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Volume III, Numbers Six And Sevn

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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 his 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.

Another Mass is said each week for the members of the Association, by a priest devoted to St. Joseph.

Every Friday a Mass is said in honor of the Holy Face for the conversion of the impenitent persons and blasphemers.



The members of St. Joseph's Association are earnestly requested to join their prayers with the Holy Sacrifice to check such disastrous evils as intemperance and blasphemy.

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 it 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.—they will remember then 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
" 30 days,	2.00
" one year	25.00

Wax tapers, candles, from ten to forty cents.

Novena for the relief of the poor souls in Purgatory, 10 cents a copy. \$1.00 a dozen.

The Encyclical of August 15, 1889, explaining and recommending the devotion to St. Joseph, with the prayer of Leo XIII.
5 cents one copy; 25 copies \$1.00.

VOL. III. AUG. - SEPT., 1891 NO. 8-9.

ANNALS OF ST. JOSEPH THE MOST PURE SPOUSE OF THE BLESSED VIRGIN MARY.

with a Communion

Monthly Catholic Journal

PUBLISHED BY

REV. J. F. DURIN, M. S. H., WEST DE PERE, WIS.

In the Interest of the Devotion to St. Joseph.

With the Approbation of the RT. REV. F. X. KATZER, of Green Bay.

PATRON
OF
THE UNIVERSAL CHURCH.

PATRON
OF
THE HAPPY DEATH.
PILLAR OF THE WORLD.



MODEL AND PROTECTOR
OF
CHRISTIAN FAMILIES.
HELPER
OF
THE "POOR SOULS."
ORNAMENT OF HEAVEN.

The Annals of St. Joseph.

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

VOL. III.

AUGUST-SEPTEMBER, 1891.

NO. 6-7.

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THE ANNALS OF ST. JOSEPH, 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. Elder, Archbishop of Cincinnati, and the Right Rev. Bishops of Davenport, Covington, South Dakota, Marquette, San Antonio, Jopka, Trois Rivières, St. Albert's, were last year favored with the Apostolic Benediction of the Sovereign Pontiff. They 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.

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 nowise wish to forego the judgement 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 judgement of which we submit, without reserve and forever, our persons, our words, and our writings.

TERMS.

SINGLE SUBSCRIPTION, - - - - - 75 Cents.

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

REV. J. F. DURIN, West De Pere, Wis.

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

Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscription.

Annals of Saint Joseph.

VOL. III.

AUGUST, 1891.

NO. 6.

NOTICES.

1. During our absence the relations of the Associates with their beloved Patron were continued as before. And there are about hundred letters on our desk, which ask for a reply. In their charity our correspondents will take patience. We will comply with their requests, but it takes time to write letters. By and by satisfaction will be given to everyone.

2. There is a small change in the cover. We were accustomed to read: *Annals of St. Joseph, Friend of the Sacred Heart*. Hereafter the title will be: *Annals of St. Joseph, the Most Pure Spouse of the Blessed Virgin Mary*.

The change is made by order of the Congregation of Rites. When we presented our request for the Coronation, it was immediately remarked that Friend of the Sacred Heart is not a sufficient foundation for the glory of St. Joseph, as every soul in state of grace is a friend of the Sacred Heart, but the great privileges of our saint arise from his unique and extraordinary title, Spouse of the B. V. M. and consequently Foster Father, Guardian of our Lord.

It is not forbidden at all to invoke in private prayers St. Joseph, under the title: *Friend of the Sacred Heart*. An indulgence of 100 days is attached to the ejaculation: *St. Joseph Friend of the Sacred Heart, pray for us*. (Pius IX, June 4th, 1874.) But we must always follow by preference the direction of the Church in our practices of piety. Our devotion to St. Joseph will increase more and more as long as it will bring us nearer to Mary and Jesus.

3. Arriving too late to issue in time the ANNALS for August, and approaching September, we have decided to send under the same cover August and September and hereafter the ANNALS will be sent before the 1st of each month.

We have been favored lately with contributions of the highest interest, and the ANNALS have obtained in Rome the praise of many literary men. The particulars of our journey, will take many pages of the following issues, the movement caused by the preparation of the Coronation will be of great interest to the reader. We therefore earnestly beg for the ANNALS the support of the pious people. Several subscribers receive their copy and do not read it. Many have forgotten to pay their subscription at the end of the volume, February, and it becomes very hard for the publisher to meet the monthly bills.

In the name of our dear Patron we earnestly beg the hearty support of all those who desire to please him and to contribute to his glorification.

Several subscribers complain that they do not receive their book regularly. We beg that they apply to their Postmaster requesting them to certify that the book was not received at their office. Then we can address a claim to the P. M. of W. De Pere, and trace the book. But if there is negligence to take the ANNALS from the P. O. they can be easily mixed with other materials and lost.

There is no other magazine in America especially written in the interests of the devotion to St. Joseph. The subscription is only a trifle: 75 cents per annum. Every Catholic family should subscribe.

The Coronation of St. Joseph.

GOOD TIDINGS.

We are filled with all good things through Him. Whatever we give Him sufficient for these things? Tobias XII. 3.



RETURNING home from our journey to Rome, we hasten, dear Associates, to appeal to your piety, inviting you to join together in a hymn of gratitude to our Patron and Protector St. Joseph, for his sensible and continual assistance from the beginning to the end. I may say with Tobias, acknowledging the protection of the angel. "He conducted me and brought me safe again, and we are filled with all good things through him." Indeed this long, speedy, happy and successful journey is in itself a striking evidence that St. Joseph directs his work at De Pere and a presage of the blessings that he will bestow upon his clients.

We would be glad to send you the particulars of our voyage, they would increase your devotion and love for St. Joseph, but the ANNALS are anxiously expected and we have time only for a rapid sketch of the most interesting events.

Our decision to go to Rome and to submit to the Supreme Ruler of the Church the desire of our Association that St. Joseph should receive the great honor of the Coronation from his American clients, was a surprise to many. We have heard that there was no reason to undertake such a long journey, that the season was unfavorable, that we should not leave our work for such a long time. Having no other object, but the final glorification of St. Joseph, we overlooked all opposition and on the 16th of June

we bade farewell to this shrine of our dear St. Joseph, to whom we present every day the requests and petitions of our Associates; relying on his protection and on the help of so many fervent prayers, offered for the success of our undertaking.

At our arrival in New York, Thursday, June 18th, we went directly to the Cathedral to say Mass, and we were offered to say it at the altar of St. Joseph. A great consolation before sailing and an occasion to pray for our dear Associates.

The steamer *La Bourgogne* left New York on Saturday, June 20th. The weather was beautiful. On board we met several priests and pious laymen who became interested in our project of crowning St. Joseph. On the 28th we had reached Paris, and on the 29th, the feast of the Apostles St. Peter and St. Paul, we could again ascend the altar and offer the holy Sacrifice for our Associates, in the old and beautiful church of St. Sulpice. There we knelt before the statue of St. Joseph in a chapel covered with ex-votos—marble slabs, expressing the gratitude of the "protégés" of St. Joseph.

The following day, June 30th, at night, we took the train for Turin-Rome, and we arrived on the second of July, the Feast of the Visitation.

What is a poor humble priest, lost in the Eternal City, among thousands of bishops, prelates, religious, priests? We felt our nothingness and turning our eyes to our mighty protector, we met another Raphael, who was the providential messenger of St. Joseph to help us in such hard circumstances.

Driven to the church of the Carmelite Fathers, called "La Santa Scala," we said Mass with a great consolation, in thinking that we unexpectedly commenced our work in a church where St.

Joseph is especially honored by the sons of St. Teresa.

But lo! after Mass a kind Father said: "Rev. Father, we venerate in our Church the foot of St. Teresa, do you like to see it?" Is it possible! here the foot of St. Teresa, the Apostle of the devotion to St. Joseph, and this is my first step in Rome!

Passing behind the main altar, we discover a beautiful silver case, which was opened, and the Sacred relic taken out and presented to our veneration. There I saw the well preserved foot of the great Saint and kissed it affectionately in the name of all our dear Associates, praying to her that we may walk each day of our life in the love of Jesus, in the service of Mary and Joseph.

And then continues this wonderful action of St. Joseph, sensibly directing his humble servant and disposing all things strongly and sweetly. Father Agostino, of the Carmelite Convent, accepted heartily the charge of bringing to a success the Coronation of St. Joseph in America. He referred the matter to the Right Reverend Aloysius Sinistri, Master of the Apostolic ceremonies. Our petition was submitted to the Holy Father. His Holiness was much pleased with the project, especially when it was said that thirty-two Bishops of America had given their approval to the movement, but thinking that it was an unusual affair He desired that the matter should be examined by the Sacred Congregation of Rites.

At the first proposal, His Eminence the Cardinal Prefect, thinking that it had never been done, desired to examine the matter with the greatest care. However a few days afterwards the answer was brought to His Holiness that there was no objection that St. Joseph should be crowned, as the chaste Spouse of the Blessed Virgin Mary, the Queen of Heaven,

and order was given to prepare the brief and the ceremonial of the Coronation.

It was done with a zeal, a devotedness, which deserve the admiration and the gratitude of our Association. We beg that the names of the Right Reverend Aloysius Sinistri, Prefect of the Apostolic Ceremonies, and of Father Augustine, of the Carmelite Order, should be engraved in the hearts of our Associates as the chosen instruments to bring to success the Coronation of St. Joseph in America, which will be the cause of so many blessings to the people of our country.

Our ambition was not yet satisfied. The Coronation will be a great step for the glorification of St. Joseph, but it will pass away and become afterwards a remembrance of the past. We craved for a greater favor if possible, the raising of our Association to the title of *Archconfraternity of Northern America*, with privilege of affiliation and a long list of indulgences. With such favor, we would be assured that the work of the glorification of St. Joseph would continue throughout ages and draw to our dear Patron the coming generations. On this occasion we were favored with the special kindness and devotedness of the Right Rev. A Sinistri. He spared no trouble and no pain to obtain the final success of our petition. But there are rules which must be observed. We were in need of a special application of our Bishop. His former recommendation was given for the Coronation and was of no effect for the Archconfraternity. Immediately we wrote to the Most Rev. F. X. Katzer, now Archbishop of Milwaukee, to obtain the necessary recommendation, and it is only now a question of time. However we beg earnestly of our dear Associates to join their prayers to obtain this great favor of the

erection of the Archconfraternity. At St. Joseph's shrine, the Litanies of the B. V. M. will be said every day till we obtain the success of our petition.

Being called to explain the rules and statutes of our Association, our plan received the most encouraging approval. Its object is, as every Associate knows, to constitute a true and effective Union of all the members of the Church under the Patronage of St. Joseph, who is the Patron of the Universal Church. So with the Holy League we bring to St. Joseph, all the children, according to the word: *Bring your youngest brother to me* (Gen. XL 11 20.), in order that under his protection they may spend an innocent life and free from evil. The Association itself binds the adults, in the propagation of the devotion to St. Joseph and places them under his assistance in the troubles of life. The third section, embracing our dear departed Associates, assures the Poor Souls in Purgatory the benefit of many Masses. In such manner St. Joseph gloriously appears as the Patron of the One Universal Church, *militant* on earth, *suffering* in Purgatory, *triumphant* in Heaven. When our Association will be raised to the title of Archconfraternity, it will easily extend its influence and benefits throughout the country by affiliating local societies which will spread around them the veneration and love of St. Joseph and rejoice in the abundance of blessings, which they will receive from his powerful intercession.

We have had also the occasion to manifest the spirit which animates the members of our Association, their filial attachment to the Vicar of Christ. As our Blessed Patron has been providentially elected to take care of the Sacred Person of our Lord, to feed him, to nurse him, to clothe him, to defend and protect Him in his infancy and youth; so

will we strive to follow his examples, adhering to the rock, on which is built the Church, venerating in the person of the Pope, our Lord Himself, for whom we are ready to shed our blood and to sacrifice our lives.

It is enough to throw a glance over the world to see the necessity of rallying the children of God under a powerful leader like St. Joseph. In this very centre of Catholicity, at Rome, the chosen City, the enemy of God, Satan tries to establish his empire and to oppose to the reign of Christ, to re-establish paganism. The modern Herod as the old one searches the child to destroy Him. Arise! O Joseph, take the child and his mother to save them. O powerful Patron, our hope, our joy, we cry to thee from our tribulation. As thou didst snatch the child Jesus from the danger of death; so now defend the Holy Church from the snares of the enemy and from all adversity.

While the interests of our Association were recommended to the Holy Father through the influence of our protector, application was made for obtaining the favor of a private audience, before we would leave the Eternal City. A sultry heat was prevailing and the Holy Father was affected by this weather, so that he had suspended his audiences. Another effort was made, but the attendant of the Vatican did not think that it was possible to make an exception. He asked the Holy Father all the blessings that we desired for the Association, for all those who have contributed and will contribute to the Coronation, for the members of St. Joseph's church. In remembrance of our visit to the Eternal City we received a silver medal of the Golden Jubilee of Leo XIII. The beads, rosaries, medals, pictures which we brought were blessed by His Holiness. It was indeed a great sacrifice, a personal sac-

rifice not to see the face of the representative of our Lord on earth, but we had received so many favors, that it was but just that we repay them in some manner. The sacrifice was personal, there was no loss for the Association.

In the last issue of St. Joseph's ANNALS we requested the Associates to make a special Novena from the 2d to the 10th of July for the success of our journey to Rome. We are well aware that many of our friends joined in this union of prayers, and who will not acknowledge the effects of our union? We arrived in Rome the 2d of July and the 9th of July, all was done. On this very day the Holy Father expressing his sorrow not to be able to give audience, granted all blessings which we begged. On the 10th we went to Santa Maria della Scala and said a Mass of thanksgiving on the altar containing the foot of St. Theresa; and there with undescribable feelings of gratitude we renewed our pledge to consecrate our life to the glorification of our dear Patron St. Joseph, in this beautiful and renowned country of America. And while we offer our useless but sincere efforts to our Holy Patron, we could contemplate in advance the immense array of his true, devoted clients who overjoyed by the good tidings that St. Joseph will be crowned in America, will joyfully unite their efforts to prepare this unique and extraordinary solemnity of the Coronation of St. Joseph.

On the 11th we received the copies of the Ceremonial of the Coronation, made by the Prefect of the Apostolic ceremonies and printed at the Vatican under his supervision. Extraordinary efforts were made to have the two-hundred copies ready at the time of my departure from Rome, and they are now at De Pere, waiting for the glorious day of the Coronation, when they will pass into the hands of the bishops and priests,

who will come to glorify the Faithful Man, the keeper of his Lord.

On the 11th at 10 o'clock P. M. we took the train for Loretto, to spend the whole Sunday (July 12th) in the hallowed house "*Where the Word was made flesh*," in which lived together Jesus, Mary and Joseph. We said Mass at the privileged altar for our dear Associates. That's enough; we must overcome the emotion that fills our heart at the remembrance of this day passed in the very house of the Lord. We are obliged to postpone the relation of our pilgrimage to Loretto. It will take several pages of the next issue. There we fully realized the truth of this word of the Psalmist: *Blessed are they that dwell in thy house, O Lord! they shall praise thee for ever and ever. For better is one day in thy courts above thousands.* (Ps. 83.)

From Loretto we are driven by a flying train to Lyon, the city of the Blessed Virgin Mary, where since the apostolical times, the Mother of God has a privileged shrine over the hill of *Fourviere*. A beautiful basilica is built near by the old one and the crypt will be dedicated to our glorious St. Joseph. It will be soon opened to the devotion of the pilgrims, but in advance we had the good luck to kneel down at his feet and to pray to him for the members of the American Association. Our Mass was said at the privileged altar of the B. V. M. for the same intention.

In the evening the train for Bordeaux brought us to a shrine of St. Joseph, venerated under the title of the Deliverance. We have no space now to give the history of this shrine, which loudly proclaims the power of St. Joseph. We remained there three days recommending all our dear friends in need of the protection of our Saint. We were in our own country and we paid *en passant*

visits to brothers, sisters, relatives and friends. Returning to Paris we managed some business in the interests of the Association. The day before our departure we went to say Mass at the shrine of St. Joseph in Beauvais, the seat of the Archconfraternity for France. Later we will give in the ANNALS the history of this Association.

If we had time, we would be happy to visit other places of great interest for the piety, but obedience is better than sacrifice and our mission being so successfully accomplished we had no other desire but to return to our work and resume our correspondence with our dear Associates in St. Joseph.

The crossing of the Atlantic was signalled by a continuous beautiful weather, and an unexpected circumstance allowed us to say Mass four times on board, a privilege very seldom granted on the French transatlantic steamers.

The day before landing a nice, young, little girl handed us an envelope with the subscription:

A mite for the altar of St. Joseph.

There were in it 50 francs, presented by the Ven. Mother Josnes, of the Religious of the Sacred Heart, Manathanville, New York. Informed that St. Joseph would be crowned in America, she thinks that we are in duty bound to present him beforehand with a throne, a beautiful altar, well pleasing to St. Joseph his divine pupil. We second the motion, and we hope that it will be unanimously adopted by the Association.

After a day rest in New York, we returned homeward. A short stay in Buffalo gave us time to visit the Cathedral, dedicated to St. Joseph. We were happy to see that St. Joseph was the protector of this thriving city. We have in it many devoted Associates. We prayed for them and the other members. Thursday morning kneeling again in our beautiful shrine at the feet of our dear Patron we could but look at him and thank him for his continuous and wonderful assistance in our undertaking for his glorification.

WAYS AND MEANS.



JUST a year ago, willing to return our gratitude to St. Joseph for his extraordinary protection, we proposed to the Association to offer him a crown made with our gold and our precious gems and at this occasion to provoke among the Catholics of America an extraordinary manifestation of devotion to the glorious Spouse of the Blessed Virgin Mary, the faithful Guardian of Our Lord, our good and blessed Patron St. Joseph.

This project has brought joy and gladness to the Catholics of this great and blessed country. Praised, encouraged and blessed by thirty-two Prelates, welcomed by the Superiors of communities, commended by the Catholic Press and gladly accepted by an immense array of pious people it was lately sanctioned by the highest authority on earth,

HIS HOLINESS LEO XIII.

Then the Coronation of St. Joseph in America is no more a speculation, a probability, but Rome has already described the rites to be observed on such solemn occasion and now this is the duty of all the clients of St. Joseph to contribute in some way to this extraordinary glorification of their Patron.

It should be well understood that the Coronation is by no means a local affair. It was plainly said at Rome, that in referring the matter to the Holy Father, we have given to the question a character of universality, so that all Catholics of northern America are called to par-

take in this great manifestation in honor of St. Joseph.

The choice of a small city for this solemn affair may puzzle some, but there was no objection on this point, as the Association has been started from De Pere, as it was at this very place that St. Joseph manifested his power, by granting so many favors to those who have invoked him in his shrine.

Let us also consider the ways of the Holy Providence on this occasion. While the American nation exerts itself to show to the world the wonders of art, science, industry, about at the same time and near the place of the great exhibition, the World's Fair, God will manifest

A MAN

who was full of the spirit of God, so wise, so industrious as to be the Master of His house, the ruler, the guardian of His Son. Poets will sing his virtues, eloquent orators will announce his glory. The princes and nobles of the Church will come and proclaim before him: *Thus shall be honoured whom the king hath a mind to honour and they will place the royal crown upon his head.* (Esther VI. 8, 9).

And now the question is to devise the means and ways to arrive at the desired success. We will gratefully receive from our Associates all suggestions which may serve the good cause.

The national honor of American Catholics is, we dare to say, involved in the Coronation of St. Joseph. Granting this favor to America, Rome thinks that it is the right place for a grand and solemn display. Let us realize this expectation. Truly it is a grand affair, which should be placed in the hands of the American people, to glorify the workman of Nazareth who has been endowed with the most extraordinary dignity on earth:

THE GUARDIAN OF HIS MASTER.

The first thing to be done is to provide for the crowns. There will be two crowns: the imperial for the child Jesus borne in the arms of his foster Father; the ducal crown for St. Joseph. The work is to be done by the celebrated jewelers of New York: Tiffani. We have already deposited in their hands the gems and gold offered for this purpose, but we need a great deal more and we earnestly request all those who may dispose of some precious material, to send it at once. We beg to state that only precious metal like silver, gold and real gems can be accepted for the crowns.

Already several devoted clients of St. Joseph have sent their offerings for the crowns, but it is only a drop. This grand solemn manifestation requires the combined action of the Catholics, not only to procure the crowns, but to prepare the throne of our king, i. e. the altar, to decorate his house, his shrine at De Pere.

It will be easily done if in the cities some energetic client of St. Joseph endeavors to form with his friends a committee for the Coronation of St. Joseph to announce around them the celebration which will be held in De Pere, to centralize the offerings, to arrange for a delegation which will witness the Coronation.

We beg to tell again to the friends of St. Joseph that we do not intend to work for a transitory festival, but for the permanent glorification of our Patron. To this end, we are preserving all the documents to publish a volume under the title: *Coronation of St. Joseph in America*, which will contain the history and all particulars of the celebration, so that it remains through the following generations as a perpetual monument of our love and veneration for St. Joseph. We place our hope for the success of the

Coronation in the organization of committees who will work courageously with us to prepare this manifestation. We are ready to correspond with all those who will commence to work.

Through the ANNALS we will inform our readers of all that will be done to prepare the Coronation and we dare assure them that we will spare nothing to encourage all those who give a sign of their love for the great and glorious St. Joseph.

By committee of action we understand the union of several persons who assemble together under the direction of a president and a corresponding secretary chosen among themselves to devise and employ means to favor the Coronation of St. Joseph. Committees can be formed by pious ladies, societies of young men, students in colleges, pupils in Academies, etc.

May St. Joseph inspire many of his devoted children to work with zeal for his glorification of which we are sure to receive abundant blessings. Who will refuse the honor to do something for the great saint whom God has honored so much and who has been established to be our hope, our help in our tribulations.

THE PAROCHIAL SCHOOLS.

On September 7th, at St. Joseph's shrine, Mass will be said for the purpose of the Catholic schools and their devoted teachers. We will pray fervently to St. Joseph, the protector of Christian schools, to lead the children in the path of innocence and wisdom and that under his direction they may establish their lives on the solid basis of Christian virtues.

We earnestly request Catholic teachers to enroll their pupils in the Holy League of Children under the protection of St. Joseph. We may certify that schools were entirely reformed after the consecration of children to St. Joseph.

THE NATIVITY OF THE BLESSED VIRGIN MARY.

September 8th.



WE have not yet forgotten the beautiful celebration which was held a year ago in St. Joseph's shrine. Our Associates were invited to unite their prayers and thanksgivings to praise their holy Patron, their faithful protector, who had manifested his assistance in such a wonderful manner in hearing our petitions and especially in his special protection for the construction of the church.

As soon as we returned from Rome, we were asked if the 8th of September would be observed with the same solemnity as last year. Certainly, *this day shall be a memorial to the Associates, and we shall keep it a feast to the Lord in our generations with an everlasting observance.*

The administrator of the diocese, the Very Rev. N. Kersten, has promised to preside at the celebration unless he is prevented by his overwhelming duties. We have invited the priests of surrounding parishes, and no doubt many strangers will come to venerate and to pray to St. Joseph.

This is a day of special remembrance for our dear Patron. Your Nativity, says the Church, brought joy to the Universe, as it was like the dawn of the Redemption of the World. But how precious was this day for St. Joseph, the day of the birth of his holy Spouse, to whom he would be affianced and from

ST. JOSEPH.

The Patron of Christian Schools.

BY J. M.



HE first Christian school on earth was the home of Nazareth over which by divine appointment St. Joseph presided and ruled with authority in the name and place of God. Standing in his relations to that family as its head and support, he comes before us as the model of Christian teachers. Invested with a plenitude of power and grace for the proper government and right direction of his precious charge, he at once furnishes a safe example and guide in conducting the education of youth. St. Joseph was a teacher of the highest order of merit, for he instructed more by example than by precept. Though indeed neither Jesus nor Mary needed or received lessons at the hands of St. Joseph, for both were incomparably wiser and better than he, yet they were the objects of his tenderest solicitude, and, humanly speaking, they actually required and accepted the assistance which he rendered them. By the holy providence of God it was so willed that the mission of man's redemption should be accomplished, in part at least, through means of man's coöperation with the divine plans. Hence St. Joseph's place in that important work was one of supreme moment, calling for the most consummate prudence, ready obedience, painstaking effort and unremitting care. During the years of family life spent at Nazareth he was perfecting himself in

whom he would receive his heavenly appointment of

FOSTER FATHER OF THE SON OF GOD.

We cannot doubt that every year this glorious event was celebrated by St. Joseph, who was happy to offer his homages and presents to the Blessed Virgin Mary. There was at Nazareth an exchange of holy greetings.

Our object in the celebration of the Nativity of the Blessed Virgin Mary is to offer to Mary and Joseph our congratulations for their holy Association, praising St. Joseph, because he was the Spouse of the Immaculate Virgin Mary, because he has obtained from such a dignity an immense power of intercession.

We will praise him also for his continual assistance offering special thanks, because he has chosen this place for his shrine, from which he spreads his blessings over the whole country, and promising him to be his faithful servants, we will pledge ourselves again to work for his glorification.

Let us implore his assistance and the protection of the B. V. M. to obtain that our petition for the erection of the Archconfraternity should come to a final success. We desire it eagerly as it will be the most efficacious means to propagate the devotion in America.

And as a worthy preparation to this grand solemnity we will commence our monthly novena on the 31st of August, uniting during the whole week our supplications, praises and thanksgivings.

We beg of our Associates to offer a communion at the intentions of the Association on the 8th or during the Novena.

the duties of his vacation. Doubtless he learned much wisdom from the lips of the Son of God in whose company he passed his hours and days of toil and rest. He likewise profited immensely from contact with his holy Spouse, over whom the shadow of the Holy Ghost was cast and enveloped her in a mantle of glory. When the time came for the execution of the divine will, St. Joseph was prepared to perform his part faithfully and well. How admirably he acquitted himself of the varied duties growing out of his relations to the holy family we learn from the sacred pages. What invincible courage he displayed in overcoming the difficulties that beset him. What meekness he exhibited in the presence of adversity. What patience and resignation evinced in time of trial. What ready and unquestioning obedience he yielded when heaven manifested its will. How profound his humility. How ardent his charity. In a word, what a magnificent combination of qualities and virtues united in the heart of this peerless man! Truly, O Joseph, wert thou a just man! Well do you deserve to be presented as the model of Christian teachers and the master of Christian schools!

It may seem strange to some that St. Joseph should be mentioned in connection with the subject of education since he appears to have taken no prominent or leading part in education. Upon reflection, however, it will appear specially appropriate to Christians to speak of him in this regard. The Jewish people lost sight of the great fact that Christ was the Son of God and so failed to realize His true character and mission. Hence they spoke decisively of Him as the son of Joseph the carpenter, regarding Him in no higher aspect than that of a mere man of humble origin. From this false conception resulted all their errors

and final rejection of the redemption itself, which He had come upon earth to accomplish in behalf of all mankind. They did not rise above their mere natural promptings and so discarded Christ in His divine character, because He came in lowliness to do his great work. They would not believe that a divine person such as He claimed to be could so far forget His dignity as to be willing to assume His place as the reputed son of a lowly mechanic. All their thoughts and ideas were associated with earthly grandeur and display. They fancied no man could be great who would forego dignity and honor that belonged to high station. Wherefore they refused to believe in the divinity of Christ and rejected His teachings. But their denial of the truth and rejection of the divine Founder of Christianity, who proclaimed the common origin and brotherhood of man, did not weaken the one or impair the character of the other. Christ was God and proved most conclusively His title to be so regarded. His preaching miracles, and sacred character all proclaim the fact that He was the way, the truth and the life, in whom alone salvation could be found.

This being so St. Joseph who stood in the closest possible relations to Christ, is the most perfect image and expression of the wisdom and knowledge that characterized Him. Hence he is eminently entitled to be considered the patron and friend of Christian schools. Stress has often been laid upon the fact that some chosen souls were highly honored by Christ when upon earth. John the Baptist was specially honored in having heralded His coming. The Evangelist was also distinguished on account of the singular privilege he enjoyed at the Last Supper when he pillowed his head on the bosom of Christ. But who shall tell in fitting terms of the unique distinction

and extraordinary honor conferred upon St. Joseph? In his case the relations were reversed. Instead of exacting obedience from him, the Redeemer yielded obedience to him; and not for a brief period but for long years. Who will recount the holy intercourse between Jesus and His foster-father St. Joseph? Joseph may not have reclined upon the breast of Christ, but Christ slept upon the bosom of Joseph, and caressed him with His love and ravished his pure soul with ecstatic delight. Who will unfold to our gaze the depth and intensity of Joseph's faith in the divine power of the Son of God in those intervals of sweet and holy communing of spirit, when his soul was filled with inexpressible delight under the influence of the grace and light that flooded his mind and heart? Who so bold as to attempt to describe those outbursts of love that escaped from the lips of Joseph as he experienced the sweet embrace of the Child Jesus and heard the divine melody of His voice, sweeter far to his ears than the chorus of angels! Ah! surely Joseph was privileged above all men in his intimate relations and sacred intercourse with the Redeemer of the world. Wherefore it may be truly said that he of all men most closely resembled Christ, our Lord, and is the highest embodiment and most perfect expression of His glorious attributes and qualities. He was the first to drink in the fulness of meaning and apply it to his conduct the divine maxim that fell from the lips of Christ: "Learn of Me, for I am meek and humble of heart." Yes, Joseph was meek and humble as no other man ever was or ever will be. His obscurity hid from the world the grandeur of his character and virtue, but both were precious in the sight of heaven. God alone could appreciate his character and estimate his worth. Joseph was satisfied with that judge-

ment and sought no other. The time has come, however, to unfold the glorious attributes and extraordinary virtues and privileges of this incomparable man of God, first in rank and dignity in the kingdom of heaven. Placed above all other creatures, save and except his Virgin Spouse, the ever Blessed Mother of God, he is the spotless mirror that reflects the splendor of the Divinity—the medium through which earth receives the message of heaven and responds to its inspirations. Joseph rules in authority next to the King and the Sovereign Pontiff, our glorious Father Leo XIII, implores us in pathetic language to "go to Joseph" and he will supply all our wants. Happy will we be if we heed the summons; make known our necessities and present our petitions to him. The King will hasten to the voice of Joseph pleading in earnest and powerful terms for the wants of his people. Chief among those wants is spiritual food—nourishment for the soul—the knowledge to be obtained in Christian schools where God and His saints are known and loved—where the shadows of Jesus, Mary and Joseph fall upon the students and their names are frequently, and reverently pronounced.

St. Joseph is put before the world therefore as the model and protector of Christian schools. His life inculcates lessons of deep humility and inspires reverence for authority, which are the basis of Christian life and the foundation of civic virtue that will withstand the vicissitudes of time and the inroads of passion and unholy ambition that have so often destroyed the peace and perpetuity of nations highly favored of God. Without the respect and deference to authority rightly constituted and properly exercised, which religion alone can inspire in the hearts of men, there can be no such thing as liberty properly so

called, nor sufficient guarantee for the safety and well-being of nations. It needs no argument to prove this, since all history bears testimony to its truth.

Under the patronage then of the great St. Joseph, education will receive an impetus; religion will flourish; society will be purified; individuals and families will live in peace and friendship; in a word the home at Nazareth will be re-established, and the kingdom of God will reign upon earth once more.

A MEMENTO.

A LITTLE friend of the vanished years,
As I knelt at our Savior's feet:
With a sense of gladness too deep for tears
Thro' the hours of our calm Retreat.

I loved to think that like Mary of old
You sit at Christ's feet all day:
And share, in her spirit, her bliss untold,
While you watch, and work, and pray.

While you spend yourself and are spent for the
Of your Heavenly Lord and Love. [sake
And think if the labor seems hard below
How bright is the crown above!

And I think if your words of a year ago
While your eyes with tears grew dim;
"Think how much our dear Lord has done for
And how little I do for Him!" [me,

Oh love Him then with your whole warm heart,
With your spirit ardent and true;
Like Mary, cling to your better part
That shall not be taken from you.

And deeper and firmer anchor still
Your heart in that Heart of Love;
Let your every thought be His Glory and Will,
And your goal His Home above.

And thank Him over and over again
For His Love's abounding grace,
That has turned to you in its beauty and peace,
The light of His Holy Face.

Coll. of Notre Dame, San Jose, Oct., '90. S. A. R.

We claim the attention of the readers on the beautiful work announced on the third page of the cover under the title: *St. Joseph's Society*. It is a beautiful idea to invest St. Joseph with the charge to provide for poor missions, as he was chosen by God to procure food and clothing to the poor but great mission, established at Nazareth.

ST. JOSEPH, THE FATHER OF THE FATHERLESS.

BY REV. J. J. H.



ONLY a week back to America and already so lonesome in spite of my wealth and money, so-liquized Mr. Joseph Shannon, as he took his morning-walk, the day after St. Patrick's day, to inhale the pleasant, balmy spring-air. Excellent weather this, if one had only some useful or pious

purpose to live and to work for, but I'm so lonesome. Poor Tom! How I hoped to mend old friendship with you, as it used to be, to tell you that the fault in that quarrel was mine. And now I find you dead and buried just one week too soon, coming back to Pennsylvania with never a friend or relative to bid me welcome. Good morning, sir, will you please turn to our nauction, tomorrow? Mr. Shannon looked up and saw a little boy and girl before him with smiling, but timidly questioning face. Come to your what, questioned Mr. Shannon. To our nauction, answered the boy, whose sister held a little kitten tightly under the arm. Papa's gone to heaven and we's goin to have a nauction to det money, you know. Mama says, the more we sell, the more money we will get. But Rosy and me wont sell little kitten here and my walking horse. Where is your mama, asked Mr. Shannon. Oh, she's home crying all the time and we thought to help her and tell folks to turn to our nauction. You will tum, won't you, sir? Yes, my children, I will come, and with this assurance the children left him. Just then Father Peter came along who had moved the whole congregation

on St. Patrick's day with his powerful eloquence, speaking on, What is true glory, giving the proverbial charity of the Irish race it's well-merited praise. Yet under the influence of Father Peter's sermon, Mr. Shannon saluted his reverence most cordially and asked: Who are those children, Father Peter? They belong to good Tom Kinsale, God rest his soul! Poor things! Its scandalous how Mrs. Kinsale is being treated. Tom signed a note and couldn't pay and now so soon after his death there is to be an auction there tomorrow. Poor Mrs. Kinsale! May God help her! That night Mr. Shannon sat up late, recalling to memory the good turn Tom had done for him, when he mortgaged his own farm to save his home. I repaid Tom before the mortgage fell due but now his wife and children are penniless and, says he, now is my turn to bring timely help. The next morning Mr. Shannon went to the auction and entering his friends Tom's home, where great crowds were already assembled, he said to himself: An auction during Lent and on St. Joseph's day, why it is too barbarous for Christians to think of it! The cold-hearted crowd now loudly taunted Tom's charity as foolishness of signing for other people. Disgusted at these unchristian remarks, Mr. Shannon moved through the crowd into the kitchen, where as yet no one occupied it, except the aged mother of Mrs. Kinsale, who sat on her old armchair rocking herself to and fro and occasionally wiping her tearful eyes with a white linen handkerchief. Mr. Shannon asked her in a kindly tone: Where is your daughter, grandma? Oh, Sir, she and the children went to my daughter Marcella. Poor Mary couldn't stand it here, her heart is broken. Oh, the poor things, God knows, what is to become of them, God help us! Oh, Sir, its awful hard on

poor Mary, this is. She went all over the house this morning bidding good bye to its treasures, the children clinging to her and making her heart ache more by their childish questions. When she came to her bedroom, she gave me the children and said: Darlings, stay with grandma, I want to be alone here for prayer. I peeked in after a while and there was my poor Mary on her knees before her little house altar with her head lying on the crucifix, holding the Blessed Mother's and the St. Joseph's statue in both her hands, softly crying and praying: "Dear Lord, let this sorrow pass from me! Sorrowful Mother, console me! Dear St. Joseph, be a father now to the fatherless and a protector to the widow! You know dear St. Joseph, I and Tom have consecrated our family to Thee! As members of thy Association my family belongs to Thee, show thy mercy to us on this thy feast day!" I shut the door then, it was too hard to see her grief. Bye and bye she came ont looking sad but resigned and walked away with the children to her sister Marcella, little Rosy carrying her doll and Josie the kitten. Josie, you say, is the boy's name, inquired Mr. Shannon. Yes sir, Tom called him so after a friend of his, of whom he spoke a lot for years. Thank God! Tom forgave me, thought Mr. Shannon and entered the auction room. He just came in time to bid on the auctioneer's offering. Mr. Shannon outbid every one and at the close of the auction he was the sole possessor of every article in the house and of the whole real estate and he ordered the disappointed crowd to vacate the place as soon as possible. He then immediately settled all claims by the holder of Mr. Kinsale's obligations and dismissed him promptly. Mr. Shannon now alone, sat down, wrote a letter and placed it on the little house altar. Then he went

to the kitchen and said to grandma: I am going home now, the people are all gone and everything shall remain here, what belonged here. Call Mrs. Kinsale and the children home again! Thus saying hurried off, without leaving grandma a chance for one word to say, which indeed she could not, so great was her distraction, what all this meant. When Mary Kinsale and the children returned that evening, they found all, as they had left it. At the house altar the overjoyed widow found a letter at the feet of St. Joseph's statue. It read: St. Joseph has chosen me for his representative to be a father to the fatherless and a protector to the widow. Inclosed deeds, etc. secure to you your home. It is the legacy of my gratitude I owe to your husband and my friend Tom. Signed *Joseph Shannon*. For the second time that day the widow and her children knelt before the altar and she prayed: "Thanks be to Thee, o merciful God; for thy great mercy! Holy Mary, my sweet mother, how can I honor thee, as I ought! Dear St. Joseph, this day has God glorified Thee, as thou art indeed a father of the fatherless and a protector of the widow!"

ST. JOSEPH'S LILIES.

WE come, o, dear Joseph,
Thy little ones, to greet
Thy blessed name, and lilies
With odors faint and sweet—
Thy white and golden lilies—
Dear father—at thy feet—
Our glad selves all a-tremble—
With trembling hands we lay—
Joy floods our souls with music—
Our pulses dance, to-day—
And kneeling for thy blessing,
Thy loving children pray—
That thou wouldst deign to school us
In lessons that we seek—
Of faithful brave submission,
Of trustful silence, meek—
That we may speak in wisdom
When there is need to speak:
So these fine, faint-scented lilies
We offer now, shall be
Those acts of hidden virtue
Which we have learned from thee—
Of that silent sweet submission
Yielding so trustfully.

THE ST. JOSEPH'S GESSEN IN AMERICA.

BY

Rev. J. J. Holzknecht.

VII.



T the beginning of England's rivalry with France for the possessions of the West, Father James Marest was the presiding Superior of the western missions, residing at St. Ignatius, Mackinaw. The king of France deputed Father Charlevoix as his ambassador to the West. On his visit to Mackinaw in 1721 he found little progress of the mission there. On his visit to St. Francis Xavier's, now located a mile and a half from the mouth of the Fox River, he met Father John Chardon studying diligently the Winnebago language, finding this nation more docile than the Sacs, among which his labors were fruitless, as they inclined more to the troublesome Foxes, who were now bitter enemies of the French. During their hostility the missionary record here is almost a mere blank. In the year 1765 we see once more and for a long time the last two Fathers here, who sealed the mission, at its foundation baptized with the blood of René Menard, with a martyr's death. The crowned martyrs of the perishing missions in the North-West were Fathers Peter Du Jaunay and Marin Louis Lefranc of Mackinaw. The hostile Foxes killed the Fathers at St. Joseph's in De Pere in the year 1765 and their religious associate, a lay brother, at St. Francis Xavier's. Although the Jesuit Annals do not record the fact thusly, the old inhabitants believed it to be a certainty and they showed the ground that was soaked with the blood of these martyrs—Margareth Okeewah, a 100 year old Indian, who died on February 13th, 1868, said on oath, that her par-

ents often talked to her about two blackgowns, whom the Indians had massacred, because they preached to them the Catholic faith, which condemns their superstitious practices. Their memory was long in benediction among the Indians and as late as 1820 aged Indians at Arbore Croche, now Cross Village, Emmet county, Michigan, could show the place where Father Du Jaunay used to say his breviary. Their sacred bodies rest at St. Joseph's of De Pere, where some faithful Indians buried them. St. Joseph in whose house are glory and riches, whose justice remains for ever, received the martyrs into the eternal house of glory with the words of consolation: *Knowing that as you are partakers of the sufferings, so shall you be also of the consolation, in Christ Jesus our Lord.* (II. Corinth. ch. 1.)

Thus in reality has St. Joseph at his sacred shrine of West De Pere become the admiration of Apostles and the glory of martyrs! Green Bay's pioneer settler was Augustin de Langlade with his family of eight persons, locating there in the year 1746. To get his children baptized he made a canoe trip from Green Bay to Mackinaw. In 1785 the settlement numbered six families of 56 souls. Until 1760 it was subject to France, to England until 1796. In 1815 a United States trading post was established there and in 1824 its population numbered 509. It belonged to the Bishop of Cincinnati's jurisdiction in 1821 and his Vicar General, Father Gabriel Richard, of Detroit, visited Green Bay in 1822, celebrating Holy Mass in the House of Peter Grignon who donated a piece of land for a church and cemetery. This first church stood where now the Astor Engine House is located. Since 1825 the Rev. Vincent Badin of St. Joseph, Michigan, came here once a year to give a monthly mission for several years. In

1816 the Fort Howard garrison was erected by Colonel John Miller. His troops rendezvous was at Shanty Town, 3 miles further up on the east side of the river. Here the Catholics built a log church and schoolhouse, in honor of St. Francis Xavier, in the year 1828. Its most prominent members were: Peter Grignon, John Lawe, Augustine, Amable, Louis, Charles and Perrish Grignon, James Porlier and Joseph Jourdain. A Catholic church was at De Pere already in 1825. In 1831 Rev. Frederic Rézé came to Green Bay, where Father F. Mazzuchelli was conducting a Catholic school at Shanty Town and erecting a new log chapel in honor of St. John the Evangelist. Father Rézé baptized here many Menomonees already instructed by their zealous pastor and the Sacs and Foxes invited Father Rézé to their homes. Bishop Fenwick confirmed at Green Bay in 1831. In 1832 the Redemptorists took charge of the Green Bay Indian missions. Father Sandrel residing at Shanty Town from 1832 till 1834, when Father T. Vandebroek assumed the missions of the Menomonees and Winnebagoes. He resided at the new church of St. John the Evangelist, on its present site, where at the time were ten houses and numerous Indian cabins. He visited Milwaukee in 1835, founded by Solomon Juneau in 1818, saying the first Mass there for its 20 Catholic inhabitants, where nine years later the Rt. Rev. John Martin Henni was created Bishop of all Wisconsin, who established the great seminary of St. Francis in 1854 for the education of the secular clergy, which has given to America already several bishops and hundreds of priests. For a short period Father Anderledy, the present Superior General of the Jesuits at Rome, assisted Father Vandebroek in his great Indian missions of the Menomonees, who resid-

ed at Lake Poygan in 1846. The next year Father Flavian J. Bonduel became their missionary until their removal to Lake Shawano in 1852, when Father Otto Skolla accepted the Indian mission. Father Bonduel of blessed memory died at Green Bay in the year 1861. Since 1854 the Germans of Green Bay had erected St. Marys' church, in which the Rt. Rev. Joseph Melcher entered as the first Bishop of the Green Bay Diocese in the year 1868. The greatest and holiest missionary of the day was Frederic Baraga, laboring among the Ottawas and Chippewas from 1832 until 1857, when he became the first bishop of Sault Ste. Marie and since 1865 of Marquette, a worthy successor of the saintly Father Marquette, his holy death occurring on January 6th 1868. Of him as well of all our blessed missionaries can we say: *They went to sow the seed with tears but returned, bearing sheaves, with joy*, having carried the cross and gospel into the great Mississippi basin and there successfully established Christ's kingdom under Mary Immaculate's and St. Joseph's powerful patronage. Of these great United States Mary Immaculate is already the chosen and crowned patron, but St. Joseph alone awaits the honor, which its grateful people will tender him, who is the royal spouse of Mary and the chosen father of the King of king's, amply meriting to be saluted as the royal patron of America, who prays for us, his grateful people.

In 1891 will occur the ter-centenary of St. John of the Cross, a Carmelite Friar of the 16th century, whom God raised up to aid St. Theresa in the reform of the venerable Carmelite order. He had a tender devotion towards the Chaste Spouse of Mary, the glorious St. Joseph, and celebrated his feast with great solemnity. Leo XIII has granted indulgences for the ter-centenary.

THE SOUL AT THE SCHOOL OF ST. JOSEPH.

I.

From the great St. Joseph thou canst learn *Obedience*.

Obedience, constant, cheerful, prompt,
Turns all things into gold.—
And in thy faithful soul, full soon
'T will treasures rare unfold.

Without this virtue, thy best deeds
Are almost thrown away;
Like Joseph with it thou wilt grow
More perfect day by day.

II.

From the great St. Joseph thou canst learn to sanctify thy *Labor*.

Mid austere labors, Joseph seeks
No rest from dawn till night;
The presence sweet of Jesus, made,
The heaviest trials seem light.

Then sanctify thy labors all:
Have this alone in view;
And Joseph in his workshop
Choose for thy model true.

III.

From the great St. Joseph thou canst learn *Humility*.

He held the highest dignity,
That Heaven could bestow;
Yet, with love of deep humility
Did Joseph's heart o'erflow.

Secure the precious grace, dear child,
Whatever else thou miss;
E'en gems and pearls of priceless worth
Are naught compared with this.

IV.

From the great St. Joseph thou canst learn the love of *Silence*.

The lowly home at Nazareth,
Blessed secrets might reveal;
But a wondrous love of silence,
Was its royal, sacred seal.

Then speak, dear child, no idle word,
'T was Joseph's saintly plan.
Hence, he is by the Scriptures termed,
A just and perfect man.

V.

From the great St. Joseph thou canst learn the spirit of *Prayer*.

His holy lips, his loving heart,
In ceaseless, fervent prayer;
Sweet converse held with God alone,
Be this thy privilege rare.

Like Joseph, if thy soul delight,
Be ever thus to pray;
Our Lady's Spouse will many things,
For thee, to Jesus say.

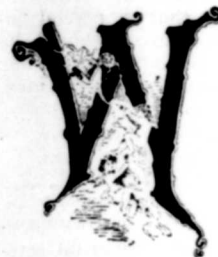
Annals of Saint Joseph.

VOL. III.

SEPTEMBER, 1891.

NO. 7.

CEREMONIES OF THE CORONATION



When returned from Rome with the ceremonial of the Coronation printed under the direction and supervision of the Prefect of the Apostolic Ceremonies, Mgr. A. Sinistri. We hasten to give

its translation, which will be of great interest to the Associates and dispose them to work with courage for the preparation of this grand and solemn day.

RITE TO BE OBSERVED

IN THE CORONATION OF THE VENERATED
STATUE OF ST. JOSEPH.

THE MOST PURE SPOUSE
OF THE BLESSED VIRGIN MARY.

WHICH IS HONORED

IN THE CHURCH DEDICATED TO ST. JOSEPH
IN THE CITY OF DE PERE.

STATE OF WISCONSIN OF THE UNITED STATES
OF NORTHERN AMERICA.

During three days before the Coronation, the solemnity is to be announced by the festival ringing of bells and other signs of joy. In the meantime the church and the altar, where the statue is to be crowned, should be decorated with the greatest magnificence, with a great number of candles, lamps, inscriptions, etc. A large picture of the statue to be crowned must be placed at the entrance of the church, over the principal door.

When every thing is ready, the day before the Coronation, Vespers must be sung before the statue which is to be crowned and there the following prayers will be said:

Ant. Vir fidelis etc.

*Hymn: Te, Joseph, celebrent agmina
cœlitum, etc.*

*V. Constituit.....
R. Et principem.....*

OREMUS.

Deus, qui ineffabili, etc.

The following day, at nine or ten o'clock, the Bishop, who is delegated for the Coronation, dressed with pontifical vestments, viz: the amit, the alb, cord, the pectoral cross with stole and white cope and the precious miter bearing the crozier, with assistant priests, also clothed with the sacred vestments, and other Bishops having the surplice, the stole, cope and the gilded miter, headed by the crossbearer, the acolytes and the censorbearer walk in procession to a special altar where the crowns are to be blessed. The crowns must be carried on a richly decorated stand by the principal magistrates of the city or some prominent Catholics behind the Bishop.

The Bishop leaving the crozier and miter commences the following antiphon: *Ecce fidelis servus*, and says special prayers (which will be printed for the occasion).

He sprinkles the crowns with holy water, offers the incense and commences the hymn, *Te Joseph, celebrent*, which is continued by the choir and followed by the oration. Afterwards, taking the miter and crozier, he walks to the altar where the statue of St. Joseph is placed. The crowns, borne by the magistrates, surrounded by people bearing candles, are placed over the altar before the Bishop.

Solemn Mass is celebrated by the Bishop. It will be the Votive Mass of St. Joseph, Spouse of the B. V. M., as it is in the Feast of the Patronage with Gloria and Credo, one oration. If the Coronation is done on a Sunday the oration of the day must be said and its gospel at the end. If Mass is celebrated by another one, the Bishop stands at his throne with cope, mite and crozier, surround-

ed by his assistants.

At the end of the Mass, the Bishop gives the solemn Benediction from the altar or from his seat. The last Gospel being said, he takes again the cope, the precious miter, the crozier, and going to the altar he commences the hymn: *Cælitum, Joseph, dæcus, etc.* Then taking the crown of the divine Infant, helped by his Deacon, he places it upon the head of the Child saying:

As you are crowned on earth by our hands, thus may we deserve to be crowned by thee in Heaven with glory and honor.

In the same manner, the prelate places the crown over the head of St. Joseph, repeating the above formula.

At this moment, amidst the sounding of drums, trumpets and other instruments of music, the ringing of bells, the firing of guns, the Bishop comes down, puts incense in the censor, and three times offers it in honor of the saint. Singing afterwards the verses and special oration for the circumstance the ceremony is concluded by the singing of the "*Te Deum*," with proper verses and orations.

With miter on head, and crozier in hand the Bishop blesses the people and the Deacon announces in latin and in the language of the country the Plenary Indulgence granted by the Holy Father.

After Vespers, the panegyric of St. Joseph is made by an eloquent orator, and if it is possible the crowned statue is carried through the streets of the city with all honor, festival demonstrations, singing, etc. When the people have returned to the church, the Blessed Sacrament is exposed, and after the singing of *Tantum Ergo*, verses and orations, the Benediction is given.

It is convenient that a special heavy wax candle should be offered by the magistrates in honor of St. Joseph.

At the sunset, signs of public joy, festival rejoicing, as explosions of guns, rockets, etc., should take place till the people retire.

And in order that the devotion to St. Joseph, the most pure Spouse of the

Blessed Virgin Mary, should be developed more and more, during three days solemn Mass an Vespers with discourses should be held with great solemnity. Pictures of the saint must be engraved and distributed to the faithful and nothing should be spared to multiply the honors toward the Eminent Patriarch. It seems convenient that a special inscription of the great event should be engraved on a marble slab to transmit the great event to the future generations.

GLORY TO GOD,
HONOR TO THE BLESSED MARY, ALWAYS
VIRGIN, AND TO HER MOST PURE
SPOUSE ST. JOSEPH.

ALOISIO S. SINISTRI,
Apostolicus Ceremonies Prefectus.

After having read the beautiful ceremonial prepared by order of the Congregation of Rites for the Coronation of St. Joseph, who may, among Catholics, refuse to take part in this great solemnity in honor of the reputed Father of Our Lord, the glorious Spouse of the Blessed Virgin Mary? Where is the man on earth who deserves more honors than the man elected for the high mission of Foster father of God?

What sweet remembrance in life, at the hour of death, at the tribunal of the Lord, to have contributed in some manner to the Coronation of St. Joseph, keeping in our souls the sweet hope that: *As we have crowned him on earth, thus we will be crowned by His Divine Pupil in Heaven.*



PARAMOUNT NECESSITY OF CHRISTIAN EDUCATION.

BY J. M.



It is sometimes said by way of disparagement that our Catholic schools are not up to the high standard of efficiency which is demanded by the progress of the age of enlightenment in which we live. We must keep pace with the giant strides which learning is making in these our days. Such are the false and flimsy pretexts or assertions that pass current as valid reasons for ignoring the claims of Christian educators to be able to train up the youth professing our holy religion in the ways of true knowledge and impart to them besides that which is no less important—teach them their duty to God, their parents and society. The persons who give expression to such absurd and fallacious ideas do but little to promote the interest of Catholic education. The adverse criticism which they gratuitously offer shows the spirit that animates them. If Catholic schools are not what they should be why do they not aid in their improvement, instead of playing the ignoble part of carping critics? The exercise of generosity and substantial encouragement are needed helps to this desired end. But there is little hope that either will come from the source indicated. It is a small matter to such critics that religious men and women are spending themselves in the laborious work of training the minds and hearts of the young without adequate compensation—frequently without any reward whatever, or hope of reward, save that which a just God has in store for them. Those noble men and women may bear the heavy burden

imposed upon them in the interest of the Church and the welfare of her children, who will, in time, become the fathers and mothers of a future generation. Our critics neither share their burden nor their toil and have no sympathy or support to offer them. The heroic souls are thus allowed to go on hampered in their efforts for good for want of the support that is withheld by those whose duty, nay whose interest, too, it is to help them by every means and influence within their command. They do not labor like hirelings for a daily stipend. Their one sole motive is to advance the honor and glory of God, and they look forward to the time when the years of toil shall have ended and they go to receive the bright crown in heaven which shall be their portion forever.

If it be granted—a fact by no means admitted—that Catholic schools are inferior to those of the state, it yet remains no less a duty to support and encourage them. As heaven is above earth; as the interests of eternity are above those of time; and as these sacred interests are best promoted by religious training, it follows that Christian schools wherein only this training is acquired, must be maintained if religion is to survive in the Republic. It matters not that our children receive a good education free of cost in the state schools. These schools are not suited to the wants of Catholics, and it is doubted if they answer the purpose of any of the sects or denominations, judging from recent public utterances and published annals of many leading educators throughout the country. The writer makes no war upon the state schools, though on principle and from conviction he is opposed to the state exercising supreme control of the subject of education. He conceives it to be within the power, rightly exercised, of the state to provide only for the education of such children as have parents who are unable or unwilling to educate them. In such cases it is not only the right but the duty of the state to interpose and provide for the children thus situated. This limit

has been greatly exceeded in the immense if not exclusive, right assumed by the state or government in the matter of education. Sooner or later the evils growing out of the system will become strikingly apparent, and it is hoped a remedy will be devised to meet the pressing necessities of the case. The machinery of the state schools has become far reaching and intricate in its management, not to speak of its inherent weakness. The vast outlay required to maintain the system of state education has already reached colossal figures. But this could not constitute an inseparable objection if the results achieved bore respectable proportion. But they do not, as candidly admitted by impartial and enlightened minds of all creeds and persuasions. The purpose of the writer, however, is not to indulge in animadversion upon the defects of the state schools, but to dwell upon the necessity of Christian education.

If man were a mere animal whose life would end with the grave, we might afford to pass over the subject of moral training. But as he is a being destined to a future existence, with capabilities for the acquisition of knowledge essential to the attainment of his exalted destiny, it becomes a duty of paramount importance to emphasize and lay great stress upon the necessity of imparting to him such knowledge in the school. It forms a necessary part of education. Of what will it avail to become acquainted with varied knowledge in science and letters and know nothing about our obligations to our fellow men? This involves the inculcation of moral principles and teachings. How can we know our duty to the state without acquiring a knowledge first of our duty to God? Patriotism though a civic virtue has its source in love of God. Love of God and country are inseparable; where one does not exist the other is not found. It is simply impossible to foster patriotism in the hearts of men without making religion the basis thereof. No state ever has or ever will preserve the rights and liberties of the people or permanently main-

tain its integrity without the sustaining influence and motive power of religion to direct and govern its operations. The immortal Washington uttered a truth attested by history and the experience of mankind, when he declared that religion was the proper and necessary support of human government. Without it governments must of necessity degenerate into despotisms, in which the people have neither right nor privileges, save those which such tyrannical governments may choose to confer. Obviously then the state serves its own best interest when it fosters religious education. If persons do not recognize and obey the divine law they will not submit to human edicts when they do not conform to their taste and meet the approval of their judgement, which become the standard of right and wrong.

If religion is essential—absolutely essential—to the well-being and integrity of the state, it is still more so to the happiness of the family. Though the family is only an integral part of the state, it acts in an independent capacity, in some respects at least; and unless religion enters into its relations and controls them, manifold evils must inevitably follow. There will be lack of harmony, want of generous sympathy in supporting misfortune or other evil, lack of fidelity one to another; absence of charity and Christian forbearance in time of trial. The young will cease to be respectful and considerate towards the aged and infirm and a thousand other evils will afflict society and disturb its autonomy. Some of these evils are already upon us and mar the beauty of our civilization.

It is sometimes said that the Catholic Church is opposed to education and is the enemy of scientific progress. The charge carries with it its own refutation. As well say that she is the enemy of the sunlight of heaven that fructifies the earth and produces the necessities of life. Intellectual progress is her inspiration and her life. She has ever been foremost in every laudable effort to promote useful knowledge and advance science

and art. The student of history is aware of this, for at every page he is compelled to not her triumphs in those varied fields. Why then is this charge repeated? Simply, as a rule, to prejudice and blind the minds of otherwise honestly disposed persons to the truth, in order that they may not be captivated by the grandeur of aim and splendid achievements of the Church in this direction. The enemies of God and the Church, who repeat this stale calumny, know that she is a mighty power of good. So they fear and hate her. They would rob her of her fair name and have the world despise her. She is the impregnable rock, the impassable barrier, that stands in the way to the accomplishment of the wicked ones of earth, who would rob Christ of His heritage and destroy the fruits of His labors, sufferings and death on the cross. Ah! these men are wise with the wisdom of the serpent! They would banish God from the hearts of men, that they might first enslave and then ruin them in time and eternity by destroying the faith, hope and charity that are dearer than life. This they would accomplish by means of godless education and they know it. No moral training in the schools means no religion in the home, infidelity and atheism in society. The one follows as surely as night succeeds day.

If then Christians are wise they will endeavor by all lawful means in their power to circumvent the nefarious plans of their enemies by exerting their combined influence in the opposite direction—fostering schools wherein religion is taught. Whatever others may do the duty of Catholics in plain. They must at all cost and sacrifice remain firm in their support of Christian schools, upon the success of which depend the social, moral and political safety and welfare of the nation. All true knowledge and science have their source in Uncreated Light and their center in the bosom of God. So likewise must all true knowledge and science lead back to Him, who is the Author of our being, the inspiration of our life, the end of our existence.

THE PALLIUM.



On the 20th of August, the Most Reverend Archbishop F. X. Katz received in his cathedral at Milwaukee the pallium or insignia of his eminent dignity.

The solemnity has surpassed all expectations and was a brilliant manifestation of the vitality of the Church in America, as

well as of the attachment of the clergy and of the people to the Bishops whom they love and revere.

Newspapers will give all particulars and publish the names of the prelates and prominent priests who came to attend the celebration. There were more than fifteen Bishops, headed by His Eminence Cardinal Gibbons and surrounded by 400 priests, of the Archdiocese of Milwaukee and of the Dioceses of Green Bay, Dubuque, Davenport, etc.

It was a beautiful sight in the cathedral, from the princes of the Church, seated on their thrones, till the humble rector of a country mission, who work in the same spirit for the glory of God and the salvation of souls. Some years ago the honored prelate, who takes possession of one of the most important dioceses of America, was a professor in the seminary of St. Francis, which has given already so many priests to the Church.

After the Gospel, His Eminence Cardinal Gibbons, standing at the rail, describes in his clear and pleasing language the beauty of the hierarchy of the Church and the unity, which, embracing all nationalities, directs them to God as one heart and one soul. The foreigner who leaves his home and country and arrives in America, is rejoiced at the sight of

the Cross, which crowns the spires of our churches, and when he enters in the temples, kneeling down he may pray in union with the Universal Catholic Church, and be consoled, because he can satisfy his religious aspirations.

This beautiful discourse was concluded by the greetings of His Eminence to the new Archbishop. Saluting him in the name of the prelates, of the clergy and faithful who surrounded him, he could but see in this great manifestation an evidence of the veneration and love which He had conquered and which will be increased and developed in this new and immense field of labors.

After Mass, Bishop Watterson, of Columbus, ascended the pulpit and during an hour captivated the audience by a beautiful exposition of the influence of the Papacy throughout all the world, from its institution to our days. Such masterly piece will be printed and should be read with attention.

Bishop Richter spoke in German and the pallium was conferred to Archbishop Katzer by His Eminence Cardinal Gibbons in the name of His Holiness Leo XIII.

The clergy was conveyed by a special train to St. Francis' Seminary to participate in the banquet that was offered by His Grace, the new Archbishop.

The following toasts were offered: "Our Holy Father, *Lumen de Cælo*," Bishop Zardetti, of St. Cloud; "Baltimore, the Mother See of the Catholic Church in the United States," the Rev. Father Hodnett, Chicago; "The Land of Liberty, Our Country," the Rev. J. F. Kinsella, Schullsburg, Wis.; "The Catholic Church in the Northwest. Its Pioneers," the Very Rev. J. Rainer, St. Francis; "The Seminary of St. Francis," the Rev. J. L. Heimann, Union Center, Wis.; "The Secular and Regular Clergy, Its Important Mission," the Rev. J. J.

Fox, Marinette.

The Association of St. Joseph was silently represented at this great solemnity, offering fervent prayers for the pious prelate, who has given to the work in honor of St. Joseph continual and kind encouragements. Indeed, if the Association is established at De Pere and has taken such extension in America, if we have successfully worked for St. Joseph's glorification, we owe it to our dear Bishop's encouragements. Fortified by such protection we could go to Rome, rejoice the heart of the Holy Father by the exposition of the progress of the devotion to St. Joseph in America, and returning with the assurance that we may crown our Great Patron, we may anticipate in the gladness of our hearts the day when Bishops, clergy and pious people will assemble in the shrine of St. Joseph to place over his head a crown of precious stones and to sing with enthusiasm:

All hail! honour of the patriarchs, steward of the holy Church of God, who didst conserve the Bread of Life and the Wheat of the elect!!

THE POWER OF PRAYER.

If you ask the Father anything in my name He will give it you.—St. John, xvi., 23.

BELIEVE me, my dear friends, believe an experience ripened by thirty years in the sacred ministry when I do here affirm that all deception, all spiritual deficiencies, all fails, all faults, and even the most serious wanderings out of the right path; all proceed from this single source—a want of constancy in prayer. Live the life of prayer, learn to bring everything, to change everything into prayer; pains and trials and temptations of all kinds.

"But I cannot pray." That is heresy. Yes, you can always pray. If you feel a disgust, nay, a horror, of prayer, pray

on; pray in spite of yourself. Beg for the courage in prayer which our agonizing Saviour merited for you by His sufferings in Gethsemane and upon Calvary. Pray, for prayer is the strength that saves, the courage that preserves, the mystic bridge cast over the abyss which joins the soul to God.

Pray in calm, pray in storm;
Pray on waking, pray during daytime;
Going and coming pray;
Tired out and distracted, pray;
Whatsoever your repugnance may be, pray;
Pray that you may learn to pray.

The success of our journey to Rome is another illustration of the power of prayer. Our associates have prayed fervently during our absence, and if they are devoted to the holy cause of the glorification of St. Joseph, we may say that our gratitude is beyond description.

We have received hundred testimonials of their devotedness. Among them we cull the following:

CHOICE FLOWERS,

culled daily in the garden of piety, and offered by the Novices to the Sacred Heart for our dear Father Durin's Intention.

F., June 19, 1891.

SPIRITUAL BOUQUET.

Sr. M. L.,	Litany of St. Joseph.
Sr. St. M.,	Ave Maris Stella.
Sr. M. de L.,	Glorious Mysteries.
Sr. A. R.,	Rosary of S. Heart.
Sr. J. M.,	Salve Regina.
Sr. M. A.,	Veni Creator.
Sr. A. V.,	Hail! Holy Joseph.
Sr. R. A.,	Litany of Loretto.
Sr. M. I.,	Acts of F. H. Charity.
Sr. M. C.,	Memorare.
Sr. St. F.,	Stations.
Sr. M. A.,	Rosary of the B. V. M.
Sr. M. F.,	Ave Maria's.

A devoted member of the Association writes: "During your absence we have prayed here daily for you and your necessities. Is it surprising that we have been favored with the continual protection of our Holy Patron?"

THE FACE OF JESUS.

Irresistible in Its Attractions.

BY J. M.



JESUS the Eternal Father spoke from His high place in heaven and said: "This is my beloved Son in whom I am well pleased." He bore testimony to His divinity and conveyed to us some idea of the inexpressible holiness, grandeur and beauty that invested Him with irresistible charm in His sight. He was the object of His complacency, the contemplation of which filled Him with infinite delight. In Him the Father beheld the true image of Himself, a reproduction of His own perfections. Though clothed in our humanity, He was no less worthy of His ineffable love, for veiled under this garb lay hidden the splendor and perfections of the Divinity. Unable to withhold the tribute of His admiration, the Father gave expression to those endearing words that revealed the tender relationship existing between Himself and His divine Son, which was not interrupted but strengthened by means of the Incarnation, since Christ declared that His mission on earth was to do the will of His Heavenly Father.

Invested with divine perfections it was not strange that Christ, our Lord, should have appeared so pleasing and attractive to men during His public career. They were drawn towards Him by a magnetic power whose potent influence they experienced in an extraordinary degree. Strange as it may seem His very enemies felt and recognized this power, whilst resisting its effects. Astonished at what they saw and heard they said among themselves: "What

manner of man is this that the winds and the sea obey Him?" And again: "Behold a great prophet has arisen amongst us and God hath visited His people." It was plain to be seen that beneath the guise of humanity there was concealed the divine power that operated upon the minds and hearts of His hearers. This it was which gave efficacy to His words and charm to His looks. No one could come into His presence without being impressed with His holy and majestic bearing. His Face wore a look of ineffable tenderness; a calm sweet gravity marked its expression and gave assurance of deep sympathy for all who sought aid at His hands. His meek and holy eyes reflected the clear light of heaven and were radiant with the peace and hope which He wished to communicate. His voice was sweet with the melody of heavenly music which fell upon the ears of His hearers, causing them to experience strange feelings and emotions. From the depths of His Sacred Heart came forth the fire of divine love which He wished to infuse into the hearts of all to brighten their lives and sustain them in their trials and conflicts. No wonder that the just found delight in His presence and sinners were won to His love. The marvel is that any one was found to resist His tender appeals or withstand the overwhelming power of His mercy and love. Surely such must have had hearts of adamant and souls dead to every noble and generous impulse. Yet such there were and not a few, who turned a deaf ear to the sweet and gentle voice of Christ. Ah! how sad to think that they shut their eyes and closed their hearts to his tender pleading. When He failed to win them to His love He yet maintained a memory of them and wept over their misfortune. The sight of the Son of God shedding tears over depraved hearts that had shut out the

light of His wisdom and the warmth of His love, and refused to accept His teaching, is the most painfully impressive scene recorded in Holy Writ. By such perversity they sealed their own condemnation and made it impossible for the infinite mercy and love of Christ to prove efficacious in their behalf, for He would not accept the homage of enforced service or the tribute of unwilling love. No, such would not be worthy of God, who demands a free-will offering at our hands and makes it an indispensable condition of service rendered to Him. He does not want the homage of slaves, but the love of intelligent beings who bear His own divine impress and are capable of responding in a degree at least to the action of His grace influencing and directing their minds and hearts. Such is the purpose of the Incarnation to unite us to God in the tenderest possible manner by making our aspirations, thoughts, and desires identical with His own. The contemplation of the Face of Jesus conveys to our minds with striking force this salutary truth. It brings vividly before us the events of His earthly career; recalls His many and great sacrifices ending with His death on the cross, which was the crowning proof of His abiding love for mankind. Greater love than this, says our Lord, hath no man than that he lay down his life for his friend. He has given us this proof, in order that He may establish an indisputable claim to our fidelity. Wherefore should we pledge ourselves to His service and manifest our appreciation of His sacrifices by our deeds. Gratitude as well as justice prompts us to this.

Nor is the Holy Face of Christ the less pleasing because it bears scars and wounds and is defiled by the cruel indignities heaped upon it by the wicked and impious. This renders it the more attractive and endearing in the sight of

Christians, who see in those disfigurements proof of the mercy and love of Him who was bruised for our sins and wounded for our iniquities. Beneath the scars and wounds lies hidden the splendor of the divinity. This we realize with the aid of faith. We recall the exhibition of infinite power and majesty of the Holy Face when it was transfigured in Tabor and shone like the sun, lit up with the halo of divine splendor. What then must be the beauty of the now glorified Face of Jesus which is the supreme delight of the Father and the unspeakable joy of the blessed in heaven? If neither eye hath seen nor ear heard and it hath not entered into the heart of man to conceive the joy which God has in store for those who love Him, who will presume to speak of the Author of that joy? The vision of the unveiled loveliness of the Face of Christ constitutes the happiness of the elect in heaven. This vision is reserved for all who shall walk in His footsteps; keep His commandments, and prove worthy of His love by their pure and stainless lives. It is written: "Blessed are the clean of heart, for they shall see God." Yes, see Him as He is, face to face and feast in ecstatic delight upon His entrancing beauty forever.

THANKSGIVINGS.

S., Mass.—I thank you very much for your kindness in praying for me and my family. What do you think you have accomplished by your prayers? My mother whom I never saw enter a confessional went to confession Saturday, before Trinity Sunday, and I followed her Trinity Sunday and saw her receive holy Communion.

Our correspondent should attribute the favor to our union of prayers under the Patronage of St. Joseph. May this

example engage many persons to apply in their needs to the same powerful intercession.

Chicago, Ill.—Dear Rev. Father:—I am deeply grateful for your prayers and am happy to say that my dear little daughter is rapidly recovering, being able to sit up for a little while today. I should like to have a Mass of thanksgivings said and also a novena to St. Joseph to obtain a spiritual favor. We shall not forget our debt of gratitude. MRS. P. M.

O., Neb.—We ought to have confidence in St. Joseph. We have a brother that was as bad as the one whom I recommend. He was placed under the protection of St. Joseph, Patron of the hopeless cases. He changed all at once and he is a consolation to us all. Please have this fact published in the ANNALS, for the honor of St. Joseph. N. K.

R., Nevada.—Please say a Mass of thanksgivings for a favor obtained.

H. G.

Toledo, O.—John K., my husband, writes a member of the Association, had abandoned his religious duties since nineteen years. I have prayed continually for his conversion, but my efforts were of no avail. The poor sinner was seized by dropsy and I dreaded that he would die without receiving the Sacraments. It happened that I heard about the Coronation of St. Joseph and immediately I promised to give \$5.00 for the crown, if my husband would return to his duties. As soon as the promise was made, my husband was changed, he asked for a priest, made his confession and received Holy Communion. Such was the surprise of my neighbors, that they could not believe it especially when they saw him so resigned in his sufferings. Glory to St. Joseph, who deserves to be crowned for his dignity and for the protection of his children in their tribulations.

S. J., Cal.—Enclosed you will find one dollar in thanksgiving to St. Joseph for the successful sale of our business which we recommended to be prayed for.

N. A. S.

S. C., Cal.—I am grateful to St. Joseph for a favor granted.

Sr. M.

R. L., Ill.—I enclose offering for a Mass of thanksgiving in thanks for dear St. Joseph's many favors.

M. C.

Cl., Ohio.—I have had recourse to St. Joseph, Friend of the Sacred Heart, in my trouble and not without reward. I pray him now to perfect the work. I am most sure it was on the Feast of Patronage that it was granted to me.

I was delayed in sending this note, but the day after it was written, I received a message, informing me that the young man I had asked a position for, had obtained it and in the most satisfactory manner. I return thanks to St. Joseph, Friend of the Sacred Heart.

M. McG.

C., Md.—Please say a Mass of thanksgiving for a particular favor granted. Be kind enough to insert in St. Joseph's ANNALS.

S. M. F.

St. Louis, Mo.—Please say a Mass of thanksgiving to St. Joseph and St. Aloysius for a favor granted on St. Aloysius day.

McV., Pa.—Dear Father:—Will you please accept this offering and say a Mass in honor of St. Joseph. I promised our saint that, if he would preserve me from a contagious disease, to which I was exposed, that I would have the facts published in the ANNALS and a Mass said in his honor. Having received the favor, I at once write and fulfill my promise.

M. A. S.

Kaukauna, Wis.—For seven years Mrs. B—has suffered from a partial paralysis, which has affected her hands so much that she has been deprived of using them in many ways. With faithful confidence in St. Joseph's help in

previous years she became a subscriber to St. Joseph's ANNALS and a member of the Association last September, invoking his assistance in her behalf with daily special prayers in his honor. Since then her general health is much improved and she has regained the use of her hands in many ways. She hopes to visit soon St. Joseph's shrine in De Pere and offer thanksgiving devotions there for this favor.

M.

M. G., Wis.—A severe case of blood poisoning two years ago caused three ulcerated sores and lameness in one of Mrs. O.'s feet so she was unable sometimes to walk. With zealous hopes to obtain relief she became a subscriber for St. Joseph's ANNALS and a member thereby of the Association. Sharing in its blessed privileges of Masses and prayers for the Associates since last September, her confidence and prayers have been rewarded by complete recovery. She proposes to visit St. Joseph's shrine in De Pere to offer thanksgivings to God for this favor.

E.

Dear Father Durin:—Permit us space to thank our holy and powerful St. Joseph for most unexpected turn of affairs in our favor through his intercession.

The grateful Srs. of St. Dominic, Nev.

H., Cal.—I wish to return sincere thanks to St. Joseph for a special favor. Last night I arranged some medicine for a person, and in mistake mixed a wrong dose. It may have been poisonous. I never passed such a night—being miles from a doctor or priest I implored dear St. Joseph to help me, not to allow any ill effects from the mixture, and thank God and dear St. Joseph the person is all right.

W. J. G.

Errata:—Read on page 88, 1st column, 2nd line of "The Parochial Schools," pupils instead of purpose.

UNION OF PRAYERS, PETITIONS, RECOMMENDATIONS.

The two Masses said Wednesday and Friday and the prayers of the Associates will be applied to:

His Holiness Leo XIII and the triumph of the Church.

The Most Reverend F. X. Katzer, Archbishop of Milwaukee.

To obtain for the diocese of Green Bay a Bishop full of the spirit of God.

The intentions of the Right Reverend H. Cosgrove, Bishop of Davenport.

All the Bishops of America.

All the Missions of America.

The spirit of union and zeal for the clergy.

All foreign missions among infidels and heretics.

The conversion of schismatics in the Peninsula, Wis.

The Indians of Keshena.

The Conversion of the Oneidas.

The Association of the Catholic Press.

The Parochial Schools.

The Holy League of children consecrated to St. Joseph.

For justice, peace and harmony between laborers and their masters.

For prosperity and the increase of all Catholic benevolent societies.

The canonization of the Blessed Margaret Mary Alacoque.

The beatification of the Venerable Mary of the Incarnation, of the Venerable Julie Billard, foundress of the Sisters of Notre Dame of Namur.

The increase and prosperity of the Deliverance society or Union for the relief of the "Poor Souls."—The special intentions of 53 persons—The conversion of 2 persons—A particular intention—The conversion of a drunkard (hopeless case)—Spiritual intention—2 First Communicants—3 Cures—Happy return and conversion of a relative—Health and success for the future—4 Happy Deaths—6 Particular Intentions—4 Conversions—1 Temporal favor—1 Vocation—2 Spiritual favors—5 Perseverances—4 Reconciliations—1 Retreat—9 Religious—2 Communities—3 Priests—1 Undertaking—1 Missionary—1 Helpless man—1 Hospital—1 Orphan asylum—1 Temporal intention—1 Traveler—The happy ending of a lawsuit—Intentions of three persons—8 Families—2 Religious—A situation for a young man—1 Intemperate—2 Spiritual intentions.

For the speedy conversion of a non-practical Catholic and that he may not die a sudden or unprovided death.

For the temporal favor for a gentleman.

For the repose of the souls of fifteen persons.

For the protection of St. Joseph from accidents, burglars, lightning, fire and sudden, violent or unprovided death.

To prevent charity from being broken in a family.

For the grace of happy deaths for two families.

For a spiritual favor for a lady.

That there may be peace between two parties and that all things may be amicably settled between them.

HOLY WATER.

A Great Resource for the Poor Souls.



USE of Holy Water, accompanied with faith and confidence, procures wonderful effects to body and soul; and is very beneficial for the souls in purgatory. Whenever a priest blesses the water, he does

it as a substitute, and in the name of the Church, whose prayer the Divine Saviour readily deigns to hear; for whomsoever the Holy Church may pray.

Hence, whenever we take Holy Water, though it be but one drop, in order to bless ourselves, or any other object, present or absent, the prayer of the Church penetrates the clouds from anew, appears before God, and obtains graces and blessing for body and soul and every object that is touched by the Blessed Water. It also deprives the evil spirits of their power, whence the saying: "He fears such and such a thing, as satan does Holy Water." Innumerable facts can be adduced to show and prove the great and dreadful fear satan harbors for Holy Water.

But how can we also bless distant persons and the poor souls with Holy Water, that it may prove salutary to to them? The solution of the question is evident from what has been said. For, as often as we give Holy Water to an absent child, or brother, the prayer of the Church ascends to the Divine Heart, and induces it to protect our relatives bodily and spiritually. Similarly, God is moved in behalf of the poor souls, when Holy Water is used with that intention. O, the great alleviation which one drop of Holy Water calls forth for a suffering soul!

The Venerable Dominicus a Jesu had,

as it was customary with the Carmelite order, a skull upon his table. It came to pass, that as Father Dominicus sprinkled it with Holy Water, the same addressed him, and exclaimed most piteously: "More Holy Water," for this sprinkling with the Holy Water had the effect of greatly diminishing the violent heat of the excruciating fires of purgatory.

One drop of Holy Water has certainly very often more power and a greater effect, than a long prayer. Our prayer is often lukewarm and distracted, whereas the prayer of the Church is always without defects. This prayer is pleasing to our Divine Savior, when and where and by whom it may be said in the name of His Holy Church.

Hence, the great desire of the poor souls for Holy Water. If we could witness their languish and prayers for but one drop of Blessed Water, undoubtedly, every Christian soul would endeavor to use Holy Water in the morning and evening, and frequently during the day for their relief.

How often do we pass in and out at the door, to the side of which piety has attached a Holy Waterfont! What pains does it take to permit a drop of Holy Water to fall from our fingers to diminish or extinguish the fires of purgatory?

What great joy do we thereby cause to the poor souls in purgatory? What great benefits do we draw from such an act of charity! The poor souls are grateful to their benefactors; the very moment we remember them by such a salutary act, they raise their hands to heaven, and pray for their intercessors with a fervor of which the most saintly persons on earth are incapable. It pleases God to lend a willing ear to their prayers, as to the prayers of His pure spouses, and to shower abundant graces upon their friends on earth.

Indeed, a Christian should not leave his room for any length of time, without distributing three drops of Holy Water: one for himself and his relatives, that God may protect them against all injuries of body and soul; a second one for the dying, especially for the dying sinners, in order that God may grant them the grace of repentance and a happy death; and finally, a third one for the poor souls.

O how many blessings, how many merits and graces would we gain by such small practises for ourselves, for our relatives and for many others within but one year, and thereby have made for ourselves intercessors here during life, at the hour of death, and in particular whilst suffering in purgatory.

If a person knew that within a few miles of his home a physician resided, administering, free of charge, a medicine, that had already cured innumerable patients, upon this condition, that the medicine be procured regularly, at that place, every eighth day: how rapidly would people present themselves!

Behold, what an excellent medicine is Holy Water! Great, indeed, is the number of those that have been cured by the confident and faithful use of the same combined with prayer. Misfortunes both to house and crops have often been averted.

As dangers are daily threatening the welfare of our souls, we stand in need of grace and assistance. One of the easiest and most efficacious means to vanquish our fierce and relentless enemy, is the pious use of Holy Water. As often as we take it devoutly, our Redeemer sends us assistance, consolation and power to do good and avoid evil.

If an alarm of fire were given, we would hasten to the scene of destruction, in order to rescue as much as possible from the consuming fire. Alas! are we

not firmly convinced, that the fire in purgatory is immensely stronger, and that millions and millions of souls are exposed for so long a time to those violently cleansing flames?

Behold, through an insignificant effort, we can deliver a poor suffering soul from the abyss of flames; one drop of Holy Water has for them already a great effect, and should we be so indifferent to their sufferings, as to deny them so small and yet so blissful an exertion! ("Benedictus-Stimmen," Emaus, Prag.)

THE DELIVERANCE.



THROUGH a wonderful assistance of God, the Holy Catholic Church is helped by her own enemies, as it was prophetically announced: *Salvation from our enemies, and from the hand of all that hate us.* (Luke I. 71). This was the case about our union for the relief and the deliverance of our dear departed ones. The secular press has given to it an unexpected notoriety and it seems that a feeling of responsibility, the sense of a strict duty has been awakened in many souls. At least, it has given us the occasion to show the beauty of our Catholic doctrine about the Purgatorial expiation after death, and we hope that our words in the ANNALS of July are not yet forgotten by our Associates.

We were sorry to leave for Rome before we had firmly established our union; but the zeal of our correspondents was not slackened during our absence. And we may say that our journey to Rome has inflamed, if possible, our devotion to the Poor Souls, as it is a thorough Catholic devotion, firmly established in the center of Catholicity, and in every place where our holy Church is flourishing. Therefore we come again to recom-

mend our union to all Catholics, who desire to keep alive the remembrance of their dead and to assist them by the most efficacious oblation of the Holy Sacrifice of Mass. An annual offering of 25 cts. is the only obligation imposed to members. (*) The Masses celebrated with the membership's offerings are applied: 1st, to the members named in the monthly obituary; 2d, to the most abandoned souls in Purgatory.

To avoid confusion it is decided that the privileges of membership are granted for a year, commencing November 2d, whatever may be the date of application. There is no doubt that God, for whom there is no time, and who knows the dispositions of our hearts, will grant to every one the full merit of his deeds.

We especially recommend the daily spiritual offering of all our actions, sufferings and prayers for the relief of the Poor Souls.

May we ask of the charity of our Associates who are accustomed to receive frequently the Holy Sacraments, to spare a Communion on the third Wednesday of each month, applying it for the deliverance of the dead, mentioned in the Obituary?

Those who cannot go to Communion on this day are requested to offer some prayers, like the Rosary, the Stations of the Cross, a part of the office of the dead, to hear Mass for the deliverance of our Friends in Purgatory.

We will be glad to receive any suggestion which can contribute to the relief of the "Poor Souls."

It is of the utmost importance that we receive the announcement of the death of all those for which we desire the prayers of the Union. The notice must be short as follows:

(*) We were kindly advised not to have an admission fee, but to fix forever the contribution at 25 cents per annum.

N.....(1) N.....(2) died.....(3) at.....
.....(4) in his.....year(5).—R. I. P.

1. Christian name.—2. Family name.—3. Date of death.—4. Residence.—5. Age.

The obituary will be published every month in St. Joseph's ANNALS and the names will be reported in an obituary book, which will be preserved in the Archives of the Association. The annual offering of 25 cents can be given in the name of deceased persons, who will benefit directly of the charity of their loving friends.

We have promised to publish: The Deliverance, a hand book or manual containing the Doctrine of the Church on Purgatory, with all practices and prayers to help the faithful in their devotion to the Poor Souls. We will keep our promise. The difficulty is to get sufficient time to write a manuscript. But we rely on the assistance of the "Poor Souls" and the protection of St. Joseph, who loves them.

We are anxious now to print the ticket of admission, as soon as it will be ready we will send for distribution to the Solicitors who have accepted the noble office of canvassing for the Deliverance of the Poor Souls.

Their work is grand indeed. There was a time when the Mohamedans with their immense troops and their powerful fleet, were controlling land and sea. Many people captured by those pirates were brought into captivity and subjected to cruel tortures, till they had abandoned their faith.

But the cry of those unfortunates went up unto God, who looked upon His children. He inspired some holy men, who consecrated themselves to the deliverance of the captives. Collecting alms to pay the ransom of the prisoners, they went up to their horrible prison, bringing them out of the servitude. When there was not enough money, they offered themselves in bond for the

deliverance of their fellow friends.

Any one can imagine the transports of joy of the prisoners at the appearance of the religious of mercy. They were rather Angels sent by God in his infinite love for His children. There are no more prisoners in the hands of infidels, but there are an immense multitude of souls lingering in Purgatory till a liberator will be sent to them with the ransom collected among generous souls.

O, brethren, will our hearts remain unmoved when we hear such a cry of distress coming out from Purgatory:

Have pity on me! have pity on me! at least you my friends, because the hand of the Lord hath touched me. (Job LX, 21).

IN MEMORY OF BISHOP FLASCH. A FERVENT CLIENT OF ST. JOSEPH.



AMONG the many prelates who favored St. Joseph's Association, the late bishop, Killian Caspar Flasch, of La Crosse, Wisconsin, was one of its strong supports, a fervent zealot for the spread of St. Joseph's ANNALS and a warm friend for the cause of St. Joseph's Coronation. This great St. Joseph's client was born at Retzstadt in the diocese of Wurzburg, Bavaria, year 1831. He was brought up on his fathers farm attending there the Catholic school till his parents emigrated to America in 1847. Here for many years their first home in the forest wilds of Fond du Lac County, Wisconsin, served as a chapel to the Catholic settlers until Andrew Flasch, the bishop's pious father, founded St. Kilian's church, one of the first churches in central Wisconsin. The pious pioneer's hospitable cottage received with glad welcome every weary wandering missionary. God rewarded this kindness of the

parents by calling their son Kilian to the holy priesthood and in fact nearly the whole family devoted itself to God's service. Three of the bishops sisters became religious of the Notre Dame Sisterhood, in like manner, three of his nieces. One nephew is already a priest, two are yet in the preparation for the priesthood. His father died when his son Kilian was a priest, his mother lived to see him a bishop. On the consecration day of Bishop Flasch Archbishop Heiss gave in a few words the whole sketch of the new bishops life, when he said: "He was a good boy, a good youth and student and a good priest; he will also be a good bishop." Indeed, the records of the college of Notre Dame, Indiana, of St. Francis Seminary near Milwaukee are today yet the heralds of his student-life. On December 16th, 1859, he was ordained priest. At Laketown he had his first mission until October 1860, when he was made professor and master of discipline at St. Francis Seminary. Here he stayed until his resignation in May, 1867. Hardly recovered from a fatal disease the zealous priest took charge of the parish and orphan home at Elm Grove. Here his holy life was an object of admiration and edification, not only to his orphans and congregation, but also to the Milwaukee people in general. Again in November 1874 Father Flasch returned to the Seminary as a spiritual director and professor of moral theology. In 1879 he became the rector. Of Father Flasch's high reputation one of his fellow-priests gives testimony. When in the year 1866 the venerable Doctor Joseph Salzmänn visited Europe to get priests and students for the Catholic Church in the North-West, he exhibited to the students at Munster, Westphalia, the picture of his Seminary. All at once the venerable Doctor pointed out two windows and said with emotion. "Gentlemen here dwells a Saint." Truly, "sanctus sanctum clamat." As pupil of good Father Flasch I can avow, that he was a holy director of souls, one who could arouse souls to enthusiasm for spiritual

life; his words were burning when he spoke on the glories of the Heart of Jesus, the Immaculate *Sedes Sapientiae* and great St. Joseph. To the future guardians of the tabernacle he frequently recommended as model, St. Joseph the faithful guardian of Jesus. Thus in the retreat of the deacons he suggested to them to choose St. Joseph's name for their second name in Holy Order. On August 24th, 1881, this humble, kind-hearted and meek priest became bishop of La Crosse. Now his virtues of humility, patience, charity and zeal for souls grew even more lustrous. Having been as priest, a patient sufferer from nervous headaches and pains in the spine indefatigable work now increased his sufferings.

As priest he had served the poor and sick of the Milwaukee County Poor House during ten years with words and comfort and deeds of charity, now as bishop he exercised this selfsame charity in the seven hospitals and two orphan homes of his diocese. His apostolic virtues edified clergy and people during the ten years of his episcopate. After a long life in the footsteps of His Master the holy bishop was to drink yet the last bitter chalice of sufferings before the Master called him. A year previous to his death the most cruel disease, cancer of the stomach, attacked his life, which terminated on August 3, 1891. Our Association prayed fervently for their benefactor's recovery; in heaven this good client of St. Joseph prays for the Association; there his "respite in servos tuos, Domine" has more power and effect, than when he daily prayed it on earth. His letter to the ANNALS OF ST. JOSEPH on October 25, 1890 has the following words: "One cannot but recognize the fact, that during the last fifty years the veneration to St. Joseph has been continually on the increase, growing deeper and stronger in the hearts of the faithful, we must say: there is the finger of God. It is a certain sign that in these troublesome times God wishes to glorify His Saint in giving special help to His Church through his intercession."

MONTHLY OBITUARY.

*Be mindful
o Lord,
of thy servants
and
handmaids,
Who are gone
before us,
with the sign
of faith,
and sleep in the
sleep of peace.*



*To These
o Lord,
and to all
that rest
in Christ,
Grant
we beseech Thee,
a place
of refreshment,
light, and peace,
Amen.*

DAILY OFFERING.

The Associates of St. Joseph are requested to join the daily offering to their morning prayer.

Divine heart of Jesus I.....
offer, through our Lady of the Sacred Heart and St. Joseph, Friend of the Sacred Heart, my prayers, works and sufferings of this day, in union with your divine sacrifice for the deliverance of the souls in Purgatory and especially for the departed members of the Association.

The living members of the Association are requested to send an offering of 10 cents each year to be employed in the celebration of Masses for the deceased members.

Right Rev. Peter McIntyre, Bishop of Charlottetown, P. E. I., died April 20th, 73 years old.

Right Rev. Kilian C. Flasch, Bishop of La Crosse, died August 3d.

Sister Magdalen of St. Joseph, died in Baltimore, at the Carmelite Convent, May 20th, 1891, in the 56th year of her age, and the 22nd of her Religious Profession.

John Kramer, who died at Toledo, Ohio, June 2d, 1891.

REQUIESCANT IN PACE.

St. Joseph's Society,

In aid of poor missions in the United States, established March 19th, 1891, by permission of the Right Rev. W. M. Wigger, D. D., Bishop of Newark, and with the approval of his Eminence Cardinal Gibbons, Archbishop of Baltimore.

CONSTITUTION.

1. The object of the Society is to solicit contributions for the support of poor missions in the United States.
2. All Catholics, priests or laymen, can acquire membership by contributing at least \$1.00 a year for the support of poor missions.
3. The following donations will be considered as extraordinary contributions:
 - A. Any amount exceeding \$1.00, towards building and supporting churches and schools in poor districts.
 - B. Any church and school furniture.
 - C. Chalices, ciboriums, remonstrances, pyxes, oil stocks, church vestments, or any article necessary or useful for divine service.
 - D. Intentions, for the support of priests in poor missions.
4. All poor missions in the United States, without distinction as to nationality, will be supported by the society, as far as the funds will allow.
5. All applications from poor missions for support, must be accompanied by a letter of recommendation from the Ordinary.
6. If the funds of the society are not exhausted at the end of every year by such applications, the surplus will be placed at the disposal of the Bishops of the poorest districts.
7. The society, for the time being, will be under the supervision of the Right Rev. W. M. Wigger, D. D., Bishop of Newark, and will be directed by a priest, to be appointed by the Right Rev. Bishop.

REV. J. N. GRIEFF, Director.

N. B.—All letters, etc. should be addressed to

REV. J. N. GRIEFF,

Weehawken Post Office.

UNION HILL, NEW JERSEY.