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### Volume II, Number Five

J. F. Durin

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# ST. JOSEPH'S ASSOCIATION,

••••• CANONICALLY •••••  
ESTABLISHED IN THE CHURCH OF ST. JOSEPH,  
WEST DE PERE, WIS.

—AFFILIATED TO THE ARCHCONFRATERNITY OF ST. JOSEPH, IN ROME—

The object of the Association is:

- 1st. To honor St. Joseph.
- 2d. To promote and to propagate this devotion.
- 3d. To obtain his help and assistance during life and at the hour of death.

Conditions to be members are:

- 1st. To have his name and surname entered in the register of the Association.
- 2d. To say every day the following ejaculation: *St. Joseph, friend of the Sacred Heart, pray for us.* (100 days indulg.)

## EVERY WEDNESDAY

The Holy Mass is celebrated at the Altar of St. Joseph for the Associates to obtain the success of their recommendations. Before Mass the intentions addressed to the Director are read, and special prayers are said in honor of St. Joseph. Many favors have already been obtained by this practice.



## The Holy League of Children

Under the Patronage of St. Joseph.

1°. The names of children, to be placed under the protection of St. Joseph, are written on a special book, which remains at the feet of the statue.

2°. The consecration is not limited to the feast of the Patronage, but can be done at any time, in sending the names.

3°. No special ceremony is necessary but teachers or parents who desire to procure a favorable impression to the young ones, can do something in the family circle or in the school.

4°. The consecration is not special to pupils of the school, but is offered also to the infants after baptism, and it will be a security to the anxious and good mothers.

5°. A certificate will be sent to those who can read.

6°. There is no obligation whatever. But children will do well if they say the Hail Joseph, etc.—It will remember them the good devotion, which will be their safeguard.

The good and ancient practice of burning lamps and candles before the statue of St. Joseph is recommended to the Associates.

The expense for a lamp with olive oil is:

For 9 days.	\$0.75
For 30 days.	2.00
For one year.	10.00
Wax tapers, candles, from ten to forty cents.	

10 cents a copy.

Novena for the relief of the poor souls in Purgatory.

\$1.00 a dozen.

The First issue of August 15, 1899, explaining and recommending the devotion to St. Joseph, with the prayer of Rev. X102. 5 cents one copy; 50 copies \$1.00.

# ANNALS OF ST. JOSEPH,



FRIEND OF THE SACRED HEART.

## A MONTHLY CATHOLIC JOURNAL

PUBLISHED BY

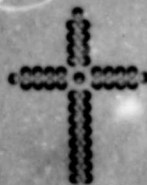
REV. J. F. DURIN, M. S. H., WEST DEPERE, WIS.

IN THE

INTEREST OF THE DEVOTION TO ST. JOSEPH

WITH THE APPROBATION OF THE

RT. REV. F. X. KATZER, BISHOP OF GREED BAY.



IN WHATEVER  
TRIBULATION THEY  
SHALL CRY TO ME I WILL  
HEAR THEM  
AND BE THEIR  
PROTECTOR ALWAYS.



VOL. II.

NO. 5.

JULY, 1899.



I AM JOSEPH!  
BE NOT AFRAID!  
GOD SENT ME BEFORE  
THAT YOU MAY BE  
PRESERVED UPON EARTH  
AND MAY HAVE  
FOOD TO LIVE. (GEN. xxi.)

# The Annals of St. Joseph.

Entered at the Post Office at West De Pere as second-class matter.

According to the injunction of Pope Urban VIII, we protest that what is contained in the ANNALS rests solely on private authority, and in making use of such words as divine, adorable, ineffable, holy, miraculous, we never intend to speak but of a participation purely merciful, and that we do in no wise wish to forego the judgment of the Church. We do also declare that we intend to write nothing but what may be entirely conformable to the mystic meaning of the Holy Church, Catholic, Apostolic and Roman, to the infallible judgment of which we submit, without reserve and forever, our persons, our words, and our writings.

VOL. II.

JULY, 1890.

NO. 5.

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THE ANNALS OF ST. JOSEPH are coming in season, to foster, to propagate, to explain the beautiful Devotion of the Holy and glorious Patron of the Catholic Church.

They will condense all that has been said in the past and all that will be said in the future of St. Joseph. Then each number will be divided in three parts: 1. Theology of the Devotion. 2. The history of the Devotion. 3. The practice of the Devotion, which we intend to promote by the Association.

Not relying upon ourselves but upon the assistance of St. Joseph, the devotedness of the Faithful, the help of all those who desire to glorify Him, we earnestly beg that this paper should not be forgotten among other papers, but that all those who will receive it, become solicitors and try to have other subscribers.

## TERMS.

Single Subscription,

75c.

Payment in advance. Money may be sent either in registered letter or P. O. order or draft to

REV. J. F. DURIN, WEST DEPERE, WIS.

Subscribers who do not receive the ANNALS regularly should at once state the fact.

When a sample copy is sent to some person, who is not on our list of subscription, we earnestly beg not to return the ANNALS, if they are not accepted, but to keep the copy or to give it to some pious person.

VOL. II.

No. 5.



Published with the Approval of the Right Rev.

F. X. Katzer, Bishop of Green

Bay, and with the recommendation of His Eminence Cardinal Simeoni, His Eminence Cardinal Gibbons, Archbishop of Baltimore, the Most Rev. H. Elder, Archbishop of Cincinnati, and the Right Rev. Bishops of Davenport, Covington, South Dakota, Marquette, San Antonio, Jopka, Trois Rivières, St. Albert's, and lately favored with the Apostolic Benediction of the Sovereign Pontiff.

Rev. Sir.—Your letter of March 2, with the offering of the ANNALS OF ST. JOSEPH, were presented to His Holiness. As the devotion to the most holy Spouse of the Blessed Virgin Mary is very much endeared by His Heart, He ordered to thank you for the offering, and sends the requested Apostolic Benediction.

While I communicate to you the good news, I beg of the Lord that all may be propitious and pleasing. Of you, Rev. Sir, Most Devoted,

Rev. J. F. Durin, Rector of St. Joseph's Church,  
West DePere, Wis., U. S. A.

I have seen and I permit its publication.  
† FREDERICK XAV.  
Bishop of Green Bay.

## SAINT JOSEPH, OUR FATHER.

There are many saints above  
Who love us with true love  
Many angels ever nigh;  
But—Joseph! none there be,  
Oh none, who love like thee,—  
Dearest of Saints! be near us when we die!

Thou wert guardian of our Lord,  
Foster-father of the Word,  
Who in thine arms did lie:  
If we His brothers be  
We are foster-sons to thee,—  
Dearest of Saints! be near us when we die!

Thou wert Mary's earthly guide,  
Forever at her side,  
Oh for her sake hear our cry;  
For we follow in thy way,  
Loving Mary as we may—  
Dearest of Saints! be near us when we die!

Thou to Mary's virgin love  
Wert the image of the Dove,

Who was her Spouse on high,  
Bring us gifts from Him, dear Saint!  
Bring us comfort, when we faint;  
Dearest of Saints! be near us when we die!

Thou wert a shadow thrown,  
From the Father's summit lone,  
Over Mary's life to lie:  
Oh be thy shadow cast  
O'er our present and our past:  
Dearest of Saints! be near us when we die!

Sadly o'er the desert sand,  
Into Egypt's darksome land,  
As an exile didst thou fly;  
And we are exiles too  
With a world to travel through  
Dearest of Saints! be near us when we die!

When thy gentle years were run  
On the bosom of thy Son,  
Like an infant didst thou lie:  
Oh by thy happy death  
In that strange Nazareth,  
Dearest of Saints! be near us when we die!

Faber.



# PILGRIMAGES TO ST. JOSEPH'S SHRINE.



AMONG the pious practices, which undoubtedly will please St. Joseph, and assure us his favors, the most commendable is a pilgrimage,

where he is especially honored.

Such visits to a sacred shrine have been practised in all ages by every people and nation.

The chosen people of God did not fail to build monuments at the places favored with divine manifestations and there they assembled at certain appointed days to glorify God and to thank Him for His protection.

Later the temple was built at Jerusalem. Thence a pilgrimage to this sacred building was commanded by a law. Devout men, out of every nation under Heaven, came to the temple of Jerusalem to perform the rites prescribed by the law of the Lord.

The Divine Savior, who came "*not to destroy but to fulfil the law*", came up to Jerusalem with his parents, according to the custom of the feast.

When Jesus had ascended into Heaven, his faithful disciples did not forget those places where their divine Master has manifested His power and wrought His miracles. They were blessed spots, venerated by Christians, where they like to assemble to glorify their Savior and Redeemer.

When the bloody persecutions against the disciples of Jesus Christ were ended and when peace was secured by the accession of Constantine to the Roman Empire, the pious Ellen, the mother of the emperor went herself to the Holy Land, visiting the hallowed places where Jesus had accomplished the Redemption of the world, and destroying idols,

she ordered to be built magnificent churches, which since were visited by pilgrims of every tribe and nation.

So dear to the Christian people were the Sacred edifices and the land itself impregnated with the Blood of the Redeemer that when threatened by the invasion of the ferocious Mohamedans all the European nations made a solemn compact to conquer them and to expel infidels at the risk of life. Never has the world witnessed such a movement as the one known in the history under the name of Crusades.

What were those expeditions, but a militant pilgrimage of the Christian people to resist the invasion of infidels and to keep in their possession the heirloom of Christ. It was indeed a hard pilgrimage to leave country, family and property and to start for such far distant country with the prospect of countless hardships, sickness, hunger, captivity and death.

However during centuries, the fight of faith against infidelity, was a beautiful spectacle to the world, and to angels and men. Let us never forget that if it is yet possible to organize pilgrimages to the Holy Land, we owe the favor to the heroism of our ancestors, the intrepid Crusaders.

Piety inclined to visit places which were illustrated by some remarkable event. It seems to be an inclination of human nature, which God has not disproved, but on the contrary encouraged, praised and rewarded. There were always such places for public worship and solemn demonstration of faith and devotion. Such were the sites illustrated and sanctified by the death of martyrs, by some extraordinary event or miracles. Rome the center of Catholicity, the residence of the Sovereign Pontiff, the country of Saints and martyrs has always exercised an irresistible influence on Catholic souls. It is a matter of

history that in every age and from every nation, there were continually pilgrims on their way to Rome. It has recorded the great movement of pilgrims at the time of the promulgation of the Centennial Jubilee. Such was the desire to gain this great favor of the Jubilee that the streets of the City were crowded by strangers during the whole year and many being unable to get lodgings into houses were obliged to build tents in the fields.

Then came the disastrous influence of Protestantism and rationalism; *truths were decayed among the children of men*, the mysteries of our faith being attacked and ridiculed, war waged against all that was formerly esteemed as holy, no wonder if the holy practice of pilgrimages were abandoned or rather neglected. But thanks to Divine Mercy, pilgrimages are again in favor among the Catholic people and we owe it specially to the Blessed Virgin Mary. She went herself, appearing to the humble shepherds of La Salette, inviting her children to prayer, penance and reparation and suddenly pilgrims arrived from every corner, devoutly ascending the mountain where their heavenly Mother has manifested her presence and addressed her beloved people. Countless favors were obtained at this remarkable shrine.

Twenty years later, Our Blessed Mother appeared to a young girl, living in an unknown little city of the Pyreneans range, at Lourdes. The fourteen apparitions to Bernadette being authenticated by miracles, pilgrims came by thousands on the hallowed mountain to pray and to invoke the protection of the Immaculate Mother of God. And there "*the blind see, the lame walk, the lepers are cleansed, the deaf hear, sick are cured, sinners are converted*". By such wonderful manifestation of his Divine power, God seems to give His solemn approbation to the holy and pious practice of pilgrimages.

There is now a great movement among Catholics for such pious excursions. Just now pilgrims are journeying through the Holy Land, visiting Bethlehem, Nazareth, Jerusalem, piously ascending Mount Calvary, edifying protestants and infidels by the demonstration of their lively faith and their courage and fervor.

Are there pilgrimages in America? In Canada at Beauport, from the earliest settlement, St. Ann has so wonderfully spread her favors that specially during the fair season her shrine is crowded with visitors. The sanctuary of Our Lady of Guadalupe in Mexico is also frequented by Southerners.

But in the United States, we are sorry to state that Catholics are not yet accustomed to such manifestations of their piety.

However excursions, conventions and large meetings for any other purpose are very popular. It is therefore a matter of surprise that Catholics do not give their favor to pilgrimages, the most incentive practice to piety.

The Association of St. Joseph has been established at De Pere for the development and propagation of the Devotion to the glorious Spouse of Mary.

The work approved by the Bishop of the Diocese, recommended by several prelates in the most encouraging words has received the Apostolic Benediction of the Holy Father. The former shrine, too small for the accommodation of the crowds, that would come to honor and pray to St. Joseph has been replaced by a new and larger one, more appropriate to the gatherings of pilgrims. Favors obtained by the devout clients of St. Joseph have brought evidences that he is ready to hear our prayers, and to reward all efforts made for his glorification. St Joseph is loved. All Catholics acknowledge the power that God has granted to the faithful Friend

of the Sacred Heart, He has exalted him to save many people.

Jacob hearing that food was sold in Egypt said to his sons: *Why are ye careless? I have heard that wheat is sold in Egypt. Go ye down and buy us necessities that we may live and not be consumed by want.* So the brethren of Joseph went down to buy corn." Genesis. X. 2. 11.

There is no doubt that St. Joseph has received the dispensation of many favors. Overseer of the house of the Lord at Nazareth, he is invested with a similar power in Heaven. *Make haste then! thus saith Joseph: God hath made me lord of the whole land, come to me, linger not.*

The good effects of a pilgrimage are so evident that it does not seem necessary to enumerate them. In such public demonstration Faith is aroused.

Eification is given to the community and the good example will yield fruit a hundred times. It will strengthen union among Catholics and no doubt the promise of the Lord will be realized:

*For where there are two or three gathered together in my name, there am I in the midst of them.*

Math. XVIII. 20.

To conclude we deem it necessary to give directions for the organization of a pilgrimage to St. Joseph's shrine.

1st. The family pilgrimage is composed of the members of a family, or of some friends who decide to go together to the shrine either to thank St. Joseph for a favor received or to address him some petitions.

The first step is to write to the rector of St. Joseph's church, in order that a day should be appointed for the convenience of the pilgrims and the priest.

Arrangements should be made to hear Mass, and if possible to go to confession and to receive Holy Communion.

2d The public pilgrimage will be a larger

demonstration in honor of St. Joseph, made by parishes or societies who will come in a body to De Pere to pay a solemn tribute of honor and veneration to St. Joseph.

In the following issues, we will give more explanations. Any suggestion which may contribute to the success of the plan, will be gratefully received. Workmen are pushing with activity to the completion of the interior of the Church, but it will be impossible to receive visitors before the 15th of August, when the shrine will be cleared of scaffolds and timber, and we will be ready to welcome all those who desire to offer their homage to the glorious Patron of the Church.

#### PILGRIMAGE FUND.

A friend very devoted to St. Joseph's work, writes us the following letter:

Rev. Father.

Allow me to suggest you the idea of a pilgrimage fund. Your shrine is too poor to bear the concomitant expenses for a pilgrimage. Visitors want demonstration and enthusiasm. Let the pilgrimage fund pay the expenses. All the readers of the ANNALS and other friends of St. Joseph will gladly help to swell the pilgrimage fund. I send my dollar for the first, hoping it will grow to help you to start the first pilgrimage. In your next issue, announce the pilgrimage fund. Such as wish their names published, record them under the following heading:

TO THE PILGRIMAGE FUND.

Complying with the desire of our correspondent we publish today the first list, hoping that the good example will be imitated by many.

PILGRIMAGE FUND.

A friend. . . . . \$1.00

#### SPIRITUAL PILGRIMAGES.

Many perhaps would be desirous to join pilgrims in their journey to the sanctuary of St. Joseph at De Pere, but distance, family duties, and many other obstacles will hinder them to give such satisfaction to their piety.

They can perform a spiritual pilgrimage going to their own church, kneeling before the statue of St. Joseph and accomplishing any act of piety that they would perform at the shrine. If they do not yet belong to the Association of St. Joseph, they should send their names, to be united with other members in prayers and works for the glorification of St. Joseph and to share the privileges granted to the Associates.

Love of St. Joseph will suggest and inspire many other practices which will contribute to his honor and obtain his favors.

#### THE MONTH OF JULY.

DEDICATED TO THE MOST PRECIOUS BLOOD OF JESUS CHRIST.



devotion to the Divine Blood of our Redeemer is especially dear to the pious servants of St. Joseph, for they are aware

that, as minister of the Circumcision, the Foster Father of Jesus was the first among all men, who has seen, touched and revered the Most Precious Blood. We must be piously united in celebrating on the First Sunday of July the Feast of the Most Precious Blood, and in offering each day of the month some short ejaculations to which the Church has attached precious indulgences.

The following prayers, which remind us the relations of St. Joseph with the

Precious Blood can be used with profit.  
**PRAYERS TO THE MOST PRECIOUS BLOOD.**

1. Through the oblation of the Most Precious Blood of Jesus, the first fruit offered by you, O Great St. Joseph at the Circumcision, we beseech thee, that you obtain for us the grace of consuming our life in the service of God, manifesting in us the life of Jesus Christ.

*Glory to the Father, etc.*

*We beseech Thee therefore, help thy servants, whom Thou hast redeemed with Thy Precious Blood.*

2. Through the drops of the most Precious Blood, which, as it is related were carefully preserved and religiously carried with you for your consolation. O Joseph, we beseech thee that you obtain for us and all sinners of the World to be cleansed and purified in the salutary bath.

*Glory etc.*

*We beseech Thee, etc.*

3. Through this pleasing oblation you have made repeatedly to the Eternal Father as a most precious treasure; we beseech thee, O dear Protector, to obtain for us, that we may present such mighty offering to appease the anger of God against sinners, and draw down from Heaven the divine Mercy to atone for the crimes of the world.

*Glory etc.*

*We beseech Thee, etc.*

4. Through the fatigues and sufferings which you have endured to procure food to Jesus and aliment to His Most Precious Blood, we beseech Thee, O Holy Patriarch, that we unite all our actions to the Divine Blood, and that we may be ready to shed our own blood if necessary, for the defense of Our Holy Faith.

*Glory etc.*

*We beseech Thee etc.*

5. Through the cruel martyrdom caused to Your Heart, when shedding



thy most Precious Blood in the Circumcision, the torments of the Passion were revealed to you; we beseech thee. O most sweet Protector, that the price of Our Redemption be accepted by all for the salvation of the living and the relief of the dead.

*Glory etc.*

*We beseech Thee, etc.*

*Thou hast redeemed us, O Lord, in thy blood!*

*And made us a Kingdom to Our God.*

Look from thy sanctuary and thy high habitation of Heaven on the Face of your great Pontiff Jesus Christ, the Son in whom you are well pleased, who offers Himself as a victim for the sins of his brethren, turn off thy anger from us! The voice of the Blood of Jesus, our brother, crieth to thee from the Cross. Hear us, O Lord, let your anger be appeased. Convert us and forgive because your name has been invoked upon us. Have mercy on us according to thy great Mercy. Amen.

Grant we beseech Thee O Lord Jesus Christ, that your blessed Foster Father, whose holy soul, at the time of Circumcision, was pierced by the sword of sorrow, may intercede for us before the throne of Thy mercy now and at the hour of our death. Amen.

#### THE FAIR

which is now under organization, will take place at the end of July or during August. Its object is to raise funds for the completion of St. Joseph's church. The carpenters work is pushed with activity and plastering will commence soon.

We beg to appeal to the charity of our Associates, who can help us either in sending some articles for the Fair, or a small offering for the completion of a church, in which St. Joseph will be continually honored and prayed.

We will send "The ANNALS of St. Jo-

seph" during one year to every person, who will subscribe one dollar for the completion of St. Joseph's church.

We beg also to recommend the vestry of the church to those who desire to share in the great privilege of St. Joseph, in giving clothes to Jesus, represented by His priests.

J. M. J.

#### ST. ANNE.

The evening sun is shining bright  
On valley, hill and water,  
And softly bathes in amber light  
The mother and her daughter.

Her arms are round the little girl  
Upon her breast reclining,  
Amid the mass of golden curl  
Her silver tresses shining.

Her child, the darling of her heart,  
Her little love, her treasure;  
But ere to-morrow eve they part,  
It is Jehovah's pleasure.

No more when twilight hour draws nigh  
They'll sit together gazing  
On sun's good-bye to earth and sky  
In brilliant beauty blazing.

No more these little hands she'll feel  
So fondly round her clinging,  
No more upon her ear will steal  
The small voice sweetly singing.

Unto this heart the Spirit speaks,  
The message speeds from Heaven,  
The gift God gave again he seeks,  
And freely is it given.

Within the noble mother's breast  
Is joy far more than sorrow;  
The little heart against it pressed  
Is beating for the morrow.

Yes, to her Lord St. Anne will give  
Her darling little daughter;  
For Him alone will Mary live  
Before all time who sought her.

But, ah! no gift to him will be  
Left ever unrecorded;  
Lift up your hearts on high and see  
Their sacrifice rewarded.

Passed has that parting pain away,  
They'll never know another;  
Mary is heaven's Queen today,  
And near Her is Her Mother.

#### ST. ANN.

#### MOTHER OF THE BLESSED VIRGIN MARY OF WHOM WAS BORN JESUS.

Last year, taking occasion of the Feast of St. Ann, which is celebrated on the 26th of July, we have made a Novena of prayers in honor of the glorious Saint. This pious practice has pleased our Associates, and certainly they expect this year that we will again address our homage and prayers to the Holy Mother of the Blessed Virgin Mary, who has been also a good and tender mother to St. Joseph.

We gladly welcome the return of the Feast of St. Ann, and we earnestly ask of our dear Associates, that they join all together in a fervent Novena from July 17th. to the 26th.

To dispose them to this pious practice we may say a few words about the good saint to increase our veneration and devotion. The glorious Ann, was born at Bethlehem not the least of the cities of Juda, for out of it shall come forth, the ruler, who shall rule the people of Israel.

Ann means "Grace" a name appropriate to the dignity of the mother of the Blessed Virgin Mary, who was full of grace through whom all grace shall come to the world.

She spent the years of her youth in the practice of virtue. It seems to the doctors that the great privilege of becoming the mother of the Blessed Virgin Mary was the reward of a life spent in prayer and meditating on the commandments, which she loved.

She was espoused to Joachim of the family of David, and went to dwell with him at Nazareth.

It is related that they experienced a weary and painful existence. No good fortune had as yet ever visited their humble cot. Their harvests had fre-

quently been destroyed by the storm, their vines, although carefully cultivated, rarely produced more than an unprofitable crop, and to heighten their misfortune their union had never been blessed by the birth of any child. Ann, was barren, and to her it was a source of shame as well as grief, at a period when every Israelite expected the Messiah promised to the nation. Notwithstanding Joachim, her husband, did not wish to take advantage of the law, which allowed him to put her away, in order to take a fruitful wife. He had loved her in his youth for her extreme beauty, and in after life for her extraordinary gentleness and the surpassing virtues. Both silently supported their misfortunes and poverty, with which the Lord was pleased to afflict them.

Their days passed away in prayers and works of mercy, for they were endued with faith, hope and good intentions.

Either the Almighty was moved by their calm and mute submission, and wished to prove to them that it was pleasing to Him, or rather that he had only wished to try them, before giving them the greatest happiness. It happened that the desire, which they dared not even conceive, was accomplished. Anna brought forth a daughter whom all generations will call: *Blessed*.

She was happy and thrice happy when she received in her arms the Blessed child, who was given to her by God, she gave her the name of Mary, saying: Mary which name means "Elevation" and she shall be elevated above the cedars of Lebanon and the cypresses of Mount Sion.

We congratulate thee O most blessed woman, because you have given to the world the child of promise, the hope of all. Blessed art thou and Blessed is the fruit of thy womb, who will be exalted in all ages. It is truly meet and just, right and salutary that we should give

praise to you, O Anna, who has been chosen by Divine Mercy to bring forth the blessed fruit from whom sprung the Sweet Savior of men, Jesus.

The ark of God remained in the house of Obbedom three months, and the Lord blessed his house and all that he had.

We may easily imagine the abundance of blessings, which the presence of Mary caused to the house of her parents. She was the true ark of alliance, who brought reconciliation to the world; joy to angels, consolation to the sorrowful, in giving Our Redeemer and Saviour Jesus Christ.

To St. Ann has been given a treasure of graces and heavenly goods, which she continually distributes to her devoted clients. In all ages, the efficacy of prayers addressed to St. Ann has been acknowledged. There is a celebrated shrine in France (Ste. Anne d' Auray) where countless favors are obtained. We may say that miracles are seen there at each pilgrimage. Breton's sailors are especially devoted to St. Ann. Her protection is their security during their perilous journeys. On this side of the Atlantic Ocean, at Ste. Anne de Beaupre, Canada, there is also a renowned shrine dedicated to St. Ann, where the most extraordinary favors are obtained. Deaf mutes recover speech and hearing, the lame walk and the blind see.

So great is the devotion of the Canadian people to St. Ann, that in their troubles and sufferings, they address to their good Saint with an entire confidence, and during summer, the Basilica at Beaupre is continually thronged with grateful or supplicant visitors.

We cannot all join the fortunate pilgrims but it will be easy to join all together in a fervent novena, as a preparation to the feast of St. Ann. We will recommend to the great and good Saint the general and particular intentions

of the Association and especially

THE CHRISTIAN MOTHERS,

to obtain that through the imitation and protection of St. Ann, by good example and sound education, they direct their children in the path of justice and sanctity.

#### THANKSGIVINGS.

*De Pere.*—F. C. recovered from a long sickness after having been recommended to St. Joseph.

*De Pere.*—C. V. twice escaped from threatening dangers and attributes it the protection of St. Joseph, which has been manifested several times since he has joined the Association.

*C. Ohio.*—I would kindly request of your charity a Mass of thanksgiving in honor of St. Joseph for a late favor granted to my daughter.

*De Pere.*—Thanks to St. Joseph for a favor obtained.

*Augusta Ga.*—Please offer a Mass in honor of St. Joseph for two very great favors received.

*G. D. C.*—Mass of thanksgiving to St. Joseph for his protection.

*L. F. Pa.*—Please thank St. Joseph in the ANNALS for the great grace that a member of the Union had asked the prayers for a sinner, who had not made his Easter duty for over seven years, has received the grace to do so this year.

Augusta Ga.

D-R-F.—

I cannot sufficiently express my gratitude to the Good God in giving us such wonderful and true friends in this "vale of tears," as the sweet Mother of God, and her holy Spouse St. Joseph. There have been very many, and wonderful conversions in this city during the month of March just passed. We were especially delighted and surprised too, at hearing of the great change to a good and holy life, of

a man that had been crazed with drink, and who was for some years a terror often to his own family. Two other men that neglected the Sacraments for years, were reconciled to the holy Church, but these are only a few of the many that our dear Lady, and St. Joseph brought back to the Sacred Heart.

S. M. S.

*Blessed and happy are those whom St. Joseph love and take under his protection. Undoubtedly, they will receive countless favors from God through the merits of St. Joseph.*

*Archbp. Christophorus.*

A locked letter box is placed near the statue of St. Joseph to receive all sealed petitions addressed to our Holy Patron.

#### LIFE AND VIRTUES OF ST. JOSEPH.

BY REV. J. HOLZKNECHT.

#### CHAPTER II.

*The Humility of St. Joseph.*

*Deposuit potentes de sede et exaltavit humiles. God dethroned the proud and exalted the humble.*



HUMILITY was St. Joseph's brightest jewel. St. Chrysostom speaks thus of his humility: "As the sky brightens in the East at the rising of the sun ere yet his beams are visible, thus Jesus illuminated the world before He proceeded from the Virgin's bosom through the radiance of virtues, in a supernatural manner in Mary's and Joseph's holy life. Then the heavenly Father cast a look of mercy and love upon the just man, who represented Him on earth and whom He put to so severe a trial ere he comprehended his exalted

position and incomprehensible dignity." Yes, there is no humility where no trial precedes. After their sacred nuptials and their renewal of the vow of virginity, Mary reveals not the Holy Incarnation to Joseph. Joseph resolves to banish himself from his native country and from his beloved spouse, in order not to offend her by a question so harassing his mind, knowing too well Mary's great sanctity and his own unworthiness to dwell near her, the immaculate bride of the Holy Ghost. Moreover Joseph dreaded the praise of men who would praise him for his paternal dignity. He had a fear for the glory of men and esteemed only the glory of God, to whom he attributed all good things and to whose glory he made use of them. In his anguish and sorrow of heart God at last sent to the humble Joseph in reward for this victory over pride and selflove an angel, who said: *Joseph, son of David, fear not to keep Mary thy wife with thee, for that she conceived is of the Holy Ghost. She shall bring forth a son, whom thou shalt name Jesus, because He will redeem the world from sin.* In what manner does Joseph receive this magnificent message of his dignity? He is the spouse of the Mother of God, yet he cries it not out on the streets, he is the foster-father and breadwinner of the Creator, yet he considers himself but the lowliest of men. "It is characteristic of the humble man, says St. Albert, willingly to perform the lowliest of offices in life, to love them, to seek them, to shun vanity and display, to be simple, modest, poor in everything. Joseph served Mary, provided food, clothing and furniture for her household, to which demands he could not comply for want of employment and the meagerness of his wages. These his daily cares increased, when Joseph had to make a living in a strange land during seven years, where the Egyptians would refuse his work on account of his ignorance of



the native language. They would drive him, when asking for employment, from their doors, with humiliating words. And if they did give him work, they made his ignorance of the Egyptian language and customs their advantage to cheat him of his rightly earned wages. The humble Joseph had for all his insolent masters ever the same meek and patient face, although these were greatly his inferior. In serving them, Joseph considered them the image and likeness of God. In serving others, Joseph made no distinction between rich or poor. Among his fellow-citizens at Nazareth Joseph sought for no social preference, his place he kept among the poor in the house of worship and in the public assemblies. He walks with bare feet, he wears homespun garments, though always penniless, he supports the clergy, if it were but the gift of turtle doves. Joseph's humility conceals from the eyes of men the graces and gifts of God with which he abounded, even to his nearest relatives. Mary would have been the flattering occasions, where Joseph could have reaped peoples praise, for instance at the adoration by the shepherds and the three kings, at the teaching of Jesus in the temple, surrounded by the priests and doctors. When Joseph's best endeavors were useless in providing for their daily wants or when he found himself powerless in helping the needy, Jesus would come to the rescue by a miracle, safely treasured with the silent Joseph. *Conseruat omnia haec in corde suo.* Joseph was rich in gifts of wisdom, understanding and good counsel, yet from humility he preached more by example than by word. He wished to render all glory to God, for himself to retain none. This was indeed the essence of humility, which is the pillar and cornerstone of all other virtues answers St. Augustine: Ask me, what is virtue and I answer, humility; ask me again and

again and I answer humility. Most fittingly has the Church chosen these words in her Office to St. Joseph: *Fecit me Deus quas, patrem Regis et dominum universae domus ejus; exaltavit me, ut salvos faceret multos populos.* God made me the supposed father of the King (Jesus) and master over his whole household (the Catholic Church); He has exalted me, that He may save many people. St. Joseph has been declared by the Sovereign Pontiff, the Patron of the Universal Church and Pope Leo XIII has written an Encyclical Letter for the promotion of St. Joseph's honor. Two Religious Orders bear his name, St. Joseph's Association at West De Pere promotes his glory and veneration in the United States, the St. Joseph's Union, founded by Rev. J. Drumgoole at New York, assists in the same great cause for all zones or climes. Let all the world go to St. Joseph and learn from him humility; our salvation is in his hands, in the hands of Joseph who sits near the throne of his King and our King, whom we joyfully serve.

(To Be Continued.)

## VENERABLE JULIE BILLIART,

FOUNDESS OF THE CONGREGATION OF THE  
SISTERS OF NOTRE DAME OF NAMUR.

(CONTINUED.)



A civil authorities put a stop to the missionary work of the Fathers, and after an absence of two months, Mère Julie returned to her community, now rapidly increasing. She exerted herself to form her sisters to a life of regularity and self-sacrifice: "You should be living rules," she said to them; "you are the hinges upon which the whole of our Order will depend."

Her singular clear-sightedness enabled her to distinguish the special gifts and aptitudes of each—to spare or gently press the weak, and to urge the strong to the higher flights of which she knew them to be capable. Of a most unsuspecting nature herself, she was not the less vigilant; her very simplicity and straightforwardness caused her to discover almost intuitively any double-dealing in those about her.

After taking into consideration the urgent need for religious education amongst all classes of society in France at that time, the Foundress of the Sisterhood of Notre Dame decided to modify their original plan, and to open schools for the rich as well as for the poor, Mère Julie's master-mind stamped even this part of her work with a distinct character of its own. Simplicity, largeness of mind, and freedom from little feminine weaknesses marked her training. "Try to form good Christian women," she would say, "women who will be useful in their homes and in society, not sentimental devotees." She warned her younger Sisters against the temptation sometimes yielded to in convents of inspiring all the pupils with the notion that they must become nuns to save their souls. "You must not wish to make all your children nuns," she said, "but bring them up to be intelligent Catholics; the good God will call them Himself if He wishes. Your duty is to spare neither time nor care to prepare your pupils for the position they are likely to occupy in the world."

As for her dear poor, Mère Julie looked upon them as, in a certain sense, the apostolic capital of the Institute. "I would sooner lock up the house," she was heard to say, "and hang the keys outside of the door, than to be without our beloved poor children to teach."

By the year 1808 the Congregation of Notre Dame had taken firm root

and developed healthy branches. Convents had been opened in four other dioceses besides Amiens, viz., Bordeaux, Namur, Ghent and Tournay. Whilst all seemed prosperous outwardly, a heavy cross was preparing for the Foundress within. Her trial, which was doubtless intended to purify her and to winnow the chaff from the grain in her sisterhood, was a peculiarly painful one. A zealous ecclesiastic, with much good will but a very narrow mind, found continual fault with her manner of acting; she was misrepresented to the Bishop, misunderstood, not allowed to act as Superior General, and placed under obedience to a young local Superior. Mère Julie submitted to the new arrangements with perfect simplicity, she deferred to all, and excused all, leaving her cause in the hands of God. But when it was determined to change the whole plan of her Institute, to abolish the office of Superior General, and to make each house perfectly independent, the two Foundresses first consulted prudent advisers, and then decided on a respectful remonstrance. This only brought matters to a crisis, and at last the Bishop sent, through his Vicar-General, a formal permission to Mère Julie to leave Amiens, and to withdraw to any other diocese which would suit her. Nearly the whole of the Amiens Community elected to accompany their Mother, and the party of Sisters set out for Namur (where their principal Belgian Convent was situated), in January, 1809. They went on their way, says Mère Julie, "very cold but very courageous, in great peace and union with our Lord Jesus Christ." She adds, "The whole earth is the Lord's; everywhere we shall find our good God, and everywhere souls to be saved."

The little party were received with open arms by their sisters at Namur,



and met with a fatherly welcome from the Bishop, Mgr. Pisani de la Gaude. Under his auspices the Convent of Namur became the Mother house of the Congregation, in which Mère Julie took up her residence, and which was governed by Mère Blin de Bourdon (now Mère S. Joseph) as local Superior. The good prelate early appreciated the gift God had bestowed on his diocese, for he held the Sisters in singular esteem, and wrote thus of their Mother-General: "People talk of Mère Julie as if she had been sent away from Amiens—all I can say is that I look upon her as a saint whom my diocese is happy in possessing." Divine providence eventually dispersed all the clouds which had gathered so thickly round His faithful servant at that period of her life. The invidious and restless character of the ecclesiastic who had caused so much trouble, was fully brought to light in consequence of his attempt to change the rules of the Dames du Sacré Cœur.\* In 1811 the Bishop of Amiens wrote to beg Mère Julie to return to the place that had been the cradle of her Institute, giving her full powers to act as Mother-General. The Foundress was far from looking on this recall in the light of triumph; she humbly gave thanks to God, and begged many prayers that she might know the Divine Will. Various circumstances combined to prevent a return to France; several Religious, who had remained in that country, joined their sisters in Belgium, and all connection ceased between the Foundress and the Diocese of Amiens, though the arrangements on both sides were carried out with the most perfect charity and mutual esteem.

Free from all vexatious interference, and happily established in her Mother-house at Namur, Mère Julie devoted her-

self more fully than ever to her work. Her chief care now was to form children worthy to carry it on. She infused into her daughters an esteem for solid piety, and taught them how to preserve the interior spirit amidst their many exterior employments. However busy they may be, the Sisters of Notre Dame must spend an hour daily in studying or explaining Christian doctrine, and about three hours more in prayer and spiritual exercises. "If we are not women of prayer," said Mère Julie, "our Institute will never flourish." She herself was the model which exemplified her teaching—her conversation was in heaven, and God was for her the very centre of her existence. Mgr. de Broglie, Bishop of Ghent, said of her that he was convinced she had saved more souls by her interior life of union with God than by her outward apostolate. This habit of recollection betrayed itself almost unconsciously. No one came nigh to her without feeling nearer to God. Those who saw her return from the Holy Table could not help noticing her transfigured appearance; the veil which she lowered over her face could not quite conceal the glow on her cheeks, the tears in her eyes, and the sort of heavenly light which seemed to emanate from her countenance. "Who-soever shall glorify Me, him will I glorify," says the Lord, and this promise was distinctly fulfilled in Mère Julie. She received special supernatural favours; she was many times divinely inspired concerning the wants or wishes of her Sisters; the answer to her prayers was often as speedy as to Elias of old; cures conversions, unlooked-for aid in peril or in need; all this, and more, did Julie obtain from the Divine Master Whom she so faithfully served.

\*See Life of the Venerable Mère Barat, vol. I., chapter X.

(To be Continued.)



True Image of the Holy Face of our Lord Jesus Christ, Religiously venerated and kept in Rome, in the Basilica of Saint Peter, in the Vatican.

#### DEVOTION TO THE HOLY FACE.



URING the first year that Mr. Dupont's lamp was set up before his true image of the Holy Face several marvellous cures took place from the application of the oil from this lamp. We shall relate three of these incidents which created considerable interest at the time and caused a great sensation.

The first case is that of a married lady who was suffering from cancer, and who came to Tours for treatment at the Little Hospital. She there underwent a painful operation, but on her return to her home, she came to the conclusion some time afterwards that she was not cured. Her disease broke out afresh; she experienced the same degree of pain as before, and the wound opened out with considerable oozing from its raw surface. She called on Mr. Dupont, accompanied by her husband and she was told to make a Novena with all confidence, to the Holy Face. Nine days afterwards her wound had cicatrized and her pain entirely disappeared.

The second case is that of a young girl of Chinon, who was afflicted with a cancerous tumor on her side, of the size of a small child's head, and who had been abandoned by her physician as beyond his surgical skill. Recourse was

then had to the holy oil and a Novena was at once begun at the same time that unctions were made to the diseased parts. The next day the doctor noticed, with surprise that there had been a decided improvement in the condition of the patient. She had slept well, the tumor had diminished in size, and it continued to decrease. The patient having recovered sufficiently to admit of her transportation, she was taken to Tours. When she entered the room of Mr. Dupont she was pale and suffering from pain, and the tumor was as large as a nut. After reciting the Litany of the Holy Face and having the unctions made, the tumor and every vestige of pain left her. The young girl gave way to tears, and also her travelling companions. Her strength having returned she ran to the station to take the train for her home.

The one of the celebrated Dr. Noyer, of Paris, is not less striking. The patient unceremoniously dropped in upon the retirement of Mr. Dupont, armed with a letter of instruction from one of his friends. The letter was opened by Mr. Dupont, who began reading it aloud in the presence of the bearer.

At a certain point he hesitated and then suspended the further reading of the letter. Dr. Noyer told him that he knew the purport of the letter; that the writer who was a physician, had pronounced his case a hopeless one. In point of fact, the writer of the letter informed Mr. Dupont that his patient was laboring under such a severe disease that he could not survive three weeks. Dr. Noyer had reached an advanced stage of Phthisis and had already lost a lung. Mr. Dupont asked him whether he had faith. "Indeed I have" replied the Doctor. Then they knelt and prayed together. Mr. Dupont anointed him on the cheek. The sick man full of faith, then drank a few drops of oil and was immediately cured. On his return to Paris he kept up his friendly relations with his benefactor, and has not failed to visit Tours every year since that time, on a pilgrimage of thanksgiving.

T. A. B.

# ST. JOSEPH'S WORK AMONG THE FIVE NATIONS.

BY REV. J. A. HÖLZKNECHT.

(CONTINUED.)

## Chapter III.



T the moment, when christianity seemed obliterated in the home of the five nations, St. Joseph, patron of these missions, raised up a protector of the faith in the per-

son of Garacontie "the sun that advances," although as yet no convert.

He was no sachem although a nephew of Tododaho, the great sachem. This advocate protected the hunted christians from cruel death, advised his people in council and in private to make peace. His irresistible pleadings obtained a willing hearing. Peace messengers were sent to Montreal, who solicited Father Le Moyne to come to Onondaga, where Garacontie expected his arrival. On the 12th of August 1660 Father Le Moyne was solemnly received at the yet unharmed mission-house by the sachems of Onondaga, Cayuga and Seneca. Now, that the storms of hell were hushed by Him, who rests on the light cloud, to whose voice even the troubled sea must obey in reticence, Mary, star of the sea, with her holy spouse, St. Joseph abided again at St. Mary's of Ganentaa, where henceforth this nation should call her blessed. Father Le Moyne soon had occasion to act the Samaritan, the good Shepherd to his plaguestricken Cayugas, baptizing two hundred children, who died of the small-pox. This love labor was his last good deed in this missionary field, for broken down

in health, he returned to Montreal, where he died on November 24th. 1665, aged sixty one years. Garacontie's so far fruitless endeavors of restoring a general peace neared to success. In August 1666 all the cantons, except the Mohawks, had made peace with the French.

The Mohawks asked for peace, when compelled by overpowering French troops. In July 1666 Fathers Fremin, Bruyas and Pierron arrived at Gandawague. In the cabin, where the missionaries lodged, a child waited on them, the future Catherina Tegahkwita, whose sanctity at a later date became the glory of the five nations. The Fathers proceeded hence to Tionnontoguen, the capital of the Mohawks, which mission they dedicated to St. Mary of the Mohawk valley. In a few months one hundred baptisms were registered. Father Pierron remained in the Mohawk canton, where he evangelized seven villages. Lovelace, the English governor, writes him this tribute of praise: I am delighted to see such virtuous thoughts proceed from heathens to the shame of many christians; but this must be attributed to your pious instructions, for, well versed in a strict discipline, you have shown them the way of mortification, both in precept and in practice." Father Boniface came to his assistance at Gandawague, now a stronghold of christian faith, where he soon had one hundred and fifty baptisms on the register. Two other Fathers, Nicolas and Beschefer, soon shared in their labors. On their visits to Albany and New York the Catholic Indians suffered petty persecutions with perfect meekness from ridiculing protestants. In 1672 Father Pierron left and was succeeded by Father Bruyas, who converted Assendase the soundest statesman of his tribe. Father Boniface, the holy pastor of Gandawague, now called Caughnawaga, succumbed to his arduous labors and died at Quebec on December 17th 1674.

His successor was Father James De Lamberville, who baptized the future saint, Catharina Tegahkwita at Caughnawaga on Easter Sunday in the year 1676. This maidens life was now one of constant persecution from her pagan relations. Another famous convert was Kryn, the great sachem of his tribe. He and forty men of the tribe took up their abode at La Prairie, thither a year after also Catharina Tegahkwita repaired. This famous settlement had been founded by the Oneida lady, Ganeaktena. Similar evidences of christian growth, as those now related of the Onondaga and Mohawk cantons, were witnessed at the Senecas, where Father Tremin opened a mission in October 1668 and among the Cayugas, where Father Garnier and De Carheil erected a mission to St. Joseph, by whose powerful patronage it now had come to pass, that every canton had its mission church.

(To be Continued).

## WONDERFUL PROTECTION OF ST. JOSEPH.

Sister Margaret Rigaud, a professed religious, of the monastery of St. Elizabeth at Lyons, fell from a floor one story high. The fall caused such a bruise in her head; as made the blood gush out of her ears, and deprived her of her senses. They used all remedies, but nothing could ease her head, which was so much bruised, that for several months together, she was not able so much as to lean or rest it even upon the softest pillow. Her mind was in no less pain, being very much disquieted, caused by the weakness of her brain, and the evil very much increasing; a consultation of doctors and surgeons was called, who all concluded that her head should be opened, by being trepanned; and unless this remedy were used, she would soon be deprived of life,

or of her senses. At the patient's request, who extremely apprehended this violent operation, its execution was deferred, and in the meantime, the superior of the monastery, by God's inspiration, took a resolution to apply another remedy, which had its effect:—she ordered, that a communion, for nine days together, should be offered for the recovery of this religious, in honour of St. Joseph, thereby to obtain his intercession. The distemper, notwithstanding, continued very violent, and caused great and sharp pain to the patient during eight days; and the ninth day being begun without an appearance of health, some of the religious proposed that the sick person should make a vow to St. Antoline; who was wont, by her intercession, to cure such kind of distempers. Another religious hearing this, and being unwilling that any but St. Joseph should have the honour of this cure, addresses herself to him, with a great deal of fervor, begging of him that he would take to himself the honour of this cure, whose honour was now at stake, she being first recommended to him, and that he would not permit another to deprive him of it, especially, since he had full power to effect it; and last of all she conjures him by those eminent prerogatives, of his being the reputed father of Jesus, and spouse of Mary, to assist the sick person; promising, if he did so, that in thanksgiving she would perform nine mortifications, and say nine times his prayer in his honour; but whilst she offered these devotions in behalf of her sick sister, on the ninth day, she was suddenly cured, and so perfectly that she could not contain herself from running about the house and crying out, "A miracle! a miracle!—I am quite recovered—I am perfectly well!" And so she was indeed; for she not only received health of body, but of soul, enjoying ever after a continual peace of mind, a love of devotion,

and regular observances; whereas before, it was a mortification to her to be at the choir, and plain song was insupportable to her. Now she is the most punctual and zealous observer of this duty, and takes a most particular satisfaction therein, and in exactly following the community in all other regular observances; having received so great light from St. Joseph, as to see and value perfection, and whatever tends to it, even before her corporal health or any other satisfaction whatsoever, and therefore honours him as her chief patron; since, with the health of her body, he bestowed such interior blessings and benefits to her soul.

In the same monastery, about eight years ago, (when this was originally written,) a religious, newly professed, had so violent a headache, that she could take no rest, and prayer even became impossible to her to perform.—Hereupon, her superior ordered her to communicate nine Tuesdays following in honour of St. Joseph, to obtain his intercession for her delivery from this violent distemper. Upon the fourth Tuesday, which that year happened to be the feast of St. Joseph, during the sermon in his honour, in which his praises were set forth, her torments were so redoubled, that she was scarcely able to hold up her head; and even knew not where she was or what she did. But this pain, great as it was, was not able to make her neglect her duty and devotion of hearing out the sermon, nor prevent her afterwards from staying in the church to pray with the rest of the religious, although she could say or think of nothing but these two words, "O St. Joseph!" which she repeated with incredible joy of heart, rejoicing that he was such a saint, which joy was attended with that of her being delivered from her headache, and that so entirely, that never since has she felt the least pain in her head.

The superior of the congregation of the Word Incarnate, being afflicted for ten years together with sore eyes, so that she could not read, and a continual

deflection fell upon them, that so darkened her sight, that the oculist thought she would never perfectly recover it; she no sooner had made a vow to St. Joseph, to say his office for a year together, but she was immediately delivered from this dimness of sight.

How successful St. Joseph is also in curing his clients, securing them even from the greatest of all distempers, the plague, we may gather from his defending the city of Avenson from being utterly destroyed by it about ten years since, upon an account of a solemn vow made to him, of for ever celebrating his feast, and this example caused several at Lyons to have recourse to him by their prayers, and receive succor from him also in time of the plague; of whom I shall relate two or three of the most remarkable examples.

Mr. Augery, an advocate in the parliament of Dauphine, being at Lyons, and understanding, on July the 15th, 1638, that Theodore Augery, his son, seven years of age, was seized by the plague, a hard swelling appearing under his right arm, accompanied with a violent fever, evident signs which the following day very much increased, with the bubo or swelling—he made a vow to God, that if St. Joseph, by his intercession, would procure his son's recovery, and preserve his family from the plague, he would for nine days together hear mass in his church, in his honour, and offer tapers and wax candles at his altar, with a votive picture, as a lasting memory of this favour. In the mean time, the sick youth being visited by the plague surgeons, who gave him up for dead, was taken out of the house, and carried to St. Laurence, the pest-house, for fear of infecting others, where he found himself perfectly well; nor were any more of his family, nine in number, infected; whereupon he performed his vow, and hung up a picture at St. Joseph's altar, in which himself, wife, and children were painted on their knees, giving thanks to God for this favour, obtained by the intercession of St. Joseph, with an account of it written at the bottom of the picture, and signed by himself.

(To be Continued.)

# ST. JOSEPH'S ALMANAC,

ACCORDING TO THE ROMAN CALENDAR.

## JULY.

CONSECRATED TO THE MOST PRECIOUS BLOOD OF JESUS.

ST. JOSEPH, OUR PROTECTOR, WE RECOMMEND TO THEE.			
1	Tues.	Octave of St. John Bap.	175 Benefactors.
2	Wed.	Visitation of the B. V. Mary.	72 Communities.
3	Thurs.	St. Paul I. Pope.	98 Spiritual Blessings.
4	Fri.	St. Irenaeus, M. First Friday.	90 Conversions.
5	Sat.	S. S. Cyrillus and Methodius, Bps.	26 Deceased Persons.
6	Sun.	The Most Precious Blood.	145 Religious.
7	Mon.	S. Benedict XI. Pope.	30 Employments.
8	Tues.	Bl. Eugene III. Pope.	75 Families.
9	Wed.	The Miracles of the B. V. Mary.	80 Perseverances.
10	Thurs.	The Seven Brothers.	32 Priests.
11	Fri.	St. Pius I. Pope. M.	12 Parishes.
12	Sat.	St. John Gualbert.	60 Sick Persons.
13	Sun.	St. Anselmus, Pope M.	22 Superiors.
14	Mon.	St. Bonaventure, Bishop D.	370 Temporal Blessings.
15	Tues.	St. Henry II. Emperor.	250 Children (1st Communion).
16	Wed.	Our Lady of Mount Carmel.	250 Children (Confirmation).
17	Thurs.	St. Leo IV. Pope. Novena.	45 Pious Works.
18	Fri.	St. Camille de Lellis, C. Nov.	35 Intemperate Persons.
19	Sat.	St. Symmachus. Nov.	25 For a Happy Death.
20	Sun.	St. Jerome Emilian, E. Nov.	350 Particular Intentions.
21	Mon.	St. Alexis, from the 17th. Nov.	105 Spiritual Blessings.
22	Tues.	St. Mary Magdalen, Penitent. Nov.	30 Hopeless Cases.
23	Wed.	St. Apollinaris, Bp. M. Nov.	10 Retreats.
24	Thurs.	St. Vincent of Paul (from the 19th.) Nov.	105 Pupils in Vacation.
25	Fri.	St. James, Greater, Apostle. Nov.	Young Men.
26	Sat.	St. Anne, Mother of the B. V. Mary.	Vocations for Religious Communities.
27	Sun.	St. Veronica de Julianis, V.	The Souls in Purgatory.
28	Mon.	S. S. Victor and companions M. M.	The Holy Father.
29	Tues.	St. Felix II. Pope M.	Triumph of the Holy Catholic Church.
30	Wed.	St. Martha V.	The conversion of blasphemers.
31	Thurs.	St. Ignatius, Founder of the Soc. of Jesus.	The Works of the Society of Jesus.

We recommend also to the prayers of the Associates: The Right Rev. Bishop of Green Bay, the pious works of his diocese, the conversion of schismatics in the Peninsula. By special request: The intentions of the Right Rev. H. Congrove, Bishop of Liverpool, the Missions among infidels and heathens, the Catholic Press, the Catholic Schools, the Holy League, the canonization of the Blessed Margaret Mary Alacoque, the beatification of the Venerable Mary of the Incarnation, and of Venerable John Hilbert, Lord of the Sisters of Notre Dame of Namur, the intentions deposited in St. Joseph's letter box.

Besides we beg of the members of the Association a special prayer for the Indians of the Koshina reservation and for the conversion of the Onondaga reservation.