

## CONFERENCES 'S'

Instructions by the Servant of God, Mother Mary Potter

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## ON DEVOTION TO THE MATERNAL HEART OF MARY

CONFERENCE ONE :

*GLORIOUS THINGS ARE SPOKEN OF THEE, THOU CITY OF GOD*

Mary is styled the "City of God," and God's City, Rome, is now called the "City of Mary." Well was this done. Good were they who listened to the whisper from God's Holy Spirit. It is as it should be, as he would have it. The heart of

Christ's Church is now consecrated to his Mother. Jesus in the hour of his passion consecrated his Church in the person of St. John to his Blessed Mother, "behold thy Mother" (Jn 19:27). They were not present who then composed his Church, but the one nearest his Heart, his beloved disciple was. Now all the cities of the world that compose the Church, are they not consecrated? Should they not be when the one nearest to Christ's Heart, loved favoured, suffering Rome has been consecrated by Christ's Vicar to Mary, the ever-Blessed Mother of God?

Return thanks all you who love her for his new honour that has been now paid to Mary. Beyond Rome, now Mary, our most dear Mother, show thy protection in a special manner. Show thyself a mother to the children who so love thee, and who look up to thee with such filial confidence. We do love thee, Mary! Heretofore thou hast shown thy care, thy tender love for Rome – show it now. Once more, sweet Mother turn thy eyes of love towards us; show us the sweet face of Jesus blessing us. Raise thy stigmatised hand from which once dropped most Precious Blood. Raise that hand in benediction over us whilst we kneel in contrite humble love, giving our hearts and souls and all we are to sweet Jesus through thee. Speak to him, dear Mother. Tell him now that we are thine, thy very own. Thou must do more for us and he must give thee power to fulfill the desire, the love of thy Maternal Heart.

People of Rome, prepare your souls to receive God's blessing. "Prepare ye the way of the Lord, make straight his paths" (Mt 3:3). Soon, soon will come the blessing if you are prepared to receive it. The angels are busy striving with those whom they can influence to fit their clients for God's visitation to them. Ratify in yourselves the consecration to Mary that has been made of you by Christ's Vicar to the sweet Mother of Jesus. From the cross, where his Lord's love of him and his love for his Divine Master has placed him, he speaks to you and has you turn to Mary in the midst of your sorrows for, and with him saying, "behold your Mother" (Jn 19:27). Turn then to her as most loving children, consecrating yourselves, heart, soul and body – all that you have and are and thus, as Mary's Own rely upon her special care, her maternal protection. Lose not heart; be not discouraged. Remember, after the crucifixion, soon, very soon came the

resurrection, and God's Spirit descended with power to strengthen and console those who suffered tribulation. Prepare then for the coming of God's Spirit with fresh gifts and graces, after this terrible crucifixion that you people of Rome are now suffering, and together with you all who love Holy Church. You shall rise refreshed, invigorated, rejoicing. God has visited you with suffering – patient have so many been under their severe trials. When God visits again with the reward of well-borne suffering, glad will be those who kept close to their Lord in the person of his Vicar, when oppressed and persecuted. He stood firm with Jesus on the cross, preaching by word and preaching by example, encouraging, exhorting; never flagging for his trust was in him who never forsakes those who trust in him.

Glad will you be as you chant your *Te Deum* when Rome rises with her Risen Lord more beautiful than ever... You [will] cry with God's Chosen One that your souls indeed magnify your God, and your spirits rejoice in Jesus your Saviour, who has saved us by his Precious Blood, with whom we hope to live forever. The people who were true to their Pastor, the Pastor who was ever so true to his people, having been one on earth, will be one forever in the Heart of God in Heaven.

## CONFERENCE TWO

We draw the attention of those who have met in Congress to honour Our Lady to the same message we sent at the first Marian Congress, and have repeated since – "Consecrate the Church to the Maternal Heart of Mary", and she will show herself a mother. Do not resist and turn a deaf ear to this oft repeated message. God wants to show mercy by the chosen instrument of his Holy Spirit, Mary.

Delay not. Souls are being lost who might be saved. Trust not to your own decision, but turn in humble prayer to God for light, and then send to the infallible voice; let Christ's Vicar decide. This will be one of the greatest acts of your lives, and productive of good that will make angels rejoice.

We earnestly call the attention of the Marian Congress to the

following movement – a petition to consecrate the Church to the Maternal Heart of Mary. We subject a prayer of Pope Pius X in which this desire is embodied. Leo XIII was favourable to this when asked the above, directing a letter should be sent to him through the Sacred Congregation of Rites, asking for a feast in honour of the Maternal Heart of Mary. In former Congresses this motion was carried, that a new feast should be convoked in honour of Our Lady, but under what title was not decided. We now ask you, who are met together to honour Our Lady, to use the words of our Holy Father, and to say, "We..." The Abbot Hemptinne in a recent audience mentioned to the Holy Father how he had been asked on different occasions to sign a petition to his Holiness to consecrate the world and Church to the Immaculate Heart, but that he heard it should be the Maternal Heart – that is scriptural. "Behold your Mother" (Jn 19:27).

Let this Congress now being held in that country still true to Holy Church in these days when like her God, so many "leaving him, fled" (Mk 14:50), let that country be honoured, not alone through annals of time, but through everlasting ages. By having given Mary the honour Jesus claimed, gave the Heart of his Mother, and the...

(The remainder to this Conference is missing).

### CONFERENCE THREE

I may not have understood clearly the query of Father K. that there was a theological difficulty in Our Lady being Mother of the members of the Church, as she is a member herself. Surely in the natural order the mother of a family is also a member of it? She is one of it. Our Lady has revealed in touching words how she is Mother of Christ's Church. Here this seems so easy to explain, but what seems difficult to explain, but is easier understood by the mind and conveyed to the heart, touching it with indescribable love is – the action of the Holy Ghost. How describe the possession, the indwelling of the Holy Spirit in Thee. Mary, you drew the Eternal Word "The Word was made flesh" (Jn 1:14)! God became man, and Mary, Mother of God, as truly as the ordinary mother is mother of her child... Though God creates the soul, we do not say the mother is mother of her child's body, but not of his

soul! All this is not difficult, not so beyond our mind's understanding, our soul's knowledge as the wonderful union of Mary with the Holy Ghost. No, but how was her spirit united with the Almighty Spirit of God? It was submerged. It was exalted. It was attracted by the greater, and the lesser individuality...

We put before ourselves then, three propositions. The Eternal Father created Mary, the Holy Spirit possessed her in the beginning of her ways, the Holy Spirit preserved her. (Holy Angels help us write of God and the things of God less unworthily). I would there were a word typifying this possession of Mary by the Holy Ghost, this drawing of his little creature to himself, his indwelling in Mary. We speak of the 'incarnation'. It is expressive, It tells us in one word both that God was made man, that he took to himself our nature, became our brother, dwelt on earth. O, there is so much in that one word... Would that we could find a word for the union of the Holy Ghost with Mary. Is it 'sanctification'? Is it not 'transformation'? What is it?

We say Mary is his chosen instrument. The "*fait*" which created Mary as one grand act, but the continued using, acting by her, living in her, in thought, speaking by her mouth, making magnificent works, dispensing the treasures of grace – Mary, ... (The reminder of this Conference is missing).

#### CONFERENCE FOUR: *DRAFT LETTER TO THE HOLY FATHER.*

Holy Father, All your true children are rejoicing and thanking God for his goodness in prolonging the life of their loved Father. May it be prolonged unto many years. All pray, and none more than your children of the Little Company of Mary.

We have thought to give you joy by dedication in honour of your Papal Jubilee, a Calvary Hospital in the Sacred City of Rome in a spirit of loving reparation for the crucifixion of you, our beloved Holy Father, the Representative of Christ to us. We indignantly see him outraged, imprisoned by his own children in your person. It is our Rule, which you Holy Father have so lovingly blessed, to watch on Calvary in union with

Our Lady for the Church and its dying members, and to draw souls to do the same. This you have encouraged by blessing and enriching with many indulgences the Confraternity of Calvary.

We are told, Holy Father, to write to you thus privately, so that you will understand when "the British Hospital" Plan is presented to you, that in the Church annexed, prayers will be offered day and night with the above intention, and this is why we are. This is our post in God's Church that you have so lovingly approved. In the address to be presented to you, "the British Hospital" will be spoken of simply as an Institute which the kind heart of your holiness will be pleased to know will be erected in Rome... [It] will be a useful and charitable work, which your British children unitedly offer to you, and its name and the protection of the British Government will be more dwelt upon than the religious motive for which it is founded, and the interior spirit will not be brought forward.

In arranging, there is one difficulty that we cannot present to the public mind. We send a small sketch of the plan... It was always understood that the church, the heart-shaped church in the centre, which was to be called the Maternal Heart of Mary, we are now told that this name is not liturgical... That a church cannot be named thus, which I should not like to mention publicly, because Cardinals and Bishops have already consecrated their churches in honour of the Maternal Heart of Mary... When Cardinal Cardella, of saintly memory, heard that there was opposition made to the title, he obtained from your Holiness a Plenary indulgence for all who should visit on a certain day the sanctuary.

This, I thought, settled it for all, and have since then built convent chapels, which are also used for [the] public in Australia and America etc. In this difficulty I turn to you, Your Holiness, asking what I should do, as you some years ago directed me. I wrote to the Congregation of Rites a letter, which you said would be presented to yourself, but having no answer I wrote again last year... [I] received the enclosed letter, which an eminent ecclesiastic has assured me, is not official. You, who see so many, may not remember the visit of a simple nun, and how she ventured to say to Your Holiness, answering the great condescension Your Holiness

showed in speaking to her, of the persecution of the Church and what would hasten its triumph. [She] answered, "Consecrate the Church to the Maternal Heart of Mary," and Your Holiness, turning to the sister who spoke Italian better, the sister interpreted, "Mother wishes a feast in honour of the Maternal Heart of Mary." You thought a little and then said, "write to the Congregation of Rites".

Your Holiness, next year is the Jubilee of the definition of the Immaculate Conception. It is its first glory that the Heart of Mary is Immaculate, but is it not its crowning glory that it is the Heart of a Mother, whom Our Lord has made Our Mother from the cross? [This is] where his love for you has placed you, and your love for your Master keeps you in union with him. Say to the nations, "Behold your Mother." By appointing this feast, or by some other means to promote devotion to the Maternal Heart of Mary... make it impossible for people to use that epithet that it is not liturgical. This has really pained me, but I was consoled by finding in a book written by Your Holiness, the term lovingly used, 'the Maternal Heart of Mary,' though it is certainly an expression that is seldom found.

Again and again thanking the Good God for prolonging the life of one whose life is dearer to us than our own, prostrate at Your Holiness' feet, holding in spirit my children for your blessing,

Your Holiness' humble, grateful child,

Sister Mary,

(Superior General)

Little Company of Mary.

*CONFERENCE FIVE: THE CRY OF THE PEOPLE TO THEIR LOVED HOLY FATHER.*

Thy voice, thy word is God's voice to us, God's Word. Speak then loved Father and grant our petition in our necessities. Holy Father, in the Name of Jesus bidding us, giving us Mary

as our Mother and we will take her as our own, knowing she will accept us as Jesus' gift. Speak then, Holy Father, man to whom God has given power. Speak, "woman behold thy son" (Jn 19:27). Behold the children of earth calling upon thee, claiming thee as their Mother, given to them by Christ on his cross, and we supplicate thee, Holy Father, to offer us, and we give ourselves as thus offered to Mary. Behold Christ's children, they are the children given thee by thy Son that they may call thee "Mother of men".

Holy Father, you are the spokesman between God's children on earth and in Heaven. Thy answer to us is God's answer and his "*fait*" will be Mary's "*ecce*". Come! And we answer, "we come", and the day you appoint for our solemn consecration of ourselves to Christ's Mother, claiming her as our own, will be a day in which our poor earth will make Heaven more glorious. Hasten that day, Holy Father. We await your mandate. God awaits it, and the charming title will make Mary's part in God's Church more clear to all. She is a virgin, she is immaculate, and the charming title will reveal the wonders of God in that she has the heart of a mother, and is God's appointment, *MATER HOMINUM*, MOTHER OF MEN.

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Prayer to be said morning and evening:

O JESUS, BY THE LOVE OF YOUR MATERNAL HEART; pity us!

O MARY, BY THE LOVE OF YOUR MATERNAL HEART; intercede for us;

pray to God for us!

*MONSTRA TE ESSE MATREM; Mater Hominum, ora pro nobis!*

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CONFERENCE SIX: *OUR LADY'S CRUSADE*. "I will give a

*gift to my God."*

## GOD BLESS YOU, HOLY VICAR OF CHRIST:

Worn, prematurely aged, sits one on Peter's chair, upon whom the Saints in Heaven love to look. Yes, before all others, yes, oftener than to all others on earth should eyes and hearts turn to him who leads a martyred life on earth. [Him], who has the highest dignity, as likewise the greatest cares that can be in this world. The one who represents on earth the Lord, on whom the Angels look with love in Heaven. He has a martyr's life, and a rich reward reserved in Heaven for his trials peculiar to himself. Help him all on earth – you can do so much. Band together, give up your own interests, let them be lost in the interests of Christ's Church. Look upon the Vicar of Christ, his life is for his Lord, for you! Let your life be offered for Jesus, for his Church, for his Vicar, for Rome – the City of Mary, the City of God's love.

You who are now pining with your troubles, which seem to you so many, so heavy, look out for yourselves, look upon the need God has of generous workers for him on earth, and offer yourselves as victims of love... Henceforth live as victims should, accepting all that comes to you as part of your offering, your oblation of yourselves... Living thus, you will come to resemble the Great Victim for us all, and resembling him you will delight our Father in Heaven. Again and again I would live peacefully, happily, be all for Jesus, all for his fighting Church, all united, as members of Christ's Body should be.

We ask you not to give up your state of life to live as hermits. We ask you not to leave home and dear ones, to renounce fame and fortune. No, but we wish that in whatever state of life you may be, you may be in close union with that Venerable Head whom God has appointed to rule his Church. That you may rally round his throne, supporting him in spirit, if not in body, visiting him in person, swearing your allegiance to his, then going from his presence with his blessing to fight for him, in different parts of the world as missionaries, as apostles. Yes, you will go to fight, but not necessarily with the sword. Neither will you be as religious missionaries, apostles. No, you must be the Holy Father's army

of seculars, and you will be a joy to his heart. He will turn to you in times of trouble; you will be a consolation to him. Of all nations you must be Mary's Own and she will show herself a mother to you. You will bring up children consecrated to the Church, from their youth up devoted to the Holy See – first and foremost before all interests of this world.

Commence then now! Do not hesitate! You incur no responsibilities. Jesus asks you to consecrate yourselves specially to him in the person of his Vicar. Take from that holy hand, or one appointed by the Sovereign Pontiff, the ring that will wed you to Rome. Follow its inscription. Take St. Peter for your patron that you may ever say with him, "Lord to whom shall we go; thou hast the words of eternal life" (Jn 6:68)? Beg his help by the remembrance of his sorrow, when he failed in following his motto, that you may never fail, but faithfully follow your Lord wheresoever he shall lead you. So that you may at the hour of death, with happy hope, cry out, "Lord, thou knowest all things, thou knowest that I love thee" (Jn 21:17). How gladly will St. Peter come after death to take to his Lord and Master his faithful clients! Will he not with power loose their sins and hasten their entrance into Heaven who, having been bound to the Vicar of Christ on earth, will for this bondage, this service of love, be rewarded specially forever in the world where Jesus loves his faithful children?

Be not supine about this devotion. Let it not be sentiment, but let it be a real, practical devotion, affecting everything you do. Let your whole life be imbued with the thought that the interests of God's Church must come first, your individual interests secondary, though they are both really one. Would to God the vast body of Christians, who compose the greater part of the Church, were more active, did their duty to that Church better! The religious bodies do their duty well, but the seculars, not so! There is but a small minority doing their duty; the masses do not. If a great mass of the people would the Holy Father support, would be true to Holy Church and not supine, soon, soon would come a change, and the Holy Father liberated from his prison. The religious try their best, but try as they may they can never make up for the neglect of duty in the great body of the people. Our Lord, Our Heavenly Father, loves to see his people exercising those powers of

mind and body that he gave them to use in his service. They are talents that should not lay dormant... When all the powers that he has given are well used for his honour and glory, he adds thereto extra powers – powers above the nature he has given, but, ordinarily speaking, he gives those extra powers when nature has been strained to the utmost.

Therefore, should each part of Christ's Body do their part according to the powers that are given them, and let all work harmoniously together. The secular body owes a great debt of gratitude to the religious, which they should repay by protecting them as far as they are able, and speaking for those who cannot speak for themselves... Above all, there is the Venerable Head, appointed by the Most High to rule his Church; he must be protected before all.

Rise then, you who sleep, who forget your duties. Rise, then you in power, or will you act as those who, in the time of the sacred passion of Jesus, looked coolly on. Who allowed his condemnation, his crucifixion, who were in power and could have striven, if even it were unsuccessfully, to have saved his suffering thus ignominiously, thus cruelly? Suffer he must, but see how he suffered and from whom he suffered? Do you hold those guiltless - cowardly, silently folded their arms, and looked on heartlessly, though, mayhap, in their own family someone had been healed of suffering, of sin by Jesus, the Saviour?

Ah, no! Say not that you wash your hands; you are innocent, you who rise not up to take your Vicar's part! Preach a crusade all Christian powers, but leave him not thus. God is with you who are devoted to Christ's Church. No matter then, who may be against you, Our God has permitted that this tribulation should fall upon his Church. He but tries your faith and hope. And all will be well. Do your part – that for which you were sent into this world. Do our Master's business.

Use all your powers, the powers of mind and body, given you by a good, creating God. Use them for your Creator. Do not waver. Do not turn back. Be of good heart. "Go, tell my disciples and Peter" (cf. Jn 20:17), heretofore spoke the sweet human voice of Jesus. To a lowly one was his message given to tell his disciples and Peter, and so do I tell you – disciples

of Jesus – so now do I tell you, Holy Father, Successor of Peter.

Peace be to you from Christ, Our Lord. He looketh upon you with love from his high throne. He is blessing you and giving you help, and as all grace is given now to you on earth through earth's spotless one, the Immaculate Virgin, the Angels' Queen, our Christ's own sweet earthly Mother. Mary, blessed indeed on earth, but thrice blessed in Heaven.

MATERNAL HEART OF MARY, protect Rome and the Holy Father.

I \_\_\_\_\_ offer myself as a victim of love to God and his Church, and consecrate myself specially to Our Lord, Jesus Christ, in the person of his Vicar... I engage for the rest of my life to consider the interests of God's Church always before everything else... I will wear this ring which has been given as a sign that I am wedded to Rome, and that I am one of the army of the Holy Father's seculars, pledged to fight for him, but not necessarily with the sword. The sacred ring will ever remind me that I freely offer my life for Jesus, for his Church and for Rome, that city of Mary, the city of God's love.

Signed \_\_\_\_\_

Date \_\_\_\_\_

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**ON CONFRATERNITIES** - For the Dying: CONFERENCE ONE

Those, who enter themselves members of this Confraternity, will have a special devotion to the Compassionate Heart of

Mary. At twelve o'clock in the day they will place themselves in spirit at the foot of the cross with Mary and devote three hours from twelve until three in union with her. [They will] pray as she did for the Church for which Jesus was then shedding his Blood, praying for those who are in their death-agony, as Jesus was then in his agony. They will make their intention briefly at twelve, and promise to perform their ordinary duties more perfectly during these three hours, that they may be accepted by God as a continual prayer for the above intentions. They will, from time to time, renew their intention by the use of ejaculatory prayers. The members will draw down many graces upon themselves and the poor dying for whom they are praying, by repeating lovingly within their heart, as Our Lady did, the Last Words of Jesus.

Those, who are engaged in the most distracting employments, might remind themselves of their engagement to keep these three hours in union with Mary on Calvary by following in succession the last emanations from the loving Heart of Our Lord – in other words the Seven Last Words on the cross. They will commence by repeating at twelve, "Father, forgive them, for they know not what they do" (Lk 23:34). Later on, will follow the words spoken to the repentant thief, and so until at three they finish by the words, "Father into thy hands I commend my spirit" (Lk 23:46). If they do nothing more during these three hours than this, they will nevertheless have done a great deal. The Eternal Father will be well pleased that the last utterances of his Incarnate Word have been thus honoured, the death of his Beloved Son thus commemorated.

If we, knowing the love Our Lord bears the Heart that gave him his life, his Precious Blood, and his desire that we too should love and honour the Heart of his Mother, join our prayer to the prayer of the Sweet Heart of Mary on Calvary. If we offer the Precious Blood as Our Lady offered it, as she stood on Calvary and saw it shed... In as much as it was here she joined in offering to the Eternal Father for us, and through which she became our Mother, we may be sure the prayer of that Maternal Heart pleading for her children will not be rejected. We may be sure that if we set the dear Mother Heart, which furnished the Precious Blood that redeemed us, pleading before the Throne of God for mercy. (Mercy for those who have the greatest need, the dying). God's Divine

Attribute of Mercy, which is shown in such magnificence in this fallen world, will be manifested still more, and wonderful effects of God's Holy Spirit will be produced in the souls of those who without this earnest prayer, would be lost forever.

This then is what all will engage to do who wish to save souls from an eternity of woe, who wish to join Mary in her mother-like work of assisting the dying. But besides prayer those who can should take Our Lady's place at the deathbed, and consider the sick room as another Calvary. As those who live at home in families have duties that may hinder this work of charity, they must remember that the best thing they can do is pray and perform such acts of penance as they may be allowed. The best penance is to bear patiently the crosses God sends them.

As this devotion to the dying is so truly Catholic, we may hope to see it spread throughout the world. As many are prudently deterred from entering Confraternities entailing obligations which they may not be able to perform, we may say briefly that those who wish to join simply send their names to the Arch-confraternity of the Agonising Heart of Jesus and the Compassionate Heart of Mary. Union is strength we know, therefore, where we cannot hold meetings and join in public prayer, we can still all meet and unite in prayer. As I have said, daily from twelve till three, and still more can we be united and send up one common prayer whenever we have the happiness to assist at Mass and adore the Precious Blood then mystically shed again for us. That will be our place of meeting.

We have upon our altars the same Precious Blood that was shed on Calvary. We will adore as the Angels adored when it lay at that fearful epoch of this world's history. When the chosen instrument of our redemption, the object of ineffable complacency, of the Eternal Father, the Blood of his Only Son, the mortal life of the Incarnate Word was so terribly outraged and contemned. In union with the Heart of Mary we will make reparation whilst we pray to save the souls for whom, if they are lost it will have been shed in vain. When the Precious Blood lay on the inanimate earth and was trodden underfoot, the outrage was something so fearful that our hearts sickens we think of it. But, yet, the sacrilege was

not so great as when an immortal soul that has been washed in that Blood should finally be lost... [It will] carry with it to hell to serve as an eternal trophy of triumph to the devil, the marks of the Precious Blood that the Sacred Heart of Jesus poured forth for that soul with such an excess of love.

This then is the object of our association, to save souls and, by doing this, we shall perfect our own... Our perfection consists in imitating Our Saviour, and never are we imitating Jesus more closely than when we make it our work to do the work which the Son of Man came to do, "to seek and save that which was lost" (Lk 19:10).

*Rules for visiting the sick for those who join the association :*

Every member will keep by her a box containing the following articles :

Prayer book and some interesting book, such as the life of a saint, crucifix, blessed candles, altar and small communion cloth, Holy Water, altar cruets (that is to say, small jug and tumbler) and a couple of vases and hanging Holy Water stoup.

On visiting the sick person they will arrange the altar in readiness for the visit of the Priest with the Blessed Sacrament. They will, before leaving the sick, kneel down and recite some short prayers, always an Act of Contrition and the prayer, "Soul of Christ sanctify me etc." asking the sick person to join in their heart. [They will] make a Spiritual Communion, which the members themselves always do before entering the sick room, that they may have Jesus with them, who alone can give efficacy to their effort. Before leaving, they will sprinkle the room with Holy Water and hang the stoup within reach of the sick person. They will see that the parts of the body that are to be anointed are previously washed. Likewise they will look to the cleanliness of the room and the temporal comforts of the sick person as far as lay in their power. They will endeavour to be present at the hour of death when they will not leave the side of the sick person but watch through the death struggle. [They will] wipe the brow and moisten the lips of the sick person, performing for them every act of kindness as tenderly as Our Lady would

have done for Our Lord, whose name they will have constantly on their lips.

The names of Jesus and Mary and the constant use of Holy Water will keep from the deathbed the enemy of souls who, "coming down in great wrath, knowing that he has but a short time" (Rev 12:12). [He] is watching his opportunity to annoy and torment the soul in its agony even if he cannot make it commit grievous sin.

After death the members will reverently dispose the body and perform this last act of love in union with Our Lady preparing the body of Our Lord for internment in the sepulchre. They will watch and pray by the dead body as much as possible, keeping lights burning and showing every respect to what they hope will hereafter be glorified in Heaven. They will follow the body to the grave and pray for the speedy admission of the soul into Heaven.

It cannot be too often repeated that these acts of piety will please God in proportion as they are united to the similar acts performed by Our Lady. Greatly will Our Lord be pleased when he sees throughout the world the loving maternal duties performed with such tenderness by Mary, renewed in her children, and performed towards himself again in his members.

CONFERENCE TWO (A few remarks to those who wish to be affiliated).

It has been thought that there are many lovers of Jesus and Mary who, when they see what work there is to be done in Our lord's vineyard, will be anxious to affiliate themselves in some way and participate in it, without entirely devoting their whole lives. Our present object is to show how they can do this so that "no one may stand idle" when there is so much to be done saying "no one has hired us"(cf. Mt 20:6-7).

There is already existing a Confraternity in honour of the Agonising Heart of Our Lord and the Compassionate Heart of Mary. This Confraternity represents the two mysteries of Gethsemane and Calvary. The little papers referring to this

Confraternity can be had at Washbourne's in Paternoster Row. The mystery of Gethsemane, namely, Our Lord's agony in the garden, has been already for many years the special devotion of many ardent souls, who have prayed in honour of the Agonising Heart of Jesus in the Garden of Olives to obtain a happy death for the dying. Our present object is to honour the Agonising Heart of Jesus on Calvary in union with the Compassionate Heart of Mary, and through the merits of Our Lord's holy death to obtain a holy death for the 80,000 who daily die.

As has been said, the Church, the Spouse of Jesus, having followed her Lord and Master through the various phases of his life has now arrived at the time of his passion... It is replicating it within herself and now, arriving at the time when she will be mystically crucified with her Lord, from out her mighty heart as once from his, will ascend to Heaven the words uttered by Jesus in his dying agony.

Prayers to be said for the agonising:

O most merciful Jesus, fond lover of souls, purify I implore of thee by the agony of thine own most Sacred Heart, and by the grief of thy Immaculate Mother, purify in the laver of thy Precious Blood all sinners who are in their agony and who are to die this day.

Agonising Heart of Jesus: have pity on the dying!

CONFERENCE THREE - Details of the Confraternity  
Including *Supplica* and Decree

God bless my dear children to whom I am sending copies of the rescripts received of favours granted by the Holy Father for the Confraternity of Calvary. We are indeed favoured. Cardinal Macchi brought Dom Bernedetto Melato to nominate him Director, and through his energy he has obtained what I am now forwarding. In printing leaflets mention,

The Director, Dom Benedetto Melato,

Circo Agonale, 39, Rome.

Be in earnest, my children, to spread this perpetual prayer. From all parts of this earth let it ascend with mighty power to the Most High. Beautiful thought of our Mother's Heart to touch the Eternal Father and evoke his Holy Spirit to offer the dying emanations of the Heart of Jesus. It is like Mary; it is like Our Mother, sweet Mother that she is. Let us be about her work. Let us spread this prayer. Let it not cease night or day. Surely, surely souls will be saved by this cry from out the earth. God be praised we are Our Mother's helps! We must be busy about her business. How dilatory hitherto we have been; we have so many opportunities. If we have so many opportunities, simple sisters only can help to kindle the fire of love of souls from the furnace of love, the Sacred Heart. Jesus has said, "I came to cast fire on the earth, and what would I but that it be enkindled" (Lk 12:49).

Kindle it, dear sisters, then kindle it earnestly and from the North Pole to Torrid Zone our prayer will ascend. Dear Jesus' last words be honoured and he will speak again and again, 'this day thou shalt be with me in Paradise"(Lk 23:43). Help Jesus to kindle the fire he came on earth to light. The Spouse of Jesus must echo the Sacred Heart. Truly zealous souls, the devoted nun is saved so many troubles that others have, because the crosses that come to a zealous soul, really heart and soul in their Mother's work, are so many helps! Though they feel the cross as much as another who does not use it, but rather abuses it by not seeing the Hand of God in it.

Now, if those who are not in Office have so much power, what have those who are in Office, who can really make to grow a fresh branch, or help an old one to produce fruits. What joy the superior of a local house has in setting the Confraternity about, engaging people to come and pray for the poor dying, priests to preach etc. If they knew the blessing in their Mother's Heart for their exertions, they would indeed be glad... Still more happy if they could see the benediction of the Most High, the loving look of Jesus upon those who bring to his Precious Blood poor forlorn ones to be purified and receive new life. Ah, they would be more busy about these spiritual works than the temporal building of convents, having grand functions which do not always inspire devotion,

the making a name, so to speak, which we know may be well in its way. We do the one thing and leave the other undone.

Dear sisters, I again remind you who are in power, and you who are only simple sisters, to exert yourselves to save the poor family entrusted to our care. I do not exaggerate, dear sisters, when I say a family entrusted to our care. They depend on us; they are given to us by Jesus. We will not neglect our charge or look upon it as an extraneous work, for after our own perfection it is the great work for which we are in God's Church.

Work then with the special blessing of obedience given you by your living Rule. All grace and help from God come to the house that has this Confraternity established and flourishing. Idle time of people in the world well employed – let people be urged with the thought of how their own will be specially prayed for if specially recommended. Take notes of the holy deaths obtained. We have one at the present time that is balm to my soul, like something sweet to suck at every time I think. May God be praised for his goodness to us in thus employing us to do such great work for him. Indeed, he has chosen us to go and bring forth fruit; indeed, our fruit will remain (cf. Jn 15:16). Blessed ones in heaven will for all Eternity be the fruit of our sufferings, labours and prayers on earth. I say, "suffering, labours, and prayers" I would add, "thought". Yes, think dear sisters – in frivolous talk, stop – think- souls are entrusted to me. I must be a fruitful Spouse of Jesus, and then the frivolous talk is turned into good by our offering of the Mass being offered at that time, by a prayer breathed by angels, and we are happy, so contented, that we are not neglecting the work of Our Love.

Oh, Mother! blessed art thou, the faithful one! May we follow in thy steps. Thou wert utterly unselfish, every thought, every word, every act for God – we would imitate. Give Mother, give greater grace to the children of thy sorrows. Thine they are. Thou hast this gift from Jesus in return for thy sorrows which wert thy own gift to God. Jesus gave to thee his children for thy very own. Mother, we delight that we are thine, and we know that we have graces given us by Jesus for thy sake. Dear Mother, this we know and therefore, glory not as though we had not received. We know, unworthy that we

are, we have, we received, and we glory not in ourselves, but in thee, God's fair one without spot and...we chant "*Tota pulchra es, Maria!*"

All faithful wert thou, sweet Mother, to God's grace. Not one was left idle, unused. Thou wert given a mission; how perfectly was it fulfilled. Thou hast a work now in God's Church that Jesus gave thee on earth. Thou dost comply with his Will in Heaven on earth. Mary, thou art our joy, our delight, and we have a work given us on earth which will follow us to Heaven. We will be in earnest over that work. We will ever be about Our Mother's business. We will inspire all, urge all – live to labour, love! Die for love, to live forever and ever with our love and be blest for our fidelity to the Will, the work given by the Most High.

*Notes to be copied :*

I must again ask, not for myself only, but more especially for any future Mothers, that requests, favours, questions etc. are not mixed up with other ordinary matters in letters... It causes myself extra trouble, but another Mother, more actively engaged, would not have the time to read and reread letters... Note down requests etc. Your wants would not be looked to as now, and you would complain and probably not blame yourselves for not carrying out instructions given you... Some who are used at least to put 1-2-3 in their letters to attract attention to their questions do not do so... If you want a permit for Midnight Mass, write it on a separate piece of paper, the same for a blessing. Write the name of the person wanting the Holy Father's Blessing also on a separate piece of paper... Also make distinction between 'private' which means 'personal' and not 'general'.

*Supplica*

Most Holy Father,

The Superior General of the Little Company of Mary of English Sisters, prostrate at the feet of Your Holiness, humbly beg that, in order to obtain more easily the end of the Institute, which is to assist the sick and to procure for them a

good death with all the consolations of religion. [The Institute] has proposed to pious souls to come to their aid by joining as Confraternity or, rather, a pious union, under the title of 'Calvary', which has for its end to obtain for the dying a good and holy death, especially by the means of prayer.

The aforesaid pious Confraternity has been already instituted in many places where there are houses of this Institution... In November of the year 1894, by a decree of His Eminence, the Cardinal Vicar, it was canonically erected here in Rome in the Chapel of the Mother House of the Institute which, Your Holiness, by a rescript of the Sacred Congregation of Indulgences of February 3<sup>rd</sup> 1895, deigned to accord various indulgences to the Confraternity of Calvary here in Rome.

Your humble suppliants, desiring that the Confraternity of Calvary already instituted, or to be instituted in places where are houses of the Institution, may also participate in the indulgences conceded to it in Rome. Pray, Your Holiness, to deign to concede the aforesaid indulgences to the Confraternity of Calvary already instituted, or which shall be instituted in places where there are houses of the Institute without any other indult, provided always they have the approbation of the Bishop of the place.

#### Decree

The Sacred Congregation of Holy Indulgences and Relics by right of its faculty, especially that attributed it by His Holiness, Pope Leo XIII, by special grace, accord to all the sodalities in whatever place already erected, or in future to be erected, whether in a church or oratory, in a public or private chapel of the houses of the aforesaid Institute, without any other new of particular concession, communication, or association shall be participators of the indulgences and privileges and of all the other favours which the Apostolic See names and expressly now concedes by the rescript of the Sacred Congregation, dated February 5<sup>th</sup> 1895, or in future shall be conceded to the sodality, under the aforesaid title of 'Calvary', existing in the chapel of the principal house of the same Institute in this most Holy City, and all these privileges, indulgences and favours can and should hold good, and may

be gained, merited, and enjoyed as soon as the same sodality shall be erected and recognised by the authority of the Ordinary. Observe all these things that by right should be observed, and primarily the Constitutions of Clement VIII, which commence "*quacumque*" and this holds good at present and always notwithstanding anything to the contrary and without any other Brief.

Given in Rome by the Secretary of the Same Congregation,

The 8<sup>th</sup> day of July, 1895.

#### CONFERENCE FOUR

God bless my children and fill them with zeal. Many of you do not seem quite to understand the Confraternity of Calvary! It seems to me to have developed like our spiritual lives in religion. We entered and gave ourselves to a new life by choosing Mary as Our Mother. We became again a little child; we were born again. We went about in our novitiate striving to imitate the Holy Child. We passed from the hidden life to the public, we walked the way of the cross, we arrived at the mystical mount, we were made Spouses of Jesus Crucified, we have now to live with him upon the cross. So with the whole body as with the members individually, we were conceived and brought to birth quietly. The Angels and poor alone saw our birth. We have had our hidden life. We grew more known, we passed into the public life, we walked our way of the cross, we arrived at the mount and were bound to Jesus publicly, proclaimed his own. Finally approved, now pressed close to his Sacred Heart, we breathe by the emanations of that dear Human Heart.

We look out upon the world and the Spouse of Jesus loves his vast family, the whole human race. She would draw them all to him and with her Lord she cries out, "Father forgive them, for they know not what they do" (Lk 23:34). She sees sinners in so great need and beckons them to come and plead, "Lord, remember me" (Lk 23:42). She has holy happy work, the Spouse of Jesus! She has no idle moments. She must fill up her time, offering her every breath, her every thought. This has been the life of those who have made their perpetual

vows, but, looking upon the body in its composite form, it has now to send forth that pleading prayer, the piteous petition of Jesus, "Father forgive them" (Lk 23:34).

Hidden in the bosom of the Little Company has been the love of these last words of Jesus, in that we have made it known to some affiliated, but more widely spread must be this devotion. Over the surface of the earth there must be a loving sound, well pleasing to the Most High as the words of Jesus, in that most solemn awful time this earth has seen, fell from his dying lips. They were echoed by Mary's Heart. They fell passingly sweet on the ears of the beloved disciple, the Magdalen, and the few members of the Church there present, soothing their souls. The words sank into their hearts and were never forgotten. Now, in this hour of the crucifixion of the Church, we too must let these words sink into our souls, breathing pardon and peace. We too must re-echo them and our hearts will be in accord with the Heart of Jesus, and this is all perfection. The Eternal Father will gaze on the Bride of Christ stretched on the cross, bedewed with Blood, loving, suffering, beautiful. Breathing again the emanations of her Lord in his hour of suffering love. It was kept for this hour, this loving thought, and from Mary's heart it came. Mary's children will hearken to their Mother, and engage all they can influence and that, unitedly, this refrain will ascend.

The Confraternity is one of the steps of that large Company to come, to which the Little Company will be as its very heart. We have done but little of our work yet, though for the short time since God has called us to work for him, we cannot but see he has wonderfully blessed our efforts, but there is much more to be done. Happy work which will follow us when we rest blissfully content, rejoicing on the breast of Our Lord. We shall look out upon this world then and see the fruit of our labours; our works will follow us. We shall watch their progress from above and the more we did in time the more we shall rejoice in Eternity.

Ah, then! Let us not be supine! We want to work well, to be more glorious, more beautiful to our Spouse forever and forever. We mix in the world, and have a wonderful influence with souls. We have power; we must use that power. It is given us for a purpose. If we wrap our talent in a napkin, we

are not doing our Master's work as we should do. In the early days of our foundation, how earnest we were in bringing lambs and sheep to our Master's fold. Bishops, priests – all whom we could influence we strove to lead into the Path of Mary to be born again, to deliver themselves soul and body into Mary's keeping. Some may remember when after a Tridue had been preached upon this special devotion, the people *en masse* rose up and consecrated themselves to Our Lady, laying flowers and candles at her shrine. It was so well known our zeal for this devotion. (...[It] makes all become again as infants and deliver themselves again into Our Lady's care to be under her influence as an infant in the womb). That truly Catholic paper, *the Dublin Review*, spoke of it as "that admirable propaganda of devotion to the Mother of God, which is one of the works to which the Convent of the Maternal Heart of Mary is devoted."

Yes, dear sisters, this is our first work. Then we go higher and lead souls along the way of the cross to Calvary. They are affiliated closer to the Little Company. Many may not arrive at this second step. They may remain with great holiness and simplicity ever with the Holy Child, but there is another third step. The entire offering of Mary's child, in whatever state of life they may be, as victim of love for Jesus, in the person of his Vicar, victim for the Bride of Jesus, his Church. The soul that arrives to this third step is a glory to God's Church. It is wedded to Rome, the heart of God's Church. It is a Spouse of Jesus, no matter what station of life that happy victim of love belongs to. It is united with its God on earth and wears, whilst yet in time, the ring as symbol of his union with Eternity.

I dilate, my children, on these points. I want to be explicit, to fix your attention, to impress upon you earnestly your mission in this world, to help form perfect works of God. This is a great work. The conversion of sinners, the saving of souls, this we strive for, this is our work. It is well, but we must not leave the other undone. "Be ye perfect as your Heavenly Father is perfect" (Mt 5:48). Let us dwell on our dear Lord's words, for our own souls as well as the souls of others.

I have sometimes had pain from some expressions used by a few sisters, such as "that is too high perfection for me", "that motto would not do", "I should be afraid of it." Perhaps the

expressions are (I hope so) used heedlessly, and without any meaning, or the sister who speaks or writes them is not in her proper place. She can never promise God to aim at the highest perfection to which she can attain. What the highest perfection is to which each individual can attain, we cannot say. We leave it with God – but this we know we have to aim, to desire with a great desire, holiness, perfection. God will judge all things justly – he knows the deficiencies of each disposition. He knows how far each soul has corresponded with lesser or greater graces. All is known to God, we cannot judge, but this we can judge is wrong – giving up the pursuit of perfection to God's good inspirations! Ah! What a waste desert is such a soul! How dreary is life! How weary its ways! Thank God you who have spent many years in religion have still your zeal living, your desires for holiness bright. It is God's Spirit in you and your God loves you. Beware! Be on your guard – you forfeit grace by neglecting it. Go on – on! A celestial brightness is about you and angels' wings enfold you. How happy are you, let nothing disquiet or cast you down. Your God rejoices in you. Yes, dear sisters, in you and me, if we keep ever, ever higher up the paths – no deviation. God grants this, God be praised for the graces given. God gives greater with greater correspondence. No low views of virtue, no palliating to ourselves low views of virtue, selfish excuses. We must be noble, God-like. For this were we created – to mirror God!

We so often repeat, "a little leak will sink a great ship." We must be on our guard. Ever a noble standard with a high principle – ever a spiritual view of things, never a low view such as expressed when we say "I cannot aim so high." If we have let such a feeling or expression drop from our lips it never shall again. No, my God, never! I am blessedly bound to serve thee with my whole heart; my whole soul, my whole being, and I will not serve thee with a half heart. What did I say? I retract my God that anything was too high, that anything was too hard. Ah, me! This is not the language of a child of Mary espoused to Jesus! Do with me what thou wilt. Lead me wheresoever thou wishest. I follow. My God I come. I who hope to follow thee in that glorious Eternity which seems so far off and is yet so near, as I would follow thee my Lord and King in thy glory. I must follow thee on earth in thy contumely, the way of the cross, and induce others to walk

with me. Give me power to say – come!

Jesus dwelling in me, speak with me, that calling upon those for whom you walked that weary way we will follow bravely. Ah, then the happy thought comes – we were with thee. We were pressed close to that sadly grieved Heart as you trod step by step with pain and anguish the way to Calvary. Influence then, dear sisters, all – by word, still more by example, by love. Love souls! They will then feel this love and love Jesus through you. They will be willing to suffer some little for Jesus' love. They will be glad to belong to those who are loveable, who have taught them to love God. They will be glad to join the ranks of those who are banded together in one grand company to ensure their salvation, to have a part in God's Church, blessed, approved.

You may say, dear sisters, this is forming a third order. Let us rather call it but one Order, one Company of Mary. We in the convent [are] the LITTLE Company, the other the GREATER. We, as we have said, the heart animating the whole of the Company Our Lady has drawn to herself of all nations. This vast Company must look to us for help and receive it. They must be tended, cared, thought for. We must be one – essentially one. Their cares, their trials, their successes must be ours. Our solicitude for them cannot be too great. The sanctuaries of the Maternal Heart must be their home. They must feel and know that the sisters, who have the duty of looking to the affiliated, must be Marylike, motherly, never show, indeed strive not to feel that they take up time, or that they are in the way, ever. Though naturally many may be unfortunate, still there is the model – a mother with her children. A good mother may be weary, but still her children know her love and that their affairs ever interest her, especially with those who live in the house. To the *Pie Donne* must be the greatest consideration shown. They help in the general works of the little Company; they belong to it. They must never be ordered about as though they were domestics, but the greatest consideration shown, as they wear not the habit, but it must be remembered ever they are part of the Company of Mary, and a most important part.

In little pleasures and privileges, preference should be shown, concessions, comforts. They have not said solemnly before

God's Church that they have chosen to lead a hard life. They have not been pronounced by Holy Church, "Spouses of Jesus Crucified." So much should not be expected of them. They should not be expected to have more humility, more patience than the consecrated nun and yet, some sisters may be unreasonable enough to expect it. Let us not act as though they were for us, but rather, that we are for them (if we may so express it). Our Lady will have great glory from this vast Company. We, who will ever be comparatively few in the convents, must require to add to their ranks to help in every way. They in their turn, will depend on us, help us, and thus we shall gratify that Mother whose love brought us into existence. We shall be a picture delightful in Heaven. A new Paradise that God will gaze on and with complacency, pronounce "good".

So let it be, dear sisters. Let us each do our part. Let no foul spirit entrap us with deceitful words, attempting to overturn our Good God's designs in our regard. Let us be true in this sad age when "truth seems to have departed from the land," as it was foretold should be ere this world's career of sin and wickedness should be ended. We will offer God's Spirit a peaceful resting place in our midst, and the God of Truth will fill us with all holiness, and we, receiving, will give – all affiliated will be helped by our example to keep true to God and Holy Church.

Thus we shall be fruitful Spouses of Jesus, enamoured with souls we shall cry to Our Lord from our resting place, his Heart, "give me children or I will die." Not for ourselves did we walk the way of the cross; not for ourselves alone, but as Mary our Mother we will walk step by step with Jesus. We will mount the height of Calvary with the Faithful One, with our Mother. There we will remain for the intentions that our Love walked, for the end for which he died – for souls, for the sinners, for the saints! They are all there on Calvary. Mary was there for the sinners, for the saints. Her children will remain, praying, suffering, contented, peaceful – because they are fulfilling their mission. They are dear to Jesus' Heart, and they will hear one day sounding passing sweet, thrilling their disembodied soul with ravishing joy these words so hoped for, longed for, "well done, thou good and faithful, enter into the joy of the Lord" ( Mt 25:21).

CONFERENCE FIVE : *A PLEA FOR PERPETUAL PRAYER.*

"Another Confraternity! Oh, no, I cannot join. I can take no more obligations upon myself. I belong to too much already. My Confessor has told me so." This is a common answer given to a request made, we may say, from the Heart of Jesus. "Will you join our perpetual prayer for the dying?" The answer is given without a thought, with no unkind intention, with an intention to be prudent - but stay! Attend! There are no obligations. You must pray for the dying at some time or other. It is our bounden duty. We have all some near and dear to us for whom we must pray in the hour of need, the hour when they are in greatest need they ever were or ever will be. We all travel about in this age of excitement; we know not when our dear ones will need our help. Let us make sure of praying for them at the right moment by joining a union of prayer that has for its object to pray each hour of the day for the dying of that hour. The affiliated can join their intention. They can mentally resolve to remember at Holy Mass. They may offer some work they must do whether they join the Confraternity or not – seamstress or Member of Parliament. The one may offer stitches, the other his speech. The intention, the thought is all that is wanted.

Indeed, in this age of action, this essentially worldly age of activity of thought upon worldly matters, we more and more value spiritual thoughts and intentions directed to another world. We are sure the Angels go about collecting holy thoughts, offering them with joy and gladness to the Most High. Would there were more whilst the world seems [too] busy. With some certainly, only thoughtlessly pressing thorns into the sacred head of Our Lord... use, or rather, abuse that grand work of the Holy Spirit, the human mind with its wondrous powers... [They] use that thought and memory against the God that created it, the loving Lord who saved it from entire pollution and distraction.

Let those who love Our Lord approach with tenderness and reverence, close to the Mother, who, with the sacred body of Jesus in her arms, is gently taking out those thorns from the dear head she had pillowed as an infant on her breast. Yes, those who employ their mind for God and his, help Mary in

her sweet compassion. And we now, who are calling you to this work, ask for holy thoughts. Ask for an intention as you go to your daily duties. Ask you to unite that work with the nun kneeling before the Precious Blood in the tabernacle who, in her turn, is joining her prayer and your thoughts and works and interests with the Heart of Our Lady on Calvary. Yes, the Sacred Body of Jesus in his passion hanging on the cross, and taken down from the cross is our expiation with the Eternal Father for those whom we pray – the most needy of all mankind, the dying.

Therefore, with hope we pray unitedly, as we pray joining our prayer with the emanations of the Heart of Jesus. The more fervent...our affiliated love to listen to the last words of Jesus as they drop from his lips in his mortal agony. They are so passing sweet. We thank the ever Blessed Trinity for them as we meditate upon them, and as we recite our *Cloria Patri* we gain the indulgence granted through the Precious Blood, and some soul in Purgatory is relieved. Some soul that we have sent to Purgatory that might have been, where? It is too terrible to think of. We will put our energies to save from that most awful fate some, whom we know, without a special grace, will go from amongst our midst and we shall see them no more. To some it is impossible to follow that – forever – of some amongst whom we have lived, at whose table we have sat, and whose kindly tones we have loved best. Imagine, if you knew that one would be lost and yet could be saved if you had used some energy, would you be supine? You could not, if you knew only their body was in danger - if it was in peril. What then of the immortal soul? If you knew it was in danger of eternal suffering, of eternal death? There is one thing more you could offer, the greatest offering we have, the most precious thing in the sight of God, and that is suffering. Oh, make use of it, for there is too much wasted suffering in the world, more precious than gold or silver or the rarest stones. Suffering is more efficacious than prayer, than aught else that we can do.

Promise us then that every week you will give your tithes to our Confraternity and that the precious offering shall be some well-borne suffering. It comes to all, and its value is known to few. It is a power in this world that is not known. Ah, as in the scientific world revelations are every now and then made,

or what was known before is brought into practical use. [It is] utilised in a way the strongest imagination could scarcely have dreamt of, as with steam, electricity etc. Suffering is a power in this world that hitherto has not been utilised as it should be by the great mass of believing Christians. It was left more to the saints, to monks and nuns. But now, let us stir ourselves up to be generous and make a virtue of necessity, and offer up some suffering we may either foresee or know nothing about. Perhaps someone reading what we have written has been bravely battling with one sorrow upon another, and is almost inclined to give way. What a help to nerve the soul up, or the body whichever it may be, or both, to realise the power they possess by their suffering. Of landing some soul in safety that might have perished in that terrible gulf, that whirlpool of suffering and misery, in comparison to which our sufferings are mere figures.

Ah, may dear Jesus at this moment send from his Sacred Heart a grace to touch the hearts of all who are enduring what there is so much of in the present age. Sorrow, the pain of which consists in that it seems more than the sufferer can bear. We say, "seems" because it is the faith that God sends no more than we can bear, or it would be better to say that when God sends suffering he always sends sufficient grace to enable us to bear it. Learn then now, and with firm hope in God, ask him to renew his grace in you; that grace you may have thrust on one side. Plead with God's Holy Spirit for fortitude. Appeal to the martyrs by the grace that enabled them to suffer, and then give us some of their sufferings.

We in turn promise to pray for all to have great, and greater grace to bear, who have generously offered to give what we have asked, what we prize as the greatest gift they could give us – suffering of soul and body or both. Think then you are not suffering, hesitating whether you will repine or be brave – more inclined to give way than to be brave. Oh, by the Blood of Jesus I conjure you, I pray for you – be in earnest. Cry, Jesus and Mary help me! Offer your prayers for some needy fellow creature in dire need, and rich will be your reward in Heaven. Contentment will follow in your soul, peace that the world and its followers cannot give, but the love of Christ can.

Come now, give! Give and it shall be given you. Death will

lose its terror for you. Mary's smile will brighten your life, soothe the death of yourself and those you love.

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## ON OUR LADY'S AFFILIATED

### CONFERENCE ONE

I may remark, dear sisters, to make clear the need for something being done regarding our affiliated, that the only one really incorporated with us is Monica McDonald, good faithful soul over twenty years with us, devoted to the Little Company. Her greatest sorrow in life is that she is not allowed to be a sister. But if she dies to-morrow, after having worked and laboured with us on earth, she has her Dominican habit to be buried in. This is an incongruity. Then again, through the Affiliated or Associates, as they may be called, not being formed into a proper body, we lose many useful members who would be of vast use to us. [They would] enable us to extend Our Lady's domain on earth, spread her colours, grow nearer and dearer to Jesus by teaching others "True Devotion", which means Our Lord's devotion. His love for his Mother which he wishes all those whom he has made himself brother to, all must indeed claim Mary as their Mother if they are in harmony with the Heart of Jesus.

Again, dear sisters, I must digress, but I grieve to think how sadly wanting some are in real filial love for Our Lady. Their supineness is a real pain to me, and to think that those outside the Little Company are more full of zeal than some in, but today I received from the Antipodes a blue card telling how God has inspired a holy soul to...

...The habit to be worn by the neophytes or novices, those who are admitted to mark them, is a white cloak and veil. Those who have been enrolled will wear a blue mantel and hood. Not a tight hood, but a loose hood, as do the Sisters of Nazareth. The ring is given to the victims. It is a sign of their entire oblation. Our Lady's Own will have but few practices. They will principally be united with the Little Company of Mary in spirit and watching for the dying when they are able

to do so. Those in the convent join in their work of visiting the sick and dying, though not bound to do so, as are the sisters. They have retreats given by Our Lady's Own Priests. They are not bound to give up their own money but only what is given to them for their...

...A few of the many advantages of this Association may be simply stated. The Little Company of Mary, being as it were, the heart of the Association, will be a means of keeping many temptations in the world from dangers that accrue to soul and body from those who have no home, no guardians protecting, and no particular object in life. The being affiliated will keep together by employing the help with the sick and poor these souls who are without protection. There being a large field of labour in the Little Company of Mary, no one need be idle... Those who cannot do active work can assist in the perpetual prayer for the dying. Those chosen to be incorporated have a parchment given them legally drawn up, giving them a home for life, unless they misbehave, which...

My very dear friends, whom I address, as I think of you, I shall call *pie donne*. I have associated you with the holy women who were faithful to the end, and took such an important part on Calvary. Now separating for your various destinations... I want to remind you that as you have been united at the feet of our loved Holy Father recently, received his blessing upon your work is to commemorate not only in this year, but to future generations, the glorious Papal Jubilee of Leo XIII. That in leaving the Holy City you will not let the flame die out that was there lit, but will endeavour to forward and complete the work, which to another generation will bear testimony... At the time when the Vicar of Christ grew more like his Lord by his suffering, the result of his own children's teaching, faithful ones kept close to their loved Father... [They] strove to show their desire to make reparation for the outrages heaped upon him, by erecting a Calvary in that Holy City where that Calvary was being re-enacted.

Put your heart in this work, dear ones, and you will be drawn nearer and become dear to God. Think, by doing your part to erect this sacred edifice, all the good acts done within its walls you will be partakers in, and thus till the day of judgment your glory will be continually increasing. What a

happy thought! When in the bosom of God you will view this Calvary raised to honour the passion and death of Jesus and the sorrows of his Mother: raised to do for his members what was not done for him. Solace of soul and body, will the sufferers in this Hospital receive, and in this spirit of reparation for the outrage of Calvary offered again to Jesus in the person of his Vicar. God will accept our efforts and bless them, but let all do their part, and do it energetically. There are many means of labouring – we might cry out "the harvest indeed is great but the labourers are few" (Mt 9:37).

A systematic mode of collecting, for instance, if all the friends of each *pie donne* promised only 5d. a year – how many beds might be thus prepared for sufferers, if a fete were arranged, if a sermon obtained occasionally or annually? If – but it seems to me I perhaps waste time pointing out these things which, if you met together, would present themselves to you, and with a live energy. Many projects planned and carried through which, being labours of love, would produce fruit, fruit amongst our families as well as...

CONFERENCE TWO: To our faithful affiliated:

Many years we have united for one great end, prayed and offered, as generously as poor human nature would allow, sufferings that came to us. Offered them for one great end – to save the dying, to obtain a good death for souls created by God for himself, to help them obtain this happy end, to save them from losing the Good God forever. We have unitedly sent up our cry from different parts of earth. From the heart of God's Church, there has been a pleading piteous prayer. It pleased the Most High. It was the echo of the dying words of Jesus that we offered the Eternal Father. He blessed our good desires. What he has done in return in the Church Triumphant, in the Church Suffering we know not now. It is one of the joys reserved for us to see the joyous Heaven we are so soon, mayhap, to be in. But God has set his seal of approbation. He has shown to us that we have done work well pleasing to him by erecting our Little Confraternity in the Eternal City, and granting special indulgences to it, thus steeping our prayers deeply in the Precious Blood.

Our Good God has encouraged us by this blessing. We will

not relax. Nay, we will urge ourselves on, the one helping the other as it were, holding up the arms in supplications, as was done to Moses on the Mount (cf. Ex 17:12). We are on the Mount – the Mount of Calvary with Mary Our Mother. The cities of the world – not one, but all are spread out before us, and as the sins of multitudes cry out for vengeance we plead for mercy. Mercy, my God! From the lips of our dying we cry, "Father forgive them" (Lk 23:34)!

Well for those who have enlisted in this grand work. Well for them in life, well for them in death, you who are faithful to your practices doing, good to others. But think – also you do good to yourselves, sanctify your own souls, for perseverance in this practice will engender sanctity, and how God loves sanctity in souls.

God, the Creator of saints, strengthen thy children. Jesus, be with them, nourish their souls lest they faint on the way. Remember thy eternal love, my God. My God, remember we are but flesh, surrounded in Heaven we view thee, Lord God of Hosts. Blessed ones plead for thy brethren left below fighting their way to thy God and theirs. Pray that they may be brave; brighten their paths lest they grow weary. But who would grow weary? My God, send thy angels to defend us this day of battle. Arm us anew; renew our spirit. Come Holy Spirit, we would strive with might and main to be filled with gifts to bring forth fruit most pleasing to Our Father in Heaven... The fruit of the passion of Jesus, and the practice of piety makes us like dear Jesus, the Good Shepherd seeking the lost sheep, carrying it home with joy.

Ah, how many poor sinners dying have you already rescued from the snares the enemy of souls had thrown around? You cannot count them, but your angel does. What a bright dawn is reserved for you. We read of the matrons old sitting weaving beautiful apparel for their children. We see the picture of a Roman mother putting here and there jewels enhancing the beauty of their work... Methinks we see the Mother above all mothers preparing the wedding robe for her children anxious to weave in jewels – but we must give them to her. They are the merits of their good deeds. Then, what do we not give her who [is] engaged in this Christlike work? The Mother's eye follows there her own with love. Yes, this in

this life – what then in death? Beautiful in the sight of God and his saints will be your death were you faithful to this practice of love.

Confreres shall I call you, or loved ones of Jesus as I think of you – persevere! Echo night and day the loving emanations of Jesus' Heart. Offer up the Precious drops of that Heart's Blood, and for you, and your own salvation is secure as you save others. He who converteth a sinner... What matter then the blows that come to us from within and from without? We are clothed with a coat of Mary! We are impregnable. We are shut up in the safe fortress of Our Mother's Heart. She has power, Lovely Flower, Immaculate Conception of God's mind, Queen of Angels, Mother of Men [and Women]. She has power, for God never put any soul in any post without power to exercise, grace to perform. She is mighty to deliver, call her, trust her lovingly.

Mother, we have come at thy bidding. Bless us who are banded to work for thee. Unite us. Let our various prayers ascend as one cry – "Father, forgive them for they know not what they do"(Lk 23:34). Let us, burning with the instincts of the Precious Blood, plead. That Blood gave us birth gave us our spiritual life. We have sprung from Calvary. Let us be flowers, fruits of Christ's passion, most perfect, most pleasing to the Eternal Father, who, looking down upon this world so dear to him, will see souls echoing the cry of the Son of his Love when in agony. Dying he cried, "Father, forgive them, for they know not what they do"(Lk 23:34). The world will grow fairer, brightened by such loving souls, and the saved, how they will multiply!

Will the Almighty refuse this cry? His own know too well their God to think this for one moment. God's Spirit thus evoked will descend; graces abound. Glory to God on high. Peace on earth to those whose good will has thus persevered in ardent prayer. Peace not known to souls bent on self – the peace of God, which surpasseth all understanding. Yes, God dwells in those souls with complacency. O God, our God increase their number!

Dear faithful ones, who having taken your place on Calvary, have persevered in prayer with us, who dwell in his sanctuary

– continue faithful, persevere to the end, for surely when your own hour comes peaceful will be your end. Not the hard wood of the cross with your Master, but his own breast will rest your weary head and heart. Close to his Sacred Heart will echo those last words of Jesus, "Father, into your hands I commend my spirit" (Lk 23:46). Our Lord will receive your soul and you will go to receive the reward of your labours, your works. Those works of loving prayers, they will form your crown and the mercies of God you will sing forever – "Blessed are the merciful, for they shall obtain mercy" (Mt 5:7).

### CONFERENCE THREE : *OUR LADY'S NEW FAMILY*

My children, what is your work in God's Church? Look up to your Mother, Mary, and see her bidding you hasten to the rescue. The world is like a vast battlefield, strewn with the dying and dead, with the wounded and suffering. What would any mother do who saw so sad a sight – and then think what will the Mother above all mothers do to help those who are in such great need? Mother of Perpetual Succour we call her, and you, dear sisters, are her little helps. Be useful then, ready for any sacrifice, Listen in spirit to the sighs and groans of the dying, the agonising. Help for God's sake – help them for love of Sweet Jesus whose brethren they are – help them. How supine and careless we are in matters of such importance. Let us rouse ourselves and stoop to assist the sick and suffering, and let us, therefore, not fritter away precious time. Let us use every moment, which God has given us to work for him. Turn to Mary, our Mother, and beg her Maternal Heart to give each the pity and compassion and tenderness of that Mother Heart, that we may be enabled to aid those to whom she sends us. It is no imagination, dear sisters, to look upon this world as a battlefield, full of wounded and suffering ones, souls sick unto death, injured, disfigured in which the image of God is defaced or blotted out entirely. It is all too true and too sad – and sadder still is it to think that those, who should help them, neglect to do so, through indolence, selfishness, and self-indulgence. Our Lady has sent her Little Company, the children of her Maternal Heart, into the world to help gain souls to her Divine Son, and how can we be faithful to our vocation if we neglect any means which would lead to that grand end?

Now, a new family has been born to Our Lady, which is the gradual development of our Rule. And this new family is the number of young girls whom we are training to be nurses, for from the *Infermiere* will be chosen the *Pie Donne*, who form a part of the Little Company of Mary. Some sisters, however, think they are a great trouble and that we ought not to be bothered with them and so on. Their minds have grown sluggish; nothing seems to interest them, not even the place in which they live with all its sacred and historical associations and memories. People come and go and know nothing of the remarkable place they are staying on.

My children, be large minded! You have large hearts, thanks be to God, but try and be large minded also. Ought you not to be proud that God has made use of you to form a new family for his Mother, a family that may become larger than the Little Company of Mary, which gave it, birth. Indeed, nowadays, vocations are not as prolific as they were, and yet the world is full of good meaning people, who want to do something for God... Though all our girls will not become *Pie Donne*, still they will certainly become better women, holier, nobler than they would have done in their own homes, or in other places where they would not have imbibed the air of faith. Where they would not have been taught hope and trust in the Good God. They will never when they are out in the wide, wide world forget the joy and peace they experienced when with the sisters of the Little Company of Mary.

There is an imperceptible influence in this sanctuary of the Maternal Heart of Mary on the Coelio... I also trust that the sisters are kind and motherly to all, not familiar, but impressing upon them by their sweetness and gentleness a reverence for the Spouses of Jesus. The *Pie Donne* will, as it were, be the cream of our girls. They will typify the holy women in the Gospel taking their place in God's Church, tending the sick and dying and doing all for the love of Jesus. [They] know that they will one day hear his sweet voice, more lovely and heart stirring than the most beautiful strains of music, telling them that they have done it unto him. These things we must tell our girls, and I tell them now to you, my children, who sometimes speak in a tone as if they were in

trouble, and you wished that we had never had anything to do with them.

Was anything good done without trouble, without suffering? Do you know that the *Pie Donne* [is] part of our Rule, which we must strive to fulfill as perfectly as we can? The *Pie Donne* is to be like the holy women who worked with and followed the Apostles. This point must be clearly drawn out with our girls; they have a place in God's Church, a part in the Little Company of Mary. Just as the Apostles esteemed so highly the work and assistance of the holy women, so we must teach the *Pie Donne* to respect their position, to be careful not to make light of it by levity, or any kind of conduct girls in the world so often indulge in. The holy women in the Gospel were wives, widows or virgins; they went to instruct and visit where the Apostles could not go. And so with us – a *Pie Donne* may often be able to go where a sister perhaps could not. Bigotry is on the increase. Have we not been surprised at a request made in the Holy City itself, to remove our habit when nursing in a certain hotel?

No pains, therefore, should be spared to form these 'helps' into handmaids of Our Lady who, though not bound by vows as we are, are her children and form part of the Little Company of Mary. You know that the Rule allows them to accompany a sister when out collecting, and the world thinks we have formed this class of girls in case in these troublous times we should not be able to go out into the world on our works of charity as heretofore. This, as you know, was not our thought. Before ever we came to Rome we were striving to organise our *Pie Donne* and had even taken a house for them to live in, but the work broke up during our absence from England. Miss McDonald is one who remained faithful to us and would be still working were it not for the accident to her arm. For a quarter of a century she toiled faithfully for us and is now rewarded by a happy home with us at the end of her days.

Not alone the sister who has charge of the girls is responsible to God for their formation. But all the sisters, who come in contact with them should help to seal their souls with good thoughts, and a desire to be kind to others as the sisters were kind to them. You will always find that children brought up

with unkindness and over severity, do not bloom into the same beautiful character, which they would have, had they [been] brought up with kindness and love. Children treated roughly become sly and deceitful, while those who are treated with love, and whose parents and guardians try to make them happy, in their turn love others and are anxious to give pleasure. So will it be with our nurses. All about the convent our girls must meet with a kind smile, and it will sustain them years and years afterwards, when they are fighting the battle of life and are far away from the convent.

What a sweet work to do for Our Lady, and how she will love us for it! We can give our Mother no greater pleasure than to give her children – images of Jesus. God, after the possession of himself even, can give no greater joy to her than to give her more children. She is the magnificent conception in God's mind of a true mother, Mother of God, Mother of Men [and Women]. Then, *Mater Hominum*, we turn to thee, and we promise with God's help and thine, to form for thee a new family, the *Figlie della Piccola Compagnia di Maria*, as our benefactress, Miss Hanburn, called them... [They] will spread the devotion of 'Mary's Own' everywhere and love Jesus in his sick and dying, thus forming a fresh beauty in his Church.

Though, as I have already said, we had not this motive in founding them, for our affiliated were always part of the plan of the Little Company of Mary. Still, we can see the wisdom of Almighty God, raising up a band of good women in such an age of need, especially in the sad time through which Italy seems at present to be passing. It may be that many religious orders will be obliged, as formerly, to leave this unfortunate country, and our affiliated may be more needed here than in other countries where, through a certain sense of philanthropy and even justice, care is taken of the poor and sick. However, that may be, it is certain that the larger Company of Mary, after having been brought to birth in the Holy City in the sanctuary of the Maternal Heart, will extend its work to our other houses in other countries... Perhaps [it will extend] in a more perfect manner, for our affiliated can supply a gap, not merely in the work of nursing, but also in any other acts of charity that may come their way.

I give the blessing of obedience, both of the written and the living Rule to those who strive to affiliate young girls, who are drawn to a vocation and do not feel that God calls them to make perpetual vows... Yet [they] wish to seek the shelter of the sanctuary, not bound by vows, but a simple bond of charity, retaining their money if they have any; if not striving to earn their living by working for the community. [They will be] animated by its spirit, and certainly find spiritual and temporal help, whilst they also assist the sisters in their many works, which they are called on to perform in different parts of the world. My children, think of this, and though it may give you some trouble at the commencement, you will find in the end that you yourselves will reap benefit from it, even though you did not commence it for that motive.

Some of you will receive this letter in a different spirit. Some may say *Deo Gratias*, I have something more to do for God... [They] then set to work energetically to look to those whom they might be able to train, and in doing so they would perfect their own souls by making them more in harmony with their Rule, which says they are to be as the very emanations of Our Lady's Heart.

Beautiful Mother! Sweet Mother! We look up to thee, lovely conception of God's mind. Do we know of anything in this world more beautiful than a mother? Holy Spirit, we thank thee for bringing into existence this wonderful being, a mother, the ideal of all that is beautiful, lovable and loving. Let us think for a few moments upon that sweet one, our Mother, Mary – she was the most perfect mother that ever existed. Her Immaculate Conception was God's gift to her, but her sufferings, which made her the *Mater Hominum* were her gift to God. So it is with ourselves. Our perfection consists in corresponding with our Rule, both as to the spirit and the letter, for "the letter killeth, but the spirit quickeneth" (2 Cor 3:6).

A sister may be most punctual and perfect in the exterior observance of her Rule, and yet be most imperfect in her interior, because she was not motherly to those around her... [She may] not [be] at all pleased to help form that new family that Our Lady has gathered together in her own home, the *Sede Mariam* of which we should be proud to form part. And

be happy to be allowed to cooperate with Our Lady in the marvellous works, which she intends to perform, in that chosen spot that her Son has given her. If anyone reading this feels as if they had been selfish in this regard, let them now turn to Our Lady saying to her – "Mother, I am your own, make use of me as you please. I am too happy to do anything that will give joy to your Mother Heart." Then, as I have said, when you meet our girls there will be a bright smile and a kind word ready for them. If you are working with them you will not treat them with severity, or even as if they were novices, but you will always use very great kindness to them, for nothing else will be of any use to lead them to God. A reproving word can be given as a good mother would give it, and they will love you all the more for it. Do, dear children, remember this – that many things come our way which appear troublesome, unnecessarily troublesome that is, for our course, we all know that nothing great or good is done without trouble. We must also recollect that from small things come great ones, and as Our Lord's words in the parable of the mustard seed which, he tells us, is the least of all seeds (cf. Mk 4:31), so with this new family which we are trying to bring up for Our Lady.

Some of you may see a lot of giddy girls eating and drinking and taking up our time... Some of you give vent to your displeasure, saying that you wished there had never been an *Ambulatorio San Gregorio*, or a *Scuola per Infermiere*. And as you speak so foolishly you do not consider that they can do your soul more good than you can do good to their bodies. Spouse of Jesus, be fruitful to your Lord. How you should humble yourself before him, for he has honoured you by allowing you to help in this great work, and to represent Our Lady to the new family, which is springing up in God's Church to his Mother's honour.

What is mother love like? Like God's, and we do not doubt that. No, my God, we do not doubt that you will be faithful to us, but we doubt ourselves, lest we be unfaithful to you. Shall we persevere to the end? Can we answer this question hopefully and happily? Let us listen to the words of St. James – "He that causeth a sinner to be converted from the error of his ways shall save his soul from death and cover a multitude of sins"(Jas 5:20).

My children, what work is there to be done with the girls now in our midst? Helping them to save and sanctify their souls will bring God's benediction upon us. We often hear the cry from zealous people, "save the boy", but there is another saying still sweeter to our ears and hearts – convert the mothers and you will convert the world. Some of our girls will become mothers; others will be our own *Pie Donne*. Let both learn from us a love for what is noble, true and holy. Do not lower the standard of the Spouse of Christ to them, and let the remembrances of the days they spent in Our Lady's home be a sweet memory to them.

If we think we understand Divine Love we are very greatly mistaken. Measure it, as we will we cannot fathom it. Put together all the human love that has ever been or ever will be in the world, it does not come near one throb of love of the Heart of God. Think, in many tabernacles on earth Jesus' Heart is beating with love for each little being on earth, for each one individually, for Jesus is given wholly to each soul in each Host, and at times this thought is too much for us. Saints have swooned in ecstasy of love and the Mass of St. Philip Neri gives us a slight idea of the heights to which Divine Love may arrive in pure souls.

Ah, my God, my Jesus, my lesser grace, my weaker love cannot find its expression in swoons and ecstasies, but it seeks and finds it (and more often finds without seeking) in spurring my poor love on to show itself to thy images all around me. I love them for thee, and especially those whom thou hast given to me. I love thy sick and suffering, thy poor, and I love thy new family with an exceeding great love. What is my love to thine? For thee, my God, I will strive to train them to what is good, and thus become more lovable to thee. I will not weary of their wild and willful ways. I will bear with them for thou hast borne with me.

My children, let us be mothers, true mothers to all around, but especially to our own girls, those who have been brought forth by the Little Company of Mary, and will render the Little Company more acceptable and dear to God. Do all you can for them, read, instruct, induce them to frequent the sacraments, but above all, give good example. Closely

connected in external work as you are with them, how they will watch you! Show them patience, show them love. Whatever their future station in life is to be, show them they are Mary's Own. This must be well explained to them, and also that in any house of the Little Company of Mary they will not be received as a stranger, but always met with a warm welcome.

Many a thanksgiving will go up to God from grateful hearts for bringing into the world Our Lady's little barque, the Little Company of Mary.

CONFERENCE FOUR : *FOR THE SCUOLA SAN GREGORIO.*

Loved ones, children of Mary's Maternal Heart, the new family Jesus has given his Mother in these days, when in some countries her name is not revered as it is in sunny Italy, I want to meet you soul to soul. We meet together in Our Lady's sanctuary, but we cannot speak, and I now want to tell you how I love to watch you and see the good spirit you have. "See how these Christians love one another" was said in the first ages of the Church, and now as I watch you working together these words come to my mind.

But now for our little talk. Some of you dear girls may never have meditated, and may feel strange at it, and know not what to do, and yet God wants you to do it. I am sure you will want to do it also. It is because we do not understand God's love that we do not understand how he wants us to think of him, but if we love a person, we want them to think of us, and to say loving words to us. So we meditate upon God to think of him, and then say loving words to him and this pleases him.

So I try, my dear girls, to put a few thoughts before you to help you on your way, to do what God asks of you. I take you by the hand and lead you to the Great Good God. You kneel in his holy presence, you do not see him, you do not hear his voice, but he speaks. You hear his words in the holy Scriptures and they are all so beautiful you must, in your meditation take these words to yourself individually. We hear him speaking beautiful words to all, but as in Holy

Communion he comes to all, and yet he comes to each individually, so with his words when spoken collectively. We can apply them each to ourselves and it is a very wholesome habit to apply them to ourselves. For instance, quietly go in spirit to the feet of Jesus, and kneeling, hear him with the ear of your soul saying, "I have loved you with an everlasting love, therefore, have I drawn you, taking pity on you" (cf. Isa 54:8; Jer 31:3).

You say to yourself, I am loved by my God with an everlasting love. What joy! What consolation in the midst of earth's trials, then with the eye of your soul you look up into the beautiful face of the God-Man. "Come!" We are called by name. From all eternity God spoke that "come" to your individual soul. You may say with all reverence, "My God, My own God!" God has spoken to you and you answer, you are here, "Lord, what wouldst thou have me do?"

There are many posts ordained by God for his human family, and the one we should occupy is the one he has willed for us, and therefore, has fitted us for. Half the evils of the world have come through people seeking their own will in their choice of a state of life, rather than praying and seeking to do God's Will. The ordinary mission of women in this world is to become wives and mothers – in the eternal mind the beautiful conception of a mother arose, and if it is God's Will I will be a wife and mother after God's own Heart.

At present I am doing a work I know is pleasing to my God, and that will help fit me for any state he has destined for me. For has not Jesus said, "I was sick and you visited me" (Mt 25:36)? I will try to be perfect in this work.

Yes, God loves us to be perfect. The Incarnate Word has told us to be perfect as our Heavenly Father is perfect (cf. Mt 5:48). So we wish to do our work for the sick skillfully, and know how to relieve suffering to the best of our ability. It is not to God's glory to be clumsy and awkward, and perhaps rather increase than relieve the pains of our patients. No, in what we do we will have the intention of doing it for the love of God. He has called us to do it. See how he extols the Good Samaritan (cf. Lk 10:29-37). So we, though we may not give up our whole lives like religious entirely to the service of God

and our neighbour, the sick, suffering and poor. Well, we are in the world to do his Will, and if it is not his Will for us to be religious we must be grateful to him for placing us in a position where we can do so much good... [We can] show love for God and our neighbour and exercise ourselves in so many virtues – patience, self-abnegation – very many sacrifices of our natural inclinations. God is watching all and is rewarding you, and the angels offer in their golden thuribles the incense of your sacrifices.

Though you are making a profession of nursing you can purify your intentions, and your merit will not be lessened by the fact that you mean to make it a lucrative profession, by no means. Our present state of existence is blessed by God, and he has ordained for this world that the greater number should earn their living by the sweat of their brow. So, we say again our *fait* to the Will of God. We mean to do our duty in the state of life to which God has called us, and thank him that our profession is so noble.

So now we finish these few words, dear girls, asking you to listen to them as though you heard God's voice. Let them echo in your heart, and strive to picture to yourselves the God-Man, Jesus Christ, in his love for the sick and suffering, speaking to us in telling accents, "I was sick and you visited me" (Mt 25:36). Then there will be a meeting with God hereafter when the disembodied soul will be presented to the Eternal Father to receive the reward of these earthly labours... The voice of God passing sweet will sound, "Come ye blessed of my Father"(Mt 25:34), and we shall enter into our eternal home where "God shall wipe away all tears from our eye"(Rev 7:17).

## CONFERENCE SIX : A LETTER TO THE AFFILIATED

Angels guide my pen as I write to my children who will increase and multiply as the ages roll on. My heart is flowing over with joy as I commence this epistle to a vast number of souls whom I shall never see with my mortal eyes, though I have ever had them in my mind and heart, but it was not always as now. I have written many things. I have prayed and done penance, but your existence as really children of the Maternal Heart is now a fact.

It seems like the difference between the conception and the creation. My children verily, and indeed you have been born in pain and anguish, but as a mother remembereth no more her pain for joy that a child is born, so do I rejoice in you, my children. I praise and glorify my God who has done such grand things in those poor fallen ones on earth. For you will be multiplied as the sands of the sea and are blessed, because you are the flock of Mary, marked, sealed signed as her own – anchored to her Maternal Heart.

This grace you cannot understand, nor can I. We cannot understand the grandeur of this grace, its prerogatives, its marvellous privileges, but we praise God for his goodness in making us Mary's children, given to her as her very own. We praise this privilege, we prefer it to any other title on earth as we promise to be faithful to death, walking the path guided by angels, keeping in her company, learning daily sweeter and sweeter things about Jesus. What has Our Lady done for you, my children, by bringing into her own guild, some of you into the very home, under the same roof as Jesus? It is a sign of predestination if you are faithful, fervent, firm in your promises and prayers, and in the way of patience and penance as God sees fit to deal with you. Whether you are sent sufferings, which you will bear patiently in a spirit of penance, or humble self-imposed penance as your confessor or director advises of directs. You have been brought up by a good gardener into a special hothouse, that your soul may bloom and come to a special perfection after your kind. Every help to salvation and sanctification possible, it is the duty, nay more, the delight of the Little Company to give you.

In you they see the fruit of their union with Jesus, for he has given you to them, a special portal of that human family for which he died. He has given you to his Spouse, to take care of for him... Each sister, who has charge of a section of the guild, looks upon that as a little flock given her by Our Lord to take care of, and she thanks him and pours her love for him out upon you. You are loved, and have a friend in this world – a true friend, which is a grace and special gift from God, that every increasing year of your life will make you more grateful for as you find out the hollowness and insincerity of the world.

Your sisters will not be changed, and the one to whom your section is first entrusted will always be the one to whom you can always turn for loving help and guidance. Even if she has to leave one convent and go to another, she will still belong to you and you to her. For the distance, no matter how great, will not hinder that loving intercourse between you, and you will always be the special object of her prayers and loving solicitude.

Our hearts often ache to see noble beings so ruined, so little corresponding with the grace, the end of their creation, though having no particular aim in life. Many whom we love dearly are simply wrecks as far as being what God intended them to be is concerned. It is very sad, and not in accordance with God's Will. And surely Our Lady, who is God's Providence in all things, is coming now to the help of those poor waifs and strays, who are to me a far more sorrowful sight than the waifs and strays of the poor, who suffer from a want of this world's goods. The latter are often pictures of beauty in God's sight. They have wonderful patience and resignation to God's Will. They are edifying and bear their penance of poverty so heroically that we can only rejoice with God in the possession of his favourites, the poor, for they are fulfilling the end of their creation.

But what of those who are not poor, and yet have no object in life? They waste and fritter away their precious time (killing time) as it is called, and a very good phrase it is. But how sad it is to waste that of which we have so little, and then come to the end of life and look back and see a wasted life instead of a noble one.

Ah, then, let us dedicate to God every moment of precious time and use it for his greater honour and glory. Look upon yourselves as Our Lady's little helps, contented and happy to be her little handmaids. Put away from you (after your director has decided that you are in the proper state) all those troublesome thoughts, even of desiring the blue veil. Treat it as a dangerous idea, likely to lead you into delusion. You can be Our Lord's spouse as you are. You have unlimited means of perfection, and it will indeed be your own fault if you do not become a saint.

Truly, God has been good to you "*et de stercore erigens pauperem, ut collocet cum principibus sui.*" You have your post in God's Church, you live in his house; Our Lady is your Mother, your special Protectress. You are her own, and she has your good more at heart than you have yourself. How safe you are! And how can you ever thank God enough? Take as your motto, "Serve ye the Lord with gladness" (Ps 100:2), and you will be bright spots on this earth, glorifying God who loves a cheerful giver. Do not be surprised, however, when you are tempted. The evil one is angry, for he feels you have escaped his clutches, and he will do his best to tear you from the sweet refuge you have found in the Mother Heart of Mary.

Yes, the whole world is steeped in iniquity, in sin. Many, who seem to live, are dead. A voice will sound on this earth passing sweet to angelic ears, and as the sound echoes through the world, it will be caught up by those messengers of God's mercy to men [and women]. "Behold thy Mother" (Jn 19:27). Men's hearts soften at the sound; they scarce know why. They feel less alone; they feel safer. Desperate dark thoughts fly from them, as this beautiful idea impresses itself on their inmost soul. The Virgin Mother of Christ is man's loving Mother, Mary, Queen of Angels. With power greater than that possessed by angelic spirits, she uses it to bring peace to the troubled souls of men [and women], of Jesus' brethren.

In these days when the storm and tumult raised by the enemy of souls seems ever fiercer and wilder, Mary's barque appears and men [and women] appeal for help to a mother with a heart such as no mother, however loving, ever possessed. And those poor tempest tossed souls are drawn to it as to a magnet. They thank God for the gift. They trust and are at peace, and the storm no longer rages within their souls, and they heed not the external attack of Satan. There is one, who has power to crush him and the hour cometh when that power shall be more manifest, and those who belong especially to that Immaculate Mother, who is terrible as an army in battle array (cf. Song 6:10), will rejoice with her in her triumph.

They are hers, and she leads them in her own sweet path

teaching them daily how they can become more beautiful and pleasing to her Divine Son by becoming more like her. God had put no limit to the beauty we may possess; the lovely worked we may become to him. It tries our power of belief, and our cowardice causes us to shrink from the search after beauty, but we have entered the lists and we cannot withstand that pressure, even if we would. "The charity of Christ urgeth us"(2Cor 5:14). Yes, on! No matter – up those heights, foot-sore, and weary, breathless, bruised, but – still on! For Jesus' sake – we cry when we are wounded, when we are favoured to shed our blood, but all give their blood who consecrate their hearts to Jesus, whose every pulsation is attuned to the sacred name, whose every breath breaths, "Mary."

Mary, the masterpiece of God's Spirit, encourage and urge on thy children in the path of perfection that, being members of the Great Company on earth, they may likewise be for all Eternity.

Dear children, how I rejoice as look upon you in your various places and positions, but I do not rejoice in the worldly positions you may fill, but rather that you have a post in God's Church. You have a special place there, and that having chosen to belong wholly to God by this voluntary dedication of your selves to Mary, as her very own, you have taken your place in Heaven, if you are faithful to your rules.

#### CONFERENCE SEVEN: *LETTER TO THE SISTERS REGARDING THE COMPANY OF ASSOCIATES.*

This little family of our dear Lord has been prayed for, thought of, and written about, but hitherto, nothing practical has been accomplished. Behold Lord, I wait – waiting, I have waited for those who are to come. How often have I said to thee, is it this one or do we look for another? And now the harvest is ready indeed, but the labourers – where are they? And who shall direct them when they seek for work in thy vineyard?

Jesus help those children in the world whom thou so lovest,

thy family and mine. I would fain bring them to thy Mother, and anchor them to that dear Heart on which thy head was pillowed in thine infancy. My God, why stand they all the day idle? Oh, let the Little Company of Mary be as a home to the homeless, a friend to the friendless, a mother to the orphan, and Lord, let the souls lying dormant be roused into action, and the stagnant waters converted into life-giving streams at thy command. Let thy Mother's Heart be the fount from which shall spring this bond of thine, this Company of Mary, whose union and life shall be in the midst of the world. Give them their clothing, their rule, and their work and let them live in union and love one another, and be a little flock such as God desired, and they shall "fear not".

Dear sisters, those whom we recommend to your prayers are, as you know, our affiliated, or in other words, "Associates". This band of workers is but the development of God's design from all eternity, his loved work, "the Little Company of Mary", from whose heart springs the desire of this Company of Associates. As a flower springs up and gradually develops its life, so with God's works. They grow gradually, almost imperceptibly. The sower sows the seeds; they grow and the sun ripens them. Just so the Sun of Eternal Justice sheds its rays and the Divine Spirit enlightens more and more God's designs in the work, which took the form of its conception in the mind of God from all eternity.

It is because we believe it to be God's work that we do as we do, and the love of God's vast family makes us desirous to do something for them, those who stand all the day idle because "no man has hired them" (Mt 20:7). Our Lady's pitying Heart has compassion on them, and she asks her Own to help them, to make use of them, to bring them into the vineyard where there is so much to be done.

These two reasons – first, because we believe it to be God's Will; secondly – because we believe that Our Mother asks us, brings me to the third reason for urging you, my beloved children, to your best efforts in this matter. Will they not be of great use to us? Can we state the number of good works that could be done and are not, or for which we have to employ strangers who, in many cases, accomplish them but imperfectly? How much better it would be if we had our own

associates, with our own family spirit, who, with devotion and gratitude to the Little Company of Mary for the home given them, and the love shown them, would be able and willing to do these works for us. We may need those who would assist us in the nursing more in some countries than we are aware of, in any case we must be prepared in these troublous times. We are having a clear account of this Affiliated Association printed to obtain for it a fuller confirmation, blessing and indulgence from the Holy See... We hope by this plan to put the plan on a sure footing, In the meantime, I ask you to consider, pray, and use all means necessary for such an expansion of our work.

You must, dear sisters, if you think, see that there are numbers of souls frittering away valuable time. They have no vocation to be nuns, therefore, can the more easily be approached. You know I have never approved of what I call 'touting' for subjects... Though, perchance, I may have erred on the side of reticence, still I feel, and would impress you all with the same feeling, that it is derogatory to the dignity of the religious state to be trying to persuade others into religion. It is the soul's place to seek admittance, to humbly ask and persevere in asking it, but with our associates it is different – they must be encouraged to do something for God. Very different it is with those souls whom God desires for his spouses. With their clear vision, with their love of virginal purity, their spirit of prayer, and love of penance and mortification, and although these signs may exist without the desire of being a religious, yet to those, as I have said before, God desires for his own. There comes "the still sweet voice" the echo of which sounds only in chosen souls – "my child, give me your heart." The soul prostates herself and answers, "My God, thy Will be done." Yes, in the spirit of the *ecce ancilla Domini* the soul replies, *fiat*. It knows not where it is to go, not what it is to do – it rests in the arms of God. He has called it – it is enough. Whither I go I know not, but the world and its pleasures are past for me – God has sought me and he shall not seek in vain. He is mine, and I am his.

Dear sisters, this thought is perchance intended by our angels, yours and mine, to bid us be careful of, and grateful for our vocation. For are there not many around us who have no vocations who might have responded better than we have to

its graces? God did not choose us, dear sisters, for what he saw in us, but he gave us freely this great transcending gift. Let us be careful never to tarnish it, and ever to strive after that pure virginal detachment so dear to the Heart of Jesus. The virgin's prayer has been memorialised in poetry and music. Have you ever noticed how that lovely little piece of music takes a quick run in its melody to the highest note, giving the impression of a pure prayer that pierces the heavens? Ah, my sisters, so we keep our souls so pure and free from self and the world, that the tone of a pure virgin's prayer does arise from them, piercing the heavens and going straight to the throne of God.

This is a digression, which has led us away from our present subject, but I would strive to influence your hearts with a great love for souls. An ardent desire to do them good, not only to help, but to sanctify them for the love of God, who created them, and who desires their salvation and sanctification.

For over a quarter of a century we have had affiliated to us many persons in the world consecrated to Our Lady in union with the Infant Jesus, and known as 'Mary's Own'. Of these there are three degrees:

A. Those who make the Act of Consecration to Our Lady in union with the Infant Jesus, choosing Mary as their Mother, and giving themselves and all they possess to her. They represent in the world the novices of the Little Company of Mary, who when they receive the habit make the Act of Consecration, and walk the hidden life of the novitiate in union with the hidden life of the Holy Child, and afterwards in union with his public life.

B. Those who have joined the Confraternity of Calvary, and are thus still more imbued with the spirit. They may be said to represent in the world those sisters who make their vows for three years to walk with Jesus the way of the cross.

C. Those who have made still greater oblation of themselves, and are known as ‘victims’. They wear a ring, which shows they are wedded to the Church, to Rome... They are those who generously offer themselves for God’s glory in these troubled times, by accepting with a voluntary *ecce* those trials to which they were but called upon to say *fiat*. These rings were blessed by Pope Leo, and it was by his wish that we extended our own special spirit to those who, being in the world desired to glorify God in all their actions. The ‘victims’ represent in the world those sisters, who have had the happiness of making their final profession with perpetual vows, and have thus become the Spouses of Jesus Crucified.

Dear sisters, we have so many means of influencing others for good... In the many hours of administration to the sick, especially during the time of their convalescence, we can by God’s grace, direct many a sufferer to offer themselves as ‘victims’ with great merit to themselves and to the greater glory of God. For example, before an operation a confessor has been known to give the ring, thus consecrating the poor sufferers as ‘victims’ of the Holy Church, and giving to their sufferings a greater beauty in the sight of God by their voluntary *ecce*.

With the desire to increase the number of both internal and external associates, it is well for each sister to understand the rules and regulations that she may be fitted to guide those, who come under her care. Their rules and practices are few, and will principally be in uniting themselves with the Little Company of Mary in spirit, and when able, watching before the Blessed Sacrament in prayer for the dying. Those residing in the convent join the sisters in their work of visiting the sick, and in any other occupation suitable to them, but they are not bound to give up their own money, only such as is given to them for the work of the Association. The individual associates, those who have been received into the convent, have to be carefully chosen before being incorporated and must undergo a certain probation, which will vary in length according to the circumstances, age, character and stability of

each individual... This will be decided by those who have the guidance of the 'neophytes', thus called to distinguish them from the aspirants and postulants.

Those who are chosen to be incorporated will have a document given them, legally drawn up, giving them a home for life (unless they break the rules or in any way misbehave, which will be a matter for the Council to decide). As they make no vows, there will be no difficulty as in the case of religious. The associates will themselves sign this agreement, which will contain a clause promising to obey the Council, and to observe silence on all matters concerning the community which may come under their notice. They will have the privilege of joining the recreations of the sisters on feasts and holy days. With regard to their dress, in church and at meetings the neophytes will wear a white cloak and veil... Those who have been enrolled will wear a blue mantle and loose fitting hood, and a small badge displaying an anchor and heart, symbolical of the Association being anchored to the Maternal Heart of Mary.

May the sisters ever show the greatest interest in those we admit into our midst as Mary's Own, both living in the world and in the convent... When I say "show interest", I mean let them not feel as outsiders, but let them ever feel and know that, though they wear not the habit of the sisters, they are anchored with them to the Maternal Heart. They should have the preference on many occasions, because, not being vowed to poverty, much can be done for them that could not be done for the sisters. They can be spoilt children of love and they will thrive on it. Of course, they will have their directors who will lead them as they think fit in the practice of penance, and in some cases to poverty, but the treatment necessary for novices would not be good for the neophytes.

They must have more love shown them than the sisters show to each other; they must be their spoilt children. The Spouses of Jesus must look upon the affiliated as children whom Jesus their Lord has given them. "And thy family will be my family"(cf. Ruth 1:16)...who will be the glory of God, this vast family, this flock of Mary spread over the whole world, praising God for the great things he has done for them in giving them Mary, his Mother, to be theirs.

There are sad days dawning upon us, and it is well to increase the number in the world of those who are aiming at perfection, but they need a focus. Those in the convent should have more rights than those affiliated living in the world... The associates in the world should have more rights than ordinary seculars. For instance, one of Our Lady's Own, visiting some town or city and seeking admittance into the convent, should have the preference before an ordinary secular, even if she could not pay the same fees... All should find a home in the convents of the Little Company of Mary. To show you the necessity of something being done regarding our affiliated, and to make it more clear to you, I must remark, dear sisters, that the only one at present really incorporated with us is Monica McDonald, a good and faithful soul for over twenty years. She is devoted to the Little Company, and her only sorrow in life is that [she] is not allowed to be a sister. But if she died tomorrow, after having worked with us all these years, she has only her Dominican habit to be buried in. This is an incongruity. Then again, through the affiliated or associates not being formed into a proper body, we lose many useful members... [These] would be of vast use to us in enabling us to extend Our Lady's domain on earth, to spread her colours, and to grow nearer Jesus by teaching others true devotion and his love for his Mother, which he wishes us all to practice. As he made himself Brother to all, he wishes them to claim Mary as their Mother, and all must do so if they are in harmony with the Heart of Jesus.

Again, dear sisters, I must digress, but it grieves me to think how some are wanting in real filial love for Our Lady. Their supineness is a real pain to me, and to think that those outside the Little Company are more zealous than those inside is very sad. Today I received a card from the Antipodes, telling how God had inspired a holy soul, with a desire to imitate our spirit, and how it was cooperated with by all around. This should fill all, who have not done their best in this respect, with great sorrow and a determination to be remiss no longer.

We do not give the Association the name, 'Third Order'. This would scarcely give the idea that is embodied in the Spouse of Jesus taking to herself the Great Company, his family –

"thy family shall be my family"(Ruth 1:16). The feeling of the sisters is maternal, and the affiliated are not to them as outsiders, but part of the family, of the household, and, as we have said before, the friendless must find a friend, the homeless a home. We trust that those, who claim our protection, will ever receive from us that truest and most faithful of all loves – a mother's.

Thus we hope to fulfill our own Rule which says, "the spirit which should animate the sisters of the Little Company of Mary is the imitation of the Maternal Heart of Mary". The extern associates must let the particular mother appointed to their section know their whereabouts at least four times a year. One sister may have charge of a certain number of associates. Another may have isolated cases as it were, but when a soul is given her, she should be free to correspond to have, as it were, charge as a guardian angel of that soul thrown in her way by the designs of Providence, and with the...

(This Conference concludes here).

**CONFERENCE EIGHT: *OUR LADY'S GUILD: RULES FOR THE AFFILIATED OF THE LITTLE COMPANY OF MARY.***

For a quarter of a century the Little Company of Mary has had affiliated in various ways girls and others in the world, who were especially consecrated to Our Lady, and are known as "Mary's Own". The affiliated form various ranks and degrees. The first give themselves to Our Lady in an especial manner and on the day of their admission recite aloud the Act of Consecration of B. de Montfort. Thus [they] imitate the novices of the Little Company of Mary, who, when they receive the holy habit consecrate themselves entirely to Our Blessed Lady in union with the Infant Jesus. The second degree are still more intimately united with the Little Company by being enrolled in the Confraternity of the Dying... Thus [they] assist the sisters in their work for the dying, principally by their prayers, but also, when possible, by their attendance. This degree of the affiliated imitating more especially those sisters of the Little Company who, having passed through the hidden life of the novitiate, make

the triennial vows, and walk with Jesus the way of the cross. Those of the third degree have made a still more complete oblation of themselves, offering themselves to God as victims for the Church and the Pope, and they receive a ring which betokens they are wedded to Rome.

These rings used to be blessed by the late Pope Leo XIII with special predilection... It was at his wish the sisters of the Little Company of Mary extended their own special spirit to those who, living in the world, wished generously to devote themselves to God's honour and glory in these troublous times. [They] accepted with a voluntary *ecce* that to which they were only obliged to say a compulsory *fiat*. This last degree mirrors those sisters who have made their final vows, and have thus become Spouses of Jesus Christ.

The sisters of the Little Company of Mary have many means of influencing others and during their many hours of ministration to the sick. Especially during convalescence, they can do so much to attract others to good. Many indeed are the sufferers whom, by God's grace, they have engaged to offer themselves as "victims" with great merit to themselves and great glory to God. For instance, a confessor has been known to give a ring before a surgical operation, thus consecrating the poor sufferer as a victim for Holy Church, and rendering the sufferings more beautiful in the sight of Heaven by the voluntary *ecce*.

The spirit of the association or guild of Our Lady is the same as that of the Little Company of Mary. According to their Rule, which says that, "the spirit which should animate the sisters of the Little Company of Mary is the imitation of the Maternal Heart of Mary," especially in the assistance of the sick and dying... The same chapter continues, "always in company with Mary at the foot of the cross, taking, as it were, with humility and simplicity, the maternal office at the death beds of the faithful who are her children."

The many advantages of the guild of the affiliated may be briefly stated. The guild consists of intern and extern associations; the former of which reside in the convent and aid the sisters in such works of mercy as in these troublous times are not easy for religious to undertake. The importance

of increasing the number of associates of both classes is easily seen. There are sad days dawning upon us, and we are more than ever convinced of the importance and necessity of keeping many wayfarers in the world from the dangers which surround them, and threaten both soul and body, simply because they "stand all day idle" (Mt 20:6). Their affiliation to the work of the Little Company will protect and shield them; those for instance, without a home or object in life, can find their home in the convent where they may be employed to assist the sick and dying. There is a large field of work for this Great Company of Mary, which the Little Company is, as it were, the heart. Those who cannot do active work can assist by prayer for the dying, and thus a wide and holy work is open to those who, for various reasons, cannot be nuns.

### *RULES FOR THE AFFILIATED*

Our Lady's Own have but few practices. They consist principally in uniting in spirit with the Little Company, and, when possible, watching before the Blessed Sacrament for the dying. Those who reside in the convent join the sisters in their work of assisting the sick and dying, but are not bound as the sisters are, to do so.

The intern associates, who are received into the convent, have to be carefully chosen before they become incorporated, and go through a certain probation. The time of [probation] should vary according to the difference of age, dispositions and stability of each individual, and which must be decided by a sister in whose charge they are placed, and by the Council of the Little Company of Mary.

Those chosen to be incorporated will receive a parchment legally drawn up, giving them a home for life, unless they break the rules, or in any way misbehave... Their being retained in the convent would be a matter for the Council to decide, and as they make no vows, there will be no difficulty as in the case of religious.

The affiliated must themselves sign the agreement before they are incorporated, promising to obey the Council and to observe secrecy regarding all community matters. They will have the privilege of attending the recreations of the sisters on great festivals and holy days.

Regarding the habit or dress to be worn by the affiliated. In church or at reunions, the probationers will wear a white cloak and veil, and those who have been enrolled, a blue mantle with a loosely fitting hood, and a small badge displaying a heart and an anchor, symbolical of the Association being anchored to the Maternal Heart.

The extern associates must let the Mother appointed to their particular section know their correct address at least four times a year.

The frequent use of the sacraments is advised, together with practices of penance, and the direction of confessors if possible, associate priests, who will lead them as they see fit in the paths of mortification and penance.

They must attend the reunions, which will take place at regular intervals in the convents of the Little Company of Mary.

These are rules and practices, which have been adopted in some small degree by those affiliated, who have accompanied the Little Company of Mary since its commencement.

To show there is a need of giving the members of Our Lady's Guild a distinctive habit, blessed and indulgenced by the Holy See, one instance will suffice. It is that of a holy and devoted soul who, for over twenty years, has lived in the convent of the Little Company, sharing alike their spirit and their labours, grieving only that she could not become a religious. And yet, if she were to die, she has her habit to be buried in

as a Dominican Tertiary, though she lived and laboured as a part of the Little Company, and received her incorporation papers.

Each section will be one sister's particular flock; she will correspond with its members in any part of the world, distance not changing the section. For if the sister should be moved from one town or country to another, she will still have charge of the particular section with which she was first entrusted.

The feeling of the sisters of the Little Company towards the affiliated is a maternal feeling. They treat them as part of the family, so that the friendless may feel that she has a friend, the orphan that she has a mother, the homeless a home... Thus also, the sisters of the Little Company will more perfectly fulfill their Rule, which says, "the spirit, which should animate the sisters of the Little Company of Mary, is the imitation of the Maternal Heart of Mary."

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## ON THE CALVARY PRIESTS

(The following pages contain merely notes, written hastily from time to time, and have been collected together, and copied, so as to give an idea of the great work of the Calvary Priests. NB. *For the purposes of editing this collection (1999) and for the sake of cohesion, the use 'of conference' will continue to separate each section of notes, be they from letters or conferences.*)

### CONFERENCE ONE: OUR LADY'S OWN PRIESTS

The great work of the Holy Ghost in these latter days, Our Lady's own priests, bound to honour her Maternal Heart, its offspring...

To be founded by the Holy Father, representative of St. Peter, who will be its special patron. Why should St. Peter be the special patron of a work of Calvary?

To the Sacred Heart, St. John, the special model from him being given specially to Our Lady as her own, and from his keeping in the company of Our Lady, obtaining strength to be faithful on Calvary. From his devotion to Jesus in his agony, from his devotion to the Precious Blood, which the Calvary Priests and Mary's Little Company will honour and watch accordingly.

St. John's care of Our Blessed Lady will be an example to our Lady's priests to care for and guard Our Lady's little flock, having the same, nay, greater devotion to the Maternal Heart of Mary.

The Angels will be especially honoured as the adorers of the Precious Blood when shed, and as such, necessary help to fight for God against his foes.

"Go, tell my disciples and Peter" (cf. Mk 16:7). St. Peter, be the head, the founder of this work of God's Spirit. Inspire thy successor, and may Our Lady's Priests surround the Chair of Peter, ever the support, and comfort to the Father of the Faithful.

Jesus, live in these who, though in human flesh, will on earth live like Angels, thus glorifying thy Sacred Heart. Jesus may their every act, word, thought be love. May they live by and be inebriated with the wine that begetteth virgins – thy Precious Blood. Mother of Fair Love, thou wilt bid St. John bring to them his love for thee, and love for one another.

St. Peter, thou wilt rally around the chair of thy successors.

## CONFERENCE TWO: *PART OF A LETTER TO THE HOLY FATHER*

You have received Our Lady's message to consecrate the Church to her Maternal Heart, speaking from the cross where our dear Lord's love has placed you? Speaking with your dying Master, "Behold thy Mother" (Jn19:27) – this you have told. Now, Holy Father, for love of that sweet sorrowing Mother speak other words. Say to Mary, "Behold thy son" (Jn 19:26). Give her special children as her very own, Calvary

Priests! They are needed in these latter days. Holy Father, found them!

When they receive Our Lady's habit and become her novices, they will be consecrated to her Maternal Heart. She will give them mystical birth. They will pass through the childhood, the hidden life, the public life of Jesus. From Gethsemane they will walk the way of the cross; on Calvary, then, will be bound Priests forever. They will take Mary for their own. Permeated with the Precious Blood they will lead crucified lives, and fight God's battles faithfully and well in the evil days that are upon the world.

Vicar of Christ, writing to you, I beg a favour. Timidity kept me from you, though I wished...

### CONFERENCE THREE: *PART OF A LETTER TO CONFESSOR*

I told you I had no special light upon the Calvary Priests. God will make known his Will, but I do know that to be faithful on Calvary needs to be in Our Lady's Company in a special manner. That the novices will be fed by the milk of Mary, that they will be to her as other Christs, that, resting on her breast, they will be strengthened for their future life of entire self-sacrifice. They will learn the instincts of the Precious Blood.

Hasten, oh God! Hasten the time. Come, Holy Ghost! My God, I thank thee that thou hast revealed these things to thy child! The little one, filling her soul with joy! When I saw that thou hadst led me so wonderfully, that thou hadst given me graces, a spiritual life that I had not hitherto heard of, I saw not at the time that thou hadst done so, that I, being born again might teach others. When children came to me unconsciously I taught them the way thou hadst taught myself.

Sweet Mother, we have risen up and called thee, "Blessed", but what are we to those that are to come? Show sweet Mother, show thy will. Show the joy of Jesus! Show his delight to honour his Mother; show Mother – give a sign!

I wished not on earth that God should make known his power in me, that thou, my Mother, should show that thou hadst entire possession of me soul and body. But show now – do with me as thou wilt for thy work to be known, and that many may give glory to God who has given such power to Mary. Show to thy Son, whom thou hast chosen to lead many to their Heavenly Father, who would not otherwise be saved. Ah, say to him, Mother – "I have chosen thee that thou should'st go, and should'st bring forth fruit, and thy fruit should remain" (Jn 15:16).

Words spoken to me myself by God, the Blessed Trinity, wonderfully thrilling my soul with awe and joy. In the presence of God I rose up in my own room and made the "Way of the Cross." It was what I had really afterwards to do, the way I had to lead others, and fruit does remain.

CONFERENCE FOUR: *FEAST OF THE EXPECTATION*  
(date unknown).

Jesus honouring the Heart of his Mother, the Mother desiring to bring into the world the Desired of all Nations. "Mother" – the Infant Jesus spoke this sweet word, and we were there with him. "Mother!" Thou hast brought him forth from whom all that is good in this world proceeds, but thou hast not finished thy office in God's Church. Thou art ever God's instrument, the medium by whom he gives grace upon grace.

Thou dost bring forth still of the Holy Ghost, Mary, Spouse of God's Spirit. Mother, thy child echoes thy Heart!

Jesus, I look forward to the birth in God's Church of priests living as the very emanations of thy Heart, with a great longing I desire them – they were with thee within Mary. Oh Lord, my God! For her sweet sake delay no longer to bring into existence those saintly ones... Knowing the Heart of thy Mother with thy Heart on fire with zeal, [which is] not given by God's Spirit to all... [those saintly ones] fight in these latter times for thy Church, which is also the Church of Mary, for thou hast made her its Mother.

Rise up then and take Mary as your own, chosen priests of

Christ! Live in her company; watch with her on Calvary. Visit and bless the dying members of Christ, bring in at the last moment those who have gone astray, speak with power to the contrite, use the words of your Master and comfort those who love him with his words, tell them they shall be with him in Paradise! Rob death of its terrors by those comforting words and how will that loved Mother of Christians love you with inexpressible love!

O think, priest of God – you have it in your power to be Mary's Own Priests – to be wholly hers, to be employed ever by her special great work of mercy, to be a grand work to Christ's Church, to be bound especially to God's Vicar on earth. Who would refuse this work? Who would not plead for grace from on high to live this one life we have? To lead in such a grand noble way, raised up above the world, on Calvary's height filled with love for a Saviour dying for love of souls and resolving that with souls, tied, joined to the soul of Jesus on the cross. They would go thus anchored to fight the great battle reserved for the time in the world's history, when God's justice would descend upon this world – justice that the Precious Blood could alone appease.

Yes, the Blood of Calvary will be exposed and men will bow down and cry, "mercy, O God, mercy!" We have thy mercy in this fallen world, the Heart's Blood of thy Son. Let thy wrath be disarmed – pity, O God, pity, and the Mother's Heart will plead and not plead in vain. Her Own will raise their voices in united prayer, they will offer sacrifice, they will watch by the Blood of Jesus. Silently will they point to the sign of salvation; salvation itself abides in the Tabernacle of Mercy. Arise, come forth! Jesus, Son of Man show mercy again in thy Calvary Priests.

My Jesus, the heart of your little one rejoices at the thought of the great ones to come. Priests, grand priests to form one great united body. Oh, my God, thy Spirit rejoices within me. My heart exults – I may not offer to suffer – what can I do? O God, out of thy exceeding goodness and beauty show quickly thy mercies to men [and women]. May the death of Jesus be still more honoured, the shedding of his Precious Blood. May the Maternity of Mary be glorified, may the Mother of Jesus, made Mother of men [and women], move thy mercy and out

of the pure effect of thy goodness, O my God, speak in thy new creation, thy Church.

CONFERENCE FIVE : *LET THERE BE LIGHT.*

Apostles of Jesus pray for other apostles! Let there be apostles born of Mary, honouring her, glorifying God by the graces of Calvary, grand, great glorious to the Church of God. Confessors, patriarchs, prophets pray – plead. Virgins sing the song no others can sing, enchant the Heart of Jesus with the purity his Precious Blood purchased.

Eternal Father, creating souls out of thy excessive goodness, I thank thee for all who will never thank thee, for the inestimable gift of creation. I thank thee for the love with which thou didst shed thy Blood for those souls, the Eternal Word created with so great love.

Holy Spirit, I beseech thee as I thank thee for all the graces thou wouldst have bestowed upon these sad souls, if they would have received them. Thanking thee I cry out – give, O God, give to thy Mother's children. Give to her Little Company. Give, O God, give abundantly and work wondrous works, masterpieces of beauty to delight thy Mother's Heart, to gratify the sacred humanity of Jesus thou didst fashion. O Holy Spirit in Mary's womb, give of thy abundant love of God, till human souls will love to overflowing, making them a glory to Jesus.

First born of all creatures, we wait thy word. Speak, my God, speak! Shall I say, "for Mary's sake?" Thy elect, thy chosen one. Yes, speak O God. Let thy *fiat* go forth. Let thy condescension shine greater, more gloriously. Condescend to the atom who pleads. My voice is lost in the depths of thy sacred humanity.

Father, I show thee the desire of him who made himself our Brother. I ask in his name, the sweet name of Jesus. My God, thou wilt not, thou canst not refuse – say "be it done" and it will be done. Thou hast souls on earth who long to know thy Will, to do it. When thy word is spoken a glad harmony will reply to that melodious note. Let it be done, O my God, let it

be done. "If the grain of seed live, itself remaineth alone, but if it die it brings forth much fruit" (Jn 12:24).

Some, not priests, but monks who will help – even as doctors, lay brothers, nurses trained to nurse sick priests and other men.

St. Ignatius invoked to send to make known the head – he blessed the child to encourage her!

St. Peter's visit. The Sacred Heart's tenderness, and love to give him this work of Calvary! St. Peter to be made use of! To rejoice with St. Peter, to have confidence in him.

The joy of our Mother's Heart in having Jesus' other self, his priests, given to her care. None know their value as Mary – their grandeur and glory to God. How will she direct them? And her child sinks to nothingness at the thought of the mighty ones of God, "Mary's Own Priests."

Jesus, thou didst visit us in thy saints – may we be mindful of the hour of thy visitation, and may we ever remember that thou didst expect much from those to whom thou givest much. May thy Will made known by saints to us on earth, be ever done.

Mat we never disappoint thee or lose one grace, so help me God, so let it be as thou wilt.

May they be banded together whom, from all eternity, thou hast chosen. My God! My God! How am I straightened until it is accomplished!

## CONFERENCE SIX

This is the work of Calvary, the work of the Holy Ghost revealed in these latter days, for the glory of God, and the salvation of souls. The sisters of the Little Company are devoted to the Maternal Heart. The Calvary Priests are the very soul of this work of Calvary, united by the Precious Blood, ever acting by its impulses, which they draw from their Master's Heart.

This work commenced, like the grain of mustard seed, with the devotion of a few weak women to the Maternal Heart, that Heart ever fruitful, was encompassed by the Holy Spirit to form his masterpiece, the sacred humanity. In like manner, devotion to the Heart of Mary, by bringing down again the Holy Ghost, has brought forth those Calvary Priests – Christ's other self.

Hasten then to band that this great work may be completed. How much is waiting to be done in Christ's Church. Come forth, then and go into all parts of the world, anchoring souls to the Maternal Heart of Mary, thus giving them an increased devotion to the Precious Blood, which is one of the graces produced by this consecration to Mary as her Own. She breathes into them a more intimate knowledge of the mysteries of the faith, and they enter more deeply into God's designs.

You priests are needed! Souls are awaiting your coming. Come and come quickly. Organise and make perfect this work which is not that of man, but of God. The Spouses of Jesus await you. They need the priest, the priest with the family spirit, the priest enlightened by God for that great end. God's great human family waits for you. Sinners in the last hour need those great graces given by God through your means to those members of that vast human family who are in such great need.

What will the priests do? This has been asked. Our Lady's Priests will be the officers of her roll call. The whole family of Christ is given to their care, and, that dear Mother, bids them go and bring to her the children of the Church, whom she loves with so great a love. What care and thought and Christlike patience will not this vast family of Mary's need from her Own Priests. And with what love and zeal will those who are truly hers, take to themselves those souls who work in her vineyard under the devotion of those appointed and imbued with the wisdom of the Holy Ghost. [So] that each soul may be tended and grow according to the design of God to bear fruit, glorifying the redemption, extending the reign of Christ. Mary, the Queen of Heaven, watches the children of earth as they respond to her call to them, made by her Own

Priests, in every part of the world and every kingdom... The response will be in proportion to the zeal and sacrifice of her Own – both priests well as the Spouses of her Son. All [will be] imbued with one desire, that this earth may attract God's Spirit by Mary's presence in it, possessing souls, leading and living again her sweet life on earth.

CONFERENCE SEVEN (This has been written after being asked to explain).

In all timidity, fearing lest I should write something from myself instead of God, but knowing that the scattered thoughts written hastily because I felt, God urging me to write them, I now only want to explain what they show me.

Nearly a quarter of a century ago the view of Our Lady's Own Priests was a purely spiritual one. God wished it. The 'why' did not enter my mind. I have described what seemed to me God's conception of the Calvary Priests.

I am asked now more particularly in what do they differ from any other already existing religious body? What is their principal feature? What is their utility? Their principal feature is their entire oblation of themselves, their being entirely "Mary's Own." Their first step as they enter her Company after probation, the time spent petitioning to enter. Their first step is to consecrate themselves with the Infant Jesus to Mary, to be mystically brought to birth, to follow the hidden life, the public life, to enter the Garden of Olives with their Master previous to their vows. Then the years, Holy Church and obedience will decide how many, to follow Jesus the way of the cross. Then Calvary, and the disciple enters the Heart of his Lord and the Mother's Heart overflows as the priest is perfected, and the angels praise their God for grand fruit of Christ's passion, his Calvary priests.

We have already noted the principal devotions: the Maternal Heart of Mary, the Precious Blood, God's Mercy, special devotion to the Holy See, the Patrons etc. etc.

The Calvary Priests will guard the Little Company. They will direct, counsel, administer the temporals etc. etc. The Little

Company will be to them as a charge given them by their dying Master. They will protect them and be their guardians and deserve that the sisters should ever be able to apply to them. "He that heareth you heareth me" (Lk 10:16). This they promise their Master, and perform for love of him... The Little Company will ever be directed by them, though they may not be able to in all places have them as their confessors. Still the sisters will be advised ever to seek their direction from them, as the Sisters of Charity are advised regarding their own priests, the Lazarists.

The Calvary Priest has one end in view. In all his works the obtaining a good death for all the members of Christ, for this he lives, labours, loves. Holy Church must be petitioned for special favours in their regard.

#### CONFERENCE EIGHT : *SPECIAL INDULTS FOR THE DYING*

In view of the Calvary Priests in God's mind, God's conception, thus God's creation on earth shows us the utility – the present need. We see countries where people have banded together into different sects to hinder a priest's attendance at the dying bed. We see other places where priests are intimidated, and tell you they cannot go to the dying unless sent for by the family. This is the practical view looking upon the world we see in the present age.

These priests need missionary powers, and the order being under British protection, no government could interfere with English priests, and the *Parroccos* (Parish Priests) in so many cases would be saved being brought into collision with the government which fears not God, but does fear man! It would be wise to interchange subjects and keep Italian and French priests in Great Britain and its colonies, and let the English subjects work abroad.

Then, the spiritual life. The adoration and impetration of the Blessed Sacrament must be kept up in the houses where the members are sufficient. All must return from time to time to these houses where the discipline, the spiritual exercises are kept up. Away for awhile, they will hear Jesus saying, "let us

go apart" (cf. Mk 6:31), and they will rest awhile ere returning to the arena to fight for God and souls.

Blessed vocation, and let the affiliated knights of Mary, let these help you. Teach them to fight, to fight for God and Our Lady. To be fired with a new chivalry of which the old chivalry (which we all admire, and rightly) was so mere a shadow.

The army of seculars will be organised by Our Lady's Own Priests. God's Spirit will enlighten. We but indicate, and looking forward to the increased glory in God's Church, "rejoice with a great joy" (cf. Isa 35:2), for in this age has arisen a work emanating from, and animated by Mary's Maternal Heart, and it embraces all climes, all ages, all sexes.

A new star has appeared, and an increased admiration and adoration for God, his ways, and works have filled the souls of those who love him. *Per omnia sacula saculorum.*

The brothers study "massage" etc. etc., it being much more seemly that men should be massaged by men, and also many other operations...

#### CONFERENCE NINE: *A MOTHER'S ADVICE TO HER SON STUDYING FOR THE PRIESTHOOD.*

Rome, December 1902. This was written some years ago, an act of obedience to my Director, now dead. He took a great interest in *Man Mirroring*, but finally told me to rewrite the manuscript and write it as a mother's advice to her son. I might almost say that it is impossible to me to refuse to do what I am told by my Director, so commenced with much repugnance. Having just found this amongst my papers thought it well to write this explanation for the *Annals*. There may be more leaves somewhere!

My son, you have now entered what is called a seminary, a place where seeds are sown in the soul, and from my heart I beg you consider what this means – sowing seeds in the soul. Our dear Lord has given you the parable that I need not repeat to you. You will hereafter, please God, explain it to many. I

want you now to make a particular application of it to your own soul. Your hours are so well arranged for the seed sowing, that none need be lost except through your own fault. And if through your own fault the seeds are not sown well, the great work you have undertaken – to form within you a perfect copy of the priest forever to mirror God, mortal man that you are, born in a fallen world – aspiring to such a grand noble work, if, through your negligence the seeds are lost, are sown so carelessly that they do not sprout up and blossom to bear fruit in your after life. You know not how you endanger the success of the building being built after the design of the Divine Architect.

The omissions or commissions may seem slight. The neglect of some regulation, the indulgence in some little forbidden pleasure, the reading literature that is not allowed you to read etc. etc. – these, and many more too numerous to mention will weaken your soul and hinder the reception of the good seed. You neglect the visit prescribed. You enter the forbidden part of the College. You smoke clandestinely or procure something to indulge your appetite. You have lights when they should be put out or read novels harmless in themselves, but forbidden to you. What is the result?

Take the last mentioned fault above. Ridiculous it may seem, and I hope you may never by experience prove my words, but you go to study philosophy say. It is the hour for the seeds of that grand science to be studied. You know well you need to profit by your lecture or reading, to attend and listen in a quiet philosophical spirit, but what is your mind full of which you wish to lend attentively to this grand branch of study? You are full of the characters of your last novel, and you, a Christian youth, are not able to pay as keen attention and profit by your study as some of the ancient pagan philosophers.

The various branches of study need all their different attitudes of mind to derive profit from them. How dare scale the heights of the Divinity in your theological studies with a mind base, careless, irreverent? It is a most dangerous thing to attend theological studies without a certain reverent attitude of mind. If you find your soul disordered, out of sorts, not able, so to speak, to digest the strong spiritual food presented

to it, seek your physician and ask for a tonic. A penance is often needful, necessary to keep up the tone of spirituality within the soul. The earthly [human] mind...in its present fallen state needs often to be spurred on to keep to the high level. It inclines to drag the ground, and we must do violence, and, remember my son, in all that you do to your own soul, all that you suffer, all God may permit you to go through, you are learning how to direct others. The remedies you find good to yourself you can prescribe securely hereafter. You will not be experimenting, and if by going through your own soul a good internal conflict you learn how to become conqueror in the spiritual combat, and be able to teach and instruct with power unto justice, " the sheep and lambs" God may hereafter entrust to your care. You will learn what is good for others when you have proved it in your self, and will deal with souls.

Thus alone can you do that good so needed – direct souls, the maladies that souls are subject to that one skilled in the spiritual life might cure, might save becoming chronic. It occurs to me to relate a conversation that bears on this point. N..., lately being unrestful, uneasy, went to a well-known Director of souls and begged him to let him spend a day in the Monastery. The favour was granted, and the Bank Holiday thus more usefully employed than most youths think of employing it. The old Father put some leading questions to the young man whom he saw was in temptation of some kind – an uneasy, uncertain attitude evidently not habitual betrayed this. What have you been doing lately? How do you spend your time? What practices are you in the habit of performing? etc. etc. N... answered frankly. Well and good. Since how long has this dissatisfied feeling come over you? As well as I can remember, since... Can you remember no change in your daily exercises? Have you lost grace? I have kept to the same prayers etc. Do you perform any mortifications? Now came some hesitation on N's part. "I did – but- well-." "But what?" "It seemed to me only self will. God does not require it of me, and I should please myself, and not God, in my practices of penance." "Oh, then, you had pleasure in these penitential exercises?" "I had, Father. A contentment came over me that nothing else gave me." "Ah, well, you have done a good days work for God, to give up your holiday to spend it in his house, for you were simply listening to the suggestions of the evil one. Go and perform your penances again, and come

back and give me an account."

This N... related to me as happening many years ago, and as an instance of God's goodness to him, for he, as you know, being of such a joyous, happy nature, had nearly lost his spirit of joy and confessed to a feeling foreign to himself, coming over him. A dislike to the manner of others etc. which he now saw followed that apparently prudent thought of his to abandon his practice of penance. The old Father also informed N... that it was a special grace from God, a real inspiration of the Holy Spirit not given to all, his desire to perform some penance, as it is rare in these days with seculars, aye, and he added, even with priests and religious.

There was a young priest staying with us some time ago, whom it was painful to see saying Mass – his scrupulosity was terrible. "It is plain to see it is the old boy" observed one of our Fathers! I watched the young priest and saw he was right, He came to me for advice and prayers – prayers certainly you shall have, but will you take my advice? Certainly Father, if I can. Did you read the life of Dr. Grant of Southwark? "No." Well, if you had you would have seen how he cured a student of scruples at the English College, Rome. Meeting him one day with the agitated look of the scrupulous, Dr. Grant, that most gentle, mild man raised his hand and gave the boy a violent box of the ear. The old boy flew! The old tempter likes not humiliation, said the Father, he flies from where it is practised, and those who practice penance put themselves to a little trouble, it is true, but save themselves a great deal by keeping clear of this enemy of all good. Your scruples, your disturbances and distractions at Mass [are] in a great measure due to this temptation. Try a discipline as your preparation. Don't think you are not strong enough, or your nerves are too unstrung. I give you the medicine – it is your own loss if you think the tonic too strong. It is the cure for you.

N... told me this Director, whom he never afterwards left, told him many anecdotes, as a means of impressing him – a young man of the world, who might so easily forget spiritual advice unless made impressive, and, indeed, Our dear Lord taught by means of parables. What struck me in N..., as he told me all this, was the reverence and love with which he

spoke of this Director of his soul, and, though my son, I may have tried you with my preliminary, you can image how a mother's thoughts would turn to her child hoping he also might in his life do similar good for God by his wisdom in directing souls. It gave to myself a new light upon a priest's responsibilities, as N... spoke of his soul to this pilot of his soul through the dangers and shoals of the world, and I saw his good true face so bright showing how bright his soul was also. It made me ponder if he had fallen into inexperienced hands, what a difference there might have been in his life, upon his marriage, upon the bringing up of his children, upon all he seeks God's blessing by the blessing and advice of his wise Director.

"How God rewarded the sacrifice you made of your Bank Holiday," I said to him. "Aye, indeed" he answered, "he sent me to one, the keynote to whose life seems to be sacrifice – his advice is always based upon it; not sentimentality..."

"A distinct work that does not exist" – so spoke the holy old priest. My God, how can I make known thy beautiful conception of the Calvary Priests – how can I picture it? How draw out its various features? Do you wish me, or will you send one? St. Philip Benizi, live again in some soul animating it with your spirit. Organise and define the lineaments of this lovely work of the Holy Ghost.

The Calvary Priests is a work in itself, but the work is not complete without the Little Company of Mary. They could not fulfill their end without that Little Company which, we might almost say, is for them. As a body, and individually, the Calvary Priest typifies, mirrors the condescension of God in regard to the Little Company, which...

... When something wants doing, why do it? Don't hesitate or you are lost. Be brave; be courageous ad face it; vacillation of most things...

...Such a body of priests, aiming at the highest perfection while uniting the active with the contemplative life, are greatly needed in these times, especially in countries like France and Italy. Never since the apostolic age was it more

necessary for the Shepherd to go after the sheep.

Like the nursing sisters of the Little Company of Mary they are to be founded because it is the Will of God. The 'why' or 'wherefore' beyond this was not foreseen in the case of the foundation of the Little Sisters, simply the fact, *Deus Vult.*

So it is with the Calvary Priests. In three essential points the Congregation of Calvary Priests will differ from all other Orders of men:

They give up the satisfactory part of their works by the devotion of Grignon de Montfort.

They pursue their missionary work out amongst the people.

They keep close watch upon the deathbed.

WANTED : A Founder.

The Heart of the Good Shepherd is moved with compassion. He pities the strayed sheep in a world drifting from God. He opens his Heart and sends forth shepherds to seek the strayed sheep; they will not come – he must go after them.

CONFERENCE TEN: *ANNALS RE CALVARY PRIESTS AND EARLY DAYS.*

The connection with and direction of priests has been from the commencement. Two holy priests, Fr. Selley and Fr. Herbert, were entirely devoted, and considerably helped in organising the Institute at the commencement, and would probably have remained connected with us to the present day, but they could not agree with the Bishop. They had strict monastic views, and he had "Oratorian ones." This may be understood better when we say, that we had to read in the refectory a book to the effect that it was more perfect to be without vows than with them. They (these priests) finally severed all connection with the Little Company. I had to choose between the Bishop and these priests. The Bishop seemed to represent the Holy Father whose blessing and

advice I had wished to seek before I commenced. But I sympathised more with the strict views, without indeed knowing what Our Lady was doing or, knowing the need to show that the contemplative and active life could be united.

I did not know then as now that the tone of religious life is somewhat declining, and that the great work of the Holy Ghost, the glory of God's Church, the true idea of religious, monastic life, is somewhat being lost in the present age. I had no knowledge of this, but I see now it is one of the ends of the Little Company of Mary in God's mind. In one of the early interviews with the Bishop, I put before him these two views - that we should be both contemplative and active, and be under the direction of priests. That a certain number of sisters [should] be indoors, keeping up the religious exercises. Certainly we have never increased in the religious spirit since the early years! From the very first years, obedience, poverty and punctuality were all most strictly observed.

I have said how I wished to go to Rome before commencing. What would have been the result? It is not easy to say – but it would probably have ended in our commencing in Rome! But, if Rome was then as it is now, I do not know that this would have been an advantage, for the Bishop was most strict upon all the observances of the Church being carried out – such as examinations, visitations etc. etc. Even to myself he said (with a smile), "I must ask before your reception and question, as it is the Rule, 'is it of your own free will?'" The canonical question before taking the habit or making vows.

What would have been the result if those two good priests had been enabled to remain and help us? I can only imagine it from the good done by the one who remained a year or two helping us. Such services, such devotional services are seldom seen, the propagation of the devotion to Our Lady, the three days retreat before the Act of Consecration was made. The moving sight that it was of a whole congregation rising and advancing with their offerings in an orderly manner to lay at Our Lady's feet. It spread, the knowledge of this zeal and love to Our Lady, so much so that the *Dublin Review* remarking upon it wrote – "That admirable propaganda of devotion to Our Lady which is one of the works to which the Convent of the Maternal Heart of Mary is devoted."

Our works certainly have increased, but our spirit has declined! Sisters are not so earnest in enlisting and anchoring hearts to Our Lady. Priests commence services in her honour or for assistance of the dying, but they decline, and it is difficult to keep them up to it. They do it as those who do who do an act of charity and kindness, and not as those who are doing a duty, as one of the family within the sanctuary, with a family feeling.

Those priests must be – will be, even now, are. May God make the infant buds blossom, and those whom he has chosen from all eternity bring forth fruit. How needful is this priestly authority, still more in maintaining a proper spirit within each house? One disordered member can infect many, and an insidious spirit work its way, when, if that member had been lopped off at the commencement, the evil would not have taken root. Even, when a foreign spirit has introduced itself, the priestly authority would be able to reinstate God's Spirit, where a worldly or irreverent one may have been introduced.

How often, in making a visitation to a house one seems to do good just for the time being? It may have been only personal affection and not religious spirit at all! The priest would introduce what is necessary in every house – a certain wholesome fear. A firm priest, attached to the sisters and really one of the family, would inspire greater respect for the rules and the community generally.

The need is great as it is for the glory of God. He will grant this grace to his Mother's Little Company. May all appreciate it when this gift is given, as we believe they will, for I believe the sisters are disposed to look up to the priest for advice and direction. But until we have our own priests it might only cause harm rather than good to allow interference from many, as it would naturally be a source of division as there are so many opinions on the same point, and God guides within the sanctuary as priests who are...

... This point has since been so much overlooked. Services etc. in which the sisters formed a part have ceased almost entirely, and the life that was once in them, certainly, does not exist in the same way. The priest is a great want, a very great

want.

It is not that God has not sent holy priests to help us, but they come and go, and at the best are not one of the family, which makes a vast difference. The priests' respect likewise for the Little Company "raised the tone" and the minds of the young as they joined it. There could not have existed then, sisters with a spirit such as are existing now at the time I write. They are not so many, thanks be to God, but they can do an amount of harm, insinuating, lowering ideas of the community. This a priest would see in time, and lop off those who had not a sufficient love and devotion to their community. They should love it as themselves as they are to be part of it, not only for time...

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... We have had many thoughts as to how this humiliating penance could be practised amongst men [and women]. It may be said – why do I think of these things? Mother Mary will answer for me; the messages she gives the angels to give her child. My soul is pressed and responds. This penance is a means of grace that no self-inflicted penance can be, and therefore, craving for grace, and yet, not craving as our Mother craves for us. We cannot have a closer means of union with God, and the practice is so easy to be neglected by being performed with fear of being disturbed, or the one who is kind and good enough to give the penance may be absent. Then it is left off and is difficult to be renewed, and this tremendous power of good to ourselves and others is lost.

This would be avoided if systematically arranged. If, certain days and certain hours, someone fitting such an office, was appointed to be in the room – might be called "the Calvary". The one desiring to receive the penance enters the room by one door and kneeling to receive on his shoulders the appointed stripes, and leave by the opposite door. Thus [he] avoids meeting another, as there is no doubt that hiddenness is wise to be observed in all the exercises of the soul with its God, especially the higher walks. And this secret of sanctity, this humiliating penance is one of the highest and surest, safest means of close union with God.

Sons of Mary, do not neglect it. In these few days of time lay in store for the Mother of your heart, where you are - where you are proud to be. Let your mother be glad in your grace and rejoice, because you are...

#### CONFERENCE ELEVEN: *CALVARY PRIESTS*

The chivalry of the Sacred Heart! With all reverence we use the expression – it must be reproduced, replicated in Our Lady's Own Priests.

What is chivalry? The condescension of the greater to the lesser, the protection of what is weak by what is strong. Chivalry does not exist as much as it did. As politeness takes the place of charity in society, so politeness takes the place of chivalry. A gentleman must be gentle (it is called polite), or he would be ill-bred.

Our Lady's Priests then will cultivate in an especial manner this chivalrous spirit. We cannot expect that all graces and virtues are to be poured upon even chosen souls without their being sought for, and cultivated, also when they are obtained. This virtue, and many others, maybe innate in some souls, others have to seek for them to labour for them. Those who live in the company of Mary will be helped by her presence. For her sake her Own Priests will do all in their power for her Own, knowing she will take all they do as done to herself.

So will their lives be filled with the spirit which animated St. John who had such a great treasure, such an honour bestowed upon him that he was never able to thank God enough for. And he, that great saint in Heaven, will rejoice to be invoked, to impetrate for the Calvary Priests that spirit which animated his own heart, that heart which was lit up by rays of love from the Sacred Heart.

What was Our Lady to St. John? Can we know? What do we know? What we do know, what we feel sure of is that he was the humblest of the humble. He showed not in the slightest degree how greatly Our Lord had shown his predilecting love for him by giving him Mary. He never vaunted it over the other apostles. He did not put forth the right he had over her

more than they. He gave place to St. Peter, especially as Our Lady singled him out with special marks of attention and love, lest he might think she loved him less from his denial of her Son. St. John made way for him at all times. It was to God alone his overall heart spoke its gratitude for the great honour done him. "He took Mary for his own" (Jn 19:27). No one disputed this right – they knew it was the Master's will and they bowed down to it. But there was no narrow mindedness in St. John. Who could Our Lord have chosen more fitting? Hear his own motto, "love one another" (Jn 13:34). He had learnt it from the Sacred Heart and he cultivated it in the company of Mary.

St. John, model of the Calvary Priests, protect Mary's Own. St. John, protect thine own! Impetrate for them noble hearts, impregnated with the Holy Ghost that, unitedly, the Holy Spirit may descend and live in their midst, and that individually in whatever part they go, they may be as chalices of the Precious Blood, drawing upon the earth God's Spirit. And by means of that Holy Spirit bring souls into that harbour of safety, Mary, anchoring them to her Maternal Heart.

There is so much to learn so much to know in these days, that it is well to be ever ready to receive knowledge from all. God makes use of all; the angels whisper through human agents, and those who are wise learn greater wisdom, even from the foolish. The angels who surround us will surround with even greater power those priests, who go out into the thick of the battle, who steer into the stormy waters to save souls. "God speed" we cry, but what is our desire to the desire to God's angels to rescue those images of God. "Pity yourselves, peoples of earth" they plead, they appeal.

Priests arise, protected by the Powers above, God's powerful Princes of Heaven. My God! May these priests of Mary's Maternal Heart see (as the angels) the impress of the Blessed Trinity on the souls of [human kind], and may they go forward with love, not of this earth, but love lit by Mary, Mother of Love Incarnate.

Why do we not do more for one another? Why we not do more for our own souls is because we do not see as we might

see better, in spirit the imprint of that Divine Image in our souls. May the angels reflect their light upon their Queen's Own Priests. They will rescue from ruin those souls whose grandeur is not known on earth. It is in the sanctification, the formation of priestly hearts that is our Mother's greatest delight. It adds a fresh joy even in her life of inexpressible joy that she now lives in Heaven.

Let this be a constant thought – the beauty of the soul – what it must be when it has imprinted on it the likeness of the Ever Blessed Trinity. You will gain the ignorant when you show them the reverence you have for their immortal souls, because you see this imprint upon them. They will think that you are merely benevolent and it will take time before they will understand the beauty and value of their souls... That it is the love of God urges you, and that it is because of the likeness of God upon their souls that you desire to save them, still more sanctify them, which means – regain the original stamp God placed upon them... That by doing this you are doing it for God, and then for love of your fellow creatures.

These two loves are indeed one, but it will be of great importance to convince beings, apparently worthless, sunk in vice, with minds darkened by ignorance, to convince them how precious they are. And this is the first step to gaining their souls, so sunk in sins with that Divine Likeness so obliterated and yet, so capable of being reproduced. There are so few to do this work. Again and again the words ring in our ears, "the harvest indeed is ready, but the labourers are few" (Mt 9:37). May God increase their number; may they multiply and spread over the face of the earth.

How long, O Lord, how long! May the Eternal Father behold the longing of the Sacred Heart and may it be echoed in noble souls. "With desire I have desired."

God grant there may be found many pleasing to thee, O Almighty God, who are filled with holy desires, the blossoms of the Holy Ghost, the blossoms which must come ere the fruit, but, "how long, O Lord, how long?" Hasten the time for thy Mother's sake! We point to our Mother's Heart, my God – you cannot refuse. It is irresistible. Was not that immaculate Virgin's Heart a magnet that drew thee on earth? And thy

Spirit gave it a grace no creature has ever had, and that virgin's Heart became a mother's though still a virgin, and then, what was its beauty to thee, O everlasting and unchanging God? Fulfill the designs thou hast conceived for this poor earth of thine, and as Mary has been made mother and exemplar of all earthly motherhood, let her be fruitful on earth, and may many be born of God's Mother. May the Holy Ghost again over shadow his Spouse, and may she, by the power of God, bring forth those who will be "sons of God," fresh likeness of Jesus, beautifying the earth, Jesus other selves.

Can we understand what that must be? And how we would love such a soul, one who, was as it were, the echo of another, of Jesus. Our Lady's Priests may be called God's *fiat*, springing into existence by his word, by the power of the Holy Ghost. If God's voice could be heard again, if it could sound upon earth, "let there be light, and there was light" (Gen 1:3), oh, if there were light poured upon chosen souls, how they would respond! What youth would there not be fired with the thought of being Our Lady's Own Priest. It would brighten the darkest moments and the seven years of their studentship would be but as seven days. From the love they would bear to her, who would be all in all to them... they would rejoice and thank God for giving them light, leading them to Mary the Mother of Jesus. [They would] be at her disposal and bid by her to study and prepare, as becometh those who would be Christ's other self, his priests, his Mother's Own Priests. [They would be] imbued with her spirit, animated by her Heart, bound to her and bid by her to vow the sacred vows that link the soul so close to God.

O saints above, we ask you to plead and hasten that hour so longed for, so desired. Saints, founders of families, who are the glory of the sacred humanity, give from amongst thy spiritual children imbibed with a religious spirit to found well and in obedience that grand work that God has left to this age to bring into existence Has not the fullness of time now arrived?

St. Ignatius! Give from thy Society – give one to honour Mary – say to him with thy Master, "Behold thy Mother" (Jn 19:27). Let him live and die for her. Blessed ones of every

race and age and people – would you not vie with one another to give to thy spiritual children those who will honour Mary. They will not leave thee to follow her. They will [be] more than ever thine when they are Mary's Own. Bid them follow her, and then ask their angels to whisper and lead them to the Mother's Heart where they will grow in grace. Grand, great and glorious will be the life of Mary's Own Priests, suffering, indeed mortified, but all sorrow sweetened by the love.

Founders of families in God's Church, give of your spiritual families those who would be prepared to commence this work of God's Spirit. Pick them from amongst your children and ask the Almighty to allow to present them to Mary as her own... Thus with experience they may bring up the young, knowing the dangers and also able to warn and aid those who have been prepared in solitude with the Holy Child. Who, for many years have learnt to pray and study, copying the hidden life of Jesus, pondering in their hearts with Mary their Mother, those things he has said to them by his representatives. And when they go into the public life, may they be watched and still advised and still well tried, and where and when can they be better tried?

The trials in seclusion are not sufficient to found a soul well, to prepare it for its future life, and such a life. It needs one as an angel in the form of man, to go out into the world in these days and fight God's battle. They have to use prudence. They have to judge and decide matters and yet they have to be simple in their community life, and to give their own judgment, which is much more difficult after having had to use it in various duties, and in various important matters. To be able to give a decided prudent decision to others, and yet to keep as a child with their Superiors, not deciding or forming their own opinions in their own case is very difficult. Some might think impossible, but, by God's grace, it can be done, and each young soul must say, "by God's grace it shall be done."

This thought should permeate the whole novitiate of the hidden life. It is too often thought that the character is formed during these days of novitiate, but it is not so. The forming of foundations are then laid for the future temple of God, but it is in the after years that the real work of building is carried

on. How the youth first acts on his entrance into public life; this will in great measure form his future. And during his time of novitiate, he should be taught to look forward to his public life as the time of putting into practice what he has been for so long studying in seclusion. He has to appear in the arena of this world and fight God's battle with the powers of evil, while the whole court of Heaven as well as the members of an adverse world, are watching the combat. And how he bears himself therein, from the first will greatly influence his future conduct.

Yes, the public life is what needs as much, if not more, watching than the hidden life in the novitiate, which as we have said, was but the foundation of the future building... [This] we may say really commences, when the youth in his public life has to use his own discretion, and judge upon some things, and decide, and yet keep his judgment unswervingly submissive to the word of his Superior. It is at this time that there springs up in the soul a dislike to interference... Just as with those first put into office, if they are not on their guard, this weed certainly takes root... [It] so entirely chokes the beautiful religious plants, that the flowers that bloom in the truly religious soul commence to wither where this noxious weed is allowed to grow.

Let this youth then commence whatever duties are given to him with this spirit, that the blessing of obedience will bring a blessing of obedience upon his work, which the greatest skill, obedience and untiring energy could not bring. Nor is it only at the commencement of his career that he has to be on the watch. He must ever guide himself by the beacon star of obedience, by submission of judgment, as well as will to the decisions of those whom God has placed over him, and thus will he deserve to be counted among the true sons of the Mother above all mothers.

### CONFERENCE TWELVE : *III.*

Is it not this virtue of chivalry like God, and did it not really rise from Christianity though, like the philosophic virtues it did not exist in its perfection before the coming of Our Lord, who "made all things new"(cf. Rev 21:5)?

Chivalry is an angelic virtue. Do not the mighty angels bend to help and protect their younger brethren, mankind? Thanks be to God it still exists even in this fallen age. Have not the contending armies halted on either side rather than hurt a little child? And as this virtue is a reflection of God, and as Our Lady's Own Priests are to strive to reproduce, more clearly than all others, God's image in their souls, and to restore to them as much as possible their original beauty, they must strive to acquire this virtue. And if they have it not naturally, they must supernaturalise it, and make it an essential part of their spiritual life. They must bear it in mind in their dealings with those whom Our Lady has given them care of. Thus, there will never be any of that slurring tone, which we sometimes find priests use towards nuns. It is true in every community there are "women in a habit" as well as nuns. This may excite pity, but it should not contempt. It is strange how those, who have not crushed their womanly weaknesses, are often seen and heard the most by the outside world. How this is can hardly be said. There may be many reasons, but it is a pity, and a whole community [is] often judged by the few, and even priests look on in a very one-sided way, seeing only the surface of many a community. We know a friend, a holy priest, who once said, "I have never known you," that is the whole community. He meant by this that he had never known that besides being self-sacrificing sisters, we were also true nuns. But when circumstances brought him inside the convent, he saw the daily life of the Little Company of Mary. He found their religious spirit was equal to their self-sacrificing spirit. So it may often happen with communities – the unreligious member or members may be more noticeable than the good, but the chivalry of Our Lady's Own Priests would prevent them from making this a subject for jesting or contemptuous remarks.

This spirit of chivalry lingers all over the world, though it hardly has a name. When a little fellow says to someone who is unkind to him, "I will tell my big brother on you," we do not exactly call it chivalry in the 'big brother' to warmly protect his little brother. But it is a lingering of the same feeling, the stamp of God visible everywhere. The weak must be protected by the strong. Nothing is too little, too low to be looked after, to be guarded, defended, sheltered, cared for in a generous self-sacrificing way by the priests and knights of

Mary. This somewhat overlooked virtue must be, as other virtues, reproduced in Mary's Own. In this age, the great absorbing interest is self, so much of the beautiful and noble has departed. Christian virtues that once flourished have been replaced by philanthropy and philosophy. A philosophy not quite as real and true as the philosophy of the ancient pagans, but it will be one of the labours of love of our Lady's Own Priests to seek and save that which was lost... [They are] to plant in the hearts of men [and women] those virtues so specially Christian, so that in the latter ages, before the history of the world finishes, much more glory may be given to God, his kingdom extended, and the fruit of the passion of Jesus increased.

Certainly we see in those who live under the shadow of Mary this chivalrous feeling which, as we have seen, seems scarcely spoken of as a virtue, but more as [we] would speak of qualities, such as refinement, good breeding etc. It is not necessarily part of a character, but when once it is begun to be practised, a certain contentment comes, which always follows acts that please God, encouraging the soul to continue practising it, and that becomes easy, natural, and a habit which at one time was an effort.

Look back and see some instance of this. See how you rebelled, whilst perhaps waiting for someone, at your time being wasted – the rufflement showed you, you were wrong, and your spirituality taught you, you could not spend your time better than by making acts of patience. Your reason telling you this did not make, or bring the virtue of patience under trying circumstances, but by God's grace your continued acts made that now easy, and a habit which at one time seemed so difficult to practise.

Our Lady is called the "mould of men", and her influence decidedly brings a certain spirit into those whom she influences. [She] decidedly brings a certain spirit into those whom she influences. They have a reverence for women. They have a compassion for the suffering. They give pity and help to the weak, and there is certain gentle condescension to inferiors. These things we compress into one word – chivalry, which should be a virtue, not only a mere characteristic of a person... By virtue we mean practised for love of Jesus,

infused by Mary and brought to perfection by practice. Our Lady... brought forth the perfect exemplar of mankind, the Man-God. How she longs to see other perfect men, perfect priests, a race of beings raised above the ordinary man. She sees as none other the beauty of our being, the heart, the mind, and beautiful soul, all working in harmony.

What a grand work to do, and what a certainty that it can be done! We are not beating the air, vaguely and in doubt, as to what is beautiful as in arts and sciences. We have not discovered one thing in one age, and one in another. The ideal of beauty in the mind of the Creator is made known to us so clearly that we have but to set earnestly to work. And as we work let us be in earnest, as those who dig to discover hidden beauties of ruins, cities, etc. And as we work to discover these hidden beauties, and dig into ourselves, we find the beautiful ruins of what was once so lovely – the temple of God... [It] was shattered to pieces in the general wreck of the fallen, just as though an earthquake might have buried in the bowels of the earth a glorious basilica, a St. Peter's, a St. John Lateran's, or a Mary Major's for instance. Imagine the feelings of one, who years hence, would suddenly come across the remains of one of these. How he would regard the hue of columns, the arches, the fragments of fresco and mosaic, still adhering to the shattered roof, and walls. How he would seek to discover the style of architecture, and to restore the frescoes and mosaics, now perhaps a lost art in the world.

Then imagine what would be this architect's feelings, if he were told that now this magnificent ruin had been brought to light, he must take the plan and build another exactly like it. Or if the former were not totally destroyed, he must restore it. Surely he would think he had a glorious work given him, and would he be likely to spare any pains in his task, or would he not rather strain every nerve to accomplish it befittingly?

Let us apply our simile. It is the old thing I must say again and again – souls are not saved because they are not taught to seek to become saints. The mere endeavour to save one's soul is not, if we so express it, interesting enough. They need a greater stimulus to be taught to aim at the highest sanctity, rather than the barely avoiding hell. Let us turn to our simile again. Would the great architect, whose whole energies, and

talents would be put into this work of restoring this glorious basilica, feel the same interest if he were told to build an ordinary cottage? Could he be expected to have the same zeal for the latter as for the former?

It is the same in the spiritual as in the material world. Teach souls to aspire after the highest sanctity, and though they may not reach the mountain top, they will surely gain more than those who, aiming low, fall lower still.

#### CONFERENCE THIRTEEN: IV.

"Come!" Who speaks? The Mother of Jesus and thy Mother. "Come!" God's *fiat* has gone forth and shall there be no response? *Ecce* – my own response. Let that *ecce* thrill every part of thy being, delighted that there is something thou canst do for thy God – but thou art timorous? "Mother, sweet Mother, was there not a moment of time when thou also wert timorous, and an angel bid thee fear not? Would that the Almighty would manifest his Will! Would that a sign might be given to answer the so natural expressions of poor humans – how can these things be?"

Dear Lord, there are hearts, loving hearts on earth, so anxious to fulfill thy Will, to serve thee with pure hearts and unsullied souls. Send them help O Lord, from thy sanctuary, defend them out of Sion. My God! By thy joy as the *ecce* of Mary's Heart ascended to thee, pour upon earthly hearts thy Spirit, touch the hearts thou hast prepared --they will respond. Mother, Mother! Thou art mighty, most powerful, exercise thy power [over] Jesus' Heart.

Come, Lord Jesus, come! Thy way is prepared, the path of Mary trod. The Spirit is awaited by loving earnest hearts! Priest of Calvary, your Mother beckons you. Run to her side. No ordinary work have you to do, and you, therefore, need extra love and extra care from the Mother above all mothers, and the need itself will bring the aid which is necessary in the formation of God's works. There is one necessary thought – when we are by the side of Mary, we can bear what it would be difficult to do alone. It would be difficult for the priest who has been brought up by Mary, who knows how to

combine with the sweetest maternal love, a crushing wholesome constant cross – it would be difficult to have walked that Calvary alone. Even now, would you not be giddy on the mystical heights to which she has led you, if she did not hold you by her hand?

Now having been by her means gifted with a wonderful self-knowledge that rooted you in a wholesome self-abasement, and bred true humility in you, you can say with the same humility, "by the grace of God I am what I am" (1Cor 15:10). The fount of grace, which is ever pouring forth from the vast illimitable ocean, has made you what you are – one of Our Lady's Own Priests, a Calvary Priest, a work of God's Holy Spirit – by the grace of God you are what you are. Your life will not have been spent in vain. Everlasting ages will bear testimony, for your works will be rather the works of God than of [humankind], God working in you. You gave God your whole heart, and you gave it through the hands of Mary, and there was no limit to your offering, as though you could only go so far – your human nature would not allow you to go farther. You set no limits, you placed no barriers, and you are "a priest forever" (Heb 5:6) according to God's own Heart. There is no self-complacency in your heart as with overflowing gratitude you thank God for the great things he has done for you.

No! You are by the side of your Mother, and as you fondly look up to her you hear a whisper which says, "all good things came to me, together with her" (Wis 7:11). The angel, who led you to Mary, and your own soul seem so united that you scarcely know whether you are saying it or the angel, but it is that glorious fact which makes you so happy – you have honoured your Mother and she has laid up treasure for you. You have been obedient to her and God's grace, given to you by her, has not been vainly spent. It has been put out to interest, and the soils of your soul, cultured by Mary [have] received the Holy Ghost in an especial way for which his Spouse knows so well how to prepare the soul to receive.

Go on then, "proceed prosperously and reign"(cf. Deut 30:5) for "of your seed there shall be no end, and they shall be numbered as the sands of the seashore" (Gen 22:17). To be raised to such a height – was it worth that your heart should

be crushed, bruised, and bleeding as the wheel of life went over you? To be the Priest of Mary's Maternal Heart – was it not worth having your own heart pierced, even though its bitter anguish sent your blood out of its course... You prayed with your Master – must you drink of his chalice, or could it be taken from you (cf. Mk 14:36)? Was it worthwhile to attend daily at the gates of Mary and await her commissions and be trusted by her with one grand work after another, and to know and feel that you were thus trusted? Was it not worthwhile to be honoured by Mary, even though you were dishonoured and mistrusted by others? Ah, it was worthwhile! Let your soul now sing its canticle of praise. Let the songs of jubilee that will never end commence now, *te Deum laudamus*.

Give vent to this gladness, let your soul make joyful melody for you will need it, for your life will be one long strife. The battle wages fiercely, but your Mother herself has clothed you. Keep carefully then the armour she herself has prepared for her beloved son with all wisdom, forethought and knowledge of your needs. She has forgotten nothing and you, as you enter the lists, fear nothing, for in that she will be near you when you have the greatest need, but nothing will be wanting to you. Call upon her in the hour of trial. No one ever called on her in vain, and her Own especially rejoice in her ever watchful and maternal care.

The public life is to be looked forward to by the young man... [He has] studied in the holy seclusion of his novitiate to acquire the virtues, which will make his soul a grand and noble work of God. [He] sees before him the world as a vast arena, in which he is to give proofs of his progress in the way of God. He has prayed, studied, practised – now he has to come forward and show the fruit of his labours. As in the days of old the gladiators were trained for the combat by stern masters, and eagerly looked forward to the hour when they might appear and exhibit before the eyes of admiring multitudes their valour and dexterity in the conflict. So should the youth aspiring to fight God's battle in a fallen world, long for the moment when he shall appear before the eyes not only of his fellow creatures, but of those who had already fought and triumphed, the angels and saints. He has perhaps gone through severe conflicts, trials within and without, and has

stood them by the grace of God with brave patience. This is well, but it is not enough. The virtues of the novitiate are but a preparation, their value must be tested when he appears before the world. Then will he be seen for what he really is; he will fail and fall doubtless; he is not an angel. His falls will be painful and humiliating to self-love, but on the spirit with which he takes them, the attitude with which he accepts defeat and humiliations, will in large measure depend his life in the midst of all trials and combats.

Let him then arm himself with great distrust of self and still greater confidence in God. And he may, nay should, look forward to his entrance into the public life as the commencement of his labours and conflicts for the honour of his beloved Master, to whose greater glory his victories will add.

#### CONFERENCE FOURTEEN

My son, as you carelessly read what is put into my heart, and what I strive to write for you, I wish you to make a spiritual communion, and remind dear Jesus of the prayer of my heart. That I might, when my Lord has taken me to himself, hold communion with you as you read. I ask this with every breath of, with every throb of my heart, that my many imperfections may not have done harm to the work confided to me. But that the mercy of God may give a grace to the words of one, who so longed to see Mary's Own Priests, sons born of Mary, the means of bringing to birth this work of glorifying Mary's Maternity.

I know not even now after more than a portion of a century's expectations, but this my hope is laid up in my bosom, that these chosen ones shall be born of thee, Mary, Mother. Jesus will honour thy Maternity. Thy Spouse will breathe upon docile souls, and they shall live and be banded together, and you, the happy Mother of many, who are and are yet to be – children of hope and of long anxious years. But that which God has promised will be given to Mary, and she will be the happy Mother of the sons of God, born in the Church at the time when Christ's Spouse was crucified with her Lord. They will rise up bright and brilliant, purified with the Precious Blood, and Jesus' desire to honour the Heart of his Mother in

that world where her Heart and soul are so pierced.

The Church is one. We rejoice in Heaven at the beautiful creation of the Church on earth and Mary, Mother, how she loves her work for that Church for which Jesus died. She longs for that day, that grand day, when without spot they stand before the throne of God. My son, courage! Great is the glory of God in the work of which you are part. Love it – die for it. Calvary. Calvary is to be especially [guarded], and show to the nations its treasure – the Precious Blood. Calvary is the special home of Mary's Maternal Heart on earth. Calvary contains pure souls with the image of God renewed in them in such a marvellous manner that angels gaze enraptured. The Blessed bless again their God a thousand times. The Almighty who hath done such great things to men [and women], and [the] echo of Mary's Heart is heard on earth by her Own as they breathe softly their *Sanctus* – and chant "holy is his name" (Lk 1:49).

#### CONFERENCE FIFTEEN

My son, draw near to Jesus whilst I speak to you in his name, he who loveth the little and maketh use of them in condescending love. He gives me this office to speak to you that you may be encouraged in your trials, and that you may be assured of his mercy over the past. You are to fear nothing over that past. Strive to be perfect now, and walk warily. Poor soul! Did not your Lord send his angels to whisper to you and you heeded not, but you hearkened to the Mother above all mothers and her little ones helped you, and now you are grateful. But at times the remembrance of the past and the terrible blight that fell upon you, taking away the sunshine of life saddens you. How sad it all was! But thank God you passed through it without worse wounds, and thank the Good God who himself came to your assistance, as the Good Samaritan or, still more, as the Good Shepherd. You knew him. Yes! "I know mine, and mine know me" (Jn 10:14). He spoke and drew you to himself. You spoke one word – "Jesus." Confident as the child criest, "mother", and that word brought Jesus to your soul; he reigned King in your heart from that moment. Fear not! He is with you. He seems at times to slumber and you, in the storms of life, are afraid but, "fear not"(Mt 28:5). The confiding cry, "Jesus" will bring his

blessing and there will come a great calm. There are certain things which evoke a response from Jesus.

Again we tread upon ground not trod as we would think consecrated ground would be. Again we would bid souls enter a sanctuary where the angels wait to load souls with grace. We speak of that consecrated ground, the sanctuary of penance. Angels gather around whilst I write. Chosen soul of the predilecting love of God, feed now again spiritually on him. Feed upon your Jesus and grow less earthly, for in this sanctuary the world enters not. Angels whisper. St. John the Baptist speak again, "do penance" (Mt 3:2). Sons of the Virgin Mother – do penance. Be not cowardly. Let your Mother be proud of her Own, around her throne in Heaven are gathered the choice flowers of earth. Let the living as well as the dead offer their homage and love, and let your gifts of earth be presented, and your incense be perfumed with the sweetness of humble penance.

Urge one another to work under the encouragement of their Mother's smile. We obtain that smile when our works are pure love. The virgin smile of the angels' Queen is the smile of your own Mother, my son.

Breathe "Jesus" again. "Jesus, my Life, strengthen me." Yes! My son, this is your need. Feed on the Flesh of Jesus, drink his Blood, and grow Christ. You are ambitious, my son. You know not how to curb this fault which you feel would spoil the beauty of your heart and soul. Words will have no effect. Feed spiritually on Jesus. Battle with his power. His life will animate you and enable you to bear, what the Good God in his love for your soul, will permit to detach you from earthly things. The blows will fall heavily and are hard to flesh and blood to bear, but Jesus' Flesh and Blood will make easy what is difficult and impossible to poor human nature. Be humble. Allow yourself to be humbled and all will be well. Remember, when you fall to rise quickly. You feel you cannot – that you must give way, that God cannot love one so weak. Oh, yes! Your weakness evokes the pity of God. But you have sinned. What is that, the predominant feeling of the Sacred Heart? Love for sinners, and yet, at this moment, when you need most to run to Our Lord, like Adam you hide away. You doubt him. But your fall has enabled you to give

glory to God by trust. You can, with the help of Our Lord, make up for your fault by increased hope, thus glorifying God's mercy. May he be praised, whose wisdom is infinite, his powers inexhaustible, who hath done all thing well.