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FLOWERS

FROM THE

GARDEN OF ST. FRANCIS,

FOR EVERY DAY IN THE YEAR.

From the French.



LONDON: BURNS AND OATES.

1882.

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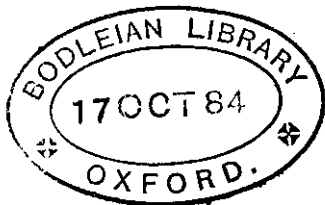
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TO OUR HOLY FATHER

ST. FRANCIS,

who was inspired by God, six hundred years ago, to rekindle in His Church the spirit of humility, simplicity, poverty, detachment from the world, and ardent love of our crucified Redeemer, this little work is dedicated by his faithful children. May he bless this humble endeavour to assist in reviving the same spirit in our own times !

Stratford, Feast of St. Francis,
1882.

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FLOWERS
FROM THE
GARDEN OF ST. FRANCIS,
FOR EVERY DAY IN THE YEAR.

MONTH OF JANUARY.

FIRST DAY.

BRETHREN, let us begin now to do good and to advance in virtue, for up to the present we have made little progress.—*Words of St. Francis.*

SECOND DAY.

Whoever envies his brother on account of the good which God says or does in him, commits a sin like unto blasphemy; for he envies the Most High Himself, Who is the Author of all good words and deeds.—*St. Francis.*

THIRD DAY.

Adversity is very useful to those who make profession of serving God, giving

them an occasion of practising patience, humility, and resignation to the Divine Will, and disposing them more perfectly to practise every virtue.—*St. Louis, Bishop of Toulouse.*

FOURTH DAY.

Where charity and wisdom reign there is neither fear nor ignorance. Where patience and humility reign there is neither anger nor disquiet. Where poverty and joy reign there are neither base desires nor avarice. Where the fear of God keeps guard no enemy can enter.—*St. Francis.*

FIFTH DAY.

Those who are invested with the power and the right of judging ought always to exercise their prerogative with mercy, if they themselves desire to obtain mercy at the hands of our Lord: 'Judgment without mercy to those who show no mercy.' We ought, then, to be full of humility and charity, and to give alms according to our means; for almsgiving cleanses our souls from the filth of sin.—*St. Francis.*

SIXTH DAY.

Let nothing of self remain in you, in order that He Who gives Himself to you

without reserve may also receive your entire self.—*St. Francis.*

SEVENTH DAY.

It belongs to the devil and his followers to be sad; we, on the contrary, ought always to rejoice in the Lord.—*St. Francis.*

EIGHTH DAY.

Let us not, for the hope of obtaining some pleasure, satisfaction, or advantage, *expose ourselves to the danger of withdrawing our minds from God*; but I beg you, brethren, by holy charity, which is the spirit of God Himself, to reject as far as possible the cares, preoccupations, and turmoil of the world, and serve, love, and honour God in purity of heart and mind; this is what He demands before all else.—*St. Francis.*

NINTH DAY.

In whatever place the brethren may be, or wherever they may meet, they should rejoice with a holy joy in each other's company, and honour one another, never allowing the least complaint to arise. They must also take care not to appear exteriorly sad or moody, as hypocrites do, but let

them rejoice in the Lord and be always cheerful and affable.—*St. Francis.*

TENTH DAY.

Good desires do not suffice to render a man happy; he must also perform good works. God bestows His grace to enable a man to accomplish this.—*B. Egidius.*

ELEVENTH DAY.

The truly obedient soul is docile and submissive to all; not only to men, but even to the very animals, so that they can do with him whatever they please, according to the Will of God.—*St. Francis.*

TWELFTH DAY.

If you wish to revenge yourself on your enemy, mortify your body, and bring it into subjection to the spirit, for it is a rebellious slave.—*St. Francis.*

THIRTEENTH DAY.

A modest reserve is the surest guardian of purity; it occupies an honourable rank among the virtues.—*St. Francis.*

FOURTEENTH DAY.

The condition of created things is never

to remain in the same state ; hence, when we believe ourselves to be in a state of happiness, we often find ourselves plunged into an abyss of misery.—*St. Agnes of Assisi.*

FIFTEENTH DAY.

However great the works of men may appear, they should not be esteemed according to human judgment, but according to their value in the eyes of God ; we ought, therefore, never to be without fear.—*B. Egidius.*

SIXTEENTH DAY.

Prayer raises our minds and hearts to God, and shows us from this elevated point of view the vanity of the goods and pleasures of this world ; it fills us with light, strength, and consolation, and gives us a foretaste of the peace and joy of our heavenly country.—*St. Rose of Viterbo.*

SEVENTEENTH DAY.

It is better to serve God than to govern the world. How happy we are when we serve the Lord !—*St. Francis.*

EIGHTEENTH DAY.

The Holy Roman Church is the mother

of all Churches, and the mistress of all religious Orders. Therefore will I go and recommend my brethren to the Holy Church, whose powerful rod will strike the wicked, and under whose care the children of God shall advance in perfection, and ever enjoy true liberty.—*St. Francis.*

NINETEENTH DAY.

The glory which I hope for is so great that it renders delightful my sufferings, illnesses, humiliations, persecutions, and mortifications.—*St. Francis.*

TWENTIETH DAY.

When we fly from the world we escape from three enemies: viz. the eyes, the ears, and the tongues of others.—*St. Francis.*

TWENTY-FIRST DAY.

How many Christians weep over temporal misfortunes, and yet are insensible to the loss of their immortal souls! They avoid going near a corpse, and yet delight daily in the company of sinners.—*St. Antony of Padua.*

TWENTY-SECOND DAY.

Every time you hear the clock strike, remember that you are not master of the

coming hour, and think at the same time of all that our Saviour endured in order that *you* might possess eternal life.—*St. Labre.*

TWENTY-THIRD DAY.

Generosity is one of the attributes of God, Who causes the sun to shine and the rain to fall upon all, whether just or unjust, and ministers to all most lovingly the necessaries of life. Generosity is the sister of Charity; it destroys hatred and preserves love.—*St. Francis.*

TWENTY-FOURTH DAY.

The knowledge of himself will easily lead to the knowledge of God that man who, in studying Holy Scripture, searches into the mysteries of God with humility, and not with presumption.—*St. Francis.*

TWENTY-FIFTH DAY.

A good will and a desire to imitate the sufferings of our Lord is a peculiar gift granted by the Holy Ghost to those who truly love and serve God; for souls attached to earthly things, and who love themselves only, abhor this doctrine of the Holy Spirit, and do not think it necessary, in order to acquire perfection, to become partakers of the sufferings of Jesus Christ.—*St. Francis.*

TWENTY-SIXTH DAY.

Man loses at death all that he possessed in this world ; but he takes with him charity and the alms-deeds he has done, and for these he shall receive an abundant reward from God.—*St. Francis.*

TWENTY-SEVENTH DAY.

Though you should be perfectly skilled in all human sciences, you could not glory on that account ; for one demon knows more of heavenly, and still more of earthly, things than all men put together.—*St. Francis.*

TWENTY-EIGHTH DAY.

A religious must not consider the person of his superior, but God alone, for Whose sake he obeys. The fewer good qualities a superior has, the greater merit there is in obeying him.—*St. Francis.*

TWENTY-NINTH DAY.

In books the brethren should seek the Word of God, not value nor beauty. They should have but few books, and those in common, and let these be such as are suitable for poor religious.—*St. Francis.*

THIRTIETH DAY.

We should mistrust riches and prosperity. Poverty and suffering, borne with patience, are true signs of predestination.—*St. Joseph of Cupertino.*

THIRTY-FIRST DAY.

In one thing only can we glory—in giving God the glory which is due to Him, in serving Him faithfully, and in referring all His gifts to Himself.—*St. Francis.*

MONTH OF FEBRUARY.

FIRST DAY.

IF God sends you adversity, receive it humbly and thankfully; think that you have deserved it, and that it is for your good. If He sends you prosperity, thank Him for it, and beware of giving way to pride; for we ought not to use God's gifts as arms against Him.—*St. Louis, King and Tertiary.*

SECOND DAY.

When I say 'Hail Mary!' the heavens smile, the angels are filled with a new joy, earth exults, hell trembles, and the devils are put to flight.—*St. Francis.*

THIRD DAY.

Obedience, proceeding from faith, is the test of true hope, the sign of charity, the mother of humility, and of the peace of God.—*St. Francis.*

FOURTH DAY.

Everything man does here below passes away; but he will receive from the Lord

the reward of his charity, and of the alms he has given.—*St. Francis.*

FIFTH DAY.

Let us always and everywhere cling to our faith, and believe humbly and firmly all that it teaches.—*St. Francis.*

SIXTH DAY.

The more we complain of our trials the heavier our burden grows; if, on the contrary, we humbly and lovingly bear them, the burden becomes light and agreeable.—*B. Egidius.*

SEVENTH DAY.

We cannot possess an unusual grace in peace; obstacles of all kinds rise up against it. The more grace a man has the more violently the devil attacks him; yet we must not, on this account, cease to be faithful, for the harder the conflict the brighter the crown.—*B. Egidius.*

EIGHTH DAY.

The brethren should above all desire to possess the spirit of the Lord and His holy operation, to pray to Him always with a pure heart, to preserve humility and patience

in the midst of persecution and sickness, and to love those who persecute, reprove, and contradict them.—*St. Francis.*

NINTH DAY.

All worldly pleasures appear bitter to those who taste God. Taste and see how sweet and amiable the Lord is, and you will never regret having loved Him.—*St. Francis.*

TENTH DAY.

If we strive to be at rest when we take our bodily food, with what peace and tranquillity should not our souls take the Food of life, which is God, who communicates Himself to us in prayer!—*St. Francis.*

ELEVENTH DAY.

In the service of God the higher we rise the higher we wish to rise; the more we advance in the knowledge of God the more we despise the things of earth.—*St. Joseph of Cupertino.*

TWELFTH DAY.

There is a secret bitterness hidden beneath the allurements of the world, for the love of worldly things always produces many fruits of sorrow.—*St. Francis.*

THIRTEENTH DAY.

Beware of allowing yourself to be cast down by adversity or puffed up by prosperity; faith renders the soul humble in success and constant amid reverses.—*St. Clare of Assisi.*

FOURTEENTH DAY.

May my dear brethren always acknowledge the loving benefits of their Holy Mother the Church, and always embrace her venerable traditions with special devotion!—*St. Francis.*

FIFTEENTH DAY.

Priests who live according to the rule of the Holy Roman Church, even if they were to persecute me I would still have recourse to them; and these and all others I will fear, love, and honour as my masters; and I will see no sin in them, because in them I behold the Son of God.—*St. Francis.*

SIXTEENTH DAY.

Alms is a right and inheritance purchased for the poor by our Lord Jesus Christ.—*St. Francis.*

SEVENTEENTH DAY.

We ought to believe the articles of our faith so firmly, that on no account whatever should we say or do anything contrary thereto.—*St. Louis, King and Tertiary.*

EIGHTEENTH DAY.

It is quite impossible to have one's satisfaction both in this life and in the next.—*St. Francis.*

NINETEENTH DAY.

Man is delivered from his greatest failings just as readily by bearing tribulations without complaining as by tears of compunction.—*B. Egidius.*

TWENTIETH DAY.

To love God as we ought we require three hearts in one: a heart of fire for God, a heart of flesh for our neighbour, and a heart of iron towards ourselves.—*St. Labre.*

TWENTY-FIRST DAY.

He who despises the poor despises Jesus Christ, and thus commits a crime against God Himself.—*B. Hyacintha Mariscotti.*

TWENTY-SECOND DAY.

Whenever the brethren find anything with holy words written on it, I beg them, in the name of Jesus Christ, to treat it with all possible respect.—*St. Francis.*

TWENTY-THIRD DAY.

The salvation of many souls would be in imminent danger did not the religious life offer them a safe wall of defence.—*St. Francis.*

TWENTY-FOURTH DAY.

God sends us afflictions for various reasons: 1st, to increase our merit; 2d, to preserve in us the grace of God; 3d, to punish us for our sins; 4th, to show forth His glory and His other attributes.—*St. Antony of Padua.*

TWENTY-FIFTH DAY.

If man excuses himself, God accuses him; if man accuses himself, God excuses him.—*St. Francis.*

TWENTY-SIXTH DAY.

It is the height of obedience for the will of the superior to direct the will of the inferior without flesh and blood having, or seeming to have, any part in it.—*St. Francis.*

TWENTY-SEVENTH DAY.

If our hearts were inflamed with the love of our heavenly country, we should easily bear exterior cold.—*St. Francis.*

TWENTY-EIGHTH DAY.

The highest wisdom consists in doing good, keeping guard over ourselves, and meditating on the judgments of God.—*St. Francis.*

MONTH OF MARCH.

FIRST DAY.

THE spirit of God requires that the flesh should be mortified, despised, kept under, crushed ; it longs for penance, simplicity, true peace of mind, and, above all, the divine fear, the divine wisdom, and the divine love of the Father, the Son, and the Holy Ghost.—*St. Francis.*

SECOND DAY.

Man becomes rich by divine things ; he becomes poor by human things ; he ought, then, to love the former and hate the latter.—*B. Egidius of Assisi.*

THIRD DAY.

We ought to blush at allowing ourselves to be carried away by idle and silly distractions when, in time of prayer, we are in converse with a great King.—*St. Francis.*

FOURTH DAY.

Theologians impart to us the holy word of God ; I desire, then, to pay them the honour

and respect befitting those who communicate to us spirit and life.—*St. Francis.*

FIFTH DAY.

Alms-deeds are a pious stratagem by means of which we may, so to say, purchase souls; they lay the poor under a kind of necessity to work out their salvation.—*St. Angela Merici.*

SIXTH DAY.

Tribulation is the guardian of the heart. It puts man out of the way of many a fall, it urges him to fight for truth, to flee from dangerous occasions, to ask the divine assistance.—*St. Bernardine of Siena.*

SEVENTH DAY.

We must not fear the corrections we receive here below; but it is well to think often of the accusations that will be brought against us at the day of judgment.—*St. Antony of Padua.*

EIGHTH DAY.

The holiest man is not he who is in the holiest state of life; it is he who fulfils most perfectly the duties of the state in which Divine Providence has placed him.—*St. Lidwina, Tertiary.*

NINTH DAY.

O, how grand and glorious it is to have a Father in heaven! how sweet and consoling to have the Holy Spirit for our loving spouse! How we are excited to peace, to humility, to charity, to the contempt of all earthly things, by the thought that we have a Brother Who has given His life for His sheep!—*St. Francis.*

TENTH DAY.

Let us be convinced that we have nothing of our own except our evil habits and our sins; we have rather cause to rejoice when we are exposed to temptation, and that we bear generously in this world, for the sake of life eternal, the trials we meet in the natural and supernatural order.—*St. Francis.*

ELEVENTH DAY.

Grace is a gift of God; but, as a general rule, it is given only to him who asks for it by fervent and constant prayer, who makes a good use of it, and who corresponds with it promptly and faithfully.—*St. Leonard of Port Maurice.*

TWELFTH DAY.

I recommend very specially our brothers in Jesus Christ, when mixing in the world,

not to dispute, not to speak too loud, not to judge others; but to be meek, peaceable, retiring, affable, humble, and, as becomes them, to speak courteously with every one.—*St. Francis.*

THIRTEENTH DAY.

To be really good, we must be able to be so with the wicked.—*St. Francis.*

FOURTEENTH DAY.

If you were the wisest and the richest of men, if you could work miracles and put the demons to flight, all that would be, in a sense, foreign to you, and might even prove fatal to you.—*St. Francis.*

FIFTEENTH DAY.

When the servant of God endeavours with all his strength to possess and preserve that joyousness of spirit which proceeds from purity of heart, and which is acquired by fervent prayer, the demons may try in vain to hurt him.—*St. Francis.*

SIXTEENTH DAY.

Woe to him who places his delight in vain and idle words, and thus makes men contract the habit of senseless laughter!—*St. Francis.*

SEVENTEENTH DAY.

The tongue is the instrument of life and death to man, not on account of the food it takes, but on account of the words it utters.—*St. Francis.*

EIGHTEENTH DAY.

In this valley of tears there is nothing of beauty or loveliness that can fully satisfy your heart.—*St. Francis.*

NINETEENTH DAY.

The spirit of poverty is the root of obedience, the mother of renunciation, the death of vain complacency, the ruin of vanity and cupidity.—*St. Francis.*

TWENTIETH DAY.

No one ought, by a foolish self-confidence, to take pride in what is within the reach of every sinner. A sinner can fast, pray, weep, mortify his flesh; but there is one thing he cannot do—be faithful to God.—*St. Francis.*

TWENTY-FIRST DAY.

We should never desire to be raised above others; we should prefer to be humble and

entirely submissive, for God's sake, to all creatures.—*St. Francis.*

TWENTY-SECOND DAY.

Of all the gifts of the Holy Spirit the principal is the grace to conquer self, and willingly to suffer injuries for the love of God.—*St. Francis.*

TWENTY-THIRD DAY.

We often lose a treasure of inestimable price for a little vainglory or some paltry honour; and thus it happens that the Benefactor ceases to bestow His gifts.—*St. Francis.*

TWENTY-FOURTH DAY.

When the servant of God is a prey to sadness he ought at once to have recourse to prayer, and remain in all humility before his Father and Lord until He restores to him the joy of his salvation.—*St. Francis.*

TWENTY-FIFTH DAY.

Virtues are dangerous if not accompanied by humility; we lose our reward through the vainglory they produce.—*St. Bernardine of Siena.*

TWENTY-SIXTH DAY.

God loves to come into humble and com-

passionate souls, into souls that are full of discretion, that are penitent and devout; but He abandons cold and callous hearts, hearts that seek their own ease, that shrink from the smallest sacrifice, that show no love for prayer or meditation.—*St. Antony of Padua.*

TWENTY-SEVENTH DAY.

O Lord Jesus Christ, let the sweet and consuming force of Thy love absorb my mind, that I may die for the love of Thee, Who was pleased to die for the love of me.—*St. Francis.*

TWENTY-EIGHTH DAY.

Let your intentions in the performance of your actions be so pure that your one aim may be the glory of God and the salvation of souls.—*St. Angela Merici.*

TWENTY-NINTH DAY.

The adversities and tribulations of life are special graces, and those most to be desired. God reserves them for His dearest friends. Receive them, then, as such with patience, constancy, and joy.—*St. Joseph of Cupertino.*

THIRTIETH DAY.

I desire that my brethren should be true

disciples of the Gospel; that they should make rapid progress in the knowledge of truth; that they should advance in purity and simplicity, and yet never separate the simplicity of the dove from the prudence of the serpent, according to the injunction of our Divine Master.—*St. Francis.*

THIRTY-FIRST DAY.

The more miserable I am the more ought I to confide in the mercy of God.—*St. Francis.*

MONTH OF APRIL.

FIRST DAY.

I CONJURE the brother who is visited by illness to desire only what God wills, be that sickness or health, because He wishes to form those He has predestined by trials, sickness, and misfortunes.—*St. Francis.*

SECOND DAY.

Man will have to render an account even of those graces he has not had, because if he worked with the grace which had been given to him, he would have obtained others which he has not received.—*B. Egidius.*

THIRD DAY.

It is much more dangerous to make an abuse of virtue than not to possess it.—*St. Francis.*

FOURTH DAY.

I expressly desire my brethren never to judge or despise those persons they see clothed finely and delicately, and who live daintily; but rather let each one judge and despise himself.—*St. Francis.*

FIFTH DAY.

Blessed are they who have always before their eyes their own sins and the benefits of God, and who bear with patience every sorrow and affliction ; they will draw therefrom much consolation.—*B. Egidius.*

SIXTH DAY.

The really wise man is he who studies every day how to die well, who considers frequently the condition in which he will find himself at the hour of death, and the terrible judgment which will follow when each action of his life will undergo a rigid scrutiny, and no fault will pass unpunished.—*St. Bridget.*

SEVENTH DAY.

Happy he who is not anxious to excuse himself, who receives simply blame and humiliation, even for an involuntary fault.—*St. Francis.*

EIGHTH DAY.

The more a soul is afflicted, humbled, and despised, the more is she purified, elevated, and made capable of divine communications ; for the degree of elevation corresponds always to the degree of humiliation.—*B. Angela of Foligno.*

NINTH DAY.

We should despise our bodies because our misfortune and corruption are from ourselves.—*St. Francis.*

TENTH DAY.

In general God regulates His way of acting by ours. If we are faithful to Him, He will be faithful to us; if we love Him, He will love us; if we show ourselves hostile to Him, He will be hostile to us. God has thus placed within ourselves the measure of what He will be to us.—*St. Joseph of Cupertino.*

ELEVENTH DAY.

Mental prayer is the commencement and completion of every good work, because it enlightens the soul and enables her to distinguish between good and evil. He who knows not how to pray knows not God.—*B. Egidius.*

TWELFTH DAY.

God and His Saints honour and accept with eagerness what worldlings despise and reject. All that is worthy of love the worldly-minded hate, while they esteem all that is worthy of contempt.—*B. Egidius.*

THIRTEENTH DAY.

It is by the road of humiliation we reach humility. Let the Christian never blush, then, to embrace practices of humility; let him not put away from him humbling occupations; and never let him try to magnify by his praise the employment with which he is charged.—*St. Bonaventure.*

FOURTEENTH DAY.

I earnestly advise all you who are my masters to renounce all preoccupation about things of the earth, and to receive with good dispositions the Body and Blood of our Lord, which He has left us in memory of Him.—*St. Francis.*

FIFTEENTH DAY.

The rule which is proposed to us is for us the book of life, the hope of salvation, the promise of glory, the marrow of the Gospel, the way of the Cross, true perfection, the key of Paradise, the contract of the eternal nuptials.—*St. Francis.*

SIXTEENTH DAY.

I know of nothing in the world which requires so much caution as love, because

it is in the nature of this passion to penetrate the soul, and to possess all its faculties; thus the soul finds itself easily drawn away and plunged into the most deplorable disorders.—*B. Angela of Foligno.*

SEVENTEENTH DAY.

Man ought to consider himself as a thing so vile and abject that, in his own estimation, his society is a burden to all, and that he merits to be despised by all. From these considerations will spring true humility and patience with the faults of others.—*B. James of Todi.*

EIGHTEENTH DAY.

It is much safer and far easier to refuse all presents than to know those which we may accept without danger. It is not easy, when once we have begun to accept presents, to know when to refuse.—*St. Elzéar, Tertiary.*

NINETEENTH DAY.

I have no longer any eyes for creatures. My soul cries unceasingly to God, its Creator. Neither heaven nor earth possesses anything which has any sweetness for me. All

has faded away before the love of Christ.—
St. Francis.

TWENTIETH DAY.

The surest means of salvation is to do each day of our lives what we should wish to have done at the hour of our death.—*St. Angela Merici.*

TWENTY-FIRST DAY.

Men are accustomed to form plans, and then afflict themselves when these fail. O, how much more legitimate would their affliction be if it arose from a sense of their own sinfulness!—*St. Joseph of Cupertino.*

TWENTY-SECOND DAY.

Be always patient and well disposed. If one of your brothers offend you in any way, offer to God the pain you experience. By this mark I shall know if you are the true servants of our Divine Master: if you bring back sweetly to God the brother who has wandered from Him, and if you still continue to love one who has rendered himself very guilty.—*St. Francis.*

TWENTY-THIRD DAY.

Happy the one who respects as he should the priests who live according to the laws of

the Holy Roman Church ; and woe to those who despise them!—*St. Francis.*

TWENTY-FOURTH DAY.

There is, between the world and our brethren, a kind of contract : the latter give to the world good examples, and it, in return, owes to them the means wherewith to live.—*St. Francis.*

TWENTY-FIFTH DAY.

Never praise a man before his death, because you never can tell how he will end. Were God to take from me the treasures of His grace, which He has lent me till now, what would remain to me but a soul and body, which an infidel possesses in common with a Christian ?—*St. Francis.*

TWENTY-SIXTH DAY.

As wax disappears before the fire, and as dust is scattered by the wind, so the entire army of evil spirits flee away at the simple invocation of the name of Mary.—*St. Francis.*

TWENTY-SEVENTH DAY.

Why do we not satisfy the loving desires of our dear Lord ? He asks so little of us.

Only fidelity to those promises made to Him so solemnly in Holy Baptism.—*Venerable Mary Cherubina.*

TWENTY-EIGHTH DAY.

No one can acquire any virtue unless he begins by dying to himself.—*St. Francis.*

TWENTY-NINTH DAY.

Happy he who, when he is honoured and esteemed by men, thinks no more of himself than when he was humbled and despised, because man is what he appears to the eyes of God, and nothing more.—*St. Francis.*

THIRTIETH DAY.

Man renounces all that he possesses when by obedience he places himself entirely in the hands of his superior; and everything that he shall do or say in accordance with his will (provided it be nothing wrong in itself) is an act of true obedience.—*St. Francis.*

MONTH OF MAY.

FIRST DAY.

IDLENESS is the hotbed of evil thoughts ; we must, then, give ourselves earnestly to some serious occupation.—*St. Francis.*

SECOND DAY.

If sacred things do not receive the veneration which is due to them, but if, on the contrary, they are neglected or left lying about, we ought to collect them and put them in a fitting place, honouring thus in the word the Lord who pronounced it.—*St. Francis.*

THIRD DAY.

Blessed the one who does not speak through hope of reward, who is not always ready to unburden himself of his secrets, who is not anxious to speak, but who reflects prudently on what he is to say and the manner in which he is to reply.—*St. Francis.*

FOURTH DAY.

It seems to me difficult and embarrassing to be possessed of worldly goods, which we

can only preserve at the price of a thousand annoyances, often even being obliged to have recourse to arms to put a stop to the quarrels and lawsuits which arise therefrom.—*St. Francis.*

FIFTH DAY.

Happy that servant of God who is not troubled or put out by anything in the world, and who leads a holy and detached life.—*St. Francis.*

SIXTH DAY.

The sovereign virtue of man is humility. It is that which cures, perfects, and keeps him. Without humility we can acquire no other virtue, nor attain to perfection.—*St. Bonaventure.*

SEVENTH DAY.

It is ridiculous to pride oneself on the favour of men or the things of the earth ; what is great before men is an abomination before God.—*St. Francis.*

EIGHTH DAY.

It is easy to recognise if a servant of God have the spirit of his Divine Master when God makes use of him to perform some good work. On such occasion he does not give

way to self-complacency, which is always contrary to true virtue ; but, on the contrary, he is disposed to see himself humbled, and considers himself in all things inferior to others.—*St. Francis.*

NINTH DAY.

Never forget that the way which leads to heaven is narrow ; that the gate leading to life is narrow and low ; that there are but few who find it and enter by it ; and if there be some who go in and tread the narrow path for some time, there are but very few who persevere therein.—*St. Clare.*

TENTH DAY.

Consider and see how the day of death approaches. With all respect, I beg of you not to forget God amid the many distracting occupations in which your life is spent, and do not wander from the way of His Commandments.—*St. Francis.*

ELEVENTH DAY.

When man follows the inspirations of grace, he finds liberty and peace. In this state we may say that fear renders him free, and that love enslaves him.—*St. Antony of Padua.*

TWELFTH DAY.

The inestimable price of Divine Love suffices to gain heaven ; and the love of Him, Who has so much loved us, has many claims on our hearts.—*St. Francis.*

THIRTEENTH DAY.

Justice constitutes true nobility of soul ; it gives to each one his due rank ; it maintains respect to superiors, harmony with equals, lenity with inferiors. It requires of us obedience to God, purity within ourselves, patience towards enemies, and compassion for the unfortunate.—*St. Bernardine of Siena.*

FOURTEENTH DAY.

Every good work ought to be done with the view of obtaining the mercy of God for our own sins and those of others.—*St. Joseph of Cupertino.*

FIFTEENTH DAY.

It ought to be a cause of confusion to us that, being placed on this earth in order to fit ourselves for heaven, we yet think so little of our home, and speak of it so rarely.—*St. Elzéar.*

SIXTEENTH DAY.

Those wants which do not come from

reason, but from mere sensuality, are manifest signs of the loss of fervour. When the heart begins to grow tepid and draws away from grace, flesh and blood always seek to satisfy themselves.—*St. Francis.*

SEVENTEENTH DAY.

Know that there are many high and sublime things in the eyes of God which are vile and abject in the esteem of men; while, on the contrary, there are numberless things which men consider grand and beautiful, and which are mean and valueless before God.—*St. Francis.*

EIGHTEENTH DAY.

O you, who imagine you have still a long time before you to enjoy the vanities of the world, how strangely you deceive yourselves! There cometh a day and an hour of which you will not think, and which you do not know.—*St. Francis.*

NINETEENTH DAY.

Happy the one who is not less humble among his inferiors than before his masters and superiors.—*St. Francis.*

TWENTIETH DAY.

The malice of the detractor is far greater

than that of the thief, because the law of Christ, which is fulfilled by showing mercy, commands us to desire more ardently the salvation of the soul than the safety of the body.—*St. Francis.*

TWENTY-FIRST DAY.

Man, not having many souls, but only one, ought to take so much the more care of it.—*St. Francis.*

TWENTY-SECOND DAY.

I consider it no less a virtue to know how to keep silence at the proper time than to speak well. It seems to me that man ought to have a neck as long as a crane's, so that each of his words may pass through many knots before leaving his mouth.—*B. Egidius.*

TWENTY-THIRD DAY.

How blind men are to make so little account of time, having one day to render account of how uselessly they employed it!—this time which, however short, may merit an eternity, but which, once passed, can never be regained.—*St. Catherine of Bologna.*

TWENTY-FOURTH DAY.

Man ought to take great care to keep the

grace which comes from God, and to work faithfully with it, because we too often sacrifice the fruit for the leaves, the grain for the straw.—*B. Egidius.*

TWENTY-FIFTH DAY.

When an inferior commits a fault the superior ought not to get into a passion, but correct, warn, and bear with him in all patience and humility.—*St. Francis.*

TWENTY-SIXTH DAY.

We have no right to glory in ourselves on account of any marvellous gifts, because these do not belong to us, but to God; but we may glory in crosses, afflictions, and tribulations, because these are our own.—*St. Francis.*

TWENTY-SEVENTH DAY.

We are so much the wiser by how much better we observe what we know, because it is by the fruit we recognise the tree.—*St. Francis.*

TWENTY-EIGHTH DAY.

Blessed are those who suffer patiently from others blame, reproach, and contradiction.—*St. Francis.*

TWENTY-NINTH DAY.

We cannot help all who suffer; but we can, at least, have compassion on all and see Jesus Christ in all.—*St. Bonaventure.*

THIRTIETH DAY.

Happy he who receives reproaches with gentleness, listens respectfully to all that is said to him, confesses his fault humbly, and hastens to make satisfaction for it.—*St. Francis.*

THIRTY-FIRST DAY.

It is only through the poor we can offer anything to God, Who also has need of the poor in order to ask anything of us.—*St. Francis.*

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MONTH OF JUNE.

FIRST DAY.

NOTHING delights me so much as the remembrance of the life and Passion of our Lord, which occupies me continually; and were I to live till the end of the world, I should still have need of no other book.—*St. Francis.*

SECOND DAY.

Self-love is the source of all vices and evils, it is the canker-worm of all virtues; whereas self-hatred is the principle and foundation of virtue and the ruin and destruction of vice.—*Blessed James of Todi.*

THIRD DAY.

Nothing is more certain than death and nothing more uncertain than the day and hour of our death. The great folly of worldlings consists in putting the thought of death far from them, and acting as if they were to live for ever.—*St. Antony of Padua.*

FOURTH DAY.

Ask and desire nothing except our Creator,

our Redeemer and Saviour, the one true God, Who is all Good, the perfect Good, the true and Supreme Good.—*St. Francis.*

FIFTH DAY.

Let us beware of the malice of Satan, who wishes to prevent man from keeping his heart and mind raised to God; but goes about trying to seduce the heart of man by the love of pleasure or of some worldly advantage, and thus seeks to efface from his mind the remembrance of God's Word and Commandments, and to blind his heart with worldly cares and anxieties, so that he himself may dwell there.—*St. Francis.*

SIXTH DAY.

In all undertakings, whether spiritual or temporal, do your own part, let God do His, and keep yourself in peace.—*St. Joseph of Cupertino.*

SEVENTH DAY.

Let us try which of us can love most ardently Jesus Christ, the Spouse of our souls, and which of us will show Him to-day the strongest proofs of love.—*St. Francis Solano.*

EIGHTH DAY.

When you pray, imagine yourself to be

alone in the world with God, and think He has only you to listen to and to hear. Ask graces and favours of Him with love and importunity.—*St. Pascal Baylon.*

NINTH DAY.

Every Christian is obliged to believe and obey blindly all that the Church teaches, to receive it with all possible respect; and no one must forget the obedience and submission due to the Sovereign Pontiff in all that he commands.—*St. Mary Frances of the Five Wounds.*

TENTH DAY.

Humility renders him who possesses it affable, sweet, and thoughtful; hence the world seeks it so eagerly, it testifies so much respect and esteem for those noble characters who possess this divine virtue.—*B. Angela of Foligno.*

ELEVENTH DAY.

Remember that the time of labour and suffering is short, and that, on the contrary, the reward which awaits us is eternal.—*St. Clare of Assisi.*

TWELFTH DAY.

All creatures serve to raise us to God, if we consider them properly, and make use of

them only for His greater glory.—*St. Felix of Cantalicio.*

THIRTEENTH DAY.

The Saints have generously accomplished a task infinitely harder than ours, and yet we wish to be esteemed and indulge in self-complacency. This thought is a source of shame to true servants of God.—*St. Francis.*

FOURTEENTH DAY.

Have always before your eyes the road of humility, poverty, and crosses, into which our Divine Lord has led us. If it became His most Holy Majesty so to suffer and enter into His glory, with how much greater reason should we, miserable sinners, tread the path of crosses and suffering!—*St. Francis.*

FIFTEENTH DAY.

Happy is he who keeps nothing that belongs to another, who renders to Cæsar the things that are Cæsar's, and to God the things that are God's.—*St. Francis.*

SIXTEENTH DAY.

All we perceive materially in this world of the Most High is the Body and Blood of our

Divine Lord, and the mysterious words by which we were created and redeemed.—*St. Francis.*

SEVENTEENTH DAY.

Ingratitude is so displeasing to God that His second punishments are always more terrible than the first.—*St. Francis.*

EIGHTEENTH DAY.

A true servant of God, while fostering in his heart regret for his faults, should show outwardly great spiritual joy.—*St. Francis.*

NINETEENTH DAY.

In the service of God the higher one mounts the higher grow his aspirations; and the more one learns of the greatness of God the more one despises the things of the world.—*St. Joseph of Cupertino.*

TWENTIETH DAY.

A fall follows an exaltation; a snare attends on praise; while in humility there is great profit for the soul.—*St. Francis.*

TWENTY-FIRST DAY.

Watch above all over the purity of your heart and senses. Indulge in no too inti-

mate friendships, but live on good terms with all.—*St. Bonaventure.*

TWENTY-SECOND DAY.

Be patient in tribulation, humble in prosperity, and so you will always triumph.—*St. Francis.*

TWENTY-THIRD DAY.

Fly the world if you would remain pure. If you are pure the world has no longer any attraction for you.—*St. Francis.*

TWENTY-FOURTH DAY.

If the devil should once succeed in getting anything of his own into the heart of a servant of God, unless it be at once wisely and carefully destroyed and rooted out (as it may be) by the virtue of holy prayer, contrition, confession, and satisfaction, then in a short time of one hair he makes a rope.—*St. Francis.*

TWENTY-FIFTH DAY.

The more a man esteems himself the less he is pleasing in the sight of God, and he is dear to God in proportion to his contempt for himself.—*St. Bernardine of Siena.*

TWENTY-SIXTH DAY.

Charity is a fire; but three things can extinguish it: the wind of pride, the water of gluttony and luxury, and the thick smoke of avarice.—*St. Antony of Padua.*

TWENTY-SEVENTH DAY.

I have given up all in the world to purchase love; and if all created things were mine, I would exchange them all for the same object.—*St. Francis.*

TWENTY-EIGHTH DAY.

We have promised great things, but greater are promised us. Let us observe the former and sigh after the latter. Pleasure is short, chastisement eternal. We must suffer a little to arrive at infinite glory. Many are called, but few chosen, and all will be rewarded according to their works.—*St. Francis.*

TWENTY-NINTH DAY.

Those charged with the conduct and direction of others, and who occupy the first place, should still be the servants of all, and show to those under them the condescen-

sion they wished exercised in their regard when they were inferiors.—*St. Francis.*

THIRTIETH DAY.

We have two eyes—the right and left. Let us use the former to contemplate all that is above us, and the latter to manage what is beneath us.—*B. Giles.*

MONTH OF JULY.

FIRST DAY.

HAPPY he who places all his joy and happiness in the holy words and works of God, and who thus leads others to His holy love in joy, happiness, and bliss.— *St. Francis.*

SECOND DAY.

There is no man, however coldly disposed towards God, who, invoking the name of Mary with a firm resolution not to sin again, will not be for ever delivered from the tyranny of the devil, unless he again entertain the thought of sinning mortally.— *St. Bridget.*

THIRD DAY.

Happy he who keeps in chains the enemy God has delivered up to him, viz. his body, and who is wise enough to be on his guard against it; for as long as he acts in this manner no enemy is strong enough to harm him.— *St. Francis.*

FOURTH DAY.

All respect and honour is due to priests.

They are our superiors and above us in dignity. They are the spiritual brethren of all Christians—the spirit and life of the world.—*St. Francis.*

FIFTH DAY.

Let those who know of some fault in a brother not humble him, or even speak of it, but let them rather have compassion on him and hide his sin; for 'he that is well needs not a physician, but rather he that is sick.'—*St. Francis.*

SIXTH DAY.

Men ask of God gifts without end or limit, and yet they serve Him in a very limited way. He who would be recompensed endlessly and without limit must love without limit and without end.—*B. Egidius.*

SEVENTH DAY.

The more virtue a man possesses the more he will be tempted, and the greater hatred must he have for vice. The more vices you conquer the more virtues you acquire.—*B. Egidius.*

EIGHTH DAY.

There is more virtue in bearing an injury

without complaining than in great almsgiving or an austere fast.—*B. Egidius.*

NINTH DAY.

If you are a Christian, show yourself to be such, not only by your words, but in deed and in truth.—*St. Bonaventure.*

TENTH DAY.

The most certain way of obtaining any grace from God is holy indifference and a complete resignation to His most holy will.—*St. Joseph of Cupertino.*

ELEVENTH DAY.

We never renounce the world as long as we keep in our hearts the dangerous treasure of self-will.—*St. Francis.*

TWELFTH DAY.

The more vice a man feels within himself, so much the more should he speak of virtue. By often conversing on virtue one turns to it more easily, and its practice is greatly facilitated.—*B. Egidius.*

THIRTEENTH DAY.

Bodily ailments are ordained by Divine

Providence to strengthen the health of the soul. God sends them to us that we may detach ourselves from the world. Remember we are mortal, and so withdraw from the dissipation of the world to thoughts more useful and holy.—*St. Leonard of Port Maurice.*

FOURTEENTH DAY.

Obedience is always better than an obtained permission; for in the latter there is something of self-will, whereas in the former there is but the simple accomplishment of the superior's orders.—*St. Francis.*

FIFTEENTH DAY.

Supreme wisdom consists in giving oneself up to the practice of good works, watching over oneself, and meditating on the judgment of God.—*St. Francis.*

SIXTEENTH DAY.

Better for a spiritual man to suffer cold in his flesh than feel in his soul the least heat of impure passion.—*St. Francis.*

SEVENTEENTH DAY.

If you desire salvation, seek not for consolation from any creature on earth. Falls arising from these consolations are more

serious and more frequent than those which happen through afflictions.—*B. Egidius of Assisi.*

EIGHTEENTH DAY.

God will be loved *as God*; that is to say, with fear, without reserve, in preference to all creatures, and without exception. He will not accept a divided heart; for unless the creature be loved in and for Him, it is like offering Him what the creature has left.—*B. Bernard of Corléone.*

NINETEENTH DAY.

Whoever would draw us from humility—no matter under what pretence—is a ravenous wolf in sheep's clothing, ready to devour in a moment what has cost us so much time and trouble to obtain.—*St. Peter of Alcantara.*

TWENTIETH DAY.

However wise a man may be, he should always seek counsel and direction from the ministers of God.—*St. Antony of Padua.*

TWENTY-FIRST DAY.

Charity loves submission and self-abasement. She seeks the common good and the advantages of many, not her own convenience.—*St. Bernardine of Siena.*

TWENTY-SECOND DAY.

Be patient in tribulation, watchful in prayer, strenuous in labours, modest in speech, grave in manners, and grateful for benefits, because for all these things God has prepared for you an eternal kingdom.—*St. Francis.*

TWENTY-THIRD DAY.

The greater is the function of those who guard the Precious Body and Blood of our Lord, who receive It themselves, and communicate It to others, the greater is also the sin of those who speak against them.—*St. Francis.*

TWENTY-FOURTH DAY.

Happy he who hoards up in heaven the treasures he gains. He will not wish to let them appear before men, for he knows that God will manifest His works to whom and when He pleases.—*St. Francis.*

TWENTY-FIFTH DAY.

God gave us life by suffering death, so we cannot keep this life except by dying to ourselves; and since our reward is to be eternal, why fear constant suffering on earth?—*St. Fidélis of Sigmaringen.*

TWENTY-SIXTH DAY.

Happy he who has charity for all, and yet looks not for it from others ; who does great service to his neighbour, and looks for no return.—*B. Egidius.*

TWENTY-SEVENTH DAY.

There is no better means of growing in love of God than by suffering much for Him. In the same way, the surest sign of a soul loving God is the desire of suffering for Him.—*Ven. M. Cherubina.*

TWENTY-EIGHTH DAY.

I recommend to you great patience in all events, so that when grieved even to excess by a brother, or whoever it may be, you should receive it as a favour, and desire that and nothing else. Moreover, love those who treat you thus.—*St. Francis.*

TWENTY-NINTH DAY.

Be mild towards sinners, quick to forgive, mortified in your manner of living, poor in dress, gentle in words, and faithful to God and to your duty.—*St. Francis.*

THIRTIETH DAY.

Love all men, those dear to you and those

who displease you; for the former are plainly your friends, and the latter are not your enemies.—*St. Francis.*

THIRTY-FIRST DAY.

No one ever yet relied upon his own prudence without, by a just judgment of God, coming to great grief. This enemy is doubly powerful and malicious when linked with self-love.—*St. Catherine of Bologna.*

MONTH OF AUGUST.

FIRST DAY.

WE must care little whether the world speaks good or evil of us. What does it matter, since no account is to be taken of its judgments? Should it speak good things of us, that good came from God, and will return to Him.—*St. Joseph of Cupertino.*

SECOND DAY.

We are not to be wise and prudent according to the flesh; but simple, humble, and pure.—*St. Francis.*

THIRD DAY.

Ingratitude is a vice that grieves the God of love. Every sin of ingratitude wounds the Sacred Heart of Jesus.—*Ven. Mary Cherubina.*

FOURTH DAY.

The spirit of poverty when guarded by true humility gives to its lovers, even in this life, the gift of agility, by which they fly to the highest heavens.—*St. Francis.*

FIFTH DAY.

Happy he who attributes all he has to God; for he who reserves something for self hides the gift of God, and in punishment it will be taken away from him.—*St. Francis.*

SIXTH DAY.

The truly obedient soul looks, not to the greater or less difficulty of the order, but to the authority of him who commands, and the merit of obedience.—*St. Francis.*

SEVENTH DAY.

We do not lose sight of God in ourselves when we acknowledge His gifts in creatures. There is no pride in the adoration the creature pays to the Divine Majesty within him.—*St. Francis.*

EIGHTH DAY.

None amongst you can be ignorant of the great advantages of holy religion when he remembers that our adversary is so exceedingly clever in inventing and executing his malicious designs, and in laying all sorts of snares to injure us.—*St. Francis.*

NINTH DAY.

It is difficult to satisfy the wants of the

body without obeying the caprices of our senses.—*St. Francis.*

TENTH DAY.

Remember that without God we can do nothing ; but with His grace we should dare and undertake everything. Let us learn, then, not to attribute our good actions to ourselves.—*St. Angela Merici.*

ELEVENTH DAY.

In all perils, doubts, and troubles think of Mary, call on Mary. Let her name be ever on your lips and in your heart.—*St. Francis.*

TWELFTH DAY.

In prayer we receive the graces of God in abundance, . . . our interior affections are purified, we are united to the one true and supreme Good, in order to be strengthened in virtue.—*St. Francis.*

THIRTEENTH DAY.

If we understood what Purgatory is, we should take greater care to deliver those holy souls. O Purgatory, how terrible thou art!—*Ven. Mary Cherubina.*

FOURTEENTH DAY.

As long as we love the things of the world we lose the fruits of divine love. We cannot serve two masters at the same time, without pleasing neither the one nor the other.—*St. Clare.*

FIFTEENTH DAY.

Happy is the faithful and prudent servant who, in all his faults, does not hesitate to punish himself both interiorly by sorrow, and exteriorly by confession and works of satisfaction.—*St. Francis.*

SIXTEENTH DAY.

The struggle against our enemies is never suspended; for us the time of struggle lasts as long as the time of life.—*St. Francis.*

SEVENTEENTH DAY.

The soul that has been purified by God ardently desires to be led by the path of suffering, looking upon all other ways and consolations as earthly food which perishes, but on this as the only medicine of salvation, whose taste is bitter, but whose fruit is most sweet.—*St. Francis.*

EIGHTEENTH DAY.

In all that concerns the interests of the soul, if not in opposition to religion, we ought to consider all priests and religious as our superiors, and reverence their order and office and administration in the Lord.—*St. Francis.*

NINETEENTH DAY.

Happy are those who die after having done penance, because the kingdom of heaven is theirs. Woe to those who die in impenitence, because they will be the children of the devil, whose works they have done!—*St. Francis.*

TWENTIETH DAY.

He truly loves his enemy who, instead of resenting the injury done him, is afflicted through the love of God at the evil which his enemy has done to his own soul by sin.—*St. Francis.*

TWENTY-FIRST DAY.

All that man does, whether good or evil, goes to his own account. You ought not, therefore, to be scandalised if any one injure you, but rather bewail his sin.—*B. Egidius of Assisi.*

TWENTY-SECOND DAY.

Our Lord gave me such faith in His churches that I would simply adore and say : ' We adore Thee, O most Holy Lord Jesus Christ, here and in all Thy churches throughout the world ; and we bless Thee, because by Thy Holy Cross Thou hast redeemed the world.'—*Testament of St. Francis.*

TWENTY-THIRD DAY.

He who endures troubles with patience for God's sake will soon arrive at great perfection ; he will be master of this world, and will have one foot in the other.—*B. Egidius of Assisi.*

TWENTY-FOURTH DAY.

There is a greater distance between sin and grace than between grace and glory.—*St. Francis.*

TWENTY-FIFTH DAY.

To suffer for the love of God is a great favour, of which man in himself is unworthy. But man does not understand this ; for he thanks God for prosperity, and does not consider that affliction would be a much greater benefit.—*St. Joseph of Cupertino.*

TWENTY-SIXTH DAY.

The sacrifice of our will is the best and most acceptable offering that we can make to God.—*St. Joseph of Cupertino.*

TWENTY-SEVENTH DAY.

Let us return all good to the great and all-powerful God, acknowledging that all proceeds from Him, thanking Him for all His benefits, since everything comes from Him.—*St. Francis.*

TWENTY-EIGHTH DAY.

Superiors ought principally to endeavour not to seek favours nor to exercise power, but simply to fulfil their duty.—*St. Francis.*

TWENTY-NINTH DAY.

Exercise a continual watchfulness over your tongue, and when you are with others only speak of necessary things, and then only when questioned.—*St. Bonaventure.*

THIRTIETH DAY.

Blessed is that servant who is not more exalted on account of the good God says and works by him than for that He says and

works by others. That man sins who wishes to receive more from others than he is himself willing to give to the Lord his God.—*St. Francis.*

THIRTY-FIRST DAY.

Those are truly peacemakers who, in all the sufferings of this life, keep their body and soul in peace for the love of our Lord Jesus Christ.—*St. Francis.*

MONTH OF SEPTEMBER.

FIRST DAY.

A MAN truly desirous of keeping the Catholic Faith, and of persevering in it, ought to shun carefully all that savours of infidelity, all that causes or nourishes error, and apply himself to the virtues opposed to these disorders.—*St. Bernardine of Siena.*

SECOND DAY.

If any one begins to argue with you, and you wish to gain—yield; otherwise, when you believe yourself to have triumphed, you will have lost all.—*B. Egidius.*

THIRD DAY.

Temptation, when we do not yield to it, is an opportunity of practising virtue.—*St. Francis.*

FOURTH DAY.

Intemperance, as well as the abuse of sleep, and too great a love of talk, are the great stumbling-blocks for persons who wish to make progress in piety. On the contrary, those who carefully avoid these faults will

easily overcome all other obstacles, and advance rapidly in the spiritual life.—*Ven. P. Angelo del Paz.*

FIFTH DAY.

Labour has its sufferings ; but it procures for us many advantages. Not only does it preserve us from idleness, that source of so many vices ; but it is transformed into prayer by the offering we make of it to God, it enriches us with merit, and is a means of satisfying for our sins.—*St. Rose of Viterbo.*

SIXTH DAY.

We must not be wise or prudent according to the flesh, but simple, humble, and pure. More than this, we must despise our bodies, because, on account of our sins, we are all of us miserable and corrupt.—*St. Francis.*

SEVENTH DAY.

There are many who, when they sin, or receive any injury from others, begin to attack their neighbour. They do wrong, because we each of us have our enemy in our power—our body, by which we sin.—*St. Francis.*

EIGHTH DAY.

O Holy Virgin Mary, never has there been among women any one to rival thee! Thou art the daughter and the handmaid of the Heavenly Father; thou art the most Holy Mother of our Lord Jesus Christ, and the Spouse of the Holy Ghost.—*St. Francis.*

NINTH DAY.

I entreat of you to have always before your eyes the Passion of our Divine Redeemer: it will fortify you, and animate you to suffer courageously for Him.—*St. Francis.*

TENTH DAY.

I conjure all my brethren to show every possible honour and respect to the Body and Blood of our Lord Jesus Christ, in Whom everything in heaven and earth has been restored to peace, and reconciled with Almighty God.—*St. Francis.*

ELEVENTH DAY.

We ought to love our neighbours as ourselves. If we have not courage to love them as ourselves, let us at least inflict no evil on them, but do them good.—*St. Francis.*

TWELFTH DAY.

The highest perfection consists in doing ordinary actions in a perfect manner. A constant fidelity in little things shows great and heroic virtue.—*St. Bonaventure.*

THIRTEENTH DAY.

Be content to have no worldly pleasures or affections, and do not cry out at the pain you endure in abandoning your own will. Remember that the greatest gift we can receive in this world is to have courage to conquer ourselves by renouncing our own will.—*St. Catherine of Bologna.*

FOURTEENTH DAY.

To follow Jesus, we must die entirely to ourselves; it is by abnegation and suffering that we shall attain to eternal happiness.—*St. Angela Merici.*

FIFTEENTH DAY.

We bear our trials so badly because we do not know how to seek spiritual consolation. He who works faithfully in himself, above himself, and for himself, is able to bear everything joyfully.—*B. Egidius.*

SIXTEENTH DAY.

Remember that one day we shall be nothing but dust. Our ancestors were once alive, as we are at present; now they are dead, as we also shall be one day. This is why we must love God.—*St. Elizabeth of Hungary.*

SEVENTEENTH DAY.

The letter killeth those who apply themselves only to the exterior, so as to be esteemed more learned than other people, and thus to obtain great wealth that they can distribute to their relations and friends.—*St. Francis.*

EIGHTEENTH DAY.

All our good works should be done with a view to invoking the mercy of God on our sins or on the sins of others.—*St. Joseph of Cupertino.*

NINETEENTH DAY.

Servants of God, set the example! Preach by actions more than by words. Actions penetrate the heart; words slip by and are gone.—*St. Joseph of Cupertino.*

TWENTIETH DAY.

He who wishes to attain eternal salvation

must lead a regular life; he must have a fixed rule for the employment of his time and for his spiritual duties.—*St. Leonard of Port Maurice.*

TWENTY-FIRST DAY.

There are many persons who, under the pretext of knowing better than their superior what is good for them, look back and 'return to their vomit'—that is, to their self-will.—*St. Francis.*

TWENTY-SECOND DAY.

It is great virtue to know how to conquer self. If you are victorious over self, you will defeat all your enemies, and arrive at the possession of all good.—*B. Egidius.*

TWENTY-THIRD DAY.

He who is charged with the care or direction of others, and who holds the highest place, should be as the least of all—the servant of his brethren—and should use with regard to each of them the condescension he expected when he was in an inferior position.—*St. Francis.*

TWENTY-FOURTH DAY.

Remember, O man, to what a dignity the

Lord raised thee, when He created thee: thy body to the image of His Divine Son, and thy soul to His own likeness.—*St. Francis.*

TWENTY-FIFTH DAY.

Never omit a good action from fear of vainglory; if vainglory trouble you, it will not hinder you from becoming perfect, and the best part of your good action will always be yours.—*B. Egidius of Assisi.*

TWENTY-SIXTH DAY.

The love of God makes all heavy things light, and all bitter things sweet.—*St. Francis.*

TWENTY-SEVENTH DAY.

Ingratitude shuts the door of our heart to the bounty of Heaven—gratitude opens it. If you desire free access to the treasures of Paradise, always show yourself grateful to your Sovereign Benefactor—*St. Leonard of Port Maurice.*

TWENTY-EIGHTH DAY.

A man of sense gains more merit by a little mortification than a foolish man by disciplines to blood.—*St. Joseph of Cupertino.*

TWENTY-NINTH DAY.

Envy is a very fatal evil; when it has possession of a soul it troubles it, blinds it, and carries it into all kinds of excesses. Self-love is the mother of envy, and love of our neighbour combats and destroys it.—*St. Antony of Padua.*

THIRTIETH DAY.

Fine clothes, beautiful houses, fastidiousness in food and drink, idleness and sleep—these are the things which weaken the soul and encourage sensuality.—*St. Francis.*

MONTH OF OCTOBER.

FIRST DAY.

IF you desire to enter into the Heart of Jesus, you must renounce all things, interior as well as exterior.—*St. Frances of Rome.*

SECOND DAY.

Let your conversation be seasoned with the precious salt of prudence and charity. Do not be too serious, nor immoderately gay and joyous. Be amiable with all, and let your intercourse with your neighbour be guided by the rules of Christian politeness.—*St. Leonard of Port Maurice.*

THIRD DAY.

All creatures in existence serve, know, and adore their Creator better than you. The devils did not crucify Him; but you crucified Him, and do it daily, each time you take pleasure in your vices and sins.—*St. Francis.*

FOURTH DAY.

Happy the man who loves his neighbour equally when he is absent and when he is

present, and who never says a word by which charity would be wounded if his neighbour were present.—*St. Francis.*

FIFTH DAY.

Holy simplicity confounds all the wisdom of the world and the flesh.—*St. Francis.*

SIXTH DAY.

We must confide in God, with the hope that He will deign to give us the abundance of His divine grace, by which we shall obtain a complete victory over our enemies, knowing that He never abandons those who trust in Him.—*St. Catherine of Bologna.*

SEVENTH DAY.

The flesh is continually warring against the spirit; it usurps all that belongs to the spirit, and turns these gifts to its own glory. The flesh has the effrontery to claim for itself what was given to the soul.—*St. Francis.*

EIGHTH DAY.

Thou mayest know thyself to be My true servant when thou thinkest holy thoughts, speakest holy words, and performest holy works.—*Words of our Lord to St. Francis.*

NINTH DAY.

Pardon and give to your neighbour all that you wish him to pardon or give to you. Do unto others as you would they should do unto you.—*St. Elizabeth of Hungary.*

TENTH DAY.

Preserve a filial confidence in God, and pray without ceasing. Even he whose prayers are not answered has the merit of having prayed. Thus each one comes from prayer enriched with God's graces.—*St. Joseph of Cupertino.*

ELEVENTH DAY.

Fulfil faithfully the promises you have made with a full and perfect generosity.—*St. Francis.*

TWELFTH DAY.

Practise solid virtue, and do not give yourself up to ephemeral devotions, which are only so much straw.—*St. Joseph of Cupertino.*

THIRTEENTH DAY.

The more a man feels himself to be full of vices and defects the more he ought to speak of virtue ; by often making virtue the

subject of our discourse it comes back to us more easily, and we are more ready to practise it.—*B. Egidius.*

FOURTEENTH DAY.

A servant who does not promptly execute a command in the spirit of obedience does not fear God nor respect men.—*St. Francis.*

FIFTEENTH DAY.

Let us be on our guard against pride and vainglory. Let us arm ourselves against the attacks of worldly wisdom and the prudence of the flesh.—*St. Francis.*

SIXTEENTH DAY.

He does much in the eyes of God who does his best, let it be ever so little. Our Lord does not look so much at what we do as at what we are able to do, and with what good-will we do it.—*St. Peter of Alcantara.*

SEVENTEENTH DAY.

The slothful man loses both this world and the next; he gathers fruit neither for the one nor the other. It is impossible to acquire virtue without care and labour.—*B. Egidius.*

EIGHTEENTH DAY.

Raise your eyes to the Cross, and you will sanctify your tears ; kiss it, and you sanctify your fasts and abstinence ; love the Cross with all your heart, if you desire your acts of contrition to be acceptable to God.—*B. Bernard of Corléone.*

NINETEENTH DAY.

The sinner uses all his senses to offer sacrifices to the devil. He must purify them in the bitterness of penance if he wish to be restored to God's favour. Penance is the myrrh which uproots bad habits and preserves us from spiritual corruption.—*St. Antony of Padua.*

TWENTIETH DAY.

The straightest way to God is, without doubt, that of works of mercy.—*St. Angela Merici.*

TWENTY-FIRST DAY.

In all temptations, whatever kind they may be, mistrust yourself ; cast a look at the crucifix, confide in God, and take courage ; God will be faithful to you if you are faithful to Him.—*St. Joseph of Cupertino.*

TWENTY-SECOND DAY.

If God had given to the greatest sinner in existence the graces He has bestowed on me, I feel certain that he would have been much more pleasing to God than I am at this moment.—*St. Francis.*

TWENTY-THIRD DAY.

Your greatest enemy is self. If, then, you wish to hate your enemy, begin by your body and your sensual appetite.—*St. Francis.*

TWENTY-FOURTH DAY.

There is one thing in which we may glory : it is in our infirmities, it is in carrying day by day the Holy Cross of our Lord Jesus Christ.—*St. Francis.*

TWENTY-FIFTH DAY.

Try to see always in the poor the person of Jesus Christ or His Blessed Mother, who lived in poverty in this world. Do the same with the sick and infirm ; think of the infirmities our Lord took on Himself.—*St. Francis.*

TWENTY-SIXTH DAY.

Your life in the midst of the world should

be such that all who see or hear you should glorify your Father Who is in heaven.—*St. Francis.*

TWENTY-SEVENTH DAY.

We should look upon as friends those who injure and persecute us, and we should love them the more because the evil they do us will obtain for us eternal life.—*St. Francis.*

TWENTY-EIGHTH DAY.

Woe to him who does not humbly profit by the graces God bestows upon him for his spiritual good, and who uses these gifts rather to procure his own glory than that of God !—*St. Francis.*

TWENTY-NINTH DAY.

He who possesses one virtue, and does not offend against the others, possesses all ; and he who offends against one possesses none, and offends against all.—*St. Francis.*

THIRTIETH DAY.

The most important duty of your life is to conquer yourself ; it is of little use to win souls for God if you do not know how to conquer self.—*B. Egidius.*

THIRTY-FIRST DAY.

Inferiors should sacrifice their wills to God, and act as the superior wishes, even when they think that certain things are better or more useful to their souls than what the superior commands.—*St. Francis.*

MONTH OF NOVEMBER.

FIRST DAY.

DETRACTION is the poison of conversation. Never let any one who is given to this fault meet with any applause or approbation from you. On the contrary, do what you can to justify your neighbour, or else show your displeasure by a significant silence, or by turning the conversation, where this is practicable.—*St. Leonard of Port Maurice.*

SECOND DAY.

No one should esteem himself to be a servant of God until he has passed through temptation and trial. A temptation overcome is in some sort a nuptial ring, by which our Lord unites Himself to the souls of His servants.—*St. Francis.*

THIRD DAY.

We should not have more esteem of money than stones. The devil seeks to blind those who desire or value gold and silver.—*St. Francis.*

FOURTH DAY.

If you wish to save your soul, direct all your efforts and your care to separate yourself from all the consolation and honour you can receive from creatures.—*B. Egidius.*

FIFTH DAY.

Shun idleness, remember that time flies and returns no more, that you have but one soul, and if you lose it you lose all.—*St. Leonard of Port Maurice.*

SIXTH DAY.

If you find the pages of Holy Scripture thrown about, you should pick them up and show them the respect that is due to them.—*St. Francis.*

SEVENTH DAY.

I beseech you, brethren, by the charity that is in God, to endeavour to humble yourselves in all things, never to glorify yourselves, never to take vain pleasure in your good works or words, or in any other good thing God may do in you or by means of you.—*St. Francis.*

EIGHTH DAY.

God's design is to draw a soul to Him-

self; the devil's to withdraw it from God. Our Lord never inspires the soul with fears which would separate it from Him; and the devil never suggests anything that would bring the soul to God.—*St. Peter of Alcantara.*

NINTH DAY.

Watch well over yourself, for fear of allowing yourself to be led out of the narrow road by the teaching and counsels of any one.—*St. Francis.*

TENTH DAY.

In prayer we speak to God, and we hear Him speak to us; we lead an almost angelic life, we find ourselves in the society of the angels.—*St. Francis.*

ELEVENTH DAY.

My God and my All! What am I, poor worm, that You should call me to the honour of serving You? I wish to love You. I have given You my heart and my body; and all my desire is to give You, if possible, still more.—*St. Francis.*

TWELFTH DAY.

There are many who give themselves up

to prayer and works of zeal, who impose on themselves innumerable privations and mortifications, but who, if one single word is said injurious to their good name, or if they are deprived of the smallest thing, begin at once to trouble themselves to take scandal. These are not poor in spirit.—*St. Francis.*

THIRTEENTH DAY.

No virtue is more necessary, especially at the beginning of our conversion, than humble simplicity and a modest gravity.—*St. Bernardine of Siena.*

FOURTEENTH DAY.

By weakening the irregular appetites of our nature, mortifications make it more ready to submit to the law of God, and to follow the inspirations of grace.—*St. Rose of Viterbo.*

FIFTEENTH DAY.

If God had given us two souls, as He has given us two feet or two eyes, we might, having lost one, take more care of the other and save it.—*St. Francis.*

SIXTEENTH DAY.

God being willing to give us all we want,

we ought always to pray with entire confidence. God waits for us to ask Him, and even inspires us to ask for His help.—*St. Pascal Baylon.*

SEVENTEENTH DAY.

The sight of the devil is so frightful that we can imagine nothing in this world so terrible. We could not see him and live without the special assistance of God.—*St. Francis.*

EIGHTEENTH DAY.

We should reverence priests, on account of their office, and because they distribute the sacred Body and Blood of Jesus Christ, which they offer in sacrifice, receive themselves, and administer to others.—*St. Francis.*

NINETEENTH DAY.

The sin of detraction is the impediment to the very source of piety and grace; it is abominable in the sight of God, because the detractor feeds on the blood of the souls which he has murdered with the sword of his tongue.—*St. Francis.*

TWENTIETH DAY.

There is no more merit in acquiring virtue

than in preserving it well in the heart, when it has once found a footing there.—*St. Francis.*

TWENTY-FIRST DAY.

We honour the festivals of our Lady and the Saints more by the practice of poverty, which opened heaven to them, than by superfluity and vanity, which keeps souls back from heaven.—*St. Francis.*

TWENTY-SECOND DAY.

Be modest, showing kindness to all, never judging or condemning anybody. And, as our Lord says, let us not pay attention to the small sins of others, but rather ponder on our own in the bitterness of our hearts.—*St. Francis.*

TWENTY-THIRD DAY.

He is truly obedient who does not inquire why he is moved, does not care where he is placed, and does not beg to be changed. Being raised to dignities, he preserves his wonted humility; and the more he is honoured the more unworthy does he consider himself to be.—*St. Francis.*

TWENTY-FOURTH DAY.

When we hear bad words or notice evil

actions we should, in reparation, say something edifying, or perform some good work, and ever praise God, who is to be blessed for ever and ever.—*St. Francis.*

TWENTY-FIFTH DAY.

We should hate our carnal hearts with their vices and sins, for they would rob us of the love of God and eternal life, and thrust us into hell for all eternity.—*St. Francis.*

TWENTY-SIXTH DAY.

Blessed they who die in doing God's holy will. To them the second death can bring no ill.—*St. Francis.*

TWENTY-SEVENTH DAY.

Great dangers and great falls arise simply from holding one's head too high through pride; on the other hand, all good comes from lowering it through humility.—*B. Egidius.*

TWENTY-EIGHTH DAY.

Beware of ever repeating what you have heard of others, unless it be something very edifying.—*St. Bonaventure.*

TWENTY-NINTH DAY.

The rule we have received is for us the book of life, the hope of salvation, the pledge of future glory, the marrow of the Gospel, the way of the Cross, the state of perfection, the key of Paradise, and the bond of an eternal alliance.—*St. Francis.*

THIRTIETH DAY.

He who has the Spirit of God, Who dwells in His faithful servants—he it is who receives the most Holy Body and Blood of our Lord; but all others who presume to receive Him, not having this Spirit, eat and drink judgment to themselves.—*St. Francis.*

MONTH OF DECEMBER.

FIRST DAY.

HAVE recourse to prayer before beginning your actions; enkindle more and more your zeal for the glory of God; this is the means of preserving yourself from the idle thoughts of vanity, and of arming yourself against self-complacency, which is so unbecoming to those who wish to love God with all their heart.—*St. Frances of Rome.*

SECOND DAY.

The spirit of the world cares much for words, but little for works; and it seeks not religion and sanctity of the heart, but a religion and sanctity which may appear before men.—*St. Francis.*

THIRD DAY.

The flesh seeks glory in virtue, human applause in watches and long prayers; it leaves nothing to the soul, and tries to gain profit even from tears.—*St. Francis.*

FOURTH DAY.

The flesh is the greatest enemy of man.

It has not the courage to recall evil in order to weep over it, nor to foresee it, to fear it; its only care is to enjoy the present.—*St. Francis.*

FIFTH DAY.

Those who are placed over others ought not to delight more in their charge than if they had only the care of washing the feet of their brethren; and if they are more grieved at being deprived of this office than they would be if discharged from the humbler task, let them think that their eternal salvation is in peril.—*St. Francis.*

SIXTH DAY.

Security engenders rashness, and when the devil can seize upon one of the hairs of a man, he is not long in making a beam of it. We ought not, then, to be satisfied with mortifying our passions; we must also guard with great watchfulness our exterior senses, by which death enters the soul.—*St. Francis.*

SEVENTH DAY.

I exhort all brothers in our Lord Jesus Christ to guard against pride, vainglory, envy, avarice, the cares and anxieties of the world, slander, and murmuring.—*St. Francis.*

EIGHTH DAY.

Immaculate Virgin, chosen from all eternity by the great and all-holy Father, Who consecrated you, with your holy and well-beloved Son, and the Holy Spirit the Comforter, in you is the fulness of grace and every good.—*St. Francis.*

NINTH DAY.

He who always walks in the holy presence of God will never commit sin, but will preserve his innocence and become a great saint.—*St. John-Joseph of the Cross.*

TENTH DAY.

I consider it more important to preserve the gifts of God than to acquire them. He who knows how to acquire and not to preserve will never enrich himself; but knowing how to preserve and not to acquire is not a great quality.—*B. Egidius.*

ELEVENTH DAY.

All virtues ought to please us; but the greatest is, though feeling ourselves overwhelmed by the resistance of the inferior part of the soul, nevertheless, never to oppose ourselves to the will of those who have the right

to command us.—*St. Mary Frances of the Five Wounds.*

TWELFTH DAY.

Our souls are like wood: the more they imbibe the oil of submission and humility the more they are set on fire with divine love.—*B. Clare of Montefalco.*

THIRTEENTH DAY.

Whether we wish it or not, this is a question of life or death: with the Church you have the infallible light, truth, virtue, all perfections; but if you cease to obey the Church you will unavoidably cease to pray, to confess, to communicate—in a word, to be a practical Christian.—*B. Lidwina.*

FOURTEENTH DAY.

The truly wise man renounces the vanities of the world, contenting himself with the necessaries of life, abstaining from everything superfluous, and applying himself, as far as he is able, to give to God proofs of his love.—*St. Bridget.*

FIFTEENTH DAY.

We all rely on a long life, which is not in our power, and we trouble ourselves very

little about our duty to live a good one, which is in our power.—*St. Leonard of Port Maurice.*

SIXTEENTH DAY.

The fruits of holy obedience are so abundant that those who are charged with its burden need never lose their time; even the least moment may become extremely fruitful to them.—*St. Francis.*

SEVENTEENTH DAY.

Fly from creatures if you wish to possess the Creator.—*St. Francis.*

EIGHTEENTH DAY.

The brothers ought to know how to renounce costly garments in this world, so as to wear a celestial robe in the kingdom of God.—*St. Francis.*

NINETEENTH DAY.

Sight is the source of great sins, the pernicious enemy of the soul; that is why we are not allowed to look at that which cannot be the object of our desires.—*B. Clare of Montefalco.*

TWENTIETH DAY.

One grace wins another grace, and one vice engenders another vice.—*B. Egidius.*

TWENTY-FIRST DAY.

Always remain and persevere in the fear of God. And because trouble and temptation approach, happy are those who shall persevere to the end in the work they have undertaken. As for me, I am going to God, to Whose care I confide you.—*St. Francis (dying)*.

TWENTY-SECOND DAY.

So act that your works may be as counsels and lessons, if you wish that your inferiors should draw rules of conduct from your words, and should execute the orders you give them.—*St. Francis*.

TWENTY-THIRD DAY.

We cannot know the patience and humility of a servant of God, as long as all his wishes are gratified and all his wants supplied. But when the time comes that those around him conduct themselves in the opposite manner, then it is that we can judge of his patience and humility by his conduct.—*St. Francis*.

TWENTY-FOURTH DAY.

Perfect Christians have always before

their minds the shortness of life: they live as if they were to die each day, and prepare themselves with as much care for the future life as if they regarded the things of time with the light of eternity.—*St. Bonaventure.*

TWENTY-FIFTH DAY.

Let us be assiduous in practising every virtue with moderation, and in consequence let us arm ourselves with real and diligent discretion, that it may turn to the advantage of our salvation and the glory of Jesus Christ.—*St. Catherine of Bologna.*

TWENTY-SIXTH DAY.

He who applies himself with devotion and care to prayer is sure of his salvation. By means of prayer we know the perfection of God and our own nothingness; our weakness receives an increase of strength, so that we may not be crushed by the weight of temptations and the miseries of this life.—*B. Peter of Siena.*

TWENTY-SEVENTH DAY.

Use your ears oftener than your tongue. One often repents of having spoken, and scarcely ever of having been silent.—*St. Antony of Padua.*

TWENTY-EIGHTH DAY.

The gift of prayer should be the object of our most ardent desires. Without it there is no progress in God's service, and no obtaining anything from Him.—*St. Francis.*

TWENTY-NINTH DAY.

Thou art made either of gold or iron. If of gold, tribulation will purify thee; if thou art of iron, it will cause thee to rust.—*St. Joseph of Cupertino.*

THIRTIETH DAY.

If I met a priest and an angel on the same road, I should at once kiss the hands of the priest before attending to the angel.—*St. Francis.*

THIRTY-FIRST DAY.

What is this world? Clay, dust, *nothing!* Paradise, heaven, God, are *all.* Attach not your affections to the goods of this world, but fix them above. Remember the shadows of this world will fade away; the happiness of heaven lasts for all eternity.—*St. John-Joseph of the Cross.*



