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HOW TO MAKE
THE MISSION.

BY
A DOMINICAN FATHER.

NEW REVISED EDITION.



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APPROBATION.

Nos infrascripti Revisores Ordinis Prædicatorum pro scriptis excudendis, fidem facimus atque testamur quod attente perlecto opusculo, "HOW TO MAKE THE MISSION," ipsum typis mandari permittimus.

In quorum fidem, hisce litteris propria manu subscripsimus.

*Datum Neo-Eboraci, in Conventu Sancti Vincentii
Feverii, in festo Nativitatis Domini nostri
Jesu Christi Anno 1896.*

FR. JOSEPHUS KENNEDY, O.P.,
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Imprimatur.

FR. A. V. HIGGINS, S.T.M.,
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*Datum Ludovicopoli, in Conventu
S. Ludovici Bertrandi, die
27ma, Decembris, 1896.*

Imprimatur:

✠ JOANNES JOSEPHUS,
Archiep. Bostoniensis

Jan. 6, 1897.


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PREFACE TO FIRST EDITION.

It is not intended that this little work shall serve as a complete course of instruction for those preparing to make the Mission. Its object is rather to excite inquiry, to suggest thought, and to point out some of the faults which are but too frequently found in the confessions of many of the faithful, particularly of those who seldom approach the sacraments.

Persons desiring full instructions on the sacraments should read "The Memorial of a Christian Life," "Perry's Instructions," "St. Ligouri on the Commandments and Sacraments," or "Discourses to the Young."



PREFACE TO THIRD (REVISED) EDITION.

THE first edition of HOW TO MAKE THE MISSION was published in 1873. Though far from being a complete guide to all the exercises of a Mission, it has found favor with both priests and people, being recognized as a great help to the faithful generally in making clear, methodical, and penitent confessions. Years of constant missionary activity suggested many improvements. In 1886 a second revised edition was published, and many thousands of copies were sold. Ten years of further missionary work have suggested other changes and additions which are incorporated in the new edition. The added matter includes instructions on avoiding dangerous occasions of sin, and on the necessity of having a fixed resolution to resist evil and to do good. A chapter of Points on Indulgences has also been added. A too elaborate Table of Sins found in the preceding editions has been omitted. For the convenience of penitents, a short method of saying the Rosary, together with the Litanies of Jesus and the Blessed Virgin, is added to the chapter of Prayers and Devotions.

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HOW TO MAKE THE MISSION.

PART I.

I.

OBJECT OF A MISSION.

Thomas. — Good-evening, Father.

Father. — Good-evening, my son. Welcome!

T. — I heard you announce a Mission, and I have called, Father, to ask you some questions about it, as I feel I do not sufficiently understand what a Mission means.

F. — I shall be happy, Thomas, to give you the information you desire; and now, my son, what are your questions?

T. — I wish first to know, Father, what is meant by a Mission.

F. — A Mission is a course of religious

exercises, given for the benefit of the faithful of a certain parish.¹

T. — What do you mean, Father, by exercises ?

F. — Daily Mass, sermons, instructions, public prayers, and Benediction of the most Blessed Sacrament.

T. — And what is the object of a Mission ?

F. — The principal object of a Mission is to excite the faithful to greater fervor in regulating their lives according to the sacred truths of our holy Faith.

T. — Is there any other object ?

F. — Yes ; to dispose them to a worthier and more frequent reception of the Sacraments.

T. — How does the Mission accomplish these objects ?

F. — First by presenting to the minds of the people the great truths of Religion clearly, forcibly, and consecutively. And secondly, by giving familiar instructions on the nature, object, and worthy reception of the Sacraments.

¹ "Mission" from the Latin *missio*, *mitto*, *missus*, to send. Christ sent His apostles and their successors to preach.

T.—Are not the Sacraments the same, whether we receive them during a Mission or at any other time?

F.—Certainly they are, Thomas. But the effect of each Sacrament (with the exception of Baptism in children) depends much on ourselves. The better we are disposed, the more benefit we receive from the Sacraments. Besides, the Church grants great indulgences to those who make a good Mission. Among these indulgences may be mentioned: 1. 200 days for each exercise attended. 2. A plenary indulgence for attending at least one exercise each day for five days. 3. The great indulgence granted through the Papal Blessing at the close of the Mission.

T.—Father, I must confess I do not know what an indulgence means. I know it cannot be a permission to commit sin, as some outside the Church maliciously have said it is.

F.—No, my son; an indulgence is not permission to commit sin. Such an interpretation of the power claimed by the Church is to be utterly abhorred and repudiated. Later on, Thomas, I will explain an indul-

gence to you, and will show you how, in general, indulgences may be gained.¹

II.

WHO SHOULD MAKE THE MISSION.

Thomas. — Father, is the Mission intended for all in the parish, or only for sinners like myself?

Father. — It is intended for all who are old enough to make it. In every parish, Thomas, we find three classes of persons, — the good, the careless, and the bad. Now, all these should make the Mission.

T. — Surely, Father, the good do not need the Mission?

F. — They may not need it, Thomas, but they are the class that will profit most by it. The seed of God's word will produce the hundred-fold in the good soil of their hearts; they will not only walk, but run, in the narrow path. The Mission for them will be a time of spiritual feasting, of wonderful light and strength to their souls.

¹ See page 108.

T. — Is the second class numerous, Father ?

F. — The careless are generally more numerous than the good. Our Lord says there are two paths, — the narrow, which leads to life; the broad, which leads to ruin. Now, the careless will not admit that they are on the broad road, yet they do not claim to be among the few who are on the narrow path. They try to strike a middle course, yet there is no such path. They rise, but they fall. They make big promises, but break them. As it is said, "Hell is paved with good resolutions." As a rule, their confessions are a repetition of the same sad falls, the same broken resolutions. Now, Thomas, the Mission is necessary for this class. It will teach them what passions they must conquer, what self-denials they must make, in a word, what they must do to enter life.

T. — You said the third class are the bad. Whom do you mean, Father, by the bad ?

F. — The bad, Thomas, are great sinners, whether public or private. They are the common drunkards, the common prostitutes, the horrible blasphemers, and all who glory in their sins: these are the public sinners. They are also those who live in shameful

habits of secret wrong-doing, who are guilty of private vices, the unjust, extortioners, all who have lived in sin for years, and in a manner have defied God's vengeance.

T. — And, Father, is the Mission intended also for such ?

F. — Yes, my son, I may say chiefly for such, and, thank God, many of them are brought back to their loving Shepherd at every Mission. For no matter how far they may have strayed away, or how black or numerous their crimes, He still desires their salvation, that they may be converted and live. He still lovingly seeks the lost sheep, the prodigal son; and remember, my son, "there is joy in Heaven upon one sinner that doth penance more than upon ninety-nine just who need not penance."¹ It is as easy for God, and for the priest, to pardon a thousand crimes, as to pardon one, provided always there is true conversion.

T. — What you say, Father, is consoling to poor sinners like myself. I resolved to make the mission before I came to you, and now I desire to make it well. Please tell me how I am to prepare for it.

¹ Luke xv. 7.

PART II.

I. CONFESSION.

1. FIRST STEP, EARNEST PRAYER.

Father. — Together with listening attentively to the sermons and instructions of the Mission, you must prepare well for a good Confession.

Thomas. — How am I to prepare myself, Father? I must say I am not as familiar with my religion as I should be.

F. — Do you know your Catechism, Thomas?

T. — Not very well, Father. I did study it when a boy, but I have almost forgotten it.

F. — I am sorry to hear this. We should endeavor always to keep in remembrance the principles of our Faith. Besides, there are certain truths which we are bound to know.¹ Do you know the Ten Commandments, Thomas?

¹ See page 149.

T. — I fear not, Father.

F. — Then you must commit them to memory as soon as possible,¹ and now I reply to your question, how to prepare for Confession. The Catechism says, “By way of preparation for confession, four things are necessary.” Now, Thomas, please mark these **FOUR** things attentively. Oh! how many bad confessions are made, because people do not attend to these **FOUR** things.

T. — Father, what you say astonishes me. Do you really mean that there are many who make bad confessions?

F. — I am sorry to say there are.

T. — Then, Father, please mention those four things, so that I may never forget them.

F. — First, we must **EARNESTLY ASK** God’s grace to help us; secondly, we must **CAREFULLY EXAMINE** our conscience; thirdly, we must have a **TRUE SORROW** for our sins; fourthly, we must **RESOLVE TO RENOUNCE** our past sins and commence a new life for the future.

T. — Father, will you have the goodness to explain those four things?

F. — I shall do so, Thomas. First, we

¹ See page 150.

must *earnestly ask* God's grace to help us. I tell you candidly I believe the origin of many sacrilegious confessions and communions may be traced to the non-observance of this part of the preparation: I have known men and women to come into the confessional without the least preparation, after having been engaged in useless conversation on the street up to the moment of entering the church, with apparently no thought of the dread tribunal which they were approaching; I have seen others spend their time idly gazing around the church. It is true that these things do not happen often, but they should never happen; and those who enter the sacred tribunal in the manner I have mentioned, show that they do not realize the sanctity of the action which they are about to perform. Oh! if they felt that Jesus Christ is represented in the person of His minister; that the Judge of the living and the dead, Who will one day come in the clouds of heaven to pronounce final judgment, is there, nearer to them than is the priest, looking into the very depths of their souls, they would not enter the confessional with such indifference! It is true,

the priest, as St. Paul says, is Christ's ambassador, for Christ hath placed in him the words of reconciliation.¹ He has extraordinary power; he is sent even as our Lord was sent, by the Father.² But how can he reconcile the sinner with God, how can he exercise that wonderful ministry of reconciliation if the penitent neglect to do his part in seeking to be reconciled to God? The priest cannot do it, and hence I repeat that many confessions are bad, for want of *humble, earnest, persevering* prayer.

T. — What should I especially ask, Father?

F. — Your catechism tells you, Thomas, to ask for the special help of God's grace. St. Teresa, following St. Paul, compares the soul to a temple. Now, sin defiles this temple of God; but that is not all. By sin, the light of the Sun of Justice, which is the grace of God, is shut out; the lamps of the Holy Spirit are extinguished; the temple is left in gloom and darkness, even as the earth is left in gloom when the sun sets behind the western mountains. You know that when the sun has set, and no lamp is lighted in

¹ 2 Cor. v. 18, 20.

² John xx. 21.

your hall, any number of black spots and stains may be on the floor, but you cannot see them; you have no light to see them. Now, it is the same with the soul of the sinner. I have known men addicted to enormous crimes, such as drunkenness, blasphemy, neglect of mass and confession and communion, for years; yet these men will tell you that they are not bad men. It is because their souls are in darkness that they do not see the black, horrible stains by which they are defiled. Not long ago I asked a man if he would make the Mission. He answered, "Oh, I don't know! I don't think I need a Mission." — "When did you last go to confession?" I asked. "Oh, not for years; but I am as good as those who go frequently. I don't kill anybody; I don't steal; I pay my debts; I take care of my family."

Here is a man, Thomas, — and there are many such, — who praises himself like the proud Pharisee whom our Lord condemned. He keeps two or three of God's Commandments, but cares not for the others, perhaps the principal ones. An old pagan Roman could say the same about himself. That wretched Catholic will be harder judged than

a pagan, for a Catholic knows better. That man says he does not kill or steal, and that he pays his debts, but he has no regard for the sins of blasphemy, of impurity. How can he love God as he is commanded when he despises Jesus Christ by not hearing the Church, by not going to Mass and receiving the Sacraments? The soul of a Catholic who wilfully stays away from Holy Communion¹ for more than one year is dead and rotting in sin. Oh, if the clear light of God would beam into his intelligence, how terrified he would be by his wretched condition! Do you know, Thomas, why the saints were so humble?

T. — Not in particular, Father.

F. — One principal reason is, because they saw themselves so clearly in the light of God. One venial sin was more horrible to the eye of their souls than a corrupted carcass is to the eye of the body.

T. — This, Father, is a dark picture you give of a soul in sin.

F. — It falls short of the truth, Thomas. It is God only that can give us a clear knowledge of the wretchedness of a soul in

¹ John vi.

mortal sin. Hence the necessity of earnestly asking Him for that knowledge, praying with St. Augustine, "O Lord! teach me to know Thee; teach me to know myself." Let me conclude this instruction by begging you, for the love of God, to pray earnestly for light and grace to make a good confession. Feel, my child, that like the prodigal son,¹ you have strayed away from your loving Father, abused His graces, insulted and outraged Him by your sins, and blackened and defiled His temple, your soul. Oh, ask earnestly for pardon and reconciliation; ask for light to know how much you have offended Him! Beg the Blessed Virgin, the sweet refuge of sinners, to intercede for you; ask your guardian angel and the saints to pray for you. God will grant to those holy ones what you are not worthy to obtain. Again I repeat, pray, pray *fervently* for grace to make a good Mission.

2. SECOND STEP, EXAMINATION OF CONSCIENCE.

Thomas. — Father, I have endeavored to follow your advice as well as I could since

¹ Luke xv.

last evening. I think I never before prayed with such earnestness. In fact, I never felt the importance of prayer as a preparation for confession till I heard your instructions last night. And now, Father, what is the next thing to be done?

Father. — What does your catechism say, Thomas?

T. — First, we must earnestly ask God's grace to help us. Secondly, we must carefully examine our conscience. Thirdly, we must —

F. — Stop, Thomas, why do you leave the second point?

T. — Because I thought it was clear enough without explanation.

F. — So it would seem; yet I tell you that the neglect of examination is another fruitful source of sacrilegious confessions. I say more, and I am sorry to have it to tell, hardly one in every ten examines his conscience properly.

T. — How is this possible, Father?

F. — Well, it is owing to carelessness on the part of some, indifference on the part of others, and ignorance on the part of a third class. Generally those who hasten to the con-

fessional without asking God to give them grace to make a good confession, begin to accuse themselves without any previous examination. They never try to COUNT THEIR SINS. Thomas, I will tell you something that will astonish you.

T. — What is it, Father ?

F. — People often fairly kill the priest in the confessional.

T. — How, Father ?

F. — Many a young priest is sent to his death, slowly but surely, in that place.

T. — In what manner, Father ?

F. — By the unnecessary toil and labor imposed upon him there. Many do not show themselves to the priest,¹ as our Lord tells them. They either hide their guilty consciences, or they show themselves in false colors. They do not examine their conscience. They do not count their sins. Oh! the mockery of many confessions. I will give you an example. Here is a man, for instance, who has been away from confession for five years :—

Confessor. — When were you at confession last ?

¹ Matt. viii. 4; Luke v. 14.

Penitent. — A long time ago.

C. — How long ?

P. — Oh, several years.

C. — Please tell me, as near as you can, how long it is.

P. — It's so long, Father, it's hard for me to tell.

C. — Is it one year, or two or five or ten years ?

P. — Well, it's about five years.

F. — Now, Thomas, see what questions he made the poor tired priest ask before he told him. Why did he not say five years at once ? But listen : —

Confessor. — What sins have you committed since then ?

Penitent. — A great many.

C. — Have you cursed ?

P. — I have.

C. — How often, and what did you say ?

P. — Oh, not very often.

C. — About how many times a day did you take the Holy Name of Jesus in vain ?

P. — Some days a good many times, and other days not at all.

C. — Please, my child, tell the number of times you committed each sin, and do not keep me waiting.

P. — Well, I cursed and swore, told lies, missed mass, had bad thoughts, and got angry sometimes : that's all, Father.

F. — What do you think of such a confession, Thomas ?

T. — I do not think such a confession is clear enough. It is too general.

F. — Clear enough ! Why, it is a most unworthy, a most imperfect confession, & a confession to break the heart of a priest. For how can he form a correct judgment of the state of such a man's soul ? He cannot do it. The priest must form a just, an equitable judgment before he passes sentence ; otherwise God will not ratify his decision. Now, the penitent alone is the only accuser, the witness against himself ; if he does not tell the truth, the whole truth, and nothing but the truth, how can the priest rightly discern the condition of his soul ? Now, Thomas, consider the confession that I have given as an example. The penitent says, "I cursed," but does he tell the whole truth ?

He does not. He does not say whether it was once, twice, ten, or one hundred times a day. Again, he does not tell the curses he used. He does not say whether, in cursing, he invoked God, or Christ, or the sacred name of Jesus. How, then, can the priest have any knowledge of the curses and oaths which that man has vomited forth, when he only hears, "Father, I cursed." Then again, he says, "Father, I missed mass." He does not tell the priest how often, whether it was once in a month or once in six months, whether he could help it or not. He says, too, that he has had bad thoughts. But he gives no intimation that he took pleasure in them; he does not tell how often that was the case, and so on. You see now, my child, the labor of a priest in the confessional. He has to talk and question and sift and search into that soul till his voice almost leaves him, and his brain boils, and his nerves become strung to their utmost tension. For, if he absolves that man without a knowledge of his soul, he runs the danger of committing a terrible sacrilege himself. Do you wonder now that many of our noblest and best priests die young? Hardly a day

passes that you do not read of the death of one.

T. — I never knew that a priest's labors were so hard in the confessional; and now, Father, please tell me how I am to examine my conscience.

F. — What does the catechism say?

T. — It tells us to examine our conscience on the Ten Commandments of God, on the Commandments of the Church, on the particular duties of our state of life, and on the Seven Deadly Sins, and consider wherein and how often we have offended God by thought, word, deed, or omission.

F. — That is it, Thomas. Oh! if people would only study their catechism, and do what it teaches, then we should not have so much labor in the confessional! *Remember always, my son, to count your sins.* And there are certain words that you must never use in the confessional.

T. — What words are they, Father?

F. — Never say *sometimes, a good many times, not often, very often*: never use such expressions.

T. — Why, Father?

F. — Because these are all vague, indefi-

nite terms ; they do not give the priest any idea of the exact number of one's sins. Tell *what* you *said*, and *how many times* you said it. Tell *what* you *did*, and the *number of times* you *did* it. If you cannot give the exact number, give it as nearly as you can. Tell *about* how often. God does not require impossibilities. Doing the best you can, you need have no fear of telling a lie. To come as nearly as we can to the number is not lying. It is all we can do. But if you find this too difficult, because you have been absent from confession a long time, then give an average number of the sins you have committed daily or weekly or monthly. Put one day or one week or one month with another, and see *about* how often in the day or in the week or in the month you have been in the habit of committing each sin. Moreover, have some system in examining yourself and in telling your sins. Follow the order of the commandments, and you will not become confused. Separate your different sins, one kind from another, and count how many you have of each. Act like a man who has a quantity of money of different denominations. He separates the differ-

ent pieces according to their value, and, counting each kind, soon knows the value of the whole.

T. — Suppose, Father, a person cannot read?

F. — If such is the case, some one may read the Examen of Conscience¹ for him. But, Thomas, let me ask you particularly always to remember that you must *count your sins* before going to confession.

3. THIRD STEP, CONTRITION.

Father. — Well, Thomas, what is the next thing we must do by way of preparation for confession? Let me see. First, we must earnestly pray to God for the grace of His special help. Secondly, we must carefully examine our conscience.

Thomas. — These two you have explained, Father.

F. — Thirdly, we must have a *true* sorrow for our sins.

T. — Father, what do you mean by a true sorrow?

F. — What is the difference, Thomas, between true joy and joy that is feigned?

¹ See page 61.

T. — One is in and from the heart; the other is assumed, put on for effect.

F. — It is the same with regard to true and feigned sorrow: one is from the heart, the other is a mere pretence.

T. — Is sorrow of heart necessary for the pardon of sins in confession?

F. — It is so necessary that you might as well tell your sins to a post as tell them to a priest, if you have not this sorrow. Not only that, but no matter how well you examine your conscience, no matter how exactly you count your sins, no matter how clearly you tell them, *all, all will be useless, without a true sorrow of heart for having offended God.* I say more. All the priests and bishops and popes that ever lived could not effectually absolve a penitent unless he has this heartfelt sorrow. Oh, how many confessions and communions are sadly deficient, if not sacrilegious, for want of true contrition!

T. — Is there more than one kind of sorrow?

F. — Yes; there are two kinds. The first arises from a pure love of God. Knowing how good, how loving, how tender a Father we have offended by our sins, knowing all

that He has done and suffered for us, we are grieved to the very heart that we have offended Him. This is perfect contrition. Imperfect contrition arises from a fear of God's judgment and from a knowledge of the baseness of sin and of its evil effects on the soul. This latter is true sorrow, but not perfect like the first. United with confession, with a determination to amend the past, and with the absolution of the priest, imperfect contrition will justify the sinner; but we should always endeavor to have perfect sorrow for our sins.

T. — How can we acquire this sorrow?

F. — By prayer and meditation. "You must earnestly ask it of God," says the catechism, "and make use of such meditations and considerations as will move you to it."

T. — Please, Father, give me some instruction on this point.

F. — Willingly, my son. You must know that our Lord is most desirous of giving us His graces. He is the Good Shepherd who is anxiously seeking His poor lost sheep. He is the Father of the poor prodigal, looking for the return of His weary, hungry, wretched child. You must also know that

sin is the only enemy of God. Sin crucified our Redeemer. Sin blackens and defiles the soul, which is the temple of God. Sin robs the soul of its inheritance, the everlasting joys of Heaven, and precipitates so many into the eternal torments of hell. A soul in grace is a spouse of Jesus Christ, a temple of the Holy Ghost; a soul in mortal sin is a subject of Satan, a den of unclean spirits. A soul in grace is beautiful, like an angel; a soul in sin is unsightly, like a fallen spirit. A soul in grace is rich, possessing God and having a right to an everlasting kingdom; a soul in sin is poor, despoiled of all merit, a slave of the devil. You remember, Thomas, that the catechism says mortal sin kills the soul.

T. — Yes, Father.

F. — Do you know what that means?

T. — Not exactly, Father, for we are told that our souls are immortal.

F. — True, Thomas; but the Scriptures mention a second death, which is the everlasting death of the soul in hell. Now, that death is the sequel and issue of mortal sin, for mortal sin deprives the soul of the grace of God, which is the life of the soul. How

hideous is the body a few days after life has departed ! You could hardly find a man willing to stay a whole night with a decomposing corpse. Yet a soul in mortal sin is infinitely more horrible. One mortal sin, Thomas, changed the brightest angels of God into ugly demons ; so ugly, that the sight of one deformed spirit would be enough to strike you dead. What, then, must be the terrible deformity of that man's soul who is guilty of many mortal sins ! We read in the life of St. Catherine of Siena, that God permitted her to see a soul in sin ; and she declared that, had she not been upheld and strengthened by God, she would instantly have died from fright and horror. Oh ! how little those persons think of this who live in sin day after day, carrying dead souls in their living bodies. Our Lord likened the Pharisees to whitened sepulchres, beautiful without, but within full of dead men's bones and all uncleanness. How many are like the Pharisees, beautiful, it may be, in body, but with souls black as hell by mortal sin !

T. — Father, this is a fearful picture you give of sin.

F. — Let me tell you, my child, that all I

could say to the end of the world would be incapable of giving you an adequate idea of sin, for sin is an infinite evil, says St. Thomas. God alone knows the enormity of sin. Hence, to have true sorrow for sin, you must ask God to give it to you; and that you may be moved to greater fervor in doing so, I would urge you earnestly to meditate on the passion of our Lord. For in the Victim of Calvary we see, first, the enormity of sin that required such atonement; secondly, the justice of God that required such satisfaction; thirdly, the love of our Lord Who endured so much for us; fourthly, the ingratitude of men who hardly ever think of all that Jesus Christ suffered in order to save them from the punishment they deserve for their sins.

T. — Father, what are the marks of true sorrow? What is needed to make it efficacious?

F. — True, efficacious contrition is always heart-felt, a real heart-grief, as I have already intimated; secondly, it is *supernatural*, that is, it springs from supernatural motives of faith; in other words, it is prompted by our consideration of, and assent to, the eternal truths of our religion, as revealed by God;

thirdly, it is *sovereign*, that is, it moves the sinner to detest sin as the greatest evil, and to hate it above all things; and fourthly, it is *universal*, that is, it extends to and includes *all* offences, even those sins which do not occur to the mind at the time of confession. Such, Thomas, are the marks or characteristics of true, efficacious sorrow.

4. FOURTH STEP, PURPOSE OF AMENDMENT.

Thomas. — Father, you spoke of a determination to avoid sin as the fourth step in preparing for a good confession. What do you mean by this determination?

Father. — The catechism, in speaking of this determination, calls it a purpose of amendment. By it we mean an act of the will by which we firmly resolve to commit sin no more, to change our lives, and to do penance for the past.

T. — Is this purpose of amendment necessary?

F. — So necessary that without it there can be no true contrition, and therefore no good confession; because, if we are really sorry for what we have done, we shall also be

firmly resolved to avoid the same and other offences in the future.

T. — What marks ought this purpose of amendment to have ?

F. — It ought, first, to be *firm*, that is, we must have a fixed will never again to commit sin, no matter what temptations may arise, no matter what we may have to endure in proving our fidelity to God ; secondly, it ought to be *efficacious*, that is, we must be determined to use the *means* necessary to avoid sin, such as shunning its occasions and following the direction of our confessor ; thirdly, it ought to be *universal*, that is, it must extend not only to those mortal sins which we have committed, but to *all* mortal sins. In this respect, our purpose of amendment must be like our contrition. We should set no limit to it. We must hate and determine to avoid every sin. We should have no pet sin held in reserve. Unless *all* be renounced, *none* will be forgiven ; for the love of God cannot exist in the same heart with mortal sin, nor will God take up His dwelling in the same house with His enemy.

T. — I fear my weakness, Father : I cannot promise that I will be faithful.

F. — God is our strength, my dear son. Grace will conquer nature and sin. "I can do all things in Him who strengtheneth me," says St. Paul.¹ Do not hesitate, therefore; your present will is what you must regard. Are you *here* and *now* determined, with God's grace, to do all you can to avoid sin in the future? If so, take courage; God will strengthen you.

T. — But if I fall, Father, will it not prove that my resolution was not sufficiently strong?

F. — If you fall at the first attack, if you make no struggle against temptation, if you employ none of the means given you to avoid sin, then you may judge that you were not sincere. But if you cannot in any of these ways reproach yourself, only learn from your weakness lessons of humility, and begin again. Oh, yes! no matter how often you fall, *never cease to trust in the mercy of God*, even while you keep before your eyes the strictness of His justice.

¹ Phil. iv. 13.

II. HABITUAL SINNERS AND SINS OF HABIT.

Thomas. — I often wonder, Father, how it is that men become such slaves to their passions.

Father. — It is easy to account for it. In the first place, we are all, because of our fallen nature, prone to sin: "The life of man upon earth is a warfare," says holy Job.¹ We must all fight, and no man, St. Paul declares, will be crowned "except he strive lawfully."² "Strive," says our Lord, "to enter by the narrow gate, for many, I say to you, shall seek to enter, and shall not be able,"³ because they do not strive hard. Again, "the Kingdom of Heaven suffereth violence, and the violent bear it away."⁴ One of the Holy Fathers compares the heart to a rich garden. This garden, if neglected, is soon filled with noxious weeds. Foreign seeds will be carried there by the wind, and unless you pluck up the young plants by the roots, you will soon have a forest to contend with. Another Father compares our passions to the lion's

¹ Job vii. i.

² 2 Tim. ii. 5.

³ St. Luke xiii. 24.

⁴ St. Matt. xi. 12.

whelp. You can easily strangle it when young; but if you nourish it a little, it will become a wild beast, which will one day devour you. There was a time, Thomas, when the miserable man who dies a victim of his own intemperance could have said, "I can drink and I can let it alone." A little later he acquired the habit of drink, and could no longer let it alone. He fed the wild beast of his passion until it became strong enough to devour him. So it is with every other sin.

T. — Father, do you mean that when a man's passions become strong, or when he has fostered bad habits for a long time, he cannot overcome them?

F. — No; God forbid! I mean that when a man indulges any passion, it becomes strong, a second nature, and therefore very difficult to overcome. But I do not care how bad a man is, I do not care how long he may have been given to the worst kinds of sin, if he does his part, God can and will lift him up and will break all the fetters that bind him, even as He brought Lazarus out of the grave.

T. — What do you mean, Father, by the

sinner doing his part? What must he do to break off bad habits, such as those of cursing, drinking, and impurity?

F. — He must be fully *determined* not to commit those sins again. Without that determination, his conversion would be a mockery. He must realize that his habit of cursing or drinking or impurity was formed by deliberate and repeated acts. He is bound to overcome such a habit. Nor can he excuse himself, as many do, by saying that he has the habit. By wilfully placing himself in such a state he is responsible for the many crimes it leads him to commit. A mere *desire* to do better is not sufficient. He must have a strong *will* to do better. He must then vigorously and watchfully labor to destroy his bad habits. But how many show by their lives that they are never *in earnest*, that they never sincerely and courageously strive to overcome themselves! They are satisfied with *wishing* to change their lives. but they never make a *real* effort to do so. Hence you will often see men make the Mission, but alas! you will also see them in a few days returning to their old haunts of sin, committing the same crimes that but a

short time before they had solemnly promised God to abandon forever.

T. — How does this happen, Father?

F. — Because they are not fully determined to keep from falling into their old habits. I cannot insist too strongly on the necessity of this resolution. When a man has a firm will not to return to his former sins he will endeavor to avoid the occasions of them. What would you think, Thomas, of a man who would throw a dry log into a burning furnace, and yet declare he did not wish the log to burn?

T. — I should think such a man had lost his senses.

F. — Well, the man who says he does not wish to sin, and yet goes into places, or associates with companions who, he knows, will draw him back into sin, is equally senseless. Oh, how true it is, "He that loveth danger shall perish in it"!¹ Not only must such a man have a firm resolution not to return to his old ways, not only must he avoid as far as he can every occasion of sin, but he must also pray earnestly to God for strength to keep his good resolutions. "Ask and ye

¹ Ecclus. iii. 27

shall receive," says our Lord. Thomas, my son, for the love of God, pray earnestly, fervently, and constantly for grace to overcome your temptations. I know that you are tempted. Who is not? But, in the language of St. Paul,¹ "God will make issue with temptations," that you may overcome them. You must remember that our Lord knows our weakness. He shed His blood for us. By its virtue the soul is cleansed and its wounds healed in confession, and He gives Himself to us in Holy Communion to be our soul's food and nourishment. Men are wounded, but they will not come to the Divine Physician. They are weak, but they will not come to the Divine Table to obtain strength! Is it not evident that they desire to remain slaves to their passions when they do not make use of the proper means to overcome them? My son, remember what I have said: let your confession be supplemented by a firm resolution of never again offending God, and a strong determination of avoiding all occasions of sin. Go to the sacraments to obtain strength to keep those resolutions, and pray fervently to our Lord for

¹ 1 Cor. x. 13.

grace, lest the enemy should overcome you. Lastly, be devoted to our dear Immaculate Mother, the refuge of sinners, the help of Christians. Oh, beg of her to shield you under the mantle of her protection from all the fiery darts of your bitter enemy ; and be assured that, no matter what may have been your habits, you will overcome them. God will one day crown you with victory.

STORY OF THE BLACKSMITH.

I shall here relate to you, Thomas, the simple story of a blacksmith, which illustrates what I have been saying about the necessity of a strong resolution, accompanied by earnest prayer. I was one day walking along one of the streets of Philadelphia when a man accosted me.

“Are you the priest who preached on drunkenness last night in St. — Church?”

“I am.”

“Excuse me for speaking to you here, but I want to say something to you if you will permit me.”

“What is it?”

“Do not take it amiss if I tell you that

you did not sufficiently insist on prayer as a means of overcoming that vile vice. Father, I was one of the worst drunkards in this city. I am a blacksmith by trade. Between my house and my shop are three saloons. On awaking each morning, my first thought was to visit the nearest; then after breakfast I visited the second, then the third, and by the time I got to my shop I was generally under the influence of drink. My habit was then to curse the men, curse the horses, the fire, the iron, everything. In my blasphemy I was generally imitated by my men. In the evening I again visited the three saloons, where I found a number of unfortunates, in seedy, greasy garments, with stooped shoulders and heads hanging down, waiting for the old blacksmith to call them in with him to drink. In the saloon they would clap me on the back, saying, 'Long life to you, old fellow!' or 'More power to your strong arm!' Having thus visited the three saloons, I would go home more a madman than a rational being; and on entering my house I would begin to abuse and curse my good 'oyal wife, to smash the furniture, or beat my poor children, who would generally run

from me in fear and terror. My home, Father, was a hell.

“Well, about ten years ago I heard a powerful sermon on prayer as a means of conquering all vices. I felt a great desire to put that means to a test. That night before leaving the church I begged my heavenly Father with all the earnestness of my soul, for the love of His Son Jesus Christ, Who died for me, to give me strength to overcome my passion for drink. When I went home that prayer was repeated with all the earnestness of my soul. I also begged Our Blessed Lady to help me overcome my bitterest enemy. Next morning when I woke I felt the old craving. The demon seemed to whisper, ‘You cannot get along without some; take a little.’ I threw myself on my knees, and from the depth of my soul I begged God and my blessed Mother to strengthen a poor weak sinner.

“I started to work. O Father, God only knows the fight I had with my depraved appetite! But I was determined to conquer or die. My prayer went on as I walked past the saloons. I saw one proprietor come with a smile to the door to welcome me in; but I

passed on. When I came to my shop, my men saw at a glance that I was not as usual. Soon I heard them curse and blaspheme as before. But I said, 'Men, there has been enough of this; I am going to stop it. You must also stop it here, or get a job elsewhere.' The men looked at each other. No more was said then, but the blasphemy stopped. They saw I meant what I said. Evening came. I had the same battle, Father. But, God be praised! my prayer continued, and strength came with it. I passed the saloons. The poor thirsty creatures were expecting me as usual. When they saw me pass they looked at each other in amazement. I could hear one say, 'What in h—— is the matter with old Sooty?' When I got home I saw how bewildered my wife looked, and how joy gradually took the place of her fear. My children fled at my approach as usual, but by and by they began to peep into the dining-room, then gradually came nearer and nearer. Soon my youngest child was on my knee, its arms about my neck, and the others gathered around me. There were tears in the eyes of my poor wife, but this time they were tears of joy. Father, ten years have since

passed, and now, I thank my God, I hate that vile drink as I hate hell itself. O Father, insist on prayer as the most powerful means of overcoming every evil habit!"

STORY OF A TRUE CONVERSION.

F. — Let me give you another example, Thomas. It will serve more perfectly to impress upon you what I said about the necessity of a firm resolution supported by fervent prayer. I was called one morning to the office. A young woman, I was told, wanted to ask me some questions about making the mission.

"Pardon me," she said, "for troubling you, but I come to get some information."

"What do you wish to know?"

"Can all Catholics make the mission?"

"Yes; if there is no obstacle in the way of their receiving the sacraments."

"What is considered an obstacle?"

"Well, to live as if married with a divorced person is an obstacle. The church can never, as long as the first companion lives, allow a second marriage when the first was valid, no matter what preachers or state officials may

say or do to the contrary. Only death can divorce those who were validly married. Hence we can do nothing for those who live in adultery. They must separate if they wish to make the mission."

I mentioned this obstacle first, Thomas, for I feared she was one of those wretched Catholics who have dared to attempt marriage with a divorced person, despising the laws of the Church.

"Father, is there no other obstacle?" she said.

"Yes; an unwillingness to pardon an enemy, or to pay a just debt when one has the means of paying it, or living in a state of sin that one will not abandon,—these are obstacles."

"Father, may persons make the mission who have led a very sinful life in the past, but are now trying to do better?"

"Certainly they may, no matter how great or how numerous their past sins were, provided they have given them up, and are penitent. Our blessed Lord said to His apostles and their successors, 'Whose sins you shall forgive, they are forgiven'¹—no matter whose

¹ John xx. 23.

they are, provided always these sinners have the proper dispositions I mentioned."

"Thank God!" she said, and at the same time she gave a sigh of relief. After a few moments spent in weeping she said, —

"Father, I know you will despise me, but I must tell you all. I am a poor Magdalen. At one time my father was wealthy, and gave me a good education. Reverses came. He died, I fear of a broken heart. My poor mother soon followed him to the grave. I was left without means. I was fond of dress, but was never taught to work. This fondness of dress led to my destruction. For six years I gave up church, mass, the sacraments, — everything that a woman should hold dear, except these, which I always kept." Whilst saying this she showed an old pair of brown beads. "These," she said, "belonged to my good mother. When dying she gave them to me, requesting me to recite them daily. I promised her I would; and, however sinful I was, I kept that promise, though often I felt like giving them away on account of my unworthiness to carry them."

"How long have you thought of returning to your God and to the church?"

“Since last Good Friday. That was the day of my conversion. I was passing along here with a companion on Good Friday morning, when we saw crowds hastening to church.

“I said to my companion, ‘What are the fools hastening to church for to-day? This is no church day.’

“She answered, ‘Yes; this is Good Friday.’ That moment a sickening pain took possession of my heart, and it has never left me. Whether it was because I called the Catholics fools, or whether it was the sudden recollection of my youthful days, visiting devoutly the churches with my mother on Good Friday, I know not.

“I slackened my steps. My companion asked, ‘What is the matter?’

“I said, ‘I am not feeling well. I’ll go into the church and sit down a while.’

“My companion said, ‘Are you going to be a fool like the rest? Come on!’

“‘No,’ I said; ‘I shall go in.’ My companion left me. I never saw her afterward. When I reached the door I seemed to be torn by two contending invisible forces, one drawing me in, the other repelling me. Weak and trembling I knelt down at the doorsteps, took

out my beads, and began to beg the Mother of God to have pity on me. Gradually I became calm, my strength returned; I saw the people approach the altar to adore the Cross. I desired to join them, but I thought of my unworthiness. How can lips so defiled, I said, touch the marks of the sacred wounds?

“I arose from where I was, and found myself approaching the altar with the crowd. I threw myself on my knees before the Image of the Crucified. I felt my heart would break. Like a panorama my past life lay before me; my early days, my first Communion, my innocence, my fall and life of sin,—all appeared then. Father, in that moment I made a vow before that Crucifix to submit to any death rather than return to a life of sin. I then adored the Cross, kissing the marks of the five wounds, and afterwards spent the most of that day lamenting my sins.”

For a while she was allowed to give vent to her sobs and tears, when I asked, “How have you been supporting yourself in the meantime?”

“Father, before leaving the church I considered what I should do. I offered up my Rosary to our Blessed Lady to direct me.

I thought of a good widow who maintained herself by taking in laundry. She used to work for my mother. I went to her, and asked her to let me live with her, and to teach me laundry. She received me gladly. I have been with her ever since."

"And have you not yet gone to confession?" I asked.

"No, Father. I was afraid the priest would order me out. I go to mass every morning before my work. I have prayed night and day for strength to persevere. But I dreaded to go to confession."

"Do not be afraid," I said. "The Confessional is for you as well as for others. Our Lord did not drive poor Magdalen from his feet. Take courage, go to confession, and the load that oppresses your soul will be taken away."

There, Thomas, is another example of a true conversion, of true earnestness. Oh, would to God that those poor sinners who have imitated the blacksmith and this unfortunate in their crimes would also imitate them in their repentance!

III. BAD CONFESSIONS.

Thomas. — You spoke of bad confessions, Father. Is it a sacrilege to make a bad confession?

Father. — Certainly, my son. To receive absolution after having made an unworthy confession, and consequently without having the right dispositions, is to incur the guilt of sacrilege; that is, the violation of a sacred thing. A bad confession hinders and frustrates the instrumental action of the sacrament of Penance, and he who is guilty of it may be said thus to destroy the efficacy of the blood of Jesus Christ; for it is in the precious blood of our Lord, shed long ago, that our souls are cleansed from sin.

T. — Father, this frightens me. Please tell me how a bad confession does this.

F. — Our Lord, Thomas, instituted the sacraments as so many channels through which His precious blood may be applied to souls, quickening them with, and sustaining them in, a new and higher life. In baptism, for instance, when the water flows over the head of the child, and the words are pronounced,

at the same moment, in virtue of the blood of our Lord, its soul is cleansed from sin, and it is awakened to the new life of a child of God and an heir of heaven. In like manner, in the sacred tribunal of penance, when the penitent comes properly disposed, as soon as the priest raises his hand over him and pronounces the words of absolution, through the Divine agency of the blood of our Lord, the soul is laved and purified of all its sins, no matter how great they may be; for Christ has said, "Whose sins ye shall forgive, they are forgiven."¹ But if the penitent has not the proper disposition there is a sacrilege, for the blood of our Lord is in a manner destroyed — rendered ineffectual in that case. And, what is worse, a bad confession is generally followed by a bad communion. O my child, how great a crime is committed by unworthily receiving our Lord in communion! They who do so, as St. Paul says, are guilty of the body and blood of the Lord.² You have heard, perhaps, of the unnatural mother who took her lovely, smiling babe and buried it alive. Oh, how much greater is the crime of the bad Catholic who will bury the living Son of God

¹ John xx. 23.

² 1 Cor. xi. 27.

in a heart foul with every crime, worse than any grave, however horrible! How will such a wretch one day answer an enraged Father for what may be called the murder of his adorable Son?

T. — Father, what you have said has so filled me with terror, that I think I shall not go to confession or communion at all.

F. — What I have said, my child, was not to terrify you or keep you away from the sacraments. God forbid! The priest does not desire to frighten people away from the table of the Lord, but to press them to come to the Feast.¹ You know, my son, that if you do not approach and receive holy communion, “you cannot have life in you;” that is, the life of the soul, the life of the children of God. Yes, my son, go to communion — go frequently. It will nourish and strengthen your soul. Our Lord will dwell in you;² He will support you. He will sustain you in your conflicts with the devil. Remember that what I have said was only to guard you against that carelessness with which too many, alas! approach the sacraments.

¹ Luke xiv. 23.

² John vi. 57.

IV. GENERAL CONFESSION.

Thomas. — Father, would you advise all to make a general confession during the mission?

Father. — By no means. For some, I know it would be profitable, and there are some to whom a general confession is absolutely necessary; but there are others to whom it would be hurtful.

T. — Please explain when a general confession should be made.

F. — Certainly. First: a general confession is useful to those who have been leading a tepid, careless life. To such persons it is often the beginning of a life of fervor. Secondly, Perry, in his "Instructions," gives eight classes of persons who are under the necessity of making a general confession: —

1. All those who, in some past confession, wilfully concealed a mortal sin, through shame, fear, or indifference.

2. Those who, instead of having used sufficient diligence, have been grossly negligent in the examination of their conscience.

3. Those who have lived in gross and culpable ignorance of the necessary points of faith and practice.

4. Those who have confessed without sincere repentance for the past, and a firm resolution of avoiding sin, and the occasions of sin, in the future.

5. Those who continue to go to confession while they live in the immediate occasions of sin, which they can, but will not, avoid.

6. Those who have deliberately neglected restitution when they had the power and opportunity of making it.

7. Those who lived in vicious habits without earnestly trying to overcome them.

8. Those who have (after their confessions the same as before) continued to live in enmity, hatred, and malice.

Thirdly, scrupulous persons and those who have often made general confessions should not attempt to make a general confession. Such persons worry the priest. They say to themselves, "Well, if I am allowed to make a general confession now, I shall be satisfied." But if they are allowed to make it, they will be as dissatisfied as ever.

T. — How can we tell, Father, whether our sorrow was sufficient in confession ?

F. — The best proof of true sorrow is a change of life. When a man immediately falls into the sins which he has just confessed, almost without a struggle to guard against such a fall, there is reason to fear that he had not true sorrow. But when a man carefully watches over himself, tries to shun the dangerous occasions of sin, and prays fervently for grace to keep from sinning, we can reasonably hope that his was true sorrow, such as God accepts.

T. — I am thankful to you, Father, for all your instructions. With God's help I will now prepare for confession, and I hope it will be a good one.

F. — I hope so, Thomas ; but in order to help your memory, and to obtain the graces you now so much require, I advise you to read carefully the following prayers and table of examination of conscience.

V. PRAYERS BEFORE CONFESSION.

Ask the Holy Ghost for light to see your sins.

Come, O Holy Spirit, fill the hearts of Thy faithful, and enkindle in them the fire of Thy divine love.

V. — Send forth Thy Spirit, O God, and our hearts will be regenerated.

R. — And thou shalt renew the face of the earth.

Let us pray.

O God, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that we, by the gift of the same Spirit, may always be truly wise, and ever rejoice in His consolation. Through Christ our Lord. Amen.

Ask our Blessed Lady's help to make a sincere and contrite examination.

THE "MEMORARE."¹

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help,

¹ *Three hundred days' indulgence.*

and sought thy intercession, was left unaided. Inspired with this confidence, I fly to thee, O Virgin of virgins, my Mother! Before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

O Mary, conceived without sin, pray for us who have recourse to thee.

O my good Angel Guardian, and all ye holy angels, pray to God for me, that I may make a good confession. Dear St. Joseph, and all ye saints of God, make intercession for me.

PRAYER.

To be used when conscious to yourself of having committed mortal sin.

Behold, O my beloved Jesus, another prodigal son at Thy feet, terrified at his sins, one who knows not where to turn for refuge, save to Thy most holy feet, there to confess them all, and to trust in the immensity of Thy mercy. I am, indeed, O my beloved Jesus, that most ungrateful child of Thine who has so ill responded to all Thy love and compassion, and so shamefully outraged and offended

Thee, who art my most loving Father. I am no longer worthy to be called Thy son, but, nevertheless, my poor heart cannot exist separated from Thee. I deserve, indeed, to find in thee, my dear Jesus, a severe judge; and well it is for me that I am able to look up to Thee hanging upon the cross, with Thine arms open and ready to receive me once more into Thy most loving bosom. Thy wounds, too, are so many mouths, which invite me to repentance and repeat so lovingly to my heart, "*Turn unto me, O my child! turn and repent, and do not doubt me.*" Perfect, then, O my crucified Jesus, the work that Thine infinite charity has begun; grant me a little of that knowledge and of that sorrow which Thou hadst of my sins when, in the garden, through the violence of the horror and contrition which Thou hadst for them, Thou didst sweat a bloody sweat, and didst fall as if dead upon the ground, so that I may comprehend their weight and malice, and may conceive a due sorrow for them. Enlighten my understanding, refresh my memory, so that I may be able to recall to mind all my sins, their number and their circumstances; inflame my will with an enduring hatred for this accursed

sin, and with a burning love for Thee, O my crucified Jesus! O Mary, Mother of Sorrows! assist me in this great need of my soul. O my holy Angel Guardian! give me now more than ever thy powerful aid, that I may dispose myself to make a sincere and contrite confession.

ANOTHER PRAYER.

O my God! help me to make a good confession, to know my sins, and to be truly sorry for them, because they have offended Thee. Keep me from sin for the time to come. Give me strength that I may sincerely and humbly confess all my sins, and that I may keep back nothing in my heart!

O Almighty Redeemer, hope and refuge of sinners! preserve me from the misfortune of performing this holy action negligently, or of being deluded with a false sorrow and repentance. Grant that I may be deeply penetrated with all those feelings and sentiment I should have, in recurring to this sacred institution of thy infinite goodness. Grant, also, that my first desire in approaching the tribunal of reconciliation, and my first motive in desiring to be reconciled to Thee, may be

to accomplish thy divine will. And, O my all-powerful Saviour! purify, I beseech thee, in the furnace of Thy own pure love, my miserable heart from all self-seeking and self-love, that I may, in every part of my preparation for this holy sacrament, be guided by Thy Divine Spirit. I ask this favor in thy own sweet name, Jesus, — that name by which thou hast promised to grant whatsoever we ask of thee. Amen.

Having devoutly read these prayers, you will next carefully and in God's presence read over the following "Examen of Conscience," noting on paper or in your memory the sins you have committed and the number of times you have committed them.

VI. EXAMEN OF CONSCIENCE.

FIRST COMMANDMENT.

I AM THE LORD THY GOD: THOU SHALT NOT HAVE STRANGE GODS BEFORE ME.

I missed my morning prayers	_____	times a week, or month.
I missed my night prayers	_____	“ “ “
I went to places of false worship	_____	“ “ “
I talked against the Church, priests, or faith	_____	“ “ “
I went to fortune-tellers	_____	“ “ “
I was guilty of superstitious practices	_____	“ “ “
I read books contrary to faith	_____	“ “ “

In counting your sins, if you cannot give the exact number, *average*, tell as nearly as you can, *about* how often you have committed each.

THIRD COMMANDMENT.

REMEMBER THAT THOU KEEP HOLY THE SABBATH DAY.

- | | | | |
|---|-------|-------|----------------------|
| I missed Mass on Sundays and holydays through my fault _____ | _____ | _____ | _____ times a month. |
| I spent a great part of those days in bar-rooms . . . | _____ | _____ | _____ |
| I kept my wife, children, or servants from Mass . . . | _____ | _____ | _____ |
| I squandered my means, necessary to keep myself and
family in a proper condition to assist at religious
worship | _____ | _____ | _____ |
| I assisted at Mass with wilful distraction | _____ | _____ | _____ |
| I engaged in servile works on Sundays and holydays
without necessity | _____ | _____ | _____ |
| I failed to devote a due portion of Sunday to good read-
ing and other religious exercises | _____ | _____ | _____ |

FOURTH COMMANDMENT.

HONOR THY FATHER AND THY MOTHER.

I. DUTY OF CHILDREN.

I disobeyed my parents in important matters . . . ___ times a day, ___ times a week.
 I caused them to be angry ; I grieved them . . . ___ " ___ " ___ "
 I used insulting language to them . . . ___ " ___ " ___ "
 I kept or squandered my wages which I should have
 given to my parents . . . ___ times.
 I refused to support them when in need . . . ___ "
 I incited my brothers and sisters against them . . . ___ "
 I neglected to write to them, or send them help . . . ___ months, ___ years.
 I neglected them in sickness, in death . . . ___ " ___ "

II. DUTIES OF HUSBANDS AND FATHERS.

- I grieved, abused, struck my wife times.
 I accused her of that of which I knew she was not guilty, _____ "
 I neglected to provide for my family "
 I gave my children bad example "
 I failed to correct them in grave faults "

III. DUTIES OF WIVES AND MOTHERS.

- I disobeyed my husband times.
 I caused my children to disobey and dishonor him "
 I talked of his faults before our children or neighbors "
 I neglected to correct those under my charge "

Under this commandment masters and mistresses, employers and employees, should examine themselves on their respective duties.

FIFTH COMMANDMENT.

THOU SHALT NOT KILL.

I was angry	_____	times.
I caused others to become angry	_____	“
I was quarrelling or fighting	_____	“
I desired the death of others	_____	“
I cherished hatred to others	_____	“
I refused to speak or to be reconciled to others	_____	“

For physicians, parents, and midwives — caused, counselled, or consented to abortion.

SIXTH COMMANDMENT.

THOU SHALT NOT COMMIT ADULTERY.

NINTH COMMANDMENT.

THOU SHALT NOT COVET THY NEIGHBOR'S WIFE.

Here the penitent must seriously consider his past thoughts, words, and actions against these Commandments. If he had the misfortune to break them, he must tell whether he is single; whether his thoughts, words, desires, or acts, referred to single or married persons or relatives.

I took pleasure in impure thoughts times a day.
 I had impure desires "
 I spoke immodestly in the hearing of persons ___ times a day.
 I boasted of sins of impurity times a day ___ a week.
 I sang or listened to immodest songs times a day ___ a week

- I read immodest books, papers, or writings . . . _____ times.
- I gave, or loaned, these to others . . . _____ “
- I was guilty of immodest looks¹ . . . _____ times a day _____ a week.
- I kept in my possession, showed to others, or looked at,
 immodest pictures . . . _____ “ _____ “
- I kept dangerous company . . . _____ times.
- I went to immodest places of amusement . . . _____ “
- I was guilty of immodest acts (*see note above, and tell
 what these acts were*) . . . _____ “
- I taught or led others to sin . . . _____ persons _____ times.

There are hidden sins known only to God and the sinner. These he must also tell, and the number of times.

¹ But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. — Matt. v. 28.

SEVENTH COMMANDMENT.

THOU SHALT NOT STEAL.

TENTH COMMANDMENT.

THOU SHALT NOT COVET THY NEIGHBOR'S GOODS.

I stole goods to the amount of	\$ _____	_____	times.
I destroyed property or defrauded insurance companies, \$ _____	\$ _____	_____	"
I took from my employers	\$ _____	_____	"
I stole \$ _____ worth, but restored, though able to return all, only \$ _____ worth	\$ _____	_____	"
I wasted time for which I was paid to work, to the value of \$ _____	\$ _____	_____	"
I injured others in their employment or goods	\$ _____	_____	"
I neglected to pay my just debts, amounting to	\$ _____	_____	"
I defrauded in weights or measures	\$ _____	_____	"
I defrauded those employed by me	\$ _____	_____	"
I unjustly deferred the payment of their wages	\$ _____	_____	"
I desired to possess unjustly my neighbor's goods	\$ _____	_____	"

EIGHTH COMMANDMENT.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

- I told lies times.
- I seriously injured my neighbor's character, by publishing
his secret faults “
- I carried stories and caused trouble “
- I told a deliberate lie, to the injury of my neighbor “
- I spoke without necessity of the known faults of others “
- I failed to defend my neighbor's character “
- I encouraged detraction or calumny, or listened to it with
complacency “
- I failed to make reparation for injury I caused by sins of
the tongue “

COMMANDMENTS OF THE CHURCH.¹

I ate meat on days of abstinence. without permission or necessity	_____ times.
I caused others to eat meat on days of abstinence	_____
I broke the fasts of the Church	“_____”
I caused others to break the fasts of the Church	“_____”
I neglected my yearly Confession and Easter Communion, _____	“_____”
I attempted marriage contrary to the laws of the Church, _____	“_____”
I neglected, when able, to pay dues to the Church	“_____”

¹ As far as they are not mentioned under the Ten Commandments.

THE SEVEN DEADLY SINS.¹

I was guilty of gluttony	_____ times.
I was drunk	“
I caused others to be drunk	“
I gave liquor to those drunk	“
I was slothful in religious exercises	“
I was lazy and idle	“
I was envious	“
I was proud	“

¹ As far as they are not mentioned under the Ten Commandments.

VII. ACTS OF CONTRITION.

HAVING endeavored to find the number and enormity of your sins, read in a penitent spirit one or more of the following Acts. Remembering that by mortal sin you (1) offend God; and abuse His grace; (2) lose Heaven; (3) deserve Hell; (4) and renew the sufferings of Jesus Christ.

ACT OF CONTRITION.

O my most loving Lord! behold me in Thy divine presence, all confusion, while I consider the many and grave offences which I have committed against Thee. I beg pardon for them with all my heart; I repent of them through pure love of Thee; and reflecting on Thine infinite goodness, I detest and abominate my sins above every other evil. As I would now rather have died than have offended Thee, so I am fully resolved to lose my life rather than ever offend Thee again. O my crucified Jesus! I firmly purpose to cleanse my soul, at all times, from every stain, in Thy most precious blood, through the sacrament of penance; and do thou, most ten-

der Virgin, Mother of mercy and refuge of sinners! obtain for me, through Thy bitter sorrows, the pardon of all my sins.

Know thou, and see, that it is an evil and a bitter thing for thee to have left the Lord thy God. — JER. ii. 19.

I have sinned, and I have thereby lost the friendship of Thee, my Creator, my Preserver, my Redeemer, and my God. I have made myself a slave to Thine enemy and mine; I have exposed myself to the never-ending pains of hell—to eternal separation from Thee, my God; but, more than this, I have by my sins renewed the cause of my Saviour's sufferings; I have offended Him who loved me and delivered Himself a willing victim, to bleed and die that I might live; I have offended Him who, on account of His own infinite perfections, and for His own sake, should possess an undivided and devoted love. Oh! how happy are those who have never offended Thee, my God! Oh! that I had been so happy! But I resolve, with the assistance of Thy divine grace, without which I can do nothing, never more to offend Thee, for the least offence against Thee is something

inconceivably great. Too late have I known Thee, O eternal Truth ! Too late have I loved Thee, O Beauty ever ancient and ever new !

My soul is sorrowful even unto death. — MARK xiv. 34.

My soul is sorrowful even unto death ! Who is He that utters this expression, and for whom does He utter it ? My poor guilty soul, it is thy Saviour, thy Jesus, the great God of Heaven and earth, the God of all holiness ; and it is for thy sins that He is SORROWFUL, and SORROWFUL EVEN UNTO DEATH. Approach, behold the adorable blood gushing from every sacred pore. His soul is in a sea of anguish ; His merciful heart is pierced by as many darts as we have committed sins. O my Saviour ! by all that Thou didst suffer for me in this bitter hour, grant that I may, to the end of my life, unceasingly lament and detest, from the purest love of thee, each one of my sins. Alas ! each one added new anguish to Thy agonized heart.

Behold, O Heavenly Father, my Jesus sorrowful for my sins, even unto death, and permit me to offer His sorrow to supply my want of sorrow.

ACT OF SORROW PARTICULARLY FOR
MORTAL SIN.

O my crucified Lord! behold me all confusion and shame at Thy feet, while I call to mind the guilt of my many and grievous sins. Have mercy, most loving Saviour, on the soul Thou hast redeemed with Thine own blood. Have pity on Thy child, who returns to Thee sorrowing and repenting. I know and confess, my God, that I am guilty of innumerable sins, and of all the malice of each one of them. I am guilty of having outraged Thy goodness. I have merited hell a thousand times, and I should long ago have been burning there, if Thy mercy had not waited for me until I repented. I am grieved, O Lord! at having done such injury to my soul by committing sin; but much more do I grieve, and my heart is pierced with sorrow, in reflecting that by my sins I offended Thee, who art my sovereign Good. Oh, most cruel sight! behold my Jesus nailed to the cross by the work of my hands. I see those sharply piercing thorns, the miserable fruit of my proud and impure thoughts. I see those sad wounds with which the whole

of Thy virginal body is covered, the dreadful consequence of the many wicked pleasures in which I have indulged. I see that heart torn asunder in punishment for my unworthy affections. O my beloved Jesus! now that Thy mercy has brought me to Thy feet, here let me die of true sorrow; here let me breathe forth my soul with true contrition for my great ingratitude. Yes, my Jesus, may this body of sin die, that my soul may live. I ask of Thee mercy by the fruit of that most precious blood which still drops from Thy dying limbs. Behold me, O dear Jesus! prostrate at the foot of Thy cross, and see me already sprinkled with that precious blood! It is not I, O my dear Redeemer, that now speaks to Thee, but it is Thine own blood which speaks, and begs of Thee pity and mercy and forgiveness; it asks Thee to give me a boundless hatred of sin, it begs of Thee to inflict on me any penance sooner than that I should ever again lose Thy grace. O Father of mercies! behold Thy Son crucified and dead for me, and in satisfaction for my sins. In His name, by the merits of His sacred passion, by His scourging and crowning with thorns, by His blood, His agony,

His death, look upon my sinful soul with an eye of pity and compassion; give me an exceeding and most earnest contrition for my sins. I repent, O Lord! I am sorry for them. I am sovereignly grieved for having offended Thine infinite goodness; Thou who art the sovereign Good — good above all that is called good, the fountain and author of all good, who art infinitely perfect and worthy of being loved, obeyed, served, and honored; while I, a miserable and vile creature, instead of serving, honoring, loving, and obeying Thee, have outraged Thee, set Thee at naught, and abandoned Thee. I have transgressed Thy most holy law, by following the shameful devices of my own corrupt heart and perverse will. O my God! may I, who by my sins have aided in causing the death of Jesus Thy Son, rather die of grief at Thy feet than live to offend Thee again.

I firmly resolve, by the assistance of Thy grace, to suffer anything, even death itself, rather than to wrong Thee again. Yes, my God, I desire, at all cost, to abandon every occasion of sin; I desire to be wholly different from what I have been; I desire to love Thee with my whole heart, and to renounce everything sooner than offend Thee.

O my dear mother Mary! by thy sorrows, and the tears thou didst shed at the foot of the cross, obtain for me a sincere, lively, and real sorrow for my sins, that, in receiving the holy absolution from God's priest, I may receive all the fruit of the blood which thy Jesus shed for the love of me. Do thou assist me to accuse myself of all my sins, to detest them all, and so to return once more to the favor and friendship of my God.

ACT OF SORROW PARTICULARLY FOR
VENIAL SIN.

Divine Jesus! whose holy grace has opened my eyes to the miserable and sinful state of my soul, who hast penetrated my heart with sorrow for my offences; it is in Thy presence I now most solemnly resolve to begin a new life, and endeavor to become, from this very moment, what I shall certainly wish to have been at the hour of my death. I resolve to adopt all the means I know to be necessary for preserving Thy grace and persevering in virtue. I resolve to discharge my spiritual duties with the utmost fidelity, to employ all my time carefully and in the manner that

Thou requirest, since I must account for every moment of it to Thee. I resolve to strive particularly against those faults I am most accustomed to commit, and to avoid those dangerous occasions which have hitherto led me into sin. These are my firm resolutions, O my God! but I tremble when I consider my former inconstancy and my present weakness. I do not deserve those graces I have so often abused; but, notwithstanding, since Thou knowest I can do nothing without Thee, I humbly hope that Thou wilt give me the grace and strength necessary for persevering in Thy love and keeping most faithfully the resolutions I now make.

Preserve me, O Lord! from presumptuous confidence in my own strength, for that alone would cause my fall. Alas! there are many now in hell who, at some period of their mortal life, felt more fervor, more sorrow for sin, and made more firm purposes of amendment than I do; I also may deserve to be abandoned by Thee. My God and only hope, leave me not to myself—accept my resolutions, but do Thou give them efficacy; permit me to place them in Thy hands, in Thy Sacred Heart, under the protection of Thy

blessed Mother and of my good angel, that thus my weakness may be powerfully assisted, and I may be preserved from the misfortune of a relapse into sin.

VIII. PRACTICAL POINTS ON CONFESSION.

HAVING prepared yourself for confession, go to your confessor with great humility and modesty, and remember that you are about to present yourself before Jesus Christ Himself, who sees the depths of your heart, and will one day judge you. If you are obliged to wait, renew your act of contrition. Regard yourself as a criminal bound with chains, who has been tried and convicted, and is called before the judge whom he has insulted and offended.

When at the feet of your confessor, kneel with the greatest reverence and humility, and consider that you are at the feet of Jesus crucified, who desires to hear from your own lips a sincere confession of all your sins, and is ready to pardon them if you really repent, and to wash you in His own

most precious blood through the agency of His minister's sacramental absolution. Avoid all mention of your virtues or of the sins of others not pertaining to your own offences, except when, through necessity, you seek direction and advice. Never mention the names of others in the confessional. We enter the Tribunal to accuse ourselves of our *own* sins, not to declare our virtues or to blame others.

Then make the sign of the cross, saying, "Bless me, Father, for I have sinned." Whilst the priest gives you the blessing to assist you to make a true and contrite confession, say, "I confess to Almighty God and to you, Father."¹

Then humbly, and in a clear, intelligible voice, with your eyes cast down, and your hands joined, say how long it is since your last confession, whether you received absolution, and whether you performed your penance. Confess your sins according to the Commandments; that is, tell first all the sins

¹ When there are many waiting to go to confession, say the Confiteor whilst the priest is hearing the person before you. Do not keep your head far from the priest when confessing.

committed against the First Commandment, then those committed against the Second, and so on. Say if you frequently fall back into these sins, or if you live in any bad habit, or in a proximate occasion of sin, or if you have any attachment or occupation which leads you into temptation. Mention, also, if you have neglected to fulfil any serious obligation;—tell your confessor everything with sincerity and as clearly as possible, both that he may be able to apply the proper remedy, and that you may avoid making a bad confession, which is easily done by the slothful and careless.

If, since your last confession, you have committed no grave offence, you may mention some mortal sin already confessed in the past, and include in your act of sorrow all the sins of your past life. This will serve to increase your humility, and will be for the greater purification of your soul.

If you desire to make really good confessions, imagine each confession to be the last one you will ever make, and that, immediately after, you will be judged by Almighty God. Think that on this confession may depend your salvation or damnation. Endeavor

so to confess that at the hour of your death your past confessions may not be the cause of any disquietude to you, but rather of consolation.

Listen with silence, attention, and humility to the instructions of your confessor; remark carefully the penance enjoined; and while receiving absolution, renew with all your heart your act of contrition and purpose of amendment, bowing down your head and devoutly striking your breast.

On leaving the confessional, if absolved, excite in your heart the liveliest sentiments of consolation and confidence, hoping and rejoicing that God has forgiven your sins. Perform your penance as soon as possible, and thank God for the great favor He has granted you. If you have not been absolved, but put off for a while, endeavor to prepare well for the time appointed. Acknowledge that you did not deserve absolution, and humble yourself the more before God.

IX. PRAYERS AFTER CONFESSION.

WHAT a change has been wrought in my soul! I sigh, and my sighs are sweet! I weep, and find happiness in the tears I shed. O Father of mercies! what must be Thy compassion to forgive me so many sins! Blessed be Thy holy name. Create, I beseech Thee, a new heart within me, — a heart that will be ever seeking to please Thee and love Thee. Penetrated with love and grief, it will then be my study to keep my past sins continually before my eyes, and to weep over them as long as I live.

O Jesus, Son of the living God, who camest into the world to redeem and save my soul! I interpose Thy precious blood, Thy most holy death and passion, Thy adorable wounds, and, above all, the wound in Thy Sacred Heart, as a shield between the divine justice and my sins. Henceforth my comfort and my trust shall be in Thee, O Son of God! who hast loved me, and hast given Thyself for me, and hast just applied to me the merits of this ineffable gift, in the sacrament of penance.

After confession go before our Divine Lord, in the Blessed Sacrament, to make your thanksgiving for holy absolution.

Spend at least a quarter of an hour in forming acts of praise, thanksgiving, and contrition.

Our Lord delights to pour out his graces on the grateful soul.

Many shamefully go home from confession without saying one act of thanksgiving.

If time allows, read some of those Acts of Contrition found after Examination of Conscience.

PART III.

THE HOLY EUCHARIST.

I. PRACTICAL INSTRUCTIONS FOR MAKING A GOOD COMMUNION.

THE Holy Eucharist is truly and really the body and blood of Jesus Christ, true God and true man, under the appearances of bread and wine. "The bread," says Jesus Christ, "that I will give, is my flesh, for the life of the world."¹ And at His last supper "He took bread, and blessed, and broke, and gave to his disciples, and said, Take ye, and eat: this is my body. And taking the chalice, he gave thanks, and gave it to them saying, Drink ye all of this; for this is my blood of the New Testament, which shall be shed for many unto remission of sins."²

Our Blessed Redeemer, having thus insti-

¹ St. John vi. 52.

² St. Matt. xxvi. 26, etc.

tuted this adorable sacrament, ordained His apostles priests of the new law, and gave to them and their lawful successors power and authority to do what He had done; that is, to change bread and wine into His sacred body and blood. This change, which is called *Transubstantiation*, is effected by these divine words of our Redeemer, "This is my body, this is my blood," which the priest in the Mass pronounces in the name and person of Jesus Christ. It is God Himself who works this wonderful change by the ministry of His priest. When, therefore, the words of consecration are pronounced, we believe that the whole substance of the bread is changed into the body, and the whole substance of the wine into the blood of Jesus Christ. And as Jesus Christ is now immortal, and cannot be divided, He is truly present with His true body and true blood, in a glorified state, whole and entire, both God and man, under the appearance of bread, and under the appearance of wine.

Let "a man prove (or try) himself," says St. Paul,¹ "and so let him eat of that Bread." This proving or trying yourself is the first

¹ 1 Cor. xi. 28.

and most necessary preparation for the holy communion, and consists in looking diligently into the state of your soul, in order to discover what indispositions or sins may be there concealed, and to apply a proper remedy for them by sincere repentance and confession; lest otherwise approaching the Holy of holies with a soul defiled by the guilt of mortal sin, you become "guilty of the body and blood of the Lord, and receive judgment to yourself, not discerning the body of the Lord."¹ This is the reason you must go to confession before communion, in order to clear your soul from the filth of sin.

The person that is to receive the Blessed Sacrament must be fasting, at least from midnight, by the command of the Church and by a most ancient and apostolic tradition, ordaining that, in reverence to so great a sacrament, nothing should enter the body of a Christian before he receives the body of Christ. Hence, if, through inadvertence or otherwise, you have taken anything, though ever so little, after twelve o'clock at night, you must by no means receive that day, except in the case of danger of approaching

¹ 1 Cor. xi. 29.

death, when the Blessed Sacrament is received by way of Viaticum.

The sacrament of the Holy Eucharist is the greatest of all sacraments, and was instituted by our dear Lord on the evening of His passion and death. It is truly the body and blood, soul and divinity, of Jesus Christ, under the appearance of bread and wine, so that whoever receives it, feeds upon Jesus Christ Himself, and is nourished by His most holy flesh and precious blood. Of this our dear Redeemer himself assures us when he says, "He that eateth My flesh and drinketh My blood abideth in Me, and I in him." How wonderful that God should love us to such a degree as to conceal Himself under the sacramental species in the Holy Eucharist, in order to become our food! What a mystery of ingratitude it is, that Christians should treat our loving God with coldness and indifference in this very sacrament, by which He proves to us how efficaciously and excessively He loves us!

Our Divine Saviour has no need whatever of men, and yet He counts it as nothing to remain for their sake concealed under the Host to the end of the world, so greatly does He

love mankind, so alive is He to the pleas-
ure of dwelling in their company! Men, on the
contrary, cannot remain faithful to Him with-
out Him, and yet they think so little of His
love in remaining with them. So little do
they love Him, so little account do they make
of Him, so little do they care to unite them-
selves to Him in His sacrament, whereas He
is all the while ardently longing to enter into
our hearts!

Many Christians, through a culpable negli-
gence, many others because they will not give
up sinning, and many, too, through a weak-
ness of spirit, come but seldom to receive
their Lord in the sacrament of His love. Not
to communicate because of imperfections, is
the same as refusing medicine because we are
subject to many infirmities. Not to communi-
cate because you are not a saint, is to turn
that which is only the *effect* of this sacra-
ment into the *preparation* for it; and in this
way you will never arrive at real sanctity.¹

¹ "I am not holy, but I go to communion often, in
order to become holy. Go often to communion if you
are weak, in order that you may receive strength to
overcome your temptations." — *St. Catherine of Siena*.

"Two sorts of persons ought to communicate fre-
quently: the *perfect*, because being well disposed, they

Not to communicate because you are living in sin, is to wish to go on loving sin, and to refuse ever to come out of this state of perdition. If a man have sufficient religion not to wish to make a bad communion, let him also have the courage and resolution to remove that which prevents him from approaching the holy table. But this is the very thing which frightens bad Christians. They must prepare themselves, and this preparation offends and torments them. They must give up certain pleasures, keep aloof from certain occasions, break off certain habits, mortify

would be greatly to blame not to approach to the source and fountain of perfection, and the *imperfect*, that they may be able to aspire to perfection; the *strong* lest they become weak, and the *weak* that they may become strong; the *sick* that they may be restored to health, and the *healthy* lest they fall into sickness. Being imperfect, weak and sick, you have need frequently to communicate with Him who is your perfection, your strength and your physician.

“Those who have not many worldly affairs, ought to communicate often because they have leisure; those who have much business, ought also to communicate often, for he who labors much and is loaded with pains, ought to eat solid food, and that frequently.

“Receive the Holy Sacrament to learn to receive it well, because one hardly performs an action well which he does not often practise.” — *St. Francis de Sales*

their senses, renounce, in short, their darling sin—and to do this grieves them; and so long as they keep away from this sacrament of life and grace, they are going headlong to destruction. Have the most lively faith and the most profound reverence for this great sacrament; but instead of making up your mind to keep away from the holy communion, resolve to reform your manner of life, to renounce and abandon sin and evil customs, in order to make yourself less unworthy to receive the Bread of Angels. All the Saints have ever looked upon the Blessed Sacrament as the richest treasure of grace, and have derived all their strength and fervor and sanctity from it. Ah! if you also wish to prove, to the great benefit of your soul, the immense blessings of this sweet sacrament; if you wish for strength to overcome the enemies of your salvation; if you desire an abundance of grace to keep you from falling into sin; if you long for fervor and courage to enable you to walk in the path of God's commandments, go often to communion. Look at each communion as the most precious moment of your life, and have a most ardent longing for this divine food. But, at the

same time, remember that he who eats of it unworthily eats his own condemnation.

Remember, therefore, that, besides the natural fast which you must observe with the greatest care *from the midnight preceding your communion*, it is absolutely necessary for you to be in a state of grace, that is, you must have your conscience free from mortal sin; and hence, if you are in mortal sin, you must make a good confession; otherwise you will commit a sacrilege. If you are conscious only of venial sins, you are not obliged to confess these, though it is well to do so. At least endeavor to clear yourself of every such stain by fervent acts of contrition, on account of the reverence which is due to the most Holy Sacrament, and in order that you may reap greater fruit from it.

But this is not sufficient to dispose you to perform so holy an action with abundant fruit. It is fitting therefore to make a fervent preparation, by enlivening your faith with devout reflections and meditations, by thinking seriously of that great Lord whom you are about to receive, and by exciting yourself to pious sentiments of adoration, hope, love, desire, humility, and repentance, which, for your

greater convenience, are added to this instruction. Do not confine your preparation to these few moments which precede your communion after you have come into church, but endeavor to think of it the day before, and at night before you retire to rest; and when you wake during the night, try to think: *I am going to communion; I am going to receive Jesus my Redeemer, my Father, my God.*

Remember that Jesus Christ, in instituting the Blessed Sacrament, and leaving this precious pledge of His infinite love, desired that, as often as the divine mysteries should be celebrated, and His most holy body received, a particular remembrance should be made of all He has done and suffered for us. When, therefore, you desire to receive Jesus in the Blessed Sacrament, you should call to mind the passion and death of our dear Redeemer, and remember His precious blood which flowed from His veins at the cost of so much suffering, and which, with so much love, He gives us in this sweet sacrament of the altar.

St. Charles, St. Philip, St. Francis of Sales, and other saints, recommend us to go to holy communion once a week. Do you attend to this wholesome counsel, and obtain permis-

sion from your confessor; and do not, without necessity, break through a rule which you will find of such advantage to your soul.

If you cannot do this, let no month pass without approaching the holy table.

Man is in this world only to seek and attain a close union with God. This is accomplished in holy communion.

II. PRAYERS BEFORE COMMUNION.

PRAYER OF ST. AMBROSE.

O COMPASSIONATE Lord Jesus Christ! I, a sinner, presuming nothing on my own merits, but trusting in Thy mercy and goodness, draw near with awe and trembling to the table of Thy sweetest banquet. My heart and my body are stained with many sins; my mind and my tongue have not been kept with fitting diligence and circumspection. Wherefore, O compassionate Creator! O dread and awful Majesty! I, Thy wretched creature, who am fallen into a great strait, betake myself to

Thee, the fountain of mercy; to Thee I hasten that I may be healed; beneath Thy protection I take refuge; I long to have Thee for my Saviour before whom I can in no wise stand as my judge. To Thee, O Lord, I now show my wounds; before Thee I lay bare all my shame. I know my sins, so many and so great, by reason of which I am afraid. I hope in Thy mercies, which are past numbering. Look on me with the eyes of Thy mercy, O Lord Jesus Christ, everlasting King, God and man, who wast crucified for man! Graciously hear me who hope in Thee; have mercy on me, who am full of miseries and of sins O Thou full and overflowing fountain of pity and of mercy! Hail, Thou saving Victim offered for me and all mankind upon the tree of the cross! Hail, thou noble and precious blood, which dost ever flow forth from the wounds of my crucified Lord Jesus Christ, and wash away the sins of the whole world! Remember Thy creature, O Lord! whom Thou hast redeemed with Thine own blood. I grieve that I have sinned; I do earnestly desire to amend what I have done amiss. Wherefore, O most merciful Father! take away from me all my iniquities and sins

that, being cleansed in soul and in body, I may worthily receive the holy food of the holy; and grant that the sacred taste of Thy body and blood which I, though unworthy, am about to receive, may be to me the remission of my sins, the perfect expiation and cleansing of all my faults, the putting to flight of evil thoughts, the quickening and renewal of all good feelings, the healthful energy of all good works, the most assured protection of my body and soul from all the snares of my enemies. Amen.

PRAYER OF ST. THOMAS AQUINAS.

O Almighty, everlasting God! behold I draw near to the Sacrament of Thine only-begotten Son, our Lord Jesus Christ; I draw near, as a sick man, to the Physician of life; as one defiled to the Fountain of mercy; as one blind to the Light of the eternal splendor; as one poor and needy to the Lord of heaven and earth. Wherefore, I implore the fulness of Thine infinite bounty that Thou wouldst vouchsafe to heal all my sickness, to wash away my defilement, to give light to my blindness, to enrich my poverty, and to clothe my

nakedness, so that I may receive the Bread of Angels, the King of kings, and Lord of lords, with such contrition and devotion, such purity and faith, such purpose and intention, as may avail to the welfare and salvation of my soul. Grant me, I beseech Thee, to receive not only the Sacrament of the body and blood of my Lord, but also the very reality and efficacy of the Sacrament. O most gracious God! grant me so to receive the body of Thine only-begotten Son, our Lord Jesus Christ, that very body which he took of the Virgin Mary, that I may be truly incorporated into His mystical body, and so numbered amongst its members. O most loving Father! grant me at last to behold with open face and for evermore Thy beloved Son, whom I purpose to receive now in my pilgrimage, beneath the veils of the Sacrament; who liveth and reigneth, God, through everlasting ages. Amen.

PRAYER OF ST. GERTRUDE — INVITATION TO
JESUS.

O Jesus surpassingly sweet, who hast said with Thine own gracious lips that Thy delights are to be with the children of men, my soul longeth for Thee, my heart yearneth for

Thee. Wherefore I invite Thee to come unto me with all that devotion and that love wherewith any loving soul hath ever invited Thee to itself. Come, then, O most beloved Spouse of my soul! Come, O most beloved and only Love of my soul! come and turn aside a while into the poor and wretched hovel of my heart. Come, Thou heavenly Physician, come and heal my stricken soul!

III. PRAYERS AFTER COMMUNION.

AFTER having become the living temple of the Divinity, you should remain for some moments prostrate at the sacred feet of our divine Lord. Penetrated with the profound adoration and respect which should result from the presence of the Almighty, make occasional short acts of faith, hope, gratitude, and principally love. This may be done in any terms your devotion may suggest, or else by the following prayers:—

O Divine Lord! Thou hast at length satisfied the earnest desires of my heart. I possess Thee, I embrace Thee; Oh, make me entirely Thine.

O Jesus, Thou who constitutest the happiness of the blessed! is it possible that Thou

art at this moment present in my heart? Yes, I firmly believe that I possess Thee, with all the treasure of Thy merits.

O most sacred Virgin! who so long bore and so fervently loved the God I now possess, praise and magnify His goodness. Offer Him for me those joys which filled thy pure soul at the moment of His incarnation in thy sacred womb, and assist me to make some return for His unbounded mercies.

Remember, O Divine Lord! that one visit from Thee would suffice to sanctify the greatest sinner; permit not, then, that I should receive Thee in vain; let not Thy precious blood fall on my heart without producing therein the fruits of virtue Thou hast so long expected. O take me out of life this moment, rather than permit me to relapse into sin!

Adorable Lord of Heaven and earth! Thou beholdest in my heart Thy beloved Son; He is all mine, His abundant merits belong to me at this moment. I offer them to Thee, O my God! and in return I ask for the most ardent love, sincere humility, and, above all, the grace never to offend Thee by any mortal sin.

ASPIRATIONS.

O Almighty Sovereign, my love and only treasure! Thou hast at length satisfied the longing desires of my heart. I possess Thee, I cling to Thee, I embrace Thee. O make me Thine, entirely Thine!

O Jesus, my sweet Beatitude, Thou who art the eternal bliss of thousands of enraptured spirits! is it possible that Thou art at this moment reposing in my heart? Yes; I firmly believe that I possess Thee. Sooner would I doubt of my existence than of this adorable miracle of unspeakable mercy.

O Love, consuming Love! my heart is now the altar on which Thou burnest. O let me feel in the utmost recesses of my soul Thy all-reviving fire! In flame, transform me, and absolutely destroy within me every atom of sin and imperfection.

O Eternal Wisdom! Thou only knowest the value of these precious moments of Thy actual presence in my heart. O assist me Thyself to profit by Thy stay; teach me, by unbounded confidence and ardent love, to obtain from Thy merciful heart the blessings Thou art come on purpose to bestow!

O my God, my Saviour, and only Love! Thou hast not entered the wretched dwelling of my heart to be only a spectator of its miseries. No; I feel that Thou art come to deliver, to enrich, and to sanctify me. O inspire me Thyself with the dispositions Thou requirest for executing in my soul Thy merciful designs!

PRAYER OF ST. GERTRUDE.

O good Jesus! O sweet Jesus! O Jesus most lovely! O Jesus my only salvation and consolation! whence is this to me that Thou shouldst come unto me, and not abhor to enter into my most polluted heart, defiled as it is with such exceeding stains and sins? Blessed be Thy coming unto me, and blessed the sweetness of the love which has constrained Thee to visit me, Thy poor and worthless creature. I cast myself in the very dust before Thy face, with the most profound humility and reverence; I kiss Thy most sacred feet, and adore Thee; and I most humbly beseech Thee that Thou wouldst forgive me for having received Thee, my Lord, with so great negligence, distraction, and lack of devotion.

Pardon me, O most tender Jesus! and through Thy life-giving death, blot out my great iniquity, and vouchsafe Thyself to supply for all my defects, and satisfy for all my negligences. Wherefore, I beseech Thee, deign to receive my communion into Thy sacred heart, and offer it to God the Father with all the love with which Thou didst offer Thyself upon the cross.

And now, O good Jesus! I offer and make over to Thee my most unworthy heart, beseeching Thee that Thou wouldst wash it in that most precious water which Thy divine love caused to gush forth from Thy sweetest heart, fairer and more fragrant than the rose, glowing as a furnace with the ardor of Thy love; and that Thou wouldst sprinkle and revive it with the sweetest wine of Thy most sacred blood, pressed from Thy divine heart, as from a cluster of ripe grapes in the wine-press of the cross. Amen.

PRAYER OF ST. BONAVENTURE.

O sweetest Lord Jesus Christ! pierce, I beseech Thee, the inmost marrow of my soul with the tender and live-giving wound of Thy

love, with true and calm and holy apostolic charity, so that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee, and pine for Thee in the courts of Thy house! may it desire to be dissolved and to be with Thee! Grant that my soul may hunger for Thee, Thou Bread of Angels, Thou refreshment of holy souls, our daily supersubstantial Bread, having all manner of sweetness and delight! May my heart ever hunger for Thee, and feed on Thee, on whom angels long to look; and may my inmost soul be filled with the sweetness of the taste of Thee. May it ever thirst for Thee, Thou Well of life, Thou Fountain of wisdom and knowledge, Thou Source of everlasting light, Thou Torrent of pleasures, Thou Fatness and Abundance of the house of God! May it ever yearn for Thee, tend to Thee, seek Thee, find Thee, ever meditate on Thee, speak of Thee, and work all things to the praise and glory of Thy name with humility and discretion, with love and delight, with care and glad affection. Amen.

PRAYER OF ST. THOMAS AQUINAS.

I give Thee thanks, O Eternal Father! for having, out of Thy pure mercy and without any deserts of mine, been pleased to feed my soul with the body and blood of Thy only Son, our Lord Jesus Christ. I beseech Thee that this holy communion may not be to my condemnation, but may prove an effectual remission of all my sins. May it strengthen my faith, encourage me in all that is good, deliver me from my vicious customs; remove all concupiscence, perfect me in charity, patience, humility and obedience, and in all other virtues! May it secure me against all the snares of my enemies, both visible and invisible, perfectly moderate all my inclinations, closely unite me to Thee, the true and only Good, and happily settle me in unchangeable bliss! I now make it my hearty request that Thou wilt one day admit me, though an unworthy sinner, to be a guest at that divine banquet where Thou with Thy Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints, through the same Jesus Christ our Lord. Amen.

PART IV.

I. SOME POINTS ON INDULGENCES.

Thomas. — You promised, Father, to explain the doctrine of indulgences. I am anxious to know their meaning.

Father. — I will now fulfil my promise, Thomas. I am very anxious that all our people should thoroughly understand and appreciate this salutary doctrine. As to non-Catholics, there is no doctrine of the Church which they less understand and more frequently misinterpret. Many condemn without knowing what they condemn.

T. — We saw before that an indulgence is not permission to commit sin, but is it pardon for sin committed?

F. — No. Sins are pardoned through the Sacraments, especially through Baptism and Penance. To gain an indulgence, it is necessary to be in a state of grace, truly sorry for, and firmly resolved to avoid all sin.

T. — What, then, is an indulgence ?

F. — An indulgence is the remission of the temporal debt often due to sin after the sin itself has been pardoned. I said *often*, for there are some true penitents, like Magdalen, who, on account of their great contrition, are pardoned both as to sin and its debt.

T. — Do you mean that, although God pardons our sins through the sacraments, He still demands satisfaction from us ?

F. — Yes. For if God pardoned sin without requiring any satisfaction or atonement from the sinner, He would manifest infinite mercy, but not justice. But God must be just as well as merciful.

T. — Please explain this more fully.

F. — By committing sin, the culprit incurs two evils, the evil of guilt and the evil of punishment. The evil of guilt is of two kinds ; first, it either stains the soul, defiles and sullies it, and renders it less pleasing in God's sight ; or, secondly, it is a fatal guilt that blackens, corrupts, and kills the soul, and makes it an object of hatred to Him. As the guilt of sin is twofold, so is its punishment. First, a punishment for time, or temporal punishment ; and second, a pun-

ishment forever, or an eternal punishment. Now, when God pardons sin through the sacraments mentioned, He takes away all the stain, defilement, and guilt of sin, and absolutely pardons or condones the eternal punishment; but a temporal punishment often remains as a debt due to His offended justice. See example of David, 2 Kings xii. 13 and 14.

T. — But does not the priest give us penances to satisfy God's justice when we go to Confession?

F. — Yes, it is true. But can it be supposed that the little penances he gives are in any manner adequate to the debt we owe? For instance, here is a man who has been guilty of repeated horrible blasphemies, steeped in drunkenness and impurities for years. Finally, he repents and goes to confession. The priest gives him a few Rosaries or Litanies to say for penance. Do you think these few prayers will satisfy God for all his sins? Far from it. And if that man does not try hard to pay the debt still due to his sins, he will suffer, God knows how long, in the purging fires of Purgatory. And it is to assist him to pay that debt, and escape

Purgatory, that the Church offers him the means of gaining indulgences.

T. — If, then, the priest feels that the penances he gives are not sufficient, why does he not give heavier penances, something equal to the sins confessed?

F. — First, because no priest can tell what would be sufficient to satisfy for those sins. God alone knows the enormity of sin. And, secondly, very few would be willing to endure the penances the priest might be disposed to inflict as nearly adequate for the sins confessed. There was a time, indeed, when the Church did inflict her severe canonical penances, when such a man as we were considering would have to fast on bread and water for years, stand at the door of some church, bare-headed and barefoot, begging prayers from the passers-by. But what happened? Thousands would rather be lost forever than perform such penances. The Church had to change her discipline. But her doctrine has not changed, nor has sin changed, nor has God changed. What has the Church done? She has opened the treasures of her Indulgences, and she says to her sinful children: "Come, fear not; I will open a way to you of

satisfying God for your sins. Do this good work, say these devout prayers, and I, by the power vested in me, will grant you a Plenary Indulgence. That is, I will take away all the debt which you owe to the justice of God for your sins."

T. — But how does the Church exercise such a wonderful power?

F. — God gave it to her through her supreme head. Listen to what Christ says to St. Peter, and to all his lawful successors: "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."¹ The Church has the keys of the treasury of heaven. The merits of Jesus Christ and of His saints are riches at her disposal. She says to us, her poor sinful children: "Do this work, my children; say these prayers, perform this penance; and, though these works are poor in themselves, I will make them valuable. I will add to them from the treasury of heaven. I will gild them with the riches of the merits of my

Matt. xvi. 19.

Spouse and of His saints, and they will thus become pleasing and acceptable in the sight of heaven for your sins.

T. — Would you please illustrate this whole doctrine by an example?

F. — Willingly. A certain king had a very wicked subject who often rebelled against his sovereign, and even attempted his life. The king bore all patiently, till at length the subject, moved with the king's goodness, and fearing his anger, resolved to sue for pardon. He came to the king and begged for mercy. The king received him kindly, and said to him: "I give you your life, which you forfeited by your rebellion; but justice demands that in punishment for your repeated rebellions you undergo some punishment. You will either go to prison for twenty years, or pay into the royal treasury ten thousand dollars." — "I know, O king," said the culprit, "that I should be the most grateful of men for having been granted my life; but I am very poor, and I dread to go to that horrible prison." — "Well," said the king, full of compassion, "go to my prime minister. He is the dispenser of my favors. I will be satisfied with whatever he appoints for you." The

culprit went to the prime minister, who received him kindly, and said: "Be of good heart, my son; I will not let you go to prison. I will pay the ten thousand dollars for you, provided you will perform a light duty that I shall assign you." But the poor man asks, whilst tears stream from his eyes: "How, O beloved master, will you find enough money to pay my debt?" — "Know," said the minister, "that the king does not desire any of his subjects to go to that horrible prison. It is he himself that has opened to me his treasures. I am allowed to dispose of all his wealth on his subjects, provided they come to me with the proper dispositions towards him, and are willing to perform such duties as I shall assign them."

The king is God, the Church is his prime minister, the sinner is the rebel. Hence, a true penitent will gladly avail himself of that merciful appointment of the Almighty, who, like a tender and indulgent parent, in condescension to our weakness, and in consideration of the superabundant satisfaction made for our sins by his beloved Son Jesus Christ, our Redeemer, has granted to his Church the power of releasing his faithful children from

the debt of temporal punishment due to sin. They should consequently be anxious to comply with the conditions requisite for gaining an indulgence.

T. — How did the name indulgence come to be used ?

F. — The term *indulgence* was applied in early ages to the mitigation of the severe canonical penances inflicted for grave crimes. Thus, when one was condemned to fast on bread and water for ten years, or stand a long period bareheaded and barefoot at the Church door, sometimes his friends, often the civil authorities, would beg the Church to be indulgent, to give the offender some indulgence ; that is, to shorten the period of his penance, or let him perform private penances.

T. — How many kinds of indulgences are there ?

F. — There are two kinds of indulgences, plenary and partial.

A plenary indulgence is the entire remission of all debt due to sin.

A partial or limited indulgence, as of ten years, or a hundred days, etc., remits as much of the temporal punishment as would have been remitted by ten years, or a hundred

days, etc., of the canonical penances formerly imposed on public penitents.

An indulgence, therefore, so far from withdrawing sinners from the practice of good works, serves powerfully to excite them to increased fervor in their performance. For it is required of them to apply for the proffered remission of temporal punishment in the spirit of sincere contrition, with devout and fervent prayer, through the merits of our divine Redeemer, assured that if the debt be not graciously remitted in this life, it will remain to be paid to the last farthing in the life to come.¹

T. — How can we gain indulgences ?

F. — To gain an indulgence, it is necessary, first, that we should be in a state of grace, and have the intention of gaining it. Should we perform an act to which an Indulgence is annexed, without thinking of it, or without having had the intention, we do not gain it. However, it is not necessary that this intention should be actual ; for it is sufficient to act in a human manner : now, for this, only a virtual intention is necessary, that is to say, an intention which has been

¹ Matt. xviii. 23, 24.

actual, and which is supposed to continue; although, through inadvertence or distraction, we have lost sight of it. Secondly, that the conditions required be exactly performed; for, as indulgences are always granted on certain conditions to be complied with on our part, such as approaching the holy sacraments, works of charity and mercy, exercises of piety and religion, prayers for the necessities of the Church, and the like, if these conditions required are not exactly performed as required, we have no title to the favor of the indulgence. Thirdly, to gain a plenary indulgence (excepting the plenary indulgence of the Stations, and a very few besides), we must receive the holy sacraments of Penance and the Eucharist. Communion is to be received on the day for gaining the Indulgence, unless it is otherwise marked in the grant of the indulgence. Confession may be made on the day previous, or on the day itself; and those who are in the practice of confessing once a week, may gain several plenary indulgences in the same week, without being obliged to make a confession previous to each indulgence. We must also pray for the Pope's intention. This condition is suf-

ficiently complied with by saying the *Our Father* and the *Hail Mary* five times, or the Litany of Jesus, or the Litany to the Blessed Virgin, for the praise and glory of God's holy name, for the exaltation of the holy Catholic Church, for the conversion of infidels and heretics, for peace and union between Christian nations, and for all the intentions of the same holy Church. Fourthly, to gain the FULL effect of a plenary indulgence, it is also necessary sincerely to detest all our sins, even the least venial sin, and to be imbued with a true spirit of penance. As the punishment of it will never be forgiven while the guilt of sin remains in the soul, and as a sincere repentance is absolutely required for the remission of the guilt, therefore, this sincere repentance must precede the remission of the punishment. Hence we may see how few there are that gain the full effect of a plenary indulgence, because there are few who have a sincere and efficacious repentance of every venial sin, and a sincere and firm resolution of avoiding every sin, great or small, with all its probable occasions. Still, this ought not to hinder us from doing our best to gain a plenary indulgence, when occasion offers.

Even if we should not gain the whole effect of it, the more endeavors we make, and the better we are disposed, the more ample benefit we reap from it; and though we can never be certain how far we gain this benefit, and have but too much reason, from our own imperfect dispositions, to fear that we may yet have a great debt remaining unpaid; nevertheless our endeavoring to gain an indulgence, far from making us remiss in leading a truly penitential life, will rather encourage us to do so the more exactly; because, the more we endeavor by works worthy of penance to satisfy the Divine Justice, the better we shall be disposed, when the opportunity comes, for gaining more abundant effects of indulgences. Often, when we think we have done our best, it is perhaps little to what we ought to have done; and what we gain by indulgences makes up for the deficiencies of human infirmity: besides, the spirit of the Church is to grant indulgences to those only, who, on their part, sincerely endeavor to satisfy the Divine Justice. Any other idea of an indulgence would be a strange illusion. An indulgence, then, never exempts any one from the necessity of doing

penance. Penance has been commanded to all without any exception, and we ought to imitate Jesus Christ, as did the Saints, whose lives were a continual penance.

MEANING OF 1000 YEARS' INDULGENCE.

Thomas.—Please explain more fully sixty days', a hundred years', a thousand years' indulgence. Does a thousand years' indulgence shorten our purgatory by a thousand years?

Father.—No, Thomas, the Church never declares how long we must stay in purgatory. We know that purgatory is temporal, not eternal. But how days or sufferings are measured there we know not.

T.—What then are we to understand by a thousand years' indulgence?

F.—You remember, Thomas, what we said about canonical penances?¹ We said that the Church canons inflicted a punishment of ten or twenty years on one guilty of one of the heinous crimes mentioned in her canons. Suppose, Thomas, that John committed but once a crime entailing a fast of ten years on bread and water, and James committed the same crime one hundred times.

¹ See page 111

You see that James should fast on bread and water one thousand years in order to do sufficient canonical penance for his sins. Now our Holy Mother, the Church, knowing that it is not granted to her children to live so long here, says to them: Do this good work, my children, say these prayers, and by virtue of the power given me I will release you from this punishment you deserve. That is, through the merits of Christ, and his saints, she credits the sinner with the same amount of atonement as he would have made had he fasted on bread and water for one thousand years.

T.—Then the Church does not say how much any amount of years mentioned in an indulgence will shorten our sufferings hereafter?

F.—No, Thomas, but she knows that God is merciful, that He sees our efforts to satisfy His Justice, and though many thousand years' indulgences may only pay one penny of the debt, let us continually endeavor to pay all we can by gaining all the indulgences we can before being cast into that prison mentioned by our Lord, out of which we cannot come till we pay the last farthing.¹ Besides the Church grants plenary indulgences, which means the total cancelling of the debt in favor of those who gain them.

¹ Matt. v. 25, 26.

NOTE.—In the early days of Christianity we find remarkable examples of indulgences. St. Cyprian tells us that great sinners had their penances lessened because they showed great signs of sorrow. Others received such indulgences because persecutions were impending. Sainly men who, in times of persecutions, were thrown into prison to await martyrdom, would often send letters to bishops called letters of peace, "Libellus pacis," requesting indulgences for penitents. Owing to these prayers of martyrs, penitents would receive a partial or plenary remission of the penances imposed. St. Cyprian in his work on penances says, "God can mercifully pardon him who repents, labors, prays. He can set down to his account whatever the martyrs have asked and the bishops have done for such persons."

The Church frequently shortened the time of penance when the penitent willingly multiplied and intensified his works of penance. St. Peter Damian tells of a man who, by cruel flagellation and frequent recitation of the Psalter, accomplished a hundred years of penance in six days.

II. CONCLUSION.

Thomas.—Thank God, Father, I have made the Mission, and I can never be sufficiently grateful to God for all the graces He has given me during this holy time. O Father, how good God has been to me, a poor sinner! When I first came to you, my soul was covered with sin. Blinded by my passions, I did not understand my wretched condition, or my duty to my God. A heavy weight seemed to press

on my heart. But since then a complete change has taken place. The heavy load has been taken from my soul. I now begin to understand something of the enormity of sin, and of the happiness of serving God. I begin to realize the wonderful effects of the sacraments. O Father! pray for me, that I may never again stray from the path of duty to my God. Pray that I may never again sully my soul with those horrible sins which I now detest with all my heart. O beg of God to give me grace to persevere in this new life which I have commenced!

Father.—I shall do so, Thomas; for I also thank God with you for the happy change which He has effected in you. The peace which you now feel is but the commencement of everlasting peace, provided you remain faithful to the good resolutions you have made during the Mission. Much is in a good beginning. But *only those who persevere to the end shall be crowned.* “Be thou faithful unto death,” says our Lord, “and I will give thee the crown of life.”¹ O my child, how many of those who make good resolutions, who promise much to God during missions and retreats, miserably relapse into their former bad habits! Truly has it been said, “Hell is paved with good intentions.” There are few of

¹ Apoc. ii. 10.

the damned who did not at some time in life promise much. But their misfortune was that they did not keep their promises.

T.—Father, I fear myself very much; I beg you to lay down a little rule for me, which I will try to follow, in order that I may persevere.

F.—Thank God, my child, that you do fear yourself, for one of the greatest causes of relapse into sin is too much confidence in ourselves. We think we are strong, whereas we are weakness itself. Hence so many expose themselves to the danger of sinning, and miserably perish. As you have asked me for a rule of life, I will give you one, simple, yet comprehensive. The rule our Lord gave the young man mentioned in the Gospel was, “If thou wilt enter into life, keep the Commandments.” That you may keep the Commandments, Thomas, observe the following: 1st. As much as possible avoid all dangerous occasions of sin, such as drinking-saloons, bad company, sinful amusements, bad or dangerous readings. 2d. If possible, go every month to the sacraments; better still if you can go every week. Remember that, without the strength of the sacraments, you cannot resist your temptations and your inclinations to sin, for we all have within us a wonderful power of sinning. 3d. Never remain from Mass on

Sundays and holydays of obligation, when you are able to attend. 4th. Endeavor to hear the Word of God as often as you can. "Thy word," says David, "is a lamp to my feet, and a light to my paths." 5th. Never neglect your daily prayers. Prayer is the key of Heaven. Remember the presence of God, and promptly call on Him when tempted. Let your cry also be to Jesus, Mary, and Joseph to aid you. 6th. Every day read a chapter in some good religious book ; for example, the "Sinner's Guide," the "Following of Christ," "The Memorial of a Christian Life," the "Spiritual Combat," "Chaloner's Meditations," the "Devout Life," or any of St. Francis de Sales' or St. Alphonsus' writings. 7th. Every day offer to our Blessed Mother at least a third part of her holy Rosary, or five mysteries of the beads. Cultivate also a tender devotion to St. Joseph and your Guardian Angel ; and may our dear Lord and His blessed Mother watch over you during life, and at the hour of death, and finally bring you to a happy eternity.

J. M. J. D.

PART V.

I. PRAYERS AND DEVOTIONS.

ONE of the most richly indulgenced devotions is the Rosary.

The Church tells us that the Rosary was given by our Immaculate Mother to St. Dominic, about the year 1206. It consists of prayers and meditations on the fifteen principal Mysteries of the life, sufferings, death, and triumph of our Lord; and of the joys and glory of His blessed Mother. For each Mystery are said one *Our Father*, ten *Hail Marys*, one *Glory be to the Father*.

OBJECT OF THE ROSARY.

The Rosary has a twofold object. 1st. Love, adoration, and compassion. 2d. Petition, through Mary, for grace and mercy. We unite with Mary in worshipping, loving, and compassionating our adorable Lord in

those mysteries of His incarnation, sufferings, and glory; we implore Him, through Mary, to make us His true followers, — imitators of those virtues which His life teaches, and to grant us the graces necessary for our salvation and perfection.

HOW TO ENTER THE ROSARY
CONFRATERNITY.

To become a member of the Dominican Rosary Confraternity, and enjoy its benefits, three things *are necessary* : —

1st. To have the beads indulgenced by a Dominican, or by one having received the power to give the Dominican Indulgence from the Pope or the General of the Dominicans.

2d. To have the name enrolled in the registry where the Society of the Rosary is *canonically* established.

3d. To say the entire Rosary (fifteen Mysteries) every week, meditating on the Mysteries whilst saying the *Our Father* and *Hail Marys*. Those who cannot meditate will gain the indulgences by saying the Apostles' Creed, the *Our Father*, three *Hail Marys*, and *Glory*

be to the Father before commencing the Rosary.

For a full explanation of the origin of the Rosary, together with a list of the great indulgences granted to its members, see "Crown of Mary," by a Dominican Father. Those who are not members can gain many indulgences by saying their beads devoutly.

SHORT METHOD OF SAYING THE ROSARY.

This method suffices to gain the indulgences, provided those using it endeavor to meditate on the Mysteries which are here only mentioned: —

In the name of the Father, etc.

V. — Hail Mary, full of Grace! the Lord is with thee.

R. — Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

V. — Thou, O Lord! wilt open my lips.

R. — And my tongue shall announce Thy praise.

V. — Incline unto my aid, O God

R. — O Lord! make haste to help me.

Glory be to the Father, etc.

Alleluia.

From Septuagesima until Easter, instead of Alleluia; Praise be to Thee, O Lord! King of eternal glory.

THE FIRST PART.

The Five Joyful Mysteries.

I. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

Our Father, etc. Ten Hail Marys. Glory be to the Father, etc.

II. THE VISITATION OF THE BLESSED VIRGIN MARY TO HER COUSIN, ST. ELISABETH. Our Father, etc.

III. THE BIRTH OF OUR LORD JESUS CHRIST IN BETHLEHEM. Our Father, etc.

IV. THE PRESENTATION OF THE CHILD JESUS IN THE TEMPLE. Our Father, etc.

V. THE FINDING OF THE CHILD JESUS IN THE TEMPLE. Our Father, etc.

THE SECOND PART.

The Five Sorrowful Mysteries.

I. THE PRAYER AND BLOODY SWEAT OF OUR LORD JESUS CHRIST IN THE GARDEN.

Our Father, etc. Ten Hail Marys. Glory be to the Father, etc.

II. THE SCOURGING OF OUR BLESSED LORD AT THE PILLAR. Our Father, etc.

III. THE CROWNING OF OUR BLESSED SAVIOUR WITH THORNS. Our Father, etc.

IV. OUR BLESSED SAVIOUR CARRYING HIS CROSS. Our Father, etc.

V. THE CRUCIFIXION OF OUR LORD JESUS CHRIST. Our Father, etc.

THE THIRD PART.

The Five Glorious Mysteries.

I. THE RESURRECTION OF OUR LORD JESUS CHRIST.

Our Father, etc. Ten Hail Marys. Glory be to the Father, etc.

II. THE ASCENSION OF CHRIST INTO HEAVEN. Our Father, etc.

III. THE DESCENT OF THE HOLY GHOST UPON THE APOSTLES AND DISCIPLES. Our Father, etc.

IV. THE ASSUMPTION OF THE BLESSED VIRGIN MARY INTO HEAVEN. Our Father, etc.

V. THE CORONATION OF THE BLESSED VIRGIN MARY IN HEAVEN. Our Father, etc.

After each fifth decade is said,

Hail, Holy Queen, Mother of Mercy, our life, our sweetness, and our hope; to thee we cry, poor banished children of Eve; to thee we send up our sighs, mourning and weeping in this vale of tears; turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus; O clement, O pious, O sweet Virgin Mary!

V. — Pray for us, O Holy Mother of God.

R. — That we may be made worthy of the promises of Christ.

Let us pray.

O God, whose only-begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal life; grant, we beseech Thee, that, meditating upon these mysteries, in the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

V. — May the divine assistance remain always with us.

R. — Amen.

V.—May the souls of the faithful departed, through the mercy of God, rest in peace.

R.—Amen.

N. B. These prayers, "Hail, Holy Queen," etc., are not necessary for gaining the Rosary indulgence.

SECOND METHOD.

The Five Joyful Mysteries.

I. The Angelical Salutation.

Let us adore the Son of God hidden within the womb of Mary, the most lowly handmaid of the Lord, *beseeking of Him the virtue of humility.*

Our Father. Ten Hail Marys. Glory be to the Father.

II. The Visitation.

Let us adore the Son of God, inspiring His most holy Mother to visit St. Elisabeth; *beseeking of Him the virtue of charity to our neighbor.*

Our Father. Ten Hail Marys. Glory be to the Father.

III. The Birth of Jesus Christ.

Let us adore the Son of God, born in a poor stable, of a Mother whose only treasure

was her Virginal purity ; *begging the grace of purity in soul and body.*

Our Father. Ten Hail Marys. Glory be to the Father.

IV. *The Presentation.*

Let us adore the Son of God, presented in the Temple to His heavenly Father by the hands of Mary ; *begging that our hearts may be set free from the love of all earthly things.*

Our Father. Ten Hail Marys. Glory be to the Father.

V. *Mary finds Jesus in the Temple.*

Let us adore the Son of God, who left even His own most tender Mother, when the glory of His heavenly Father called Him, and was found by Mary in the Temple sitting in the midst of the doctors. *Let us beg of our Lord an ardent zeal to instruct ourselves in our holy faith, and bring others to the knowledge of it.*

Our Father. Ten Hail Marys. Glory be to the Father.

Hail, Holy Queen, as above.

The Five Sorrowful Mysteries.

I. *The Prayer and Bloody Sweat of our Blessed Saviour in the Garden.*

Let us adore our Lord Jesus Christ in the Garden of Olives, accepting all the horrors of His most cruel Passion, whereby the soul of His most tender Mother was so bitterly afflicted; *begging that in all things, however painful and hard, we may seek only the holy will of God.*

Our Father. Ten Hail Marys. Glory be to the Father.

II. *The Scourging of Jesus Christ.*

Let us adore our Lord Jesus Christ, enduring for our sakes that most cruel scourging, by every stroke of which the most tender heart of Mary was torn. *Let us beg of Him the spirit of mortification.*

Our Father. Ten Hail Marys. Glory be to the Father.

III. *The Crowning with Thorns.*

Let us adore Jesus our King, crowned in derision with a crown of thorns; the sight of which increased yet more the grief of Mary.

Let us ask the grace to overcome human respect.

Our Father. Ten Hail Marys. Glory be to the Father.

IV. *Jesus carrying His Cross.*

Let us adore our Lord Jesus, bowed down beneath the heavy burden of His cross, in the sight of His most tender Mother, resolved to drink with Him the same cup of bitterness. *Let us ask the spirit of meekness and patience.*

Our Father. Ten Hail Marys. Glory be to the Father.

V. *Jesus Crucified.*

Let us adore our Lord Jesus, finishing, by His death upon the cross, the great work of our redemption. *Let us ask of Him, through the tears of His most sorrowful Mother, the spirit of holy compunction.*

Our Father. Ten Hail Marys. Glory be to the Father.

Hail, holy Queen as above.

The Five Glorious Mysteries.

I. *The Resurrection of Jesus Christ.*

Let us adore our Divine Saviour, the glorious Conqueror of death; and let us ask of

Mary, by the joy which filled her soul at the resurrection of her Son, *to obtain for us the triumph of Jesus and Mary within our hearts.*

Our Father. Ten Hail Marys. Glory be to the Father.

II. *The Ascension of Jesus Christ.*

Let us adore our Divine Saviour, ascending into heaven to prepare a place for us; and let us ask of Mary, who followed Jesus in spirit, to obtain for us *a great desire after our heavenly country.*

Our Father. Ten Hail Marys. Glory be to the Father.

III. *The Holy Ghost descends upon the Blessed Virgin and the Apostles.*

Let us adore our Divine Saviour, sending from above his Holy Spirit; and let us ask of Mary, whom He has appointed to dispense His graces, to obtain *for us all the gifts of the Holy Ghost.*

Our Father. Ten Hail Marys. Glory be to the Father.

IV. *The Assumption of the Blessed Virgin.*

Let us adore our Divine Saviour, receiving His most gracious Mother into the bosom of

His glory, and let us ask her to obtain for us *the desire of perfection.*

Our Father. Ten Hail Marys. Glory be to the Father.

V. *The Crowning of the Blessed Virgin Mary.*

Let us adore our Divine Saviour, crowning the virtues of His most holy Mother in heaven; let us beg her to obtain for us *the grace to love and imitate them.*

Our Father. Ten Hail Marys. Glory be to the Father.

Hail, holy Queen as above.

Litany of the Most Holy Name of Jesus.

FORM AUTHORIZED AND INDULGENCED BY
POPE PIUS IX.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, near us.

Jesus, graciously hear us.

God the Father of Heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, One God,

} Have mercy
on us.

Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of the eternal light,
Jesus, king of glory,
Jesus, sun of justice,
Jesus, son of the Virgin Mary,
Jesus, amiable,
Jesus, admirable,
Jesus, powerful God,
Jesus, father of the world to come,
Jesus, angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, author of life,
Jesus, model of virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,
Jesus, father of the poor,
Jesus, treasure of the faithful,
Jesus, good shepherd,
Jesus, true light,

Have mercy on us.

Jesus, eternal wisdom,
 Jesus, infinite goodness,
 Jesus, our way and our life,
 Jesus, joy of angels,
 Jesus, king of the patriarchs,
 Jesus, master of the apostles,
 Jesus, teacher of the evangelists,
 Jesus, strength of martyrs,
 Jesus, light of confessors,
 Jesus, purity of virgins,
 Jesus, crown of all saints,
 Be merciful, *Spare us, O Jesus!*
 Be merciful, *Hear us, O Jesus!*

Have mercy on us.

From all evil,
 From all sin,
 From thy wrath,
 From the snares of the devil,
 From the spirit of fornication,
 From eternal death,
 From a neglect of thy inspirations,
 Through the mystery of thy holy incar-
 Through thy nativity, [nation.
 Through thy infancy,
 Through thy most divine life,
 Through thy labors,
 Through thy agony and passion,
 Through thy cross and dereliction,

Deliver us, O Jesus!

Through thy languors,	} Deliver us, O Jesus!
Through thy death and burial,	
Through thy resurrection,	
Through thy ascension,	
Through thy joys,	
Through thy glory,	

Lamb of God, who takest away the sins of
the world, *Spare us, O Jesus!*

Lamb of God, who takest away the sins of
the world, *Hear us, O Jesus!*

Lamb of God, who takest away the sins of the
world, *Have mercy on us, O Jesus!*

Jesus, hear us.

Jesus, graciously hear us.

Let us pray.

O Lord Jesus Christ, who hast said, *Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you!* mercifully attend to our supplication, and grant us the gift of Thy divine charity, that we may ever love Thee with our whole heart, and never desist from Thy praise: who livest and reignest one God, world without end. Amen.

O God, who hast appointed Thine only-begotten Son the Saviour of mankind, and hast commanded that He should be called Jesus!

mercifully grant that we may enjoy in heaven the happy visions of Him whose holy name we venerate upon earth: who, with Thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

The Litany of the Blessed Virgin.

Anthem.

We fly to thy patronage, O holy Mother of God! despise not our prayers in our necessities, but deliver us from all dangers, O glorious and ever blessed Virgin!

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Christ, hear us.

Christ, graciously hear us.

O God, the Father of Heaven, *Have mercy upon us.*

O God, the Son, Redeemer of the world, *Have mercy upon us.*

O God, the Holy Ghost, *Have mercy upon us.*

O Holy Trinity, one God, *Have mercy upon us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother inviolate,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Honorable vessel,
Vessel of singular devotion,
Mystical rose,
Tower of David,

Pray for us.

Tower of ivory,
 House of gold,
 Ark of the covenant,
 Gate of heaven,
 Morning star,
 Health of the weak,
 Refuge of sinners,
 Comforter of the afflicted,
 Help of Christians,
 Queen of angels,
 Queen of patriarchs,
 Queen of prophets,
 Queen of apostles,
 Queen of martyrs,
 Queen of confessors,
 Queen of virgins,
 Queen of all saints,
 Queen conceived without original sin,
 Queen of the most holy Rosary,

Pray for us.

O Lamb of God, who takest away the sins of the world, *Spare us, O Lord!*

O Lamb of God, who takest away the sins of the world, *Hear us, O Lord!*

O Lamb of God, who takest away the sins of the world, *Have mercy upon us, O Lord!*

Anthem.

We fly to thy patronage, O holy Mother of God! despise not our prayers in our necessities, but deliver us from all dangers, O glorious and ever blessed Virgin!

V. — Pray for us, O holy Mother of God!

R. — That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech thee, O Lord! thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

V. — May the divine assistance always remain with us.

R. — Amen.

V. — And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. — Amen.

The Angelus Domini.

To be said morning, noon, and night, in memory of the adorable mystery of the Incarnation of our blessed Saviour.

1. The Angel of the Lord declared unto Mary: and she conceived of the Holy Ghost. Hail Mary, etc.

2. Behold the handmaid of the Lord: may it be done unto me according to thy word. Hail Mary, etc.

3. And the Word was made flesh; and dwelt amongst us. Hail Mary, etc.

Let us pray.

Pour forth, we beseech thee, O Lord! thy grace into our hearts, that we, to whom the Incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his Resurrection, through the same Christ our Lord. Amen.

Endeavor, if your business or state of life will permit, to assist daily at the adorable sacrifice of the Mass. Remember that the offering of all the riches of this world is not to be compared with the offering of *one Mass*. For the Mass is an offering of infinite

value. If you cannot be present in body at Mass, endeavor to assist at it in spirit. Unite with all the priests throughout the world in offering that great sacrifice to your heavenly Father. With the offering of the Mass, unite all the works of the day that you are going to perform. Your labor will thus become highly meritorious. For this purpose say: —

O my God! I wish I could be present at the adorable sacrifice of the Mass to offer it for all the intentions for which Jesus offered himself to thee on Mount Calvary. And since I cannot be present in body, I desire to assist in spirit at all the Masses that will be offered to thee to-day throughout the world. I unite my intentions with thy holy ministers in offering this adorable sacrifice, and with it I offer thee all the labors I am going to perform this day. Sanctify them, O Lord! and make them redound to Thy glory and my own salvation. Amen.

HOW TO SPEND THE DAY WELL.

You are now going to leave the quiet of your home, to engage in the bustle and turmoil of everyday life. Your bitter enemy will lay a thousand snares for the ruin of your soul. Oh, how necessary it will be for

you to be on your guard against offending your good God! Like holy Job, you must make a covenant with *your eyes* against beholding anything that would wound holy purity. You must guard *your ears*, lest any immodest sound should enter them to defile your soul. You must put a gate of prudence before *your lips*, like David, that you may not offend God by your words. But, above all, you must guard *your heart*, that nothing may be conceived or entertained there that would offend your divine Lord. Oh, how jealous he is of our poor hearts: "Son," he says, "give me thy heart." Give it to him pure and spotless in the morning, and keep it with him thus all the day. Offer him your work, saying: "All for thee, O my Jesus!"

When tempted to anger, blasphemy, or impurity, call immediately on Jesus and Mary to come to your assistance. Fly all dangerous occasions of sin, especially of the sin of impurity; and if you are necessitated to work in the society of the unchaste, you must pray the more fervently and frequently, and God who preserved the three young men in the fiery furnace, will preserve you from yielding to temptations. If a bad thought troubles you, say a Hail Mary.

II. — PRAYERS WHICH EVERY CATHOLIC SHOULD KNOW AND RECITE DAILY.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE LORD'S PRAYER.

Our Father who art in Heaven! hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

THE ANGELICAL SALUTATION.

Hail, Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God! pray for us sinners, now, and at the hour of our death. Amen.

THE APOSTLES' CREED.

I believe in God, the Father Almighty, Creator of Heaven and earth: and in Jesus

Christ, His only Son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

THE CONFITEOR.

I confess to Almighty God, to the blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the Holy Apostles, Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the Holy Apostles, Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life! Amen.

May the almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. Amen.

AN ACT OF FAITH.

O my God! I firmly believe all the sacred truths that the Catholic Church believes and teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

AN ACT OF HOPE.

O my God! relying upon Thy infinite goodness and promises, I hope to obtain pardon for my sins, the assistance of Thy grace, and life everlasting, through the merits of Jesus Christ my Lord and Redeemer.

AN ACT OF LOVE.

O my God! I love Thee above all things with my whole heart and soul, because Thou art infinitely amiable and deserving of all love; I love also my neighbor as myself, for the love of Thee; I forgive all who have in

jured me, and ask pardon of all whom I have injured.

ACT OF CONTRITION.

O my God! I am most heartily sorry for all my sins, and I detest them above all things from the bottom of my heart, because they displease Thee, my God! who art most good, most amiable, and most deserving of all my love: and I firmly purpose, by Thy holy grace, never more to offend Thee, and to do all that I can to atone for my sins, and to amend my life.

III. TRUTHS WHICH ALL OUGHT TO KNOW.

1. ONE God, a Rewarder of the good, an Avenger of the wicked.
2. The Holy Trinity, or three Divine Persons in one Divine Nature.
3. The Incarnation, or the Mystery of the Son of God become Man for our redemption.
4. The Ten Commandments of God, and the Six of the Church.
5. The Seven Sacraments.

THE TEN COMMANDMENTS OF GOD.

- I. I am the Lord thy God: thou shalt not have strange gods before Me.
- II. Thou shalt not take the Name of the Lord thy God in vain.
- III. Remember that thou keep holy the Sabbath day.
- IV. Honor thy father and thy mother.
- V. Thou shalt not kill.
- VI. Thou shalt not commit adultery.
- VII. Thou shalt not steal.
- VIII. Thou shalt not bear false witness against thy neighbor.
- IX. Thou shalt not covet thy neighbor's wife.
- X. Thou shalt not covet thy neighbor's goods.

THE COMMANDMENTS OF THE CHURCH.

1st. To hear Mass, and to rest from servile works on Sundays and holydays of obligation.

2d. To keep fast in Lent and on the Ember days, the Fridays in Advent, and eves of certain festivals; and to abstain from flesh

on Fridays and other appointed days of abstinence.

3d. To confess our sins to our pastor or other priest at least once a year.

4th. To receive the Blessed Sacrament at Easter or thereabouts.

5th. To contribute to the support of our pastors.

6th. Not to marry within certain degrees of kindred; nor privately without witnesses; nor to solemnize marriage at certain prohibited times.

THE SACRAMENTS ARE :

- I. Baptism.
- II. Confirmation.
- III. Holy Euchrist.
- IV. Penance.
- V. Extreme Unction.
- VI. Holy Orders.
- VII. Matrimony.

The Sacraments are the great instruments or channels established by Jesus Christ for conveying His graces to our souls. Each Sacrament has a special meaning and a special work to perform.

I. Baptism washes the soul from original sin (the sin in which we were born) and also from actual sin (sin of our own act) if we have been guilty of any. Baptism makes us Christians, or followers of Christ, children of God, and gives us a right to the kingdom of Heaven.

II. Confirmation confirms or strengthens us to profess our faith. Confirmation gives us the Holy Ghost, to enable us to advance in every virtue, and even to perfection.

III. Holy Eucharist means a holy mystery—a feast of love and thanksgiving. This is: 1st. The great Sacrament of love, in which we eat and drink the body and blood of Jesus Christ, in order to maintain and strengthen the life of our souls. “He that eateth My flesh and drinketh My blood abideth in Me, and I in him.” “He that eateth Me, the same also shall live by Me.”¹

2d. The Holy Eucharist, as a sacrifice, is the greatest offering that man can make to God, or that Heaven can receive. In this sacrifice we offer not rams or sheep or oxen; not gold or silver, but the most pure and most precious body and blood of Jesus Christ;

¹ John vi. 57, 58.

we renew, in an unbloody manner, the Sacrifice of the Cross.

IV. Penance is the sacrament of sorrow or penitence. It washes away the sins committed after baptism. "Whose sins ye shall forgive, they are forgiven."¹

V. Extreme Unction (extreme, or last unction or anointing) is the sacrament that strengthens us at death, and washes away the traces of sin. It may also restore us our bodily health.

VI. Holy Orders give to bishops and priests grace and power to perform all their sacred duties.

VII. Matrimony gives grace to the married couple to love each other with a pure and holy love; and enlightens and enables them to bring up their children in the love of God.

¹ John xx. 23.

witnesses in an unobtrusive manner, the best
 of the Cross, and the
 only witness is the sacrament of
 or perhaps, it washes away the sins
 which other things. *Washing* is the
 for the sake of the
 V. Kissing the hands, as the
 witness or something, is the sacrament of
 and witness is the sacrament of
 the truth of sin. It may also remove the
 bodily witness, as the sacrament of
 and the witness given for the sacrament
 witness given, power to perform all their
 sacred things. *Witness* is the
 VII. Marriage is given to the married
 couple to have a witness with a wife and
 only love; and witness and witness than
 to bring up their children in the love of God.

John 14: 21

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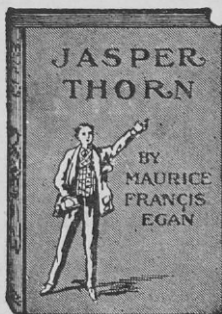
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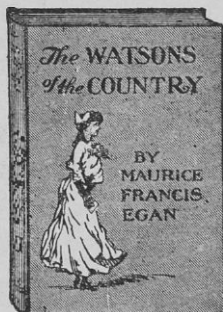
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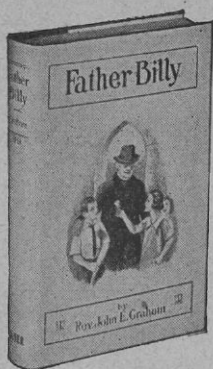
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