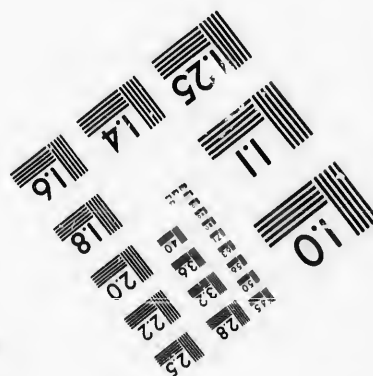
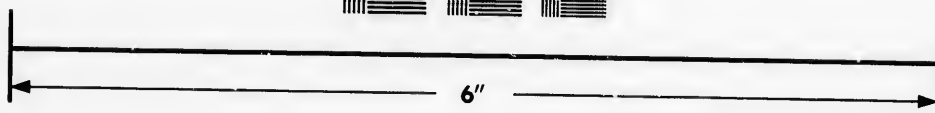
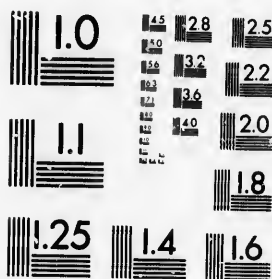


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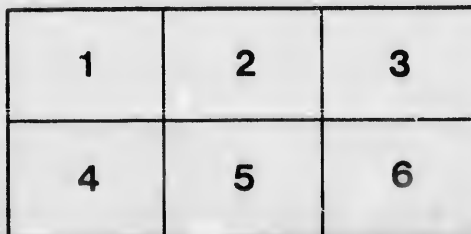
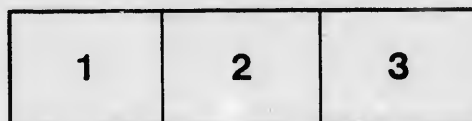
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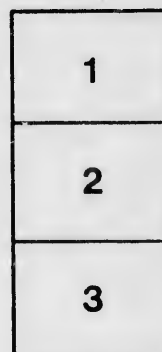
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MY RULE OF CONDUCT
OR
SPIRITUAL COUNSELS

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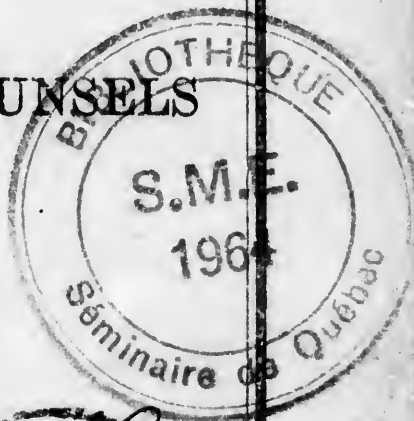
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MY RULE OF CONDUCT
OR
SPIRITUAL COUNSELS

FROM

“*Les Paillettes d'Or*”

Imprimatur :

QUEBEC, 24 th MAY 1879.

C. F. CAZEAU, VIC. GEN.

MY RULE OF CONDUCT.

"Learn of me for I am
meek and humble of heart"

It is simple, it is easy, and exacts nothing that my poor soul cannot accomplish; yet I feel that it unites me to God; that it renders me more devoted, more submissive in suffering, more faithful to my duty, and that it sweetly prepares me for death.

Since I have followed its teachings, it has ever been my consolation, my light, my strength, and yet, my God, thou well knowest that I have had painful hours in my life.

Dear souls, you who, like myself, wish to become saints, I give you my direction in all its simplicity; hearken to it, for it comes from the loving Heart of Jesus, and is based on these words of Jesus-Christ: "*Learn of me, for I am meek and humble of heart*"

1
BE MEEK
1

Meek towards God.

Living from day to day beneath his fatherly eye, and, as it were, in a medium where all things are regulated by a Providence full of solicitude.

A mother does not more carefully prepare the room in which her child is to pass the day, than God prepares each hour that he unfolds to me.

A duty presents itself: He wishes me to accomplish it, and, to do so, I have all that is necessary of time, intelligence, aptitude and learning.

An occasion of suffering is at hand: He wills that I bear with it, even should I not see its immediate utility; and if pain provoke a murmur, He says to me: "*Courage, child, it is I who will it so!*"

Something occurs to *delay or stop*

me in my work, something *thw rts* my plans ; He has *designedly* managed it so, because He sees that too much success would render me vain, or that by too great a facility, I would become sensual ; and He thereby teaches me that it is *not success that brings us to Heaven, but rather devotedness and labour.*

And, in truth, how all revolt is calmed in presence of these reflections ! How all labour is commenced, continued, interrupted, resumed, *eriet* ed with peace and delight !

With what energy I re-
enemies that attack me at every
indolence, eagerness, anxiety about
success, distaste arising from diffi-
culty !

*

Does *the past* sometimes arise to torment me, by the painful recollection of so many years passed far from God ?

Ah ! undoubtedly, there lies in my

heart a very deep sentiment of confusion and regret; but why, on that account lose my peace of soul? Has not God said to me, by the mouth of his minister: *I forgive thee?* Have I not as He demanded of me, made a sincere avowal, an entire submission?

Am I not, moreover, ready to accomplish all that may demand of me in His name, the priest to whom I have confided my soul?

Does *the future*, in its turn, try to alarm me?

I smile at those foolish dreams of my imagination; has not God charged Himself with my future?

What! the circumstances that await me tomorrow, or in ten, twenty years hence, are all arranged, prepared with maternal care by my heavenly Father, and I could fear lest they prove not good for me!

O my God! remain, remain the sole master of my destiny, and grant that my future may be as thou hast decreed!

MEEK TOWARDS EVENTS.

The different events that befall us are the messengers, either of the mercy or of the justice of God.

Each of these events has a mission to fulfil in my regard; and as that mission is from God, why not let it be accomplished in peace?

Be they never so painful, sorrowful, heart-rending, they are but what God wills they should be.

Sickness, — ill will, — loss of fortune, — separations, — forgotten friendship, — contempt, non-success, humiliations, — all are sent by God, and when they will have accomplished their work, they will pass away, and my soul will remain purer and more holy. We may view them, as they pass, with a certain dread, perhaps with a very natural feeling of terror, — the saints smiled at them through their tears — but we must

never allow them to deprive us of the smallest degree of my resignation and confidence.

*

To be meek towards events does not imply that we should await them with that stoic firmness which is a consequence of pride, nor that we bear up against them so far as to repress every sigh, no !

But God permits us to prevent them, to remove them, to shun them if possible, to relieve them, at least to alleviate them.

And this kind Father, at the very hour in which he sends them as *messengers of justice*, sends also the means to render them supportable and even frequently to *avoid* them.

Remedies in sickness,

Friendship in sorrows of the heart,

Devotedness, in privations,

Consolation in dejection,

Tears in grief,

It is God who created all these,

and who foreseeing that I should perhaps never be able to find them, has ordained privileged souls to love me, to console me, to relieve and serve me, saying to them : "*Whatsoever you do to the least of mine, I will consider it as done to myself.*"

Ah ! then, I will hearken, in my sorrows to the friendly voice that speaks to me of hope !

I will accept, with love, the eager services of friendship.

I will accept with gratitude the time that they may devote to me, the self-imposed privations for my sake, and I will beg of God to repeat to these kind friends.

"All that you do for him, I will do for you."

Meek towards others.

This is more difficult than to be meek towards events ; because it seems to us that *others* sometimes act *through malice*. Yet, how often

do they act only from constitutional character, selfishness, giddiness, *desirous only* of their own good, and without reflecting, for a moment, on the injury they do me. Then, why so fret myself? It suffices me to be on my guard.

Leave others at liberty, when there is no question of a duty to perform; as far as possible, never put yourself in their way, and if they cross you, *avoid*, but do not thwart them.

To yield, to comply, sometimes to withdraw a little and let others act, such is the ordinary course to adopt with the members of one's family, and with those we call *our friends*.

The more you leave them the facility of doing what they believe to be good, the more you share in the sentiment they have of their utility, their importance, the more you eclipse yourself in order to leave clear the road they wish to follow, the more will they leave you at peace and ca-

pable of *rendering them service.*

Do not busy yourself with viewing the actions of your friends in their smallest details, nor in the motives that prompt them. — If their proceedings be wanting in delicacy, appear not to understand them, or rather, simply believe that they have been mistaken.

A sure means of overcoming the antipathy we feel towards anyone, is to render him *some little service every day* — and the way to overcome the antipathy that anyone may feel towards us, is to *say a good word of him every day.*

Are those who surround you wicked, malicious? Be on your guard, undoubtedly, but rest at ease, they will harm you only to the degree willed by God:

That Will Divine that bade the wave
Can of malicious plots arrest the tide.
What does it cost God to hinder

the result of a calumny or a slander ?

God is ever the buckler that interposes between events, creatures and me.

1V

Meek towards myself.

To be meek towards self, does not imply to *flatter one's self*, to *allow one's self everything*, ever to *excuse one's self* but simply to *encourage one's self*, to *rise again*, to *grow strong*.

To be meek towards self is to encourage one's self during monotonous wearisome, unheeded labor. " God wills that I should do it, and he sees me.

This work occupies my intelligence perfects my soul, keeps away evil. "

To be meek towards self is to encourage one's self during those sad hours of *universal abandonment*, when no one thinks of us, nor gives us the smallest mark of sympathy : Does it not suffice thee to do thy duty?

God demands nothing more of thee, and this duty will lead thee to Heaven.

To be meek towards self is, moreover, *to take courage* after a fall, a humiliating fault, a failing that casts one down ; but to do so charitably, affectionately. " Come, my soul, it is nothing ; thou hast a good father, a generous master to deal with. — Acknowledge thy fault, humble thyself, and while awaiting absolution, resume thy daily duties with ordinary activity.

Lastly, to be meek towards self is to fortify one's self against abandonment, discouragement etc.

There are two things that fortify us : *prayer* and *labor*.

There is one that raises up again : *devotedness* and *sacrifice*.

These remedies are always within my reach.

BE HUMBLE

1

Humble towards God.

to Living habitually in His divine presence like *a little child*, or, even like one that is in want, who asks, who loves, who waits, who knows that *nothing is due him*, but who also knows that, from one hour to another accordingly as he may require it, our good God will send to him and around him, all that is necessary, and even something beyond.

Then live in peace under this fatherly and merciful protection of Providence ; the more thou feelest thyself little, weak, humbled, sick, impotent, unhappy ; even through thine own fault, the more thou hast a right to the compassion and love of God.

Only, thou must *pray well* : let thy

prayer be pious and rather slow, sweet and full of hope. The poor has *nothing but prayer* that he may call his own ; but when this prayer ascends to the heart of God, humble and supplicating; how lovingly, how paternally it is listened to!

Do not make use of many different prayers ; let the "*Our Father*" effuse frequently from thy heart to thy lips. Love to repeat to God this sweet "*Our Father*" which Jesus himself has taught us, so as to oblige himself as it were, never to repulse us.

2o Consider thyself as a servant whom God has hired, and to whom he has promised a magnificent reward at the close of that day which we call *life* ; and place yourself each morning at his disposal, to do all that he wishes, and as he wishes, by whatever means it many please him to place within your reach.

Each day's work will not be *commanded directly* by this divine Mas-

ter (it would be too sweet to obey directly to God); but by his deputies or messengers. These messengers are our Superiors, equals, inferiors, even our enemies.

Do then your duty *as best you can, to your utmost knowledge*, and as it is commanded you; from time to time, say to God: "*Master, are you satisfied?*" and in spite of weariness, fatigue, in spite of repugnance, continue it to the end.

Then, equally welcome praise or blame; as to you, poor faithful servant, remain in peace.

11

Humble towards others

Look upon yourself sincerely, but without ostentation, so that others may not even suspect your intention to do so, as the *servant of all*.

Repeat sometimes in a low voice, these words of the Blessed Virgin: *Behold the handmaid of the Lord,*

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and these others of Our Lord : *The Sin of man is not come to be ministered unto, but to minister unto others*, and act towards all those who surround you, as if you really were in *their service*, anticipating their wishes, assisting them, listening to them, being almost confused at all they do for you, and appearing always happy when they demand something of you.

Oh ! if you knew how much all these things ensure of *merit* for heaven, of *joy* and *peace* on earth, how you would cherish them !

Happy from the testimony of your conscience which would say : *Thou hast done as Jesus-Christ would have done ;*

Happy at the thought of the reward promised to him *who giveth a cup of cold water in the name of Jesus-Christ ;*

Happy from the assurance that God will do for you, *what you will*

have done for others.

Ah! what account would you then make of ingratitude, neglect, non-success, of contempt itself? These would grieve you, undoubtedly, but they would never be able to discourage nor dishearten you!

Precious counsels, inspired by the Heart of Jesus, I bless you for all the good you have done me!

The first time that your words sank into my heart, they brought there *peace and strength* against discouragement and deception, with confidence and a determined will to *live more devoted, more united to God, more satisfied with everything and more resolved to advance in the way to Heaven.*

Once more, I bless you!
Often, I will come to read you again at the foot of the altar.

Precious counsels, enlighten, guard me! and, should I stray, lead me sweetly back to God.....

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