each individual soul, in the power of this Precious Blood you will conquer.

I shall write to you again, and you also can write to me at any time when you are again in the world, you can write with all confidence, that she will be interested in your doings, the one who is happy to sign herself, your Mother ,

Sister Mary.

Letter 19. God bless my children, the three Mothers in London.

God bless my children, the three Mothers in London, leaders of little bands of Our Lady's children - Mothers de Sales, Perpetua and Vincent. You represent Our Lady's Little Company: a word of counsel and warning. Thanks be to God you are united, and if mistakes arise I think it is through inadvertence, I do not think Mother Vincent would willingly arrange a retreat when the inauguration of another house was going to take place at the same time, and likewise and if she knew Mother de Sales was going away during the Mission. I am sure she would gladly have

lenta few Sisters for the occasion; it was a most critical moment, as other Sisters have been supposed to do our work there.

I spoke to the Archbishop myself, who said the proposition had been made after he had left England. I am not sure whether another order will be sent, but should think this would decide it, if it is for God's glory we do not mind; but such things often cause a want of Charity in a parish, and if the religious orders do not get on together, disedification to seculars.

I do not know why the number of Sisters in Commercial Road has been lessened from seven to five, I did not know until now and am very sorry for it. The washing being done there must make extra work, and I do not see, that the parish can be now properly looked to, so we must not wonder if other sisters of another order are brought in.

Now I have a very delicate matter to speak about: every house must have their share of, we will call it, eccentric Sisters and it is very difficult to know how to deal with them, supposing they have been or are mentally effected, this should be known to save disedification, and they should never be taxed with their faults publicly at Chapter etc. But for all that they should not be allowed to be lazy, or even a young Superior can appeal to an older Sister that her conscience obliges her to see all those who are placed under her, profitably employed unless she would be taking part in the fault of the relaxed or negligent Sisters, if she did not see that they took part in the daily labours.

Full well I know how great difficulties in the guidance and employment s of certain souls, but we have our own souls to look to, we are stewards and whilst we have this Office we must strive to do our duty perfectly in it. Dispensations must be asked; and they had better not be denied to such Sisters; but the Superior might do some little thing to make up.

God bless my children. Have much more to say but must finish for today. As ever,

Mother.

Letter 20.

'Jesus of Nazareth have mercy on us.'1899

'Jesus of Nazareth, have mercy on me . Lord that I may see.'

Dear Sisters, it seems to me, if I was asked what was the easiest thing in the world, I should say: to relax. One needs to be ever watching and preventing omissions and commissions, which if not noticed in time, would cause change of spirit, relaxation, a low idea of perfection to take the place of the high ideal we have had placed before us. In olden times it was so edifying, the true religious ideal that the Sisters had of their Superior, being really their living Rule. Now it seems that the sisters have not the same faith or let us hope it is not want of faith and religious spirit, but thoughtlessness that makes them commit so many faults, by not asking a dispensation from exercises of the Rule that they cannot perform. They then get scruples and think they have committed faults and really may commit faults by dispensing themselves, what it was their duty to seek s dispensation fro from their Superiors.

The living rule has perfect power to dispense the written. If some office has been omitted, as soon as possible tell your Superior and ask her to give you something to say instead. If you foresee that an office may have to be omitted ask a dispensation and if you receive three 'Hail Marys' instead of your rosary, vespers or whatever other exercise it is that you seek a dispensation from, you will lose no grace at all.

The tone has seemed to have changed of some of the Sisters, that I am at a loss to account for it. You hear a Sister saying, 'I've not done so and so, I have omitted my stations or office and I shall lose my Communions'. To me it is an entirely new idea and could only occur in old times when the Sister was out of her convent. Novices are bound to say at the end of the day, whether they have performed all their exercises or not; they either take them up or are dispensed.

The professed are always supposed to obtain a dispensation, and therefore the expression is novel to me, and certainly rather dangerous, it would look either as we have said, that they have not faith in their Superiors' dispensation or they have not been humble enough to ask it.

What a sad pity to do so much and yet lose so much from either carelessness or wilful neglect. If we could but enter into God's mind and see his delight in the wondrous work of the Holy Spirit, a perfect religious, we would not deprive God of this pleasure. If we lived closer to the Heart of God and through that we know some little of his love, we would search for occasions that would beautify the soul rather than avoid them. Every religious act beautifies the soul, therefore, asking the dispensation is a religious act, and why would we rather commit a fault, that we ourselves evidently think so serious, but it is a confession matter.

Why do we do this, is to me unaccountable, even when you are away from the convent, you know that you are told to ask a dispensation from Our Lady and then write to your Superior, what you have not fulfilled and then there is no fault, no blemish on your soul and thus you will keep it ever bright and pleasing to God. Lord that I may see. Indeed we need this prayer. The soul of the true religious is as it were a thurible of sweet incense, which the angels offer in their golden censers before the throne of God.

Why have we not more of them to offer? It is so often in the apparent small matters that we fail and yet we do love our God. We do thank him for loving us so. We have given up that life to his service and we would not draw back for a thousand worlds. He it is who gives us strength to lead this life above nature, that keeps us spiritual, pure and chaste in a fallen world, but here again the expression you use 'I must do so and so if I want to go to Communion', this seems to me not as safe as the old expression - 'I went to Communion, I was so afraid that if I did not, I should do something wrong during the day.' Holy words, because humble, truthful words. It has been the secret of our success, this dependence on Jesus, this feeding upon him.

Let us never cease leaning upon our Beloved. There is no limit to the power possessed by those who have this strong faith in the strength to be derived from our dear Lord in the Blessed Sacrament. There is no limit but the one we put by our want of confidence.

Jesus of Nazareth have mercy on me. He will have mercy, our good God will have mercy, give grace according to our trust in him. Let us then trust in him, let us lean upon him and never rely

upon that rotten stick, self, it will never fail us. Some of us have found this to our cost. We will never, please God, rely upon ourselves, but upon God - Jesus in the Blessed Sacrament. God in our Superiors, thus shall we be secure against self, then it will not be 'I will do so and so' but 'By God's grace, I will do so and so.'

Not unto us, not unto us, but to Thy Name we will give glory, O God! When we work our works, when we labour and gain some victory over temptations in ourselves or others. My children, weigh these few thoughts. I want you, yourselves, to carry out these suggestions and let me know how you have understood, and how you have put in practice, it is important in the various letters that you receive, the Chapters you are present at, and all the other means by which you receive light and help on your way. With the light you receive you should not be put out, because you are either better or worse from every grace you receive.

Our Lord tells us in very strong language how we condemn ourselves by receiving, by hearing God's words and not keeping them" our Rule is God's word to us, if we listen not, or rather listen and do not put in practice when we are reminded of both the spirit and the letter of our Rule, we do ourselves an injury and a very serious one. It is only by God's grace that we can keep up this zealous fire, this supernatural energy, this appetite for spiritual things. Let us dread to lose it by condemning the good advice, suggestions and reminders that are given to us, we do condemn when we are slothful, when we are inattentive, or when we may attend to what is said without putting it into practice.

What a pity this listlessness in spiritual things is allowed to take possession of us, that we drift from the stream instead of pulling against the tide, dear Sisters, so not let us extinguish the light of love in our hearts for want of oil from weak wills, weak as water, but let us have our lamps burning brightly for we know not the day or the hour. Let us be ready to answer our dear Lord when he calls, let us ask ourselves, now if Jesus were to call me tonight, could I answer cheerfully. Here I am?

Dear Sisters. Think of the moment when we first see the lovely face of Jesus. It will be bent down upon us with love if we are faithful. He will not need to speak that Come. His whole being will speak it, the word itself will be passing sweet; a note of lovely music thrilling the soul; our hearts will echo that Come. They will call to Jesus, Come. Come possess your own; and Jesus takes his own to himself for ever, and He our Love is ours for ever our own. Call to mind the lovely, loving face of Jesus, once so sorrowful for love of us on earth. Call to mind what he suffered, for love. Let each say it to herself - for love of me; then resolve the next opportunity that comes, to say : for love of Thee, Jesus. Yes, all for Thee. All for Thee Jesus. All for Thee, and we who now sorrowfully look upon 'Him whom we pierced' will then look upon Him whom we have pleased exceedingly by our fidelity.

We shall look upon Him and rejoice with exceeding joy and our Mother's Heart will pour forth from her fair being, her song of praise and her Child's soul in union will join the songs of the blessed, as she speaks silently to the Angel who led her into the presence of God to receive her reward. 'I have Him whom my soul loves. I have hold of Him nor can I ever let Him go.'

Letter 21.

My dear Children at the Antipodes

My dear Children at the Antipodes it seems to me that a little sketch of the history of our own foundation must be interesting to you and that I shall give you a nice recreation by an account of the conception and creation of the Little Company of Mary in Australia.

M.M.Rose could describe better than myself that first interview with the Cardinal, then Archbishop Moran, when in visiting an Australian sick lady, after a few words, looking as M. Rose described, a long way off, as though earnestly thinking, we spoke of the probability of it being God's will, that the Little Company of Mary should be founded in Australia. M. Rose's answers to his questions previously seem to have been that though we went out to look at the body, we really went in order to save the soul.

You know, dear Children, that this is true, and the first object of our foundation is not to nurse, as so may suppose and as it is not right; too many of our Sisters allow them to suppose. Our first object is to model Calvary and form a united body representing to heaven mirroring that grand work of the Holy Ghost: that mystery of grace - Calvary. So on Calvary we see the figures of our Institute. We see Jesus Crucified, shedding his Precious Blood. Our Lady's Maternal Heart pleading by that Blood to save souls.

We see those three deaths. We watch the happy Dismas and long to co-operate with our Mother in thus saving souls at the last hour. To do this we go out to attend the deathbed of Christ's large family. He died for all, we pray for all and visit in spirit the death which we cannot attend in person. We are placed as sentinels, as witnesses at the portals of Christ's Church, that no soul may go forth for whom we have not prayed. We attended in person as many deaths as we could, and thus, having to be at the death necessitated attending the sickness, and then all sickness naturally came to us, and we had to study to know what to do; how to solace the sufferers; and as we are bound to aim at perfection, we have to know our duty in nursing the sick and not disgrace our Mother who is known as 'Sedes Sapientiae' whom we are sure did perfectly what she had to do. And those of Our Lady's children who are very closely pressed to her Heart, love to do for the sick and dying, in whom they see Christ's image, what she would so have loved to have done for Jesus' intense pain and anguish.

Well, this is a digression. Mother Rose answered the Cardinal in somewhat the same way as Mother Cecilia did a good Bishop in whose diocese she was nursing, he asked about her order, and she replied, that our work was for the dying. 'So I perceive', he answered smiling, 'when you come into my diocese and kill an old friend of mine.'

We smiled at Mother Rose, Sister only then, but by and by the formal application was made by the Archbishop. But as our Rules were not then approved and we had only a simple blessing on our work, an encouragement to proceed. We thought it too early days to accept a foundation so far away, so the Archbishop left. The revision of our Rules etc. went on, and when the Cardinal was recalled to Rome and again sent in his petition we in it God's will and accepted the foundation.

It must be known to you children that we are directly under the Holy Father's authority

administered by Propaganda. Propaganda watched over the infant Little Company, and we received a message that the Cardinal should write a formal letter promising that no attempts should ever be made by him or that those over whom he had any authority should ever make any attempt to separate from its parent stem in Europe, the Little Company of Mary whom he had offered to plant in the part of the Church confided by God to his care.

The Cardinal smiled when I asked him and promised when I persisted, that though I did not doubt his word, it was necessary to have a formal letter to that effect; the benevolent smile of the Cardinal accompanied his words and the letter was sent. Which I gave to Propaganda, who had it printed, returning the copy to me and keeping the original letter.

Know, my dear children, the Cardinal has ever been true to his word and we all owe him a deep debt of gratitude for his continued kindness and it is our duty to daily pray in return for so true and good a patron. But sometimes words have escaped from his priests, who do not know the matter, that we now unfold to you; which are not at all in harmony with the promise, with the word of honour given by the Cardinal before the band of the Sisters of the Little Company were given to his care.

If they knew what their Cardinal had promised they could not say what they at times have; and if the Cardinal knew what they say, he would no doubt be extremely displeased as it would seem a betrayal of trust to even breathe or suggest the things that have been spoken to Sisters, which might have caused serious mischief if they had been weak-minded women or not been well grounded in the religious life and not well informed of the special beauty of their own Order; which with all reverence we say is to mirror God.

There is but one spirit: Europe, Australia, America are three parts of the Little Company of Mary, forming but one body with one spirit: 'One in the Heart of Mary our Mother' for its motto. Is Christ divided? Indignantly cried out the Apostle. And we say: 'who would divide the Heart of Mary - would pierce again her soul?'

Propaganda did well to warn the inexperience of those who governed the Little Company having the sad experience which Propaganda has of splits, rents and divisions. So disgraceful in the history of that Church, that grand beautiful Church of God which stands out alone, unique amongst the works of this earth, in its grand unity mirroring the works of God whose work it is.

God will ever preserve, I have not the slightest doubt, dear Sisters, such a misfortune happening to the Little Company of Mary. God will preserve us if we do our part, and one part is to have knowledge of what is right. It is your duty to strive and have a clear understanding of what is right by means of praying to the fountain of all wisdom, and then striving to lay to heart as our blessed Lady; pondering the things you hear, as she pondered them in her heart.

So we must, dear children, imitate her and not let the good seed of knowledge given us, be scattered by the winds. We understand we are one in all climates: we are one Little Company of Mary in all nations. God's spirit has evoked us into existence, as the Holy Father spoke to myself in the ever memorable audience in the July of last year.

'The Little Company of Mary', and the venerable face lit up, 'is God's inspiration for his Church in this age' and then with prophetic unction, 'it must spread into every art, and I pray that its

numbers may increase, and I bless those who are now, and those who are to come.' The Holy Father continued in this strain for some time speaking partly and praying for that Little Company of Mary, he himself and formally approved in perpetuity.

After that we said that the postulants who were to come would be in answer to the Pope's prayer, and we remind those of our young sisters not to disappoint the Vicar of Christ who seemed like a fond grandfather in his familiar intercourse with the Sisters; placing them out of the sun, patting the Sister who was nearest to him on the shoulder; blessing every work, every affiliated member and delighted to hear the extension of the Little Company under his benediction.

You, children, therefore will know how to give an answer 'for the hope that is in us', that glad hope and knowledge that you are chosen to go, and to bring forth fruit and that you will do so with the special blessing of God, bidding you to go unto all nations. Remember the medal the Holy Father gave to the first pioneers, was Our Lady of Propaganda, which represents her with her hand outstretched, pointing to her children to go into far off lands, to extend the kingdom of her Son, Jesus.

The Holy Father has bid you to increase and multiply. You know that every act of your lives thus blessed has a merit, by being performed, solely because it is God's will, not as we performed our good acts in the world, where we did many acts of charity perhaps, because it pleased us. It was our own will, and unfortunately even religious, too, do acts of their own will, and have broken that will which is the certain will of God for them, that they might do more apparent good by increasing their acts of charity, altering their rule, making it stretch. As some of you know, even good people, who do not know your rules, have thought that you could do more good if you were freer to act and were not all obliged in different countries to obey one head whom it is so often repeated to you; 'cannot know or direct from such a distance.'

Many have fallen into this error unfortunately, through not being well instructed or forgetting the instructions they received. It would be derogatory to the Church and really contrary to good faith to say that it would bless and approve rules that were unwise and not tenable.

Would not the Councils meet together under the inspiration of the Holy Ghost have decided that directing in various countries was not possible and therefore not approved the rule, instead of so strongly approving it that it is thought that not another Order will be approved that has not this special rule of a head - Council and General - directing the whole united body. The Holy Father especially approves of those whose Mother House, whose parent stem is in Rome.

Try and understand this well that our great beauty is in our unity. We should disappoint the Heart of God sadly if division arose in the Sanctuary of the Heart of Mary. But nevertheless ever recollect that differing opinion, is not disunion. The maxim of the Church is unity in essentials, liberty in non essentials.

One may think it would be well to build a new Church or Convent, another may think differently, but all. Though thinking differently, are united; because you submit the point to your local Councils, who in their turn stand with, for or against their new Superiors and all are agreed to abide by their decision. All are united in this point, which is all that is required to be truly united and pleasing to God.

It would be simply impossible that all should think alike, not all think alike that they are to obey those who are over them having embraced a life which they have promised to be subject for the love of Jesus. Would a religious do less than a soldier who obeys unquestionably his general? The tendency of the world certainly is to independence, but the spirit of the world must not enter within the walls of the 'Maternal Heart'. Please God, it were well all will do their little part to keep unity the greatest good we have.

What would any other good profit us if we lost that? What are our works to God? As Father Faber tells us; he wants not our work, only our working hearts. How we mistake then, when we sometimes act as if we thought, even though we do not say it: that it is well to do a little wrong, in order to do a great good. A fallacy long decreed by the Church; and since if we could empty hell and convert the whole world by telling a venial sin of untruth, we may not do it.

It is not derogatory to our ecclesiastical Superior, that we make our vows to our own immediate Superior, rather than to the Pastor in whose diocese we work. It is the case in all Communities with a special rule, even in the case of our Father and Founder a letter was sent him telling him that he could no longer be Superior, which when we were told some weeks after, and expressed our surprise at it, the answer was, that it was done in all cases where the Holy Father took an Order into his own hands.

Notice was given to the Bishop founding to withdraw his authority as Superior, though of course, all rules have a Chapter on the relations with the Bishop in whose diocese they are located at all. Our rule has it most clearly defined 'A Company destined to be one united body extended all over the world' could not be under obedience to the various Bishops under whom they are working, for it would naturally soon cease to be a united body. For a Bishop who is wedded to his diocese, is bound in duty to look at that before all things else, as likewise a Superior of a Community has to look to her Community and its good before the good of the diocese. It might be better for a diocese or there would be certainly more appearance of good if an enclosed order came out and did the mission work, which is so sadly needed in these days, and it is doubtful if they would do lasting good, they would certainly do ill which it is doubtful would not be everlasting.

The two duties must certainly come in collision unless a Bishop has diocesan Sisters; that is, Sisters who are founded for the good of the diocese, which some Bishops have and they flourish only for a time. The two opposite duties, of a Bishop looking to his diocese and a Superioress to her community must come into collision unless the duties were well defined before they are located in a diocese.

For instance, before entering into any negotiation with the local Ordinary, that is the Bishop, the rule is given that he may see the duties of the order he is visiting and whether they are adaptable to his diocese. We had not intended to have entered so fully into this matter, but knowledge is always useful and perhaps it is as well that we have written everything rather concisely, that you may the better understand this important point.

We at the present moment are very favoured, for in every diocese we live under Bishops and Cardinals who are all most anxious to help the 'Little Company of Mary' keep their rules, rather

than hinder them and our own Father and Founder the foremost. Where any evil has been threatened in any diocese, it has been without the knowledge of Bishop or Cardinal, but through this ignorance of some priest who knew not the circumstances. Of the promise made when Sisters have been sent to all parts of the world and did not in fact even know their rule, and if our Sisters had been weak-minded women they might have caused much mischief.

But as they, ever simple and open with their Superiors, their knowledge of religious life saved them from the pitfall into which too many religious of other orders have fallen. May we not attribute and thank our dear Mother for her watchful care of her Little Company that she does not allow those to enter who would betray her trust in placing them in her own Sanctuary the souls she brings to her Maternal Heart they have moved many, but there is a family spirit which binds us to one another which counter balances many faults and which indeed many virtues would not counter balance, if this virtue were wanting.

A very perfect soul without this family spirit. We should not care to retain as one of Mary's own. They must be ever one in her heart, jealous for the good of the whole Community, anxious for the prosperity of each house, prompt to warn those who have care of them; of even the appearance of evil, the outpost should be ever on the alert and not judge for themselves what is necessary to be said or left unsaid to the head but to speak and write freely and spontaneously, leaving the head to judge, whether what they say is worth noticing or not now.

For though this is written for Australia, each house will receive it and they will recite a Magnificat and Memorare to beg our Lady to avert from her own any evil that would tarnish its beauty in God's sight especially any discord or dissension, especially that unity which makes this work of time reflect the everlasting God. We are now in three different parts of the world, Europe, Australia and America, by our Lady's help and blessing may we ever be able to say as now, with all reverence. Indeed more as whisperings to our Angel Guardian 'we three are one'.

Letter 22.

Dear Sisters, we are often one and all disappointed with ourselves and others, it is an echo of that cry of God 'it repents me that I made man.' We entered religion with such good desires and our lives should not be failures, that we would build a beautiful temple to God where his Spirit should dwell and reign.

The first revelation of the power we possess to do such a glorious work for God, was perhaps the commencement of our vocation, or we may have been touched with that sad expression we hear so often, 'if I had my life over again how differently would I act.' We know that souls have sometimes been filled with fear and dread at the death-bed of one who had really spent their life in vain. History gives us some of the sad laments of those who have lived for this world and self and have wasted what they can never have again, that precious life which they can only live once.

Imagine, dear Sisters, on your death-bed what it would be to feel you have wasted your life and how gladly you would turn away from that sickening thought and thank God for your vocation. Indeed not one of us here have thanked God enough for our vocation, but our souls bed down

now in adoration, and thank God for his grace that drew us into his own house, into the sanctuary of religion.

Let the holy Angels now have fragrant incense from this earth, the outpourings of grateful hearts, thanking God for the light, the star that led them to that place in the world where they have found Jesus with Mary his Mother. Thank God at this moment that he has brought us into life, with powers of mind to know him, with hearts to love him, with bodies that can work and be worn and weary in his service.

What matter if our limbs are weary, or our head aches, or our hearts are pierced, and our souls suffer. What matter, if our life is not a failure; what matters so long as we fulfil our work, our mission in this world, for the higher the grace, the greater the gift God has given, the greater the responsibility, lest we fail in that mission, for indeed it is not alight one.

To all Christians it is said, 'know ye that you are not your own, you are purchased at a great price'. How much more to the religious do these words apply! The monastic life is not a past glory of God's Church, it is one of its present beauties, but this beauty is likely to be dimmed. In fact, it is already dimmed in many religious by the atmosphere of independence of this age. But dear Sisters, we have resolved with an iron resolve and we will aim at the greatest perfection to which we can attain in the religious life.

We are not solely an active order, bound to active works of charity. Our first and foremost work is the perfection of our own souls and the spreading of this desire of perfection in all whom we can influence. May God help us, indeed without his help, vain are our efforts.

It is no easy work to resist the influences of the age, we must mix with those around and it is difficult not to be influenced by what we see and hear; not to linger and loiter, not to grow weary climbing those steep ascents, that our Mother stands above and beckoning us to, smiling upon us and encouraging us, dear Mother that she is watching anxiously lest we take a wrong step, more anxious for our own good than we ourselves are. Oh, let us respond and walk warily, for it is indeed easy to stumble, to fall or to stray into some bye path that leads not to our end.

Our very subject which gives the beauty to our actions can be spoilt and especially by this special spirit of independence now reigning around. It is the very opposite to religious life, therefore the danger of spoiling that glory of God's Church, the monastic life. It seems so difficult to preserve it in its integrity, in these days and it is not through the active works we perform.

We see that easily amongst ourselves for certainly Sisters who remain indoors are not better religious, even with their constant round of spiritual exercises, than those who go out. It is not the cowl which makes the monk, nor the convent walls which make the nun. The essence of religious life is, to remember on every occasion that he or she - monk or nun, are not their own property. Our whole Rule binds us to observe silence, we cannot walk in a particular place, we cannot enter a particular room, we cannot read any book we wish, because we are not our own.

We have bound ourselves to live by the will of another, we have no right to complain if we are led whither we would not; it would be like giving some of our money, our property to the poor

and then expect to use it for our own pleasure. It is indeed making rapine in our holocaust. Let us constantly remind ourselves if inclined to repine, that we have no right to complain, we have to be led hither and thither to this work or that, indifferently; be over-worked or be over-looked, be trusted or not trusted.

We are not our own, we belong to God and are placed by his Holy Spirit in a special hot-house of grace if we may so express it, to bloom out into a flower of unspeakable beauty with a marvellous fragrance. That flower is a passion flower that Jesus purchased for himself at a great price. Yes! The Spouse of Jesus Crucified is the fruit of Jesus' Passion, a flower of grace on earth, a jewel of glory to the Sacred Humanity for ever in heaven. For every act of subjection on earth there is a corresponding glory awaiting us in heaven,, and as often dear Sisters as we calm any troubled thoughts of irritation, wounded feelings through a sense of injustice, cross our own wills in order to be obedient to the will of those over us, as often as we say I must remember I am not my own, so often the voice of Jesus in untold love speaks to that faithful soul saying that wondrous word my own, my beloved purchased at the price of my own love and indeed we may rejoice and have a glad happy hope that that word may be spoken as we leave this earth and Jesus with rapturous bliss will present us to the Eternal Father using that word - 'My Own'!

Letter 23.

There is in every house one to whom is given the extraordinary power of making known God's will to us; such a person is entitled to the greatest deference and respect from us and we on our part should show an immense anxiety to put into execution their orders without questioning, but instead of this the unquestioning blind obedience is often replaced by an unsatisfactory argument as to the reasonableness and finally the ignorant, foolish Sister, if I use no stronger term, foolish do I say, hypocrites, flighty vain women.

Sisters, I will not call you children, some of you are women in a holy habit, but very soon you shall wear that habit at least in a humble manner, if nothing else can be done, you will do penance scrubbing, cleaning etc. It will be penance to you what some feel to be an honour, and the lowliest work is indeed an honour in God' shouse; but to encourage you in your life of Ladyism under cover of a habit, I will not and cannot.

This is the 1st day of the year of indeed the century, but however many years you have of life in the world it shall not be loved to mock God in Our Lady's Little Company. If you will mock God, it shall not be with us. You cannot be seen carrying parcels, you cannot be seen working, it would lose your respect, if it was known that you scrubbed or cleaned and so on. Bury these phantom ideas, you cannot serve God and Mammon, these thoughts are of Mammon.

Mr dear Sisters, be not so foolish. Be wise, what does it matter what the world thinks of you, you are not made for this world and you are not to take your ideas from it. Indeed, we would have no life, no love, we could not exist as a work of God's Spirit, if we could change with the different ways and ideas of the different people we lived with for a time, for what edifies one disedifies another. We have our own spirit stamped, impressed, well defined - the spirit of Calvary, there we see suffering, poverty and we fly not from our own model, Jesus. We desire to know of all things in this world, that we might desire to know, but Jesus Christ and Him

Crucified.

Our shame should not be to be seen occupied in menial labours, lowly offices, but our shame should be not to be employed in such labours and humiliations as might entitle us to claim the title we chose - 'I have chosen to be an abject in the house of my Lord' rather stay at this moment and say each Sister to herself these words 'Silence'. Let the angels commune with you, I have chosen. Can you say it or do you not feel it would be hypocrisy and a distinct lie? My God, we are human nature. We may all fail at times, but the deliberate stand of poor fallen beings, who have had light and grace to see that a life of poverty and abjection was the most suitable sensible life they could lead, and having embraced it and been solemnly vowed to it should then, to please a handful of people, disown their Calvary spirit and choose the wretched spirit of the world, pretence, show vanity, and thus drag the mire of earth into the work of God.

Arise, O God, and scatter your enemies, they are your enemies who oppose your Spirit. Children of my heart, I claimed them but nevertheless I cry, scatter them, O God, rather than that they should mar the beauty of a conception of your mind from all eternity.

My children, be warned in time, live in religion as becomes a humble religious, a holy nun, one entirely consecrated, begin by an act of submission to the one placed over you, an act of faith that, that one can make known to you the will of God and therefore demands respect we give to no other. Her orders, her advice will bring with it a blessing, that no one else has a power to impart, except the One whose authority she represents.

Your sorrowful ashamed, Mother.

Letter 24.

Our Cardinal Protector has desired, that by all his spiritual children, of whom he is very fond, there should be special prayers offered for an intention which is for God's great glory. A great good to be obtained, and through the Little Company of Mary, and we do hope with the blessing of obedience, and earnestness of prayer and action, that by the time this letter reaches the last house, the first house will be commencing the thanksgiving.

We will then commence with the Ave to the Maternal Heart; invoking Our Lady as Spouse of the Holy Ghost. We will then say the Veni Creator, making up a special altar to honour the Holy Spirit during our novena. Where it can be done there will be a special Exposition and if possible Procession of the Blessed Sacrament in honour of the Precious Blood. Where a pilgrimage can be made, one will be made daily. Where there is no shrine or sanctuary near, the Way of the Cross will be made, singing the Stabat Mater between each Station.

What a grand thought that now we are so spread that the sun never sets on our united prayer to God. Ever always, out of this fallen world, which thought fallen is so loved by God; the prayer of a Mother's Heart is ascending for her children, the Mother above all Mothers has chosen her little handmaids, that she may live again on earth performing her maternal offices, she rears up special souls \in her Heart for a special work and the special power of a Mother is her wonderful prayer , a power of prayer given to her by God from her great need of prayer. We all have our own idea of a mother, I mean a good mother in the natural order.

We picture her devoted, self-sacrificing, patient, loving without bounds, thoughtful, anxious, so we know what we are to be when we consider what is expected from a good Mother. This exterior we have depicted is very beautiful, but if we could look into the heart and soul of a good holy mother, how much more beautiful is her interior than her exterior, though that indeed a fair picture, indeed a favourite subject with artists.

I think, then, dear Sisters, of God creating this work; a Mother in the course of time bringing into this world that chosen lily of earth, his most beautiful conception, his Virgin Mother, and think what is our high vocation who have to reproduce her life on earth. As the good mother in her exterior life is a pleasing picture to those who behold her, you are a pleasing picture, my children, both to the eye of God and man.

But as we have said, the exterior life of a good mother is so pleasing to those who see it, how much more then is our heart with the power of prayer with which it is endowed by God? So with us, man sees our exterior life and praises us and calls us blessed. God looks into our hearts and if they are at all in harmony, in accord with that grand Maternal Heart of which we are, He too praises us and will hereafter call us blessed.

But our perfection lies in our correspondence with the graces of our vocation. Our vocation teaches us to lay no stress on our own dispositions, but to place before God ever, always in every prayer and work - his Mother's Heart. We cannot excuse ourselves, saying we have not this or that. We have not naturally a pious disposition, we are not gentle or inclined to holiness, or we have this or that imperfection! Our perfection lies in clinging to our Mother's Heart and continually offering that Heart with its wonderful prayer to God.

It is a marvellous thought that we altogether can be so united in that pure Heart of Mary. Just now the bell rang, I thought of all you children, offered up quickly Our Lady's Heart, hoping you were all in union with that Heart and would echo its intensity in praying for the dying, for it was the three o'clock bell. How quickly we can thus unite together, how simple is our devotion. Some of you busily employed in very active works may be pardoned close attention even through the five mysteries of the rosary, but the offering we can all make, the showing God his Mother's Heart with the prayer, we can do tis when we hear the bell ring, even if we have a room full of visitors.

It is but an instance, work, but most pleasing to God and by habit it becomes easy in the midst of the most distracting occupation, now our novena to be made perfect by a continual renewing of this offering - at Office, lectures or whatever may be the particular exercise, that we are called upon to perform.

What a harvest of grace we shall acquire for our own souls besides fulfilling the law that God has laid down when He wishes to give any great grace to the earnest, persevering, hopeful, humble prayer. A humble prayer means accompanied by some penance or at least with the penitential spirit. Those not allowed some daily penance will recite the Miserere kneeling whilst the other Sisters are chanting Complin, Matins or one of the Little Hours, kneeling apart from the others. How God delights in the prayer of a humble soul and how our souls become humble by practices of humility.

If a sister really wishes to spend a day in humility, let her ask to spend a day in the Novitiate and

there perform as many as possible of the simple exercises of the Novitiate which she may know when professed better how useful they were to the soul than at the time.

It is the feast of St Polycarp, who it is said was the little child our Lord took in His arms; telling His disciples - 'Unless you become as little children, you shall not enter the kingdom of Heaven.' Those who are professed would do well indeed to make such a request to renew on their souls the stamp of the Holy Child which should never be effaced, even when they are striving with might and main to leap up to the high dignity of the Spouse of Christ. May St Polycarp pray that we may have a great desire, first to be a child ever before God, because to keep up our desires is a more important matter than we perhaps think.

The wish to be holy, failing in a soul is indeed a sorrowful thing. The saints indeed have experienced extraordinary trials, but that this was a trial, from God to a chosen soul is always known by their doing double at those times; instead of neglecting any of their prayers and penances; whereas the desire dies or grows dim within a soul, for what is holy, true and good, it is generally caused by neglect of grace and leads to a most awful decline, drifting away from God that would cause the Angels to weep if they could do so.

May we never by our own negligence, cause God to thus withdraw Himself from us. We may feel no particular pain: here again is a sad sight to the keen discerners of spiritual things, for they see then mortification has set in. But why are we writing this? We had not intended to, we had simply to visit each house in spirit, to hold communion with each soul and unitedly draw God's grace for this world that He so loves, the Our Lady is Mistress of, and that she inspires her children to love with a faint echo of God's love.

We will be in earnest, we will not spoil this fervent prayer. We will not disappoint the Angels who are waiting to carry from earth to Heaven the warm loving aspirations of human hearts; the cry of creatures to their Creator, who cry out to their God, knowing that they cannot appeal in vain, knowing that He is more anxious to give than they are to receive.

Oh, think of the want in this world, picture to yourselves multitudes of human beings wanting help, famishing, looking wistfully to you, petitioning you; could you refuse them? You could not. If you had help you would give it to them: the mute appeal of their eyes, without a word would move you to pity. As St Patrick saw the unborn children supplicating him to come to that, after Isle of Saints; his heart responded, his soul answered to the touch, his body laboured and suffered.

See what one man can do, see the light he kindled! To the uttermost end of the world his work is still going on and will go on to the end of time, nay, longer for his works have followed him and in Heaven he is the father of a great people and the beauty of his crown no tongue on earth can tell. Ah, dear Sisters, the unused powers in our poor weak souls, the feebleness of our efforts, the little we will allow our bodies to suffer. Dear Sisters, rise up now, invoke that great Apostle of the Nations. And St Patrick do you from your high throne in Heaven, bid your poor children on earth, who say they so love you and who do indeed love you, bid them as they look upon your life; go and do likewise.

There is a girdle around the earth, an unbroken chain of love, that girdle is composed of human

hearts all united in one point, one heart and one soul, and that is, love of St Patrick. Why am I uniting that thought now with the invocation to the Maternal Heart of Mary? I had no intention, but the thought has come, which the Angels doubtless have brought and may it help our petitions as we say 'Jesus, by the love You bear the Heart of Your Mother, grant our prayers' to add 'St Patrick, plead and present our petitions'. Thou art the Patriarch of a great [people all Nations praise thee.

To Mary are all the Nations of the earth given. She is Mother of Christ's people. All generations shall call her blessed, but there is nothing which touches the Heart of Jesus more than to remind Him of the joy He received in the pure Heart of His Mother which gave Him life. The Heart which is the Fount of the Precious Blood. Then, dear Sisters, those who can hear Masses, offer them for our Novena and those who cannot let them attend in spirit, offering the Precious Blood with the earnestness of their Mother's Heart, in union with which their prayers should be offered.

Indeed this novena will be a most helpful means of enabling us all to enter into our Rules and putting into practice that first beautiful Chapter, which tells us how our whole being should be penetrated with the spirit of Mary so that we shall thus lay a fresh store of beauty in our souls by being more in conformity with our Rule, in the fully embodying of which our whole perfection lies.

Come, dear Mother, live again in Your Children. Come let the Sun of Justice shine over this earth, rising up in its pristine beauty, the words of Holy Church be fulfilled. 'For Thou alone hast destroyed all heresies throughout the world.'

## Letter 25.

Our Community should be to us as a Mother our very life. It gives to us a new life. It gives to us that particular being we have for all eternity; therefore is our Community our Mother. We are part of it if we are in good faith and if we are not in good faith - God help us. We cannot go to form apart of it in Heaven, what we were not part of on earth, therefore where will the religious unfaithful to her Community in this life, go to in the next? 'Well done, thou good and faithful' cannot be said to her by the God of Truth, if she dies unfaithful to her Community.

There is an old saying that 'It is an ill bird that fouls its own nest.' I quite understand at what I heard of two sisters of a Community I much revere: talking of their Superior, criticising her orders. It did not in the slightest degree affect me or lessen my estimation of the Community and their Superior. I revere the Order, the Superior of this particular house, I do not know personally, but Sisters who could speak of their Superior, who could be so wanting in honour, to say the least, it would be foolish as well as uncharitable to notice, but all our minds are not alike and some are easily impressed. They sop up like a sponge the bad emanations of other people's minds. I pity both; those who allow their minds to criticise and judge and those who listen to their criticism. They are not living according to the spirit of God which teaches the docile to think no evil.

It is not because a thought, a judgment, criticism etc, presents itself to our mind that we should give way to it, but those who give birth to evil judging thoughts acquire such a habit that they thus see no sin and they communicate their evil exhalation to others. May God forgive. How many a pure soul they have tarnished.

Dear Sisters, I may appear to be saying hard things. It is for your good, I have to look to the eternal welfare of the souls committed to my care or they may be lost; lost dear Sisters. What does it mean? Could we think seriously one five minutes of what it would be to be lost, lost for ever. I tell you dear children, if you allow yourselves to be led away into judgments and criticisms, holiness for you is at an end.

You lose reverence for your Order of which you were made part and then you lose even reverence for your religion. Christ's Body of which you are part but from which you will be lopped off, if you lose your respect for and sense of gratitude you are a member of. Again, I feel conscious I am saying hard things and yet I cannot help it. I am constrained from a terrible fear that children of my heart should be tempted by the tempter and yield first to one temptation against their vocation, their Superiors, and then as so many sad examples of religious of both sexes show us.

Religious once holy learned, revered, having been unfaithful to their vocation, have finally lost their faith. They set out once with holy, generous, ardent desires of loving God and His; they set out to work to fight the good fight. They went into the battle of life with courage and hope. They fell, they fought for a while and then lost sight of the great end for which they fought. Sad, sad so many deserters from Christ's Cross.

They saw not God when He appeared in abjection, contemned. They ceased to desire to be abjects in His House, they found the saying 'hard' that spoke of abjection, contradictions seeming in justice being good. God make us wise! 'What seems most wrong; that is right, if it be His sweet will.' We have sung this often and not thought of the meaning. It is not for our poor minds to fathom the Infinite Mind of God, and why He permits this or that.

We shall never have to bow our heads, and evoke from our hearts such a Fiat as ascended from Calvary's Heights, from the Heart of our Mother. Our lives have to reflect Her beauty. If God gives us some small, some very small opportunities of resembling Her, let us not lose the opportunity as we so often do. To many of us Calvary would have had no meaning. One Apostle betraying our Lord, another deserting Him. The Apostles where were they? Cowardly flying from Jesus' Cross and Passion. One only in Our Lady's company true and faithful, and a few weak women. God help us to be wise and willing to bear as our state requires suffering, contempt if Jesus honours us with it for love of Him.

God has called to a state of life, to fashion our souls to a peculiar beauty, that will be a glory to Him for all Eternity. We like to think we will and are Passion Flowers, reflecting His Mother's beauty to Jesus. Yet it is a mere sentiment to some, who refuse to take part in the Passion of Jesus, which means abjection, suffering of soul and body.

May the good God breathe up on us again that sanctifying breath we received in our Confirmation and may we view our lives in a different light. Thank God now dear Sisters that

He has drawn you to form part of a work which He has designed should honour Calvary. Mar not that work. As I have said your Order is, should be as your Mother to you. It gives you your eternal life.

What have you entered the Little Company of Mary for? That you might be a special friend of God. A Saint only by co-operation by correspondence with the graces of your state can you please God. You are to be a Passion Flower! A Flower of Calvary. Some choose Nazareth pr they go further back - Mount Carmel. You are not to be a Nazareth Sister or a Carmelite. Each flower has its own beauty. Yours is Calvary. Keep to your spirit. God will do His part. You do yours. Let us not penetrate the designs of God.

The Little Company of Mary which as a Pilot boat will help bound into the vast ocean the Man of War - these Calvary Priests God will send, has sent to His Church to fight the battle of life in these sad times of persecution, anarchism, general disorder. God makes use of the weak things to confound the strong. We can hasten or retard His Good Designs. Let us be generous. Let us cast on one side our selfish, injured feelings, pride and self-love, as we cast our worldly clothes away and put on new habits.

Let us be clothed with the meekness and humility of the Passion of Jesus and let us love the great work we are part of, take our place lowly and humbly and thank God with our Mother for the great things He has done for us. 'He has put down the mighty from their seat; and exalted the humble.' Let us have a new ambition, dear Sisters. Who can humble herself the most; for the one that humbleth herself shall be exalted. Let us submit to be humbled, thus we may chant a glad 'Magnificat' for God will be in our hearts. Jesus will be truly our life. We shall live by Him. He will lead a new life in us and God's blessing will follow us. We shall save souls; sanctify our own.

May God grant that this day we begin again. May the good God not be disappointed in us or 'repent that He made us.' May we fulfil His Will in life and in death.

Letter 26.

May 1882.

My very dear Children, the great feast of Pentecost will soon be here and I want to remind you that the Novena of the Holy Ghost was the first novena made.

Commence then on Ascension Day to prepare earnestly by special prayers and penances, that the Holy Spirit of God may renew His gifts and graces in your soul. We receive great help from renewing the graces of Confirmation within us. So do not neglect this. We all need light to

fulfil our duties. We have great responsibilities; we do not think sufficiently how great they are. We all need to examine ourselves. Are our lives becoming perfect in thought, word and deed? The most perfect life will be found to be the most obedient life, obedience in the smallest particulars; some do not think much of forgetting or neglecting an act of Obedience, forgetting that it shows their little appreciation of the Virtue, their neglecting to do an act of it. I must have more observance upon this point. I wrote some time since, that until I felt assured that I have but to say a thing and I know it will be done, that until that time, I require every Sister who is asked to do something, when away from the Mother-House to write and say that what I asked is being complied with.

Now this is not done. I wrote a few weeks since asking for a Novena of St. Michael to be commenced for that most important matter, the deciding those who were to remain or go from the 'Little Company of Mary'. I received not one answer to the several letters written. This must be looked to for the future.

Again, I have said, that no Sister must be away, without my knowledge where a letter will find them' with a little trouble this can be arranged. Again, how often have I to say that a line must be written to say that they have arrived safely, the first opportunity, this is often likewise neglected.

Do be careful, dear Children, about these small particulars. You have come here to be perfect, but you cannot put on perfection, as you put on your Habit. There are little careless things that give trouble to others: forgetting, neglecting, wanting reminding of things you have been told over and over again about.

You may wonder why I write so often the same things. I wish I had not to do so, but if I find what I say is not noticed, I shall then have to act. I could not have those who are aiming at copying our dear Mother's sweet life on earth, marrying the beauty their lives should have in God's sight by carelessness. Simply carelessness.

I believe there are many of you would not commit a deliberate sin to save your lives, but yet are not advancing as you should be; are not growing nearer and dearer to God. Try to remember that our Lady's honour is in a certain sense resting upon you. You must do Her credit. You must not be a set of people wanting in common sense, stupid, dull, imperfect in word and work, but you must be children of the All Perfect, All Holy God, bright, using well the good sense God has given you, using every power for His honour and glory - memory, understanding and will must be laid at His feet. Do lay these things to heart, that you might not hereafter have to reproach yourself with your negligences, when they have led you to something which would cause you deep pain; some will have to go from their happy Home, may you not be one of their number.

God bless you. Pray for - Your loving Mother Mary.

Letter 27.

Council Papers - September 30, 1884. Rome.

We are met again dear Sisters, in the sweet name of Jesus, invoking through the Heart of His Mother, His Holy Spirit in the Presence of that God in 'Whom we live and move and have our being'. We are reciting in union with Jesus' Sacred Heart His prayer to His and Our Father. Yes, Our Father Who art in Heaven we from this earth plead to Thee Our Good Father look down on Thy poor weak children whom Thou deignest to make use of to work for You, help them that they may correspond with Thy designs in their regard, that they may be docile, pliable instruments in Thy Hand and may fulfil Thy Holy Will in all things.

Yes, dear Sisters, this is our 1st thought. We have to fulfil God's Will. We are not to insist upon any will of our own. We are to strive to fulfil God's, and as Council Sisters we have to strive first and foremost in all matters brought before us to consider what is most in harmony with our spirit and rules. Over and over again we have repeated and my still repeat, God's Will for us is in our Rule.

As Council Sisters also we are bound to bring before the Council any deviation from the Rule. We may indeed mention it to the Superior first, but if she does not correct what is evidently faulty, then the Council Sister is bound in conscience to put the matter before the Council and indeed any other Sister may and should send her opinions to Council, and as I have always said she may do so without putting her name if she wishes, giving her paper to any Council Sister or Mother she wishes who is bound to conceal her name. This is a necessary matter to be remembered....

The branch Houses have since been shut up, but not with any intention of going elsewhere, but because you at home thought it advisable they should be shut up. Bishop Hedley is still in the same mind towards us and proposes our settling in a sea-side place called Penarth port of Cardiff. He can make no offer of house or means of assistance however, but we hear how good and generous he is and would probably do more than he would promise.

Commence a Novena regarding this matter. We are told it would be much better for us to be in two dioceses in England. Please have a Mission Sister appointed as soon as possible to Hyson Green and enquire if a little more Mission-work could not be done at Quarndon.

We had a Sister in Retreat (Sr. M. Gabriel) and I was very sorry to have to send her to a case, but our poverty did not allow us to refuse, as it appears M. Agnes refused a good case. I really thought it was not acting like a poor person - the renewal for a year is not such an important matter and a good Retreat had been made.

I wish M.M. Agnes had acted with the same circumspection upon first making them. They would have been more acceptable in God's Sight. Regarding those Sisters who made Vows for the first time, the full 9 days Retreat should have been, though I am sure there must have been extra difficulties in the way we may not be aware of to have hindered the old Custom, now a Rule - not being adhered to.

We do not and could not oblige you either to receive or retain subjects, but we do wish to know of all applications, as some you may not care to receive in England might be very useful to us here. Helena has not been ill, up every morning at 5, takes her turn with the nightly watch etc. When an application is made the Rule must be most strictly adhered to - viz - 9 day's prayer, the

applicant and Sisters before any answer, Yes or No is given, and then another 9 day's when the Postulant enters before receiving the Cap. The Council must be told when any applications are made, and then advice taken regarding acceptance or refusal.

Letter 28.

Dear Sisters in the Heart of our Mother. A few words of Love, which nevertheless may pain some, who are yet weak, or who may not have judgment enough to appreciate the motive which urges me to write. We are increasing in numbers very quickly, opening new houses, enlarging our works, spreading ourselves over the world, and there is danger without strict surveillance and discipline, of relaxation and decline of religious spirit.

What is Religious Spirit? Only Obedience. Obedience to our Rules, Obedience to our Superiors, obedience to our seniors, unless which God forbid, the senior told us to do something contrary to the Law of God, or contrary to our obedience to our higher Superior.

We therefore propose as a means of preserving discipline, of preventing decline in religious observance, also to avoid the constant irritating of correction, which out of the Novitiate is often a source of uncharitableness. The Sister who has committed the fault must be simply shown the penalty, and bid perform it. Also every Sister must consider of she has not performed any penances she has incurred, and accuse herself of it in Chapter.

The Penance Board to be affixed in a secret part of each Convent, and when there are sufficient rooms in future years, let the room be the Chapter Room, where a large Crucifix will be placed, let the room be strictly private for the use of the Professed Sisters. Novices and seculars strictly forbidden entrance. Let it be in this room also Sisters may perform such private penances as they are allowed (which penances indeed are more necessary than is generally or apparently, by some Sisters, thought to be). We well know the pain felt by young Superioresses who receive not the respect and obedience, which they know their Office requires. We well know the pain with which they watch the infringements of Rule, which they hesitate to speak about, and yet which they know, slight as they may apparently be, would sap at the very foundation of Religion of allowed to continue.

By the system being adopted which we propose, and which as you know we have put in practice in any Convent we were in, the Superioress would have no choice, but to see that the Sister in fault performed the allotted penance, which would certainly make more impression and prevent the recurrence of the fault - more than many words.

We now earnestly beg of you all,. Both seniors and juniors, to look upon this matter as a duty to God, as a point of honour, not to be pained at its being thought necessary to enforce this custom. If we loved God more we would gladly bear the humiliations that would purify our souls, and thus render them more pleasing to Him. To be pleasing in God's sight - to be in peace - to have power with the souls of others; all this we shall have if our own souls are kept in order. If we do violence to ourselves. 'The Kingdom of Heaven suffereth violence, and the violent alone shall bear it away.'

There must be fresh struggles, fresh exertions each day in the grand work of our perfection. Let us fight unweariedly the good fight and earn the Crown a Mother's love is longing to bestow upon us.

Feast of the Assumption. 1887.

Letter 29.

Dear Sisters, This Holy Week ,must be kept by us as far as possible in a spirit of reparation, dear Jesus lived it striving to give love for love, as our love for Jesus makes us bow down and kissing His Feet with the flower of love, Magdalen - let us as we sorrow over the cold-heartedness of even His own at that time; let us offer reparation for our own offences. We kiss His Feet. My Lord, how have I offended Thee by my steps? How often have I gone contrary to obedience and neglected to be where You have called me? My God, if I go through the actions of the Sacred Humanity, comparing my own, what shall I find, cause for repenting not one week but my whole life. I am a religious bound to a closer imitation of my Lord, than ordinary Christians and yet what do I find. I will take one thing to principally make reparation for and to strive to amend my words.

I will offer up Thy words my Jesus and I will likewise offer my Rule, renewing the promises I made to keep all 'with the greatest perfection to which I can attain'. But I will dwell on that part that relates to my manner, for it is more often that our manner in speaking is more wrong than our words, which may not be wrong at all. What does the Rule tell me should be my manner? (Here copy Rule)

My God how little do I observe it. Mother teach me. I am thine, Thy own and Jesus inspired me to make the offering of my unworthy self. Nay, how have I distrusted Thee. God help me, I have disgraced the veil I wear. Shall I lose heart? God forbid. It was Judas' worst sin, he trusted not God when he sinned. My God I do trust Thee. Thou hast not given me this light to condemn me, but Thou hast given it to me to enlighten me and lead me to Thee, that I may know better Thy Will and do it.

So help me God. I will, I will walk with Thee my God this week the way of the blessed and my practice this week will be to repeat all the words I can remember that Thou has spoken. Lovingly will I repeat and ponder them over. Jesus my Lord for love of Thee, offering to the Eternal Father in reparation for my words and manner, to imitate Jesus my Lord. So different to Mary my Mother.

Now I will strive to echo from my heart the emanations of Christ's Heart ever overflowing with love of man. The love of His loving Heart will link me closer to that Heart, not for time but for eternity.

Letter 30. On the different Charges.

Read Florence. Copy and send to Limerick. Limerick to send to Sydney.

My dear Sisters, I have been thinking and pondering. What can be the meaning of some of you being so often in trouble over your different charges. We have spoken so much about using your powers. We have written over and over again about the necessity of using your energies, that having given to God, our time, our faculties, ourselves, to take back by not using scrupulously every moment of time, to let our talent lie dormant, would be to make rapine in our holocaust.

You hav4e listened to all this, you have promised to amend and how is it there is so little amendment in some, that it would almost seem the injunctions were not heeded? And yet that anyone would almost seem aiming at perfection would deliberately neglect a Superior's injunctions is incredible, for they must have entered religion to save their own souls, and they must know that in religion (without Obedience) they would only lose them.

The downward course of one who neglects the orders of Superiors is swift indeed, though sometimes the devil is artful enough to cover it from themselves by taking up their minds from their own souls to a number of exterior works of Charity. A Sister of another Order once answered to me, that to do any Act of Charity she would commit a Venial sin. Poor deluded Creature; what was the result? She broke her Vows and left her Convent. May God have mercy on her, according to His great Mercy.

But are we not inclined to think harshly of the Superiors who brought up that Sister\, who was noted far and wide for her kind acts, her amiability, her Charity. Should we be judging her Superiors to think, that because she was useful to the Community, because she was popular, her own soul was passed over, her self-will uncontradicted, her obedience not tried before her Vows, to prove whether her vocation was true, for this is the sure test.

Many most excellent people in the world have not the slightest appreciation of Obedience and its value in God's sight. They love their charitable works, they do good 5to all around. They are estimable, admirable in their position in society doing their duties, but in religion they would probably been odious to God and man, it was not their place, Superiors must test their Subjects, it is their solemn duty lest they ruin what is worse than the ruin of the whole inanimate creation - an immortal soul.

We have apparently diverged from what we commenced, but my children I would rather believe your neglects of duty are not wilful, much as it is difficult to believe it. I would rather believe that it is from stupidity, from ignorance, than believe it was sheer indifference. It was with the hope, that many who had apparently good wills and would improve with time that they were kept in the Community, but the Council has resolved this can be no longer and as you see are using energetic means to get rid of incapable members.

The thought has occurred to me, that, besides the neglect of natural means, which we can see is the fault in some, there is also the neglect of the appeal for supernatural relief, which is o necessary in the life of a religious that without it she cannot live her religious life and I am not now speaking of either her Office or her Meditation in Church, I am speaking of that part of the Rule which bids us offer up constant prayer, loving ejaculations.

Do we season all we do with Hail Maries? Do we offer our works constantly, frequently; do we begin and end them with prayer? This would soon be seen, because then they would not be performed in a slovenly way. It would be most unlikely, thoroughly the tale of St. Francis' Mats. Besides, the invoking of God, would bring special help, from Him, Angels would bring themselves about our business.

Mt Children, if you find it difficult to remember your separate duties, how do you think some in the Community can recollect so many various duties? How without special help from God could it be done, and how can that special help be gained? But by prayer and the good use of our abilities. The latter we must do, but we know well it would avail little, without extra help gained by prayer.

Some in the Community have to recollect not only their own special duties, but the duties of others, if Mothers were as thoughtless as some Sisters, what evils might no....

Letter 31.

Dear Sisters, we have to be saints, we must be Saints at any cost, at any price. Ah! The Price is paid, the price of the Precious Blood. Would that that Sacred Blood lived in us, so that God's Spirit was so strongly attracted to our hearts and souls, as with the Saints. Would that light from the throne of Inaccessible Light would penetrate our darkness, so that we could look up to the Eternal Throne, and see Our Father and His children, the Saints.

Look! Leave earth and its distractions. Pierce the Heavens and see. Beautiful ones, how we love you! How our souls rest, that so often fret at our own misdoings, our waywardness, our ignoble ways. How they rest, and we rejoice greatly that God is so glorified in you. Yes, see the Eternal Father rejoicing in the possession of these noble ones, images of the Son of His Love. See the Eternal Word, rejoicing in the Father's joy, in the possession of those redeemed at so great a price - the sufferings of His Mortal Life, and the song is sweet to Him, as those glorious ones sing. "Thou (wast slain and) hast redeemed us (to God, in Thy Blood, our of every tribe and tongue and people and nation) and made us a kingdom to reign with Thee for ever.

And the Holy Ghost? How does the Holy Spirit exult in the perfection of His Work? The sanctity of the saints was the work of God's Spirit.

Ah! We have said this often; have we realized it? Dear Sisters, think again, our own perfection consists in realizing what we know. We repeated as children, God the Father made me; God the Son redeemed me; God the Holy Ghost sanctified me. But, stay now, and meditate and as you look upon those noble ones and love them with exceeding great love, remember that they were once flesh and blood as we are. They watch us in our struggles that they once knew so well, and how great and beautiful are their pity and love for us.

Saints of God, help us to become saints, for God's sake, for God's love, to glorify this earth

where we live. The Beauty of Heaven, the Love of the Most High ahas descended on earth, drawing form it, from our cold hearts, faith and hope in that love, but we have not enough, we must have more. Mary, our Mother, obtain it for us. No one has equalled thee in Faith and Hope, but the children of thy Heart would possess it in their degree, and thus become Saints, according to the desire of thy Heart.

What matter if the soul quiver with pain; what matter if the flesh quail. It is not for long, and will seem but as a moment of time, when all is over. Help us now on our path, strengthen us lest we faint by the way. Give us the Bread of the Strong, and the "Wine that begetteth the Virgins" and we shall walk on our way, never looking back, we shall keep in the Company of those holy ones who have gone before, and then hereafter we shall live with them forever. We shall look upon the earth as they do now, and long to greet those whom we have left behind, of God permits it. How would we speak to them then?

But we could not say more; the Saints cannot say more than that which the Eternal Word has said. Jesus has spoken on this earth words such as none other had ever spoken. Let us each day ponder over some word of Jesus and address it to ourselves as if He spoke it to ourselves alone.

This would be a happy way of holding Communion with Our Lord. What Word shall we take now?

Suppose that our dear Lord stood before you, at this moment, His Face alight with Love and from His Mouth, these words should be spoken, "I have chosen you and have appointed you that you should go and should bring forth fruit; and your fruit should remain" How these words would sink into your soul; with what zeal you would work; and yet, to each Religious these words are spoken.

Sit and ponder quietly, now, and say to yourself, from all Eternity, from Everlasting Ages, I have been in the Mind of God, destined to be the spouse of the son of His Love. The eternal Word coming on earth, has spoken to me, Jesus has said, "I have chosen you". Is it possible? I may not doubt it. I am His very spouse; He has placed a ring upon my finger. Holy Church has called me spouse of Jesus Crucified. Let us not forget the words God's Minister addressed to us on the day of our Espousals for ever with the Lamb of God, "Thou art now Spouse of Jesus Crucified, henceforth thou must live with Him upon the Cross."

But there are other words that we must not forget as we continue our Meditation. "I have chosen you that you should go and should bring forth fruit". What does this mean? The Spouse must bear her Lord children: she must save souls for Him. We still continue our thoughts on these beautiful words of Jesus, "Go and bring forth fruit and your fruit shall remain."

A Sister of the Little Company of Mary may well think of these "Words". If she is faithful to her rules, how well do they apply to her, "and your fruit shall remain". Yes, for our work for the Dying is unique in its kind. We sometimes convert a sinner, but they relapse. We do other good works which do not turn out as we should wish. We may bring up orphans and they disappoint our care (though our good intention is rewarded) but we obtain a good death, and our work is a finished work for all Eternity, our fruit remains.

May God be praised for giving us this happy work; and at Jesus' Feet, the Spouse draws

renewed zeal, feels her labours lightened, replenishes her love. The Words of Jesus ring in her ears, she goes hither and thither and is tried much, and oftentimes grieved, persecuted may be, but the joy of spirit is not tarnished, for her Love has promised her that her "fruit shall remain".

Sweet, Jesus, Giver of the desires of our hearts, we love Thee, we are Thine. Hasten the time when our hearts may praise Thee, as they cannot now, when our souls attuned to the harmonies of Heaven, sing the new song, the song of delighted gratitude and love to the Lamb that was slain, the song that is ever new, the song we hope to sing for ever and ever.

Sisters, this varied letter must come to a close, and yet, I linger over it. I feel I have more to say, much to say and little time to say - all I would wish - do what I would wish. God knows how I have loved you on earth; but what is my love now to what it will be. I would fain have done more, suffered more for you, but now I must leave to you to finish.

You will be generous children, will you not? You will I know love your Mother and when you wish to show it, do some acts, breath some prayer to make up, what I have not done, and from on High God will let me reward you, but this I ask. I might have done great things with the great graces God gave me and yet, I loved not to show them; for my own self; I loved one thing - to hide what God had given, but for you, my children, I am sorry that your Mother was not.....

Letter 32. Circular Letter.

God bless all my dear children. Now we will together in spirit say a Pater in union with dear Jesus, we will say an Ave with St Gabriel and all the Holy Angels. We will say a Gloria Patri with all the Saints. We will also in union with our Mother say the only prayer that Scripture tells is of her saying (though we know the Psalms that we chant were said by our Lady in the Temple and we are sure also at other times in her life) therefore we will say "Ecce Ancilla Domini Fiat mihi secundum Verbum tuum, and the Magnificat, then close to our Mother we will let our Veni Sancto Spiritus ascend to Heaven. Thus united one heart and one soul by the beautiful union God gives us, by means of His Holy Spirit we will listen.

God's Voice speaks in peace, therefore we still our souls with His Grace, that calmly we may hear His Voice as He walks in the eventide with us, for truly His vesper walk with Adam and Eve in the Garden of Paradise was not such happy familiar intercourse as He now holds with His Own, who are meek and humble of heart, who walk in His Ways ever striving to hear His Voice and hearken to His Wishes.

In religion we know God speaks to us by those who are appointed over us. Not the holiest inspiration we may fancy we receive in the most fervent prayer is so sure;; can be so sure as the voice of our Superior. This we know well dear Sisters. This we should certainly teach those under us. I do not think there is a Superior in our Lady's Little Company who would not tell this to those under her. But how shall I say what I have to say. Does not my hesitation show that with some this knowledge is not put into exercise; because if what I have to write would be hearkened to by all in this spirit of faith of which I have spoken, verily and indeed I might speak the plain words and not fear that within the cruse of a few days I may receive a letter or more

than one from different parts or from different Sisters saying that they are very much surprised I should write such things, she, the writer knows that I am referring to herself personally and that she now knows what she has often thought before "that I do not understand her etc" (here the Divine Name is used) and all is known to Him etc.

Now if the sisters who write thus could see other sisters' letters with the cause given for them, some are general Conferences, some private letter of correction, some advice, that after events have shown were sadly necessary; if the letters that have been destroyed could be seen by all, Sisters would learn so much, that they would neither think nor write what they do. So used am I to such letters that it is only when some one whom I have trusted more than others, writes how she is mistrusted etc. that the enormity of the fault is more than usually visible to me and lost in wonder I ponder in my mind.

How is it possible that this Sister who entered religion to seek her own perfection, has been years striving after the perfection of the religious State is still so imperfect that the young Novices, nay a Postulant of a few months would put her to shame. Out of her own mouth must be judged, she has taken something out of a general Conference and insisted that it was written expressly for herself. She may write indignantly and thus be disrespectful to her Superiors, or she may write quietly enough, but show plainly how she is giving way to rash judgments. If she could but view herself as she would view another.

Some of you may remember how some years ago (one not with us now) came to me in an excited hysterical state, apparently highly insulted by the Conference that had been read, "But my Child what makes you think it was meant for you? It was too plainly written, was the reply, I could not mistake it was meant for me. "Well, my Child, if the cap fits, you wear it, but that Conference was written before I knew of your existence."

Dear Sisters, we may learn a lesson from this. Be sure that, as a rule, what we are most angry about is what we need or may need, the enemy of all good knows better than we do ourselves our weak points. He does not wish us to profit by this thought, he raises or helps to raise those excited feelings within us. Ah! Foolish that we are, too often we are caught in his traps. Watch see and remember of something especially hurts your feelings in a Conference or in a letter, most often it will be, because necessary for you especially meant by God for your soul's good, when often your Superior may not know it when she writes it.

And with regard to letters, I must say a word. Sometimes you write to me simply and I answer you simply. I disagree with what you say and try to show you where you think you wrong. Instead of taking this in good part, an unhealthy, unreligious feeling comes to you and you think Mother is cross. I shall keep to myself next time, my troubles. Here again, how foolish. Do you write to me, for me to agree with all you say? Where would be the use of writing; no, my children. Beware. Take all in good part. Be not ready even to think those over you, over severe or exacting. Soon, soon could we drift into what would be a sad sight to God. Easy enough it would be to a Superior to say I ordered so and so to be done, I have done my duty, if what I order is not done I am not answerable, we could say this but love of Jesus will not let us and it would not be right.

Watching well my Children, I see that those among you over others who respect your own

orders have the best obedience. It is true a Sister in any charge who does not respect her own orders, cannot expect to be obeyed religiously. The order was not given religiously, as remembering we command in God's Name and it was not obeyed religiously.

Wonder not, my Children, or think it not indignation or excitement if you receive a Telegram or a peremptory letter, when I hear of some order I have given slighted, nature would slothfully be inclined to overlook the fault and keep peace. If we do what we think our duty, someone will be upset, but better than be negligent over our Lord's charge. Holy Writ tells us, that some cry out peace, peace where there is no peace.

"The Charity of Christ presseth us." Sisters who are over others we have much to say to you, much that cannot be compressed into a few pages. Mary, our Mother Mary whisper to your hearts her wishes for those whom she loves to keep close to her own Grand Heart top inspire theirs with all that emanates from it. May she fill you with her Spirit. Now we ask her to lead you to Jesus and at His Feet renew whatever promises you have ever made. Speak to your God in Whom you live, from Whom you came. The Almighty God is glorified in His Infinite Condescension as He listens to His little creature.

Letter 33. Circular Letter. Professed Chapter.

"I have chosen to be an abject"

"I have chosen to be an abject" in the House of the Lord, rather than dwell in the (tabernacles of sinners).

Dear Sisters repeat this in the presence of Jesus, present with us now according to His promises  
- Where 2 or 3 ..... I have chosen...

I have to speak to you now, my Children, what I am ashamed to think I should have to and I hope it is the very, very few who now or hereafter, will need such a reminder. May God help us all and take pity on our weakness and release us from such relics of the fall, from the nastiness of this sad fallen nature, which so clings to us poor children of Adam and Eve. We who would be all spiritual and bright, drawn and shown what earthliness still is in us.

My Children, I am so used to criticism of myself, judgments on my actions, murmuring etc. that I now make no comment. When it was necessary for myself to speak and show the danger of judging the one God had placed over you; I spoke it. It was my place to do so. I strove to hinder the tempter deceiving my children, knowing how it is his art to draw them as a poor little fly is drawn into a spider's web and thus wound round so tightly, the friendly hand cannot release it, set it at liberty. A religious soul that allows itself to be bound by suspicious doubts of the Superior, no one can help.

These souls deprive themselves of the help God has given them. He gives His Grace through the Superior He has appointed, to do otherwise He would be contradicting Himself. This has all been explained to you my children. It has been put before you from years back. Before many of you entered the Convent for it was not many months after I was made a Mother, I found it

well to make an offering of my character, my reputation, so to speak, to Our Lord, for finding how my actions and intentions were represented to my Superior and amongst the Sisters themselves.

I thought it the best thing to do, and thus preserve my own soul in peace, though it was ever a suffering to know how the souls of my children suffered from their rash judgments, uncharitable thoughts, so it has gone on, and it is now necessary for me to speak regarding myself.

Religious life has been well explained and studied by my children, I thank God they are well trained. The various Superiors have been well taught and having their instructions clearly given, can speak to those under them, when they find them in fault. Of the various undutiful remarks that from time to time come to my knowledge of myself, I can now make no comment; keep silence, except with dear Jesus, and His Heart understands me when looking at Him I say - "I have brought yep children and they have despised me."

But there has now come to my knowledge, something that indeed some months ago I heard rumours of, but could not credit. I waited for clearer evidence before giving credence, as in many things is my custom, that Our Lady's children who wear her colours betokening they are walking in her steps, the lowly Virgin, Who was raised to so high a dignity because her God had regarded her humility, that they who professed to lead a poor humble life in imitation of that fair one who has scented the earth with the fragrance of her humility.

That you my children who have chosen to be Subjects in the House of God, should be murmuring that you are not chosen to be Superiors, or when Superiors are chosen, disrespect rather than respect them. This makes my heart sink at the thought of how low we can fall, we with sop many graces, graces that we cannot know in this world, can thus descend to ignoble, mean thoughts, that indeed we now confess it, we have laughed at when we have heard of its existence in some Protestant Sisterhoods, and did not wonder that those whom we considered at playing, being Nuns should descend thus low and show how they were but women, they were not consecrated and set apart, by God's Minister as being Sacred to God, for God's use only.

We laughed merrily at recreation when we heard of one of these Sisters remarking she did not know why so and so was chosen in preference to her she was just as capable of being Rev. Mother as the one chosen. Sweet Jesus it seemed to us so utterly ridiculous and incongruous with the State of a Nun that we misjudged in this unseemly merriment instead of perhaps mourning that our dear Lord should be so mocked by those who were professing to imitate Him.

Jesus Who said to all Christians "Learn of me for I am meek and humble of Heart". How much more does He say this to His chosen ones. Those who live close to His Heart's Blood, who should drink in its instincts and who should at least be aiming at being humble and when they have fallen from their state of humility, be sorry.

God is the searcher of hearts, I would not suspect you, my children, of harbouring such mean ignoble thoughts, you might, indeed anyone of us might, be assailed by any bad thought, but surely we all fight against them, but when we hear Sisters openly proclaiming themselves injured because they have not been chosen for some Office and the youngest Sister has. I profess myself to be incapable of understanding that religious, if she is indeed a religious and

might not more truthfully be termed, a woman in a Habit, not a Spouse of Jesus Crucified. Impossible.

And now do not misunderstand me, I say again the Enemy may tempt us any way. It is the deluded state of the soul of that religious that can harbour such mean womanish thoughts and speak them without shame. This is what I do not understand in a religious living under an approved Rule, living where that Rule is explained, where letters of advice are constantly sent, living with Superiors who are ready to lay down their lives of those under their care, though I may note that the Sisters who have thus fallen, are those who do not send me, according to my order, the Monthly Compendium of the Rule, and are also very negligent in sending me a Monthly letter at all.

I require, I again repeat, not only a Monthly Compendium of the Rule, but also a Monthly Compendium of one of my Circular letters which I am obliged to exact, to know if it has been read in private by those Sisters who are not at Home, when it was read in public. Thanks be to God, that my children have so little to complain of, that they are obliged to seize upon things and make causes of complaint for themselves if their minds are so out of order that they must be in a state of discontent with something or somebody, if however they had real cause of complaint it would not excuse them, there would be sin in their uncharitable words, however true the words may be. God did not ask us who would we have for our natural parents. He does not ask us.

Sisters must be again reminded, what abuses would arise, what evils accrue, if they do not be most particular in rendering account of all the monies and likewise giving up everything given to them, whether of small or great value. Superiors who allow laxity on this point will be responsible before God, by not enforcing this Rule with the greatest strictness, they would be allowing the very foundations of religious virtue top be weakened.

Poverty would be seen but a name, not a reality and Sisters who had first asked, "I had so and so given me, may I keep it", would in course of time content themselves on returning from their cases by saying, "I had so and so given me" and quietly put the said things in their drawers without further permission. Superiors must not allow human respect or any other motive to hinder them enforcing the strict observance of the Rule upon this point.

I want it particularly noted for the future, that when visiting a house, the ordinary Customs are to be observed, notices etc, put up without request to myself. It is evident that if making a Visitation, the one visiting cannot judge properly, if she is herself giving directions and if staying in a Convent for a while for a rest, the object would not be attained by having another house to look to in the place of the one she came from.

It must be remembered that injunctions of this kind are often given, not from present necessity, but more especially to commence now, what would be more necessary to be observed in future, even than at present. There must also be notice taken that at times, want of a spirit of Poverty is observable, evidently proceeding from want of thought. We occasionally receive a letter with a few unimportant lines, that could well have been sent by a Post Card. Also, constantly letters that are just over-weight and have to be doubly paid for on arrival, or else have 2 Stamps put on them, when with a little more care one would be sufficient.

The Accounts must also be sent up a little clearer; housekeeping not mixed up with sundries; what is owing mentioned, from time to time what presents have been given etc. so as to form a clear idea of the means and resources of each house.

No Sister is allowed to be out of her Convent without letting the Superior of the Convent she belongs to, know the exact address and as far as possible her future one and how a letter or telegram can be sent to her if she is travelling. The Superior is bound once a week to send these addresses to the Mother. This is a most important matter and must be treated as a grave fault when neglected. Sisters must also invariably acquire a (habit) of putting their addresses and name of patient on each letter, and likewise dating them. Sisters who do not like certain disciplinary orders, such as asking for their return fare before starting a journey etc. All allowed to state their opinions, to the Council, by sending a paper, either signing or not signing their name as they please, but they must obey until the order is revoked.

Bye laws are revocable, if not thought expedient and in this they differ from the Rules which though under certain circumstances they may be dispensed, are not revocable. When customs in after years become inserted in the Rules, they then become irrevocable. These form the Constitutions of religious houses.

Sisters must for the sake of order and to prevent a repetition of some rather serious mistakes, be careful to speak of the different Mothers by their name as Mother M. Philip, Magdalen, and not indefinitely - Mother -.

Letter 35.

"Remember, you are not your own, you are purchased at a great price." What happy thought we wake up with in the morning, what content as we rest our weary head at night, to think "I am God's". We wear His Livery He gives us our Habit, the blessed Habit that marks us out to the world as - God's -.

"We are a spectacle to Angels and to men". We mix much with the world and are liable to become distracted, to forget the sacredness of our state. We come to Conferences, to Chapters, to refresh ourselves, to recollect ourselves, to remember our obligations to God, our promises and to remember also God's promises to us if we are faithful. We have purposely had the Chapter of the Rule read referring to our exterior.

The Habit Holy Church gives us, to remind us of our solemn consecration to God. We are Sacred to the memory of God. We are to remind others of the God, Who is so little thought of by His creatures. The blue mantle of Mary covers us, that with Mary-like modesty, with the love of our Mother we may work our works and mix with men. Our Habit sombre in colour, speaks of penance. Our Scapular, of the yoke of Christ that we have taken upon ourselves, that yoke that He bears with us, we bear upon our Breasts the Image of Christ Crucified. Thus as Spouses of Jesus we are to go about as He did to do good. "He went about everywhere doing good."

We are only to go into the world to do good, to perform the spiritual and corporal works of mercy, for this reason we are so strict in never going to aught, that is not for God or His. All that could please our curiosity, all that could satisfy our senses only, is forbidden. Why can we not go to this Museum or that Picture Gallery? You may sometimes ask adding "other nuns do". They may have Schools. They may have their reasons. What is good and lawful for them, is not for you.

Once for all you let the world know, you have nothing to do with it, but do it good. Well may the Angels exclaim in wonder as the Ritual of the old ceremonies for Profession tell us "Quae est ista" Who is this? Coming up from the desert leaning on the Arm of her Beloved.

Angels see the Spouse of Jesus ever with her Lord, she could not work her works without Him. We see Him not invisibly assisting us, but the Angels do, and wonder at this great work, God has worked in the desert of this world.

Look my children, lastly upon your Ring. What is in our hearts as we kiss it? My Ring, the symbol of my consecration to God, of my being bound to Him, to no earthly creature, to my Creator; to no man but the God Man. Yes, by the grace of God, I am God's and as I look on my ring with a full heart I praise God, and thank Him for His Goodness to me, and promise fidelity to my dying breath. What joy then to feel my ring, when mayhap I can no longer say the Holy Name of Jesus! It will be an offering, a renewal of my Vows, then to press my ring, to remind my God, that now He is to take to Himself His Own. I am His. Only His. Wholly His. Living for Him alone. We shall die for Him alone.

Then let me kiss my Ring, my Veil, the Habit that covers me. Let me love and venerate what is so deserving my love, this Habit God has given me,. My Crucifix, my Girdle, honouring the five wounds from which Jesus shed Precious Blood to purchase me, this girdle which I wear at my left side, signifying, the Blood Jesus shed from His Heart, as also my Rosary at my right side to be ever at my hand to utter Ave's in my Mother's honour as I walk this earth.

All that belongs is part of my Habit. I love it for God has given it to me, and I must walk warily, as those walk who possess a treasure, knowing that as a Temple erected to God, would not please Him, however it was adorned, if sacrifice and prayer were not offered in it, so with myself, sacrifice and prayer must be offered in the Temple of my being, the Tabernacle of my heart must not be empty, but ever possess Jesus.

Letter 36. December 14th, 1895.

God bless my dear children in every land, we have pondered over and over again the great command, "Love God above all things and our neighbour as ourselves", the love of God and His, [prompted us to leave our home and our countries; and to say to our dear Lord - "Thy family shall be my family", and we gave up all we had hitherto valued and loved; from the knowledge God gave us of the value of the soul with the impress of the Blessed Trinity upon it, and we bound ourselves to a life of love and labour to save the souls redeemed by the Precious Blood of Jesus.

To gain those souls it was little to leave our home, but to leave our Convent and go again into the world, was much - the sacrifice was great, so one denies it. We would most of us be glad to shut ourselves up in our Convent Home, and never go outside the door, but a Mission has been given to us and we have said with our Mother, "Ecce Ancilla Domini", and we set out with haste when it is made known to us that some one of Christ's family, which we may have taken as our own, has need of our services.

Wonderful Vocation, not given to all. Dangerous to any who would attempt it without a decided call from God. Dangerous to those who would slight the wise rules given by Holy Church for those to keep, to whom such a vocation is given; and this point, dear Sisters, I want to put before you with all the earnestness of which I am capable. We are virgins consecrated to Christ, this we are before all. We love our Vows more than our own lives; therefore we must love them before the lives of others.

The Precious Blood of Jesus purchased for us the Sacred Vows which bind us to God alone; by which we become His earthly Angels. At one time it would have been thought incongruous - we may say impossible for a Nun to mix with the world as we do. In our town time, you know, dear Sisters, it has been said, "You are the wonder of Rome." How we could live so much in the world and be such good religious.

Now, dear Sisters, we have much to thank God for, that Our Lady has hitherto protected us so wonderfully from the dangers that surround us. We are respected, and have had little cause to complain of familiarities being taken with us, as might have been imagined. Our Lady will continue to protect us if we are wise and entrench ourselves with the wise rules, which if we keep we are secure of being in the world unspotted by it.

But, dear Sisters, there have been one or two instances where you have not acted wisely - familiarity has been shown you, by those indeed whom we would little have suspected and perhaps this has thrown you off your guard. But, I write now to tell you that in future you have but one course. You must return home immediately. If you endanger the patient's life, you do not break the law of Charity. You would rather endanger your own life, than the slightest stain should soil that Sanctuary of God - the Virgin soul of His Spouse.

Too much pains cannot be taken that, that spot should be indeed dear to the Lover of our souls; we are specially speaking now of the prudence necessary to live in the midst of sin, in a world of temptation and yet not soil the soul so dear to God. We give these three injunctions and will speak after of another matter, without which we cannot be what God wishes us to be.

The first thing is that if we are in any house where any familiarity is shown us we are bound to leave and leave as soon as possible. It is for this reason that you may not go away with your patients without having your return fare in your pocket. This I exact from you by the obedience you owe me, without regard to any other Superioress or senior Sister under whose care you may be for the time being. The second is, that you make known if any other Sister is in any kind of temptation - to tell the Sister is not enough. You must tell the Superioress; also if you know of any communication, or letter-writing, or messages sent. This also, you are bound in conscience to make known. Ponder this over that it cannot possibly escape your memory; for it is sad to say

that at the present time, "I forgot" seems to be at the root of half the evils that occur.

We now go to another matter connected with our being the holy Nuns we meant to be to God when we first commenced. We wanted to be lovely in God's sight, we wanted to be a reparation for so much that we shudder at - that we know is so offensive to God; we meant to be noble, holy, chaste Spouses of Jesus. We have not perhaps succeeded as we intended; we may sometimes feel that we are mere women, instead of the noble nuns we meant to be. Why? Because we are not mortified. In two ways we are principally show this.

We want to indulge our taste perhaps, more than is right in a religious, thinking we may eat and drink the same as worldlings, because we have to do hard work or nurse. Secondly, on some rare instances, we find in some young Sisters, after tending in rich Homes and being waited upon - there comes a dislike to doing menial or hard labour. Both these things must be fought with bravely or they will spoil our spirituality and we shall not be nuns at all, though we may wear the Habit.

Just look into the first immortification - the taste -. How many Sisters show their dislike when they are forbidden going to bed after a meal. Not being allowed their afternoon tea, when resting. Was there one of the Houses where this order reached, where there was not one disaffected Sister and perhaps more? All the specious arguments that were used to prove the unreasonableness of this order, instead of seizing this opportunity, as a fervent religious would to be mortified as becomes her state; there was disapprobation on many sides shown.

The old idea of a religious, was one who fasted and mortified her body. Here we see human nature quite objecting to feeling hungry, as a thing incompatible with their state. It is healthy to be hungry, and if I did not feel it incompatible with my state of a Mother and not a Confessor, I would order some Sisters to fast half a day, or even a whole day - taking sufficiency of milk to keep up their strength, which we know has quite sufficient properties to support life and strength, though it would not prevent you felling hungry.

As it is quite impossible to overcome other faults, if you cannot restrain your appetites. I do advise some such mortification, in certain cases, especially to those who have so far forgotten themselves as to take food without permission. The Superior would do well to advise such souls to consult their Confessors as to the advisability of some such fast, not on bread and water, but on milk.

How much happier would the Sisters be if they walked, nay ran, in the Lord's Service, rather than dragging, lagging on to God, as it were. Where is the good of seeking self? No one yet ever made themselves happy by immortification and self-seeking and there is no other way of being mortified - spiritual, chaste, than by practising acts of mortification and so there is no other way of overcoming a tendency to self indulgence, love of our own ease, than by making ourselves uncomfortable - not choosing the most comfortable position, or if we dislike labour let us kneel down and scrub and clean until our rebellious body is brought low; and in the same way to those who do not dislike laborious work, who rather like it, let them get permission to spend a special hour or so of prayer, forcing the powers of the mind to work, instead of the powers of the body.

It is certainly a danger to some people in this active age, to serve God by active works and lose sight of the interior life. We cannot love the interior life without mortification and that interior life is absolutely necessary to us, who are religious, if we would not become whited sepulchres or tinkling cymbals. And what is that interior life of the true Spouse of Jesus? It is finding God within the soul.

The consecrated Virgin knows that she is wedded to our Lord; that she is united to Him. She would not leave Him lonely in that Sanctuary - her soul. Those that are Nuns indeed and not in name. No the true Spouse of Jesus repeats often the words of His favoured one St Gertrude "By the ecstatic rapture with which Thou dost ever take Thy delight in the hearts of those who love Thee." Who should more supremely love the Bridegroom than the Bride?

We think of our dear Lord sometimes with pity in the lonely Tabernacles without a worshipper, but the Angels near Him. We enter some Churches and feel immediately that they are not prayed in, but we look into other Sanctuaries - the souls of many consecrated to Him, and we find Jesus lonely, neglected uncared for. How indignant would we be if we entered a Church and found the Sanctuary in a state in which this Sanctuary of the Virgin Spouse of Jesus is found by the Angels. Dust allowed to collect, decayed flowers, plants unwatered, untended and no one visiting; for the soul loves not the interior life, she does not pay court to her Lord. Perhaps she feels the sting of conscience when she does enter into herself and therefore strives to avoid it.

Dear Sisters, shall we proceed further, shall we go on to describe the final desecration of that Sanctuary, if it continues in its neglected state; the enemy allowed to enter; the Divine Guest sent away and the poor unhappy creature; what is she, who has she to return to when she has lost her Lord? She must find content in something or seek it, seeking self-will or self indulgence of some kind.

Dear Sisters, we all came here to seek God; let us not put our hand to the plough and then look back. No, but we will ever look on to that ocean of Goodness awaiting us - that Good, good God, Whose we are, from Whom we came, to Whom we go.

Letter 37 .Feast of the Maternity.October 1896.

God bless my dear children, throughout the world all joined together, honouring the glorious Maternity of our Mother. Are we not happy to be bound together, who are so closely knit to each other, doing a work in time which is so very dear to God. Jesus loves to honour the Heart of His Mother and we love to comply with His wish. The Feast we are keeping as our own Festival comes to us in such a lovely month.

From The heart of God's Church there is a mighty cry sent up, an universal Ave. It is echoed from North to South, from East to West. We stand amazed; then we join our voices to the great Ave. It echoes again and again, and we sink down in deep Adoration, in awe at His power in this world, made manifest in His Church, the dwelling place of the Holy Ghost on earth. What a stupendous work this is, cries out the world? What does it mean? At the voice of one

weak old man the earth echoes with an united cry, and at the bidding of Him, who commands in Christ's Name, the faithful meet to join their voices harmoniously with one accord to send their "Ave" from earth to Heaven, to honour the Mother of Jesus, to proclaim Her Blessed. They meet before the Precious Body and Blood of Jesus, the fruit of Her Womb of "Whom was born Jesus". Ah! The beauty of God's Church, how can we ever esteem the grace and privilege we have received in being its members. The Church is unlike all else in this world, it is fashioned by God, not the work of Man's hands, it is divinely instructed, taught by God.

Why am I speaking of Holy Church to-day, dear Children, on this day when we are all met to honour Our Mother's Maternity. "Why?" Because there is an analogy between the unity of the Church and the union of life in the Little Company of Mary. We are to-day all doing one thing we have all one object; we are all united and this is, indeed, a happy thought. We are one and we have but one aim in life; we are brought together for one object, let us thank God for our Unity and pray that we may cease to exist when we cease to be one.

At present any order sent to any House is obeyed promptly. That House could not be one of the Little Company of Mary, if it refused Obedience. All must obey and thank God it is so. It is not the work of man but of God. In purely human works union is difficult. Sooner or later disunion arises, but with God all things are possible "and we can do all things in Him Who strengthens us."

Ah! It is a peaceful happy thought - our union, our unity and accord. May no one disturb this unity or make discord. Neither will they. A happy glad hope pervades my soul as I write, that the Little Company of Mary, like the Company of Jesus will ever be one. It will ornament God's Church and will reflect the unity of that Church as the Church reflects its Maker. Three parts, three worlds go to make up the Church, which is only One. So likewise in Heaven, on earth, and in Purgatory, the Little Company of Mary is One.

We rejoice with those who have gone before us, we rejoice with the Blessed in Heaven and we rejoice with, while we pray for the patient suffering ones in Purgatory. We rejoice with those who still live with us on earth, and we help one another in our trials, and we are also helped by those who have finished their course, who have fought the good fight, and died conquerors.

And now in this joyous month of Her Maternity we come to honour our Mother in the way she loves best - that is by Her Rosary and we do so in the presence of the Blessed Sacrament, the Fruit of Her Womb, and we learn to love and worship better the Hidden Life Jesus leads with us, when we come to Him in company with His Mother. The whole beauty of Mary's Maternity is contained in the Rosary, and the children whose duty it is to watch and learn by imitation, the workings of that heart, will find there one grand lesson, which should be the practice for the whole of the month of October, or better still, the practice for the whole of our lives.

I want the "Fiat" and "Ecce" of our Mother echoed from her children's hearts. From the different parts of the world there must be one united word spoken to our Lord, one heart cry of "Fiat" as the "Fiat" ascends, we send up also our "Ecce" and the joy of Heaven enters our souls. This must be the key-note of our lives - "Fiat" with the grand accompaniment "Ecce". Then there will be music made to God on earth, which will rejoice the Angels. Even in Heaven they can produce no sweeter strains than this Fiat and Ecce, and we shall be doing on earth what the

Blessed do in Heaven.

Then, Sisters, dear Sisters, why do we stand all the day idle, when we can make such beautiful music in our souls to God? We are told to sing and make melody in our hearts and we will. Mary's Children will send up sweet harmonies to God, spoilt by no discordant note. No one can make us cause discord only our own wills, which go contrary to the will of God, can spoil the harmony of our life. Other people by trying us only bring us to greater perfection. The will may sometimes rebel against the trials which God sends us directly as well against those other trials which come to all poor fallen people, and those which we cause each other, some even rebel against death taking those whom they love, though that is manifestly wrong.

Dear Sisters, we have to teach resignation to others, and we must practise it ourselves. I want you to be resigned, I want you to be generous with God. Let our Lady's Children be like their Mother; she said not merely "Fiat" but "Ecce" and this I ask from you all. Give up your wills to Him. Does He not know what is best? How often it is not for His Glory, but to obtain our own wills and wishes, that we pray so earnestly for something that He does not grant us.

You are the children of Mary's Maternal Heart "Ecce Ancilla Domini" is your Motto like your Mother's. Ah! Then do not forget it, but the greater the trial the more need of generosity, the more necessary to cling to your Mother, and say with her lips, quiveringly, though it may be "Fiat" "ecce". The Mother of Holy Hope will love you all the more, the closer you unite yourself to her and strive to resemble her. Look how she offered Jesus her very life, and gave Him up to fulfil the will of God. Mary's "Fiat" at the ignominious death of Jesus was as brave and generous as at the moment of Her glorious Annunciation. "Fiat" fell from His Mother's lips at the first instant of Jesus' Mortal life, "Fiat Voluntas Tua" was echoed in the Mother's Heart when the agony of soul was too great for words, but the melody ascended from earth to Heaven, to the Throne of the Most High and God blessed His fair Creature as her "Ecce Ancilla Domini" mingled with the melody of the Angels and the music of earth sounded sweetly as at Creation's Dawn, before rebellion to the Will of the Most High, had produced that terrible discord. Sin.

Let us then imitate our Mother, especially during this month, by sending up our "Fiat" and "Ecce" trying to come closer to the sweet generous Heart of our Mother.

O Mary our Mother, you have drawn us together, we have nestled so close to your Breast, you have anchored our hearts to Your Heart, you have called us into existence in God's Church, as your own Little Company, draw us now closer to one another, then we shall indeed become more the children of Your Heart. Of all climes, of all nations, let us ever be one in heart and soul and on earth and in Heaven, in Thy Maternal Heart.

Letter 38.Rome 1897 (April)

Will the Superior of each house, at her earliest opportunity send in her Acct. of property, funds etc.

1. Such as --- An Estimate as nearly as she can ascertain of the value of house or land.
2. What Bank or Banks the monies they possess or have care of are deposited.
3. What overdrafts they have incurred.

4. If there is nay Mortgage on property.
5. Copies of Title Deeds.
6. Life of Death promises.
7. Novices' Dowries.

Am sorry to trouble our poor hard-worked Superiors again, but the Annual Accounts of some houses have come in so erratically, that I must ask that from March of '93 to March of '97, a well audited Account be sent in ready to enter into the General Procurator's Account Book, to be produced at the General Chapter; and by auditing we mean : the increase or decrease of Income and Expenditure Annually. The increase or decrease of money received for Nursing, clearly brought forward at the end of Accounts. Each Superior will find this not a waste of time but rather a help to herself, as to how the work committed to her progresses and the balance to each auditing their own Accounts - light, in comparison to one having to do the whole.

Why do we criticise one another and dilate on one another's faults? If we have to speak of them, we may not certainly excuse what is wrong, but we might use a tone of pity as a kind Nurse or Doctor does, when speaking of their patients. Likewise, I do not want to say that people cannot help their faults, but in these days of physical infirmities, as we do not know what may be caused by sickness, we may not judge.

When kleptomania was first discovered it led to a variety of surmises as to how many seeming sins might be disease. But lately we heard of a Nun whose Superiors could not make out the apparent contradiction in her of holiness combined wit untruth and mischief-making, finally she was seized with eccentricities; such as not eating, cursing etc. and was ordered to an Insane Asylum, where the verdict was given that she had been all her life insane.

Those whose Office it is to watch and judge, would do wrong to be negligent and not watch; but why others should take this most painful office is strange and they sin against Charity by so doing. We fail in charity in more ways than we know. We hear unkind speeches made by Sisters regarding their patients, that pain us much and we often can remember times, when those very same Sisters, if taken ill have not been as edifying as their patients and even regarding this we do not want one Sister to speak unkindly of another, if she hows some imperfection in her sickness.

No, the one who is well may forget that when she was sick, she was not so perfect. We cannot show too much care, solicitude, love, zeal to our own Sisters who are sick. I do not mean spoiling their offering (sickness) by petting etc. Ah no! I mean on the contrary, care, solicitude, love for the soul as well as body; a kind-natured word in season, firmness of decision and act; but never let your sick Sister think she is a trouble or burden to her Community, which can easily happen in chronic cases.

We must remember that with all sick, impressions are easier made than with those in health. We may hear something said that pains us. We go out in the garden or meet someone who says something that turns the current of our thoughts and the sunshine or the cheery talk dispels the cloud over us, but with the sick person there is no such change to divert the mind from the pain caused by some unkind word etc. You may say that they can turn to God. It is true, He is, He should be the sunshine of our lives. Communion with Him should be the happiest conversation

we have, but those around know not how far the soul of the sick one is advanced in the spiritual.

It is an old saying that "One man's meat is another man's poison". The words that may strengthen and purify, brighten, beautify the soul of a saint, may do harm to an ordinary soul. The same operation we know may have different effects on two people's bodies. The life of one may be saved and the other more sickly constitution may be worse for the operation, the wounds may mortify, so with the soul. With the weak one, morbid feelings may be engendered, melancholy and that sadness which the wise man tells us to drive from us "for it profiteth nothing and has killed many".

If a Sister is inclined to be soft with herself, try and reason with her and when advising in a kind sisterly way, be praying inwardly that your words may do good, place her soul in the Chalice of the Mass then being offered, but do not force her to acts of mortification by any roughness or deprivation, but be kinder and more careful not to neglect her or give her cause to harbour injured feelings, until her spiritual constitution is strong enough. It is her will you want to move for the forced act, what is it?

It is the will we want to have "good" - good-will. This will of ours, by which we turn to gold the most ordinary acts. What a wonderful power we possess! But we purposed not to write upon human will in this letter, dear Sisters, I am writing to touch each of my children's hearts, with a great charity for one another, especially when sick, when in temptation, and when in trouble. You have not a Novice-Mother or Superior, you have charge of one sick, and you are to do your charge solicitously anxious for the good of both soul and body of your patient, whether a secular or one of your own Sisters.

And here we may remark that not long since an observation was made to me to which I do not like to give credence until I have good proof: "Sister ....., said one to me, is all that can be desired to her patients outside the Convent - clever, kind, considerate, devoted indeed to her patient, but, in the Convent not so kind and thoughtful for her Sisters.

Now, here is evidently some delusion, for her Sisters deserve more of her than the outside world - the old adage "Charity begins at home" holds good. If we are kind, devoted to Christ's image in the world, how much more so to those who more closely resemble God, who are nearer and dearer to Him than most of His creatures.

Ah! In doing the one good thing, let us not leave the other undone. No, let Mary's Homes be homes of love. Her children with their hearts and souls full of love, of pure beings of pure love which they are ever showing, in word, in deed, with kind looks even when we cannot speak; a loving glance of sympathy, of joy at some one's joy, of sorrow, at some one's sorrow. Mother fashion the hearts of Thy children in harmony, in accord with the sacred Heart. Spirit of Love, fill the hearts of Thy little ones, that they may abound and overflow with love.

Letter 40. General Dispensations. 1900.

Dear Sisters, Again I have to send a warning word. Our life necessarily implies a constant need for dispensations from one exercise or another, also requires that we obtain these dispensations,

and if we do we are not breaking our rule, which tells us that our duties to the sick render it necessary to forego some of the exercises, which those who are not thus engaged have to perform, and this is likely to lead to an evil which I have scarcely perceived until lately, and that is Sisters dispensing themselves or taking it for granted that they have general dispensations.

General dispensations are the bane of Religious life, and I do not allow general dispensations. If the Annals of Religious Orders could be read by us, we would see the sad history of the relaxed Communities, that have failed through that one evil, general dispensations, I must say that hitherto I have been edified, - as scrupulous as any Novice (indeed much more scrupulous than some of the latter day Novices) on this point of asking permissions.

Superiors of houses, founders in new parts of the world, of houses of the Little Company when they have returned to me, have indeed given me joy by the simplicity with which they have asked permissions, which I say again the latter day Novices would not think it necessary to ask. But however, a few instances have come to my mind that have alarmed me, and I hasten to warn you all. Be on your guard on this point, because you would cease to be Religious of you dispensed yourselves, instead of seeking dispensations from your superiors.

I am writing for all, so it will not be invidious if I mention one instance which explains better what I mean : a certain Sister whom I had thought very religious, and who certainly knew what was right, having had every care in her Novitiate, was spoken of very seriously, by a holy Priest, as not being a religious, only a Nurse. I was much pained, as it is not often my children are spoken of thus, and I knew this Priest had a great regard for the Little Company and spoke from a pure motive of the love of God.

Circumstances brought this Sister to the Convent where I was staying and I saw immediately a change in her expression, and a certain discontented look, very much self-love in the way of injured feelings, which the words showing she considered she had not been sufficiently thought of; her health had suffered being kept our nursing too long etc. Certainly her soul had suffered, and the Superior may have something on her conscience in that regard. I told her to rest all she could. Going to make a visit at night and finding the Chapel window open, induced me to find some one to shut it, and to my surprise found in the Cell nearest, this Sisters sitting up mending a Habit and to my surprised inquiry, received the answer "I am mending Sister ....'s Habit". Now this sounds very Charitable, but it was a real theft. Her time was not her own and she had no permission to use it thus; as M.Philip was away, and I had not certainly given permission and probably should not if asked, as I knew she needed rest.

May God strengthen all Superiors to be firm on this point and never allow general permissions. If the necessity for these dispensations continues long, let the dispensation be renewed, in the same way as we oblige the Sisters to show their books the first of last Sunday of the month, and if the Sister has not finished, instead of changing her book, the sister asked for it to be renewed, and you my children help those over you. Be a help to them in their arduous duty of enforcing the observance of the Rule, be a help, not a hindrance, even remind them if they forget, and remind others respectfully, and God will indeed bless you, and your Superiors esteem you, at least they should.

Wise indeed are those Superiors who encourage those under them to be open and frank, and do

not place a barrier between themselves and their subjects, or allow foolish self-love to be hurt, if any one under them reminds them of some duty, and my show they do not think them faultless. May God infuse Charity into both Superiors and Subjects, true charity, love for one another, show by earnest endeavour on each side, the one to help, the other to do her duty. Each must bear with the other. Each has to bear - Superiors cannot expect perfect subjects, and subjects cannot expect perfect Superiors, though they seem to. Why I know not, and whilst they see clearly defects, do not note the good qualities, the counterbalancing good, in those over them, weighing against their defects, which very often are temperament only.

While your enemy is in the bud crush him, after remedies come too late.

I assure you dear Sisters, that the thought of a new evil, a fresh attack of the enemy of all good, upon my children has so startled me that I cannot rest. The night a wakeful night has passed, the resting hour has come, all is quiet, but I cannot rest until I have written to you, lest this evil grow one iota stronger. I write, but my heart sinks as I write, as I consider the certain fact that many who read or hear read, my words, will pass them unheeded, not through malice. No thank God. It might be easier remedied an evil that is done maliciously.

What is it though? That so much said passes unheeded: is heard in one ear and passes out of the other, as though the mind was a sieve, and could not retain thoughts presented to it. I cannot pass over what is wrong on account of this vacant mind that some seem to possess. I'm part to blame myself as I do not often hear your accusations at Chapter and have therefore found out accidentally, what you would I trust have honourably accused yourselves of. I find a Sister constantly absent from prayers, whom I am sure is not constantly dispensed, I see lights in rooms,. That I know the occupants have not permission. The fresh strength and less suffering body has returned to give me far worse pain of soul, and if I can see the little I am now able to go about, how much there may be where I cannot go.

Each Sister must then help me to make up and relieve my mind. They will help me to crush the enemy, whilst in the bud. I ask you then in the presence of our dear Lord, to review a little this year. See where you have betrayed your trust, by breaches of the Rule, for which you had asked no permission - from the first rise in the morning to retiring to rest and lights out at the appointed time. Cast over in your mind any Customs neglected, the voice of u\your superiors unheeded.

Unheeded! Do I say? I might have said ridiculed. How sad it is! What does it matter to the Subject what her Superior's character may be. It will be no excuse for the Sister's disobedience. She did not vow to obey one or more Superiors, those whom she would like and disregard others whom she might not think so much of. She vowed to obey all. Dear Sisters, to say more would be but repeating myself,. Arguments will not convince or influence the human will. It is difficult.

My God! Shall I watch a resistless tide carrying away human being made to Thy Likeness? Generation after generation passes before us as we gaze - : all carried away by disobedience, and self-will, and painful indeed is the sight. But amongst them what do we see? Some of Thy chosen ones, bound to make reparation by a life of subjection, and denial of their own will, bound to this life for love of Thee, and yet who are carried away even whilst they wear the

Habit, which betokens their life of abjection, and are not living like beings who have but one thought ; - the Glory of God and the good of those around.

Beings, who though human, and therefore liable to feel self rising when occasions adverse to human nature occur - yet put it down, as ordinarily good people put down sin, because to those who are wholly offered as a living sacrifice to God; who have offered upon His Altar their liberty, will and whole being, it is a theft, rapine in their holocaust to indulge in self-love, to give way to human failings which they have long ago given up and promised to sub-plant for the feelings of Jesus' Sacred Heart.

They examine themselves upon this touchstone, how far they have wandered away from their Model; how far they had taken to themselves the power they had given up; they had given up for love of the Creator. There was to be no love in their hearts but the flame of Divine Love. Have they let this smoulder away? This is tested by how they love, by how they immolate themselves for others. They have given up the things of this world, the things such as appertain to poor persons. All these things have to be examined, and all these frailties of our nature come upon us, when we are unguarded, when we are wounded, at the moments when we have broken our Rule, when we have lost a grace, when we have not been punctual, when we are not at the place of appointment with God; we were to meet Him at a certain hour, in a certain place, and we failed in our appointment, God having promised to bless us there, could not contradict Himself and bless us in any other place. God not being there, in that place where we had gone of ourselves, being led by sloth, negligence or some other weakness of our nature.

Who was there to meet us? God's enemy. He hastened to the spot knowing he could have an easy victory. His suggestions may have been met with some sort of resistance, but we finally give way, not having the help of God, which is indeed necessary, or we should always succumb to the wiles of our enemy; to the suggestions of our own self-love. We fail knowingly or unknowingly.

If we see how we have failed, we probably lose heart and commit more faults, and if we do not sin, we are in danger of being led into that self-deluded way; from which may God in His Goodness preserve us. We then contract the habit of indulging in wrong feelings, which we persuade ourselves, and strive to persuade others, are not wrong.

May God in His Goodness preserve Our lady's children from this sad, sad state, which can scarcely come to one who is obedient both to the written and the living Rule, but which can very easily come when we neglect that Golden Rule, which we know is God's Will for us - when we disregard those whom God has placed over us, and whom we have promised to obey for His Love. He has promised to speak to us through them, but we, foolish that we are, we are looking at the mote in the eye of our neighbours, even our Superior do not escape our criticism, though uncharitableness to a Superior is worse than to an ordinary Sister.

We are looking at these motes, and disregarding the beam in our own eye. We have said this before and are only repeating what we have said year after year, not so much in the very first years, because the perfect confidence which the Sisters had in their superiors did not require the admonitions we now have to give. The faith they had in Obedience made the sisters undertake, and achieve what was quite above for we cannot be good religious unless we have faith in

Obedience, unless we have faith in our Superiors.

This want of confidence and trust is shown now manifestly by the Sisters' want of faith in Obedience, by not asking permissions and dispensations. They seem to think it is just as well to dispense themselves, when unable to perform their various exercises and duties. They certainly do not consider the grace they will receive by asking the required permission or dispensation.

Some who have faith in the written Rule, certainly show a great want of faith in the Living Rule, and they might be so happy, so holy, nay! Sainly, if they with all child-like simplicity kept up the custom they had been taught in their Novitiate, of asking permissions and dispensations when needed and never dispensing themselves.

Return then, dear Sisters, and put on one side all human respect, or the pride which would keep you back and keep you from being simple and asking permissions and dispensations and then have perfect faith that the voice of your Superior is God's Will for you. Of course we should not forget the duty which is indeed an absolute duty, of praying for our Superiors.

This is what we are wanting in, and the time we now spend in watching their actions or in thoughts that occupy our mind, so often criticising their doing,, would be well employed in praying, if we were praying fervent prayers for God to counsel, comfort and console those who indeed bear the burden and the heat of the day and should have all the help possible from those for whom they bear it.

I ask now, that three times a day, all Sisters will unite with Jesus being offered in the Sacrifice of the Mass, and offer the Precious Body and Blood in suffrage for their Superiors, and when writing their letters to mention if they have commenced this practice and how they are persevering in it, saying : - Eternal Father I offer Thee the merits of the Most Precious Blood of Jesus in satisfaction for my sins, for the wants of Holy Church, and for the wants of the Little Company of Mary, especially for my Superiors.

Letter 41.

Dear Sisters,

We love to extend our lady's work, to carry her name to new Lands. We are all now rejoicing at the new home for Jesus being prepared in Malta and I've been particularly pleased at the interest taken from different Houses, especially the last two foundations, generous offer to the Baby House of the Little Company of Mary.

The various active works commenced we hope may all do good and draw souls to our dear Lord, but we do not want over-looked that other extension of our Lady's Little Company, the drawing of souls to her devotion, the obtaining new members for the Confraternity of Calvary, erected by our dear Bishop in Nottingham in his own Cathedral as you see in the little pamphlet "Charity". Also at St Thomas of Hereford, Ilkeston.

It is to these two points I want to draw your attention: Do you inculcate "True Devotion"? Do you teach it to your patients? Do you bring your Dying into the Little Company of Mary ere they die? And thus extend that thus to their own souls as well as those others who are in such

terrible need - the dying -. Now my children pray over these things first. It is what we must always do, before we can do anything, or what is written for you to derive good from, will be like the parable of the good seed; some of will hear and be full of zeal which will quickly die away of not supported by prayer. Others quickly listen and think no more etc etc; but you will like the good children think - Here is work my Mother sent me to do. By God's help I will do my best to do my Mother's bidding. "Behold the Handmaid of the Lord." Help me Oh my God for of myself I can do nothing. Holy Angels whisper to me words that will inflame the hearts of those whom I influence. Give me power with your clients.

Now to sum up for the future, you will strive to extend the Company of Mary, increase our Lady in Heaven, earth and Purgatory. You are going to beautify souls by teaching them this devotion to our Lady. We may call it Jesus' devotion to her. We are going to bring those we can influence in the world to be affiliated to the Little Company and strive for some practical way of teaching them this Devotion, so that people not simply make the Act but impress their lives deeply, imbue their souls with sound spirituality; this devotion after Jesus' Heart and whilst teaching others we shall progress ourselves.

We shall see how much we have to learn, how little we really know and we shall study under the Blessed de Montfort, that we may advance from the 1st to the 2nd and 3rd step, nay! Become those favoured ones blessed by God who make this sweet Devotion their habitual state. To the Dying we will speak in few words as we have shown in the "Loves that reign in the Heart of Mary." The Chapter headed "Our Lady's love for the Dying" Mary will be pleased to receive at the last hour of their lives, Jesus' children and claim them as her own.

There again we are going to make all we know whether they are Mary's Own or not, join the Confraternity of Calvary and do something extra for the Dying. We will urge them to this telling them they must, if for no other reason than to be helped themselves at that dread hour, for as they measure to others, it will be measured to them. Distributing the Last Words of Jesus for the members. Little practise of piety in honour of Jesus' Passion.

They will love more and more to contemplate that Supreme hour of Jesus' life. That momentous time of the sacrificing, the shedding of Blood by which we were all saved. The little easy practise will bring untold graces with it, when people become familiar with it, it will appear to the Eternal Father, as it were the very heart of Christ's Church echoing these last loving words of Jesus spoken at that hour when He showed that love greater than which no man hath - when He laid down His life to save men.

There are certain words uttered on this earth that the faithful never weary of repeating, as the Angels never weary of their Eternal Sanctus, Sanctus. The Angel's Ave we repeat again and again and it is well. It is the remembrance of the announcing of the coming of Jesus. Let us now commence to honour more and more the departure of Jesus, that hour when His own left Him and fled. Let us come to make reparation for this hardheartedness, and let our lips near to the Dying Lips of Jesus utter His last words and we shall have comforted Him at that last hour of His suffering Life. Yes, you were there, you who honour Calvary. You were present with Jesus, you consoled Him,. What you do now, you did then, - All is present with God.

My children, delay not if you have been a little supine in the past, make up for it. Enrol all you

can; give them the leaflets with the Seven Last Words. Have more printed if need be, send the names if you like direct to St. Barnabas' Cathedral Nottingham, but also send them to me for when the numbers who have joined the Confraternity are sufficient and we have a proper Chapel in Rome, we shall have an Arch-Confraternity in Rome, to which all others will be affiliated.

The Lewisham House, as they have a proper Church and members sufficient to watch could easily have the Confraternity with permission of the Cardinal and engage people, a holy Hour a month or so watching for the dying etc, etc. Australia is not too spiritual, anything that would attract people to think of death and the other world, and the thought "What doth it profit a man to gain the whole world and suffer the loss of his own soul", brought mildly before them, would make them a little less worldly and do good (to) that Company.

Exterior works are so attractive, we seem to be doing so much when we are engaged in them for God's Glory that we do not realize that inward work to put in practise. Thy Kingdom come! What is it we ask for? That God may reign in all hearts, He will do so by means of Mary, if we extend her kingdom, we extend Christ's, make Mary loved. Her Devotion practised and Jesus will be adored and worshipped where ever that sweet work; that lovely conception of His is known.

We must love the Divine Artist who fashioned a being so fair as Mary, Virgin and Mother, but however, there are some who will not embrace the "True Devotion" and we cannot urge it upon them, but there are none who could not join the Confraternity of Calvary, to pray for the Dying, to honour the last Emanations of the Heart of Jesus. The last words that fell from His Dying Lips.

What a grand work we should do, if, from every quarter of the world we had engaged souls to lovingly repeat these last words of Jesus, daily to offer them to the Eternal Father, begging Him to show Mary to the Dying. We must gather souls round Calvary and engage them to promise this: daily to recite, will earn from our dear Lord a loving Smile. It will draw upon the world a special Blessing from the Eternal Father as these words so touching vibrate from pole to pole.

Now my children, have you work to do? Will you be in earnest? Will you take time? Believe me, my little ones, these spiritual works will last when many of your other works will have passed away. They are more real than the works that have such an appearance of real good, the works that captivate some unwary ones, that they put their whole thoughts in them and forget the interior life and that lovely spiritual world where God shows Himself; draws to Himself the faithful Spouse who does her duty to the works obedience gives her to do, but neglects not the one great work she entered religion for : the perfection of her own soul. Who leans ever on the Arm of her Beloved, is ever listening for His Voice, who fears to act without Him. Ah! Happy one, she does the work the world knows not, but God knows. He seeth in secret and rewards in secret and the world would envy if they knew the peace and content of that happy one.

Then the time for Sisters' Votes comes round, it is not sufficient to write and remind the Council. The Sister is supposed to write, humbly ask the votes of the Council of Sisters.

The Sisters are not allowed to fetch spirits for their patients.

When a Sister cannot be present at the Annual Retreat, it is the duty of the Superior to arrange for it to be made later on, and the Sister cannot be dispensed from it.

When a Sister makes her retreat for her Vows at the Annual Retreat, the special Conference regarding her Vows must be read to her.

Will the Superioresses of each House write and say what manuscript Retreats they have by them.

Some Sisters need reminding they may not read books without permission. Also that they cannot receive any personal presents. The Superioresses must be warned not to be lax on this point and allow Sisters to receive watches etc, which might lead to grave abuses.

Circular letters are to be sent from one House to another, care being taken not to delay longer than necessary for them to be copied into a book in each House -: 1st Rome. 2nd Florence. 3rd Hyson Green. 4th Limerick. 5th Chicago. 6th Sydney. 7th Ryde. 8th William Street. They can be acknowledged by Post Card when received.

1st. Each Sister will, once a month, write a Compendium of one of the Chapters of the Rule, commencing with the first.

2nd. Those in Office will write an analysis of the Chapter of the Rule which refers to their Office as well.

3rd. The Superioress of each House, will strive to arrange for a Catechism class, either by using a well selected book for the purpose, or still better when they have a friendly Priest, asking from him an occasional Conference on the Catechism.

4th. Many Sisters have been very careful to let me know, they understood the different Circular Letters, others have not noticed them at all.

5th. A Circular Letter should be taken by each Sister as if written for herself personally, and therefore should be acknowledged, and remarks made upon it, as if it were any other letter.

We will give an instance of the 1st Chapter of the Rule and how Superiors may question Sisters upon it, so as to find out how they understand it.

1st. What is the object of the Little Company of Mary?

2nd. How is this object to be attained?

3rd. What spirit should animate the Sisters?

4th. By what means are the Sisters to save souls?

Letter 42. For the Professed.

Dear Sisters,

There are a few points which though explained and clearly explained before, I must repeat and ask you to write a Compendium of what I said, that I may probe your understanding.

We need not be surprised that the young Sisters do not know who to obey, when the professed show by their conduct that they do not know the Rule of Obedience. I am not now alluding to the fact which need not be repeated, that there is one in the house whom all obey, the Superior -

O Mother M. Philip. And in other houses it would also make confusion to countermand orders.

This you all know, and I trust my own example encouraged you to obey. It is not my wish to be egotistical and speak of myself, but I think you would be rather surprised if I were to contradict you and countermand your directions when the Novices are working under you, as prescribed by the Rules. Politeness alone should hinder that. Good sense, common sense should show the confusion that must insue from contradicting orders given.

I will give you an instance of my meaning, the last of many, within a few days ago: A Novice having been told (I hope not in a disrespectful manner) to go to her Mother General, came and related her difficulty in a few words. She was working under a professed Sister and naturally had to obey the professed Sister, under whom she worked. This I teach all Novices that they must obey the professed Sister under whom they are working, unless it contradicts their superior's orders.

The Novice was doing what she was told by the Sister under whom she was then working, when another Sister told her to do something else, it was rather difficult for the Novice who found it impossible to combine the orders, it rather led her to a little deceit, for she left what she was doing, apparently to go an do the other, but returned when the Sister who had given her the second order had gone, and consequently got into trouble, shortly after, something similar occurred, and the two things together would have perplexed any one, and make it difficult to know what was the right thing to do. Now in both instances it was want of politeness. It was a want of common sense and it was taking upon themselves rights, assuming rights in a way that I myself should be sorry to do.

It likewise was either ignorance or forgetfulness of what they were told. I repeat it now, that when I was a Novice the Sister under whom I was working in the Schools gave me a pile of ragged books and told me how they were to be mended. It was a very complicated mode and would take a long time to finish the Novice Mother finding me mending them in the way I was told, remarked they would never get finished and they were not worth so much trouble, for which I told her the Sister under whom I was working in the schools told me to do them in that manner, upon which she replied, you must do them so, and encouraged me with a smile to go on with this apparently impossible piece of work, upwards of a hundred books to be repaired in this very compendious way.

Now this Novice Mother had entire charge of her Novices. She had no Assistant as some Rules allow, but yet she would not interfere with the directions a professed Sister gave in the schools. And yet here in this house where there is no Novice Mother, but myself, professed Sisters take it upon themselves what the Saintly experienced Novice Mother would not. Sisters show chagrin when they have to obey and let their feelings be seen by the young ones working under them. Such a sad, sad pity - how Sisters lower themselves in the estimation of the young.

I want this weighed on all sides. If a senior finds that a Novice is being told something which she does not approve of, she should tell the professed Sister alone, not to give that Novice that particular work or not to send her to that particular part of the house and so on. Can anything be more confusing than if a Novice is doing some work in one place because she has been told to do so by the sister she is working under, and some one

else comes and tells she is doing wrong.

If a complaint has to be made. If the professed are so wanting in humility, that they cannot take a word of advice or admonition from one another. It makes the burden of the Superior a very heavy one; her already heavy task much heavier, this dislike to interference shown by those who say they are striving to imitate the gentle Jesus. The dear Lord to Whom they are bound.

One Sister tells another of something and though it may not be said in the most Sisterly way, in fact a very un-Mary-like tone may be used. Yet nothing can justify such a retort as : "do you know to whom you are speaking?" It is incomprehensible that Sisters can excuse such conduct in their own minds and think it is justifiable, a Sister may be hot-tempered and un-Mary-like, but this she knows and is sorry for it. But the determined attitude of mind of some of my children you don't like; the air of not noticing is so contemptuous to your Sister Habit.

Remember who you are! And what you are, my children! "You have chosen to be objects in God's House". You know you can only please God by humility. Where are you? What are you doing? You do what those over you would not like to write, and you give them little opportunity of speaking to you about it in private; for it means going about the Convent in a disedifying, injured manner, a clouded brow and even giving way to sad words before the young ones, showing how your pride is wounded, that you have been corrected, or that you have not been allowed to do something in the way you wished. All this is pitiable, and all idea of helping you on the way to sanctity is to be put aside and your Superiors painfully strive to keep you from behaving as an ordinary good woman in the world, not aiming at perfection, would be sorry to behave.

If you think you only hurt your own souls you are much mistaken, your conduct has a great effect unconsciously on the minds of the young they hear such expressions at times; when they know an order has been given by the one who immediately represents God to them as their Rule teaches. They hear the order given or they know it has been given, and they hear such an expression when some Sister recollects what was asked to be done, and reminds the sister of it, "Oh, I forgot it."

It may be only one voice, but those who would listen to such an unreligious expression without an admonition , would take part in the wrong. As a Community we do effect one another for good or evil, but the evil unfortunately has more influence (or generally so) than the good. Indeed the good is not seen, not noticed as the evil is. We do not see or we do not dwell upon it, if we do see, the punctilious way one Sister will arrange her work so as to keep her appointment with God at the fixed hour. We do not see the hidden act of Charity; the little hidden act of humility, when told of something wrong which really was not her fault; her silent hiding the good acts she has done, especially when she gets penance. But we do see and unfortunately copy rude, contradictory behaviour.

Sisters, I beg of you now to consider the few thoughts I have put before you. One point I have at heart in this Conference is, Your not spoiling the Obedience of the Young, causing them to lose respect for you as Consecrated Spouses of Christ. What a revelation it would be to you, if you saw the havoc you make in their souls by your unreligious words and acts.

Try and begin afresh and pray, Ah! Pray to God to hide your faults until you overcome yourself more. Ask that you may not be a stumbling block to others, and that you may make amends for what you have done in the past, that the means may be given you to repair the evil.

Again, I repeat these warning words, these same words from the Lips of the gentle Jesus - "Woe." (Mark the words and consider when woe comes to you; if you have incurred by your sin of scandal) "Woe to him by whom the scandal cometh, it were better for him a mill stone were tied round his neck and he was cast into the depth\ of the sea, than that he should scandalize one of My little ones." May God forgive me, I saw not my fault as now. I repent. Surely I will not be the one who would cause these sad, sad words, Thou dost appear before me now - White, grief-stricken; revealing the sorrow of Thy pierced Heart,, bidding me look at the Wounds in Thy pierced Heart and saying, "With these was I wounded in the Houses of them that loved Me."

I cam not into Thy house my God to offend, but to love Thee with my whole heart and what have I done? No more my God , no more, no harsh words shall pass my lips. Let me be continually contradicted. It is my right. Let me but live a life of love, instilling by word and still more by example; Thy love in the hearts of the young.

I wanted not to be a traitor in the camp, a deserter from my colours. I would not betray the trust, Thou my God has placed in me by my Sacred Profession; bound I am blessedly bound for time and eternity, by following Thee in meekness, humility and obedience on earth, I shall follow Thee in Thy Glorious processions in Heaven. If I have helped not, hindered others, may I persevere in this same thorny way of abjection on earth, that will lead to that blissful eternity in Heaven. So be it, my God. So be it.

A little more self-control, restraint over my words, mortification of my senses and then I shall obtain that grand victory. I shall be conqueror of self and therefore have power over the souls of others, and I desire this for love of Thee; that I may not be Spouse in name only; sterile, barren but that I may be fruitful, and thus hope that those words were addressed to me. "I have chosen thee that thou shouldest go forth and bring fruit, and that thy fruit shall remain."

Letter 43. January 1904.

Dear Sisters,

I want you in each house to put by a little time for Sisters who are capable of study, to read, so as to be able to do good and to know how to give an answer, to the hope that is in us, as we are told by the Holy Spirit. What does this mean? To be able to put in a pleasant attractive manner what we ourselves believe. This letter will be only a repetition of what I have already said, with more added.

By laying down what you believe simply and almost in the manner that the one you are speaking to likewise believes, it will carry them with you, whereas if you opposed what they believe, their wills will rise up; that powerful agent that does all our good or bad. For instance perhaps you will understand better if I speak of myself.

The other day in speaking with a gentleman I said we were all conceptions of God, what God conceived of me I want to keep up to. He conceived us in His everlasting mind; noble, good, true. The gentleman answered: - That idea of the conception in God's mind is Plato. It is very beautiful and very true. By turning conversation in this way, one likewise, learns oneself a great deal, to make use of it on another occasion. Some days after, a gentleman who owned he had no faith and everything was mystery to him, I felt so sorry for him and asked him had he ever read Plato, and he answered he had when he was a boy translated it from the Greek. I said Plato, a heathen philosopher knew more than the Christians of the present day. They wanted to know and God helped them, they studied, if we may so express it, God's Character, as far as they could.

The gentleman answered, "I think it is better if we leave all those things, how can we know anything about them?" But I said, "you would not like to have your character misunderstood, and we ought to use the mind God gave us to know all we can of Him. It seems a disgrace to the age that they are less interested in the God Who made them than those poor pagan philosophers, who tried to know all they could, having no direct revelation from God. Do you read nothing? I said this to this gentleman; - he replied, he had forgotten Plato, what he had read. He had buried himself in one particular science, and only took up a paper, just to know what was going on.

He came again and again. He was in great sorrow and knew I felt for him. I tried each time to get a word about God or some plain truths, which of course, he listened to politely, but it generally ended. These things are mysteries, we cannot decide them. At first he had hesitated to disagree or mention what he thought. I told him he need not think I should be shocked and how in my own home I had been accustomed to speak with my brothers' friends in London.

The variety of opinions were extraordinary. One cannot call it Faith, only opinions, ideas. We find a great deal of good in our intercourse thus, we learn lessons of humility, and of how grace is worked in their souls - in various ways and we know how we have received, received grace upon grace and those who are God's Creatures the same as we are, and yet have not the grace of being in His Church. How often we find they have corresponded with their lesser graces, than we with our Sacraments and our close intercourse and union with God.

This Gentleman when I said to him, "you would not like your character to be misrepresented and something untrue said of you. He shrugged his shoulders and replied. "If they say of me what is not true I do not much mind, but if they say of me what is true, (with a quick smile) then I am pained. There was a good lesson in this, and how one loves this work with souls to bring them to know the God Who made them, a little better.

Dear Sisters, it is a great need and we ought to pray to God to send us souls to join with humility and power of speech; to give the answer for the hope that is in us and of Our Lady's own Priests; if I could see and speak to them, how I would beg them to lay this matter to heart, for it has seemed to me a most unreasonable thought that some Priests have had in sending us subjects, - they need not be educated, I can scarcely think how this thought came into any thinking Priest's mind. We have at present a poor gentleman whose history is sad. His Mother died when he was young. He has never even made his first Communion, he is a dreadful sufferer and his mind is tortured, not having the faith. He says he has prayed and prayed for it, and will pray

no more. And we have scarcely a Sister would be able to talk with him, and those who attend him are prudent and do not try to do so, but how it would while away the dreary hours, if the Sister could in a pleasant way mingle history, the sciences of the present day, and then that could always lead to lay down - never in an argumentative way or a dictatorial way - some truths of Faith. The Angels suggest the time, if we are speaking prayerfully.

A Doctor once speaking to me said; how he had studied and studied for several years, and then in the end when he thought he was so advanced in his knowledge upon some point; different conclusions came to him upon important points. I had been wishing to draw him to the knowledge that we live in a fallen world. We draw such wrong deductions from things that are within natural science, that our minds are fitted to work upon, how then in those things of the other world, that we are not in our present state (for we cannot see them) fitted to cope with and draw a just conclusion upon, we must have some revelation to guide us, unaided reason cannot give us even a first basis.

How then can we arrive at truth there is such a necessity for a revelation. Would the all-wise God leave His children without such, floundering about in a mire of uncertainty quite contrary to what one would think. The unerring Wisdom of the Great Legislator would ordain for the world He so loved, and indeed in natural science we must be told some things and we give an example here that we have given before, it is so apt to the purpose and has struck many. It was brought as a skit upon those who declare they will not like what they cannot themselves see. It is a picture of a little chick just come out of the shell. He is looking upon the broken egg - with what I did not see.

Dear Sisters, this has been a long letter and I hope it has made the impression that I wished upon you, that we should value our words. That they should be ever used in Our Father's Business, whether we are speaking to little children or grown up people. Let the emanation of our hearts which our words should be, steeped in the Precious Blood. Our words should be seeds which our prayers bring into flowers and fruit and then indeed shall we joyfully carry in our sheaves.

Letter 44. September 1907.

A few words to urge all Sisters to make the Novena of St Michael with extra fervour. To him is entrusted the mission to "Keep pure the Sanctuary of Mary's Heart." To Her Little Company is entrusted the mission to propagate the Devotion to the Maternal Heart.

We had never seen this glorious title until we 1st wrote it, and years after what a joy to find it in print in a book written by Pope Leo, when he was Cardinal Pecci. So we must have a great zeal to help to beautify that work of God, His Mother's Little Company; therefore we must watch and see that no foreign spirit enter.

The beauty of all we do is from the spirit; the principal with which it is performed. Now dear Sisters, we find what spirit we should have from our Rules and our Rules should be revered as the very foundation of our spiritual life. Any Sister who shows a dislike to any rule should not belong to the Little Company of Mary.

A Sister may be exempted from a Rule through weakness of soul or body, but she must revere them all; if some such weakness hinders a work being performed, she should humble herself on that account and her Superiors will shield her and dispense without exposing her as they are advised. The many Priests who have told me that, if even hearing Confessions would do their soul's harm, no Superior would force him, yet would (not) show disgust to the Sacrament.

I am writing plainly and warmly, dear Sisters and with indignation, for it is but a few days, a Sister leaving the Convent to go to a case, was accosted by the question. Was she going to Mdme Gatti's (a Maternity case). Oh, dear me no, said the Sister with a toss of her head, so significant that we knew by the description, who the Sister was. It was a matter of much pain to me, I had already been told what disedification she had given quite unintentionally by her foolish words and remarks, but I did not like to repeat them to her, as I knew she did not do so intentionally.

But they were really to the effect, that she must have a base mind, telling seculars such things as that she would go to the second or third week, I am not sure which of their illness etc, etc. Whereas she had no right to speak to seculars in that way, as it was remarked that she put bad thoughts into people's minds. The Rule only telling her that, the Sisters were to be exempted from the operation of Parto. If her Superiors on account of a weakness of soul exempted her from maternity cases altogether, she had no reason to explain to them anything about it.

I had been perhaps too proud of what the present Cardinal Secretary of State wrote to me of my poor children; - that Angelic purity of mind seeing things as the Angels see them. Yes, they have had that from the beginning they have it still and I shall have to answer to God, if I allow it to be impaired. The evil one has done his best to shake the battlements and gain entrance.

A few, a very few, has he succeeded in engaging in his plot. Satan has appeared amongst the children of God, some few of our Sisters have been influenced, and what is worse seem bent almost innocently in drawing others into the same snare and to induce them to think of things; summing up in their minds whether this is right or that is wrong, infecting the mind thus, that happily and innocently had seen no evil, except where the human mind can make it.

There are many things we do not sit thinking about, but which we go forward and do and in fact would sin to sit thinking about. I do hope that my children will not pain me by referring to this subject, but with the aid of St Michael and his holy Legions we shall be protected from the spirit of darkness again finding entry.

God's Providence has ever and always manifested Himself so marvellously in the Little Company of Mary, that to doubt it would be indeed wrong. So saluting your Guardian Angels, dear sisters, and asking them to second my words to you: - we will happily go on our way doing God's Work, His labours of love, and may they grow sweeter and sweeter to you as the years grow on, is the prayer of  
Your loving Mother, Mary.

Letter 45. September 1909.

Dear Sisters, we will write a little Compendium for you, from a work which you have not seen, called "The Words of Jesus". Nothing can be more profitable t\for us than to take these words, these lovely emanations of the heart of Jesus, words of our own hearts, that is to say, words which influence and actuate our motives, words upon which we form our lives.

We have come into Religion, promising God to keep the Evangelical Counsels, but we sometimes come across souls for whom we tremble, for so far from keeping the Evangelical Counsels, they are not even keeping the Commandments of God as perfectly as an ordinary good Christian would. "If thou wilt enter into life keep the Commandments." This is the most essential of all things; - if thou wilt enter into life- repeat it again and again.

I assure you, dear children of my heart, that I occasionally come across a soul whose actions are incomprehensible, for they deliberately break the great Commandment of God. Search where you will, read what books you like, you will find that no Doctor of the Church has ever taught that there is any greater Commandment, than that which our Lord calls His own Commandment: "Thou shalt love thy neighbour as thyself".

My children what rest, what delight can Jesus take in a soul which harbours such evil thoughts as those against Charity? Think that no vicious person, who has broken any of the Commandments is worse than you who have broken the law of Charity, by uncharitable thoughts, by suspicious and harsh judgments. Even though these are not put into words though those who allow such thoughts to take possession of their minds generally put them into words, still there is sin in harbouring them; and they have to be fought with. It is just this fight however, which we see neglected on every side and which grieves us so, for those words still stand which our Lord spoke with such emphasis. "He that despiseth Me and receiveth not My Words hath one that judgeth him, the Word that I have spoken, the same shall judge him in the last day."

I am not speaking of vague things, my dear children, I am speaking of what I see and know. I have two instances before me, I am not speaking of vague things, my dear children, I am speaking of what I see and know. I have two instances before mind, of different Sisters, which pierced my soul to the quick, for they showed a soul so utterly disordered. Superiors are often like Priests, in that, they have to know things of which they cannot speak, and they have to look on both sides of the matter; and these two suspicions, nay they were judgments, to which I refer, I knew to be utterly unfounded, unjust and unreasonable. What shall we say of the breakage of that Commandment of God, by which we are to enter into life?

May God give tears of sorrow to any of my children who may commit this breach of God's Commandment, than which there is no greater wrong that we can do to each other. You know the poet's words:-

"He who steals my purse steels trash -  
But he who filches from me my good name  
Takes that which not enriches him  
And leaves me poor indeed." (Shakespeare)

I hope I have put this injunction to you as forcibly as I can, I have reminded you of the Words of our Lord. I have tried to urge you to sit and meditate on them. All the Words of Jesus were spoken in love, though some sound severe, the severity itself is love, perhaps the greatest love

we show to anyone, is the love we show by severity, It is the test of a true preacher, for you remember those other words which the Jews spoke to Jesus : "Master, we know that Thou art a true speaker, and carest not for any man, but teachest the way of God in truth, neither carest for any man, for thou dost not regardethe the person of men." (St Matt. XXII. 16)

Letter 46.

God bless my children, whose hearts are indeed instruments, that echo to the touch and are soon put in harmony, when they have become a bit warped or out of order. I do believe you did not see how unreligious your judging your Superiors' conduct was. How their acts and motives cannot be impugned without sin and how they are often bound almost like a Priest and cannot disabuse others if mistakes they may make regard their actions in certain things.

Regarding your judgment, regarding the removal of M.Michael. By your own words it could be seen how you should have known that your Superiors had a good motive for what they did. You say how she got money; made friends etc. and we grant what you say is true. S.M.Michael was so generous. All this should show you that your Superiors were not acting from any worldly motive, but the pure love of God.

If we had looked at the temporal prosperity of Florence House we should certainly have left M. Michael, there are few have the power she has of getting money' but you ought to be grateful to God that the Council of the Little Company of Mary does strive to act from the purest motives, from the spiritual view of matters.

A Sister may feel it hard being kept home, but if the Council think it wise, no consideration of the loss it is, will influence them and I pray it may ever be such. So my children, when you saw that with all your late Superiors' business powers, and the way in which she worked for the good of the Community and was so successful in her financial matters, you should then certainly know that your higher Superiors had their own reasons and were acting for God's honour and glory and the good of souls in what they did.

Superiors are often almost as much bound as the Priest and cannot give reasons why they act. And indeed if they could it would not be their place to do so, it would spoil the beauty of Obedience in their subjects; blind unquestioning obedience they have to see practised by those under them, it is their duty to exact it and they would spoil the beauty of religious life by allowing their subjects to question their orders, they would introduce relaxation in religious rule and discipline, and would have a terrible account to give God, from Whom they hold their office, and Whose anger would be provoked, if those who had this great responsibility allowed the beauty which the religious orders are in His Church be tarnished by laxity of discipline.

One instance we can give to show you how foolish as well as wrong it is to be criticising what does not concern you. You ask why should Mother Michael be removed from her term of office had expired? Now M.Michael was not elected for any term of office. M.M.Agnes' failing health rendered her incapable of doing her duties in the Florence House, and M.M.Michael who had been ill with bronchitis; we thought it well to bring her out of the Winter, having known the

ways of the place before, made it easy for her to take up the duties and her energies retained her in her post until now, and the Council had been making several changes, this being one of them.

I now exhort you, dear children, to examine what your Vows bind you to, and to renew them often. Remember that God having brought you into His Sanctuary, requires you to regard it as such; be careful of the good name of your Community - never allow seculars to pry into Community matters. Guard the good name of the Community to which you belong, "it is an ill bird fouls its own nest."

Be not betrayed into speaking to seculars who are often curious regarding what goes in the Convent; beware of private conversations among yourselves, they are the bane of religious life and it is surprising how God, makes known to Superiors these sinful conversations. Your Superiors forgive you children, but it will be well to make yourselves ashamed, that you should write down and read to yourselves what you have said to their detriment and what you have said is known and is known outside the Convent (your indignation at the way "M.Michael" has been treated) you being careless whether you were in religion or in the world, supposing our dear Lord stood in your midst and you saw a Sister fling her Habit at Him, what would you feel? And you know if you look into your hearts this has been the attitude of some of you towards dear Jesus. "Take back Your Habit I want it no longer" and the Eyes of Jesus mournfully might look round seeking for the faithful ones as of yore, "Will you too leave me?" may He now raise His Hand to bless humble, contrite souls; may they be washed pure in His Precious Blood as It falls from that wounded Heart.

Letter 47. 1911.

God bless all my children with a Holy New Year. I stopped as I was going to say Happy, for it may not be happy in the way we poor frail human beings count happiness, but it may and it should bring Eternal happiness, through well-borne suffering, which we naturally shrink from, but supernaturally desire.

My children, we hear on all sides that 1911 is to be a memorable year in the world's history. Peter's Barque tempest tossed as it always is, will be more fearfully tossed than ever, but we who know that the Gates of Hell will never prevail against it, will strive to practice heroic virtue in the most trying moments, and God will be glorified and loved intensely with immense love, by those who are true in the hours of trial.

We had a particular, holy Jesuit and he told us that his Novice Master who he thought was a Saint, was one day wrapped in ecstasy in the middle of a lecture he was giving and when he came round he told them in all simplicity what he had seen - and said, the Jesuit: "It must be true, because he described St Mary Majors as it now is, surrounded by houses; then, it was on the Esquiline Hill, but there were no houses near."

He described Rome was infected by devils, tempting all who were weak enough to be led away by them, it was nearly ruined when the light from Heaven descended upon St Peters. The Holy Father came out in grand procession and walked through Rome, and Rome was saved. These

things shall happen said the ecstatic Priest, when two moons shall come in one month, which they do next august, 1911.

My children, what I am going to say is to warn you beforehand, it is not to make you sad, for the wise man tells us to drive sadness far away from thee, for it profiteth nothing and has killed many, but I want you to be generous, noble and more grateful than ever for the Vocation which drew you, drew you into the Little Company of Mary, which is God's inspired work; the life-boat Peter's Barque sent out to save souls, in the hour of the Church's trial, when the evil one will try to deceive, if possible even the elect.

We shall have many more sorrows next year my children, but you must strive to keep peaceful and even happy. Some of you my children, have had and some will have the sudden death of those dear to us, and we left in ignorance as to whether they were in the grace of God. I have had some very sad accounts given me, but let me tell you of your comfort what a Saintly religious Priest told me.

One of the latest revelations from our Lady is, that the relations of those who are real religious (keeping their rule), humble and obedient are rarely lost. God knowing the hour and moment when He will be moved to sorrow gives the extra grace of His Spirit to whisper and plead with Him in telling accents. Return to your God, the Angels cry.

This holy Priest gave me an instance. He heard of the ship-wreck of a vessel in which his father and brother had set sail in. As may be imagined he was broken-hearted, as he had reason to fear they were not in the grace of God. However, he was told to pray, when one day his duties led him to the Sancto Spiritu Hospital and to his surprise he saw the brother he thought was dead. He did not make himself known, but did his duties and hurried back to his Superior, who must have known the Saint he had to deal with, for instead of sending him back to the Hospital he sent him away to another Monastery up the Country where he never saw his brother again.

Years went by, when one day a poor woman accosted him. She said she wanted to speak to him in the Sacristy. There in a few words she told him :- "Your father was ship-wrecked but his soul was saved by an Act of Contrition he made when dying and your brother's soul was saved by an heroic Act of Obedience you performed."

Our Lady has sent me to tell you this :- 'that no religious keeping their rule, need fear for their relations if they die apparently not in the state of grace, for God Who loves mercy and exercises it, He would rather the sinner be converted than die in sin, and knowing how to touch the human will He loves to exercise His Mercy better than His Justice.'

Now dear Sisters, though I have written those words of warning for the New Year 1911, I say again I do not want you to be sad. Listen to the Evangelist telling us to rejoice always, "And again I say rejoice". Indeed the more we see the evils that Satan is working, drawing unfortunate souls into his clutches, the more we shall be grateful and thank God that through the light of faith we may avoid them, clinging closer and closer to dear Jesus, asking Him earnestly to save us from the wrath to come. From the evil day which is upon us.

But, to give you some joyful news, it is that on this Coelian Hill on which I write from, our dear

Lord has given a favour to His Mother's Little Company, namely, at Midnight of the New Year; the Feast on which Our Lord shed first His Precious Blood, the Little Company of Mary will have Midnight Mass. The only place in this wide world - the Sanctuary of the Maternal Heart of Mary - Our Lady's See in Rome as it has been called - the only people, her own children of the Little Company of Mary, (for the Holy Father laid stress upon the Sisters, not Seculars) and we may receive Holy Communion. Will it not be grand? But you will come in Spirit, and we shall all be together, praying for and loving one another, adoring and making reparation to the Precious Blood. Then after a few years we shall ask for an extension to all the Houses of the Little Company.

We will pray for the fortitude to be patient and resigned under every trial God may permit during the coming year. We will pray to be brave. We do not want to be cowards. Not one of you I am sure, and from God alone can poor human nature receive strength to be firm in the time of trial. We, with Our lady, the beloved disciple and the Holy Women will keep watch on Calvary.

We will keep our promise to God. God helping us and then in the glorious resurrection in the world of the Church's History we shall have special love from Our Dear Lord, because we were faithful to Him in His hour of trial. The Church is the Body of Christ, her Spouse and will be true to her until death. We always feel grateful, do we not? When anyone is kind and true to us in times of trouble. It was part of the perfection of Jesus, the God-Man and the example of all perfection that He thanked and promised special rewards to those who had been faithful in His hour of trial.

So we will earn those lovely words of approbation and special reward, during this time of trial, when the tempest tossed Church is so beset, not only by external storms, but by the internal dissension of her children. When she will be laughed to scorn as was her Head and ridiculed by - she tried to save others let her save herself. They said it to Jesus, our Lord and Love. They bid Him come down from the Cross and then they would believe.

We in our weak human way think we would have come down and convinced them of who we were. But no we are to live by faith and imbue our every action with it. Thus we prepare the Crown that is prepared for those who fight and are faithful to God to the end.

May we be able to say this,  
May we fight the good fight.

Letter 48 May 1911.

Sisters, I beg of you, if you would do good, if you would make your lives lovely in God's sight. Pray over all you do, Pray over all you say. Pray over all you think. I urge this upon you most earnestly for it is a pain to see some souls so good willed and yet so little to be trusted. They seem blown about like a leaf by the winds.

If you would love to trust, make use of them but they are most unreliable. They pray, yes, but not at moment when prayer is needed. They weigh matters in their minds (some do) but without prayer. Others act and speak without reflection, as also without prayer.

It is a sad pity. Could we count up the evils that result from this conduct? Ah, no! It would be impossible. But a few come to our mind so prominently that we briefly advert to them. The beings who give their opinion and act in this confident manner we describe, surely end in dissatisfaction, discontent and often in a very dangerous despair.

Whereas the humble, prayerful soul has an indescribable content. There is a sense of rest which is not to be wondered at, since they cling to the Rock of Ages, and find rest and shelter. They are dependent, not on fickle weak self, but on the Unchangeable, Strong, Almighty God, Who supports the humble and resists the proud. We wonder sometimes as we see those around us overwhelmed with cares and trials of all sorts how we think to ourselves. How do they live who lean not on God? It is a mystery to us. God help them.

You, my children, mix with so many needing council, advice and comfort, I beg of you, do not speak as though you were inspired, and settle all difficulties with your common sense and advice. Pray as you speak. Offer the Masses at that moment being offered. Beg the Precious Blood may be brought by Angels to help your words and when you have finished, pray for those to whom you have been speaking, that your words may be as seeds sown in the soul of those to whom you have spoken. Thus your life will ornament the Church on earth and glorify the Sacred Humanity in Heaven.

You will be the Mouthpiece of the Holy Ghost. "Deo Gratias, Deo Gratias." And thus your life lived in union with the Spirit of God, will indeed be a delight to your Creator. It is most sad, but there are lives led that sickens the soul to think of; because the beings created by God for Himself, are taken possession of by His enemy, who makes use of them as his. The two Spirits are totally dissimilar, we cannot mistake them unless we wilfully deceive ourselves.

Now, you who are reading these few lines, impress, imprint them on your mind. We use a stronger expression. Photograph them and do not destroy the negative. Prayer before speaking or acting. Prayer in the middle. Prayer when(at) our work, conversation, or whatever we are engaged in. Prayer the constant companion of our lives. Prayer, thus we may hope will be the last breath in Death as we pass from the life we lived with God on earth to the Eternal Life of Union with Him in Heaven.

Letter 49. 1912.

Dear Sisters, I have a pain to give you all in telling you that Sr M. Rose has again left us. God is her Judge and it is not for us. Her excuse is the Nursing, this also makes it more painful, for as I spoke to another sister who complained of the many hours etc. that she had, had out nursing and she did not feel she could go on with it, then Sister, I said, you are tired of nursing. Jesus how sad it is, those ones so pleasing to the Sacred Heart., who could not do enough for Him grow cold in the hard life they have chosen.

May God's protecting Hand shield and protect us all, lest we too fail, if at this moment, dear Sisters, Jesus stood in your midst in a pitiful pleading tone. "Will you too leave Me." What would you answer? Say it in your heart now silently and thus make reparation for the deserter

and resolve and to be in earnest in not losing grace for it is certain these sad things come from a small neglect of grace wandering into a bye path from the sweet way of Mary, and then not liking to retrace one's steps, the battle of life grows very fierce.

Dear Sisters, in these days we need to fight firmly and bravely for the Church is perpetuating the life of our Lord and had arrived at the Passion when all leaving Him, fled. There are many evil spirits going about and one is a kind of dumb devil, making people ashamed town they have done wrong or seek advice when in temptation. We must all learn our lesson to be humble.

You remember how I have warned you of the sad fall of one of those forty Martyrs in the frozen pond. One had nearly earned his Crown when the temptation came to him, he did not speak of it and ask his brethren to pray for him and finally gave way, jumping out of the pond into the hot bath prepared and putting the cordial to his lips, turned back and died. You know the history how the soldier looking on and illuminated by God to see the Angels holding the Crown, by a special inspiration of the Holy Ghost, jumping into the Pond proclaimed himself a Christian.

Another may take our Crown, dear Sisters, even after a long life of labours of love for God. Let us be on our guard, keep to the Motto given to you for the Year. "Watch and Pray" for we are told how the evil one will strive to entrap the unwary and transpose himself into an Angel of light, to deceive if possible even the elect.

Jesus preserve us from the snares of Satan, by the merits of Thy Precious Blood and Sacred Passion, keep us persevering to keep our souls pure and faithful to the end. Mother Mary make me faithful unto death.

We advise, dear Sisters, that to-morrow morning you renew your Vows most fervently, and silently of course, I must warn you that you are forbidden to mention the name of Sr. Rose; and it would be well to remember your Novitiate instruction, that a Religious should never have any conversation that she would not like to say in the presence of her Superior.

Letter 50. "Thinketh no evil."

Not a long talk this time, dear Sisters, but a few words. I cannot add tho those three I have written at the top. It seems so on the increase, the beautiful instrument God has given us, that would make our lives sweet music to Him; our mind, is so often spoiled by the notes being ruined in that beautiful instrument - the mind-. There are dumb notes that will not respond. God cannot touch them, they are dumb notes. Others are out of tune, we know not why. Some who have a good conscience are aware something is wrong, but know not what. Some, who with a callous conscience do not know there is anything wrong. These are off the path of perfection altogether.

What put this beautiful instrument out of order? If we could watch the beautiful mind and heart as the Angels do, we should see the petty emanations that have broken that law of Charity, "which thinketh no evil". Oh! The beautiful pure souls that thinketh no evil, they are the lilies of Jesus, how He delights in them. "He feedeth among the lilies>" Their souls are Sanctuaries

where He dwells with ecstatic rapture. If you would have Jesus giving delight in your heart, think no evil. If you see things you do not approve of, unless it is your duty to examine; either try to excuse the intention or put it away from your mind altogether. It is not your affair, God is the Judge. Let us not take this awful responsibility on ourselves, as so many do. Let us strive to think no evil. Oh! The numberless: -

Jesus takes His repose amongst the lilies. There are no lilies but those who think no evil. Jesus take ecstatic delight in such souls. And so many who profess to love Him with their whole hearts, labour at many things, but do not labour to restrain thoughts, that if left to wander freely, surely tarnish the soul in one way, more frequently - thinking uncharitably. "Thinketh no evil." Say to yourself again and again. "Charity thinketh no evil." You learnt that as a child and as children do, repeated it somewhat like a parrot, without considering it, what it meant. But it is not only children do this.

Examine and see, dear Sisters, how many go to rest at night who can offer to Jesus a pure soul to repose, because it has not been tarnished by evil thoughts. If on examining ourselves we find we have got off the track in this regard, let us not be disheartened, but grateful that God has given us the light to see where we are displeasing to Him. And having given us the light, He will also give us the grace to correspond with and fight bravely. It will need a firm will. It will not be as easy as we perhaps think. We ourselves have let go the key and opened the door and we cannot shut it easily. We have given our will liberty, and will not be again easily curbed. We need to hold this key firmly and guide our will, or else we shall be a failure and not what we desired to be when we Consecrated ourselves to Him and were accepted by the consecration the Priest made of us soul and body.

Renew this Consecration again in the presence of the heavenly Court. Ask the Holy Angels to witness your renewal of your Vows and then remember you must not desecrate what has been consecrated to God. It is easy to desecrate that Sanctuary of God - the soul - by uncharitable thoughts, suspicions, rash judgments all are sinful, even (when) no word has been said; for "Charity thinketh no evil."

Weigh again these words and write to say if you have understood, what has been written with love by Mother, that your souls may be pure souls, whom Jesus delights in because they think no evil.