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Volume IV, Number Three

J. F. Durin

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St. Joseph's Archconfraternity,

Canonically Established in the Church of St. Joseph, West De Pere, Wis.

THE OBJECT of this Association, favored by His Holiness, with the title of "ARCHCONFRATERNITY" for Northern America, is:

- 1st. To promote and to propagate the devotion to St. Joseph in America.
- 2d. To unite under the Patronage of St. Joseph all its members, living and dead, so that in a perpetual bond of charity, they help one another by prayer and other good works.
- 3d. To recommend the members to the protection of St. Joseph and to obtain his help and assistance during life, at the hour of death and in the expiation of Purgatory.

Conditions to be members are:

- 1st. To have his name and surname entered into the register of the Archconfraternity.
- 2d. To say every day the following ejaculation: St. Joseph, Most Pure Spouse of the Immaculate Virgin Mary, pray for us.

Indulgences: Plenary. 1st. On the day of admission. 2d. At the hour of death. 3d. On the principal Feast of the Association and Octave. 4th. On the day appointed by the Bishop and on the seven following days.—Partial. 7 years and 7 quarantines four times a year on holidays. Sundays or weekdays for visiting a church or chapel.—60 days for various acts of piety. (ANNALS page 115, Vol. III.)

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.

A lamp is burning day and night before the Holy Face and special prayers are offered to the Sacred Face of our Lord every day for the conversion of the intemperate persons and blasphemers. The members of St. Joseph's Association are earnestly requested to join their prayers to check such disastrous evils as intemperance and blasphemy.

The Deliverance unites the living members for the relief of the souls in Purgatory and especially of the departed Associates by the daily offering of the Holy Sacrifice of Mass.

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.—It will remember them the good devotion, which will be their safeguard.

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

The expense for a lamp with olive oil is:

For 9 days,	\$ 0.75
" 30 days,	2.00
" one year	25.00

Wax tapers, candles, from ten to forty cents.

According to its special object, the Archconfraternity publishes the ANNALS OF ST. JOSEPH, which is a treatise of the devotion to St. Joseph in its doctrinal, historical and practical aspect. Every family devoted to St. Joseph should take a subscription.

VOL. IV

MAY, 1899

NO. 3.

ANNALS OF ST. JOSEPH

THE
MOST PURE SPOUSE
OF THE
BLESSED VIRGIN MARY.

with a *St. Joseph*

Monthly Catholic Journal

PUBLISHED BY

The Archconfraternity of St. Joseph, at West De Pere, Wis.

In the Interest of the Devotion to St. Joseph.

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. IV.

MAY, 1892.

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CONTENTS.

Hymn for the Coronation of St. Joseph.....	Page 33
Consecration of the Diocese of Paris, France.....	" 34
St. Joseph's Coronation.....	" 36
The Month of May.....	" 37
The Coronation of St. Joseph.....	" 39
First Pastoral Letter of the Rt. Rev. S. G. Messmer.....	" 41
The Carmelite Order.....	" 43
St. Catherine of Sienna.....	" 44
Loreto.....	" 48
Union of Prayers, Petitions, Recommendations, (Cover.)	
Monthly Obituary. (Cover.)	

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, Joppa, 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 judgment of the Church. We do also declare that we intend to write nothing but what may be entirely conformable to the mystic meaning of the Holy Church, Catholic Apostolic and Roman, to the infallible judgment of which we submit, without reserve and forever, our petitions, 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.

Joseph.

NO. 3.

May 8, 1892.

SUPPLEMENT TO THE

Annals of St. Joseph.

TO THE MEMBERS OF THE ARCH-
CONFRATERNITY OF ST. JOSEPH
AND TO ALL HIS CLIENTS IN
AMERICA.

Unexpected good tidings, which will gladden the heart of all those who desire the glorification of St. Joseph, are just received.

From the Vatican came a large picture of His Holiness, extending His arm for blessing. Below is written the following document:

MOST HOLY FATHER.

Joseph Ferdinand Durin, missionary of the Sacred Heart and rector of St. Joseph's Church, West De Pere, Wis., implores a special Apostolic Benediction of your Holiness on the 8th day of May, 1892, at the occasion of the solemn Coronation of the Statue of St. Joseph, the most pure Spouse of the Blessed Virgin, Mary for all and each one of the faithful who in the union of spirit and charity will be present at the said Coronation.

At the Audience given on the 6th of April, 1892, His Holiness has kindly granted his Apostolic Benediction.

In place of His Eminence Cardinal F. Ricci Parracciani.

A. Anoramboni, Substit.
Pontifical Seal.

We beg the Associates to thank St. Joseph, who has inspired our friend to solicit such great favor.

We intend to have the beautiful picture of His Holiness engraved, so that it will remain among the clients of St. Joseph as a remembrance of the Coronation.

J. F. D.

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Annals of Saint Joseph.

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Hymn for the Coronation of St. Joseph, May 8, 1892.

Exult, O Earth, with rapturous song:
 Angelical Choirs prolong the lay,
 The while the Bride of Christ doth keep
 Her Patron's coronation day.
 Semi-Chorus—Hail, Patron of the Church Universal: we crown thee; (*)
 Defender of Christ's spotless Bride, we crown thee.
 Chorus—Hark! our Pontiff's mandate thrills: Columbia's shore,
 While we crown thee, glorius Patron of the Church, for evermore.
 Faith's grand anthem angels echo: dear St. Joseph, we implore,
 Guard the Church our beauteous Mother, we implore,
 For her Spouse forevermore;
 Dear St. Joseph, we implore.
 O favored land, which Faith hath named
 "Land of our Queen Immaculate",
 Her prayer hath won that thou shalt be
 Unto St. Joseph consecrate.
 Semi-Chorus—O Father of Jesus, we crown thee; we crown thee,
 O Spouse of the Virgin most pure, we crown thee.
 Chorus—Hark! our Pontiff's, etc.
 How shall we praise thee, Glorious One,
 Whom God Himself "the Just" hath named?
 Whom "Father" of the Eternal Son
 Our Lady's holy lips proclaimed?
 Semi-Chorus—Vicegerent of the Eternal, we crown thee.
 O Head of the Earthly Three, we crown thee.
 Chorus—Hark! our Pontiff's, etc.
 How shall we thank thee to whose toil
 Our homeless God owed earthly home?
 Who for "the Mother and the Child"
 Afar to Egypt's land didst roam.
 Semi-Chorus—O Toiler of Nazareth, we crown thee
 O Saint of the Hidden life, we crown thee.
 Chorus—Hark! our Pontiff's, etc.
 Blest be thy hands that guided oft'
 The tottering steps of Babe Divine;
 Blest be thy heart whereon He loved
 In Infant weakness to recline.
 Semi-Chorus—O Throne of the Infant Saviour, we crown thee.
 Whose heart throbb'd 'gainst Heart Divine, we crown thee.
 Chorus—Hark! our Pontiff's etc.
 O lips on which dear Jesus' lips
 Love's sacred signet deep impressed,
 Plead for us now: your power with God
 The faith of ages dost attest.
 Semi-Chorus—Beloved of Jesus, we crown thee.
 Dear Friend of His Sacred Heart, we crown thee.
 Chorus—Hark! our Pontiff's, etc.
 Throng, Joseph's children, round this shrine
 With you sings Heaven in jubilee,
 The while your Father dear you crown
 And vow your love and fealty.
 Semi-Chorus—O Guardian of Virgins, we crown thee.
 Our Shield in life and in death, we crown thee.
 Chorus—Hark! the strains triumphant peal from shore to shore,
 While we crown thee o'er the kingdom of our hearts for evermore.
 Faith's grand anthem angels echo: dear St. Joseph we implore
 Bless our land, our home, our loved ones, dearest Father,
 While we crown thee we implore
 Reign o'er us forevermore.
 (*) "We praise thee," if used at any other time.

CONSECRATION OF THE DIOCESE OF PARIS, FRANCE.

To St. Joseph.



IS Eminence, Cardinal Richard, Archbishop of Paris, has given an example, which will be followed by his colleagues in the Catholic Episcopate. On the Sunday, following the Feast of St. Joseph, the diocese of Paris was with great solemnity consecrated to St. Joseph. Such act in itself speaks more eloquently in favor of the devotion to our glorious Patron than long discourses. By his own authority the Sovereign Pontiff, Leo XIII, recommends to have recourse to St. Joseph in our present tribulations, saying that men of all conditions have reason to pray to him and to place themselves under his powerful protection. Under the same impulse comes a prince of the Church, at the head of the most ancient and important See, in the center of civilisation, the headquarters of the revolution, in the conflict of modern ideas against the Church and Society, with his authorized voice he says: *Go to Joseph.* Following their shepherd French Catholics went to the altars of St. Joseph, confiding to his care and solicitude their temporal and spiritual interests.

May St. Joseph guard, protect and defend the country which has done so much for the extension of the Kingdom of Christ, that it has deserved the glorious name of the "*Eldest Daughter of the Church.*"

It is interesting to know the motives which disposed His Eminence Cardinal Richard to apply to the protection of St. Joseph. His motives are explained by Himself in the pastoral letter sent at

this occasion.

The learned prelate reminds the teachings of the Sovereign Pontiff in the Encyclical treating of the labor question, and he continues saying: Those who study the history of the Church cannot fail to remark that Holy Providence, willing to manifest a truth for the salvation of society, always personifies it so that it comes to the knowledge of the faithful by the way of a practical devotion. The Church is a mother accessible to all, and the humble ones, the little ones received the benefits of Her teachings while the learned ones get from them plenty food for their intelligence.

Now-a-days, the labor question is a cause of anxiety for the whole world. Such importance is attached to its solution that the Sovereign Pontiff himself willing to accomplish his apostolical duties has spoken, pointing out to the faithful the way which they should follow in this social labyrinth. The gospel contains all needed lessons, and every one, rich, poor, master or servant will find in the obedience to its teachings the peace and harmony so much wanted today.

But this is not enough, men should have a model whom they can imitate and a protector who may defend them in the present crisis. Joseph is the model, Joseph is the man, full of the spirit of God, who is offered as a model, a guide and a protector to every man in whatever condition and state of life he may be found. The fathers of families find in St. Joseph the most beautiful personification of paternal vigilance and solicitude, the married a perfect example of love, unity and conjugal fidelity; virgins have in him not only a model but the protector of virginal integrity.

The noble by birth may learn from St. Joseph how to preserve their dignity even in misfortune; the rich may comprehend through his teachings what are the

goods to be desired and acquired at the price of all efforts. As to laborers, mechanics, and people of middle estate, they have a special right to have recourse to Joseph, and to take him for their guide. Joseph, of royal race, and united in marriage to the greatest and most holy of women, regarded as the father of the Son of God, nevertheless passed his life in labor, and obtained by his work, as an artisan, all that was necessary for the maintenance of his family. Most true is it then that the condition of the lowly is not abject; and not only is the labor of the workman not dishonoring, but it may be highly ennobled when it is joined to virtue. Joseph, content with the little he possessed, supported the inherent difficulties of the lowliness of his fortune with greatness of soul, in imitation of his Son, Who, having accepted the form of a servant—He, the Lord of all things—voluntarily subjected Himself to indignity and to the want of all.

It is right therefore to say that St. Joseph is the model of the laborer ennobled by work and virtue. The Saviour of the world did not refuse to be called "The Son of the Carpenter," and the Church has always looked with kindness and affection on laboring people giving them salutary monitions. Let the poor therefore, said Leo XIII, if they will be wise put their trust not in the promises of disorderly men, but in the example and in the patronage of Blessed Joseph and in the maternal charity of the Church, who daily takes greater interest in their condition.

Some months later the Holy Father published his encyclical on the condition of workmen. We saw in it the direction of Holy Providence and we did not hesitate any longer to consecrate our Diocese and the city of Paris to St. Joseph. We hope that the devotion to St. Joseph

penetrating into Christian families and especially among workmen, will dispose them by the imitation of the virtues of the Holy Patriarch to follow faithfully the direction of the Church, who alone can lead them on the path of eternal happiness. Obtain for us o Joseph, to lead an innocent life; and may it ever be safe through your patronage. (Lit.)

This practical interpretation of the latest teaching of the Sovereign Pontiff given by a prince of the Church to the most renowned city of the world is calculated to stir up the minds of all those who are constituted the leaders of the people, either in the spiritual or temporal order.

Therefore the Coronation of St. Joseph allowed by the Supreme Pontiff for this immense and flourishing country, N. America, which will be held on May 8th, is not a mere act of piety, but anyone may look at it as an inspiration of Holy Providence, a merciful dispensation of God on a country which we may call the kingdom of workmen.

It is therefore just that the most pure, the holy, the worthiest among workmen should appear and receive a crown amidst the applauses of his fellow laborers of every trade.

Truly this consecration of the diocese of Paris by a Cardinal comes at the proper hour to tell the American people, the Catholic Church in America, how the privilege of Crowning St. Joseph should be received. The appeal of an unknown priest can be ignored, but who may refuse to hear the voice of a prince of the Church who points out St. Joseph as the beacon-light and saying

GO TO ST. JOSEPH.

The foster, the guardian, the defender, the saviour of the Church at his beginning is called to the helm to save the bark of Peter from the stormy billows.

Would that the leaders of societies,

which unite together workmen of every trade, bearing the appeal of the princes of the Church, direct the laborers to Joseph. How hopeful the prospect would be, if delegates of the Catholic societies, forming a crown of honor to the venerated statue of St. Joseph, would be there on May 8th to salute their king and to give him their allegiance.

ST. JOSEPH'S CORONATION.



On the eighth day of May next at the town of West De Pere, Wisconsin, will take place the coronation of St. Joseph's statue by order of a special brief from the Holy Father himself. The ceremonies of the event will take place under the auspices of the Arch-confraternity of St. Joseph for North America, whose headquarters are established in that little township. In the current history of the world the event will appear insignificant, and scarce be noticed, but it has a spiritual meaning for the Catholics of this country which perhaps will in time bear untold fruit both for the Church in this country and the nation at large. For the coronation will be the special and formal invocation of the patronage of St. Joseph over family life in these United States. And there is special need in this country for the powerful protection of the holy spouse of our Blessed Lady, who in his life exemplified all the virtues of the head of the Christian family. In a special manner are the bonds of domestic society being loosened in our midst. Divorce, pre-natal murder, and compulsory school laws are direct blows at the integrity and sanctity of family life. They are now

evils grown to enormous proportions, threatening the nation with disaster. Coupled with an educational system which ignores God entirely, and seeks its basis in a material prosperity, our internal happiness as a domestic people is being fast undermined. Where shall we turn for help? To the Catholic Church which alone has the moral power and influence to stay the rush of this flood of iniquity. In the special devotion to St. Joseph the Church points out the means to the establishment of the sanctity of the family; with him as the model and patron of heads of families we shall find a perfect exemplar and a most powerful protector. We must turn from the material basis of family life, now so largely the family ideal in this country, to the spiritual basis of its integrity. This we can only find in the Holy Family as our model and our source of spiritual inspiration. To St. Joseph as the head of the most perfect family we must turn as to our guide and patron. With him enshrined as the model of our households we cannot fail to have peace and harmony within the domestic circle. To implore his assistance for the preservation of family life cannot fail to bring down graces innumerable upon the hearth of the Christian household. We must not forget that upon the integrity of the family life depends the integrity of the nation, for the unit of civil society is ever and always the family, and where the family life decays, as it is now fast decaying in our midst, the national life ever sinks to a lower and lower level. The Catholic family must become the salt of the earth. It must be the leaven to make our national life morally strong and healthy. With the coronation of St. Joseph at West De Pere, the Catholics of this country enter upon the responsibility of becoming the sponsors of the nation's domestic welfare.—*Church Progress, St. Louis.*

THE MONTH OF MAY.

"The flowers have appeared in our land, the time of pruning has come; the voice of the turtle is heard; the fig tree hath put forth her green figs; the vines in flower eject their sweet smell. Arise, my love, my beautiful One, and come." Cant. ii: 12-13.



THESE words of the Divine Canticle, in which the Spouse invited His beloved to rejoice with him at this season, when earth is putting forth her flowers and fruits, and everything in nature wears the form of beauty and bears the token of promise, will be felt to illustrate the loving devotion with which the Church, during this month, fixes her all but supreme regards upon the Blessed Mother of God, the "Mother of fair love," hymning her sweet praises in songs of joy, and offering devotions at her altars, amid the fragrant memorials of spring and summer. "Winter is past, the rain is over and gone." Easter has followed Lent and Passion-tide; the morning of gladness has followed the night of weeping (Psalm xxix. 6.); the very face of nature seems to reflect the joyous spirit of the Church: our Lord is abroad in the world, after his Resurrection, clothed in glory, and gathering bounties around Him; Apostles are gathering, in the glorious Presence, strength for their labors, and fortifying themselves against the assaults of the world.

Here we have a clue to the honor which the Church bestows upon the most gracious and blessed Virgin Mother of God during this, which is called, her own particular month. Most of us are well aware that the month of May is our dearest Lady's month; perhaps

only a few have considered the reason for which this, rather than any other, has been set apart in her honor.

The month of May always comprehends some portion of the paschal season—often the greater part of it. Now, when we reflect that none ever lived on earth to whom the Resurrection was an occasion of such joy as to the Blessed Virgin we may well make the season in which we remember it, the time of especial congratulation with her. But the Resurrection brought to that Mother of many sorrows, not merely a return of joy, but an accession of Glory. Can we think that Mary was privileged to share the Passion of her Divine Son, without also sharing the glory of His Resurrection? Mary, too, has her Easter. She who was united with her Blessed Jesus in His infancy, in His boyhood, in His youth, in His manhood, even to the sword of sorrow which pierced her soul, has her share as Mother in the joys of Resurrection.

The Month the May is midway between stern winter and garish summer, it is the symbol of bright and perpetual youth. "My sister,—My spouse, is as a garden enclosed."—Cant iv: 12. The Canticle of Canticles, which is the Chronicle of the "Glories of Mary" is replete with the memorials of Spring-time: It is a holy pastoral; its scene is laid in the midst of budding flowers, by the side of plentiful streams, under the shade of aromatic shrubs, where the birds of the air are making melody. And this blessed vision, of the united glories of Jesus and Mary, is renewed every Easter to the eye of faith. But, even as at the Resurrection of our Lord, there were many on whose dull sight those glories were lost; so it is to be feared, that on each renewal of that happy time, there are also many who miss the benediction of Jesus and Mary during the month of

privilege in which they are, as it were, traversing the world and scattering their favors around, before they withdraw from our sight to gladden the angelic choirs. Now, as then, there is an inner and utter world; the one a garden of sweet perfumes, the other a Babel of confusion. The world too, has her "month of May;" and as the abuse of what is best is ever worst, so the time with which the Church is the holiest of all seasons, is with the world, proverbially the most unhallowed. What feeds devotion in the Church, pampers luxury in the world; what to the Church are sights of beauty reminding of God, to the world become the incentives of evil; gales of health are inverted unto vehicles of contagion, pure fountains of joy into wells of poisoned water.

Another purpose, than of consecration of the month of May is, that of reclaiming it from the world, of giving the beautiful to the Beautiful, of exercising nature, and putting a good spirit within her, and indicating for our Lord, and His Blessed Mother, the sovereignty of the earthly Paradise. Use God's gifts as we may, they will never be stinted. "He makes His sun to shine upon the good, and upon the bad." Every year He clothes the fields and gives the lilies their more than regal glory. Shall the Church stand by, and suffer the world to despoil her of her territory, to lay sacrilegious hands upon the property of Christ and His Blessed Mother? But what the Church has principally in view at this holy season in the consecration of her children to the service of the Immaculate. That at which she aims is to enlist all our stray and idle affections on the side of Christ; and since His Blessed Mother is peculiarly the model and pa-

troness of virgin purity, the Church makes her prominent at the time when the lustre of that grace is more than usually liable to tarnish.

But now the question arises, how are we to honor our Blessed Lady during the present month?

By setting aside some part of each day for reflecting on the grace and glories of our Blessed Lady, or by saying some prayer in her honor. The Church, by the annexation of indulgences, has encouraged this practice. It is also recommended, that, to an exercise of vocal or mental prayer, we should add some slight act of mortification at our meals, or at other times, in memory of Mary's sufferings, or in token of our readiness to suffer with her. Such acts have also other advantage, that they hinder, as far as they go, our respect and devotion, towards our Blessed Lady, from degenerating into sentimentality.

By such little acts of mortification we shall remind ourselves that the devout service of Mary is a cross, and not a mere luxury. Were it otherwise, it would be of a different kind from the service of Jesus, whereas we know it is but a branch of that service; for Mary can be pleased with nothing but what tends to the honor of her Divine Son; she cannot desire that her clients should flee from the Cross to which she clung with so deep a love of humiliation, or escape the sufferings by which she was conformed to the image of her Redeemer. Whatever honors Jesus, exalts Mary. The Church sings through the Paschal time:

"Regina cœli lætare, quia
Quem meruisti portare, resurrexit sicut dixit."

Annals of St. Joseph

The Most Pure Spouse of the Blessed Virgin Mary.

PUBLISHED MONTHLY

Archconfraternity of St. Joseph.

For the Propagation of the Devotion to St. Joseph
in America.

TERMS: Seventy-five cents a year in advance. To all who secure ten subscriptions a copy will be sent free. Advertising rates on application. Money may be sent either in registered letters or by post-office orders, payable at West De Pere, Wis., to Rev. J. F. Durin.

MAY 8th, 1892.

THE CORONATION OF ST. JOSEPH.

Surely you see Him, whom the Lord hath chosen, that there is none like Him among all the people. And all the people cried and said: God save the King!!

If the Coronation is not attended as it ought to be, for many will be prevented by distance, previous engagements or other circumstances, we are assured that many will join us in spirit. It would take too much space to publish the letters which we receive every day, expressing the joy which fills every heart at the prospect of the Coronation, but the following letters must be read by every member of the Archconfraternity as a reward of their efforts for the glorification of St. Joseph, and a great encouragement to continue to work for the development of the Archconfraternity.

St. Mary's Cathedral, Covington, Ky.

Rev. Dear Sir.—I will be unable to be present at the ceremony, but I beg to assure you that I will be with you in spirit. Kindly recommend my many wants and the souls committed to my care to the powerful protection of the Foster Father of Jesus and believe me,

Sincerely yours in Christ,
†CAMILLUS P. MAES, Bp. of Covington.
Indianapolis, Ind., April 17, 1892.

REV. J. F. DURIN.
Dear Rev. Father.—Your valued letter has just

been received. A dedication of a Church and Confirmation on the 8th of May on my return from N. Y., will prevent me being present. I am in earnest sympathy with you, and congratulate you on the success of your zealous efforts to honor St. Joseph, and pray that much good may come of it. In spreading the devotion of St. Joseph, I am only sorry that I am not in a condition to be able to help you.

Very Respectfully,
†F. S. CHATARD, Bp. V.

The venerable prelate at the head of the diocese of San Antonio would be glad to cross the long distance to assist at the Coronation of St. Joseph; if it was not forbidden by the doctors to undertake such a long journey in a very precarious condition of health.

The Bishops of Denver, Marquette, Grand Rapids and Detroit also express their regrets to be hindered by previous engagements. For the same reason the new Bishop of Cleveland regrets that he cannot assist at the ceremony and sends his cordial blessings to the members of the Archconfraternity of St. Joseph.

But we have been exceedingly pleased by the resolution contained in the following letter:

St. Joseph Institute, Dayton, O., April 12, '92.
REV. J. F. DURIN.

Your letter of the 6th inst., addressed to Mr. Jos. Neuman, has on Sunday, Apr. 10, been read, by the above named gentleman in our monthly meeting, consisting of about 100 members present. By a unanimous vote was your kind invitation accepted, to participate in the Coronation of St. Joseph. But for the distance, there would not be a large delegation to go. So we will send you but one man, in the person of Mr. Phil. A. Kemper, who is by no exaggerating the working soul of our Dayton, O., Young Men's Society. He is fully able to explain to you all about our association, the good it has done in our city for the young men, its object etc.

Hoping these few words will receive your kindest acceptance, with the sincere wish, we could present a larger delegation, I remain,

Your respectful servant,

St. Joseph Institute. FRANK HEGMAN, Secretary.

The union between the members of the Archconfraternity is not a speculative one but essentially practical, sending us a helping hand in our efforts for the glorification of St. Joseph. The mother house of the Sisters of St. Joseph at Phi-

Philadelphia will be represented by a beautiful armorial. To the talent and zeal of its members we owe the beautiful hymn to St. Joseph which we publish in this issue. In all the houses of the order there will be great solemnities, procession and Coronation of St. Joseph. The Community of the Sisters of St. Joseph, of St. Louis, which extends over all America, will be also represented at the Coronation of their beloved Patron and sends a valuable offering as a present to his shrine. Another religious house sent to the shrine a beautiful banner. A priest fervently devoted to St. Joseph presents a chasuble. It seems evident that the clients of St. Joseph will take care of his royal house. They do it under the impulse of good heart, but St. Joseph has a good heart too and we will see its manifestations.

We remind the advice given in the last issue that every member of the Association should send a mite to have a candle burnt at his intention during the Coronation Feasts. There will be a provision of wax candles from 10 to 50cts.

We extend the most cordial invitation to our Associates and to every person who desires to come to honor St. Joseph and to implore his protection. But we beg of those who desire to come to notify their intention that we may provide them with a seat in the church and other accommodations for the day.

De Pere is provided with two railroads, The Milwaukee & Northern, a branch of the Chicago Milwaukee & St. Paul Ry., and the Chicago & Northwestern. Any Agent can give information to those who will apply for it.

We will give now the program of the solemnities.

PROGRAMME OF THE CORONATION.

The Right Rev. S. G. Messmer, Bishop of Green Bay has promised to come on May 1st in the afternoon, to christen the bells.

Thursday May 5th,

will commence a triduum of preparation to the Coronation, which will continue May 6 and 7. The principal exercise will be sermon and Benediction at 7:30 each evening.

Sunday, May 8th.

Low Masses from 6 till 9 o'clock for the Communicants.

At 10 o'clock, Arrival of Bishop S. G. Messmer. Reception by the local societies. Pontifical High Mass. There will be in the day three sermons: In English by Rt. Rev. Bishop Messmer; in German by Very Rev. Joseph Rainer, president of St. Francis' seminary, and in French. At three o'clock solemn Vespers, Procession, Coronation, Te Deum.

Monday and Tuesday, May 9th and 10th.

Low Masses in the morning, at 10 o'clock High Mass. At 7:30 in the evening Sermon and Benediction of the Blessed Sacrament.

Monday, May 11th.

Consecration of the children to St. Joseph, Solemn High Mass at 10 o'clock, at three o'clock Vespers, procession in the church, Consecration. A Bishop has been invited to preach on this occasion.

Tuesday, May 12th.

THE FIRST CENTENARY OF PIUS IX, of Holy memory. Members of the Archconfraternity are requested to offer a communion or to hear Mass on this day for the prosperity of the Church. Solemn High Mass at 10 o'clock. At 7:30 in the evening, Sermon and Benediction.

Wednesday and Thursday, May 13th and 14th.

High Mass at 10 o'clock. Sermon and Benediction at 7:30 in the evening.

Sunday, May 15th.

Octave of the Patronage and of the Coronation. Solemn Mass at 10 o'clock and Vespers at 3 o'clock.

Monday, May 16th.

Conclusion of the exercises of the Coronation by a solemn service of Requiem for the departed members of the Archconfraternity, so that the joys of the festivities may be partaken of by our departed Associates.

A plenary indulgence is granted by His Holiness Leo XIII, to all those who having confessed their sins and received Holy Communion will come to pray before the crowned statue of St. Joseph at the intention of the sovereign Pontiff on Coronation day or one of the eight following days.

From May 5 the Holy Sacrifice will be offered every day in honor of St. Joseph for the intentions of the members of the Archconfraternity of St. Joseph. Let us implore together with unbounded confidence our glorious Patron that he deign to manifest his great credit in heaven by spreading abundant blessings over his children.

FIRST PASTORAL LETTER OF THE RT. REV. S. G. MESSMER.

SEBASTIAN.

BY THE GRACE OF GOD AND THE APOSTOLIC SEE.

BISHOP OF GREEN BAY.

To our beloved Clergy and People, Greeting and Blessing.

When our Lord Jesus Christ after his glorious resurrection from the dead appeared to the apostles, his first greeting to them was: Peace be to you; and having shown to them his sacred wounds, he said again: Peace be to you. Thus did he conform by his own example to what he had long before commanded his disciples to do: "Into whatsoever house you enter, first say: Peace be to this house." The command and example of the divine Master was faithfully followed by his apostles. For we see from

their epistles, that whenever they addressed their beloved congregations, they would first greet them with a holy salutation like that of St. John (2 epistle I, 3): "Grace be with you, mercy and peace from God the Father, and from Jesus Christ, the son of the Father."

By the command of our Holy Father, Leo XIII., the Vicar of Jesus Christ upon earth, we have come to you, dearly beloved, as one of "the ministers of Christ and the dispensers of the mysteries of God," to be henceforth in the name and power of Jesus "the shepherd and bishop of your souls." (1 Petr. II, 25.) By the sacrament of episcopal consecration we have been enrolled in the uninterrupted line of the successors of the Apostles. We are now your prelate, to whom you have to obey, as St. Paul says, for we are to watch over your immortal souls, being to render an account of them (Hebr. XIII, 17.) It is, therefore in the fullness of our heart and from the depth of our soul that we also greet you in the words of Our Lord and the Apostles: "Peace be to you." "Grace unto you and peace be multiplied." (1 Pet. I, 2.) Yes, dearly beloved, "let the peace of Christ rejoice in your hearts," (Col. III, 15.), that holy peace which he had come to preach himself, and which he procured for us by his own blood, reconciling us to God in one body by the cross and killing by his sacrifice the enemies, which separated us from God, so that now by him we have access in one Spirit to the Father, (Eph. II, 13 ff.) Christ is indeed our peace, as the apostle teaches; by his holy redemption have been fulfilled the words of the royal Psalmist: "I will hear what the Lord God will speak in me: for he will speak peace unto his people and unto his saints and unto them that are converted to the heart.... Mercy and truth have met each other; justice and peace have

kissed." (Ps. 84. 9 ff.) Peace was announced at his birth when the Angels' choir sang over the plains of Bethlehem: "Glory be to God in the highest and on earth peace to men of good will." Oh, that all were "men of good will", that all would keep this holy peace with God, as we promised to do in holy baptism, when we solemnly abjured all and every allegiance to Satan, the great enemy of God, renouncing all his works and pomps. But how many break their baptismal vow and again become children of the wrath of God by declaring war against Him by many and grievous sins.

The holy season of Easter, reminding us of the glorious victory of Jesus Christ over Satan, sin and death, has been especially set apart by Mother Church as a time of reconciliation, union and peace with God through our partaking of the true Paschal Lamb. We trust, the most of you, dearly beloved, have already made their Easter Communion and that none of those who have not done so yet, will fail to fulfill this grave duty within the proper time. For "behold now is the acceptable time; behold now is the day of salvation," (2. Cor. VI. 5.)

As a pledge, beloved children, of our ardent desire to promote your peace with God, and as a token of our sincere affection and love, we hereby grant a plenary indulgence to all the faithful of our Diocese, who after having approached the sacrament of Penance and Holy Eucharist, shall visit the church, where they are accustomed to hear mass on Sunday, and shall pray there according to the intentions of the Holy Father. We further appoint as the day when this spiritual favor may be gained, the first Sunday in the coming month of May; for mission-stations without a resident priest we appoint the first day in that same month when Mass will be said there again. We also grant—for this

occasion only—to all priests approved to hear confessions in our Diocese the faculty to absolve from all reserved censures, including those contained in the Constitution "Apostolicae Sedis," also those specially reserved (excepta absolute complicitis necnon casu reservato sollicitationis.)

In the mercy of Jesus Christ we exhort you all to profit by this privilege extended to you in virtue of our apostolic faculties. "Being justified, therefore, by faith, let us have peace with God through Our Lord Jesus Christ." (Rom V. 1.) We desire thus to carry out the solemn admonition given us at our episcopal consecration. In that beautiful ceremony, full of deep meaning, the consecrating bishop prays thus over the person to be consecrated: "Let, O Lord, abound in him constancy of faith, purity of love and sincerity of peace. May his feet, by thy grace, be made splendid for the gospel of peace and of good things." The Church here applies to the newly consecrated bishop the words of the prophet Isaias (LII. 7) and the apostle St. Paul (Rom. X. 15): "How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things."

Announcing to you, dearly beloved, the glad tidings of peace with God, we at the same time most earnestly admonish you with the great apostle: "Follow peace with all men (Hebr. XII, 14), careful to keep the unity of the Spirit in the bond of peace, supporting one another in charity. You are no more strangers and foreigners; but you are fellow-citizens with the Saints and domestics of God." (Eph. IV, 3; II, 19.) But the Holy Ghost tell us that "God is not the God of dissension, but of peace" (Cor. XIV, 33).

And now, before ending our first pastoral to the Clergy and People of our Diocese, praying to God, the giver of all

good, that he may open unto you the floodgates of heaven and pour you out a blessing even to abundance (Mal. III, 10), we also implore you, dearly beloved brethren and children, in the words of St. Paul: "Pray for us, for we trust that that we have a good conscience, being willing to behave ourselves well in all things.....Now the God of peace, who brought again from the dead the great pastor of the sheep, Our Lord Jesus Christ, in the blood of the everlasting testament, make you perfect in every good work that you may do his will; working in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever. Amen. Grace be with you all." (Hebr. XIII, 18 ff.)

Given from our episcopal residence, on Palm Sunday, April 10, A. D. 1892.

THE CARMELITE ORDER.

A Brief Sketch.



NAME *Carmelite* is derived from Mt. Carmel, a mountain in Palestine, overlooking the Mediterranean, famed in sacred song and story and embalmed in the affection of all Catholic hearts. Mystical writers give the word *Carmel* various significations: "The Circumcision of the Lamb," "Vineyard of the Lord," etc.

Nine centuries before Christ Mt. Carmel was the sanctified abode of the great Prophet of God, Elias, the Thesbite, Patriarch of the Carmelite Order and Founder of Monasticism. On this mount the wonder-worker won signal triumph over the idolatrous priests of Baal, and thrice called fire from heaven.

Near its summit he saw our Blessed Lady prefigured under the symbol of a

small cloud overhanging the sea, which, according to fathers and doctors of the Church, foreshadowed her Immaculate Conception and Divine Maternity.

The fame of his sanctity and the eclat of his miracles drew around him numerous disciples, thence called the "Children of the Prophet Elias." The statue of St. Elias has a place in St. Peter's, at Rome, amongst the founders of religious orders, placed there by Benedict XIII, who, himself wrote the inscription attesting this historical fact.

It is something grand for Catholics to honor the holy prophet Elias, for it is of belief, that before the Day of Jehovah, he and Enoch are the two "witnesses" that are to appear, clothed in sackcloth and ashes, preaching the last call to faith and repentance.

For hundreds of years Mt. Carmel was peopled by a succession of holy solitaries, united by the law of Charity, and practicing the virtues of an ascetic and contemplative life according to the measure of the lights and gifts that shadowed forth the coming of Christ. Many of their number were admitted amongst the Disciples of our Lord and were, after His ascension, efficient co-laborers of the Apostles.

They dedicated on Mt. Carmel the first church of the Christian era to the honor of the Immaculate Mother of God. Hence the Order of Carmel is pre-eminently the Order of Mary. In early centuries the religious were invariably called "Brethren of Our Lady of Mt. Carmel." Pope Urban VI granted an Indulgence of three years to all who give them this title. Our Lord Himself has often designated the Carmelites as "the Order of My Mother." They have ever been foremost in rendering her honor and proclaiming her glorious privilege of Immaculate Conception. Our Lady has in countless instances manifested her

protection and love for the Order, and visited with conding punishment those who oppressed or persecuted her chosen children.

The Carmelites are one of the four great mendicant Orders of the Catholic Church, and embraces friars, nuns, religious and secular tertiaries.

The first written rule of the Carmelites was given A. D. 400, by John, 44th Patriarch of Jerusalem. In 1207, at the request of St. Brocard, the second Latin General of the Order, St. Albert, Patriarch of Jerusalem, gave them an admirable rule which is the same as followed by the Discalceated Carmelites at the present time. This rule is the same in substance as had been observed in the Order from the beginning, hence is called the "Primitive Rule of Mt. Carmel." It was solemnly approved 1226, by Pope Honorius III. Before the twelfth century more than ten Popes had granted numerous privileges and pontifical favors to the Carmelites.

Early in the thirteenth century, owing to the rapacity of the Infidels and the weakness of the Crusaders to protect the Holy Land, many of the monks and nuns of Carmel were forced to seek refuge in Europe; and soon we find colonies of them settled in France, England, Ireland, Scotland, Italy, Germany, etc. In 1243, the first General Chapter of the Order in Europe was held, at which St. Simon Stock was elected General. To him Our Blessed Lady revealed the devotion of the Scapular as a pledge of her maternal protection until the end of ages; promising that those who die invested with the Carmelite Scapular will be preserved from eternal fire. This consoling promise was given July 16, 1251, at Cambridge in England.

From the long-ago vision, when the Queen of Heaven smiled her benediction upon the enraptured gaze of St. Simon

Stock to the present moment, the mission and work of the Scapular, the "little Habit of Our Lady," has been a wondrous history as wide as the world. The Scapular, properly speaking, constitutes the habit of the Carmelites, and through it the faithful participate in all the good works, prayers and penances offered by the religious. No other association is so vast, none other so richly dowered with Privileges and Indulgences by a long line of sovereign pontiffs.

The Order of Mt. Carmel has given two Popes to the Chair of St. Peter; Saints Telesphorus and Dionysius; it has glorified the Church by thousands of martyrs, saintly bishops, learned doctors, confessors and holy virgins; an old writer says: "Count the stars of heaven and you will count the Saints of Carmel."

Owing to circumstances, human weakness, etc., the ancient rule of the Carmelites was mitigated by Eugenius IV. However, in the sixteenth century, God raised up two great Saints: Teresa of Jesus, and John of the Cross, who inaugurated the great Reform among the friars and nuns, and, which restored the Vine of Carmel to its pristine splendor and shed new lustre upon the Church of God. This branch of the Order is called *Discalceated*, meaning "Barefoot," to distinguish it from the portion of the Order that did not accept the Reform.

To be continued.

ST. CATHERINE OF SIENNA.

BY J. M.



WHEN the saints have passed to their reward to be crowned with immortal honor, the record of their deeds remains to us as a precious heritage to serve as a beacon to guide us in our journey through life, and conduct us in safety to the end of our pilgrimage. If

we profit by their example and take heed of their counsels, we may hope to reach the same glorious destiny which they have attended and thus become sharers in their felicity.

Of the many saints whose names adorn and shed imperishable lustre on the annals of the Church, that of St. Catherine of Sienna deserves special remembrance. She was born of devout Christian parents in the aforesaid city in Tuscany, in the year 1347. Her father's name was Jacomo, and that of her mother Lapa. Both served the Lord in simplicity of heart, and gave proof of an earnest purpose to train their children accordingly to His laws, having been blessed with a numerous family. Catherine was distinguished for rare and exalted nature at an age when reason had scarcely developed in those of her tender years. She was evidently a child of special prediction upon whom heaven had lavished its choicest gifts. Virginal purity had asserted its supremacy over her young heart ere the dawn of womanhood had suggested to her precocious mind the heavenly aspirations which it ever enkindles in the breasts of the elect. Though but little was known of her future intention, for she zealously guarded the secret in the inner chamber of her soul Catherine had vowed her virginity to God, and pledged herself to become the Spouse of Christ. Such a noble resolution in one of her years could not have been otherwise than the effect of divine grace operating on her mind and heart. But her parents, unaware of her design and unconscious of the rich treasure confided to their care in the person of their highly favored daughter, had plans regarding her future which did not harmonize with her or consort with the will of heaven. They arranged for an earthly alliance, and took for granted that Catherine would readily correspond with

their design. She, however, was not to be withdrawn from her high purpose or weaved from the object of her love, who was no other than the King of heaven. The voice of inspiration called her in tones so strong and pure that all the allurements of earth could not shake her resolution or win her from her choice. Immovable in her determination she at length triumphed over her parents, and successfully asserted the heaven conferred right of exercising freedom of choice in a matter, to her, of supreme interest—the selection of a state of life in consonance with her heart's desire and the dictates of her conscience. But the victory had cost her many trials and tribulations, and still others were in store for her. Her parents having been frustrated in their plans and worldly schemes for her settlement by marriage, resolved to put her sorely to test, and so subjected her to trials of a character that would have overcome a less virtuous of her opposition, they deemed it unworthy and reprehensible, and hence their severity. The gentle demeanor of Catherine and her unwavering fidelity to principle under such distressing circumstances were truly admirable, and afford convincing proof of her great virtue. No word of murmur or complaint escaped her lips. Nor did she feel or cherish the least resentment. Naught save kindness and charity did she exhibit towards her parents and all who came in contact with her, for the love of God burned in her pure soul and governed her every word and act. Convinced in time of their mistaken conduct towards her, her parents adapted a course more in keeping with the demands of Christian duty and the dictates of sound and enlightened judgment, by allowing her the full rights and privileges to which she was entitled to the laws of God and nature. They had become acquainted

with some of the many favors which heaven bestowed upon their daughter and witnessed her rapid advance in holiness. Soon they realized that in their keeping was one who would become the occasion of many blessings to them and the instrument of incalculable good to the entire Christian world, for in the order of Divine Providence Catherine was destined to assume a prominent place in the Church, and render to it services of the most important character. No one could have foreseen the extraordinary career that was before her without a revelation from the Almighty, so strange and eventful was her future to become. Possessed of little or no education, yet she was capable of instructing the most learned and communicating knowledge far above the most gifted intellects. Her mind was filled with heavenly knowledge—the effects of divine inspiration—so that she discussed in the most sublime terms on subjects surpassing the comprehension of her hearers. The most profound scholars and subtle reasoners were unable to cope with her. They stood before her in silent admiration astonished at her wisdom and overcome by her modesty. Her fasts and vigils were such as to excite pity in those who beheld her and understood not the divine power by which she was sustained; for she was miraculously supported without food, as attested by numerous competent witnesses. Her incessant prayer and uninterrupted intercourse with God made it apparent that she led upon earth the life of the blessed in heaven, at least by anticipation and fervency of desire. Such was her angelic sweetness that all who saw her were captivated by her benign and heavenly influence. Gifted with the spirit of prophecy she gave warning of approaching disasters and counsels concerning future events. Invested with extraordinary power

over the demons, she put them to flight in numerous instances, and circumvented their hellish schemes for the ruin of souls. Capable of reading the consciences of men, she revealed to them the hidden sins of her lives, and by her tender appeals stirred up in their hearts feelings of sorrow and compunction, the like of which they had never before experienced. In reconciling enemies she possessed a talismanic power that was never known to fail. In fine this child of benediction was filled with the spirit of God, which made her in a certain sense omnipotent, for the Almighty communicated to her His own power, that His wisdom might be perceived in His servant, and His glory thus be made manifest to the world.

Possessed of such rare and precious endowments Catherine was, nevertheless, the most humble of souls. Never did a word fall from her lips that betokened pride, or a look become visible that indicated an inclination toward vanity or self-complacency. She was entirely dead to all such unholy impulses. Like the giant oak that towers upward in majestic grandeur, while its roots are sent deep into the earth, the soul of Catherine which soared heavenward on the wings of divine love, had its roots embedded in the profoundest depths of humility, whence it derived its power, strength and beauty. God, says a distinguished writer, loves to dwell in an abyss—the abyss of humility. That abyss He found in the soul of the Virgin of Sienna—His servant Catherine. Hence her great gifts and exaltation.

From what has been said it may be inferred that the fame of Catherine did not long continue to be local, but spread abroad into other lands. Such was the fact. Kings and princes, priests and prelates of distinction, all classes of people, including the Sovereign Pontiff, had

heard of the wonders she accomplished and were anxious to accord her honor, as well as avail themselves of her service in their own interest and that of religion. How well she served the Church and society may be learned from the recital of her meritorious deeds. Her life is replete with the most heroic exploits and full of the most trilling incidents, all redounding to her praise, and proclaiming the power and majesty of God exemplified in her conduct. Privileges and distinctions were heaped upon the servant of God without reserve, but they only served to increase her humility and intensify her love for God, who was the author of her greatness and to whom she referred back the praises that belonged to Him. Wedded to the cross from her youth, she wished to remain transfixed to it to the end, that self-love might have no share in her actions. The servants of God know how to estimate the friendship of the world and the plaudits of men by remaining insensible to their praises and rising superior to their encomiums—referring them to Him who alone is worthy of such honors. They are conceived only as to how they are regarded by God, for this only avails to their advantage. Never did a soul realize more fully the truth than that of Catherine of Sienna, who saw in the clear light of eternal truth the emptiness of all things earthly. She despised the pomp and glitter of the world, and counted as nothing its honors and its distinctions, which, like the meteor's flash, only dazzle to lead astray, leaving naught save discontent and disappointment behind them. Catherine had set her heart upon more worthy objects and fixed her thoughts upon more enduring honors. So she was alike indifferent to the world's praises and its censures, for she knew that with the same breath it sometimes utters both, so

changeable is its action and uncertain its judgment. It would be untrue to say, however, that she was wanting in appreciation of the estimate put upon her services by the Sovereign Pontiff, who valued most highly all that she had done for the Church. To such testimony she could not be indifferent. As a true religious and daughter of the Church, she appreciated the honor thus conferred upon her, which redounded to the glory of the Order of St. Dominic, of which she was a conspicuous member and a brilliant ornament.

In harmonizing conflicting elements and winning back entire provinces that were at war estranged from the Church, Catherine had well deserved the high tribute paid to her by its chief pastor, who had entrusted to her skill and prudence the conduct of such delicate affairs, in the management of which she displayed rare tact and judgment. The testimony accorded her on this head was a fitting recognition of the important services which she had tendered to religion and humanity and as such she accepted it.

After a life full of events and vicissitudes, and the practice of virtues that would seem incredible if not vouched for by the highest authority and established by the most conclusive pomp, Catherine was called to her reward on the 29th of April, 1380, in the thirty-third year of her age. Her last moments were a fitting termination of her blessed life. Subject to the most painful sufferings during life, she was yet a victim of divine love, for she wished to resemble the Crucified. Therefore she bore her sufferings with perfect resignation. Her end was marked by great bodily afflictions, whilst her soul was consumed with the ardor of divine love. Thirsting to see God, she died in a transport of love and passed to the vision of His unveiled loveliness.

This beautiful flower bloomed in the garden of the Church at a time when great laxity and corruption of morals were prevalent everywhere. The fragrance of her virtues still lingers upon

earth to serve as inspiration to Christian life. The first Virgin saint of the illustrious Order of St. Dominic, so renowned for its holy productions, she is deservedly cherished as the most highly gifted and worthy of her sex to the love and veneration that have been so freely accorded to her in every age. As a brilliant star set in the celestial firmament, she is destined to shine with ever-increasing splendor, and shed a halo of glory over a sinful world once made happy by her angelic presence and enriched by the priceless legacy of her virtues.

LORETO.

The Pilgrimage of Pilgrimages.

CHAPTER I.

DESCRIPTION OF THE HOLY HOUSE AND THE BASILICA.

Continued.

The walls of the sacred building remain what they were, except that the window has been enlarged and put exactly in the centre, and three new doorways have been opened to make a freer passage for the thousands of pilgrims.*

It is calculated that, during the 600 years the Holy House has been at Loreto, no less than 200,000,000 have visited it. The extreme crowding to get in and out by the one ancient door caused Clement VII. to have three new doors opened, and that by which the Holy Family had passed blocked with stones, taken from the walls in making the fresh doorways. We can pass, then, this sacred Door no more; but over it we see the ancient cedar lintel, beneath which the Lord of Glory entered. This Door was ever open to let Jesus in, and these Walls were only sad when He was absent from them. God make our hearts more like this Holy House.

*The fourth door in the marble casing only leads up to the roof. The roof does not rest on the Walls of the Holy House, but on the outer walls. The ancient roof was taken down and placed under the Altar; it was a flat roof. The Altar Screen takes the place of an ancient partition wall, of which Nerucci, the Architect, pointed out traces in 1531.

In size this sacred Chamber is one of the smallest of churches, measuring only 31¼ feet, by 13½ wide, and 18½ high, but in the veneration it deserves from Christians it is the first of churches. Other churches are called "Houses of God," but this is "The House of God," in a sense in which no other can claim to be. It is, at the same time, both a "House of God" as being a church, and "the House of God" as being the habitation in which the Word "dwelt among us". Within these few little stones, quarried out of the rock at Nazareth, the Divine heir of heaven and earth took up His earthly dwelling; these blessed Walls have the glory of having sheltered Jesus from the summer heat and winter cold. Here as a humble carpenter, He hid away the splendour of His Majesty. Here He rested at the end of daily toil. Here He held sweet converse with His loving Mother and kind Foster-Father. Oh what tongue could express all that passed here between Jesus and Mary and Joseph? Surely, of all places in the world, this Cottage-home of Jesus should inspire us with the deepest devotion towards His Sacred Humanity and tender love towards His Blessed Mother and St. Joseph, who caressed Him here in His infancy, watched over Him in his youth, and ministered to Him at all times in His every bodily want. To them Jesus may say: "I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; naked and you covered Me" (Matt. xxv. 35). If "a cup of cold water" (Matt. x. 42) given to drink to a disciple of Christ shall not lose its reward, what is the reward of Mary and Joseph, and what is honor due to that Dwelling which "took in" (Matt. xxv. 35) and housed the Saviour and sheltered His Sacred Humanity? Ah! no Christian heart can lightly esteem the Mother and Foster-Father of Jesus, and no Christian heart can treat with disrespect the House and Home of the Redeemer.—*To be continued.*

Thanksgivings are postponed to next month for want of space.

UNION OF PRAYERS, PETITIONS, RECOMMENDATIONS.

With renewed fervor we will pray during the month of the Coronation for the glorification of St. Joseph in America and the extension of his devotion. The masses said for the Archconfraternity at this occasion will be applied to His Holiness Leo XIII and the triumph of the Church.

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

The Right Rev. S. G. Messmer, Bishop of Green Bay.

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 protection of St. Joseph against influenza and other diseases.

That St. Joseph, the guardian of children, taking them under his protection preserve them from any scheme or plan opposed to the liberty of Christian education.

For blessings upon our teaching Religious Orders.

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.

That the Associates of St. Joseph unite in a strong crusade against blasphemy and intemperance.

The canonization of the Blessed Margaret Mary Alacoque.

The beatification of the Venerable Mary of the Incarnation, of the Venerable Julie Billard, founder 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."

For the spiritual, moral, social and financial welfare of all the laborers and tradesmen.

For the reunion of all schismatic churches with Rome, the Mother-Church.

For the liberation of Rome from its masonic tyrants.

For the liberation of Jerusalem out of the hands of Mohammedans and Schismatics.

For the conversion of Jews.

The benefactors of St. Joseph's church and of its Archconfraternity.

All those who have contributed in some manner to the Coronation of St. Joseph.

We will not count this month the recommendations but pray for all religious Communities; the conversion of sinners; for those who seek employment; for christian families; all intemperate persons; many priests and their parishes; for the sick; for all those who apply for temporal or spiritual blessings; for all pious undertakings; for many vocations; for all hopeless cases; for the first Communicants of St. Joseph's congregation, and all other petitions which are not mentioned. For favors solicited not yet obtained.

MONTHLY OBITUARY.



We recommend to the charitable prayers of the members of the Archconfraternity of St. Joseph:

Mrs. Johanna Carr, who died at Chicago, April 15th, Good Friday. Our pious Associate died holding in her hands her little statue of St. Joseph in whom she had an extraordinary confidence, and from whom she received signaled favors. She expressed the most intense desire to see St. Joseph crowned at De Pere, but St. Joseph has granted to his client a more precious favor. We do not doubt that on May 8th she will see her glorious Patron crowned in Heaven.

The departed members of the Archconfraternity and all those registered in the Obituary Book,

Requiescant in pace!