

THE CATHOLIC GIRL'S GUIDE

Counsels and Devotions for Girls
in the Ordinary Walks of Life and in
Particular for the Children of Mary

The Manner in which a Lay Person is to Baptize in Case of Necessity

*Pour common water on the head or face of the
person to be baptized, and say while pouring it:*

"I baptize thee in the name of the Father, and of
the Son, and of the Holy Ghost."

N.B. Any person of either sex who has reached the use
of reason can baptize in case of necessity.

EDITED BY

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Indulged prayers, giving the latest indulgences, contained in this book are taken from the "The Raccolta, or Prayers and Devotions Enriched with Indulgences, English Translation Authorized by the Holy See, 1943," published and copyrighted by Benziger Brothers, Inc., New York.

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Editor's Foreword.

WE trust that this little book will appeal to Pastors, and Directors of sodalities, to the Children of Mary in particular and to all Catholic girls in general.

To Pastors this little guide will supply suggestive reading for exhortations; to Directors and Prefects of sodalities it will lend assistance by means of its *Conferences*; to the *Children of Mary* in particular and to all Catholic girls in general it will furnish helpful spiritual reading at home, and serve also as a complete Prayer-Book, specially adapted to their needs, in all their devotions at church.

The *Conferences*, in connection with other pious exercises, originally appeared in German under the title *Mit ins Leben*. Their author is the Rev. P. Coelestin Muff, O.S.B., of Einsiedeln, Switzerland. This good Religious speaks to young women from a heart that glows with charity, and is consumed with zeal for God's glory and the salvation of souls.

We see in him a man of God and a man of culture—one who is broad-minded and large-hearted, wise and sympathetic, with the experience of years as a Director of young girls in a Catholic Institute.

We revised the English translation of the *Conferences*, eliminated parts of the original matter that seemed to us undesirable, added a few new features, substituted portions of well-known hymns in place of some of the author's verses, and endeavored to

bring the whole book into greater harmony with the views and customs of Catholics in our own country.

The latter part of this volume, consisting of Devotions, Prayers, and Pious Exercises, is mainly our own compilation and adaptation and was prepared with a view to making the book more generally useful.

At the end are added Father Clarke's short but very excellent and practical Meditations on the Life of Mary for the Month of May.

May our dear *Lady of the Sacred Heart*, the *Queen of the Most Holy Rosary*, deign to accept this little volume, which we most humbly dedicate to her; may she from her heavenly throne bless this work, so that it may be a firm guide to her servants and her children in the way of perfection.

F. X. LASANCE.

NOTRE DAME CONVENT,
WALNUT HILLS,
CINCINNATI, OHIO.

Feast of the Blessed Virgin Mary—
"Help of Christians,"
May 24, 1905.

"The virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit."—
1 Cor. iii. 34.

"Be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity."—
1 Tim. iv. 12.

"Listen attentively, my daughter, to the words of thy teacher, incline the ear of thy heart to them, receive with a good will the admonitions of a loving father, and strive earnestly to put them into practice."— St. Benedict.

Preface.

In the joyous springtime the plain but fresh, sweet verdure of wood and meadow is almost as pleasing to the view as the more showy and brilliant hues of flower and blossoming shrub. May the youthful reader be affected in like manner by the perusal of this unpretentious little book.

The exhortations or instructions which constitute the principal part of this work were originally conferences which I, in my character of chaplain to a young ladies' Institute, gave to girls between fifteen and twenty years of age. The following are the reasons which led me to place them before the public. In the first place, I felt that the conferences would be of more permanent utility to the girls who heard them, if they could be read by them afterward in print. In the second place, I knew that if these instructions were published, whatever beneficial influence they might have would no longer be restricted to those who were present when they were delivered, since they would become to a greater or less extent the common property of a far wider circle of Catholic girls, in equal need of counsel and instruction. And my third reason was that amongst all the numerous and excellent instructive Manuals and Prayer-Books for Catholic girls there is not, to my knowledge, a single one that treats of the spiritual life of a young girl in so comprehensive and detailed a manner as is done in these pages.

Thus the little book now laid before the reader

was written for the use of Catholic girls from the time of their leaving school until they embraced some calling or state of life; it is intended, as may be gathered from the title, to be their companion and guide amid the dangers and snares that beset the path of youth. I have made it my constant aim to give as far as possible counsels of practical use for daily life, and to avoid anything which would not apply to girls of the middle class, or which, being beyond their comprehension, would be of no profit to them.

My first and foremost wish is to inspire the maiden who stands on the threshold of womanhood with a love of virtue, and to encourage her in the pursuit of it. I wish to impress upon her the fact that virtue and piety are not inconsistent with the enjoyment of life, that they are not incompatible with mirth and high spirits, with sport and recreation; in fine, with a moderate participation in harmless amusements. On the other hand, I wish to show her that youth without virtue is like spring on a bleak, barren height where an icy blast nips every flower in the bud. Youth without virtue is destitute of the very thing that renders youth the springtime of life, which makes it truly a joyous period; I mean the supernatural atmosphere, the buoyancy of spirits, that is concomitant with innocence and peace of heart—heavenly gifts, which in their true beauty and bliss create a very paradise on earth.

That is also the motive which led me to devote in the present work especial care to depicting, besides the lily-crown of virginal purity, in considerable detail the maiden's garland composed of nine fair flowers—the virtues most becoming to the young—in their varied forms and colors.

And since this Manual is to accompany the maiden on her way through life until she comes to the cross-roads, when it is incumbent on her to make the definite choice of a state of life, the needful advice and useful points are given to aid her, at this most important epoch, on which so much depends, in determining her vocation—in making her choice between the married and unmarried state. Furthermore, as a young woman ought not to enter into holy matrimony—the state to which the majority are called—without some general knowledge of what family life is in the highest sense of the word, in its religious import, as well as of the training of children and the virtues essential to the mistress of a household, some brief admonitions are added on these points; though fuller instructions as to the duties of wedded life must naturally be sought in a Manual for mothers, not in one intended exclusively for the unmarried.

Finally, in order that this book may serve not only for spiritual reading, but also as a Prayer-Book for young girls, and may give them practical aid in approaching the throne of grace, some suitable devotions are added to the instructions. This part is compiled with especial reference to the Children of Mary, and with a view to making the book useful as a *Sodality-Manual*.

May God grant that through the blessed influence of His grace, this little book, in spite of its deficiencies, may prove to the maiden who has to encounter the dangers of the world, a powerful support, a sure guide, a wise counsellor, a faithful friend and loving comforter, a protecting angel and an unfailling defence.

A threefold word of warning addressed to the youthful reader yet remains to be added:

1. Do not, my dear child, select from the spiritual aliments here offered you only the dainty morsels, the attractive sweetmeats; that is to say, do not read merely the stories, anecdotes, or verses, but peruse the whole thoughtfully and attentively, each chapter, each instruction in turn, and apply what you have read to yourself, not to others.

2. In church, at Mass, do not spend more time in reading than in prayer, but follow the prayers of the Mass devoutly.

3. Both before and after reading your accustomed portion pray fervently for help and blessing from above.

That God may vouchsafe to bestow on you to the full His fatherly benediction is the heartfelt wish of the author.

To the Gentle Reader.

THE CHILD OF MARY.

O Maiden! let thy heart like a fragrant garden be;
Flowers fair of virtue thy Mother loves to see;
Then sweet thy prayer shall sound in that fond
Mother's ear,
And when thou needest help, that Mother will be
near.

She strengthens thee to conquer in the arduous
strife;
And when thou standest at the crossways of thy life,
Thou shalt feel a heavenly breath to guide thee
right;
The rough ways shall be smooth, the dark ways be
made light.

O Child of Mary! in thy youth's springtide,
Go to that Mother dear, and without fear
To her thy joys, thy grief, thy hopes confide.

In life, in death, whatever may betide —
If foes assail, let not thy courage fail,
Her arm will thee protect, her wisdom guide.

Holy-Days of Obligation

On which the Faithful are Bound to Hear Mass
and to Abstain from Servile Work

I.—Holy Days of Obligation in United States

All the Sundays of the year.	Nov. 1. All Saints.
Jan. 1. The Circumcision.	Dec. 8. The Immaculate Conception.
Ascension Day.	Dec. 25. Christmas Day.
Aug. 15. The Assumption.	

II.—Holy Days of Obligation in Canada

All Sundays of the year.	Nov. 1. All Saints.
Jan. 1. The Circumcision.	Dec. 8. The Immaculate Conception.
Jan. 6. The Epiphany.	Dec. 25. Christmas Day.
Ascension Day.	

Abstinence and Fast

Through special faculties granted by the Holy See, the laws of fast and abstinence have been modified for United States, as follows:

On Abstinence

1. Everyone over 7 years of age is bound to observe the law of abstinence.
2. Complete abstinence is to be observed on Fridays, Ash Wednesday, the Vigils of the Assumption and Christmas, and on Holy Saturday morning. On days of complete abstinence meat and soup or gravy made from meat may not be used at all.
3. Partial abstinence is to be observed on Ember Wednesdays and Saturdays and on the Vigils of Pentecost and All Saints. On days of partial abstinence meat and soup or gravy made from meat may be taken only once a day at the principal meal.

On Fast

4. Everyone over 21 and under 59 years of age is also bound to observe the law of fast.
5. The days of fast are the weekdays of Lent, Ember Days, the Vigils of Pentecost, the Assumption, All Saints and Christmas.
6. On days of fast only one full meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal another full meal.
7. Meat may be taken at the principal meal on a day of fast except on Fridays, Ash Wednesday and the Vigils of the Assumption and Christmas.
8. Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed.
9. When health or ability to work would be seriously affected, the law does not oblige. In doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

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Book V.

PART FIRST—THE MAIDEN'S WREATH.

1. The Sunflower—Faith.

How Great a Blessing Is the True Faith.

1. **T**HERE is a flower which possesses this peculiarity, that it turns constantly to the sun, following it in its course; on this account it is called the sunflower. Our faith may be compared to this flower, since its gaze is ever fixed above, and turned toward the glorious sun of divine truth. The first flower in the maiden's blooming garland of virtues is and ought to be the faith of which we speak. For this faith, a clear, living, steadfast, unalterable faith is supremely necessary and all important for the maiden, especially in the present day. Therefore make it the subject of your present meditation, my child, and consider first how great a blessing it is to possess the one true, Catholic faith.

2. Our Lord said upon one occasion: "Blessed are they that have not seen and have believed." Why did He thus speak? why are those blessed who possess the true faith?

The first reason is this: by faith we please God. The desire for happiness is deeply implanted in every human breast, and the history of mankind

is merely the recital of a ceaseless search for happiness. But where is man to find happiness, and where alone? The following lines will tell you:

Would you be happy, this is the way:
Please God and do His will day by day;
Saint-like your duty do; fervently pray.

3. Note well that we must strive to be pleasing to God, and it is only by *believing* in Him that we can *please* Him. This is so true that the Apostle Paul says expressly: "Without faith it is impossible to please God." And if you wish to understand the matter more clearly, reflect upon the relation in which you stand to your earthly father. When do you please him best, when do you honor him most? Is it not when you believe in him most firmly, and show a childlike confidence in him? And how much more is this the case in regard to your heavenly Father, our Lord and God. For it is the will of the eternal Father that we should believe what He once taught and commanded us by the voice of His Son, and now continues to teach us by the voice of holy Church. And if St. Paul says: "This is the will of God, your sanctification," it is also the will of God that we should believe in Him, for faith is the beginning, foundation, and root of all righteousness. Therefore when we believe in God we do His will, and by so doing we please Him, and are ourselves rendered happy.

4. Our holy Catholic faith is the source of our greatest happiness even while we are yet on earth. Simply reflect upon a few ordinary events of life. What is the brightest and happiest day of one's life? You know quite well; for you are reminded of it every year, when you see a procession of

children entering the church, their heads adorned with wreaths, their faces beaming with joy. Do you not feel deeply, yet not without a certain tinge of melancholy, that the day of your first communion was the brightest and happiest day of your life? Yet would the external solemnity, the magnificent ceremonial of Catholic worship alone make so deep an impression upon the heart? Is it not rather our holy Catholic faith, which enables us to appreciate the beauty, and understand the happiness of the pure and innocent soul of the girl, who is privileged to enter, for the first time, into the closest union with the Author of life, with the supreme Good, with the Source of all happiness, that is, with God Himself?

5. We will take another example. Have you perhaps beheld a pious and believing Catholic mother at the moment of her greatest happiness, her highest joy, a moment when her heart would adopt as its own the language of the *Magnificat*, and her eyes weep tears of joy? But when and where was this? Was it perhaps on the day when her child approached for the first time the table of the Lord with a pure and innocent soul, and a heart filled with the love of God? No, it was not then. Was it on the wedding-day of her son or daughter? It was not on this occasion either. There is yet another day which comprises in itself the happiness of both the others. The greatest joy, the highest happiness of the pious Catholic mother, is experienced on the day when the bells ring out from the church tower with gladsome yet solemn voice, calling the faithful to enter the sacred edifice, whither a devout and expectant throng is hastening, and where her son, the most promising of all her children, is about to ascend the steps of the altar.

in order to offer for the first time the spotless Lamb of God to the Eternal Father. What is the source of this happiness and joy? In the heart of a pious mother it can be nothing but the holy Catholic faith, which teaches her that her son is now the representative of Christ, and that he can win so many souls for heaven, and save so many poor sinners from hell.

6. But this happiness is vouchsafed only to a few mortals. If it is true that sorrow and suffering enter into the life of every child of man, and if it is equally true that the poor human heart needs some solid consolation amid grief and tribulation, in this case also it is the Catholic faith which is able to supply this consolation, and which can impart peace of mind under every form of sorrow and suffering.

You, my daughter, know as yet but little of sorrow and suffering. But ask those—and their number is large indeed—who have often and painfully felt that this world is a valley of tears, ask them what has sustained them in their darkest hours of sorrow and suffering, what has poured the healing balm of consolation into their wounded hearts, and even enabled them to rejoice in tribulation. Ask them, and they will tell you that it is faith which has done all this.

7. And what will faith do in the decisive moment, the supreme and terrible moment of death? When the mother of Melancthon was lying on her death-bed, she suddenly opened her eyes and asked her son, who was standing beside her, whether she should keep to the ancient Catholic faith or embrace the new one, that of Martin Luther, as he had done. With deep emotion Melancthon, though himself an apostate, replied as follows: "Dear mother.

keep to your ancient, Catholic faith. The new faith is indeed easier to live by, but the old faith is easier and happier to die by." Listen attentively to this, my daughter, and never forget that the Catholic faith renders death easier and happier. Cling therefore closely to this holy faith, never relinquish it, but prize it highly, prize it above everything else, as your happiness and consolation both in life and in death.

Through faith will conscience wake
In the human breast;
Never therefore the path forsake
Of present joy and future rest.

XX. *Keep the Faith.*

Let not the world, with promise fair,
Rob thee of faith—that good beyond compare;
'Tis thy soul's strength, and saves it from despair.

I. FAITH is certainly so precious and supernatural a possession that no earthly good can be substituted for it. As innocence is the maiden's fairest ornament, so is faith her most precious possession. It resembles the glorious light of the sun, which cheers and animates all created nature. How sad and gloomy, how cold and unfruitful would the earth be without this light! But far more sad would our life be without the divine light of the true faith.

Therefore the first and most important affair of your life is to preserve this light, this precious treasure, with the utmost care. And this is no easy matter, especially in the present day, when unbelief is gaining ground with terribly rapid strides. Therefore mark well what you have to