

LETTERS FROM MARY POTTER TO REVEREND FATHER EDWARD SELLEY SM

Father Edward Selle or Selley, was born in Pimlico on March 23, 1843. The son of highly respectable and wealthy Anglican stock, he had been disowned and disinherited by his family after he converted to Catholicism in 1863. He entered the Dublin novitiate of the Marist Fathers in 1865. Ordained in 1872, he became a curate at St. Anne's, Spitalfields, in 1874. His fame as a confessor became widely know - the more so, since he was one of the few English-speaking priests of the parish. The correspondence between he and Mary Potter began in June 1876, and in Father Selley, Potter found a geniune "soul mate" and defender. His involvement with her led him into difficulties with Bishops Danell, Bagshawe, Cardinal Manning and his own Marist superiors. A gradual disenchantment with the Marist community led him to leave that community and enter the Augustinians. He remained a friend of Mary Potter and the community till the end of his life.

No.1

33 Norfolk Street, Southsea.

Rev. and Dear Father in Jesus & Mary,

In the hopes of obtaining a friend to a work of God now in its infancy, I

write to tell you as briefly as I can what it is.

It is years since the thought occurred to me that there should be an Order devoted to the dying. I sent it away as nonsense. Again the year before last I believe it was shown me directly from God that it was a work I had to do. All I could tell my Director about it was that its spirit and model would be Calvary.

On the Feast of the Immaculate Conception, Our Lord seemed to speak to me after Holy Communion, " Honour the Heart of my Mother " and like God's Words it was likewise a work, for since that time I seem rather to live by Our Lady's Heart than my own. It was a new devotion to me and the peace and thanksgiving it brought I cannot say. God knows how I have been pouring myself out in prayer to save the dying, and now it seemed that God had given me a wonderful efficacious means of praying. That it was His Will we should set before Him, from out this fallen world, the Mother Heart of Our Lady pleading for her children, especially those who have greatest need - the dying. I began then to pray in union with the Heart that gave Our Lord His Life, (The Precious Blood that redeemed us) the Heart that suffered so grievously on Calvary.

After that Our Lord seemed to give me a great grace, as it were, inebriating me with His Precious Blood. The words seemed spoken " I have given you My Treasure, My Life." Both the devotions were new to me, that is to say, before the time (when I seemed drawn to a very great union with God, so that I trembled, so that the grief I felt for my sins and the horror of myself were so excessive that it would have been a positive relief to be allowed to do a great penance and acts of humiliation) I had no attractions to them.

Various Feasts brought various graces. The Blessed Trinity - I was drawn to a special love and devotion to God's Attribute of Mercy. On Corpus Christi to make reparation to the Precious Blood for the outrages offered upon this earth to the very chosen Instrument of Its salvation. I adored as the Holy Angels did the Precious Blood, wherever It lay during the time of the Passion. I made reparation with the Heart of Our Lady, that sickened with horror at the sight of the fearful outrages, offered what she knew was so unspeakably precious to the Eternal Father, the Blood, the mortal Life of His Son.

I must not delay to tell you how the work was completely, so to speak, put to death. I was bidden under pain of mortal sin to put it all away as delusion. In case you should ever hear who said such a thing, I must tell you

that my Director consulted someone, whom he said told him so, someone who did not know me. However I saw the Bishop who was very kind to me, said I might influence others to join me in devotion to the dying, that we might hold meeting. We might even take a house and live together under a rule, visiting cases pointed out to us. He told me the prayers we might use, mentioning one he himself said everyday, and he said we might see him again. One thing he distinctly said, and that was, the word Order was not to be mentioned amongst us. He gave his blessing to my school. He first refused to allow me to have Mass and then said the demand must come from Fr. Horan M.R. I trust and pray our Dear Lord by the love He bears the Heart of His Mother to join from the commencement those who are joined together to honour it.

I was surprised sometime since reading a little French book to find there is a Confraternity devoted to the double purpose of honouring the Agonising Heart of Jesus and the Compassionate Heart of Mary. It explained the object was the two mysteries, the Agony in the Garden and the transfixion of Our Lady on Calvary, and that a community of strict enclosed nuns had devoted themselves to the first mystery,

The Agony in the Garden. It is a new order entirely contemplative and they have certainly taken a beautiful mystery for a contemplative order. What I wished to do would correspond to the second mystery, Mary on Calvary, which is an entirely different one, Mary was present in person. Do you not believe it is work she is most desirous should be done. Is it not a work she will bless all who join to do, and who take her place at the deathbed of her children, who work, pray and suffer to assist the dying. Is not any mother more anxious about her dying child than the others?

I must finish, trusting to your prayers as likewise that if you know any young girl wishing to devote herself to such a work, you will kindly give her my address; I hope to commence in a month or two. No one will be asked for a penny. They will join me in teaching or whatever they may be fit for. If you wish to know anything more, before you could help me in that way, I shall be glad to write and tell you anything.

I beg your blessing and thanking you from my heart for your goodness to me.

I am respectfully and gratefully yours in J. & M.

Mary Potter S.J.M.

PS. Please excuse. As regards those who join me, bad health would be no hindrance. I seem to hanker after those whom others would reject. That poor unhappy child Mary I should like to take and make happy.

No.2

33 Norfolk Street,
Southsea.
18 July 1876.

Rev. and dear Father in J. & M.,

Thought I ought to apologise for writing again so soon, I feel I need not do so. Will you please tell me what I should do. I asked my Director if he did not think I had better go to someone else, telling him I thought it would be the last time I should go etc., and asked him for my letters back. He refused saying he should destroy them, he was implicated and thought it wiser. (Now long ago I told him I did not believe they were meant for him.) I do not mind as regards myself, but simply I would like to know if you think I should ask again, or leave the matter in the hands of God. They would show so clearly that this matter is God's work, not mine. Not being able through what my Director calls shyness, but what I have lately come to think may be a subtle kind of self-love, what I felt I ought to tell, I wrote out.

I remember so well how I wrote that I was sure it was the desire of God's Heart - Devotion to the Dying - (though I knew nothing of the great increase in the Church latterly of this devotion.) Then I remember writing perhaps God would raise up an Order and I might join them. Then I wrote how God especially made His Will known to me. Anyone reading the letters would see that I was under the influence of something superior to myself. In the beginning they would see it was a mere child (not in age, but I was very simple and childlike for my age. It is sorrow that has made a woman of me) and they would see that the plan that was developed bit by bit was quite above my imagination. It would be seen I did not know what was coming and in fact, it was not 'til last Whit Sunday I fully understood what God required me to do.

I should like this matter to be understood truthfully. You will understand what I mean. I do not want that to be attributed to me, that does not belong to me. God made use of an ass to speak before now, and I really felt myself

appealing one time to my Director, as the poor ass did. Did I ever disobey you before? And he was obliged to say he had no reason to think I wished to be disobedient. (It was not disobedience in act, it was when I could not really think I was in delusion, as he said I was bound to.) He did not understand, he thought it vanity and pride to say God had put certain thoughts into my mind; do you not understand it would be vanity to say your own mind had conceived what was a direct impression from God. One day my Director said of something I told him, "It is a beautiful thought" and it grated.

You will let me know if you think I ought to leave the matter in God's Hands, Who could of course prevent my Director destroying my papers, or press him more urgently to give them to me. I can say they are remarkable. They were mostly written at a time when God had, so to speak, drawn me on the Mount with Himself. On Saturday I thought I would leave the matter, but I thought afterwards to make sure I would ask you, trusting that you would take compassion of my fatherless state and counsel upon that, and another matter. Both matters need, in a certain sense, the same advice and that is, how far we ought to leave our affairs to Divine Providence, and when we should go to excess by not using the natural means God requires us to. I should be glad of some little rule upon that.

To put before you the other case. Would you advise me to appeal to Lady Sausse for some assistance and should I be right to send that piece of MSS, I last sent you, where I explained the idea of a new Order. Devotion to the Dying is her great devotion. She did not know it was mine and tried to put it into me when she first wrote. Another time she wrote, "to help the dying is my intention in all I do through the Compassionate Heart of our Dear Lady" and again she wrote, "to give the help that is wanting to souls at the brink of eternity and so be the means of preventing the Precious Blood from having been shed in vain for them" and "to place what we have to offer in the hands of our dear Compassionate Mother" etc.

This was last year. I did not think God's time for mentioning my thoughts had come. This year I did so when my Director took his commands off me and before the Bishop had said the word Order was not to be mentioned amongst us. Do you think he would object, as I have already mentioned the word, my explaining the idea. What I wrote might not have explained clearly, for she answered me kindly, but saying my idea seemed to her very like the Order already existing. She would see how entirely different it is from that piece of MSS. You have. I could show her likewise how she would likewise do a great good by helping me, as it would likewise be really making a Mission.

What a day has passed. (I could not sleep so thought I would finish this letter to you, it is now Wednesday morning.) In the morning our Lord left us, no more Mass, no Blessed Sacrament in the place. It is so sad, the Chapel is altogether done away with. There was a beautiful statue of Our Lady that I almost I must be dreaming when I first saw it there, it came so directly in answer to a wish and a prayer. The statue of St. Joseph that I afterwards prayed for, but which came in a more matter of fact manner by collecting money for it. Would you not be grieved? My Director has had the little Chapel nearly five years. When I first returned from my convent, where I had been in the Novitiate nearly two years, South sea was as desolate as now.

One thing follows upon another. In the afternoon I received a letter from a friend whom I had hoped would join me. In fact, knowing her talent for teaching and managing business and money matters etc., I had depended a great deal on her and thought we were so well matched, but the letter was simply declining. In the evening came a most painful scene with my Mother who is ill. (I could almost pray God to give her a happy death, if it were right.) She thinks me cold hearted and cruel to her. I hear her coughing now and know she is awake and full of sad thoughts. She has had so many trials; she told me she would oppose it all she could, that I cannot go without her consent, which is true.

I thank you again for your great goodness. I have great confidence in the prayers and Novena. Am sure God inspired you. I hope to see you and shall explain more fully.

I am your grateful child in J. & M.,

Mary SM

No.3

Feast of the Sacred Heart,
33 Norfolk Street,
South sea.

June 1876.

Rev. and dear Father in J. & M.,

Thank you very much for your quick and kind answer. I did not make you understand well. I had given up my Director and wrote to you, as it were, for simply priestly advice. I could not choose another until the Novena was finished that you were kindly making and told me to join. I did not like to leave my Director without telling him and asking him to forgive me anything I had done wrong. He said I had done him no wrong, only my own soul. I saw him again, as you told me. He refused positively to give me my letters, but I should think he had not destroyed them, or he would have said so.

I wrote to Lady Sausse. I fully believe she will, as you say, be a considerable co-operator, but I almost doubt whether it will be in the beginning of the work. In fact, if I had some great help offered me, I should feel diffident of it, because it seems to me God does His work by such little means. I should not be a bit better pleased either if Lady Sausse were to come and bring a large fortune with her, than if some good simple soul were to come and not bring a penny. I am inclined to think that some day Lady Sausse will herself join our "little society", but however to answer your question, as far as it rests with me, I should say it might be made one of the future rules, that anyone wishing to join this little society might not be hindered doing so, on account of their having someone dependent upon them, as they could work far better for them in community than singly. Any such case could be submitted and decided in Chapter. In the present case I could only say I would do what I could without promising anything in particular. I do not think the decisions of such matters will rest with me. If you have read the little piece of MSS I last sent you, you will see that my idea is that the government, direction etc. of this little society (which however will prove to be like the grain of mustard seed will be in the hands of priests. I do not animadvert of course upon anything else. There are various spirits, but simply for myself I cannot bear the thought of any body of women, so to speak, managing entirely for themselves. Our Lady was not left like that and neither will she leave her children.

Now I ask, will you take a cross from Our Lady's hands in taking me and mine under your protection and direction? May it be a message from the Sacred Heart, on this happy feast on which I write, that Jesus confides to you the care of those who desire to lose themselves and become one in the Heart of Mary and renew its life on earth. You will do a great work. I feel confident that no sooner will Mary pray on earth in her children, pay to Our Lord pointing to the Mother heart that gave Him His Life, than some great

mercy will be shown in this world in answer to that Mother's prayer. You need not fear that it will be too much for you to look to.

You will see that in my MSS I spoke of some priest who would devote himself entirely to it. There may be now in some country a priest working at this work of our Lady's. I have an idea that France so favoured by our Lady, poor France, the country whose troubles are not nearly over and so much will need help for the dying, it seems to me, may be the seat of this work. However the future will provide.

I am asking you to take this germ or branch, whichever it may prove to be, and tend it and in return I beg (I should like to say I promise on the part of) Our Lady to draw you close to that sweet Mother Heart, the beatings of which were as music to Jesus, as he drew His Life from it within her womb.

I was called away here, but as I was going away the words seemed spoken "Thou hast done well and wisely according to my wish."

I shall be glad to hear from you. I do not like being fatherless. Please excuse this. We are having Exposition, quite unusual for us. I do not remember it but three times, all the years we have lived here. I have left the Church and finishing at a poor woman's house, as I want to send this today. We have been having what I never remember before too, a Novena with Benediction every night. So I think our Lord means to make up a little for leaving us in Southsea so desolate. The place seems so strange, it seems like a desecration.

I beg your blessing and hope the next letter will be that of a Father and that in the future I may sign myself,

Your truly grateful child in Jesus and Mary,

Mary, S.M.

No.4

33 Norfolk Street,
Southsea.

13 June 1876.

Rev. and dear Father in J. & M.,

I thank you from my heart for your kind encouraging letter. I would gladly send you what I believe God put into my mind, but I was reprov'd for writing to you at all and mentioning anything about an Order, that I do not know what to do. I am in such an awkward position. My Director, though he took his commands off me, does not encourage me. He told me however, I might do what the parish priest approved. He sent me to the Bishop. I have told you what the Bishop said. I have the appearance of acting in disobedience to my Director, whereas he, having told me I might do what Fr. Horan said and having suggested my going to him, I am really doing what he told me. My Director is oppos'd to me. It seems that in a short time my Director leaves England, God permits this, as he cannot help me in this work. He is good and kind, but I feel I shall be glad when he is gone.

You can understand that the parish priest Fr. Horan is perplexed, in finding that my Director does not approve, and should speak severely to me, however he said at the same time I might do as the Bishop allowed; but my having written to you about an Order was going against what the Bishop told me. I said I thought I might tell anything to a priest. (The Bishop's words were - the word Order was not to be mentioned among us.) I shall keep to that strictly. I do not think the Bishop meant that I might not tell the Confessor of anyone that joined me what I believed in the course of time would follow, but for fear of disobedience or rather to follow Fr. Horan's wish, I must wait awhile.

The greatest difficulty in my way is my mother's refusal to give her consent. I am praying in honour of St. Aloysius. May I ask a prayer from you in his honour till his Feast. I had already written to Mary Fulker when I received your letter. She writes to me, she is taking time to consider and await your decision. Whatever you decide would make no difference to my interest in her, so if you think it would do her good to make a Retreat and if they will take her in the convent I will pay for her being there for some weeks. I would send them about 30s. and they could keep her as long as they thought fit, I mean as long as they could afford. Whether you advise her to come to me or not, you could do this. I would send the money in a week or two.

You must understand, my plan is simply this to those I shall ask. I am going to establish a larger school than the one I have at present. I hope likewise to have a chapel in the house. We shall unite our prayers and visit the cases Fr. Horan points out to us. There will be no harm done in their coming and giving their services for a while, even if they do not remain. Our plan of life

will be very simple. Until I myself have a guide to consult upon the penances, exterior practices etc., I think it would be better to confine ourselves to forming the interior spirit which will be that of Our Lady. God has not left me in ignorance of what He expects of me, but as I cannot even tell those who join what will follow I shall content myself with striving, by God's help to induce them to have a devotion to Our Lady that they may never have had before. Likewise to desire to devote themselves to saving souls, to do Our Lady's work of assisting the dying. They will be all the better for these two devotions if they do not remain with me.

The devotion to Our Lady that I speak of would make them saints in the world. Do you know it, "True Devotion" by Ven. De Montfort. Fr. Faber translated it from the French. It is simply Our Lord's devotion to Mary. You give yourself entirely to Our Lady; body, soul, and all, once and for all, and depend on her as Jesus did. The saintly author says the consecration he advocates is greater than that practised by religious, but it takes years to understand it. I have practised it for years and now it is a part of me that I may say, I never do anything without Our Lady. She always seems near me. I should like to think I had done a good work if I had been the means of anyone embracing the devotion. Fr. Faber writes "I could not think of a higher work or a broader vocation than the simple spreading of this devotion" and that it works a "transformation" in the soul. I have such confidence in the devotion that, give me a soul that is willing to embrace it, (I do not even say like it. I did not like it myself first, but trusting to the opinion of such holy men and after long prayer I embraced it) no matter what may be the defects of that soul, it will be entirely changed. I am very anxious to spread the devotion. It is some years since Sr. Clare (the nun from Kenmare) urged me to write a book upon it, she said make it "practically instructive" and the great good I should do, I had many letters from Kenmare about it. Fr. Faber, in another book, speaks of "that sublime augmentation of devotion to Our Lady which the prophecies and revelations of holy men and women have announced as the characteristic of the last Saints, and that the apostolate of G. de Montfort and his remarkable book, promises to be the opening of that peculiar devotion to Mary which is to be the characteristic grandeur of the later ages of the Church." You will see from this that my faith in this devotion is no opinion of my own.

For the present then, those who come to join me will simply perform meditation, half an hour, Little Office of Our Lady, Visit to the Blessed Sacrament, the prayers the Bishop told me, teach in the school, or be taught as the case may be, domestic duties, visit those Fr. Horan recommends, take a daily walk for health's sake and not attempt what, whilst we are not a religious order, we might not have the grace to perform. The school is not

part of my idea. In this town there is a good opening for schools. In another town there might not be, but we should earn our living some other way.

I thank you very much that you will send some to join me. I shall be glad to send you the details you would naturally require, but as I do not mean to take a step but under obedience I had better wait. Whenever you have a little time I should be glad to send you some parts of a MSS. Upon devotion to the dying.

Hoping you are better than when you wrote and begging you will not trouble to answer this because as regards M. Fulker you can tell her and she will let me know. I have not said you mentioned her.

Please give me a blessing and believe me very respectfully and gratefully,

Yours in J. & M.,

Mary, S.J.M.

No. 5

33 Norfolk Street,
Southsea.

16 June 1876.

Rev. and dear Father in J. & M.,

Your letter so moved me that I had to tell Our Lady if she treated me like that it would be too much. I am so used to every kind of cross and contradiction that to hear I have at last found one so good and earnest as yourself to help me in her work, and all you intend to do to aid it. I can in return but commence what shall be my lifelong prayer, that in eternity you may have a special happiness for your goodness to Mary's Child.

I do not want to speak of myself more than can be helped, but to show you that you are helping one of Our Lady's own (though so unworthy.) I may tell you I am hers by every title, named after her alone, before I had a bit of

clothes her medal was put upon me at birth. The saintly Dr. Grant told my mother to offer me to Our Lady, she understood him, as a nun, which she did solemnly without telling me. Even my very first day at the convent (Feast of the Immaculate Conception) I was made a Child of Mary.

What you say regarding the necessity of my having a Director has quite decided me, I shall change. I had been debating this week and wishing so to know whether I might be losing grace by remaining under his direction until August. Last year I remember thinking, was it right to remain with one who was quite so opposed to my spiritual life, namely "True Devotion." Last Feast of St. Michael I fell into one of those states of intense grief that with me usually precede some coming evil etc. I had not recovered when I was told my Director wanted to see me. He had brought back "True Devotion" and my MSS. which he had now promised to read, telling me he did not like the devotion, it was almost condemned by the Church. I did not see him for some time, being ill, but he afterwards told me he did not hinder my practising it. He has often done that, said things in opposition as it were, to his own opinion. One day he said to me, "I did not say that the Order will not be," though he is quite opposed to it, so much so, that he has seen the Bishop and tried to persuade me that I misunderstood him. Fortunately Fr. Horan had sent my letter to him, with the account of the interview with the Bishop, to the Bishop, to know if it was correct and received a letter saying it was. The poor Bishop, I understand well what he means. He wants to see the work before he gives any formal sanction and thinks priests have more time to look into the matter than he has. He told me Fr. Horan must take all responsibility being on the spot and he (the Bishop) was not.

Regarding my Director trying me, he really is not, but I think Almighty God permits him to see things differently to what they are. Not long since he lent me a book saying he thought I should find my vocation in it. It was about the "Helpers of the Holy Souls." He said the devotion to the dying was good but devotion to the Holy Souls was very like it. The book did me a deal of good. It showed me what the Foundress went through and strengthened me a great deal. I believe God meant him to lend it to me, but God's reason and my Director's were very different. I am so afraid of anyone thinking of him what is not true. Perhaps God will not let him see and then it is not his fault. A priest too whose duty it is to live in the world and from duty, go to parties, dinners etc. and visit a good deal cannot be expected to have the same light as a religious.

I am sorry to take up your time with all this, but I am so afraid if you ever hear the name of my Director you will have the wrong impression. He has told me himself he prays to God and sometimes gets a light, as it were, out

of himself. One time, years ago, I was very ill and I longed so to be with God, but something stopped me to ask my Director. He thought (as well as others, I believe) it was very probable I was dying, but after having prayed, corrected very earnestly what he had before said. God had given him a light that I was not going to die and I was not to pray to.

It was not he who was displeased at my having written to you. He has all along said I could go to anyone else. One day he said, "You had better go to someone else." I know I have caused him a good deal of anxiety. It would grieve any spiritual father to see one of their children, whom they knew to have had great graces, deluded by the devil. Our Lord let St. Joseph suffer before He cleared up his doubts about Our Lady. My Director will be sorry by and bye for having caused me so much suffering. Fr. Horan might have been trying me the other night, when he seemed so displeased; I did not think so, but whether or no, it is of little consequence - it is the Will of God. If you had written me an angry letter withdrawing what you first said etc., I should not have been in the least surprised. In fact, I am surprised it is not so. I had been arguing in my own mind how it was you had not crossed me, I was so used to it. Well I thought, he did not cross me first of all, it must come afterwards.

As regards the person you would kindly send me, I can do nothing much until I get my mother's consent. I did not expect such strong opposition. She seems to think she has done all that could be expected of her by giving me up before and that I was given back to her like Isaac. She said she would appeal to the Holy Father sooner than let me go. When I have her consent then I should be very glad of the one you mention. I shall commence praying for her now, in the meantime would she kindly write to me and tell me all about her mother that I may know what could be done. I have not the slightest doubt, Our Lady would soon remove that difficulty. Only I shall want to know what to enquire for or what to do. For instance, what position she has held in the world, if she is infirm, if she would mind going to the Almshouses? I know a lady who was got in there and was very happy.

As regards your kind offer to revise my MSS. I am indeed grateful. Not only for the good, with God's blessing, I hope it may do, but really believe it will be a help to our income and bring in money. Lady Sausse was very pleased and wrote to me (sic) of the immense good it would do and that I might count upon the number of copies she will take, so that if I get one book published, I might go on writing and when I have help in school could go on (writing), which at present I have very little time for. I think the book would take, there being no other written in English, I believe upon the subject. Lady Sausse said she had some French books translated, but they

were not calculated to do much good.

I think your impulse to write to me and make me so happy with the account of the prayers and all you are going to do came from Our Lord. I have been reminding Him of this happy Feast and that not being a feast of Our Lady (I expect a cross on Our Lady's feasts) I would like to have some special pleasure. I even ventured to mention could He not send me a nice letter from someone? I shall assist at your Mass in spirit and at the prayers at the time you mention. I will strive to send some remembrance to the little children some day. May Our Lady lend them her Heart with which to receive Our Lord and may your own Communion be the happiest of your life prays,

Yours so gratefully and respectfully in J. & M. Mary, S.J.M.

Please excuse I cannot wait to read through.

REMARKS UPON THIS LETTER: Fr. Horan is a good timid priest. I felt I could have no help from him. He did not like to take my word the enclosed letter went up to the Bishop, was returned saying the account was fairly correct, but in answer to an enquiry whether we were to wear a religious habit, (Fr. Horan asked this without my knowledge or consent. I had no such thought, wanted to begin as quietly as possible) the Bishop wrote that the matter had not been mooted, would Fr. Horan not raise the question. Miss Potter and her companions were to have none of the privileges of a religious order.

One thing I forgot to say in the letter was that the Bishop himself suggested we might hold meetings, though I had not mentioned the confraternity part of the matter. It had hardly dawned on me there might hereafter be some affiliated. The Confraternity paper I wrote out just as you (asked) was on Whit Sunday.

The sum of money that came in is not yet known (generally) for the new Church, Portsea, but it is a sum of 4 figures and a very grand Church will shortly be commenced. We people at Southsea are greatly grieved at the removal of our little Chapel. My plan has broken through - no school, no Chapel. It is so sad to think the new Church at Portsea will not benefit us much. The people would have willingly paid I think, almost the rent of a house to have had one room put by for a Chapel as the last priest had.

33 Norfolk Street,
Southsea.

29 June 1876.

I thought you meant little children. Your children will laugh if you give them those little pictures. It amuses me when I think of you gravely distributing those child's pictures to grown people. You will excuse I know, not copying on a clean piece of paper. I have so little time.

My dear Father in Jesus and Mary,

Since writing last night, circumstances have occurred that may enable me to do as you wish, come to London Friday or Saturday. I shall be indeed glad if so, I was so sorry not to be able to obey your first wish. There is no occasion to stay at home for me because I can wait, as I shall probably be in London some days. I shall go the first night to my brother. If afterwards they will take me in at the convent I shall prefer staying there. It would be a good opportunity perhaps, if you thought I had better write out that MSS. again, you could tell me how to do it. It is not the book I wrote out first of all at Sr. Clare's wish, but a series of articles I wrote for an Editor of a magazine. He afterwards would not accept them, saying that though there were good and original thoughts etc., he did not like the style and there was something indelicate he should not like to put before young girls.

I don't know how I could put anything wrong into young girls minds, and should be very sorry to. I have always been afraid of reading anything wrong myself, so I must have done it quite unconsciously. I do find myself writing about what I do not understand and likewise I do not recollect afterwards what I have written. The thoughts come to me very quickly and I put them down, but I am not naturally profuse at my pen as you wrote, I may say I am naturally defective and until the last year or two would bungle over writing a letter like any child. If you think my writing would do good if better expressed I will study how to write better English. I was thinking though, God might give me the thoughts if I prayed; He would not give me the art of putting them down well which I could acquire by my own study.

I send you what I wrote at the wish of the Mistress of Novices. It is a fair copy of my convent life. I was there nearly a year after I wrote these resolutions and kept them pretty well. I was not chaptered out. My health was very bad, likewise a Jesuit Priest said there should be a change and

obtained admission for me at another convent, but I was not allowed either by my mother or my Bishop. I was very happy at the convent, they were so good and kind. It was a great trial having to leave and then afterwards the Bishop being so much against me. Someone from this place went to the Bishop with such tales that the good Bishop took quite a wrong impression, sent me a message I was not to do something (that I did not do, so it was unnecessary.) I did not contradict, but you may imagine how prejudiced he was from the fact that my Director told me the Bishop had said, " I should not go to any convent in his diocese." My Director was for me then and the Bishop against me. Now the tables are turned, how wonderful God acts. He permitted the Bishop to hinder me. As I told the Bishop, who was rather surprised that I knew what he had said, that God made him say that, because I had no vocation for any convent in his diocese, and so I think just like Caiaphas who though a bad man could speak what was right when he said it was good that one man should die for the people, though his motive was not right. Not that I mean that the Bishop is anything but very good and holy. He is indeed good, but I wanted to show you this. It is remarkable, is it not, that my interview should have been so successful.

I hope my former Director has not done me any harm. He has been speaking to the Bishop about his interview with me and the Bishop of course denied his having given me leave to found an Order, I never said he had. He has my leave to speak of anything I have ever told him, and I now likewise give it to you in writing. I shall go to confession if you will let me, whenever I can see you, but you may always mention anything I tell you.

I feel that I have your earnest prayers and may God reward you for them. Our Lord should pray as He wishes me without a book (though I was right to be obedient) but these last few days until I had direction from you I have been going by direction long ago. Two pieces of advice, one was dear Dr. Grant's , when a general outcry was raised about my prayers etc., he said, "Pray as long as you like." As regards my method of prayer, the Father who gave retreats etc. at the convent told me to pray my own way (rather than as the rule prescribed) and a certain union with Our Lord I was afraid was a delusion, was not. I am telling you these various things now to make it easier for you to direct me. I do not think I shall be the same now, "shy" and with you, but still thought it well to write this.

Will you please ask the "health of the weak" to use her power for me? After seven years bad health, I this year have been getting wonderfully well, only this week am I rather shaky.

Give your blessing please, to your grateful and obedient child in Jesus &

Mary,

Mary, S.J.M.

No. 7.

22 Richmond Street,
St. George's Road,
Southwark.

26 July 1876

This of course does not require an answer to tell me (whenever you write) if I can forward money to you.

Rev. and dear Father in Jesus & Mary,

I wrote to Mr. Bryant as you wished, enclosing my address for an answer by return; not having received one, think perhaps he has written to you. Do you think he would require to be paid all in advance? St. Joseph sent me some more money today. I would rather not have it in my possession. Can I send it to you? I heard from home, I had better wait till Saturday for my return. I enclose a letter of my mother, you will see what capital spirits she is in now.

I forgot to tell you how Lady Georgiana F. received me. She was very kind, said would it not be as well to go to Lyons to see the Rev. Mother and see if the two orders could not be amalgamated. I could have smiled, the two ideas are so totally opposite.

I copy Rule v11, "N'admettant dans leur rangs comme religieuses de chœur que des personnes d'une education convenable, et pouvant seuf certains cas exceptionnels offrir une dot de six a huit milles francs selon les localities, au le revenu annuel de cette somme." I do not wish to blame this, of course. It has received the approbation of Holy Church and is a beautiful Order, but only point out the difference. It seems to me one is the work of man blessed by God (It was founded by the Jesuits without the least opposition a few months after the thought occurred to a lady, I believe the present Rev. Mother) the other is entirely God's own work and therefore actuated by more supernatural principles. You know you laughed at me and said "Did I think a convent would drop down from the skies?" Some day it will be I who will laugh at you about the convent that dropped down from the skies.

To return to Lady G.F. another thing she said was, would it not be well to begin by an Association of Prayers. A lady coming in interrupted, but however Lady G.F. said she had a great many good works but still she would be a friend to this when started. The opposition etc. might be for my own sanctification, (I did not like her to say that, for I was thinking of what you said, it might be my own sins caused it) and that it would not have looked so well if everything had been going on smoothly without opposition. I feel quite sure she will be a great friend by an bye, as sure as I have been so long, that the beginning of this work would be in a very small way.

The meeting the other night I think, was very satisfactory. I began to feel a little uncomfortable when you began, "there is one amongst them" but you set me all to right by saying she was unworthy. You will always, will you not, keep me out of the way. It seems more orderly so to speak. You do not know how you pained me that time you sent me Fr. Whring whilst you were giving the Retreat. I did not know why I was to see him. Did you know he sat and talked to me as though I were a priest? I was there under obedience, so I did not say what I felt, but answered the questions he asked me as though it was nothing strange. I can assure you that the way he treated me was far more displeasing to me than the way my relations have written of me, though I was glad to see one so good.

They told me the other night their Patron Saints and I want to ask you to invoke them.

Mrs. Bryan - St. M. Magdalene, Agnes, the other girl - St. Theresa. I was born on St. Cecilia's day and have her name in Confirmation, but a long time ago, on the Feast of St. Catherine V.M. Our Lord told me after Holy Communion to take her for a Patron. I invoke her more than I used and think she helps me when I have to go and speak to anyone, as I have in a great deal got over my dread of it. I had not read her life and did not know anything about her at the time, and thought it very strange to take someone for a Patron I knew nothing about.

I want to ask you before finishing, and I ask as a particular favour, you will not do a bit of writing that I can do. It is not good for you, having your holiday. If you are going to put that Act of Consecration, send it and I will copy it.

I am going to make another journey now after some money. It being St. Joseph's day I hope to succeed, have been to two places successfully already. Went about all day yesterday and got nothing but mishaps. It was a

day, I was so unwell too. I even called at a convent to see the Chapel and they refused, some days go like that.

Give your blessing to your respectful & grateful child in Jesus and Mary,
Mary, S.M.

No. 8.

22 Richmond Street
St. George's Road

2 July.

You will not mind my reminding you if the Act of Consecration is put to where it was taken from. Excuse - no proper paper.

Rev. and dear Father in Jesus & Mary,

I am so sorry to hear of you being out of health. I think you have had more anxieties than I know of, you will however I hope, be better soon. I can but write a few lines not having the power, but wanted to tell you that any letters addressed to Southsea I shall receive I think. I had another thing to mention, the brother who wrote to you, told me if I put my own name to the book he could dispose of so many. He is well known amongst priests, Oratory, Cathedral etc. I would rather not put anything but Mary, but I do not want to be obstinate where I can help, so said I would write and tell you what he said and you could do what you thought best. Am so glad the money is alright. Do you recollect you said before the others, if we prayed it would all come the next day. There are no days with God, that is an important thing I have had to learn by experience. If God makes something known we may imagine it is coming at once, whereas it may not be for a long time. I have found too, that we can misunderstand Our Lord's Words, even as the Apostles did - that we need the Holy Spirit to show us their meaning. I have read of Saints having revelations true in themselves, which they misinterpreted.

Do not be in the least uneasy about me, only if you hear I am dangerously ill. You will get all the prayers you can. Your children, the three, will pray. I am sure though strangers, we all felt to love one another. In a few hours I

am to start for Southsea. I feel quite confident God will only let me be where He wishes and take care of me everywhere, but cannot understand why He seemed to show me I was not to be there, it was my home no longer. My brother is coming to fetch me and yet I hardly believe I am going yet.

Will you please pray for that brother you saw in the train with me. He is such a good fellow. He has taken no part in the outcry against me. He said he felt quite uncomfortable thinking you would think he was one of the noisy people. He wanted to see you I believe, about himself. He told me he wanted to know about the Marist Order; long ago he spoke to me about it. He is given to Our Lady. He thought you were in a hurry that night so would not wait. May I speak to him about the "Society" (I never spoke yet, but he will hear from others) as likewise anyone else to whom I have before mentioned it. There is a dear child in Southsea who will be anxious.

Begging you blessing and that likewise you will someday say a Mass in thanksgiving for me.

Your very grateful child in J. & M.,

Mary, S.M.

No. 9.

33 Norfolk Street
Southsea.

10 August 1876.

I do not know if you have read the life of the Ven. De Montfort but send it. I do so want you to read it. I have just skimmed through and struck how the Cross & Calvary seemed united to His devotion to Our Lady. Must we not take him for a Patron.

Rev. and dear Father in Jesus and Mary,

I am indeed glad you are better. I heard from Mrs. Bryan (Rugby) that you were dangerously ill and Fr. Chaurin was going to you. My brother Henry

thought there was no hurry for a week or two on account of your illness. I am not sure he will send me more than five pounds. He got into trouble on my account. His wife was so displeased. I do not think I can get any money here, but the bill can be sent to me and then they must pay, that is to say, obtain my own money. I shall be kept very short for a long time. It is likewise I believe decided that I must bring in twenty-five pounds a year towards the expenses of the house out of the school. I will do as you tell me and get fresh pupils, but there will be much against it.

My movements are well known I believe. To my surprise on visiting some Protestant relations in London, I was told about being visionary, wanting to found an Order in opposition to my Bishop and a Monsignor etc. I have been very careful about only mentioning under confidence and to a very few, but it was made known to my brother by Fr. Horan, so when the letter came (under confidence) to my brother he had no need to regard the confidence. Regarding the brother you met on the train, he did not want a formal meeting, neither has he made up his mind. He left London the day after you saw him. If he stays in London on his return I will ask him to see you about my affair. He is here now and according to your wish I do not tell him about it, but I understand from him, that without approving, he will help to support me, if I commence any plan of life away from home. My eldest brother likewise will also. He has been down here for a few days. I refused to speak upon the matter as they would wish me, but they let me know this. Likewise I am to have my father's money. Legal notice will be given. Both my eldest brother and youngest are displeased however with me for my want of candour and say that by keeping so close I am doing harm. My eldest brother has now gone but the other, the one you have seen, is here still. He has evidently a wrong idea of how I have acted but I cannot contradict. As the matter is so well known am I to remain silent when I hear a wrong version of it? I do so now.

When you send me down seven dozen of the books please address them as enclosed without paying. It is a capital thought, the title page and preface being printed separately. Two dozen would be sufficient to send to me for the present. Anything can always be sent to me free, addressed thus, even a letter I could receive in a few hours, if sent by train.

I was glad to hear from Mrs. Bryan. Her letter was a good one, mentioning little disappointment etc. but said, " but I offer these and other satisfactions for our particular intentions." I was better pleased than if she had said she had offered hundreds of Rosaries.

If you are not going to write to her would you enclose a line or two that I

can send her, saying it is your wish she undertake the work of keeping account of proceedings. The number of the Society being five at the commencement, do you think we might each be devoted to one of the Five Wounds of Our Lord.

I am so glad my name is not to appear in the book. Thank you for the advice. I will follow it with God's help. He does indeed work for me and when my efforts fail, takes the work in hand himself. I tried to obtain a Director for instance, and when my efforts failed, he sent me to you, even against my will. How grateful I must ever be to Him. You will always understand will you not, that when I make any suggestion it is against my will, I feel a repugnance to it. I would rather be taking suggestions from you, but I think you know, only I seem to be coming out of my place.

Begging you blessing, I am your respectful and grateful child in J. & M.,

Mary, S.J.M.

No. 10.

33 Norfolk Street,
Southsea.

August 1876.

Rev. and dear Father in Jesus and Mary,

I enclose the answer from the Cathedral, likewise looking over my letters came upon the other two which I thought I might as well send you. If it is worthwhile you can give them anytime to Mrs. Bryan. I intend to let her have any letters that bear upon the matter in hand, am sorry I have destroyed some. They would bring in some money by being put into a book by and bye. Fancy Dr. Crockall being brought into the matter. I had not the least idea anyone would read the letter but the Bishop, mentioned my former Director's name and all.

Well I cannot say all this publicity troubles me as the presentiment of it did. Some long time since, a priest (a canon) from a neighbouring town called upon us and began talking so pointedly about religious mania etc., that I thought - he has heard of my plans, he is talking to me, and it seemed to me

the beginning of what was coming. I wrote to Sr. Clare how afraid I was I should get a public character. The letter I enclose is from my eldest brother, once almost a saint. Now though he leads a good life, he is an unbeliever. The Bishop knew him well and I think his fall off has made against me, in Dr. Danell's mind. My brother got in a scrupulous way. It was thought his mind was weakening. That it was not so is proved since, he has come out so, - editor of a magazine, mentioned too in a paper as one the first chess players in Europe. His likeness and account of his life was in one of the papers the other day.

I want you particularly to pray for him in honour of his patron, St. Augustine.

I believe his case to be a very common one these sad days. Poor fellow! He has been kinder than anyone regarding this business as you will see. Do you think writing upon his unbelief would do any real good. He has told me that I, what I write to him, does him good in this way, that it gives rise to thought, that I put what I have to say so differently to others who write to him upon the subject, do in a highly intellectual way etc. (it was the Hail Marys' that went before the writing of the letter) but no good has come and I do not know whether I shall not waste my time by writing more, because he has had interviews with a priest.

I once thought of learning Latin on purpose to translate the Latin works of the Fathers, but I was told it would be too much for me, but I hope in course of time when the little Society is joined together, someone may carry out that idea. Such books it seems to me would show how orderly, I know no other word, God is in all He does. But I am running on too fast, I have other things.

Would you please write out some simple rules for visiting the death beds of those who are not Catholics. This seems to me a very important matter and I shall be very glad to have some rules how to act in such cases. Likewise do you not think that working members might go out as governesses, to stay? The thought has been in my mind lately. It may have been put into me by reading a suggestion by Lady G. Fullerton. I remember reading in one of her books as to whether it would not be a good thing to have an Order whose members would go out and let those children, whose parents prefer their being brought up at home, still have the benefit of being brought up by religious. Lady G. brought it out more fully, pointing out the advantages for both parties, the grand thing it is to have a good governess for children, and the benefit to such a governess to look forward to the quiet of the convent etc. It is a long time since I read the account, but it has lately come to my mind. It would be a good source of income. I know a lady who, I have

heard, has no accomplishment even such as French or music, who has been all her life a governess. She received a salary of one hundred pounds and more. Grand families would not mind paying a large sum, of course, to secure the advantage of a religious to bring up their children, besides they would save at a high salary considering what they would pay at the higher class convents. I myself would gladly go out for a time and earn some money that way, if I had the power. I enclose two sheets which I would like, if you think well, put at the end of the part of the pamphlet relating to the Society, instead of the sheet written in back hand. That sheet belongs to the large MSS. relating to the dying. Would you lend the pamphlet to someone to copy? Louise Boshell writes a good hand. Will you please tell me what is to be done when I meet with young girls wishing to be nuns etc. They cannot always go to London, or I should send them to you. It is remarkable how young girls come and speak to me now. Only this evening I was stopped in the street, "Oh Miss Potter, will you tell us how we can be children of Mary." After talking a little, one I never remember seeing before ventured, "we want to be nuns too."

I can see it is God's doing, because it never used to be so. I have mixed so little with the Church people and affairs. My mother has been the obstacle. There is not a single house I visit. As regards young girls, there are few of the congregation my mother would consider in our position and she is very particular. How grateful I shall be when we have some place however poor, where we may commence our work. I was speaking to one of these two young girls this evening about waiting patiently etc. "Ah but", she said, "it was so nice to go into a convent before you had mixed with the world, whilst you were, as it were, quite fresh." She had waited many years.

I pray to St. Joseph and remind him how he provided a house for Our Lady. I hope he will soon provide one for Mary's own. I like to go to certain Saints for certain people and things. I pray every day to St. John the Evangelist for you. Saint John bore a conspicuous part on Calvary.

Please excuse, my mother is talking to me. I was afraid you might not receive before you left, or could have put it away to another time.

Your obedient and grateful child in Jesus and Mary,

Mary, S.M.

Regarding members going out, another advantage would be they would spread the devotion to Our Lady and the dying, bring fresh members to the

Society.

No. 11

33 Norfolk Street,
Southsea.

12 August 1876

Rev. and dear Father in Jesus and Mary,

The enclosed will speak for itself. You will probably receive by this post a letter from the brother you have seen. You would be surprised at the unanimity there is amongst my four brothers at the present time upon one point. That is that the sister they formerly made so much of is now a burden to them. I am not saying it bitterly at all, only mention the fact that they make not the least disguise of. "We are afraid you will get ill and come back to us." In case of your getting ill we must allow you so much a week and leave it. The brother who wrote to the Vicar General is very anxious that I should leave home now. Only last night he said to me, "will you go to a convent if I pay your board?" I told him no, and likewise said that if I had no other duty (meaning vocation) I had my duty to my mother. The very same brother then said, "She does not want you, she was in capital spirits whilst you were away." They both agreed heartily that my mother did not require me and that I was not bound to stay with her. In fact my brother George said he thought it would be best for me to go away quietly.

Evidently they do not know why I came home, even the brother who wrote to the Vicar. When they said it must have been in obedience to you, I said there was higher authority than Fr. Selle's. The brother with whom I live seemed yesterday positively to insist I must go away, that it was causing uncomfortable ness and dissension in the house. The others in London had been writing. It is not that I have been so to speak making a martyr of myself. I have been merry and so on. In fact I have tried to act the same and told my brother I was really very sorry (as I am) to cause him so much bother, but however he feels uncomfortable and said likewise that if I did not go, he and his wife would. It is very strange, what is to be done?

He said he would write and tell you he did not want me here, but I said Geordie's writing was sufficient. And (I hope I was not wrong) I added the best thing would be a letter to the Cardinal. You must not think they mean to be unkind. I believe they meant to act magnanimously and overlook my conduct. My mother and my sister-in-law keep quiet. I have not had yet to say what you told me to my mother. My brothers have all good kind hearts. They are God's instruments to punish me for my past vanity and self-love. It is very good for me, besides this new state of things may bring me to London again. I cannot depend upon what they say, because like even the very good, they say to me one day one thing, and another, another, but it is certain they would help me and I feel quite sure at any rate I could have a home with the Sisters of Charity at Leton. The Sister Superior said they could find work for 50. It might not be a bad idea for one or two of us to get an insight into convent life by being there.

The young girl I told you about decided in my absence, not hearing from me, to go to London, (she had hoped to be with me in this house.) Is it not fortunate it is near you. I made an heroic act of obedience and let her go without a word of explanation. Now you give me leave, I have written and told her we shall begin in another diocese, that she is to see you and if you think well, attend the next meeting. She has perhaps a greater dislike to talking than I had, but as soon as she sees you it will be alright. She is a strong healthy girl (Josephine). There is another, a saintly girl wanting to be a nun for years (she is in London) but she is consumptive. I will send her likewise (Mary). You must not think I have been disobedient regarding the school. All the children have left the place except one. That one is to return in a week with three fresh pupils, but they cannot pay much. I will look about for some more next week. I did not do so directly on my return, as I wanted to hear from you. I do hope you are getting strong and well, to do all you have to do.

I beg your blessing and am Rev. and dear Father, your very grateful and obedient child in Jesus and Mary,

Mary, S.J.M.

I have felt so inclined to send you this letter of Sr. Clare's (the nun of Kenmare) that I do so now. I think it will interest you, because it will be known by and bye what a wonderful woman she was. She writes very few letters herself (having several sisters employed writing for her.). The first letter I ever received, however, she wrote me herself, not wishing I could see the sister to know her supernatural gift, as she mentioned something she could not have known naturally. You might keep the letter. It will be useful

when she is dead.

No. 12

33 Norfolk Street,
Southsea.

14 August 1876.

Rev. and dear Father in Jesus and Mary,

I was neither surprised nor disturbed at the contents of your letter. I am grieved you feel it so. It does not really matter. It will certainly be for the best in the end. Please do not blame either Dr. Danell or His Eminence. They are both so good. I only see Almighty God's Will in what they do. When I have seen them they have been kind and encouraging, but from almost the very first, my hope laid in Rome and the Holy Father. Not that I expect that all I have written will be approved at first or even perhaps in my lifetime. It is through the Holy Father Our Lady's work will be advanced, is the thought constantly in my heart.

If you think it well the book might be dedicated to the Pope (as you will read in the preface of de Montfort) I think permission might be obtained through Fr. Lambert, that is to say, if everything else fails. It seems a rather extravagant thing to think of, but when ordinary means fail, it is necessary to have recourse to extraordinary means. It would of course cause delay, but there is no hurry, though certainly I should have been glad after so many years waiting, to have got the little work.

But regarding even the great matter, the Community devoted to Calvary, even though it was not like other works in that it was to save souls for whom tomorrow would be too late. I still felt no hurry and this seems to me one great sign of its being God's work, the absence of human eagerness and impetuosity about it, though I grieved so at the daily loss of souls. I hope Almighty God will accept what we shall do and suffer in the future for the poor souls dying at the present time and I prayed that when I do not do all I could, He will make it up by sending me sufferings, and I believe He has heard me.

In the meanwhile, as our object is to gain all the good prayers we can, would you look through that little pamphlet, "A Message from the Heart of Mary.) It was written for the month of May, but September, the month of Our Lady's sorrows, would suit better. You cannot, I see very well, act without your Superior's consent, in fact I have sometimes wondered you could do what you do, but if you think I might get it printed myself, with the money Fr. Chaurain has, tell me. I do not like to take the responsibility of printing something that had not the word of someone that it is alright, but as I told you, Father Philip Limerick has seen it. Regarding the Bishop, he has never sent me anything to the effect that I might not write or print, am I then bound not to do so till I am told formally? Am I however, right in this view? I want to be strictly obedient. No good could come of the contrary. If you think well of this, and if it could not be printed at Bryant's where the other is, I could give it to my eldest brother who understands all about printing, having been Editor of a magazine. He told me how cheap the printing of the other was.

I want now to say a word about my mother. You know dear Father, she has been a good mother to me. Do not please think hardly of her. I know Our Lord loves her. She has done me harm, but she did not mean to do wrong. It will not be harm in the end. Our Lord only smiles at the efforts that are made to crush His work and stifle the honour He intends shall be shown His Mother. Her unworthy child likewise smiles at the attacks of Satan, and every fresh attack he makes, begs an extra soul may be saved from his hands, and rejoices as she follows that soul to Purgatory, that that soul and many others are in that place of peace through the prayer offered from a suffering heart, a prayer made more efficacious by the sorrow that the temptations of the enemy of souls had caused.

I am at present grieved because of you. If you would not mind my telling you, would you read the letter of de Montfort (among the writings at the end of the book) to the Con. Of the Cross. Thank you again for all your goodness. I knew from the first what I should bring upon you. Give your blessing to the child who will ever pray you may find the reward in Heaven, when numbers of souls will claim you as their rescuer from eternal punishment by your zeal and energy for the. You will have an extra happiness when they say they owe their happiness, their eternal peace and joy to you.

Your unworthy but grateful and obedient child in J & M.,

Mary, S.J.M.

No. 13

17 August 1876.

My dear Father in J. & M.,

I hasten to forward the enclosed as Harry said the letters had already gone. There is no time to ask your advice. It is the first I have heard of my brother Henry having taken part against me so far as to speak to the Bishop. There is less wonder still at the Bishop's opposition. My brother is thought so much of (as he deserves to be) at the Cathedral. My brother George has likewise given me a hint that he thinks it is not alone my family that have done me mischief. He thinks it very probable that a letter went from a priest, one who had been a friend of his own at college, and who he heard, called here before his return home, and had a long conversation with my brother Tom, and I think advised the letter to the Vicar. My brother George thinks it probable he backed up the letters with one of his own and being given to express himself strangely, would very likely use the expression in my regard that I was "a little touched." It was very likely through this priest that the letters, which were sent to Moorefield's by my relations, were forwarded to the Cardinal's secretary, this priest being intimate with the priests at both places. When my brother George heard from your letter that the matter had gone to Rome, he said he thought if this priest knew it, he would use his influence there too. My brother George hesitated whether to let Tom know this last information. He said it would be sure to go to this priest. What he has done I know not.

I have another matter to tell you. Up to this week I have gone to confession to any priest without entering upon the affair, but going to Fr. Horan (Parish Priest) it fortunately came out - fortunately, I say - because he then told me he had a sealed packet given him by my former Director to be given to the Bishop. It is my letters. Can you understand? It seems very strange. He had been in London himself and could have given them, I think, whilst I was there. I did not ask him again for them. I have not spoken to him since my return, except the morning he was to leave, I knelt and asked his blessing before he went. I really never believed he would destroy them. Fr. Horan likewise told me he was going to see the Bishop this week and should give them to him. Thinking of it afterwards and recollecting what you told me (we must use ordinary means) I thought it well to write a note to Fr. Horan

that he would ask the Bishop to forward the letters to Rome, saying I had mentioned them in a letter to His Holiness. The Bishop will (I should think) not destroy them when he hears that. I hope I did right.

As regards being "pained" at the remarks made about me, as my brother writes to the Bishop, I cannot say I have. I know so well what I am, that though the things they say about me are not true, yet there are things that could be said worse, as you know. God has not chosen me as I believe He has (a little instrument to make sure of by which to show His mercy) for anything He saw in me, I am glad of that. I am not glad that I have sinned of course, no one knows how I hate sin, even the slightest imperfection;; what it would do with me if I could be told I had never committed a mortal sin, I cannot say. Such a joy came over me one day when the thought came into my mind for an instant, perhaps I had not, but of course I immediately repressed it, but though not glad, but so sorry for my sins, I am glad that I am such a mere nothing naturally , and not at all what would be called a strong minded woman. I have often thought that if I had been different, they might have sooner believed me at home. That is to say, if I had not been interested in all the home affairs, just like other people going about home duties etc., they would not have thought quite as they do, even now perhaps they may wonder why I am not a little more serious, if I really believe I have got to do such a work. I hope I do not scandalise anyone by my manner. I do not like to concentrate my thoughts on myself, even to consider how I am acting. I act naturally, but if you think I ought to guard my outward behaviour an nuns do, I would begin to do it.

I am really trying to be careful about money. If it had not been so, I should certainly like to have made a present either to you or to your Order, as would be just. You told me of giving too much to my governess. I let that pound do for all the time I was there, nearly two weeks. I meant to make a present to the nuns at Walthamstow but stopped myself. My mother says she will send something however. I must tell you regarding my mother, you have really misunderstood her. Regarding your being sent abroad etc., she was simply joking, I am quite sure. I wish I had not sent the letter.

I hope you will not mind my asking you to let me know when you make your Retreat, as I should like to ask Our Lady to make up to you for your goodness to me in my Retreat. You do not know what a humiliation it is to give you so much trouble, letters and all, but I know it is for God you do it. Begging your blessing, I am your respectful and grateful child in Jesus and Mary,

Mary, S.J.M.

If you ever wish to write to my brother Henry anything strictly private, write to 79 Gracechurch Street, putting private on the letter. It is simply that his wife is allowed to open his letters.

No. 14

33 Norfolk Street,
Southsea.

27 August 1876.

My dear Father in Jesus and Mary,

I have hindered writing sooner. I was glad (as I always am) to receive your letter, wish I could hear you were strong, but you are not likely to be, with so much to do. I hope I do not do wrong to enclose this cheque to you, instead of waiting to hear what to do with it. I was really afraid my brother might not be in the same mind tomorrow, recollecting that my brother Henry would have given me a cheque in London, but I lost it through not taking it at once. My brother Tom did not like me to have this cheque because it was so soiled and said if I would wait till tomorrow he would give me another, but I know you would not mind. You will please observe it is post dated. I said that would not matter. I did not know why you were anxious about the money, as I wrote to you to send the bill to me, but I thought to myself it was not for me to enquire about that, but it was obedience to pray for it, as I always shall for anything you wish done.

I wrote to the Bishop as you said. I began school as you said but was stopped by being again laid up. Rheumatism I think, worse than toothache. You will recollect I told you I thought something was coming on. I laid, a lump of pain. One thing upon another too that I will tell you of someday. I am about again, able to teach, but they seem to think it will be better to give up the idea of school and keep to private pupils.

Have you heard there is to be a Bishop of Portsmouth? My brother Geordie seemed to think it might make a difference to me. I did not mean that my brother Henry had taken part against me by writing to the Bishop, but that I learnt from his letter to the Bishop what I did not know before, he had had

an interview with him, taking part with the others against me, before he knew the rights of the matter.

I wish you would tell me to pray that I might be soon again under your direction, I mean personally. I should know it was God's Will to pray for it if you told me, besides I have such faith in the prayer of obedience. I do not want it of course if it is not God's Will. I seem to grow daily more united to Our Lord by will, so as to have even few desires, except the great desire I have to do all I can for the Society and to aid it in every way. I was just as content to lie in agony without even the ordinary spiritual comfort I have. (Perhaps it was on purpose as Our Lord's sensible Presence deadens pain.) I am very glad that though better, the pains have not gone. (Rheumatism is not dangerous, it will keep other complaints away.)

Will you please pray that I may be wholly mortified, because I have relieved some things I had to bear and am sorry for it. It is not entire union with Our Lord on the Cross. I shall feel easier when you have seen these letters. You had hardly left when there came into my mind so many things I had not said to you. Please excuse this. Being Sunday it will have to be posted at some distance. Someone is waiting to take it.

Begging your blessing, I am your grateful and obedient child in Jesus & Mary,

Mary, S.M.

No. 15

33 Norfolk Street,
Southsea

4 September 1876.

Rev. and dear Father in Jesus and Mary,

Thank you for sending the book, am glad it is bound so strongly. I see you have mentioned the Spiritual Exercises to follow. They are nearly finished. They are on the plan of de Montfort, 12 days and 3 weeks, as mentioned in "True Devotion." When I commenced 2nd. Week, devoted to endeavour to know Mary, I did not seem to have much to write. (My feeling to Our Lady

had been and is, that of a child with its mother, when too young to understand her, feeling sure and knowing one thing principally that it is loved and will be taken care of.) So I had pray etc. to know what to write. And now I see so many things and I have more to say than I could put in the 7 meditations of the week, so I wanted to know if I should commence a work on Our Lady as soon as I have finished my present writing which I hope to in a few days. I send you the week's meditation upon Mary that it may give you some idea. It seems to me Our Lady would be better loved, if it were shown in a theological point of view how great she is and her place in creation.

My idea was a book entitled "God in Mary" or "The Perfections of Mary mirroring the Attributes of God." God's fecundity and virginity reflected in Mary, then His various attributes - Mercy, Love etc., faithfully reflected by the one whom He seems to have created above all His works for this purpose. You will see better from the MSS. what I mean. I have only read one book on Our Lady, but there may be already some book of the kind. I have neither money to buy books, nor time to read them. If you think well for me to commence a work like this, please tell me, that it may be under obedience and likewise make a special prayer about it.

Do you think it would be well to tell Washbourne that if he liked (on his own responsibility) to bind some of the books better he might do so. It seems to me that they would sell better with the titles outside in silver letters and the leaves silvered. It would be an attractive book then for presents and prizes. I am very pleased with it as it is. It is better than I thought it would be, only it occurred to me to have some got up a little better, that they might sell more. I am getting so mercenary. I began only to write from love of Our Lady and others, now it seems a matter of money.

I am glad you are going to France. I should think a Retreat was the only way of getting you to take the rest you require. Will you please enquire of anyone you think might know where Fr. Marie Frederick de Bray is, and what he is doing now. I send some accounts of him for you to see. Will you think particularly of this and make a note of it in case you forget it.

I must make some remark about your last note from Yarmouth. I felt almost alone again when you said you meant to withdraw as soon as anyone else appeared. "Sufficient for the day" however, but that you will ever withdraw wholly from this work I do not for one moment believe. If anyone at some future time should be found to have devoted themselves to the same work, as I have before I told you may be, and that I considered what I was doing was but a branch of something else, you will I trust be, if I may use such an

expression, the mother of the souls of many and those many mine. Whatever you say of yourself would not hinder the opinion I have that you have a great gift of spiritual direction, a gift that will grow and be still greater. All can be within reach of you in the confessional.

I stop short in what I might say, feeling it out of my place to have said what I have.

Continue this letter today and as usual St. Joseph has been propitious. This morning a lady writes for 24 copies, another 6, another 1.

Just received your card, so finish quickly to be in time. Please will you give a copy to Fr. Chaurin with my respectful thanks for his kindness to me. Many a time I have smiled over his amusing account of his meeting the Bishop, you would too, if he told you as he did me.

Begging your blessing, your obedient child in Jesus and Mary,

Mary, S.M.

Do please do as you think well in all respects about the books. They belong to you. You have had more trouble than I.

No. 16

33 Norfolk Street,
Southsea.

8 September 1876.

Rev. and dear Father in Jesus and Mary,

Do exactly as you wish about my letters. You can mention if you like also, anything I have told you in the confessional and elsewhere. I am very pleased about the situation. The young girl was thrown in my way the other day and mentioned her wish to be a nun etc. She leaves her place on the 12th. I will send her up to you at once. She can go to Mary Fulker's or you could get someone to take her in till she can go to her situation. This will save you writing again about it.

I have sold exactly 59 copies. I have not sold a dozen among the

congregation. I might sell many if I mentioned myself. Lady G. Fullerton took 6. I hope you will give the books away to whoever you wish. It is but just.

Am I to send you the first part of the MSS. before you go to France?

Could there not be an arrangement made, if my works answer, for a certain share to go to your Order. You will have more trouble than I. You must not mind my asking this. I am getting very business like. With your other duties I am afraid you must have too much to do. I know the time is fitted in, in a convent. If you had a certain time allowed for it, I should be glad. I do not think this an uncommon thing.

Do you require your letters to me ?

I only get snatches of time to write my MSS., with pupils etc. For fear my mother should think I gave her less time than formerly, I devote more. I wish I could sit up at night and write. I have shortened the time I have formerly devoted to prayer , about half or more and still have so little spare time.

Begging you blessing, I am your grateful child in J. & M.,

Mary, S. M.

I am getting quite strong again. Would you kindly give enclosed to Miss Smith any time you see her. It will save me a stamp. I am practising strict economy. In case I have not fully explained, I wish you to do what you think well on these matters. I wish to save you writing and all the trouble I can. This does not want answering until you have occasion to write.

Mary, S.M.

No. 17

33 Norfolk Street,
Southsea.

18 September 1876.

Rev. and dear Father in Jesus and Mary,

Thank you very much for the various little notes and the trouble taken. The books have arrived safely, and nearly all disposed of though I have not nearly supplied all orders. I am very glad there are more being bound.

I am sorry about the two young girls, Mary and Josephine. The latter I feel rather anxious about. She is a thoroughly religious girl, but I cannot think received into the Church a great deal too soon. She is not at all fit to mix with Protestants yet awhile. The former, Mary Bray, is a very holy girl, one I was particularly anxious for you to see. It is most probable that they may have been made uncomfortable by reports. It is the cross as usual. They may perhaps were going to be two of your most worthy children and so the old enemy put out all his power to prevent their coming to you.

I see you have fixed the next meeting for the Feast of the Guardian Angels. I hope the Holy Angels may bring us all together. I have a habit, when I want to meet anyone of asking the Angel Guardians to arrange it and it is amusing, the unexpected ways in which it comes about. That is what I did that night when I wanted you to see my brother at Walthamstow and we met in the train. I am very glad he saw you that night. If he has a vocation I shall indeed be happy, but he said no more to me about it, so I did not mention to him. I tried twice to borrow a book upon your Order, but could not. If I knew one not too expensive I would buy it.

I will answer your questions now, and mention things I would like you to notice.

You can send the money after you have deducted your own expenses. There must have been many little matters and they do mount up so.

The MSS. I referred to was the one to follow "Path of Mary", "Spiritual Exercises" etc. I sent you a copy book with the Meditations for the week devoted to Our Lady. It was only a part, I have the commencement. It would be better for me to see you, when you have a few days leisure to look to it. If you tell me, some way would turn up as it did before. If you had told me of this meeting something might have brought me up.

You may have occasion to write to me again before your return. If you know when that will be I should like to know, but if you tell Miss Smith she will let me know when she writes.

Will you please leave the orders with the binder , to let me have the books directly they are ready. I have but 4 left and have orders for over 30.

I should like some bound as you say, directly I have a little money in hand.

I must tell you there is I think a change in my brother and sister- in -law now. I believe there is just a glimmering thought coming upon them that there may be more than they thought in this matter. You see they were so taken by surprise. As regards my brother Geordie, he was fairly amused at the whole affair, the little sister to whom he used to bring home a pile of mending, the collection of months (sad places, monasteries, want looking into. The Bishop should be petitioned to appoint a committee of women to see things are in order) and then to hear all this fuss all of a sudden, but as he said - after my telling him my Guardian Angel had told me to steal his stationery, paper etc. - he could believe anything of me. He was only joking. I was badly in want of some one day, and came upon a little hoard of his and told him smilingly my Guardian Angel had showed it to me.

This letter has been delayed. I have received the "Titles". I think the coming 200 books will only be a drop in the pan. You would be amused at the way they are now being disposed of. I asked a good old Irish woman to sell one or two, as I did not like asking myself, and now it is "your money or your life" with her. I heard her myself last night, outside the church. " Come now, put your hand in your pocket and give me a shilling and take this." I wish I had some more books to give her to sell, she sold them so quickly and asked for more.

I am glad Mary Hanlon arrived in time for you to see her. She strikes me as a clever girl for her position, been made too much of a pet and rather given or likely to be imprudent by fasting etc. without leave. I like the Irish, they are thoroughly warm-hearted.

I must now wish you God speed on your journey. I shall pray to St. Raphael to make it very pleasant for you. May he say to you as I do, "Joy be with you always." If a prayer of mine can help to make this Retreat a memorable one in your life, that prayer shall be offered. The graces you receive will go to those under your care and enable them to become saints. It is years since I began to pray that God would raise up a Saint in England. I love those golden words of St. Philip Neri, "Give me ten men entirely detached from the world and I will convert the world."

The Marist spirit seems to me (though I know only from St. Anne's) to be

simplicity. There was a discussion the other day about religious priests and the secular, and I was making a remark how free the Marists were from any human respect, that how often even good people will think "I had better keep out of that affair or I shall be committing myself," or "What shall I be thought of if I do this" and how different was your spirit to do simply what you thought was right. A secular priest was present and took what I said to himself, said he had had a put down etc., but seemed all the kinder. He had been speaking rather roughly to me before, having heard as usual what was not true.

Please give me your blessing and say a Magnificat every day during your Retreat for

Your grateful and obedient child in Jesus and Mary,

Mary, S.M.

No. 18
33 Norfolk Street,
Southsea.

21 September 1876.

Rev. and dear Father in Jesus and Mary,

I am so sorry I gave you extra trouble with the MSS. Please send it back and I will re-write it as I will do the other part before sending it to you. Thank you for your last letter with list. I know you acted well about Josephine. She is however, a good girl at heart, as you may judge from the fact that she was living in comfort with her Aunt, one of the officer's wives, and only left because she thought it her duty to try and help her mother by earning something. She told me her education had been neglected and she did not know what to do, but go out into service. She did not tell me till the day before she went, or I might have arranged something.

I have received such a strange letter from Sr. Clare, (of Kenmare) she herself sent to London for my book. On Sunday last I received a letter from which I copy. My heart seemed to fail as I read the commencement and wondered what I could have done. It began, underlined like this, " In the Name of God and as you will have to answer to Him at the great Day of Doom I ask you one question. Have you compiled this book from any

source, or is it your own or rather God's own? I never read anything like it. Believe me dear Mary, I feel deeply there are some lines in this went to my heart about))) . , God knows I have had a bitter experience of it, but you write as if all felt alike. This idea of the religious Orders replicating our Lord's life on earth is sublime and so manifestly true" The finishing part of the letter I could not make out. If it were simply the devotion being new to her caused such an expression of feeling, her writing like that might be better understood, but she knows "True Devotion" and wrote to me how much good it would do , made practically instructive.

I wrote in reply something as follows: "Dear Sister in Jesus, You have asked me in His Name and I answer you in It. I wrote the book, but the thoughts were Our Lord's, they were given to me because of Our Lady."

I may as well tell you that being in a Church the other evening (not in town) I was summoned by a Rev. Canon out of the Church and told to go and wait in his room. I am getting used to so many strange things that I was not in the least surprised to hear (after being told I had written of what I did not understand and should learn to teach before I taught.) that there was an error. I had written Our Lady being sinless, was exempt from the law entailing suffering (I forget the exact words, you know the part of the book.) He talked a long while, I standing tired and exhausted, and at last when he said to me, did I understand, I was obliged to say I really did not. He went on to say, did not even Our Lord take a mortal body and what was the meaning of mortal. A little book upon Our Lady gave me a few words. "Our Lord," I said, "suffered for us. We suffer for ourselves. Who did Our Lady suffer for?" It did not explain very well what I meant, that Our Lord had taken our sins upon Himself, which Our Lady could not do," but however he seemed to me to turn the subject. Said he had misunderstood, thought I meant Our Lady did not suffer. I smiled at that, it was rather strange that I should write anything that would lead people to think Our Lady did not suffer; besides the whole chapter being to show the value of her suffering. I almost thought this good Canon (and he really is a good zealous priest) had simply turned the subject without thinking what he said. The simple way in which he said, "If you had asked me I should have advised you not to publish", amused me too. He said he thought it best to speak openly. I thanked him and we parted good friends. Intention is everything and I feel sure he had a very good intention in what he said.

I have been tonight at the bedside of a grand old man dying, upwards of 90, been in the battle of the Nile. He is in such beautiful dispositions, keeps up a kind of refrain, "Christ be with you" and then as though he had got a light, "Christ is with you" and repeats it over and over again. Such a remarkable thing happened at his bedside. A poor woman came in. I not having much

time, wanting to catch a certain boat called a bridge, told her so, so she detained me talking (you know how they wander from one thing to another) the tone in which she said "and supposing you did lose the bridge, would it not be better to lose the bridge and save a soul." How we can learn from everyone. I do not think I shall ever try to get away from anyone again. It finally came out she had not been to confession since a child (she was 65 then) and a whole host of horrors. Her great grievance was that she, when a young creature of 17 went to the priest to baptize her child and church herself, and he refused. Though I did not in the least understand what churching meant, I said to her she had been under a mistake all these years. She had not been sent out of the Church all these years, that Churching was a blessing. If she had not been to her Easter duty her soul was in a state of mortal sin and if so, how could God bless it. It was not the Priest's fault, it was against the rules and that the Pope himself could not.

I have thought since, I spoke wrongly but however its effect was marvellous upon the poor ignorant woman and she wanted to go there and then to the Priest. I do not know if I am right to speak confidently of a matter when I really do not know. I might be speaking untruthfully and I know we must not tell an untruth, if we could get every soul out of hell by doing so, and I should not wish to. The woman went down on her knees before me, with I do not remember the words, except that I was a Doctor of Divinity, and I had to prevail upon her to get up and compose herself, for the sake of the dying man. What strange scenes we have to pass through and I so commonplace and with such a dislike to anything out of the ordinary way.

Please tell me if I write more than I should to you. I write purposely not with any wish to write of myself. I do trust to you to tell me of anything without reserve that you can. I do not wish you of course to break the rule, you told me that you cannot direct by letter, but please remember I have no other Director. If I were to choose one here I should feel bound to obey and I go to confession to anyone. (I went one night to one who was hearing and through whose counsel the Vicar General was written to. A conversation arose that was rather amusing, but must finish. I will write it down some day.) I am enjoying the fast so. It is a rare thing for me. I like it because it is obeying the Church.

Your ever grateful and obedient child in J. & M.,

Mary, S.M.

No. 19
(Without date or address)

You told me not to write to Spicer Street again 'til you told me. May I do so on your return?

Would it not save you the trouble of writing letters to me sometimes, if I could write to Mary Fulker and she transmit your answer to me? I have great confidence that though talkative, she is perfectly trustworthy as regards keeping a secret.

Have you told the members I am to be at the next meeting. They write about it. Do you mean me to go up? I did not understand so.

Will the meeting be first Monday September. If so, could you see a young girl, Friday or Saturday before? If you can, what time?

I have not mentioned myself in connection with the "Society" any more than being a member, to her. In all future members need I be mentioned, but simply say a Priest is organising a little Society etc.

You will see by enclosed letter of my brother Henry, business is going well, but he wants capital. The better his business is the more money. I believe he wants to pay for orders. Do you advise me to tell him he may have some of mine, if he can get it from my uncle as I believe he can for his own use. The excuse given for not letting me have my money was that my brother Tom had said, "it would be simply throwing money in the gutter to give it to me." If you think prudent to allow my brother Henry to have some of mine, how much shall I tell him I will lend him. He would of course pay interest.

No.20

33 Norfolk Street,
Southsea.

26 September 1876.

Rev. and dear Father in Jesus and Mary,

My pupils not having come this morning I am able to answer you letter at once. Regarding the last part of the MSS. (Path) I expect I must have neglected to recopy it. If there are any parts left out, I do not think you had mislaid them but they might not have been returned to me from the Editor, to whom I sent them before. He had them many months. Another Editor has not returned me an article (not a long one) though I wrote enclosing a stamped address. I answer you questions.

First and second together. I had not the slightest idea of this devotion until I read "True Devotion", some four years ago I think, but not keeping a diary or anything of the kind makes it difficult to recollect. I had been praying for some book to do me good and this came. I did not like it, but prayed about it for many months. Finally having obtained consent from my Director and made the preparation recommended, made the Act of Consecration on the Feast of the Immaculate Conception, the day of my First Communion, reception as a Child of Mary, entrance into the convent etc. I practised the devotion without any sensible feeling. I knew its value however and spread it. I never really entered into its spirit until that occurred which I mentioned in my first letter to you. It was the first Friday of the month during the octave of the Immaculate Conception. From that time I have united it so to speak to devotion to the Heart of Our Lady and had a sensible feeling of love to her which I grieved for many years not having. There is a little difference in my thought of the devotion which strangely enough you seem to have understood in the alteration you have made of de Montfort's act of consecration. It is this, I do not care to say I make myself a slave of Jesus, because it is what we all really are, subjects and slaves of God, but I make myself the slave of Mary. I give myself, that is to say, entirely to her after the example of Jesus and because He wishes me to do that to please her. The ideas of the "Path" came as I wrote hurriedly. I relied upon Our Lady to help me. I have enjoyed reading the book as though it were someone else's.

3rd, 4th, & 5th. I never read up to write. I have read very little. I never read a religious book until I was 20. I always had a dislike to them, as I have told you. I had no love for prayer either. Since I have had a love for prayer I have spent my spare time in it in preference to reading. I seem to recollect well what I do read or it may be a little custom I have of asking my Angel Guardian to store up holy thoughts for me before I commence reading. I have read 4 of Fr. Faber's and 2 of Dalgairns nearly all through, some lives of Saints, part of Rodriguez "Religious Perfection" and Sr. Clare's "Woman's Work". I have not read much of other kind of reading except novels and have had a very bad education.

The thoughts do not come at prayer. When I am praying it is altogether different. When I am praying it is altogether different. It would distract me to have a lot of thoughts. I write what comes into my mind and I myself learn whilst I write. I do not in the least depend upon myself. (I write perhaps quicker than I can copy what I write.) It would be presumption in anything else, but knowing that so far from having a gift for writing, it is a natural want with me, as might be seen often from my letter. I leave myself entirely and if I want something to write I say a Hail Mary. Our Lady seems to be very close to me and I look up to her if I want a thought. (She ever seems near me except at certain times of bitter suffering) I do not however mean to say I have no power of mind. For some years I felt I had. I believe others have noticed something. The brother who said he thought my "scheme would be in any hands than mine" surprised me the other day by saying "now you are talking like a woman." I looked up, "You are generally logical" he said. I remarked this afterwards to another brother who said to me, "Yes Mary, you are logical, Tom was asked to go and see the Cardinal about you, but he replied, no, you were so logical he would not go, as he thought he would come off second best, he would write instead." I was rather amused. I owe a great deal to Fr. Faber, I like what is true. I mean, I like theology. If I read anything at all, I would read books of theology (if there were any in English) but I have left off my quarter of an hour's reading now. You told me not to study and that agreed with what I understood was God's Will, as so many things you told me have.

The essence of the MSS. you have to revise. It is to induce others to have devotion to the dying, to show what a beautiful devotion it is etc. There is no book of the kind I think written in English. Lady Sausse had some books translated from the French, but it is not at all the same. I did not know of them when I began. I think the book would answer well. Lady S. told me of the numbers she would take. She has taken none of the "Path". Not answered my letter. Lady Fullerton ordered 6 but not paid for or acknowledged. It may be letters miscarry.

I will begin new MSS. as soon as I have finished Spiritual Exercises. I am very glad they will come out as cheaply as you say, but then I must rewrite them I think. Perhaps it would be as well to bring out the cheap form you say, and likewise bring them out in a larger form too. They would make a kind of sequel to the Path. If people like the one, which has to be seen, (The Path of Mary) they would probably like to take the other. I have not yet written Mary's Own, only Elizabeth.

I was so pleased at your postscript. I will pay a visit to the Church when in London. I have a peculiar feeling about Our Lady and France and was so

glad. I put my questions now.

You write "Don't forget M.Burke." I do not know her, is she the one at Walthamstow? You did not remember the name of the one at Walthamstow when you wrote.

Had I better copy the "Spiritual Exercises" as they are, for you to see before they are condensed?

Do you know another situation, good and genteel looking girl, 16 or 17 ?

I find I have not answered all you questions. When I have paid all debts I should like the 50 bound better. I think it would be as well to let Henry have the books. Always keep sufficient to give to anyone you wish yourself. I will write to him to forward them when I get orders, or want some more myself.

Regarding the MS. you have you may wonder, if it is upon devotion to the dying, why I introduce so many subjects. I thought it would be tedious to keep reiterating the same thing and would make it more interesting. I think the book wants a plan of some kind in it, but that is what I think I am not very capable of. I must sit down and write what comes into my mind at the time. I have not read it yet, I should be very glad to have it published.

You write as though I had been many years writing. It is but two or three since I asked my Director and then began. Afterwards he said he thought I should have trouble in publishing and so I left off. If I had begun before I could have given a deal of time, since I have not always had my time taken up as now, but it is all for the best. I have had the contemplative life, now I have the active. It seems to me I have had to walk in the way myself first, that He wishes me to make known to others. What the little society will do, I have had to do, or shall have to do first myself. In times of illness I would pray almost continuously and be fresher at the end of the day than the beginning. Months have gone on with greater part of the day spent in prayer. I had nearly completed my Novitiate at the Convent. I have had to nurse, teach, write etc., even housekeep and cook and by a special grace of God, whatever I have to do I like.

It will be refreshing now to turn to another subject than myself. Though I want you to know things truthfully I shall never like writing any more than I do speaking or thinking of myself. I have not told Josephine what you said, but wrote for the society papers back, that before you had written I had sent her. She wrote for my advice as to whether she should go out to America to her Aunt who is Rev. Mother (to finish her education), she seemed to think

it her duty to help her mother. I advised her to go to America, but told her it not being my province to give advice upon such a matter, I might not have the grace. I told her to consult a priest. I hope she may come to you. Her Aunt was quite a grand lady here, and a good lady too; though officers wives have not too much, she could surely help her sister as much as this young girl can put by, by going out to service and endangering her soul by her ignorance of her religion. It is not many months since she told me (though she was going to her duties) "Yes, she did believe in the Church" as though she had at last made up her mind. Is it not a pity they are not taught catechism before being received.

Asking your blessing and again thanking you for all your goodness. I can assure you if you like to give happiness you have given a great deal to your grateful and obedient child in J. & M.

Mary, S.M.

Mary Bray will call upon you, was so sorry.

No. 21

(commencement missing)

)))) I am not able to write to him today much as I would wish it. I am sure he will give you leave by letter under the circumstances to give me fully this message. I want to know what am I to do? I will tell you the communication separately. I do not like to make sure it is true. I have not yet finished my Novena to know, besides if true, there may be something meant I cannot now see, but however I leave it for you to decide and do not myself judge at all the matter. You will notice that the Rev. Mother's words are similar to those I thought said to me and Sr. Clare's can))) (part of letter missing.)

I have felt more doubtful of believing anything of this kind since it seemed that I had been so mistaken regarding my living again here in Southsea. If you recollect I felt sure it was not to be, however it seems likely that what I thought true, really was true. I only misunderstood the time. Imagine my joy today when my brother came to tell me he had applied for an appointment and that in the event of his obtaining it, he should move. I heard him asking my sister-in-law where she would like to live. Would you please ask Mary's own to pray to the good Angels to arrange it all for us. If it please God it

may bring me near them. I have written to them all, except the one at Walthamstow whose name I do not know, or would ask them myself.

Can you understand Sr. Clare's letter that I sent you when at Yarmouth, because I should like you to see future ones, It will save me copying if you can make them out.

Are you aware that Washbourne is selling it seems to me too cheap? I ordered a "Path", the bookseller told me she got it from a business place in London and that place had to get it from Washbourne. The bookseller I ordered it off got it for 9d. She told me the other place had likewise to get theirs. I cannot see in that case after Washbourne gets his profit there is much left for me. This bookseller told me in some cases there is a clause put, that the ordinary profit cannot be allowed. Do you not think Washbourne ought to have done so in this case. I sold, as you told me at 10d but it would hardly be the thing as they can get them for 9d.

If you think well to do so will you send the piece of MS. about the order to Sr. Clare. It commences with Confraternity. I do not mean the "Society papers".

I was hindered finishing this yesterday, now conclude. Do not trouble to write to me if you think it well to write to Sr. Clare yourself. The part where she writes about you giving me leave refers to my having said you had told me it was against your rule, the Rule of your Order, to direct by letter.

Asking your blessing, I am your grateful child in J. & M.,

Mary, S.M.

September 30th. A very happy feast to you tomorrow. My devotion to the dying came like a sudden inspiration on Rosary Sunday and continued ever after.

Do you want a copy of the last Chapter of the Path. I see you have sent it to me. There are likewise some pieces of the MS. on the dying that you have. Whenever there is any chance of that being brought out I will return. Sr. Clare has written to me an Edition is a 1000.

No. 22

(without date or commencement.)

I forward part of MS. you corrected. Did you intend to leave out this part of "Path of Mary" if you did not, shall I put it in the Spiritual Exercises, as they will be a kind of sequel.

Elizabeth asks how far she may mention of the little society to anyone likely for Mary's Own.

Should I show or mention what Sr. Clare says to the Canon I have mentioned, her name seemed to impress him.

Shall I make any more mention to Sr. Clare of the little Society? It is some months since she asked for more information, but I took no notice in my letters to her.

Will you please order the binding of some more books.

I miss some parts of the Path of Mary. One especially upon grace. It may be I did not get back from the Editor, he had them months.

Am I to write both sides of the paper when I rewrite the "Spiritual Exercises" before sending them to you, or will it be necessary to copy again before it goes to the printer.

Some one has told me the Path of Mary ought to be translated into French. It was someone prejudiced against me and my writings too, but after reading, came and said enthusiastically, " I love the book," two things must be done, a copy sent to M. , and it must be translated into French, my sister could do it." I could not trouble her but I could do it, if you think it worth while and she would be correct. It had crossed my own mind so I was rather surprised when it was mentioned to me. I think it would suit the French better than the English.

No. 23

33 Norfolk Street,

Southsea.

1 October 1876.

Rev. and dear Father in Jesus and Mary,

Thank you for your letter and the one enclosed. It was from Lady G. Fullerton acknowledging the receipt of my "very interesting and devout little work." I will answer your questions in order.

I wish to publish the book on the dying directly after the Spiritual Exercises unless you think better before as more saleable.

I wrote yesterday about Sr. Clare to you, so need say no more.

I have not heard from the Bishop. You saw Dr. Crockall's letter to me.

I have 5 pupils, it is more private reaching than a school now.

We are all very comfortable together at home now, with this exception, I see no chance of saving so long as I am at home, at least under present circumstances.

I have read the letter "The truth will out." It seems a very sensible letter. People find out from experience what the Church knew intuitively. I have as great a horror as the writer of free-masonry. It seems to me the devil's caricature of the Church. I have heard that abroad they even mock the Mass. Did you think there was some hidden meaning in the letter?

I did not take particular heed of the review except to say it was not the review. If he would rather say nothing why did he review. Regarding the preface being unintelligible, I should not myself have understood why you brought it to me at all, only, as I explained to Dr. Corbett when the matter was brought up, that very probably as I have been made a public character or at least almost so, that is to say the preface read like a public refutation of some aspersion of character, but that would be unintelligible to an outsider. I may as well tell you here my feeling upon the matter. Of course you could not expect me to like it. I only sent them about (at first I felt as though I could not) with the thought that as you had sent them to me to do so, it was best to be obedient. Afterwards I forgot and sent "Title" easily. After my first surprise upon reading the preface I was rather amused. If by one person I am thought almost possessed or out of my mind and puffed with pride, and

another time I am spoken of almost as an angel. Thank God, I know myself (at least to some degree) and that knowledge really renders me so hateful to myself that I do not fear now, as at one time to be praised. I rather feel I need some encouragement.

I have thought for some time that you would be disappointed in me, that you thought there was more in myself naturally than there was. I did not fear you thinking that I had had greater graces than I had had, but that you thought there must be something in myself for God to give them to me. This is not the case. It has seemed to me that God would very likely choose one with less, so to speak, original justice about them, that He may show them in truth what they really are. I do not often speak of my own feeling on this point, but it is ever with me, so much so that if authority that I ought to believe were to show me that all the graces I thought I had had etc. were delusions, I should not feel the least reproach of conscience that I had had any vanity in them, but always attributed them to God, without even desiring them except in so far as they made me know myself better and grieve for my sins. What God does for me I know so well is done because of Our Lady.

I want to correct a little mistake I may have led you into about one of the last questions you asked me. I said the thoughts I wrote did not come in time of prayer. The general tone of mind came in time of prayer and some thoughts, but the number of thoughts that come so quickly when I begin to write, which I always do in a spirit of prayer, would interrupt my quiet union with God. It is difficult for me too, to distinguish between a thought that came at prayer or not, for the reason that every opportunity I get, no matter what place, omnibus or streets, my union with Our Lord is just the same as in Church. The most simple matters likewise give me a good thought.

I cannot see how I get cent per cent on the Path, as each costs three pence farthing and just upon 3d. printing. The canvassing by letter and postage costs me a good deal. As I have already written a good deal of the "Spiritual Exercises" on the same long sheets, before re-copying first part in copybook as you say, and send it to you to see. Am so sorry to be so troublesome.

Am I to write the first part in copybook or same long sheets? What I have by me is the meditations for 12 days, for the first week's knowledge of oneself; what you have already seen, knowledge of Mary, first part of last week also. Please send back if you would like all copied in copybooks.

Would it be better to get a child to recopy? It is not I mind the trouble in the least, but began the other work directly I finished and my time is so taken up. Five times I have tried to finish this letter. I do not know but I feel anxious you receive it in this post.

Please excuse, have no ink here, will you please accept the enclosed little offering. The cheque will be sent in time for Wednesday.

Your grateful and obedient child,

Mary, S.M.

Portsea - Oct 2nd. Will pray tonight, please give me a special blessing.

No. 24

33 Norfolk Street,
Southsea.

5 October 1876.

My dear Rev. Father in Jesus and Mary,

I was sorry to hear from Mary Fulker of your ill health. Please God it may soon be improved. I had a note from Henry about Washbourne, there is some mistake. What I wrote last week about him was simply that he was selling to the trade as usual, but as in certain cases a clause is made that shopkeepers cannot have usual profit of 3d. in the shilling, he ought not to sell to the trade at eightpence halfpenny and I think 13 to the dozen, but make a clause in this case, as in some other cases the usual profit could not be allowed. He did nothing unfair, it is quite usual.

Please tell me:

Am I to copy the first part of the Spiritual Exercises like the part you have, or in a copybook as you said. There is nearly as much again.

I think it takes me longer to copy than to write. Would it therefore be better to pay someone to copy what I have, and continue my new work. In future I will write as I did what you have, so that it will not require copying twice.

Will you please send the piece of MSS. you have in small sheets about the Order to Sr. Clare. (I do not mean the long sheets you have about the Society, but where I wrote of it as an Order.) The first sheet or two is about the Confraternity and new Order of the Agonising Heart. I particularly wish Sr. Clare to have that, (if you think well) as it is the real idea.

Will you likewise if you think well, send the rules I wrote out in obedience to your wish in London, to Sr. Clare.

Do you think the following suggestion good - to ask Sr. Clare to invite me to come and see her. I think my Mother would allow me to go. She is so pleased about the notice in the "Register", made the remark she did not think her child would have written anything but what was wishy-washy, as she was "all heart and no head." I told my mother I could not get time to write, and she said I must get time. So it seems to me if she thought it would help me going to see Sr. Clare, getting advice etc. she would forward it. It would likewise break my connection, so to speak with home, And instead of the money I earn and bring in by writing and what is allowed me from relations, going towards my board and keep, I could be saving. Of course there are other reasons why it would be good. Please tell me I should write and ask her to do this? It seems such a pity to be paying money to live in a style I do not wish to live in. I should have an allowance made me for a time. If I could make myself useful, very likely it would not be required. I have before now made out some terrible indistinct MSS. writing of Sr. Clare's. She said God must have helped me as I believe He did. Her letters are nothing to her MSS.

Did you read the accounts of Fr. De Bray in the Rosary Magazine I sent you. Please do, if you have not. I believe all parties are concerned in coming into correspondence with that saintly and much misrepresented priest. You see the Dominicans consider him a living saint, whereas the Jesuits are I imagine the persecutors. He has left their Order. The Holy Father received him so kindly saying, "Mon cheri ami, mon cher enfant" and I believe told him to go into a diocese where the Bishop would allow him to build his Church.

I ask your blessing and ask Our Lord for you in return the blessing He gave the Apostles as they stood in the company of our Lady watching His ascend to Heaven. Do you recollect when I asked you to accept a cross from Our Lady's Hands. May she sweeten it to you prays,
Your grateful child,

Mary, S.M.

PS. Was the 10s. sufficient to purchase the statues of Our Lady you said a Father had brought from France. Always please mention any expense you are put to for the Society. It is not right for you to pay. I am so sorry I have been able to offer so little to meet any expense or rather nothing but this.

No. 25

33 Norfolk Street,
Southsea

7 October 1876.

Dear Father in Jesus,

Enclosed are the remaining sheets of the "Week devoted to Mary." Book post sometimes being delayed you might not have received till Monday, if I had not sent the other on by last post.

I am hurrying as you wish, simply because you desire it, because I do not myself see how it is to be printed. Where is the money to come from. I have not yet paid my debts. I should much prefer if it could be that some publisher should take this book on his own responsibility. I could not dispose of the next work myself, as I have of the "Path." My brother Henry's orders were comparatively few, (29 were mine obtained through me) but even those he could not ask again. Likewise the correspondence takes so much time and money. I am very glad and grateful that the "Path" has been published as it has, but it does not seem now probable that some publisher would take the next work. Lady Georgina Fullerton told me it did not even pay her when she published a book at her own expense. Sr. Clare wrote me that for the last 2 years the Convent has lost by her works and she had left off publishing herself and Burns had bought nearly all of them. Lady G. Fullerton said most decidedly she considered it most imprudent to publish thus. I am only mentioning this to you, but leave it entirely to you to do what you think. I thought it best to mention it. Not being a spiritual matter there is no harm.

If you think the book too long perhaps it would be best to omit the 12 first meditations and keep only the three weeks preparation, omitting the 12

days. If you come upon the word "rule" would you erase it. I did not commence the work for the general public but only for members of the Society, think I may have written something about keeping our rules which might not make sense. I like the title very much, the other Spiritual Exercises has a dry sound, enough to set a person against the work, but the other is exactly suitable and makes those who have read and liked the "Path" know that it is a continuation. Would it be well to send a copy of the "Path" to the Cardinal? I should like Imprimatur on both works if I could get it.

Sr. Clare writes as follows. " I do not feel as if I could say anything at present. This is the third letter I have written to you, the first and second I destroyed. Let us pray, if we put no obstruction the holy Will of God will be accomplished. Unless a miracle was worked I could not take an active part in any institution. For some time (2 years) I have been only able to be in our cell about 4 times a day. Let us pray especially to Our Lady of Dolours. I have had a great devotion to her lately which I know has come in an extraordinary way. Make a Novena to Seven Dolours." I consider this letter very satisfactory. (Do you remember telling me to make Novena Seven Dolours) and I am going to ask a question of you in consequence of the part where Sr. Clare says a miracle would have to be worked in her regard.

Shall I pray that as a sign of God's will in this matter a miracle might be worked. Do you recollect saying in the confessional a miracle might have to be worked to show God's Will. (Not that all people will believe if a miracle is worked.)

Regarding what Sr. Clare says of her health, I have not the slightest uneasiness that God will restore it either naturally or supernaturally, if she has work to do for Him requiring it. It is always a wonder to me how people can ever put that in the way of vocation. She does not do so, but so many good people do. It is so easy for God to make us well if He wishes and we trust to Him. I am very grateful to God for the answer He has given me, that the letter Sr. Clare sent seems confirmatory. I am writing in great haste to save this post. I do hope you are better now. Begging your blessing. Your very grateful and obedient child in the Hearts of Jesus & Mary,

Mary, S.M.

33 Norfolk Street,
Southsea.

18 October 1876

Rev. and dear Father in Jesus and Mary,

First I think by all means the same printer, a strange one might not like to wait for part of his money, and he could not be paid at once.

Secondly I cannot say about abridging, you must know better. The "Path" was a very small book. People complained not being enough for the money. If you look in the Catholic Times tomorrow you may see a letter. It was to the effect that the book would be larger than the "Path", price 9d. I was obliged to make a guess.

Thirdly I don't know whether I shall have two pounds fifteen shillings in a week, I have not got it now. Washbourne must have about that sum. Harry has 50 copies or thereabouts, so Washbourne might have some to go on with. I think there will be a demand beginning of next week upon Washbourne.

The few suggestions I have to make I only wish you to notice as far as you think well. It has been observed to me the title "The Soul's Entry" is well, but not the "Spiritual Exercises," that it sounded too ambitious to mention the word Spiritual Exercises at all. Again it has been remarked it may be translated unless it is put that the right of translation is reserved. (Note - I would be very grateful to anyone who did so, but in a lucrative point of view I suppose it would be better for me to get it translated and sell it to some French Publisher or indeed sell it as it is, if anyone would buy it.) I would rather wait any time to have "permissu superiorum."

Please look in the "Universe" tomorrow, there may be a letter. You told me you had written for the "Imprimatur," for I noticed you had done just what I was wanting. Do you think we can use the word Edition for 200 only? I know nothing about publishing but it struck me as hardly correct. Do you notice in your Introductory you say a word of eulogy would be out of place (5th and 6th line) but yet you do eulogize at the end. Please do not forget to let the Printer know he cannot be paid yet. Trusting you are better.

I am very respectfully and gratefully yours in Jesus and Mary,
Mary, S.M.

No. 27

18 October 1876.

Rev. and dear Father in Jesus and Mary,

I have been in a most painful state of uncertainty as to what I ought to do. I had leave from you to write one more letter, but in your PS. You said all future letters were to go to M. Fulker. What I have been trying to find out was whether I might send one more letter to St. Anne's. You do not know how I have grieved about it. To do any amount of good I would not do (wilfully) what I did not see was right. But you may say I ought not to attempt to judge but do simply what I was told. Perhaps another time I should have done so (as I did before, not thinking at all why I was not to write to St. Anne's) But the thought would come having been forbidden to direct me you had not the grace to do so, that God could not so to speak contradict Himself. If by Superiors He had said you were not to direct me, He would not at the same time give you the grace to do so. I also could not take what you said simply without reasoning whether it was right or wrong, which I know is the only true obedience, because you did not now seem proper authority for blind obedience. At the same time that I give you this explanation for not having done as you said, I feel ore inclined to ask you to forgive me. I think God permitted this misunderstanding to make this time of trial still more sorrowful. How I made up my mind to write at all was, it occurred to me as Helena was going up, I could send a letter as I might at any time to anyone, particularly just now to save postage, which costs me much. I enclose letters in others. You said I might ask you anything.

Are you my Director now. I do not mean by letter, (it being contrary to your Rule. I should have preferred as I wrote to you, your sending me any advice you had by Mary Fulker, only you did not wish it and now it cannot be, as you are forbidden external direction at all) but may I consider you so and come up and see you in the confessional, which in fact is where I feel your great gift is.

Secondly, how can I send you MSS. without letters of explanation. I cannot really send letters under cover to anyone.

Thirdly, why did you stop the new work? I think you must have misunderstood me. I obeyed your wish trying to get it finished, sat up late at night and was up early in the morning, only getting part of Mass and

running away to a late Post Office in another town that you might get it on time.

You yourself told me to get advice from Lady Fullerton about the publishing. Having so much to think about you might have forgotten it, so I thought it well to remind you and tell you also what Sr. Clare wrote to me, for it seems if her works do not pay her to publish herself, how could mine? But at the same time I told you to do what you thought best and commence begging. I cannot understand why you stopped it. I do not mind myself if the book does not pay, but you told me to be careful and I am trying to get businesslike etc. because it seemed right and you told me to save money. If I were coming to confession to you at this moment I think I should say , Father I accuse myself of a disrespectful thought about you, I thought you had been hasty. Well, St. Paul seems to me to have been very like you in many things and I think St. Paul appears to have been hasty as St. Peter appears to have been impulsive. To return however to the business. Please let me know how much money you want (that is what I meant in my Postcard) to enable the book to come out and will see if I can raise it. I received today (St. Joseph's day again, I always look forward to the Wednesdays for my temporals) a promise of two pounds. Do not answer me until you have seen the "Universe" and "Catholic Opinion" on Friday next. I think you will find mention made of the forthcoming work in quite a business way.

Fourthly, I think it might be well to have some Titles printed with the Review of the Weekly Register and Catholic Times (leaving out about the persecuted priests of course.)

I enclose a letter of Sr. Clare's, I thought I had not sent the one you wanted. I have written sending her a letter of an Editor who told me to write the Path and keep the name of de Montfort out of the way, as people were prejudiced against him, and likewise he told me only to insinuate the devotion and prepare the way for it. When he declined the articles he said I had not kept to his advice. You know you told me you would mention de Montfort in the Preface. I see you have now and really more than is truthful. The Path of Mary is not an abstract of de Montfort's writings. It contains an abstract of his devotion which is very different. If it had been an abstract of his writings I should not have kept quoting from him. Those who write books upon devotion to the Sacred Heart do not say their works are abstracts from the writings of Blessed Margaret (sic.) though they may often quote he own words as being the best upon the subject.

You do not know how it has grieved me, all you have gone through. I am sorry to know how ill you are too, though I know bodily sufferings are nothing to others. They almost seem a relief to me when in mental pain of which I have had a great deal the last few weeks, I rather fancy now Sr. Clare's is but a cross for a while.

How relieved I feel that I have written this last letter. An evil spirit has been suggesting to me a want of confidence in you because, I know your humility will allow me to say it, of certain seeming imperfections in you, but this is altogether wrong. The Saints were not perfect. I remember reading in the life of St. Theresa how certain good people decided that she could not have had the graces she said she had received from God, because of the imperfections they could see in her.

Forgive me dear Father, and pray for me. My last request to you is (and if I were going to die at the present moment it would be the same) do not cease praying and using every endeavour until Providence has brought you into communication with Fr.

de Bray. It will be a happy day for you when you see him and tell him all. Did you receive my letter where I asked you had you read the accounts of him in the Rosary Magazines I sent you. I should like to have them back when you have read them.

Our Lady says on e of her servants had but a wish and she receives what she wishes. May she at this moment join her wish to my prayer that it may be powerful before God and obtain the support you need during the storm raised and to bring you soon to the great calm that will ensue.

I kneel for your blessing and am dear Father, yours gratefully and respectfully in the Sacred Suffering Hearts of Jesus and Mary,

Mary, S.M.

In great haste to take this to Helena at Portsea, then cross the water to Gosport. You will not forget to tell me if I may write to St. Anne's what is necessary.

No. 28

33 Norfolk Street

Southsea.

(undated)

Rev. and dear Father in Jesus and Mary,

I hope you are by this time quite recovered and able to enjoy your holiday. I received this morning a letter from Mary Fulker, asking me to give you at once the following information. She writes, "I delivered his message to Miss Sims. His words sunk deep deep down into her heart and as I hope have made a lasting impression. Tell him she said she would go to Yarmouth to him. I advised her to write to him. I don't mention this to worry him, only to put him on his guard, for I don't think really she will go." I enclose a letter of Mary's to me, I thought it right, but please do not let her know. I take a particular interest in that poor unhappy girl and hope and believe she will some day be a Saint though I believe nothing but belonging entirely to Our Lady will make her one.

Regarding myself, I do not know whether I am to ask you any questions of conscience, since you told me it was against the rules, I did not know what I was to do. At the present time I do not at all know what to do about keeping the school. Will it be honourable to parents to take their children from present schools and then perhaps in a few months give up my school. I do not feel I am to stay here, but then I did not think I was to come back at all. If wrong in one instance I may be wrong in another. Again it seems to me the interior voice which seemed to tell me so plainly I was not to be at Southsea may not have been imagination, but simply misunderstood by me. I know when you were telling me I was to go back to Southsea and keep school and put by the money etc., I seemed to be told as plainly as possible it was not to be, and again I was not to be at Southsea, and yet I must be obedient. Am I in my present feeling to take fresh pupils (I must take fresh pupils, for it is remarkable that everyone of my old ones are either left Southsea already, or leaving the place altogether). What am I to do? An answer within a week or two will do.

I am well again, that is to say able to do whatever I have to do. I have suffered greatly, body and mind (thank God others did not know) but still I do not believe it was the suffering I told you I had to pray to bear. That, it seemed to me, was to be something altogether out of the ordinary way and I was to pray to obtain grace to bear it as did the martyrs theirs and through their intercession. I like suffering more than ever, I am sorry when it goes. May I not have some more penance. I was once told I might wear a chain. It

was in the absence of my own Director and I did not think it right until I had asked him and then he said no. I ask you now, may I? Not that you did not give me a very great penance in all that going about to beg for money and then getting refused and so on. You do not know how often you have seemed to answer my thoughts or wishes. I must give you one instance. The night of the meeting, it suddenly occurred to me " I have forgotten to put down one important rule, viz. that the contemplatives were to do the work of the house, it being good for themselves and right for the others" and then, do you recollect, you turned to me and asked me about the very thought that was in my mind. I was so relieved, that is only one instance.

I am going to write down on a separate piece of paper so that you may show it to anyone if you wish at any time, what would contradict what you told me has been said about me. I should like Fr. Chaurain, for instance, if he heard certain things against me to have them explained. You told me it was Fr. Chaurain you would take for the other priest whom the Cardinal said was to look into the matter. Unless he told you differently, I myself do not feel exonerated from doing what he said. "Let two priests be appointed" were his words, and I do not see that his order for me to return home interferes with that. I thought if the "Imprimatur" for the pamphlet was obtained, it might be separated, the part concerning the "Little Society" could be for private circulation, the part concerning the Confraternity, for more public circulation. I do not think Bishop Danell would make the least objection to my influencing others to join that. He could not go back from his own words. I would ask him myself again. It is remarkable how God makes Superiors say things, even as it were against themselves, their own opinion. I believe if I were to go and see Bishop Danell now, he would say something kind and encouraging. I had not your leave, but should like to have spoken to him and received his blessing before leaving London. I often saw him, but was afraid if I knelt for his blessing, he would speak to me and you told me not to speak to anyone but the priests here.

My mother has not mentioned the subject to me. Any letter you send me will be quite safe. I shall be glad to receive one, saying you are better. I seemed to get well myself, suddenly, perhaps someone prayed for me. My knee too got well in London, as you might have seen by my kneeling. The brother who wrote to you was very kind to me. I told him he would find business better this week and he would not lose by what he did, and first came one letter saying business had looked up, then another how he had let part of his City offices at a good rent (he had been wanting to for some time). Thank God, I think he will be a friend to the "Little Society." I do not know if he yet knows of it. What he was displeased at was the fact of my going and staying in such a place as Whitechapel. He is consecrated to Our

Lady according to "True Devotion."

You will not, I daresay, think about printing the pamphlet till after your return. Whenever you do, I should like to write a conclusion to the part about the Society. The present finish was meant for my large MSS. Would you take out the leaf, it is written in backhand. I always mean when I write if you think it well and so on, but I say shortly, it saves words, I write in the midst of distractions. It may be a dozen times I commenced this letter. According to my custom, I am trying to please all. Servant absent; cooked to everyone's taste. We cannot be too indifferent, can we? I do not feel to mind one thing more than the other. Am very glad that Our Lord makes me so happy and never leaves me, that I may give Him more glory. I feel He will always support me when I have anything to do for Him. I have now to show people I have done nothing to be ashamed of. You know how I dislike any kind of publicity. The apprehension of the, of any, evil is generally worse than the evil itself, so I am not troubled. That puts me in mind, you know I hardly felt all that happened the day you saw the Cardinal, but the night before I had been terribly grieved and troubled. "Mischief is brewing" were my words to Mary F., "Fancy" was her reply, "Only in your own mind." "I know the feeling too well before now," I said. I did not of course know what was the evil. I told her it might be something to do with the Bishop. Looking forward dear Father, to hearing from you, who seem to be in the place of Our Lady to me.

I am your obedient and very grateful child in Her loving Heart,

Mary, S.J.M.

No. 29

33 Norfolk Street,
Southsea

(undated)

My sister-in-law may be going
To London (Monday)

My dear Father in Jesus and Mary,

I write hastily. I am indeed sorry that I cannot obey simply, but must ask

first whether I had better go to London on the day you say. Hearing that my sister-in-law was going to London , I expressed my wish to go and understood from her that my Mother had said I was not to go again. (She has always been afraid of some Priest contradicting my former Director's decision. After finding how determined my mother was not to let me go again to a convent, though he was anxious I should years ago, he finally decided I was to stay with her during her lifetime. You understand before I had ever spoken on this matter, he said he believed I had a vocation and has allowed me to make a yearly vow of virginity.)

However, trusting I should be able to go, I spoke about my wish to go and believe my brother has applied for a pass. My mother may consent to let me go with my sister. Had I better wait, there would be more excuse for asking. Likewise my school is not closed for the holidays. I intended Saturday and if you still wish it, will ask leave. If I do not hear from you shall conclude you think it more prudent for me to go to London with my sister, so you need not trouble to write again. Would it be thought strange for me to stop at the convent for a few days. If I could do so I should like to, but can go to a brother's in London, if it is not usual for them to take anyone in that way.

I should like to be under your direction, not to make a Retreat (unless you told me). I do not myself feel it is God's Will just now, and I am afraid of devotion, rather that is to say, I do not want to put myself in the way of being led out of the ordinary way. If God leads me thus, however I am in His Hands to do with as He pleases. My one wish is not to enjoy His consolations, we shall have eternity for them, but to suffer, to do penance, and to be humiliated. For these three things I long and believe it is the Holy Spirit prompting me, but will leave it to you. My first request from you, is to allow me to use the discipline daily, instead of twice and to go to confession twice a week instead of once.

I should like to have your blessing upon my present rule of life. May I make my Meditation on the Cross, instead of from a book as I was told. I must finish this for the post and begging your blessing,
Your grateful and obedient child in J. & M.,

Mary, SJM

No. 30

(Undated, without address.)

Rev. and dear Father,

I enclose the letter written in answer to yours. After the Sister had written it, we talked some time and she said they were obliged to employ servants and that having but six Sisters, if they had 50 people there was work for them to do. I said I did not mind what I did. Finally she said she would speak to her Superior and thought if I wished to come and stay she could make arrangements. She was going to town that day to purchase mattress etc. Someone else wishing to come but she did not how to accommodate, not having even a mattress to lay on the floor. If then I have to stay from home I think I could find a home there, though I should very probably not have much time to write, as of course there would be plenty of work to do. I will tell Mary that after Saturday I cannot pay for her. It was not for my own sake I told her she could remain at my expense, for I always prefer being alone and could do more work. Perhaps however you know that and have been a Jesuit rather than a Marist.

As I never feel easy unless I do all I think I ought I must mention the following briefly, as I do not wish to take up your time.

After I saw you yesterday Our Blessed Lord seemed to tell me there were certain things I ought to have told you. On that Saturday morning, before the Bishop's letter came, at Holy Communion the words seemed distinctly said, "Tell your Director he may begin this work here and I will bless him." (I did not understand whether it referred simply to England or this place.) Also "Go forth, My Mother shall be thy Mother, My Father thy Father, and I will be with thee in all thy ways." (When you told me soon after, "Go to the Archbishop", I felt I was beginning what I had just been told.) Likewise, I understood that you had doubted me the day before (Friday) but that you would not do so any more. "I have spoken to him." My own inference from this was that as everything must cross me, long ago Our Lord having said to me after Holy Communion, "I sign thee with the sign of the cross," the cross I might have from you would be to have to leave you myself, though you would carry on the work and look to mine. On the Sunday, wishing some last word from Our Lord as my Retreat finished at that Communion, the words seemed said, "Thou art Mine for time and for eternity." Of course, I would not listen and tried to turn away, but I seemed told I might tell you.

Another thing I want to mention is a grace that seemed given me the year before last, on the feast of Our Lady's Expectation. A new love came up in my heart which has gone on increasing and increasing, namely quite a

different feeling, a mother love for others, I cannot explain it. It may seem foolish but God knows how I have wept and prayed for those whom I do not even know and how it grieves me to think that there are souls now in the midst of the world's temptations who ought to be with me but I have no house for them. You could not understand the intensity of feeling there is within me on this point and I do not think a radical change has been worked within me. One day when I had been saying "Praebe mihi cor tuum, O Maria!" Our Lady seemed to reply, I have given it to you." I have always had a loving heart, thank God, but this is quite a different feeling. It seems to me it is something akin to the feeling that makes a little animal attack one twice its size for the sake of its young. I feel I must work and beg and contrive for those whom God in His Goodness has given me. I thought you ought to know this strong feeling. You would not judge exteriorly what is going on within me. Begging your blessing and begging likewise that the Good God may bless you for evermore for your goodness to,

Yours respectfully and gratefully in Jesus and Mary,

Mary, S.J.M.

(Written in railway train so excuse.)

No. 31

33 Norfolk Street,
Southsea.

8 November 1876.

Rev. and Dear Father in Jesus and Mary,

I did not myself think your Order had anything to do with the difficulty in obtaining the Imprimatur. My brother was simply informed that when a book was brought out by a Priest or a Religious Order, it did not do for a stranger to interfere. If the Imprimatur was refused it would be because you had not applied for it. My own idea upon the matter as upon others is simply this. People wish to throw the responsibility of what they do upon someone else. Their motive is good, they wish to avoid scandal, as I do myself. The Cardinal does not like to appear to oppose the Bishop. His Secretary, knowing this and knowing likewise that the Imprimatur cannot be refused without fault, seeing there was a loophole to creep out of, made

use of it, with of course the desire of doing what was best. If the book had not been published, I would say let the matter drop. If the writings are any good, as I believe now they are, they will be published someday, but as the book is published I should like the Imprimatur. It somehow pains me, as though it were derogatory to Our Lady to have the book bandied about from mouth to mouth. Someone came and told me that Father ».. had said the authorities disapproved of it. I believe he could only have said he thought so. Someone else told me he said he did not like it a bit. How many it has been said to I know not. Such things of course have weight coming from a priest, as they should have. It has already done harm I believe, with my brother, for he told me the other day he would have nothing more to do with the books. He did not like it at all, though he owned he had only read a part.

I am glad you are well again. Thank you for sending books and MSS. I heard they had come to the station. I do not know if they have yet been sent here. I am ill in bed, will ask for them next time anyone comes.

Please excuse this and give your blessing to,
Yours respectfully and gratefully in the Precious Blood,

Mary, S.M.

I suppose you know the Cardinal has gone to Rome. I do not know if Henry can be seen at Gracechurch Street. His private address is 170 New Kent Road. He cannot keep office in the City, business is so bad, poor fellow.

No. 32

23 January 1877

Dear Rev. Father in Jesus and Mary,

As you may imagine I was greatly pleased to receive you card. I had quite given up the thought of your being able to direct us (for the present time that is to say). I had been debating in my own mind as to whether to choose the Bishop himself as Director, was not sure whether it would be prudent to do so, whether it might not place him in some difficulty being confessor and ecclesiastical Superior too, but had resolved to do so if he thought well. I feel sure if you and the Bishop can but have an interview it will be to your

mutual satisfaction. You know you have my leave to tell anything you wish about me, whether told in the confession or not. You might show him enclosed letter (Fr. Horan's) and please return it to me.

Regarding grounds for allowing order, Dr. Danell had not had examination of rules or even object of said Order. My short interview with him, which might have lasted half an hour, though I was only promised a few minutes, did not naturally allow time particularly for one slow in speaking. I do not mean in any way to animadvert upon Dr. Danell for I love and respect him very much, I know he is thoroughly good. God permitted all this contradiction, if it had not happened, my words at the commencement long ago, before I ever knew you, would have been untrue. I have been indeed signed with the sign of the cross, as I wrote to my former Director.

Regarding Bishop Danell, it is less to be wondered at - his opposition - considering what I have heard upon good authority he has said - that he has more trouble with the Convents of his Diocese than all the other work in it. Nuns wanting to come out etc. It has been a cause of surprise those who not only want, but do leave. It may seem presumptuous my giving my opinion, but I do think it might be traced to the vocation of the Postulant being decided by her Superior rather than by her Confessor. Of course, all rules approved by Holy Church are good, but what was necessary at one time is not so at another. The Clergy some centuries ago had no doubt degenerated, or we should not have had the so-called reformation. I know I have heard, if the Clergy had been what they should have been, England would never have become Protestant. Thank God, they are good now and England is becoming Catholic again. It might have been difficult some Centuries ago to provide Priests capable to take such an Office, but it does not apply now.

My pen is running on, must stop. Am going by the Bishop's desire to look about the town. I think it far better to commence her. Mr. Y). I daresay will do something at some future time, in fact I feel very sure upon that fact. I enclose his letter. I wrote and told him that there was but one (a lady down here) possessed of means. I never saw my way clear to commencing on the large scale he evidently wished. When we are organised a Branch can go and take possession of the home I daresay he will provide.

Very gratefully and truly yours in Jesus and Mary,

Mary, S.M.

C/- Mrs. Tacey,
12 Lenton Street,
Hyson Green.

25 March 1877

Rev. and dear Father in Jesus and Mary,

Many thanks for your kind letter. I cannot answer it now as I have but hastily read it and given it to the Bishop, shall read it again carefully. I know the advice is good and needed except for one thing, and that is about my not taking care of those who join me. You must forgive my excusing myself, and contradicting you on that point. I am nervously anxious for their comfort. How good you have been. It was remarkable your wish for Mary to be Sacristan, was what I had intended with the permission of the Bishop. I did not think I should have time myself. I shall be much occupied with the schools, private teaching and visiting too. The Bishop wishes the schools under Government. I wish I had a certificated teacher. It would be worth paying one. If you know one, please let me know.

That donation has greatly pleased me, not alone for the money, but because of the coincidence. I told Our Blessed Lord I would believe a certain matter true, or rather would mention it, if a large sum of money came in and the very same week I hear this.

Please do not address me as you have done. I am simply Sr. Mary. If I ever am Mother it will not be Rev. We may any of us be called mothers since we hope to be a mother to many a poor soul that might be lost, and even showing the Path gives a new spiritual birth to souls.

Please give your blessing and ever remember in your prayers,
Yours very respectfully and gratefully in the Sacred Hearts of Jesus and Mary,

Mary, S.M

Elizabeth was very tired last night, better today. Mary has a cold. I am writing this at the foot of their bed having no table. I have asked them to lie down this afternoon and they are sleeping. If ever you can come there will be a spare room in the Priest's house next door.

No. 34

12 Lenton Street,
Hyson Green.

10 April 1877

I wrote the Circular letter some time since, it has but to be copied. This letter was begun some time since.

Rev. dear Father in J. & M.,

Please forgive my not writing, you have no idea the amount of work we have to do.

Regarding the MSS.

I feel uneasy about the MS. upon devotion to the dying, you remember you could not find it. It is written in half sheets.

I should like the Path bound in cheap covers to sell for 6d or 7d. It could be sent to the "Universe" to show the "Nihil Obstat."

I should like the "Soul's Entry" printed next but it will take some time perhaps being read for the Imprimatur.

I did not send the last chapter of the "Path" for Imprimatur therefore it cannot be printed yet.

Hope you are better. The last Mary is telling me to thank you for her, she was not able herself. She felt your kindness so much. She is a dear good girl, quite one of Our Lady's Own. We are all happy together and well enough (considering).

Our Lady is doing wonderful things here. What do you think in this small place of 12 persons going to their duties who had not been over 14 years (one woman 26) We only began last week looking up people for their Easter and the results in these 2 or 3 days are really wonderful. Protestants coming up, asking for instructions, saying their children are to go to the school and Catholic ch))

(This letter was finished by another person.)

No. 35

Convent of the Maternal Heart of Mary,
Hyson Green,
Nottingham.

16 January 1878

Dear Father Selley,

Thank you very much for your good and kind letter. I do not know what cross you refer to, but do know it will be the cause of good in the end. I am as fully convinced as ever that my going to Rome would be the cause of great blessings on us all and am now asked to accompany a lady there but have the means, so though quite resigned to Almighty God's Will, still it may be His Will to give me this great grace, only He may wish us to pray more as in former cases, so write to ask you if you will next Sunday commence a Novena with Mary's Own.

The lady who understands French, as English and also Italian, is most anxious as she says, to take me. Do you remember my speaking to you about a lady I met my first Sunday in Nottingham, of her speaking to me about a book she thought of translating about the dying, and likewise a Convent. A Priest had established years ago to honour Jesus and Mary on Calvary and to assist the dying. How I did not tell her my business but asked her to make a Novena and at the end she came and told me she thought she should be what she had wished years ago, a nun. I shortly after told her what I had come about.

Then she told me she would throw her property, over twelve hundred, in with me. After that I think she was dissuaded by the usual opposition I have met. I mean some good people. I think after that she went away, lost a good deal of her property, and has now come back. She is at present boarding with us, but I say not a word about joining us, neither should I think it well under present circumstances. I have not heard from Mrs. Sughrue, except about two months ago. She may join us by and bye, but does not say so.

Please tell Mary's Own I never forget them, though I cannot write as I used. The date of my consecration is the Immaculate, same year since I was 21. I

do not know much.

Asking your blessing and praying God may support you under all you have perhaps to suffer. I am dear Father Selley, your grateful respectful child in J. & M.,

Mary Angela.

No. 36

Convent of the Maternal Heart
Of Mary,
Hyson Green, Nottingham.

21 February 1878

Commenced more than a week ago. All the MS.
Is not with what you sent.

Dear Father Selley,

I know that you are glad to know all that concerns the unworthy children of Mary in this part of England, so must tell you the Bishop told us today to take another cottage. It is at the end of the street, value 2 shillings a week, so the first branch house takes from its parent stem.

Miss Doran has given me your message about the Path. I do want a fresh edition brought out. Richardson is publishing a sequel, the Spiritual Exercises, and we are now making them from the rough proof sheets. I am writing to earnestly beg you to pray for and offer Mass that we may all be worthy children of Our Lady.

The Bishop has sent me a message that he wishes me to give them this devotion. It is uphill work and an uncomfortable position, considering our Mother does not understand much the devotion and I have an idea does not much like my writings. I hardly know how to speak to her about it, or if I am at all. Please pray, for we have great need of prayer. There is still the same enthusiasm amongst the people and God does really make use of us to work much good, as Sr. Joseph said one day, " We have but to walk about the streets to do good."

There is a fine piece of ground near that would do for Church, schools and convent, the Bishop would like to secure it. I have heard he was going to rent it, the price will be higher I am told, shortly. If it were but known all the good we are working amongst the people who are but waiting for instruction, (They do not indeed get, we are so employed) to come into the Church. I think some good person would buy it, not that I am at all wishing for a large convent.

All your children send every kind wish to their first Father, none wish more from the heart than she who prays for your blessing.

Your grateful child in the Heart of Mary,

Mary Angela.

No. 37

Dear Father Selley,

"Out of the depths" of my distress I cry out to you, Mary's Own Priest, help us with your good prayers. We are really in distress. One difficulty upon another. I cannot explain, but enclose you a letter which will show one trial, only one of many, but it would be wrong of me to say it is much, when I have not done penance yet to try and make up a little for my sins. Please offer Mass this week for us if you can. Give your blessing please to,

Your grateful loving child in Jesus and Mary,

Mary Angela

I commence tomorrow at the Bishop's wish , to beg, of Protestants only, in person. I have almost put by my writing, since the time I saw you , till about Christmas. I was only allowed half an hour. Mother has given me as much time as I could get since, but I have been so occupied. Richardson has bought the "Spiritual Exercises," about twice the size of the Path for 15 pounds.

No. 38

Convent of the Maternal Heart
Of Mary,
Hyson Green, Nottingham.

10 May 1878.

Dear Father Selley,

Thank you very much for your kind letter. I write now to wish you a happy Feast and congratulate you of the glad anniversary of the day which made you one of Our Lady's Priests. You are now one of the Own Priests, and you will be glad to know there are others joining the "Spiritual Society." What a deal has been done in a short time since the day - is it two or three years ago - since I saw you. It is more like a dream than reality. I have not asked the Bishop, but I believe he is one of Mary's Own. Will you tell the Belgium (sic) Priest I will send him the last Chapter of the "Path," which was omitted, so that the work should be complete.

I am sorry I should have disappointed you in any way but you know , even you seemed to have made a little mistake and have thought there was more in me than there was. I do not mean though there was more grace , but thought more of myself. I hardly think God's Graces to me could be exaggerated, but my correspondence and my natural self could be. I must beg your prayers very very earnestly, please give me a Mass in honour of the Holy Ghost, for the Bishop has appointed me Novice Mistress ("under the advice and control of Rev. Mother") a very difficult position, more particularly under the present circumstances. It is, I think, more difficult to undo than to build up.

When I sent you the Bishop's letter to me, I did not explain that it was quite a mistake, as I did not wish any position. The Bishop wished me to guide the Sisters as a Novice Mistress without allowing them to speak of their troubles to me, or allowing me to tell them of their faults. I felt bound to explain my difficulty and likewise the danger to the Sisters, of their talking amongst themselves and getting advice from one another. I really did not think you would think I wanted any position and would know it was some mistake. The sisters say the Bishop told them he had been trying me.

It is Richardson who has bought my next work. The prayer shall be inserted. Thank you for reminding me. The words "thine own" are remarkable.

Goodbye dear Father Selley,
Yours very gratefully and respectfully,

Mary Angela.

No. 39

11 October 1878

(Fr. Selley's first conference was principally upon vocation. He said he wished to speak in an unstudied manner and briefly. We had all an end to fulfil, we must save our souls. We might do so in religion without a vocation, but it was more doubtful in the world, if we were called to religion. If a person entered religion without a vocation, God would give them one if they were faithful. Salvation and sanctification often run together, the former cannot be without the latter. All religious orders have one end - the taking of vows; the great difference between simple and solemn vows, the different orders, different special ends, or no necessity for various orders.

The special end of our Institute, to reflect Mary by a life of heroic self-sacrifice. Fr. Selley then spoke personally, telling us he uncovered his heart to us. It had often been, if he might so express it, a temptation to him to take active part in this work. He believed the Priest, Mary's Priest, would work with the Nun, taking more part than in other Orders, but he, Fr. Selley knew himself, and knew himself unworthy at any rate at present. He had taken but a few steps in the Path of Mary, he did not say it from any false humility; he knew if it were zeal, energy etc. was wanted, he had that. Oh yes, but it wanted a greater union with Mary than he had. Pointed out God's Providence in sending a Priest of Mary's Own, one too who had a religious training, pointed out the wonderful things God had done, as he had told before we had commenced, pointed out how the instruments God had made use of were ignored. Who thought of him in connection with the work etc.)

No. 40

To the Revered and loved Father of our souls, the Rev. Edward Augustine Selley, s.m.

We the undersigned, your children in Jesus and Mary, presented by you to Our Lady as her very own, wishing to give you some token of our deep esteem and gratitude, beg your acceptance of the enclosed small offering, which we beg you will accept in the spirit in which it is offered, namely as a sign of the debt of gratitude we owe to you, a debt greater indeed than we can ever pay, but one which we will ever remember we owe to you and beg our dear Mother to repay for us, by the blessings and heavenly graces she will obtain for you. We ourselves will endeavour to do our part by daily advancing in that sweet Path of Mary you first pointed us, and so corresponding with the lessons you have given, that we may increase the glory of that crown, our hearts tell us is reserved for you in Heaven.

Wherever on earth, loved Father, your steps wander, our hearts will follow you and the prayers from those hearts we trust, draw upon you choice graces from our dear Lord, to assist and console you in your labours so like to His. He was never tired wandering after the lost sheep and though wearied, ever laboured; so have we watched you "going about preaching and doing good," and our love for Jesus increased day by day as we watched His grace in you. Now in our grief at parting from you, our one comfort is the thought that Our dear Lord has other work for you to render you still more like Himself, and that though separated from you, we know we shall not be forgotten, but ever remembered and prayed for. That when we stand before God together to receive our sentence, you may in joy and glad delight look upon your Master, exclaiming, " I am here O Lord, with those whom Thou hast given me."

Dear Father we will pray for you, we will likewise pray for one another that on that grand day of Justice and Mercy, you may be able to say as you kneel at the Feet of Jesus and meet His sweet look of recompensing Love, "And of these whom Thou hast given to me I have not lost any one." May it be so! May the hope that it may be so, encourage you in your labours and sufferings, and spur you on to still greater efforts for the glory of God, Mary's honour and the good of souls.

Yours in the Precious Blood of Jesus and the dear Mother heart of Mary,

No. 41
 Convent of the Maternal Heart of Mary,
 Hyson Green.
 8 July 1882.

Rev. dear Father in Jesus and Mary,

Thank you again for kind letter. My wish to go to Rome is for the Holy Father's blessing upon the work. I should only mention the other matter and have no thought of approval or sanction for many years, perhaps not in my time at all. I do not think I should be disheartened, I do not think it would trouble me if I had to give up the work and go home, but I do not believe that will be.

God bless you ever, dear Father, and strengthen you for whatever work you have to do for Him. Perhaps you have prayed, the young priest has made it all right and resumed.

Asking your blessing for your grateful child in our Mother's Heart,

Sr. Mary

No. 42

15 September.

More in a week or two, will send address. Excuse.

Rev. dear Father in Jesus and Mary,

If ever our Guardian Angels spoke together it was when you sent that telegraphic message to the Bishop. The Bishop had taken an interest in M. Metcalf and told her to write to me and I had understood she should not be received, and yet what to do. I am particularly warned not to cross the Bishop at present (neither do I want to). He has been very kind and I would rather do more (always in conscience) now than when he was Superior. I was so sorry to have to answer her letter in the negative and so did not answer it at all. In the meantime came the news of your telegram and then kind letter. I was so grateful and thought, as indeed we often think, Father Selley is indeed one of "Our Lady's Little Company."

I am sorry about the blessing for Mary's Own. I am afraid you will not think it sufficiently explicit. I am so little able to get out and M. M. Cecilia went to the Vatican and did not expressly mention them by name, only the Sisters of the "Little Company of Mary" and their benefactors with Plenary

Indulgence now and at the hour of death. But perhaps it will be better as we will get it another time on a separate document. Am glad you are so much better. Please God you will labour much for Him.

We are going on well, thank God, moving into our new house this month. We shall have your prayers and blessing I know, on our new home in Rome and that we may do much good. We had had a half hope you would come. I still wish I had some writing or something to show from Mary's Own, or, as they are not a Confraternity or Third Order it is difficult to explain what they are.

Thank you for postulants. I have to leave that to Council home. M. M. Elizabeth will write to you. I cannot afford to send them anything home yet, so cannot tell them to take Postulants, when perhaps they cannot afford it. Am ever glad to hear from you. Should so like to know how to get to Genazzano. The Sisters have never found Fr. Glynn home.

Asking your blessing and begging Our dear Mother Mary to thank God for all your goodness to her little ones.

Yours in her sweet Heart,

Sr. Mary
