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Volume II, Number Six

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 ALMOONFRATERNITY 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.

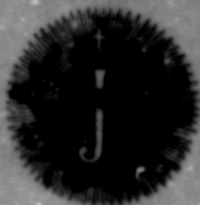
Conditions to be members are:

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 hour of the Patronage, but can be done at any time, in reading the statue.

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

4. The consecration is not special to people of the school, but it is offered also to the infants after baptism, and it will be a security in the secular and good world.

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

6. There is no obligation whatever. The 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 3 days,

For 10 days,

For one year

Was required, candles, from ten to forty cents

\$0.75

2.00

30.00

to make a copy.

Memorials for the relief of the poor souls in Purgatory.

\$1.00 a dozen.

The Association of August 15, 1880, celebrating and solemnizing the devotion to St. Joseph, with the prayers of the Holy Father. It is a most holy and useful devotion.

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 GREEN BAY.



IN WHATEVER
TRIBUTION THEY
WHAILE, CRY FOR ME I WILL
HEAR THEM
AND BE THEIR
PROTECTOR ALWAYS.



VOL. II.

NO. 6.

AUGUST

1880.



I AM SURE
BE NOT AFRAID!
GOD HUNT ME BEFORE
THAT YOU MAY BE
PRESERVED UPON EARTH
AND MAY HAVE
FOOD TO LIVE. JOHN 8:12

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 arrogate 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. AUGUST, 1890. NO. 6.

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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 our solicited, but to keep the copy or to give it to some pious person.

VOL. II.

No. 6.



THE ANNALS OF ST. JOSEPH.

AUGUST, 1890.

Published with the Approbation 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.

JESUS! MARY! JOSEPH!

I.

Praise, praise to Jesus, Joseph, Mary;
The Three on earth most like the Three in Heaven!
Praise, praise to Jesus, Joseph, Mary.
To whom these Heavenly likenesses were given!
Come, Christians, come sweet anthems weaving
Come young and old; come gay or grieving.

Praise, praise with me
Adoring and believing
God's Family, God's Holy Family.

II.

Mid Nazareth's sequestered mountains
How lovely was the Household of the Three,
And by the desert's crystal fountains
What secret wonders did not angels see!
Come Christians, etc.

III.

Then by the dark Egyptian river,
Joseph, the Mother and the marvellous child.
Heard the chill night wind softly quiver
In the tall palms or o'er the sandfields wild.
Come, Christians, come, etc.

IV.

Sweet Family! swift years are speeding;
Thrice then have passed o'er Nazareth's sweet home
Poor, weary world! it lies bleeding;
Why should it wait? Why should not Jesus come?
Come, Christians, come.

V.

Sweet Family! thy charms detain Him;
Thou savest Him from an untimely woe;
From men that would too soon have slain Him
He hides in thee, God's paradise below.
Come, Christians, come.

VI.

O house of Nazareth! Earth's Heaven!
Our households now are hallowed all by thee,
All blessings come, all gifts are given,
Because of thy dear earthly Trinity.
Come, Christians, come.

VII.

Sing to the Three with jubilation!
Husbands and wives, parents and children sing,
Sing to the House, from which salvation
Flows o'er your homes as from a hidden spring!
Come, Christians, come.

VIII.

Now praise, oh praise the sinless mother
Praise to that Household's gentle master be;
And, with the Child whom we call brother
Weep, weep for joy of that dear Family!
Come, Christians, come sweet anthems weaving
Come, young and old, come gay or grieving.
Praise, praise, with me,
Adoring and believing
God's Family, God's Holy Family!

Faber.

AUGUST'S REMINISCENCES.

I.

The month of August will be long remembered among the members of the Association of St. Joseph. It is yet fresh in their memory that last year we made a strong appeal to the Associates inviting them to join in a special and fervent Novena from August 7th to the 15th, to raise our eyes to the throne, on which "the Queen stands in gilded clothing surrounded with variety, seated on the right hand of her immortal Son Jesus, and to present her a petition which she cannot refuse.

The principal object of the Association is to work for the propagation of the devotion to St. Joseph in America. All its members pledge themselves to honor and to pray the faithful servant of their Lord, to make known his devotion to those who have not yet heard of it, to direct to St. Joseph those who are in need of his protection. Our efforts are of little avail for such grand object. We then deemed it good and wise to address to the Blessed Virgin Mary triumphant in heaven to join her powerful credit to our prayers to obtain that St. Joseph should be glorified on earth as it is in heaven.

The most extraordinary event happened during this novena.

The night before its conclusion, when we had just finished our prayers with a large number of people assembled in the little church of St. Joseph, a storm commenced to rage, and suddenly lightning discharged on the steeple of St. Joseph's Church, which was entirely consumed by fire.

The next morning when we were sadly contemplating the ruins of the edifice,

we received through the newspaper the good tidings that the Holy Father would publish on the 15th of August a special Encyclical on the devotion to St. Joseph.

In praying for the glorification of St. Joseph, we did not know the means by which Holy Providence would realize our desires. We had been heard beyond our own expectation.

But the destruction of St. Joseph's shrine just at the time when we were contemplating the means to multiply in it the honors and prayers to St. Joseph was something so extraordinary that we did not dare to search out the designs of God. But we were soon relieved and encouraged by the sympathies of our friends and Associates. Without exception they foresaw in this sad event the success and the prosperity of the good work.

And they were right. Come to DePere, and look at the edifice which stands now at the place of the little old frame structure...a solid brick building which may accommodate the congregation and in its capacity may receive the pilgrims which will come to honor the glorious Patron of the Church. As a conclusion we may repeat the consoling words of an Associate:

"May we not believe that the finger of God had but lovingly pointed to the spire of dear St. Joseph's, when the lightning struck it? Will not your little church become thereby better known, better loved and consequently more worthy of the name it bears? The pastor and the people will rejoice in its resurrection, when it will once more raise heavenward its glittering spire in all the pride and beauty with which the Holy Church passes triumphantly through all her vicissitudes."

The anniversary of the event is near at hand. We will offer a Novena to the Blessed Virgin Mary triumphant in heaven, from the 7th inst. to the 15th. as last year.

It will be a novena of thanksgiving for all the favors which we have obtained from the Blessed Virgin Mary and St.

Joseph during the construction of the new Church. We have been nevergrieved by those accidents which always happen in such works. Thanks for the increasing of the Association, and of the Holy League. Such are the dispositions of the Associates that we may hope that the work of St. Joseph at DePere is now firmly and solidly established.

But our thanks being offered to the Blessed Virgin Mary and her holy spouse, we will again apply with great fervor to the Queen of Heaven, to obtain that she continue to bless and to protect all work undertaken for the glorification of St. Joseph. Let us point out the decisive motives for which we should desire the increase of the devotion to St. Joseph.

II.

Many Catholic Newspapers have published the following incident, which happened at the end of the last year.

Leo XIII, receiving the visits of some eminent persons, who addressed him their good wishes, did not conceal his alarms about the future, being quite certain that a great calamity was hanging over the world. *Our Lord, said the Pope, will come no more with His sweet and meek Face, but with an irritated countenance, to chastise and to purify His Church, for there are many stains even among the just, and in the midst of those who should be good, there are wroten members. I am neither prophet, nor son of a prophet, he said, but there is in my heart a gloomy foreboding. The stone on which the Church is built will be tossed by stormy waves and at the horizon round we do not see but the threatening of God's anger."*

The Holy Father acknowledges that many good souls pray. *But it is not enough, he said to appease God. Why? this is the secret of the heart of Jesus."*

We do now want to enquire if the episode was exactly reported or not. Any-

how this generation is a wicked one. *Truths are decayed from among the children of men, they have spoken vain things every one to his neighbor, with deceitful lips and double heart have they spoken. Ps. XI.*

It seems that the prophet would describe our age in the following Psalm:

The fool has said in his heart: There is no God. They are corrupt and are become abominable in their ways, there is none that doeth good; no, not one. The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God.

They are all gone aside, they are become unprofitable together, there is none that doeth good no not one.

Their throat is an open sepulchre, with their tongue they acted deceitfully, the poison of asps is under their lips.

Their mouth is full of cursing and bitterness. Destruction and unhappiness in their ways, and the way of peace they have not known; there is no fear of God before their eyes. Ps. XIII.

In one word we are returning to paganism. With this difference that in place of material insensible idols, man is giving himself his adoration and worship. But the Lord will destroy the house of the proud, and we may surely expect that this work of civilization will be confounded.

But as the ways of the Lord are always merciful, He will provide things good for his faithful servants.

Who will not acknowledge that the wonderful increase of the devotion to St. Joseph is given to the Church as an evidence of God's unceasing attentions and solicitude.

To be saved the world must return to the practice of the virtues which shine in the life of St. Joseph. The humble man who has passed his life in the obscure workshop of Nazareth, faithfully accomplishing the duties of his vocation,

contented with the earnings of his daily labor is the model which God proposes to our imitation and which we must follow, if we desire to live as Christians.

St. Joseph is the Patron of all conditions and states of life.

Given as spouse of the Blessed Virgin Mary, he is the faithful companion of her life, the guardian of her honor, a witness to her virginity.

As guardian and Foster-Father of Jesus, he is a beautiful example to the fathers of families, teaching them how they should be devoted to their children.

But the principal trait of the character of St. Joseph is his love for Jesus. It seems that they are inseparable. Jesus lying in the arms of Joseph has found his delights and Joseph holding his divine pupil is happy beyond expression. His love is not only sentimental but an act of unceasing devotedness of daily solicitude. Earning regularly by his labor the needful food and clothing, preserving from death the Child threatened by the jealousy of a King, Joseph is the constant companion, helper and support of Jesus and Mary in the fatigues of travel and the troubles of exile.

In this way St. Joseph is the hope and the support of the world, which must return to the service and love of Christ otherwise God will execute His vengeance upon nations, chastise people separated from the sweet yoke of His Son to whom He has given the utmost parts of the earth for his possession.

The Lord spoke to Josue, saying: Speak to the children of Israel and say to them: *Appoint cities of refuge, that whosoever shall kill a person unawares may flee to them and may escape the wrath of the Kinsman, who is the avenger of blood.*

The devotion to St. Joseph is offered to the guilty world as a city of refuge in which we will be protected and defended.

Who will not have confidence in the

efficacy of St. Joseph's intercession. He may offer his Divine Pupil Jesus as caution and bail for our sins.

Has the Divine Lord forgotten the cares, the fatigues and sufferings which Joseph has endured for His security and preservation. Therefore He has appointed him over the whole Church and made him the governor of His Kingdom, say to His people:

Go to Joseph, and do all that he shall say to you.

III.

The coming Feast of the Nativity of the B. V. Mary (September 8th.) will give to the clients of St. Joseph a favorable occasion to praise, to glorify and implore his favors and protection.

Three weeks after the destruction of the old Church, last year, on September 9th, the day following the Feast of the Nativity, the ground was broken to lay the foundation of the new edifice, which will be completed in the forepart of August.

Such wonderful success is ascribed to the steady protection of St. Joseph, who seems to have built this house to put his name there forever.

At the return of the Feast we are bound to thank God, to pay to St. Joseph a solemn homage of gratitude.

And this day shall be for a memorial to us and we shall keep it a feast to the Lord in our generation, with an everlasting observance.

How glorious and dear to St. Joseph is this beautiful day of the Nativity of the Blessed Virgin Mary, which we may call the dawn of salvation, which caused to the world a great joy, because the blessed child was chosen by God to bring forth the Son of Justice, Jesus Christ, Our Lord, who delivering us from cursing and imparting his blessings, has vanquished death and obtained life everlasting.

The return of the birthday of his Im-

maculate Spouse was always for Joseph a joyous festival, an occasion for congratulations and presents.

No more propitious opportunity can be given to the members of St. Joseph's Association to offer their homages to their Holy Patron and to implore his favors.

The blessing of the statues of the Sacred Heart and of Our Lady of the S. H., which will be the ornament of each lateral chapel will increase the solemnity of the day.

We therefore hasten to send our hearty invitations to the members of the Association, to the devoted clients of St. Joseph in America to join their voices and their hearts in a solemn concert of thanksgiving on the Feast of the Nativity of the Blessed Virgin Mary.

Commencing on the 31st of August, a novena of prayers will be offered to the Blessed Virgin Mary and to St. Joseph as a preparation to the Feast.

The celebration will be opened on September 7th. by the singing of the first Vespers concluded by the Benediction of the Blessed Sacrament. This exercise will be done especially for the members of the Holy League, in order that the children of St. Joseph may receive a great part of the blessings.

Priests of the neighborhood will be invited and we expect that several Masses will be said in the morning for those who desire to receive Holy Communion.

A solemn Mass will be sung at 10 o'clock. In our next issue we will give the programme of the afternoon exercises.

As the object of St. Joseph's Annals is to propagate and to explain the beautiful Devotion to the glorious Patron of the Church, to make known all those pious practices which may contribute to his honor, we have, at some length, spoken of the ancient and laudable practice of pilgrimages.* But it must

be well understood that a pilgrimage is made by the piety of the people. The shrine of St. Joseph is open to all those who desire to honor him and to implore his protection. They may come privately or by groups, as they want. But we have no intention to take the head of the movement and to draw to St. Joseph's Church a large number of people by advertising, excursion fares or other means of the kind.

We do not think that we have yet received the order "*to go out into the highways and hedges and compel the people to come in, that St. Joseph's house may be filled.*"

But, if St. Joseph, the faithful friend of the Sacred Heart is willing to manifest his credit and the power of his intercession, who will forbid and oppose his protégé to pay the dues of gratitude?

*See July's number, page 74.

PILGRIMAGE FUND.

First list	- - - - -	1.00.
SECOND LIST.		
S. M. C. Chicago,	- - - - -	1.00.
P. Engedding of Franklin, Wis.	- - - - -	25c.
Richard Finnell of Franklin, Wis.	- - - - -	30.
Thomas Fagan, New Denmark, Wis.	- - - - -	25.
Dennis Dewane, New Denmark, Wis.	- - - - -	25.
Mrs. M. Keenan, Cooperstown, Wis.	- - - - -	25.
Mr. Patrick Fagan, Cooperstown, Wis.	- - - - -	25.
Mrs. Ann Nachtwey, Cooperstown, Wis.	- - - - -	50.
Mr. Michael Bradley, sen. Cooperstown, Wis.	- - - - -	50.
Mr. Thomas Bradley, Cooperstown, Wis.	- - - - -	50.
Mr. James Reedy, Cooperstown, Wis.	- - - - -	25.
Mr. John Cashman, Franklin, Wis.	- - - - -	25.
Mr. Peter Geinier sen. Franklin, Wis.	- - - - -	25.
Mr. James Kiley sen. Franklin, Wis.	- - - - -	25.
Mr. Charles Steinbrecher, Gibson, Wis.	- - - - -	50.
Mr. John Duckart, Gibson, Wis.	- - - - -	25.
Mr. James Davern, Franklin, Wis.	- - - - -	25.
Mr. Patrick Corbett, Franklin, Wis.	- - - - -	25.
Mrs. W. Loberger, Glenmore, Wis.	- - - - -	25.
Mr. A. Huebel, Glenmore, Wis.	- - - - -	25.
Mrs. C. Driscoll, Morrison, Wis.	- - - - -	25.
From Rev. J. Holzknecht.	- - - - -	9.95
Total	- - - - -	\$18.00

This spontaneous movement in favor of a pilgrimage to St. Joseph will as-

sure its success. We will pray specially during the month of August for all those who contribute to the glorification of St. Joseph.

THANKSGIVINGS.

T. M. Mich.—Thanks to St. Joseph for my cure. The case was hopeless.

C. Wis.—Nearly blind, when several doctors had exhausted their means, I have had recourse to St. Joseph, and when candles were put at his altar, my eyes were suddenly cured.

O. Wis.—Great favor obtained.

G.—My health is very much improved for which I can never be grateful enough to St. Joseph.

De Pere.—Imploring a temporal favor from St. Joseph, it was granted in a wonderful manner.

Ch. Ill.—Thanksgivings for temporal and spiritual favors.

F. Mass.—Mrs. F. for whom I asked prayers lately, is better, thank God and St. Joseph.

R. Ia.—Please burn three candles in honor of St. Joseph for the favors he is constantly granting us. E. M.

LETTER BOX.

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

We just received the following information:

I just think that I owe especial debts to St. Joseph, this past half year. Several of the requests sent to the P. O. at his feet have been granted in the most satisfactory manner. S. J. Cal.

We are not surprised to hear that St. Joseph answers to the petitions expressed by faith and confidence in his powerful intercession. There is one who returns praise to him, but there are hundreds who have been favored with the same protection and forget to acknowledge it.

GOOD NEWS.

A most devoted friend of the Association of St. Joseph writes us that he has decided to offer every week the Holy Sacrifice for the members of the Association. I have not thanks enough to acknowledge the immense favor which is granted to the Association.

There will be now two Masses said each week for the Association. Each Wednesday and another day at the disposal of our Reverend benefactor. Our Association will give him in return a remembrance in their prayers.

We earnestly beg of all those who receive favors from St. Joseph to mention them to the Director of the Association. Their publication in the Annals is a great encouragement for the devotion as well as an act of gratitude very pleasing to St. Joseph.

THE FEAST OF ST. ANN.



feast of the glorious mother of the Blessed Virgin Mary has been piously celebrated at St. Joseph's shrine.

As it was announced,

a Novena was commenced on the 17th. Each morning, the people assembled in the basement of the Church to pray and to venerate the Saint. Her statue was surrounded with flowers and candles.

After a short meditation, litanies and prayers were said in honor of St. Ann and followed by Holy Mass.

The Feast-day was appointed for the erection of the Association of the Christian Mothers under the protection of St. Ann. Before Mass twenty-two members were received, made their consecration to St. Ann and received Holy Communion.

We recommend this little society to the prayers of the Associates. This is only a mustard seed, but there is a

great meaning in those two words: Christian Mother. She is the key-stone of the social edifice, the hope of the Church. An infernal war is raging to-day against Christian women. *A voice in Rama was heard, lamentation and great mourning, Rachel bewailing her children and would not be comforted, because they are not.* How many pious children stolen to tender mothers are destroyed by the poison of secular and godless education. Union of Christian mothers under the protection of St. Ann, of the Blessed Virgin Mary and St. Joseph, becomes an urgent and pressing necessity.

LIFE AND VIRTUES OF ST. JOSEPH

BY REV. J. HOLZKNECHT.

CHAPTER III.

The Faith of St. Joseph.

The father and mother of Jesus wondered at the things that were said of the child and Simeon blessed them.



HERE can be no true humility without faith. It's the faith in the supernatural, in the divine revelations and mysteries that the truly humble readily embrace, by

which faith the humble man glorifies God, who is allpowerful, allwise and allmerciful. The faith of St. Joseph was an absolute submission of his will and understanding to divine authority. With Mary he was the first man, who believed in the mystery of the Holy Trinity; he believed in the Holy Incarnation, in the perpetual immaculate virginity of his spouse Mary, who became

mother, yet remained a virgin; he believed, that the newborn infant, so helpless and poor, was the eternal God, this Creator and the Redeemer of the world. Joseph believed, before yet the Godchild wrought miracles, never did he ask for any such signs. For this his faith Joseph was ranked among the blessed by Jesus himself, who later said: *Blessed are they, who see not and yet believe.* Therefore shall all generations call him blessed. That the faith of Joseph was not the eagle-eyed, allpenetrating and seraphic one of a John the Evangelist or of a St. Augustin is visible from the words of Jesus: *Knew ye not that I had to be about the things that are my Fathers? But they understood not his words, that he spoke to them.* Luke ch. 2. v. 40. 50. But here is just what makes such a simple faith so meritorious, that only of these Christ says: *Blessed are they who see not and yet believe.* St. Joseph's dignity alone in having been chosen to be the guardian of the Mother of God and the foster-father of Jesus did not make him blessed or worthy of glory; it was his faith, that constituted his holiness and rendered him worthy to be exalted above all men and angels. The constancy and firmness of Joseph's faith under all trials is equal to that of Mary's and certainly surpasses that of the Apostles, who wavered, when trials came. No sacrifice, no hardship was severe enough to shake Joseph's faith and fidelity in Jesus and Mary; neither poverty, exile or danger could lessen the faith of Joseph. His was a faith alive with good works, a faith that survives time and leaves a memory behind that lives forever. It has made Joseph a spectacle to all men and angels. *"None was found equal to him."* Eccl. 44. St. Bernardin of Sienna truly says: "Joseph was the greatest of saints among men on earth and with Mary he sits next to the throne of Christ in heaven." Justly does the Catholic

Church, which alone does believe in the communion of Saints, hold St. Joseph in the highest veneration, he who on earth was the shadow of the Eternal Father, the nourisher of God the Son in his humble home at Nazareth, the protector of God the Holy Ghost's immaculate bride and who now in heaven is the lover of children, the chosen pattern of every true christian family, the powerful defender of the Catholic faith. The Catholic Church has honored St. Joseph in dedicating the month of March to his honor, in choosing Wednesday as the proper St. Joseph's day, on which a Votive Mass and Divine Office can be at times celebrated in St. Joseph's honor; she has fixed several feasts on which the memory of St. Joseph is placed before the faithful. These feasts: St. Joseph patron of the universal Church, on March 19th; St. Joseph's patronage on the third Sunday after Easter; the espousals of the Blessed Virgin with St. Joseph on January 23., and the Expectation of the Blessed Virgin's childbirth, on the 18th. of December. This latter feast preeminently gives honor to St. Joseph's heroic virtue of Faith. On no occasion does St. Joseph's faith find a better illustration.

To prove this, let us be guided by the infallible Catholic Church, whose infallibility is guided by the Holy Ghost even in the Breviary or Divine Office, that sacred book, which breathes the breath of the Holy Spirit. In the reading of the Expectation the attentive reader will clearly see the unveiling of the Faith of Mary and Joseph. The antiphons of the first nocturn in Matins read thus: Behold our Lord shall come with power and enlighten the eyes of his servants. Heaven's dews and clouds above pour down the Just one, the earth open and germ forth the Savior. Behold afar off the name of the Lord, his brightness fills the whole earth. Don't it seem as

though we read St. Joseph's and Mary's own thoughts on this day? Their faith in the coming event bases upon Isaiah's prophecy, chapter 7. v. 14. Behold a virgin shall conceive and bear a son and his name shall be called Emmanuel. Chapter 11. There shall come forth a rod out of the root of Jesse and a flower shall rise up out of his root. The Spirit of the Lord shall rest upon him: the spirit of wisdom, of understanding, of counsel, of fortitude, of knowledge, of godliness.....He shall not judge according to the sight nor reprove according to the hearing; but he shall judge the poor with justice and reprove with equity. Justice shall be the girdle of his loins and faith the girdle of his reins. Him the gentiles shall beseech and his sepulchre shall be glorious. Chapter 35. v. 4. 5. 6. God himself will come and will save you. Then shall the eyes of the blind be opened and the ears of the deaf, the lame man shall leap as a hart and the tongue of the dumb shall be free. On this prophecy did Joseph ponder often during this day with a faith never doubting. The Antiphons of the second nocturn further unravel the Faith of Joseph and Mary; they seem to be the mutual outburst of their burning faith. *Behold our God, whom we have expected and who shall redeem us. The Lord is coming, to him we hasten, saying: O great beginning, of whose kingdom there is no end, our Lord, the mighty one, the ruler and prince of peace! the venerable Bede interpreting what the Angel announced to Joseph: and thou shalt call his name Jesus, for he shall save his people from their sins, thus explains: "the Angel said not, the people of Israel shall be saved, but his people; that is a people uncircumcised and circumcised, called into the unity of the one faith, that being called from every nation, there be but one pastor and one fold." See, to what a dignity Joseph*

is called by the Angel! Joseph is to give Jesus his name! Joseph is instructed by the heavenly messenger, that this Jesus shall be the Savior of the nations, which he gathers into one fold, having but one chief pastor, of whose Kingdom there shall be no end, who has laid his charge into the hands of Peter by saying: *Thou art Peter, the rock, upon this rock I shall build my Church and the gates of hell shall not prevail against her. Again: To thee I give the keys of the Kingdom of heaven, feed my lambs, feed my sheep.*" If Joseph had had such a great interest in all thing belonging to Jesus, can anybody doubt yet, that Joseph takes yet a great interest in the welfare of the One True Church, founded by Jesus, that he is really the foster-father of this One Holy Catholic Church, her patron, leader, protector and guardian? Let the doubter ponder upon these words: There is a sign given to you, by which you can find the true Church: this sign St. Joseph, who sits upon a throne, to which the true Church points her guiding finger and says to you: Go to Joseph, and whatever he tells you, do it!

VENERABLE JULIE BILLIART

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

(CONTINUED.)



IN 1813 Mère Julie had to pass through Paris, and she made a memorable visit to Pope Pius VII., then a prisoner at Fontainebleau. She remained a long while kneeling at his feet, and when she left the venerable captive, her face wore an expression of intense

sorrow, her eyes were swollen with much weeping. "Ah my child," she said to the Sister who was waiting for her, "we have wept together over the sorrows of the Church." She then seemed lost in prayer. A little black crucifix given her on this occasion by the Holy Father was preserved ever afterwards amongst her most precious relics.

The life so full of work for God and for His Church was drawing now very near its close. In the short space of twelve years, from 1804 to 1816, the Venerable Mother had founded 15 convents, undertaken 120 journeys, many of them long and perilous, and carried on a continual active correspondence with her daughters. "Mère Julie," said the Bishop of Namur, "is one of those souls who can do more for God's Church in a few years, than a hundred others can do in a century." And Cardinal Sterckx gave the reason when he defined the Institute of Notre Dame as being "a breath of the Apostolic Spirit upon the heart of a woman who knew how to believe and how to love!" This heart so strong and yet so tender was to be still more tried and purified before it was to cease to beat.

The memorable year 1815 brought the Sisters of Notre Dame face to face with the terrors of war. Their venerable Mother, unable to leave Namur on account of the disturbed state of the country during the "Hundred Days," suffered intense anxiety about the fate of her Convents, especially those of Jumet, Fleurus, and Gembloux. Namur itself was filled with soldiers after the battle of Waterloo, the French seeking refuge there and the Prussians pursuing them. The constant alarms and the continued strain told visibly on the sensitive nerves of the venerable Founderess. But there was another strain on Julie's heart, consumed as it had been all her life with one absorbing passion.

Her mortal frame was too weak to bear any longer the love which was wearing it away, and we may well believe that this contributed to bring on the mysterious illness which was to break her bonds and unite her soul to the God she so longed to possess. "My God," she exclaimed to Mère St. Joseph just before she was taken ill, "how happy a soul must be when it can leave behind it this miserable body."

In the early part of the year 1816 her strength completely failed her. No one in the house thought her in danger, but she herself was not deceived, and she earnestly begged for the last consolation of religion. Her confessor, then M. Médard, Vicar-General, convinced that she was supernaturally enlightened as to the approach of death, hastened to accede to her wishes, and she received the last Sacraments in the tenderest sentiments of faith and love. Mère Julie had, as it were laid herself down to die, and from the day of her Last Anointing, though her daughters fondly hoped for her recovery, she seems to have been waiting tranquilly on the threshold of Heaven, with her work done and her heart detached from every earthly tie. She lingered three weary months, and had many torturing pains to endure before "The Spirit and the Bride said 'Come.'"

She bore her sufferings as of old, with loving silent patience and uninterrupted union with God. Every morning the priest brought her Holy Communion, and it was noticed that even when she could not retain so much as a drop of water she was always able to receive the Blessed Sacrament. She spoke very little to anyone. She expressed no wishes and gave no counsels. It was the triumph of her humility. "She felt," said M. Médard, "that her Institute was God's own work, and that He was only removing one of His instruments in

order to make use of another." Her beloved friend and fellow-labourer, Mère Blin de Bourdon, was dangerously ill at the same time, so that Julie was truly alone with her God. He was enough for her, and His arms held her up as the shadows deepened around her.

The last summons came on the 8th of April, 1816, when Julie Billiart went to continue in Heaven the hymn of praise to her Creator which her whole life had sung to Him on earth. No sooner had her spirit fled than her countenance appeared to reflect the joy of the Blessed, her face assumed an unearthly beauty, and all her limbs remained supple and flexible. This holy death plunged the entire town into mourning. The room where Mère Julie lay was crowded all day long by those who wished to visit her venerated remains. Clergy and laity, rich and poor, all came to pray and weep beside her, and to carry away with them the memory of one whom they all spoke of as a Saint. The funeral took place on the 10th, the Bishop insisting on its being as solemn as possible; the crowds who were present bore witness to the high esteem in which the Foundress was held in the town of Namur.

It was but natural that Mère Julie's own daughters should ask themselves, in the first bitterness of their bereavement, "Has not Heaven recalled our Mother too soon? Our little Congregation is still in its cradle, and how will it grow to maturity without the help of her counsel and the light of her example?" But all things turn to the good of those who serve God. In taking the Mother to her reward, Divine Providence has given to her children a powerful protectress in heaven. Her charity and zeal, far from being diminished, are increasing by the ardent love which consumes the souls of the Blessed. And by a thousand

graces of every kind, each more precious than the last, she has compensated for the loss of her visible presence. The sapling which she planted with her hands and watered with her tears, has grown into a stately tree, and beneath its wide-spreading branches thousands of souls who have fled from the pleasures of the world to taste from the austere joys of self-sacrifice and penance, have found rest and consolation. The highest sanction ever coveted by Saintly Founders has crowned Mère Julie's work. The rules and Constitutions of the Sisters of Notre Dame received the formal approbation of the Holy See by a Decree dated 28th June, 1844. Since that date the history of the Institute of the Sisters of Notre Dame has been one of continual growth and progress. The fifteen Convents in Belgium founded by Mère Julie herself have been multiplied fourfold, while the little seed sown in America in 1840, has produced thirty-six Convents, twenty-seven in the United States, of which seven are in California. The English mission, begun at Penryn in Cornwall in 1845 and transferred to Clapham in 1848, soon had its branches in seven different Dioceses, and at the present date (1889), the Convents of Notre Dame in England number twenty.

One hundred and fourteen Communities in Belgium, England and America carry on the work of education begun by the Venerable Julie Billiart while the apostolate of her daughters extends over the souls of nearly 150,000 children and adults. In addition to the Convents of Notre Dame, which are directly connected with the Mother-house at Namur, three distinct congregations in Holland, Germany and America trace their origin to the Venerable Julie Billiart. The first of these, the Dutch foundation, was made shortly after the Foundress's death. A zealous Jesuit missionary, Father Wolf, of Amersfoort, applied to Namur for Sisters to teach his schools.

The hostile spirit of the Dutch Government alarmed Mother St. Joseph, who was then Superior-General, and instead of sending sisters to Holland she proposed that the Dutch postulants should come themselves to be trained at Namur. Accordingly three young ladies entered the Noviciate of the Mother-house and on their profession returned to their own country and commenced a Congregation known as that of Notre Dame of Amersfoort. An offshoot from this foundation was established at Coesfeld in Westphalia, which in its turn became the Mother-house of several German Convents.

In 1871, the persecuting laws of Prussia caused much suffering to the Sisters. Their property was confiscated and the Coesfeld Community, after many vicissitudes, sought a refuge in America. Cordially welcomed by the Bishop of Cleveland, they settled in the United States and founded establishments in Cleveland and Kentucky. A few sisters lingered near the Prussian frontier to return to their fatherland, and after years of weary waiting they found an opening at Paderborn and Munster. The three Congregations of Holland, Germany and America separated from Namur and from each other by the difficulties of the times in which their lot was cast, still look up to the Venerable Servant of God as their Foundress, and still carry out the Rules and Constitutions which their first Sisters received from the Mother-house at Namur.

Sixty years passed away before any decisive steps were taken towards placing the faithful servant of God, Julie Billiart, on the altars of the Church. Yet, from the time of her death, in 1816, a tender and filial devotion for her memory and a loving confidence in her intercession were cherished in the hearts of her children—and many and constant were the proofs they obtained of their Mother's power before God. At last the

time came when her light was to shine before men. In March, 1881, the Rev. Mother Aloysie Mainy, fifth Superior General of the Congregation, presented a petition to Mgr. Gravez, Bishop of Namur, praying him to permit the opening of the Process before the Ordinary, for the beatification and canonization of the servant of God, Julie Billiart. On the 21st of June accordingly, a commission of information was opened at Namur, under the presidency of Mgr. Delogne, V. G.. Similar Processes were instituted at Beauvais, Amiens and Malines. Authentic copies of all the proceedings were taken to Rome by the Rev. H. Henry, Honorary Canon of the Cathedral of Namur, and on June 26th 1889, His Holiness Pope Leo XIII wrote the "Placet" which, while authorizing the introduction of the cause of beatification and canonization gives the servant of God, Julie Billiart, the title of Venerable.

The End.

ST JOSEPH'S WORK AMONG THE FIVE NATIONS.

By REV. J. A. HOLZKNECHT.

(Continued.)

CHAPTER. IV.

The establishment of the Catholic faith within the borders of the five nations, the reader perceived that the Oneidas took a lively interest. To them came Father, Bruyas, as messenger of Christ, in September 1667. He erected a chapel in honor of St. Francis Xavier and soon had fifty-two children baptized. For a short time Father Garnier came to his assistance. Among the most

noteworthy converts was the Oneida lady, Ganneaktena, conspicuous for her modesty, gentleness and courage. On becoming a christian she suffered unceasing persecution from her pagan relatives. She and her husband with several Oneidas left the canton and founded a settlement at La Prairie on the banks of the St. Lawrence, where she and her people could practice their faith in peace. When Father Bruyas began his mission the Oneidas were sorely pressed from their enemies, the Mohegans and Conestogues, and by a famine that desolated their once fair canton. The poor missionary had often only frogs and dried herbs to live on. The starving people cried for bread and the good Father taught them to go to St. Joseph, the kind father of the poor, who would give them bread from his plentiful storehouse. A more bitter woe, than these two mentioned, afflicted this people, namely the curse of drink. This baneful habit had been introduced by the protestant Dutch. To his horror the Father saw sixty casks of rum consumed within three months. Here St. Joseph, the perfect model of temperance and industry, had to come to the rescue and well did He do it. In a short time sobriety and order ruled everywhere, thanks to St. Joseph's intervention. Before Father Bruyas departed from the Oneida mission, he had the consolation to receive several aged chiefs into the Church in the year 1671. Father Wilet was his successor. He baptized on his arrival a dying woman and soon had quite a congregation of believers organized, who every Sunday came to hear holy mass at St. Francis' chapel, where a well trained choir sang chants of praise to God and His Saints. Father Wilet's popularity was so great that the sachem always invited him to open their assemblies by christian prayer. He established the Sodality of the Holy Family, which produced a great reform

St. Joseph, their leader, they arrived safely into the promised land.

CHAPTER V.

Joseph and Mary, the mother of Jesus, were wondering at these things, which were spoken concerning Him. Simeon blessed them and said to Mary his Mother: Behold this child is set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. Luke ch. 2 33-35. This prophecy, that had filled the heart of St. Joseph with bitter pang as well as unspeakable joy, it was again to be repeated in St. Joseph's beloved missions of the five nations. Sorrows should now follow speedily upon the so far abundant joys. English influence under Governor Dongan's policy created hostilities against the missionaries, who consequently had to restrict their apostolic work in the missions. England and France were struggling for the supremacy over the Iroquois lands. The English colony of New York, governed by Dongan, claimed for England all the country south of the great Lakes. Governor Dongan and his successor Denonville treated Fathers John De Lamberville and Wilet as tools to their acts of treachery towards the Iroquois. Of the innocence of the unsuspecting Fathers the Indians were well aware off and knew they had no part in England's treacherous policy. Consequently they gave the Fathers a safe leaf of departure to their new homes on the banks of the St. Lawrence in the spring of 1687. The Catholic Iroquois settled with the Fathers at Lorette, Caughnawaga and the Mountain. Before this sad change had come to pass, Garacontie, the most faithful friend of the French, departed into a better land. He was the greatest Iroquois of the epoch, head of the league of the five nations and at the time sa-

of morals. Marriage life became sanctified, virginity and chastity were practiced by the young of both sexes and St. Joseph's virtues, above all, captured the married men. All were zealous in making more converts. Often was it seen, that christian maidens rejected the best marriages with a heathen chief, preferring an humble and poor state of life to the wealth and pomp of a heathen chieftains lodge. In 1675 chief Soenrese became a christian and henceforth fought against all vices, especially that of drunkenness. After fourteen years of apostolic labor among the Oneidas, Father Wilet departed for another field of labor. We find him stationed at the fort of Niagara until the year 1688. The Oneidas were then on the side of England against France. In 1689 the Oneidas made Father Wilet their prisoner of war. He bore his captivity patiently, ministered unto his fellow-prisoners and became so esteemed by his captors, that they refused to surrender him to the English. After five years of mild captivity the Oneidas returned the good Father safely to Quebec in October 1694. Thirty three Oneidas followed and settled at Caughnawaga in Canada, to be ever near their dear Father Wilet. Soon protestant bigotry and England's penal laws closed this canton to the Catholic missionary and the Oneidas at the canton gradually became either Episcopal or Methodist. But many of that noble race have remained Catholic to the present day, undoubtedly on account of St. Joseph's care for this, his beloved people. Here indeed the Gospel words are realized to St. Joseph: *stay there until I bid you.* The Lord recalled his missionaries to return from Egypt, like St. Joseph was bid to return. But not only did the missionaries break up their tents and resume their home migration, also the Oneidas joined their spiritual Fathers in the march to a christian land. With

chem of Onondaga. After his baptism in the cathedral at Quebec, when he received the name Daniel, his zeal for the propagation of the Catholic faith knew no bounds. For the spiritual and temporal interests of his people he was ever on the lookout at Albany, New York and Quebec. On his deathbed he thus addressed the Onondaga chiefs: Live in peace with the French, become Christians and banish liquor from the canton. To the missionary he said: Write to the governor that he loses the best servant in the cantons of the Iroquois and I ask of my Lord Bishop, who baptized me, and of all the Fathers, to pray that my stay in purgatory may not be long. *Onne ouage che ca*—behold I die, with these last words his soul took flight to God. Truly, St. Joseph, patron of a happy death, was at his bedside to conduct his soul to paradise, in reward of Garaontie's many good turns he did for the interest of St. Joseph's missions in the cantons. With this man's death fell the pillar of the missions. The Iroquois divided into two political parties. The Catholics naturally sided with the French, the heathens of the cantons with the English. In the ensuing war brave Garonhiagué died on the battlefield. He was an Oneida, chief of the La Prairie colony, a brave warrior, a prudent sachem, who gained more converts for Christ than many a missionary. During this war, which ended in the year 1697, the missionaries were on the battlefield. This heroism for the salvation of souls won the hearts of all the Indians. Although the Iroquois were now English for good and governor Bellemont of New York had boycotted the French Fathers, the Indians invited the priests to return to the cantons. Fathers Bruyas, James De Lamberville, Julian Garnier, Vaillant, James D'Heu and Mareuil responded to the call. They were in active duty in the cantons until the year 1708, when

English prejudice against French nationality finally expelled the Fathers. In the war of 1744 between France and England Father Picquet met Indians of the cantons, who desired to become Catholic. For them he founded a Catholic colony at Ogdensburg, called the mission of the Presentation of the B. V. M.; this colony numbered, in 1750, 396 families, chiefly from Onondaga and Cayuga. In 1751 Father Picquet visited the Senecas in their canton, where the aged chief and all his family joined the Catholic Church.

(To be Continued).

RECENT MANIFESTATIONS BY ST. JOSEPH.



A child called Genevieve, who was miraculously cured on the 6th of August of a long and cruel disease, has recently been favored with two apparitions, of which we will here say a few words, on account of their connection with the prayers offered for France.

The cure of this child who lived in an orphanage of the Sisters of St. Vincent de Paul, has been fully ascertained; it took place suddenly, at a moment when her body, swollen and racked with pain, could only be moved with the aid of several persons. The invalid rose and walked immediately, to the great astonishment of every one, after which no relapse of any kind took place. We must add that the child, with a faith that nothing could change, had finished on that day her *seventeenth novena* to St. Joseph.

We had received a verbal account of this miraculous event, but this year of remarkable events our pilgrimages pro-

duced so many cures, such sudden and brilliant results, that we were not numerous enough to relate the most remarkable of all—the pilgrimages themselves. The Curé of P.....related to us, in the month of August, the details of the first apparition, in setting forth the circumstances in such a way as to give full credence to the child's account. To-day we receive the account of the second, which took place in the middle of the *novena*, and wherein there is a most touching reference to the hymn to Our Lady of Salvation. For the edification of all we reproduce the accounts. They had the child herself write about the two apparitions, not at all assuming, however, to attribute the qualification of miracle to them nor to any of the results of the pilgrimages, before being properly attested by episcopal authority.

Recital of Genevieve.

FIRST VISION, WEDNESDAY, AUGUST 6, 1873.

To-day, the anniversary of my cure, I enjoyed the happiness of receiving Holy Communion. How happy I was able to celebrate this beautiful day! Not knowing how to manifest my gratitude to God, I could only say, "Thank you," a thousand times, and promise Him, with the help of grace that I would make every effort to be worthy of so great a favor. These were my thoughts while I repeated the prayers for the Church, and for France, which our priest has us recite every day, when, all of a sudden; I saw something like a thick cloud before me. I hid my face in my hands, for I felt as if I had been seized with some sickness, then raising my head some time after, what did I see? The Blessed Virgin coming towards me from a great distance. I contemplated her for a moment, as she continued to advance, and I heard her say to me very distinctly: "The guardian of his Lord will be glorified."

As I heard these words I had no more doubt. It was, indeed, the Blessed Virgin, the Mother of God, whom I saw. I then left the bench where I had been kneeling, and cast myself down upon the spot where I had seen this good Mother, which was in the centre of the chapel. There the Blessed Virgin also stopped, as soon as she saw me on my knees: The cloud then floated away a little; I was able to distinguish St. Joseph kneeling at the foot of a black cross, with hands joined and head inclined. He regarded me smilingly, and again rested his head against the cross, which was about a foot in width. Upon it there was a red heart, all in flames. This heart was entwined with a crown of thorns. At the head of the Cross these words were written: *Pure Faith*; upon the right arm: *Sincere Love*; upon the left arm: *Obedience of Sunday*. As soon as I had finished reading, the Blessed Virgin said to me: "I allow you to narrate this vision, but be prudent in your speech." Then all disappeared.

The grandeur and beauty of this good Mother were admirable. She was arrayed in white, with flaming gold crescents. A white veil fell from her head to her feet. An aureole surrounded her head, and gave her face a radiant beauty. St. Joseph was robed in a blue tunic, with a white scarf. He had, like the Blessed Virgin, an aureole of fire.

I am still under the impression of this apparition, which has confused me, in view of my imperfections and unworthiness, and I recommend myself to the prayers of the holy souls wishing to help me to thank God, who has deigned to show me such great favors.

SECOND VISION, WEDNESDAY, NOVEMBER 5, 1873.

To-day, a day on which, since my cure, I enjoy the happiness of receiving Holy Communion each week, the Blessed Sacrament was exposed, and I was ab-

sorbel; as much as it was in my power, in considering our Lord as a tender Father, who grieves over the errors of His children. At the end of the Mass we sang a hymn in honor of the Blessed Sacrament, and while singing, I experienced an indescribable joy, and my heart beat with happiness, for I felt the holy presence within it. Suddenly I saw a thick cloud before me, which remained less time than on the former occasion, for scarcely had I fixed my eyes upon it than the Blessed Virgin revealed herself in all her splendor. I fell upon my knees on the spot where I beheld her, and amazed at my nothingness, I said to her: "My Mother, what is the object of your apparition in our midst?" Then this good Mother answered: "My child, these public prayers are agreeable to me; they touch the Heart of my Son; but invoke His faithful guardian, and have him invoked more frequently."

I must add that St. Joseph was kneeling at the foot of the cross, upon which was the Heart of Jesus, twined about with a crown of thorns; but the Heart had, in addition to what I had seen the first time, three wounds, which according to my ideas, corresponded with the three inscriptions which were upon the Cross: *Pure Faith, sincere love, observance of Sunday*. From these three wounds I saw the blood flowing freely. Then, filled with the words which this good Mother had just said to me, and with what I had seen, I began to invoke St. Joseph, imploring him to protect France, and I heard the people praying around me. Directly I saw St. Joseph rise, take a piece of linen he had near him, and staunch the blood of the wound which corresponded with the head of the Cross: *Pure Faith*, and that of the right side, *Sincere Love*. At the same time the Divine Mother said to me: "He has all power with His Heart." I saw that the blood from the wound on the left side

flowed with more abundance; I asked my good Mother the cause and she deigned to answer: "My daughter, that wound is more painful to Him than the others." I then asked: "My Mother, why did you say to me the first time, 'Be prudent in your speech'?" The Divine Mother answered: "Later I will make known to you the cause." At this moment it seemed to me as if the Blessed Virgin was going to disappear; because the cloud began to move a little. I begged them to sing the hymn of Our Lady of Salvation, and she remained in the same position until the end of the hymn, and then vanished.

I cannot pass over in silence the happiness I experienced in seeing the Divine Mother and St. Joseph. Their smiling faces, and their heads surrounded with the aureoles, were so brilliant, and the flames which came from the Heart of Jesus were so ardent and vivid, that my eyes with difficulty endured the light. I remained two days feeling a weight on my forehead and eyes.

While they were singing the hymn, the Face of the Divine Mother was radiant and smiling, and her arms were half folded at her waist.

I presume to beg the persons who will read this new favor, to aid me in making known the faithful guardian of Jesus, to have him invoked as often as possible, to recommend the observance of Sunday. I recommend myself to the charity of pious souls, that they will ask of God the graces necessary for me to correspond to such great favors.

—*ST. JOSEPH'S ALMANAC,*—

ACCORDING TO THE ROMAN CALENDAR.

AUGUST

CONSECRATED TO THE IMMACULATE HEART OF MARY.

1	Fri.	1st. Friday, St. Peter in Chains.	Nov.	176	Benedactors.
2	Sat.	St. Stephen, Pope M.	Nov.	75	Communities.
3	Sun.	Finding of St Stephen's relics, 10th Pent.	Nov.	110	Spiritual Blessings.
4	Mon.	St. Dominic.	Nov.	120	Conversions.
5	Tues.	Our Lady of the Snow.	Nov.	50	Deceased Persons.
6	Wed.	The transfiguration of Our Lord.	Nov.	150	Religious.
7	Thurs.	St. Cajetan.	Nov.	32	Employments.
8	Fri.	St. Cyriacus M.	Nov.	78	Families.
9	Sat.	St. Emidius.	Nov.	85	Perseverances.
10	Sun.	St. Lawrence, M. 11th. Pent.	Nov.	40	Priests.
11	Mon.	St. Xistus II. Pope M.	Nov.	15	Parishes.
12	Tues.	St. Clare, V.	Nov.	55	Sick Persons.
13	Wed.	S. Eusebius.	Nov.	25	Superiors.
14	Thurs.	St. Hormisdas Pope. Vigil.	Nov.	375	Temporal Blessings.
15	Fri.	Assumption of the Blessed Virgin Mary.	Nov.		All works in honor of the B. V. M.
16	Sat.	St. Roch.	Nov.		All works in honor of St. Joseph.
17	Sun.	St. Joachim, Father of the B. V. M.	Nov.		The Societies of Christian Mothers.
18	Mon.	St. Hyacinth.	Nov.		Children (1st Com. & Confirmation).
19	Tues.	St. Urbanus II. Pope.	Nov.		All Souls in Purgatory.
20	Wed.	St. Bernard, Abbot.	Nov.	40	Intemperate Persons.
21	Thurs.	St. Jane Frances de Chantal.	Nov.	26	For a Happy Death.
22	Fri.	Octave of the Assumption.	Nov.	400	Particular Intentions.
23	Sat.	St. Philip. Beniti. (Servite).	Nov.	120	Spiritual Favors.
24	Sun.	St. Bartholomew, Apostle.	Nov.	32	Hopeless Case.
25	Mon.	St. Louis, King of France.	Nov.	50	Retreats.
26	Tues.	St. Zephyrinus Pope. M.	Nov.		Pupils in Vacation.
27	Wed.	St. Joseph Calasaneurs.	Nov.	120	Young Men.
28	Thurs.	St. Augustine. Bp. Doct.	Nov.		Vocations for Religious Communities.
29	Fri.	Behending of St. John the Bapt.	Nov.		The conversion of blasphemers.
30	Sat.	S. Rose of Lima.	Nov.		The Holy Father.
31	Sun.	The Most Pure Heart of the B. V. M. Nov.	Nov.		Pilgrimages to St. Joseph.

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. Cosgrove, Bishop of Davenport, the Missions among infidels and heretics, the Catholic, the Holy See, the Catholic Schools, the Holy League, the canonization of the Blessed Margaret Alacoque, the beatification of the Venerable Mary of the Incarnation, and of Venerable Julie Billiart, foundress 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 Keshina reservation and for the conversion of the Oneida reservation.