



Jesus, Mary, and Joseph, I give you my heart
and my soul.—100 days' indulgence. Pius VII.

My Prayer-Book

Happiness in Goodness

Reflections, Counsels, Prayers, and Devotions

BY

Rev. J. F. Lasance

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment. And the second is like to it: thou shalt love thy neighbor as thyself. There is no other commandment greater than these."—

MARK xii. 30, 31.

New Edition

NEW YORK, CINCINNATI, CHICAGO

Ben ziger Brothers

Printers to the Holy Apostolic See

Joy in the Lord

“**R**EJOICE in the Lord always: again, I say, rejoice” (*Philipp.* iv. 4).

“My peace I give unto you. Let not your heart be troubled, nor let it be afraid. You believe in God, believe also in Me. These things I have spoken to you, that My joy may be in you. In the world you shall have distress: but have confidence, I have overcome the world.” — *St. John*: Christ’s Discourse at the Last Supper.

“Have a good heart, it is I, fear ye not” (Our Lord — *Mark* vi. 50).

Self-Conquest — Self-Control

“**T**HE patient man is better than the valiant: and he that ruleth his spirit than he that taketh cities” (*Prov.* xvi. 32).

“And He (Christ) said to all: If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me” (*Luke* ix. 23).

“There is no peace to the wicked, saith the Lord” (*Is.* xlvi. 22).

“Their feet run to evil; . . . they gave not known the way of peace” (*Is.* lix. 7-8).

Nihil Obstat.

REMY LAFORT,

Censor Librorum.

Imprimatur.

✠ JOHN M. FARLEY,

Archbishop of New York.

NEW YORK, September 19, 1908.

“The work of justice shall be peace” (*Is.* xxxii. 17).

“Glory and honor and peace to every one that worketh good” (*Rom.* ii. 10).

“If you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live” (*Rom.* viii. 13).

“The fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. They that are Christ’s have crucified their flesh with the vices and concupiscences. If we live in the Spirit, let us also walk in the Spirit” (*Gal.* vi. 22, 25).

“He who reigns within himself and rules passions, desires, and fears, is more than a king.” — MILTON.

“There never did and never will exist anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial.”

— SIR WALTER SCOTT.

“He is most powerful who has himself in his power.” — SENECA.

“**E**NCHEIRIDEN sollst du! sollst entbehren!

Das ist der ewige Gesang

Der jedem an die Ohren klingt,

Den unser ganzes Leben lang

Uns heiser jede Stunde singt.” — GOETHE.

The Beatitudes

1. “**B**LESSED are the poor in spirit; for theirs is the kingdom of heaven.”
 2. “Blessed are the meek; for they shall possess the land.”
 3. “Blessed are they that mourn; for they shall be comforted.”
 4. “Blessed are they that hunger and thirst after justice; for they shall have their fill.”
 5. “Blessed are the merciful; for they shall obtain mercy.”
 6. “Blessed are the clean of heart; for they shall see God.”
 7. “Blessed are the peacemakers; for they shall be called the children of God.”
 8. “Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of heaven.”
- “Blessed are ye when they shall rebile you, and persecute you, and speak all that is evil against you, untruly, for My sake:
- “Be glad and rejoice; for your reward is very great in heaven” (*Matt.* v. 3-12).

Introduction

MY PRAYER-BOOK is more than a book of *prayers* and *devotions*; the sub-title, *Happiness in Goodness*, indicates that it is also a book of *counsels* and *reflections* on the pursuit of happiness, not only with a view to the eternal life, but also with regard to our present existence "*in hac lacrymarum valle*."

"All desire peace," says "The Following of Christ," "but all care not for those things which appertain to true peace."

We may say the same thing with regard to happiness. All desire it, but many do not attain to it because they seek it where it can not be found. The one thing necessary to true and lasting happiness is the state of sanctifying grace — the love of God — union with God, in whom alone man's heart can find rest. "*Rejoice in the Lord, always!*" Seek happiness in goodness, in virtue; in loving God above all things and in loving all things in God; in loving your neighbor; in doing good to others for the love of Jesus Christ — that is the key-note — the dominant note of this book. It is an exponent of the greatest thing in the world,

Charity; it is a preacher, an advocate of *Christian* philanthropy, of *true* altruism, of which a well-known writer says:¹

"We hear a great deal of altruism, as it is called, nowadays — the doctrine, in other words, of living entirely for others. This is man's true happiness and peace, his only good — making others happy. And we at once ask, what is this happiness which we are to secure for others — the same kind as our own, or a different kind? Surely the same kind, for we are all men of like nature, more or less. It seems, then, as far as we can catch the idea, that I am to seek true happiness in making others seek their true happiness, making yet others seek their true happiness, and so on without end; and we never learn what that happiness, personal and independent, consists in. We are told that our modern moralists have improved very much on Christianity; that they have interpreted it to itself; that they have discovered the unknown, or at least only half-known, secret of unselfishness, of true benevolence and philanthropy, which Christ was only groping after according to old-world lights. They would take, as an extreme embodiment of a certain egoistic spirit which they deplore in Christianity, St. Simon Stylites, standing year after year on his pillar in the desert, isolated almost ostentatiously (if it be not a contradiction) from all intercourse with his fellow men; intent wholly on his own interior spiritual perfection and on

¹ Vide: Another Handful of Myrrh.

communion with God; living, it would seem, purely and entirely for himself, hoping for nothing but his own future reward, fearing nothing but his own future hurt.

“What is the true meaning of these words, ‘Charity,’ or Love, ‘seeketh not her own’?”

“When we examine a tree or a flower, we see that the root seems to be subservient to the stalk or trunk, the trunk and branches to be for the sake of the leaves, the leaves for the sake of the flower, the flower for the sake of the fruit, the fruit for the sake of the seed, the seed for the sake of the future plant, and so on; and we wonder which is the principal part, if there be any, that exists for its own sake, and not for the sake of something else. The truth is, no doubt, that each exists for its own sake *and* for the sake of the whole and of its fellow parts. It struggles for and seeks its own advantage directly and before all, and, by following this tendency of its own nature, it eventually *profits the rest*, whereas the greatest injury it could inflict on the other parts would be to suffer itself to decay and perish. We, collectively, are the Body of Christ and members in particular, and this fact is the basis of the doctrine of Christian charity. ‘Lie not one to another,’ ‘defraud not one another,’ says St. Paul, ‘because we are fellow members of one body.’ Each member exists for its own sake *and also* for the sake of the whole body, the head and the fellow members. Each member tends directly to its own well-being and advantage, *and*

thereby to the profit of all the rest, each by being what it should be, by doing what it should do — in a word, by its own perfection, perfects the whole. So, too, by being and acting otherwise than it should, it injures itself and it injures the whole. Where brain or eye is diseased it ceases to live for the whole body, to be serviceable and helpful; it lives for itself, nay rather, it lives at the expense of the rest, *seeking its own*. It begins to seek its own exclusively, it ceases to co-operate with the rest, to bear their burdens, to sympathize with their joys and sorrows — it becomes selfish.

“Here, then, is the true altruism, the Christian conception of charity — to seek ourselves, our own things, for the sake of others; to seek others by seeking ourselves after His pattern who said: *Propter eos sanctifico meipsum* — ‘For their sakes I sanctify Myself.’ If we ourselves are what we ought to be, we shall be to others what we ought to be. And as the higher and more complex structures of the body are more widely and eminently useful to the rest, so those who are themselves nearer to the perfection of our blessed Lord, the Head and Saviour of the Body, are so far nearer to Him in the depth and extent of their utility toward others. He, as the Head and Soul of the Body, is most intimate in His relation to the very least of the subject members; and the measure of His love for them is the measure of His own perfection and dignity — the measure, moreover, of that most just love which He bears toward Himself. For,

quibble about it as we will, we only love others so far as we can recognize them as ours, as belonging to or connected with us in some way. Thus it follows that our love for others is only an extension or overflow of our laudable self-love. Who then is the selfish man? He whose self-love is perverted and feeble, and does not overflow, reach out, extend itself, and draw all things into itself; whose first thought thenceforth is to sacrifice others to himself, and who corrects it only as an afterthought. Who is the unselfish man? He who does not, as the other, view himself falsely as an isolated unit, but sees how all others pertain to him, are *his* in some sense, are fellow members of greater or less import, and who therefore finds his own happiness in the happiness of others; whose first thought is to sacrifice himself, and who corrects it, if necessary, only on an afterthought. He whose self-love is true and strong, and rises up high and overflows and diffuses itself to whatever in any way pertains to him; who, like God, loves all things both great and small, just because all things belong to Him, and because He loves Himself with an infinite and everlasting love.

"True altruism or charity circles out from self, first, to our God, and then to His creatures, who, through Him, are variously bound to us, in due order. And the greater we are in ourselves, the more godlike, the intenser our rightful self-love, so much the farther shall we stretch out beyond ourselves with an all-enfolding charity. For

God's love has well been described as a sphere whose center is everywhere, whose circumference is at infinity or nowhere. The same truth is aptly illustrated by Our Lord's metaphor for divine charity, which compares it to a fire: 'I came to send fire upon the earth, and what will I but that it be kindled;' 'Let your light shine before men;' 'Let your lamps be burning in your hands.'

"It is by keeping alive and fostering in our own hearts the fire of God's love, the light of God's truth, that we shall most effectually diffuse light and warmth to others. Spontaneously, and without conscious effort on our part, the light will shine from us, and the warmth radiate from us; we shall make ourselves felt without knowing it; '*Let not thy right hand know what thy left hand doeth.*'

"St. Paul knows nothing of the altruism which saves others and cares not to save itself; which seeks for others a vague, undefined happiness, unknown, unsought for, unvalued by itself; which throws itself into labors involving patience, self-conquest, prudence, fortitude, temperance, and all virtues, before these virtues have been rooted, grown, and matured in itself.

"*Seeketh not her own.* To seek the good of others is therefore the outcome, the fruit, the proof of the manifestation of charity, but it is not the stance. Charity is the personal love of the Lord, the wedding-garment of the soul, t.

of great price which each must seek long and diligently for himself, and finds and heaps up more and more, that he may give to others, of his abundance abundantly, the fire of divine love, which kindles and enlightens the hearts of others the more brightly it burns in our own. 'Now this I pray,' says St. Paul, 'that your charity may abound more and more in all knowledge and discernment, so that you may approve the things which are excellent;' for to love God is an art — the one work of our lives. It is only God's Holy Spirit 'who diffuses the charity of Christ in our hearts,' who can teach us. *Da nobis in eodem Spiritu recta sapere* — 'Grant us by that same Spirit to have a refined taste and relish for what is right.' This is our direct work, to perfect ourselves in the love of God; the rest will follow."

Baxter, in his "Meditations," commenting on the words, "*You are the light of the world*" (*Matt. v. 14*) says:

"It is a property of light to warm and enlighten. Examine yourself how you perform your duty, and seize every opportunity of being beneficial to your neighbors, particularly by 'letting the light of your example shine before them.' All instruction is cold, unless it be accompanied and enforced by example.

"Christ 'was the true light, which enlighteneth every man, that cometh into this world' (*John i. 9*). He communicated a divine system of doctrine to mankind, illustrated and enforced it by His ex-

ample, and gives His followers grace to profit by it, to glorify Him, and secure the end of their creation. When light passes through loathsome or infected places, it emerges as pure and uncontaminated as it entered; thus Christ and His apostolic followers, although they converse and treat with sinners, do not partake of their uncleanness. Hence, no one whose duty it is to reclaim sinners ought to fear the danger of corruption, if he act in obedience to God, and follow the example of Christ and His apostles.

"Christ says, that no one puts a light under a bushel. Thus He reprehends those who do not employ the talents which they have received in enlightening their neighbors, but hide their light, from pusillanimity or sloth. They ought to imitate the stars at their creation, of which Baruch speaks in the sublimest strains. 'They were called by the Almighty,' says the prophet, 'and they said, here we are, and with cheerfulness they have shined forth to Him, that made them' " (*Bar. iii. 25*).

And again in reference to the words: "*You are the salt of the earth*" (*Matt. v. 13*), the same writer says:

"As salt preserves from corruption and putrefaction, so is it the part of all apostolical men to preserve souls from the corruption of sin, and to render the exercise of virtue palatable and agreeable to them. These men, then, ought to be pure and refined from all the dross and alloy of earthly passion by the influence of divine charity, in order

that they may be such themselves as they wish to make others."

In thought and tendency, MY PRAYER-BOOK purposes to be the embodiment of Christian optimism and altruism; the exponent of all that is helpful and invigorating in the Christian life — of whatever is calculated to promote man's temporal and eternal welfare; it lays stress upon the fact that while the short cut to happiness is by way of self-renunciation, self-denial, self-conquest, self-control, in the following of Christ, nevertheless good cheer, heartfelt joy, and genuine happiness, far from being incompatible with the practice of religion, and of the Catholic faith in particular, are really the concomitant or rather the outgrowth and efflorescence of a virtuous Christian life.

"Virtue only makes our bliss below." — POPE.

"'Tis virtue makes the bliss where'er we dwell."
— COLLINS.

If Christianity sends men to learn the solemn lessons of the grave and asks them to keep in view their eternal destiny and the salvation of their priceless immortal souls, this need not make them gloomy and morose, this should not and does not make them sad and depressed; it tends, in fact, to keep them in that state in which they will be able to "*rejoice in the Lord always*," to be glad and cheerful and hopeful and helpful also to others, no matter what may be their outward circumstances. The peace of God is with them

always; interior joy is theirs both in adversity and prosperity.

Religion does not take the sunshine out of a man's life. The true follower of Christ has a blessing on his lips, a song in his mouth, amid sorrows and trials. Faith — Christianity — does, indeed, make a man serious and thoughtful, but it does not rob him of the real pleasures of life, nor does it paralyze his energies, but it directs them aright. No more joyous hearts can be found anywhere in the world than the hearts of *Religious* — the hearts that beat behind the grilles of the cloister. Religious not only lead good Christian lives, but also practise heroic penance, austere mortification, complete self-renunciation; yet their hearts overflow with joy, they abound with mirth and innocent glee such as is quite unknown to the butterflies of "society," to those who seek their happiness in the gratification of self in the treasures and pleasures of the world.

A devout Christian life certainly implies self-denial and self-control.

God is never done except at the expense of those who do it. — CARDINAL NEWMAN.

It seldom happens that one can do good without any trouble. — ST. VINCENT DE PAUL.

"Life is all a void,
On selfish thoughts alone employed."

— JANE TAYLOR.

"Self-reverence, self-knowledge, self-control, —
These three alone lead life to sovereign power."
— TENNYSON.

To be a Christian means to follow Christ. And Christ Himself has said: "If any man will come after Me, let him deny himself, take up his cross, and follow Me."

Spiritual joy — joy in the Lord — is the portion of those who are living in the state of grace, who love God and are faithful in the observances of His commandments. Fidelity in this respect, however, implies self-restraint and self-denial.

Alexander conquered the world, but he did not conquer himself. In a fit of intemperance he slew his best friend.

Napoleon made himself master of all Europe and played with its kingdoms; but he failed to master himself. Yielding to violent anger, he acted at times like a madman, who knows not what he does. "*The patient man is better than the valiant, and he that ruleth his spirit better than he that taketh cities*" (Prov. xvi. 32).

MY PRAYER-BOOK aims to emphasize the fact that while being good we can enjoy in many ways this beautiful world which God has made for us, and which is truly a mirror of His own beauty and perfections; it aims to inculcate the lessons of nature; how all its beauties reflect the greatness and loving kindness of the Creator and should draw us to love our good God with a grateful heart.

"*The heavens show forth the glory of God, and the firmament declareth the work of His hands*" (Ps. xviii. 1).

And thus our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."
— *As You Like It*.

The Royal Psalmist says: "I remembered the days of old, I meditated on all Thy works: I mused upon the works of Thy hands. Cause me to hear Thy mercy in the morning; for in Thee have I hoped. Make the way known to me wherein I should walk; for I have lifted up my soul to Thee" (Ps. cxlii. 5, 8).

As we read in "The Crown of Jesus": "We can meditate when we sit in the house; when we walk on the way; when we lie down; when we rise up. We can meditate by considering all earthly things as types of holy truths. In trees, the wood of the cross, our Redemption; in dust, our origin. In the sky, heaven, our reward. In the stars, the heavenly mansions of those who by their glorious deeds have brought many to justice. In the moon, the Queen of heaven. In the sun, the Son of justice. In the sea, the ocean of eternity. In the waves, the progress of time. In the seashore covered with the waters, our mortality. In the footmarks on the sand erased, fame. In the sudden darkness, mortal sin. In the bright light, God's grace. In the gentle wind, the breath of the Holy Ghost the Comforter. In bread, the Blessed Sacrament, the true Bread of life. In water, the cleansing grace of Baptism. In oil, the anointing

of the young and of the sick. In the sound of the clock, the irrevocable progress of time.

"We can meditate by adoring the presence of God all around us, as we walk in the midst of Him, or as causing by His presence in each object we behold, its continued existence and its qualities of good."

St. Francis of Sales says: "As they that are enamored with human and natural love have almost always their thoughts fixed on the person beloved, their heart full of affection toward her, their mouth filled with her praise, and when their beloved is absent they lose no occasion to testify their passion by letters, and on every tree they meet they engrave the name of their beloved;—even so, such as love God can never cease to think upon Him, they breathe only for Him, they aspire only to Him, and speak only of Him, and, if it were possible, they would grave the sacred name of Our Lord Jesus on the breasts of all men in the world."

And all creatures invite them to this, each one in its kind declaring to them the praises of their Beloved; and, as St. Augustine says, "all things in this world speak to us in a kind of dumb language, yet intelligible enough, in praise of our Love; all things provoke us to good thoughts, from whence afterward arise many motions and aspirations of our soul to God."

St. Francis of Assisi, for instance, seeing a sheep all alone amidst a herd of goats, remarked to

his companions: "Observe the poor little sheep, how mild it is among the goats; our blessed Lord walked as meekly and humbly among the *Pharisees*." At another time, seeing a lambkin devoured by a hog, he said: "Ah! little lamb, how lively dost thou represent my Saviour's death." St. Basil the Great says of the rose among its thorns: "The most pleasant things in this world are mingled with sorrow. The rose is a fair flower, but it puts me in mind of sin, for which the earth has been condemned to bring forth thorns."

MY PRAYER-BOOK aims to point out the brighter side of life — the silver lining to the cloud o'erhead — the sunshine that follows the rain — the sweet little wildflowers that grow by the wayside amid thorns and briers.

"Sweet are the uses of adversity
Which like the toad, ugly and venomous,
Wears yet a precious jewel in his head."

— *As You Like It*.

"The good are better made by ill,
As odors crushed are sweeter still."

— ROGERS, *Jacquelin*.

'As aromatic plants bestow
No spicy fragrance while they grow,
But crushed or trodden to the ground
Diffuse their balmy sweets around."

— GOLDSMITH, *The Captivity*.

The Royal Psalmist voices the sentiments of a deeply religious soul in many expressions of grateful praise to God, of joy in the Lord, and of absolute

confidence in Divine Providence. Religion gladdens the heart by inspiring trust in the goodness and mercy of God.

"Thou, O Lord, art my protector and the lifter up of my head" (*Ps.* iii. 4).

"Thou hast given gladness in my heart" (*Ps.* iv. 7).

"Let all them be glad that hope in Thee; they shall rejoice forever, and Thou shalt dwell in them" (*Ps.* v. 12).

"I will be glad and rejoice in Thee; I will sing to Thy name, O Thou Most High" (*Ps.* ix. 3).

"Thou hast made known to me the ways of life; Thou shalt fill me with joys with Thy countenance; at Thy right hand are delights even to the end" (*Ps.* xv. 11). "I will love Thee, O Lord, my strength. The Lord is my refuge and my deliverer. My God is my helper and in Him will I put my trust" (*Ps.* xvii. 3).

"Though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me. Thy rod and Thy staff they have comforted me" (*Ps.* xxii. 4).

"Rejoice to God our Helper" (*Ps.* lxxx. 2). "He will overshadow Thee with His shoulders, and under His wings thou shalt trust" (*Ps.* xc. 4).

MY PRAYER-BOOK aims to lay stress upon the advantages of being sweet-spirited and sunny-tempered, of diffusing around us an atmosphere of good cheer, of being ever ready in a generous way, in an unselfish manner, to hasten to the relief

or comfort of others in the hour of their sorrow and trial, mindful of the Apostle's admonition: "Bear ye one another's burdens and so you shall fulfil the law of Christ" (*Gal.* vi. 2), and in imitation of the divine Master Himself, who said to His disciples: "You call Me Master, and Lord, and you say well; for so I am. If, then, I being your Lord and Master have washed your feet, you also ought to wash one another's feet; for I have given you an example, that as I have done, so you do also" (*John* xiii. 13-15); and again: "He that is the greatest among you shall be your servant; he that shall humble himself shall be exalted" (*Matt.* xxiii. 11, 12). As Christians it behooves us to follow Christ, who "did all things well," who had "compassion on the multitude," who "went about doing good to all," who "hath borne our infirmities" and "carried our sorrows," who sacrificed Himself for all, even to the death of the Cross, thus manifesting the greatest love; for "greater love than this no man hath, that a man lay down his life for his friends" (*John* xv. 13).

Our thought in compiling MY PRAYER-BOOK was this: We will try by means of this little work to send forth some notes of gladness into the world amid the sounds of discord, the cries of pain, the sobbings of sorrow and the wailings of overburdened hearts; we will try to be helpful to our brethren in the pursuit and attainment of real and lasting happiness, and in these our humble efforts we shall hope and pray for a blessing from *Him*.

whose "goodness and kindness hath appeared to all men," whose "lips are as lilies dropping choice myrrh," whose ministry of mercy and good cheer extended to the greatest sinners, and of whom Isaias the Prophet foretold: "The bruised reed He shall not break and smoking flax He shall not extinguish."

One word more, with regard to the various *Methods of Assisting at Mass*. We call the reader's particular attention to the explanatory *Note* which precedes the first set of *Prayers for Mass*. Our purpose in the arrangement of these *Mass Devotions* was to lead pious souls to the use of meditation while assisting at the Holy Sacrifice, that is, to combine mental prayer with vocal prayer. Another object was, to popularize the habit of making use of *indulgenced* ejaculations, especially for the benefit of the poor souls in purgatory. All the indulgenced prayers in this book are found in the "New Raccolta," except those of recent date, which have not yet been incorporated in that work.

With the most profound sentiments of love and devotion to the Holy Family, we humbly and reverently dedicate this little volume to Jesus, Mary, and Joseph, to the end that it may, under their patronage, be a means of glorifying God and sanctifying souls.

F. X. LASANCE

CINCINNATI, OHIO,
May 24, 1908.

Contents

FOY IN THE LORD. — SELF-CONQUEST; SELF-CONTROL. — THE BEATITUDES.....	PAGE
INTRODUCTION	7
	10

PART I

Reflections

1. — The Quest of Happiness: "Thou shalt love the Lord thy God with thy whole heart"	47
2. — Charity. The Greatest Thing in the World	42
3. — Fraternal Charity	44
4. — The Spectrum of Charity	46
5. — Be Indulgent	47
6. — Be of Good Cheer	48
7. — Don't Worry	49
8. — One Little Secret of a Happy Life	51
9. — Abandonment	52
10. — Holy Indifference: Self-Immolation	53
11. — The Saved and Lost	55
12. — Lord, Are There Few Saved?	60
13. — Forgive Us Our Trespases as We Forgive Those Who Trespass Against Us	61
14. — Kindness	62

	PAGE
15. — Thoughts from Father Faber on Kindness	65
16. — Seek the Things Above	72
17. — What Is It That Secures Happiness in a Home?	73
18. — The Power of a Smile	74
19. — A New Virtue	74
20. — Faith and Humor	76
21. — Peace Is Happiness	82
22. — Happiness in Suffering	84
23. — The Practice of Charity	88
24. — The Highest Pleasures	89
25. — Don't Go to Heaven Alone!	89
26. — Let Us Go About Doing Good	89
27. — The Love of God	90
28. — Character	90
29. — A Young Man and His Beads	90
30. — What Flowers Indicate	91
31. — Pictures in a Home	91
32. — Be at Peace	92
33. — Trust in God	92
34. — Be Affable Always	93
35. — Enthusiasm	93
36. — In the Home	94
37. — Promote Happiness in Your Homes	94
38. — A Sunshiny Disposition	95
39. — The Blessing of Pain and Grief	95
40. — The Path of Sorrow	96
41. — Job's Comforters	96
42. — Peace	97
43. — Heart and Face	97
44. — Reading, a Molder of Character	98
45. — Faults of Those We Love	99

	PAGE
46. — Little Kindnesses	100
47. — The Power of Silence	100
48. — The Title of Our Lady	100
49. — The Gentle Saint	101
50. — St. Joseph, the Patron of Those Who Love the Sacred Heart of Jesus	103
51. — The Guardian Angels	103
52. — Exercise Your Charity in Behalf of the Poor Souls in Purgatory	104
53. — By Prayer and Almsdeeds	105
54. — It Is Sure to Come	105
55. — Keep Your Eye on Heaven	106
56. — Use Your Gentlest Voice at Home	106
57. — Do It Now	107
58. — Frankness, Prudence, Simplicity	108
59. — By Trying We Learn	109
60. — For His Glory	110
61. — Guard of Chastity	110
62. — Holy Communion	111
63. — Christ in the Eucharist	114
64. — Salute Your Lord in the Blessed Sacrament	115
65. — What Mass Is	116
66. — Benediction of the Most Blessed Sacrament	117
67. — Visits to Jesus in the Tabernacle	120
68. — Daily Attendance at Mass	122
69. — Practical Suggestions for Fostering Devotion to the Most Blessed Sacrament	124
70. — The Sacred Heart	127
71. — A Good Old Custom of the Servants of God	128

	PAGE
72. — The Habit of Prayer	129
73. — Morning Prayer	129
74. — Evening Prayer	130
75. — Mental Prayer	132
76. — Prayers for Meditation	139
77. — Vocal Prayer	141
78. — Ejaculatory Prayers	147
79. — The Apostleship of Prayer	148
80. — Continual Prayer	152
81. — Presence of God	154
82. — Happiness in Goodness	155
83. — Success	157
84. — Why Deny Myself? — Worth While Now	159
85. — Sanctify the Day	162
86. — Sanctify the Week	163
87. — Sanctify the Month	164
88. — Gems of the Months	166
89. — Reflections on the Gems of the Months and Their Significance	167
90. — Self-Restraint	174
91. — A Good Scrap-Book	175
92. — Read the Lives of the Saints	175
93. — Be Careful in the Choice of Your Books and Magazines	176
94. — The Imitation of Christ	181
95. — Advantages of a Rule of Life	193
96. — A Rule of Life	195
97. — Death	201
98. — Heaven	202

PART II

Prayers and Devotions

Morning Prayer

	PAGE
Aspirations	207
Act of Adoration and Thanksgiving	207
Act of Faith	207
Act of Hope	207
Act of Love	208
Act of Supplication	208
Act of Contrition	208
Act of Consecration	208
Offering	208
Indulged Aspirations and Prayers	209
Morning Offering of the Apostleship of Prayer	211

Evening Prayer

Aspirations	212
Act of Adoration	212
Instructions for Examination of Conscience	212
Act of Contrition	212
Act of Love	213
Indulged Aspirations	213
The Memorare	213
Indulged Ejaculations	214
The <i>De Profundis</i>	215

Prayers During the Day

Before and After Meals	218
Act of Faith	218
Act of Hope	219

	PAGE
Act of Love	219
The <i>Angelus</i>	220
The <i>Regina Cœli</i>	221
The <i>Salve Regina</i>	222
The <i>Sub Tuum Presidium</i>	223
The Lord's Prayer	224
The Hail Mary	224
The Apostles' Creed	224
Prayer before Meditation, Study, or Spiritual Reading	225
Prayer to the Holy Ghost	225
Prayer after Meditation	226
The <i>Anima Christi</i>	227
The <i>Suscipe</i>	227
St. Thomas Aquinas' Prayer Before a Crucifix	228
Indulgences for Reading the Holy Bible	228
Indulgence for Mental Prayer	229
St. Teresa's Book-Mark	229
Prayer before any Good Work	229

The Holy Sacrifice of the Mass

Mass the Sacrifice of the New Law	231
The Four Great Ends of Mass	231
Important Comment	233
Prayers at Holy Mass	235
Mass in Honor of the Passion of Our Lord and the Sorrows of Our Lady	274
The Ordinary of the Mass, with the Proper Parts from the Mass to Beg the Grace of a Happy Death	304
The Eucharistic Rosary, Suitable for Holy Mass and the Hour of Adoration	334

Devotions for Confession

	PAGE
Before Confession	344
Examination of Conscience	345
After the Examination	349
Considerations to Excite True Contrition	350
Act of Contrition	351
Thanksgiving after Confession	354

Devotions for Communion

Holy Mass on Communion Days	358
Indulgent Prayer before a Crucifix	376
Père Eymard on Holy Communion	377
Various Exercises for Communion	379
Short Acts, Prayers, and Reflections Before and After Communion	380
Litany for Holy Communion	391
Another Exercise of Devotion for Communion	395
Third Exercise of Devotion for Communion	424
Prayers after Communion	426
Act of Petition	432

Benediction of the Blessed Sacrament

Prayers at Benediction	434
<i>O Salutaris Hostia</i>	435
<i>Tantum Ergo Sacramentum</i>	436
At the Blessing	437
Act of Reparation for Profane Language	437
<i>Te Deum Laudamus</i>	438

The Stations of the Cross

Preparatory Prayer	442
Prayers before and after Each Station	442
<i>Stabat Mater</i> (English and Latin)	455

Litanies

	PAGE
Litany of the Most Holy Name of Jesus.....	460
Litany of the Sacred Heart of Jesus.....	463
Litany of the Blessed Virgin.....	465
Litany of the Saints.....	468
Litany of the Blessed Sacrament.....	475
Litany of the Passion.....	478
Litany of St. Joseph.....	688

General Devotions

THE HOLY TRINITY: ONE GOD.....	483
Prayers at Beginning and End of Year.....	483
Canticle of the Seraphim.....	484
Prayer for Sunday to the Blessed Trinity.....	484
Aspiration.....	485
THE HOLY GHOST.....	486
Hymn to the Holy Ghost.....	486
Sequence of the Holy Ghost.....	487
Novena to the Holy Ghost.....	490
Prayer to the Holy Spirit for the Church.....	491
Short Indulged Prayer to the Holy Ghost.....	491
Prayer for the Feast of Pentecost.....	492
Offering to the Holy Ghost.....	493
OUR DIVINE LORD.....	494
Act of Adoration, Thanksgiving, Reparation, and Supplication.....	494
Prayer for a Visit to the Blessed Sacra- ment.....	495
Prayer of St. Alphonsus Liguori for a Visit to the Blessed Sacrament.....	497
Pious Ejaculations.....	499
Act of Faith.....	499
Act of Hope and Confidence in God.....	500
Act of Charity.....	502

	PAGE
Indulged Acts (Adoration and Thanksgiving)	502
<i>Tantum Ergo</i>	504
Act of Reparation to the Blessed Sacrament....	505
Morning Prayer to the Blessed Sacrament.....	507
Evening Prayer to the Blessed Sacrament.....	507
Petition for the Holy Souls in Purgatory.....	508
Spiritual Communion (St. Alphonsus Liguori)...	509
Another Prayer for Spiritual Communion.....	510
Petitions.....	511
Prayer to the Eucharistic Jesus.....	512
Indulged Devotions to Blessed Sacrament....	512
Indulged Chaplet of the Sacred Heart.....	513
Offering to the Sacred Heart of Jesus.....	516
Act of Reparation to the Sacred Heart of Jesus..	517
Consecration and Reparation to Sacred Heart..	518
Form of Consecration.....	519
Promoters' Act of Consecration to Sacred Heart	520
Rosary of the Sacred Heart.....	521
Act of Consecration to Sacred Heart of Jesus....	524
Prayer in Honor of the Passion of Our Saviour..	525
Seven Offerings of the Precious Blood of Jesus..	526
Prayer, "O Most Compassionate Jesus".....	529
Prayer, "Divine Jesus".....	529
Prayer for Greater Love of Jesus.....	530
Novena in Honor of the Holy Name of Jesus....	531
Indulged Invocations.....	532
Prayer to the Infant Jesus before an Image of St. Anthony of Padua.....	532
Thirty-three Petitions in Honor of the Sacred Humanity of Our Lord Jesus Christ.....	533
Prayer in Honor of the Holy Name of Jesus....	535
<i>Jesu Dulcis Memoria</i>	535
<i>Jesu Rex Admirabilis</i>	537

	PAGE
THE BLESSED VIRGIN	539
Dedication to Mary	539
Prayer to the Blessed Virgin	539
Three Offerings in Honor of the Blessed Virgin	540
Memorare of Our Lady of the Sacred Heart	540
Act of Consecration to the Holy Heart of Mary	541
Prayer in Honor of Our Sorrowful Mother	542
Prayer of St. Alphonsus de Liguori	542
Prayer of St. Aloysius to the Blessed Virgin	543
Consecration to Our Lady of Perpetual Help	543
Chaplet in Honor of the Immaculate Heart of Mary	544
Novena to Our Lady of Perpetual Help	547
Prayer to Our Lady of Good Counsel	547
Indulgenced Novenas to the Blessed Virgin	548
Novena to Mary for any Special Occasion	550
A Visit to Our Lady of Sorrows	551
Pious Exercise in Honor of Our Lady of Dolors	552
Prayer to Our Lady of Sorrows	553
Novena in Honor of the Dolors of Mary	553
Novena in Honor of the Immaculate Conception	553
Hymn	554
Anthem, Versicle, and Prayer in Honor of Mary	556
The October Rosary	557
Pious Recommendation to the Blessed Virgin	558
Indulgences for Month of May	559
St. Aloysius' Act of Consecration	559
Prayer for the Month of May	560
Prayer to Our Lady of Lourdes	561
Invocations	561
Indulgenced Acts of Consecration to the Blessed Virgin. (For the Blessed Virgin Sodality)	562
Canticle of the Blessed Virgin Mary	564
Hymn, <i>Ave Maris Stella</i>	565

	PAGE
Four Great Anthems of the Blessed Virgin	566
Indulgenced Ejaculations in Honor of Our Lady	571
THE HOLY ANGELS	574
Prayer to Guardian Angel	574
Little Office of the Holy Angels	574
Antiphon to the Archangel Michael	579
Prayer to St. Raphael, Archangel	579
Prayer to the Archangel Gabriel	580
ST. JOSEPH	581
Devotions of the Seven Sundays to St. Joseph	581
Devout Exercise in Honor of the Seven Sorrows and Seven Joys of St. Joseph	582
Prayer to St. Joseph for the October Devotions	585
Another Version, as Recited in the United States	586
Novena to St. Joseph, Spouse of Blessed Virgin	586
Prayers in Honor of St. Joseph for the Agonizing	587
Act of Consecration to St. Joseph	588
Prayer to St. Joseph in any Great Necessity	588
Prayer for a Novena to St. Joseph	589
THE FAITHFUL DEPARTED	591
Reflections	591
Short Indulgenced Prayer for Souls in Purgatory	592
The Month of November	592
Prayers for Every Day in the Week for the Dead	592
Miscellaneous Prayers	
Prayer to St. Anne	595
Prayer to any Virgin-Saint	595
Prayer to any Other Saint	596
Prayer for Youth for Divine Guidance	596
"Lead, Kindly Light"	597
"To-Day"	598
PRAYER FOR CHURCH AND CIVIL AUTHORITIES	599

	PAGE
A UNIVERSAL PRAYER FOR ALL THINGS NECESSARY TO SALVATION	601
Aspirations to St. Anthony of Padua	602
Indulgenced Responsory in Honor of St. Anthony	603
THE NOVENA OF GRACE	605
Prayer to St. Francis Xavier	606
Prayer of St. Francis Xavier for Infidels	607
Prayer to the Holy Family	608
Indulgenced Prayer for a Christian Family	609
Prayers for Travelers	610
St. Francis Xavier's Hymn of Love	612
Petitions of St. Augustine	614
Indulgenced Prayer to St. Joachim	614
Indulgenced Prayer to the Sacred Heart of Jesus	615
PRAYER FOR HAPPY DEATH (Cardinal Newman)	615
Prayer for a Sick Person	616
Prayer for a Deceased Person	616
Litany and Prayers for Happy Death	616
Prayer for the Faithful in their Agony	621
Act of Resignation and Prayer for Happy Death ..	621
Prayer to Mary for a Happy Death	622
Ejaculations in Preparation for Good Death	622
Ejaculations of Confidence in God	623
Ejaculations for Conformity to God's Will	624
Ejaculations of Desire for Paradise	624
Ejaculations on Kissing the Crucifix	624
Indulgenced Ejaculations	626
SEVEN PENITENTIAL PSALMS (Latin and English)	628
The Psalms. Excellent Spiritual Reading	644
Books That Have Had the Most Powerful and Lasting Influence on Our Life	645
DAILY SPIRITUAL FOOD	647
MARRIAGE SERVICE AND MASS	679
INDEX	691

PART ONE
REFLECTIONS

1.—The Quest of Happiness

“Thou Shalt Love the Lord Thy God with Thy Whole Heart ”

THE human heart craves and seeks unceasingly for happiness. Many find but a small measure of happiness in this life because they lose sight of their eternal destiny — the object of their creation — which is to know God, to love Him, to serve Him, and to be happy with Him. “Thou shalt love the Lord thy God with thy whole heart and thou shalt love thy neighbor as thyself” (*Mat.* xxii. 37, 39). The whole law depends on these two commandments; so Our Lord Himself assures us. The fullest measure of happiness even here on earth is attained by harmonizing one’s conduct with the commandments of God, by doing well one’s duties to God and man; for this means the possession of a peaceful conscience, a clean heart, a sinless soul; and this is essential to happiness; hence, St. Ignatius prays: “Give me, Lord, only Thy love and Thy grace; with these I shall be rich enough; there is nothing more that I desire.” To be in the state of grace — to have God’s love — that is essentially necessary to true happiness. “*Si Deus pro nobis, quis contra nos?*” “If God be for us, who is against us?” (*Rom.* viii. 31.) The end of man’s creation is to glorify God. But in promoting God’s glory we are at the same time promoting our own

happiness. Ergo, let our watchword be: "*Omnia ad majorem Dei gloriam!*" "All for the greater glory of God!"

"Know then this truth — enough for man to know:
Virtue alone is happiness below." — POPE.

"Happiness and virtue are the same." — FRANCIS.

"There can be no harmony in our being except our happiness coincides with our duty." — WHEWELL.

"Chain down some passion; do some generous deed;
Teach ignorance to see; or grief to smile;
Correct thy friend; befriend thy greatest foe;
With warm heart and confidence divine,
Spring up and lay strong hold on Him who made thee."
— YOUNG.

"All who joy would win
Must share it — happiness was born a twin."
— BYRON.

2. — Charity the Greatest Thing in the World

IF I should have all faith, so that I could remove mountains, and have not charity, I am nothing" (1 Cor. xiii. 2).

"Now there remain faith, hope, and charity — these three: but *the greatest of these is charity*" (1 Cor. xiii. 13).

"God is charity. By this hath the charity of God appeared toward us, because God hath sent His only begotten Son into the world, that we may live by Him. . . .

"My dearest, if God hath so loved us, we also ought to love one another. . . . Let us love God because God first hath loved us. And this commandment we have from God, that he, who loveth God, love also his brother" (1 John iv).

"And this is charity, that we walk according to His commandments" (2 John vi).

"Before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins" (1 Peter iv. 8).

"*Love is the fulfilling of the law*" (Rom. xiii. 10).

"All the law and the prophets depend upon the law of love" (Matt. xxii. 40).

A rightly ordered love moves us to the observance of every law. A loving soul is most obedient to the law. Love is the spring of its actions. Its love impels it to obey. St. Augustine understood this so well, that he hesitated not to say: "*Dilige et fac quod vis*": "*Love, and do what you will.*" — ST. AUGUSTINE, *Tract. vi.*, in *Epis.*

"The end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith" (1 Tim. i. 5).

And this is the "game of love": "By how much the more a man dies to himself, by so much more he lives to God." — ST. CATHERINE SIEN., *Dialogue on Perfection.*

All good things, all great things, in the world, have been accomplished through self-denial and self-control. St. Teresa says: "Love spurs us on to do great

At the Canon

Memento for the Living

IN THIS holy sacrifice, O Lord and Saviour, Jesus Christ, Thou art the mediator between the heavenly Father and sinful man; Thou art the High Priest appointed for man to present his petitions to his God. Therefore I implore Thee to hearken to my prayer, not only for myself but also for all for whom I am in charity bound to pray. Obtain for us through this holy sacrifice the remission of our sins, mercy, and reconciliation with the heavenly Father; imbue us with strength and valor in the warfare against the enemies of our soul; give us fortitude and fidelity in the pursuit of virtues; aid us in the practice of all good works, and bless us with the grace of final perseverance. Permit me to offer my supplications for the peace and prosperity of Thy holy Church; bless and protect the Holy Father, Thy vicar on earth; have mercy on the bishops, priests, Religious, and all who labor in Thy vineyard; animate them with zeal for the sanctification and salvation of souls. In flame their hearts with divine charity; render their lives as holy as the law they inculcate; make them all according to Thine own divine Heart, and let their light so shine before men that they, seeing their good works, may glorify the Father Who is in heaven. Pardon the sinners and convert all to the true faith. O ye holy apostles, martyrs, and virgins, whom the Church remembers in the Canon

of the Mass, intercede for us, for all our friends, relatives, benefactors, and for all those to whom we have promised our prayers, that the good God may give them that grace which will most help them to save their souls, to lead a holy and peaceful life in this world, and to be happy forever in heaven. And do Thou, O divine Saviour, graciously condescend to come now upon our altar, to bless Thy servants who are assisting at this Mass, and especially those who are longing to be united to Thee in holy communion.

At the Consecration and Elevation

When the priest genuflects immediately after the consecration, make a profound inclination of the head; then kneeling erect, *look at* the sacred Host when raised above the head of the priest, and say devoutly:

My Lord and My God!

Indulgence of seven years and seven quarantine. granted to all the faithful who, whilst directing their eyes toward the Blessed Sacrament at the elevation during Mass, devoutly recite the ejaculation "*My Lord and My God!*" — Pius X, May 18, 1907.

Then bend the head again and adore the Blessed Sacrament while the priest genuflects.

At the elevation of the chalice, adore the precious blood of Jesus Christ and say an ejaculatory indulgenced prayer.

ETERNAL Father, I offer Thee the precious blood of Jesus in satisfaction for my sins and for the wants of Holy Church!

Indulgence of 100 days, each time. — Pius VII, Sept. 22, 1817.

Litany of St. Joseph

Approved for public and private recital by His Holiness Pope Pius X, March 18, 1909.

LORD, have mercy on us!
Christ, have mercy on us!
Lord, have mercy on us!
Christ, hear us!
Christ, graciously hear us:
God, the Father of Heaven,¹
God the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Holy Mary,²
Holy Joseph,
Noble scion of David,
Light of the patriarchs,
Spouse of the Mother of God,
Chaste Guardian of the Virgin,
Foster-father of the Son of God,
Sedulous Defender of Christ,
Head of the Holy Family,
Joseph most just,
Joseph most chaste,
Joseph most prudent,
Joseph most valiant,
Joseph most obedient,
Joseph most faithful,
Mirror of patience,
Lover of poverty,
Model of laborers,³
Ornament of domestic life,

¹ Have mercy on us!

² Pray for us!

³ Model of artisans.

Protector of virgins,¹
Pillar of families,
Consolation of the afflicted,
Hope of the sick,
Patron of the dying,
Terror of the demons,
Protector of Holy Church,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord!
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord!
Lamb of God, who takest away the sins of the world,
Have mercy on us, O Lord!
V. He made him master of his house:
R. And ruler of all his possessions.
¹ Pray for us!

Let us pray.

O God, who didst deign to elect Blessed Joseph spouse of Thy most holy Mother: grant, we beseech Thee, that we may have him whom we venerate as our protector on earth as our intercessor in heaven. Who livest and reignest world without end. Amen.

Indulgence.—300 days, once a day, also applicable to the souls in purgatory.—(Pius X, March 18, 1909.)