

I am a Priest, consecrated to the service of the Divine Master. My mission is the same as that of Jesus. His was to draw all to his Eternal Father; to see all those innumerable souls ransomed by His precious blood, arrive safe at the port of salvation.

So His priests He has committed the care of his flock. Consequently the business of my life is to draw all to God - to save souls - it is the penance He imposes upon me as a reparation of my past life.

1. I will always get up at 5 in the morning, unless perchance some extraordinary fatigue should require on my part a little more rest, but then never to past 5 1/2. If it should happen that I could not go to bed early, it would be better always to get up at 5, and, if necessary, take a little rest during the day - by that means I would avoid the danger, the habit of stopping in bed after the time prescribed by the rule.

2. While dressing I will occupy my mind either in repassing the subject of my meditation or else in some other pious thoughts - e.g. consider some point in the life of Our Lord, of the B.V., of St. Joseph, or of the saint whose feast we celebrate.

3. After 1/2 an hour for dressing, the next thing to be done (even before breviary) is the meditation. Meditation is the anchor of salvation for a Priest. I feel perfectly convinced that without daily meditation, I should neither advance in virtue - save my own soul - or do much for the glory of God. It is impossible for me to be a holy priest or even a good priest without daily meditation. But it is not sufficient to make my meditation, it must be well made, otherwise it would only serve to render me more unworthy in the sight

of God - and also at last draw down his malediction on myself and my ministry. But to make it well I must be faithful to adopt the means i.e. to prepare for it properly. There are three kinds of preparation - the more remote, the less remote and the immediate.

a) The most remote consists first in a great purity of heart i.e. labour every day to purify it more and more, not only from venial sin but also from imperfections. I must consequently be careful to study my own heart, and for that reason often make an examination of conscience. It is the best means of knowing whether or not I gain or lose from day to day.

b) I must practice entire mortification, avoid carefully all excess in eating, a rule never to eat or drink between meals (original page torn) ... against an innumerable number of temptations ... dangerous than want of mortification in eating. At meals always eat very moderately and often during the time of eating purify my intentions and guard against sensuality. (Experience tells me I have much to fear on this point). Mortification of the speech - it is consecrated to God, consequently it should be occupied only in His service, always propose the greater honour of God in speaking.

c) Great fidelity in observing interior and exterior sensations from vanity and curiosity.

d) The less remote preparation consists in three things - 1st preparing well the subject of my meditation the evening before and repassing it the next morning while dressing. Foresee the homages we are to pay to God - the considerations we are to make and above all the resolutions we are to take, this latter part is more easily neglected than the others - yet it is the most important of all since the whole fruit of the meditation consists in taking

good strong practical resolutions - resolutions (not...). 3rd, practice great recollection from night prayer till after meditation, in fact recollection is absolutely necessary every instant of my life - otherwise I shall do nothing good, it would be impossible that a mind occupied with a thousand thoughts - distracted continuously - could apply itself seriously to meditation - guard therefore against dissipation ... latin sentence follows...

To practice recollection I must practice mortification in everything - Latin. If I am not mortified my apostolate instead of being centered in God will be given to creatures and if so there is no possibility of advancing in virtuous serving.

Now, such are the means of making well my meditations. If I make use of them I shall most certainly save myself and many others. The reason is if I make well my meditation I will become a holy priest and save many souls. My meditation immediately after dressing at least as long as in the seminary $\frac{3}{4}$ of an hour - suppose I get up at a quarter to five I will make my meditation one hour in length. If I get up at 4 as I intend to do, I will begin my meditation at half past four and continue until quarter to five.