Man was only created to love God, to serve God, and enjoy him for all eternity.

What an infinite love of my God towards me, from all eternity he thought on me and determined to create me in preference to so many angels &c. which he might have created &c.

Why did he not place me among the number of inanimate or irrational creatures, his eternal and infinite love for me was the cause? &c. &c.

Therefore I am bound by all ties to love my God with my whole heart, soul, to dedicate every moment of my life to his service, to serve him with as much fidelity as possible, and rather die the most cruel death than consent to the least sin. Idols belong to myself but to God alone.
Meditation

In our means to attain to our last end
— by the use of Creatures —

1. God created all things in this world for the
use of man; that by them he might glorify
God to subdue their imposibility (doing)

2. I must then make this passage familiar to
my mind often to my God and to
return him thanks for the infinitude of creature
he has graced; I desire evermore to seek
myself in the presence of God by this
means.

Sixth Day. On the following day,

Reflect every day on of least numerous
sins; and the goodness of God in shar
you in preference to these Holy Spirits
who only committed a sin in thought
and were cast immediately into hell
on my own particular sins.

The malice of them by offending an infinite
God, in his presence, in presence of his angels
and all creatures... I must shun for the future.
place myself below all creatures, and also acknowledge all men as superior to me, who has been so ungrateful to so good a God to be so very exact in the performance of the least things which may tend to greater glory of my God, in order to repair for past time that sin. Considering on the chief cause of sin, the conceit of the eyes, the flesh or pride of love, never to have any attachment to any temporal things, in eating, drinking, leading, or taking my own case in any way. I resolved as much as possible the esteem of men, never to do the least thing with a desire to please them, to fight continually against self-love, vanity, and to aim at doing all purely for God.
Why should you disguise? Why should you wish others to have a good opinion of you? To esteem you. They only see what you are at present. Almighty God and your own soul knows what you have been hitherto which if the world knew they would not judge so well of you. Ah then for the future judge yourself as you deserve in the sight of God, listen not to what the world may say. Almighty God will judge your actions by aiming with all your strength at the virtue of humility.

When reading this reflect seriously on the thoughts you had when writing it.

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On grave sin

I am very sorry in some measure convinced of the enormity of this sin, it may have been the cause of the little progress I have made in virtue. I have deliberately indulged in sensuality in eating, drinking, and smoking and nourished thoughts of pride, anger, impotence. Never, my God, resolve to avoid all these, and even the least shadow of sin. I have heretofore sinned against your grace. I may say prey these sins. But now I feel a new and make a strict examination into my conduct at least every Sunday.
3rd Day On Death

My God in thy sacred presence and with the assistance of thy grace, I resolve now to begin to despise and cast away this body which seeks every moment its own and my soul's perdition, by seeking honor, pleasure, esteem of men, indulging itself in eating drinking &c. In wearing fine clothes &c. What will all this avail me when I come to die, on the contrary will it not give me great comfort to have mortified this body and daily crucify its desires.

Of the True Religious Man

What must I do in order to secure to myself this happy death? I must from this day be more particular in performing my spiritual exercises, particularly my prayer & examin, I will meditate once a week on this subject on Saturday and examin how my actions are regulated if they all tend to merit in the sight of my God this happy death. Do you perform your actions with a great desire to please of God? Do you perform them with great fervor? Do you observe your rules strictly? Do you sell a great desire for spiritual things? Have you a mean opinion of self? Do what's deficient.
Consideration of the Love of Spirituals

You must not only enquire after the love of spirituals, but also the love of God. Spirituals include meditation, prayer, spiritual lectures, visiting the sick, discipline, and charity. Diligence and exact preparation for confession and communication are also important. And there is a great respect for the holy Eucharist.

Ask yourself often for what am I here? For what did I renounce the world and enter into religion?

Let nothing prevent you from using the means which the Bible prescribes for your sanctification. Let not these suggestions of the enemy (which have heretofore withdrawn you from these exercises) prevail on you to curtail them, for example, if better you were employed in this, that other thing which are going to waste etc. and all these in these words. May God has commanded me to do this, it is for his sake I do it, this is the only action he would have me perform. I have nothing else to do at this time and for his love I will perform it with all fervour possible. None of sentiments on this subject whenever you may read made to this you up to a strict performance of your spiritual duties. [signature]
Meditation on Hell

1. I have deserved Hell many times by my past sins; therefore I must despise myself and humble myself below all creatures.

2. I am always capable of sinning. One mortal Sin deserves Hell. Therefore I must all occasions of sinning however small they be.

3. I should be now burning in Hell, depriving of the sight of my God for all eternity, suffering inconceivable pains in all parts. Therefore I must continually mortify this Body which has been the cause of all my sins. For what can I suffer equal to these torments?

Meditate on this subject at least once a month. Reflect on the sentiments with which you wrote this, to esteem of self below all and consider all as of superior.

4. Be totally indifferents to all offices, to things on health, poverty or health, Honor or Contempt, Good or bad. This holy indifference is the chief end of all those meditations, and which you must never forget, but keep of heart entirely free that the All W. of God may dwell in the
1. Reflect often on the goodness of your Saviour, enquiring you from the service of the Devil (your mortal enemy) by means of one of his ministers, even by force as they say. Al what a dreadful slavery was this.

2. With what generosity of favors are you then bound to serve this your Captain, you have not as other generous souls gave him the precedence of your youthful day at least, then serve him now with as much fidelity as possible.

3. Be convinced always that all those in the Company are superior to you and that you should on all occasions submit to them, and put yourself always in the last place, one of the former in gratitude and Rebellion against God who has loved you so much. Poverty, contempt, humiliation must be your chief arms with which you carry on the war in opposition to Pride, Honor, & Wishes.
Consideration. On the Subject of sermon Religion.

The Hebrio Religion after his Noviciate, will not be careful in the performance of his i. Eccercies, he is no more canque of small things, to the present. On the contrary, daily increases more and more in fervor, in a strict observance of the least things, &c. When reading this, reflect on the choice you have made never, in the least of your strict observance of the rules, &c. be punctual in your Spiritual duties, in performing them with fervor, avoid that habit you contracted of spending of time in idle conversation with worldly persons in towns, which has been the cause of neglecting of: Examin, Spiritual Reading, 

Make an act for the future of the least time spent in this manner, of the many graces, you may lose on this act, of the dangers you may avoid of falling into sin by distraction, by listening to discourse of a worldly nature.

J. McK.
5th Day. 1st Meditation.

On the hidden Life of Christ

3 things to be observed—

1. His great love for retirement, choosing rather to live in a Carpenter's Shop (than in a State palace) when he might have converted the whole world—

2. His exact performance of small things, esteemning them as much as when he died on the Cross—never forget this Example in all your actions, if God has chosen the lowest place. Why should you complain—but rather think it a great honor, to be in a similar situation with your dear Jesus. In your ordinary actions ask yourself:—how would my Jesus do this, in what manner did he walk, speak, eat, and do his manual work, endeavor in all this to imitate him—Reflect on the desire you had of this in thy Med. and perform all thy actions as from the Most High in a manner worthy of God.
To Med. on 3 Aspects of Men.

Reflect often on the offering you made yourself to your dear Lord and Master to serve him forever in whatever office to be indifferent to all worldly things. Matifications also to endeavor as much as possible to perform all actions in presence of the King and after his Example, doing them in a manner worthy of so great a Majesty... also the many obligations you are under of showing of God for the many favors he has bestowed on you for calling you to his service beloved Society. Therefore serve him with the greatest sincerity.

Consideration, On the Causes of Religion

1. Want of solid Virtue in the Novicehood
2. Neglect of Meditations of the Spiritual Things
3. Pride, the most dangerous of all, reflects on the early returns of the S. F. record for his preachers, and said he did not make a Bishop or S.
My dear Jesus, my God: I am confounded in examining my heart, to find I am so far from that degree of virtue which our Holy Father desires we should have, to love poverty contentedly and to resemble Thee, this degree being God far afar off. But I trust my trust of confidence in Thee is true, and that I shall acquire it. I will often come that I have deserved worse than I have deserved. For Thee were crucified, form me to why should I complain at being treated ill in many respects. The disciple is not greater than his Master. My dear Jesus, I trust my trust to attain to this and in the letter division of my P. Mother.
Mid 6th Day On Washing the Defeat

1. Prepare ye. self with all possible diligence to receive this Divine food and not in that same manner you have heretofore.

2. After Comm. Keep ye. self as much as possible, to ye. Jesus as possible, and in all ye. exterior employment. let thi. be ye. centre to place all ye. affections in thi. Sacrament.

3. Resolved never to idle as much time as I have done heretofore, unto which you might have shent before this most adorable Sacrament forgiving you for my part. Sing ye. gift of perseverance.

4. Consider that it was this love for you ye. dear Redeemer, that first had this. Oh then be particularly devoted to it. Offer the Holy Mass you assist at, the Mortifications ye. you may perform in honour on Thursday, and in all ye. employment. Keep ye. heart united to ye. King or God, best there.
Consideration on Humility

1. Before your existence you were nothing consequently could produce nothing, therefore you owe your existence entirely to God.

2. In your nature you are most filthy and abominable from which proceeds the most vile experiments of any animal.

3. In the order of grace, what have you which you have not received? Why did not God give those graces to another who have become a Saint?

4. Your good works perhaps merit Esteem, consider what is necessary to make them good, works, preceding grace, accompanying grace, succeeding grace.

5. In regard of your sins. What a Subject of Confession. Have them always before your eyes, you may yet Sin Mortally. Don't presume. Reflect on the above points and examine whether you have any reason to Esteem yourself.
Conference on Divine Practices

1. From 8 O'clock at night on from Litanie, no conversation till after Mass the next day, if possible.

2. Each week reflect at least for 1/2 hour on the state you are in. Examining what trouble you are in. What trouble you are in. If you were now to die. The Sunday is recommended.

3. After you have stated of hours renew them every day in Holy Mass, after confession, with as much sorrow as you can.

4. The last Sunday of each month prepare yourself in the manner you wish to be found at your death. By making up your Communion and other devotions, with that intention.
Meditation on the Benefits of a Religious Life

You must never forget the many obligations you are under to our God for calling you to this state, particu larly the Society of Jesus in which you may partake of the merit of all the good that its missionaries procure in souls &c.

1. Endeavor as in your power to cooperate in this glorious design by example prays and to promote the welfare of these as much as in you lies.

2. Renounce immediately to all temptations contrary to your Vocation.

3. It is recommended in order to persevere in this state to have a tender devotion to our Lady, our angel guardian, the S.I. of your Society &c. St. Barbara, St. Michael, St. Joseph &c. for a happy Death.

I.N.E. D.
3rd Day 1st Morn Our Divine Love

O Infinite Perfections of my God, thou alone art most, powerful, most, Beautiful, thou art Wisdom itself. O Incomprehensible Majesty, O Infinite Charity, O Infinite Treasure and source of all possible perfections, O Infinite and eternal goodness how could you stoop so low as to have me in thy eternal memory from all eternity, and with these O Eternal Majesty there is no past nor future all is present. Therefore all these Benefits how could I bestow upon me of Creation, Redemption, &c. &c. &c. always present to thee, and why O infinite Love of my God, why so many benefits lavished on me in preference to so many others who we have used themselves infinitely better, why O Eternal Wisdom, why did you choose to call me to the state in which I am now in which is the greatest favor you could bestow upon...
me in this Exile) Why can’t I come from my native country in preference to my Brother whom you left there? Why make my 13th in this Country the Instrument of my Vocation? Why not bestow this grace on him in preference to me? Who was offending thee, was continually sinning against thee, even when thou wast heaping thy infinite benefits on me? I was seeking pleasures in the Muddy waters of a corrupted world. Yes, my God, thou didst with me all this time and I knew it not. I did seek for pleasure but could find none, for thou createdst my heart for thee; else it can never be satisfied but enjoying thee—O my good God, I cannot express. I can’t find words to set down this incomprehensible Benefit; I feel in some degree sensible of it. But O my dear Lord, I have been very ungrateful—
But Oh, my God, why do I question thy infinite Majesty in this manner? Why repeat those things to which alone they, unbrokent heart can attend? Why reflect so much on infinite benefits and requite them so indifferently? Acknowledge O good God, that I am unworthy of the least of thy benefits, but thou inspired me at certain times with a great confidence in thy mercy, which induces me to make those reflections. Left my corrupt inclinations ever inclined to ease, might I have in thy service, or by flattery, with some seeming pleasure out of these? I might have recourse to thy and remember the sentiments once entertained of loving thee (who alone are worthy of love) above all creatures, which are beneath the esteem of an immortal soul. In meditating on thy infinite perfections, an eternal gratitude of saints, I am not surprised at what the rack, scourgery, fire, or the Martyrs endured, the persecutions
Labor, toils, and crosses. The remembrance
of all the world admired, even a perfect taste
of an immemorially number of saints who are
now enjoying thee, who whilst in this life ever
flew their flesh and were lists, who carried their
crosses daily after their Lord and Master, who rep-
ounced at being found worthy to suffer for thy
Name. No, my God, I am not surprized
when they were once enamored with a love
of thee; then all other things became bitter
loathsome to them; they were sensible that
you created them for the enjoyment of thy
eternal felicity, that all created things were
only as many means to attain to that end,
that the sufferings and pains of this life were
momentary, that if they suffered for thy sake
here, they should reign with thee eternally in
heaven; and that the sufferings of this life
cbear no proportion to that the glory of the
next, that the disciple was not above his
Master, and knowing that Christ by his
Sufferings left them an example that they might walk in his footsteps; all those things which the world esteems became tedious to them.

O, my God, my only good! I wish I could feel in myself, this desire of suffering which inspired the Saints, this ardent Charity, which enlarged their hearts, and changed all bitter things sweet, O, that I was as fervent to seek my own self-abnegation as I am to indulge Self-love; destroy this Monster in my heart, and prepare it for the reign of divine Love, that I may act purely for the Love of the Infinite Perfections in future without any mixture of Self-love.

O, Happy, Happy, Happy, Citizens of Heaven, you are free from this Corruptible Body and all its miseries, you are perfectly Happy in the only enjoyment of ye God. Intercede for me a poor weak miserable Creature that I may, in service of my King, that I may daily overcome my enemies, and at length arrive to the Haven of Eternal Bliss.
Saturday Morning (Easter)

In meditating on the descent of Christ into Limbo, observe the longing desires the souls there had to see their Saviour: you must do in like manner (at least) 3 days before Comm. 1. As after the Resurrection lay him to come & break the bands with which you are attached, parted to earthly things, sign after him frequently by fervent acts of love.
2. After Comm. Entertain of self with of dear Jesus as these holy souls did for three days. Return him thanks for what he has done for you, for his suffering & his three wounds; prostrate of self at his feet, beg of him with Magdalene pardon of all of past sin, lie of him that he will be unto you a friendly judge, beg of him that you may now arise to a new life by dissembling from your heart every inordinate affection to creatures, and that you may live alone for him & in him. Give Jesus live &
J. No. 9 - Nov 2. 1809

Confident, O my God of my own making
and the many times I am forgetful of
me, with how little recollection I
perform my spiritual exercises, my
Ordinary actions &c. Now soon Intent
from my good resolutions. How difficult
in performing my actions to what
Can I do better than to place entire
Confidence in thee. My God, and in the
Intervention of our B.B. that I may from
this day perform my Ordinary actions
in a manner pleasing to thy D. Majesty
Solemnly (moreover) appoint three of thy
Heavenly Citizens as my official patrons
in all my actions, for the fulfilling
my Vows, gaining thePrincipal Visitor
which stand second of
1 In the Morning.
To thee O B. N. I offer all my actions of this day, begging that you would present them to thy beloved Son, that all my actions passing through your hands, I may with confidence hope that they will be more pleasing to the holy Deity his Majesty.

2 Meditation
In order that I may perform the most important exercise to the Honour, Glory & good of my soul, I choose from this day for my special patrons to obtain for me the gift of prayer — St. Joseph.

Signatures of St. Teresa.

3 For the better performance of the Office in which I am placed, I appoint the three Martyrs of our Society St. James, St. John & St. Paul, that I may perform all my actions with recollection forever.

That I may not exceed the bounds of necessity in my Meals, I choose, St. John Baptist, St. Francis Borgia, St. Peter, alcantara.
That I may have a true sorrow and compunction for my sins and daily defects, and that I may make my confession in a proper manner to Christ, St. Austin, St. Mary Magdalene, St. Mary of Egypt, that as they sinned (such as myself) and have done penance pleasing to the Lord, God, you will be pleased now to accept of their superabundant merits and intercession to plead in my behalf for the obtaining the above graces.

Communion
That I may approach to Holy Communion in a worthy manner, and to supply by their extraordinary devotion to this most holy sacrament, what may be insufficient in me, offer them the merits of
Intercision of Sts. Aloysius, John the Regis, Stanislaus, whose devotion to the glory for the sin. This divine Sacrament was truly sincere and ardent. Grant me, O my God through their merits & intercession, I may have sincere love & devotion to thee in this Holy Sacrament.

Heads for examination of conscience and for confession

1. Have you turned your attention to the subject of your med.
2. Have you been to mind the subject of your particular examinations and your resolution.
3. In what manner have you made your visit to the B.S. and your morning O, libations.
4. Have you duly prepared the subject of your Mass, placed yourself in the fear of God, or have you wilfully given way to distractions.
5. Have you often Prayed. Examined how you spent
this time, have you resolved on any thing
in particular to be practised that day?

6. In what Manner have you proceeded at
each. Have you observed the Method fore-
said. If going to Communion how
have you prepared yourself. Have you
permitted your mind to think on your tem-
plar concerns and on other Objects.

7. In performing your Ordinary actions. Have
you not performed them, to please others
to seek to be praised. Have you remem-
bered your intention frequently while performing
them

8. Have you eat more than necessary at meals
and even hastily. Have you eat out of the pro
per time & place

9. Have you made your particular (i.e. at the
proper time). Have you not spent more time
in the 3 first points than in the latter
which are more Essentials.
10. Have you confessed the faults of your brethren to persons not having it in their power to remedy them? Have you not interfered in their offices?

11. Have you called in question the orders on the administration of superiors?

12. Have you complied exactly with our Holy Rule, and the duties of your office?

13. Have you not spent more time in town than necessary, and in what manner have you conducted yourself there?

14. Have you spent time unprofitably in your room with scholars?

15. How have you observed the Rule of Silence?

16. Have you made any Spiritual Lecture or Read the Rules the time prescribes?

17. How have you observed the Rule of Modesty.
O. S. M. D. G.

Spiritual Retreat Commenced
Jan. 17, 1814
made it alone.
It being two years & about 2 months
since the east.
Meditation

Read the following points every night before going to bed, as also the next Morning

1. Prepare diligently the subject over night.
2. Reflect on it immediately after rising.
3. Begin your prayer with profound reverence.
4. Beg of him that all the powers of evil may never cease to promote his honor and glory.
5. Beg grace duly to penetrate the subject.
6. Always frame some practical resolutions to be observed that day.
7. Reflect that your angel and your patrons do are looking on you whether you are good will notice your prayer in letters of gold, if, or water, or not at all.
8. Mourn to shorten the hour of prayer.
9. After prayer, examine yourself how you made it and proceed accordingly.
Examen of Conscience

Never to omit this exercise, it is to Resolve in the Morning to make a certain number till noon there spend the full time in this Exercise and perform some penance for faults committed. Neglect of this most important exercise had been of great detriment to you, remember that it of the chief means St. Ignatius has left for the attaining perfection—Observe the method prescribed and never omit it on any act even walking you may do it. If you have not time otherwise—Reflect how much you have lost by not performing this Exercise in a proper manner before now.

...
Confession

1. Always spend one hour at least in preparing yourself, and always go over night of in your power, that it may not interrupt your meditation.

2. Spend about one third in prayers and two thirds in acts of sorrow and amendment.

3. To go twice in each week Wed. & Sat. always mention some grievous sin of your life past at the end of your Confession.

4. To make your Confession more exact you will note down the sins you commit each day, after your channer at night.

5. Make your Confession as if it were to be the last of your life, so that if a. a. was pleased to call you you might be prepared. Always invoke your special patrons for this action to supply what may be wanting in you.
Communion

1. Begin your preparation this evening before your meditation tend that subject, drive yourself of all other thoughts the morning of your Communion. Reflect with what fervor your Angel Guardian Petronius be with you to perform this action.

2. Always to spend at least one quarter in Thanksgiving, and frequently to think on this great benefit the day after.

3. To offer your divine Saviour some act of Mortification in Thanksgiving for so great a benefit and be careful to perform it before you next Communion.

4. Endeavor to receive your dear Saviour each time as if it were the last and make your preparation of Thanksgiving accordingly.
Spiritual Reading

I mean to omit this important duty, on pretence that you know what is contained in your Lectures, on that you do not feel in need of it. Remember that it is one of the means prescribed in our H. Rules for attaining the end of our Perfections. Do not omit it on any account—and never read out of curiosity but with a true desire of reaping advantage from it.

Exhortations

You must endeavor to be present at all instructions and exhortations with an eye of reaping the profit from them. Do not omit them as heretofore. Always offer up some prayers for the preacher, the hearer, and especially for yourself, that you may receive advantage from it.
Manifestation

1. You must practice this most important duty more frequently than heretofore.

2. Convince yourself that you cannot make proficiency in Virtue without it—that you torment God as often as you neglect it—that you expose yourself to innumerable temptations. I. I. I.

3. Whether you feel any kind of temptation, dejection &c. converse time in consulting your Physician that he may apply a Remedy—

4. When you commit faults against the Rules ask a penance for them that you may repair the scandal you have given to—

5. You must also give your Father an acct. of your progress in Prayer. Examine your temptations always after Confession and be convinced that what he tells you is the Will of God.
Ordinary Employment

1. Begin the ordinary actions of each day as if they were the last of your life. 
   Patiently do the last things and think only of life.
2. Purify each action by a right intention in the beginning, and renew it as often as you can—"all to the glory of God.
3. Be extremely careful in small things—reflex often how many graces you have long before, by omitting, to ask leave, by disputing with your enemies, by eating some Janet's between meals, etc. If a man neglects small things, will lay little and little sake into greater.
4. Endeavor to perform each action with as much favor of Spirit as you can, with God's grace. Reflect often on that sentence: For he who doth the work of God negligently, remember that actions performed with little favor, and tepidity are defirced of a great part of their merit. Note: Reflect on that sentence given to the Bishop for his tepidity (in the Apocalypse).
Resolutions to be practiced.

1. To read what is contained in this collection every Sunday after Mass if you have time.

2. Never to speak with that crabbedness to your brethren much less to your Superiors, which you have done hitherto; if you cannot satisfy their demands, at least show a good disposition to do it.

3. Never to spend so much time in conversing with seculars, as you have done, which chirrups the spirit of devotion, and loses much time.

4. As much as you possibly can, never to avoid your mental prayer, Examen and Lecture as a neglect of these exercises has been very proper, criminal to you hitherto.

5. Have a special devotion to your Angel Guardian, which you have neglected, also St. Michael, St. John, and St. Barbara, for obtaining a happy death.
1. No. 9

But above all, never entertain those thoughts of vanity, self-love &c. which has been the cause of committing so many sins. Think of the sentiments you entertained of yourself when writing this, and always have them before your eyes. Let no opportunity escape of humbling yourself to all, and of satisfying your soul by embracing, at least, all the modifications that providence may send in your way.
Monthly Recollection performed at the Noviceship (White Manor) Sep 22, 1815
A. M. D. G.

Spiritual Retreat commenced at the Associative White Marsh) Saturday Apri
5, 1813 and ended on Sat. 13. being
12 Holy Saturday in Easter

In this retreat was much moved at the
obligation I contracted by my religious vow
of aspiring to perfection, of the many means
held out to us to acquire the same, and
the great danger of missing eternal salvation
if we neglect to aim at that perfection
which a God requires of us. He to whom
much is given much will be required. Now
who is more gracious given than to a religious
and for what end, undoubtedly it is for
no other end, but to perfect himself in his
state and thereby correspond to the great
design his bountiful had on him

So that it will not suffice to flatter
yourself with the idea that if I have my
soul that is enough, no. either perfection
on Reproduction must be your lot.

Why has Alm. God inspired our Ho. Founder
to give rules and various means for the att-
daining the great end of the Soul? Certainly
it was with a view, that they should be
observed, and by observing we are an
scene of accomplishing the Will of

God

Renovation Oct. 13, 1816

1. More attention to the presence of

God in Mass. particularly, also when
before the B. S. and make as lively
an act of the divine presence as you can.

2. To prepare with more diligence for Con-

fession, to take at least one quarter
for fame and always to go in the
evening. To spend more time in the two
last points of the Examen.
3. To prepare more diligently for the Lord to hasten for the subject of my meditation on the morning of communion, to reject distractions as much as possible, and to spend at least one quarter in thanksgiving.

4. To avoid cursing in my command the conduct of others, much less to speak of it to a third person.

5. Before manifesting any thing to the help, to recommend it first to the Lord, that you may not do it without occasion.

6. New to omit some time for spiritual reading, by which you may have so much benefit; for neglect of it has proved very contrary effect.

7. To say daily if in my power; the little office of the B.C. M. the first quarter after the consecration at noon, to obtain more spiritually his assistance at deed.
June 2, 1809

White Marsh

1. To keep myself in the presence of God as much as possible at Med., to read more frequently the subject for the same end - the last quarter at least to prepare for the Maps.

2. If time permits to stay three or three before Maps to be offered as a preparation for the due celebration of these H. Mysteries, invoke the special protection of the H. C. M. for the saints of the day, monthly prayer for the well performing their duty.

3. After Maps spend at least 1½ in visiting, after which say Sept. 3 once in the Chapel, the remaining part till breakfast for study if time allows.

4. After breakfast (always) visit B. S. and spend no time idle.
5. From Breakfast till dinner for Temporal business except 1 hour for school & an hour for Examen.

6. After dinner one hour's recreation only after which Vespers to be said in the Chapel.

7. A chapter from the Psalter & Beads. Temporal business till 5, then goth, then study, till dinner, recreation, points Examen, Visit, Mattins & Lands.

Bed.
Your text appears to be a handwritten note or diary entry. It contains a mix of English and other words, possibly with spelling errors or dialectal variations. Here is a transcription of the visible content:

"...and attention to my own... the organization of my mind, my... one in future... duty... the... trouble to discuss... much by the... difficult to discuss my... un... money on other things. But..."
A little at hand — That you would go there some of your time. Some time I could not do it. Now the weather is so bad, and the sea so rough. I am afraid to venture. I am not at ease, and cannot think of anything.

...and then read my book...
They published this by subscription. By this time, no more can be known now. That there was no other thing in the doing. After Tracing Aksano, one-fifteenth share.

How at it as I. On many occasions, in brought them.


Pray to join this. About thoughts.


In the same light. Jove. Some day.

That many a day has passed.

Such, if nothing much. Consequent, my own. Subject, von mann-Folks to discover.

Considered. May be, to review, own other.

Know them. Here below. Own, addressed them.

There have reason to know, and ought to know to go.
Spiritual Retreat Diary. Jan. 10, 1872

The two first days in Meditating on the
End of Man & Sin, felt rather a dryness
and hardness of heart, except the Med. on
my own particular Sin, where I had
Perceived particularly moved to a
strict of Abstinence of God's Rules,
which I lamented much in having so
often violated — the third day also in
Medit. on Death & Judgment, I felt
somewhat moved in the latter. I lan-
mented particularly with some tears the
little fruit I had reaped, from so many
favor which. I particularly received
Holy Communion so often. It appera
to me that my sins in Religion deserved
to receive that dreadful sentence of the
Begin at 8 o'clock a.m. and employ theme in the

meant to finish at one o'clock. During this time,

you must make the necessary walks. After

returning from your hunt at the

expiration of the time

must you take a glass of water and a

piece of bread. 

in the morning. 

have at least 3 breakfasts a day.

8. Server's hours. 
When you feel fatigued or unwieldy, write a multiplication of nonsense. Afflict it, if possible, with an unspeakable thing, and if it would be
impossible to make a matter of it, then use another. Be not diverted or troubled at the least, and your
minute change than you have been herebefore
in helping to make an entirely contrary
satisfaction of the above.
1. Remember you don't belong to any body.
Therefore, if you come into any company without
taking your place with the common
1. Therefore, if you come into any company without
taking your place with the common
In your actions in habits.

1. Call to mind that you are a religious

2. Remember you must give strict accounts

3. Never run about in that state of mind:

Your actions, therefore, become important.

That which you have done herself has

Avoid the clear, orderly affairs, to which

as you will be out of your way, at least you

May be found, and if you would be truly

that these, and other things, are a worse

by your actions, if you would be truly

Meditate against ye will.
Dinner

1. In this action you have hitherto con
   - mitted many defects which you must cor-
   - rect in future...

2. In beginning of meals if your appetite seems
   very craving, you must restrain it by vi-
   - cience, and if you cannot bring it to that
   indifferent manner in which it should be
   you must absolutely deny it for that time.

3. You must never drink any unless indisposed
   until dinner is over, as you have found by
   experience that it only excited a more craving
   inclination, which proceeded from nature, in
   order to indulge Sensuality.

4. If no reading occupy thy mind with some pious
   subject that it may not be entirely taken
   with this mean action —

5. In case you are prevented from dining at the usual
   time you must always take care to make your
   examination and arm yourself against that temptation.
   You have often felt when eating alone —
In the beginning of each action, of it is important to consider the intentions of it. This consideration will influence your actions and ensure that you act with the right motives.

1. In each action, consider the intentions and motives behind it. This will help you act with purpose and integrity.

2. Whatever you do, do it to the best of your ability, and always reflect on your actions.

3. Do not engage in activities that are not in line with your values and beliefs, as this will lead to contrary actions.

4. Do what is right, even if it is difficult, and always strive to maintain integrity.

5. During the performance of your duties, you must be ready to act at any time, as the situation may change.
To have the business truly done, you must mind your duty.

Common. O! Depravity! The tyrant's crown
On the glittering and monstrous thing did shine,
To frustrate every reasonable plan,
Cut through where none could cross, the mighty
Rowd, and still proceed on the line of true behaviour.
Dr. Cover, for yourself and for his glory, you must endeavor to maintain your health and prevent the trouble of some melancholy. In all your work, be always ready to humbly and sincerely repent of your mistakes and errors. If you do so, you may expect to be without fault, and with confidence in God, may expect every account of honor and revenue to be gathered into a prosperous eternity.
1st Jan. 0__

D. of Daily actions

- At rising, if I can, take a walk in the open air. Begin with the Book of Psalms, and pray for a day of grace and mercy. If the weather is fine, I will walk, as much as my health will permit.

- After breakfast, I will attend to the business of the day. I will write letters, make preparations for the week, and plan my future activities. If it's a public day, I will attend the church.

- In the evening, I will read for an hour, and then write in my diary. I will reflect on the day's events and plan for the next day.

- Before bedtime, I will say my prayers and meditate on the day's events. I will thank God for His blessings and guidance.

Remember, the devil will try to bring me down, but I will stand firm and rely on my faith in God. I will guard my heart and mind against the temptations of the world. I will strive to be as much like Christ as possible.