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Volume IV, Number Seven

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 "ARCHCONFRA-TERNITY" 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.

ANNALS OF ST. JOSEPH

THE MOST PURE SPOUSE OF THE BLESSED VIRGIN MARY.

with a Commemorative

Monthly Catholic Journal

PUBLISHED BY

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

In the Interest of the Devotion to St. Joseph.

With the approbation of RIGHT REV. S. G. MESSMER, Bishop 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.

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SEPTEMBER, 1892.

NO. 7.

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THE ANNALS OF ST. JOSEPH, published with the approbation of the Right Rev. S. G. Messmer 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 no wise wish to forego the judgment of the Church. We do also declare that we intend to write nothing but what may be entirely conformable to the mystic meaning of the Holy Church, Catholic Apostolic and Roman, to the infallible judgment of which we submit, without reserve and forever, our persons, our words, and our writings.

TERMS.

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75 Cents.

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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.

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THANKSGIVING DAY, SEPTEMBER, 8TH.

Another Solemn Day Which Will Be Honored by the Presence of the Right Reverend S. G. Messmer, Bishop of Green Bay, the Assistance of a Numerous Clergy and the Presence of Pilgrims from Every Part of the Country.



THE 8th of September, the Nativity of the glorious Mother of God, is a marked day in the annals of the Archconfraternity. We are accustomed to assemble in the shrine of St. Joseph and to address solemn praises and thanksgiving for the favors lavished on the members of the Association and truly this year

was a privileged one. At its beginning our hearts were rejoiced by the good tidings of the election of our Bishop, the truly chosen by the Holy Ghost to realize the wishes of the Sovereign Pontiff in the Coronation of St. Joseph. And how can we worthily thank God for the success of this great unprecedented undertaking, which has manifested before the whole nation the dignity, the merits of St. Joseph, our Crowned King. And while we endeavored to accomplish the object of this Association, the favors were continually poured on his faithful clients, so that it becomes evident that St. Joseph has chosen this place to put his name here forever and to hear our prayers and supplications.

We desire that every member of our Association never forgets the object of their union in St. Joseph. Our motto: *Ite ad Joseph! Go to Joseph!* plainly tells that we commenced with the intention to make known St. Joseph, to explain his dignity, to propagate his devotion and therefore to grant to the faithful a powerful means of salvation.

And this work was steadily and happily accomplished, not by human power but by heavenly assistance. Let us come on the 8th of September, and look at the beautiful paintings and decoration already done; no room will be left to doubt and we will proclaim in the gladness of our hearts that Holy Providence has chosen this place to be a center of devotion to the glorious patron of the Church.

Owing to the piety and devotion of our Bishop, the 8th of September will be another advance to the glorification of St. Joseph. Let us read the letter which he sends at this occasion:

Diocese of Green Bay.

Green Bay, Aug. 5th, 1892.

Rev. Dear Sir:—

We are, indeed, bound to give thanks to the Almighty and His great St. Joseph for the favors bestowed on St. Joseph's Church and all its pious visitors. As I have that day free, I am quite willing to publicly pay my tribute of gratitude and

reverence to dear St. Joseph in your church by assisting at High Mass and preaching the sermon explanatory of the new pictures, as you desire, on the coming 8th of September.

Commending myself to the prayers of your holy Association, I remain,

Sincerely Yours,

†S. G. MESSMER, Bp. of Green Bay.

The congregation attached to St. Joseph's church, appreciating the honor that they receive from such glorious manifestations, has decided to tender a special invitation to the clergy of the diocese that they may unite with their Bishop to glorify St. Joseph and to thank God for having conferred on this diocese the privilege of the Archconfraternity for Northern America.

Preparations have already commenced to tender a worthy reception to the clergy, and we may expect an unprecedented and most solemn celebration.

Therefore we exhort our Associates who have had a desire to visit the shrine to profit of this occasion. The season is very favorable. It comes at the close of vacations and it seems a necessity when we resume our duties to place ourselves under the care and protection of St. Joseph.

The explanations of the paintings which will be given by the Right Rev. Bishop will be a most attractive instruction, and we may say that the trouble of the visit will be largely paid by the satisfaction which is promised to the pilgrims.

But we earnestly beg that those who contemplate to come for September 8th, either privately or by groups, write to us in advance that we may provide for their rooms and meals, or if they like, they may engage for themselves rooms at the Commercial hotel or at the Transit house.

The feast of the Nativity will be preceded at St. Joseph's shrine by a novena, commencing August 31st. From the 5th of September there will be solemn Benediction every night with special prayers for the intentions of the Associates.

ST. JOSEPH PEERLESS AMONG MEN.

BY J. M.



WHATEVER standpoint we may choose to view St. Joseph, he presents a truly admirable picture. The most finished work of omnipotence and the most exalted type of perfect manhood, he appears before us as the embodiment of all that is grand and noble, clothed with the loftiest attributes of greatness and adorned with the most precious gifts, all combining to excite our reverence and awaken in our hearts feelings of pious veneration. Standing in his presence, contemplating him with the eye of faith, we realize that we are addressing a superior being, whose imposing grandeur inspires religious awe. In this majestic man we see the manifestation of God's power and the expression of His good will to the world, for St. Joseph is the chosen medium through which He enfolds to us the beneficent effect of the great mystery of the Incarnation. The chief object of that ineffable mystery was the restoration of fallen humanity. In this respect St. Joseph assumes a representative capacity and stands forth as proof of the complete fulfillment of the promise made by God to restore our nature to its pristine purity and integrity, by means of the birth of His Divine Son of the Blessed Virgin Mary, immaculately conceived and born without the stain of Original Sin. As spouse of this incomparable woman—the most perfect of all creatures—and foster-father of Jesus Christ, our Lord and Redeemer, St. Joseph is invested with a dignity and importance which neither human nor angelic intelligence can express. It is simply impossible for any creature to rise to the comprehension of the sublime dignity and immeasurable greatness of St. Joseph!

It may be asked whence comes this great dignity to St. Joseph? The question is pertinent, since many fail to recognize the true position and supereminent merit of the Saint. They are apt to connect his humble occupation as a carpenter with his exalted relations to Jesus and Mary, and form their judgment upon the former instead of the latter. His position in the world is only a matter of secondary consideration, though it is not of slight importance, for whatever is ordained by God has deep meaning for us. But his relation toward the Redeemer and his Holy Mother are of paramount interest to all Christians. It is from those relations that Saint Joseph derives great dignity and takes precedence over all other men. Now, by the union established between him and the Blessed Virgin Mary, he became allied to and identified with the ever Blessed Trinity. It was by the operation of the Holy Ghost that Mary conceived and gave birth to the Redeemer of mankind, as attested by the Angel Gabriel. This brought her into direct association with the Trinity. St. Joseph being chosen to co-operate in the accomplishment of the mystery of the Incarnation he shared in her dignity and became related, through his union with her, to the same Blessed Trinity. Can any one conceive a dignity equal to this? Man is elevated to relationship with the Divinity!

The Immaculate Conception of Mary is the crowning proof of God's goodness and mercy towards mankind and the perfection of the gifts conferred upon her by Him. It clearly points her out as the predestined one who was made the instrument in our regeneration. It is the fitting complement to her divine maternity and adds glory and splendor to that privilege. Indeed it would be difficult to admit the one without the other; we can hardly conceive it possible that

God would select a mother and not exempt her from the taint of sin. This unique privilege of Mary enhances the lustre that surrounds the name of St. Joseph, who was the witness of her spotless integrity and the guardian of her virtue and sacred honor. St. Joseph comprehended from the beginning the precious treasure which heaven had confided to his care in her person. He bore witness to her stainless purity, when he thought of silently leaving her, being unable to understand the wonderful operation of the Holy Ghost in her behalf. He was impressed, as St. Bernard remarks, with his utter unworthiness to be associated with so marvelously holy a creature as he knew the Blessed Virgin Mary to be, and would have severed his connection with her were it not for the assurance he received from the angel who visited him in his anxiety and dispelled the shadow of doubt that disturbed his mind. Though Mary and Joseph lived together as man and wife, they understood their relations were formed with a view to shielding from public gaze or notoriety the mystery of the Incarnation. Therefore they fully entered into the divine plans and acted their part in furtherance thereof. Each discerned the workings of grace in the soul of the other and followed its lights and its inspirations. Virginal purity asserted its supremacy over their minds and hearts; and all their thoughts and acts were in accord with its holiest laws and dictates. Thus the life of Mary and Joseph upon earth was that of the blessed in heaven by anticipation.

What a sublime lesson may we not receive from the example of St. Joseph. He appears before us the most perfect example of every virtue and the highest model for imitation to be found among men. Himself a virgin of stainless integrity, he is the appointed guardian of innocence

and yet no less the model of paternal solicitude and devotedness. Presiding over the Holy Family he attended to all their wants and provided for their necessities. In every relation he is the model of gentleness and amiability. He attracts by his meekness and humility, and wins all hearts by the irresistible charm of his modesty and simplicity. The light of heaven shines in his benign countenance, and the charity of God inflames his soul. Fit companion is he for the "Queen of angels and of men"—the "Lily of Israel"—whose virtue is more fragrant than the perfume of flowers or the aroma of incense. The holy of divine splendor that invested immaculate Mary by reason of the indwelling in her of the incarnate Son of God, reflects its brightness upon St. Joseph and encircles him with a glory peculiarly his own. This borrowed light crowns him with celestial brightness surpassing every other creature, save her from whom it proceeds. Mary and Joseph are a new creation, and constitute a separate hierarchy in Heaven, where they reign in glory above the brightest of the blessed spirits and beneath only the Supreme Trinity.

OMNIUM APEX EST SACERDOTIUM.

[Written By Rev. J. J. H., for ST. JOSEPH'S ANNALS.]

Is it a small thing unto you that the God of Israel has separated you from all the people and joined you to Himself.—Num. C. 16, V. 9.

St. Joseph is the father and model of every priest who desires to serve Jesus according to His Heart, says Father Eyraud, the holy founder of the priests of the Blessed Sacrament. Another fervent missionary priest said: Indeed the priest is another Joseph continuing the high and beautiful mission inaugurated by the Holy Spouse of the Blessed Virgin Mary. A glance on St. Joseph is sufficient to discover the perfect identical relations between St. Joseph and the priest.

The vocation of both to the holy ministry occurs in the same identical manner. God the Father separated St. Joseph from all the people and joined Him to Himself by making Joseph His representative towards His Divine Incarnate Son. He gave Joseph a father's responsibility for Jesus. He made Joseph the manager of God's concerns and interests. He gave His power and authority to Joseph over Jesus. He made Joseph His Vicar on earth towards His Son Incarnate. Consequently St. Joseph is truly the prototype of the priesthood, as his elevated dignity, the nature of his divine office and commission, his relative power and authority partake of the nature of the Christian priesthood. The latter may justly regard St. Joseph as the first highpriest of Jesus Christ, the first minister of God the Son, to whom may be applied the scriptural text: He that shall find me, shall find life and draw salvation from the Lord. Prov. c. 8. v. 35. In me is all grace of the way and of the truth..... "They that work by me shall not sin. They that explain me, shall have life everlasting." Eccles. c. 24. v. 25. As the priest is a mediator between God and the sinner, thus St. Joseph is the mediator between God and the priests. Their salvation rests in His hands; God's grace comes to the priest through St. Joseph. St. Joseph's mediation for the priests Jesus never refuses, because into His hands Christ has intrusted all the treasures of His divine mercies, in His hands rests their salvation. Who would doubt in St. Joseph's interest and solicitude for the temporal and spiritual welfare and salvation of his priestly brethren? As the Church styles the Blessed Virgin Mary the refugium peccatorum in a general way, thus in a particular way St. Joseph is the priest's refugium peccatorum, in such a manner realized in Him, as once the E-

gyptian Joseph realized the truth of this sublime title. Genesis ch. 50 v. 15—22. Now Jacob being dead, Joseph's brethren were afraid and talked one with another, lest perhaps he should remember the wrong he suffered and requite us all the evil that we did to him. And they sent a message to him saying: Thy father commanded us before he died, that we should say thus to thee from him: I beseech thee to forget the wickedness of thy brethren, the sin and malice they practiced against thee; we also pray thee to forgive the servants of the God of thy father this wickedness. *And when Joseph heard this, he wept.* He answered them: Fear not! Can we resist the will of God? You thought evil against me, but God turned it into good, that he might exalt me and might save many people. Fear not, I will feed you and your children. Thus He comforted them and spoke gently and mildly. Like Joseph of old thus, dear St. Joseph, thou art truly the priest's refugium peccatorum, their comforter and helper! Thou dost stand incessantly before our King and Highpriest Jesus and dost not cease to pray for thy brethren! Thou hast sympathy for them, thou speakest to them with meekness and charity! Their care, their labors, their anxieties were once and are yet thy care, thy solicitude, of Joseph! Great is the priest's dignity, divine is his commission, awful is his responsibility, but the powerful St. Joseph comforts their saying: Fear not, I will feed you and your children! How and when? At the solemn moment of the Holy Mass, when the eyes of heaven, purgatory and earth are glancing on the sacrificing priest, then in the presence of Mary and Joseph with their assistance God obeys the voice of man, He descends from heaven, is really present on the table of the altar, He rests on the priest's hand, who received Him and distributes Him as the spiritual food, in order that eating His flesh and drinking His blood, they may have life everlasting. Thus

the sacrificing priest at the altar, partakes of the closest union with God and the nearest friendship with Mary and Joseph, whilst at the sacrifice he honors God, rejoices the angels, edifies the Church, helps the living, obtains rest for the souls departed. This sacerdotal dignity caused St. Prosper to exclaim: "The priests are the glory and immovable columns of the Church, the doors of the Eternal City, through which all reach Christ; they are the vigilant guardians to whom the Lord confided the keys of the heavenly kingdom, they are the stewards of the King's house."—Oh, the same titles, that we give to glorious St. Joseph! The priests are more, they are another Joseph. St. Joseph is the royally crowned king of the triumphant Church in heaven. He has been honored as the royally crowned king of the militant Church on earth! St. Bernard gives the comparison, when he says: "The priest's dignity transcends all the dignities of kings, emperors and angels. This exalted dignity prompts Cardinal Gibbons to say in this book, Faith of our Fathers: "So does Jesus honor his ambassadors with His friendship and He communicates to them the secrets of heaven..... What a privilege, says He, to be the heralds of God's law to the nations of the earth. How beautiful on the mountains are the feet of him that bringeth good tidings and that preacheth peace, of him that sheweth forth good, that preacheth salvation, that saith to Sion: "Thy God shall reign!" Isaiah ch. 52. v. R.

THE GUARDIANS OF THE TABERNACLE.

Sub umbra illius quem desideraveram sedi, et fructus ejus dulcis gutturi meo.—I sat down under the shadow of the tree, which I desired; and his fruit was sweet to my palate.—Cantic II. 3.



THE Holy Church has applied to St. Joseph these words taken from the Sacred Book of the Canticles. In their mystical meaning, we learn that the one, who has found St. Joseph has found a treas-

ure. Our Lord for the delight of His children has planted in his Church a paradise with all manner of trees fair to behold and pleasant to eat of.—Among them the devotion to St. Joseph appears as a beautiful tree extending his refreshing shade around and bringing forth the sweetest fruit. Let us speak plainly. Are we not accustomed to salute our dear Patron under the title of "*Guardian of His Lord?*" The first, among all men, St. Joseph had the privilege to be related in the most intimate manner with the Son of God, our Lord Jesus Christ. So closely they lived together, that it was allowed to St. Joseph to call Jesus, "*My Son,*" and in return Jesus called Joseph, "*My Father,*" consequently the dignity of St. Joseph is *unique*, as we do not see any other man on earth who received the privilege of such close relation with his Lord God, viz.: to carry Him into his arms, to kiss Him, to clothe Him, to give Him the daily bread.

Explaining in the last issue the meaning of the seal of the Archconfraternity, we have called the attention of the Associates on this beautiful title applied to St. Joseph: "*Guardian of his Lord,*" a dignity which is granted also to all those who acknowledging the presence of God in the Holy Eucharist endeavor to imitate the fidelity, the attention, the love of St. Joseph for his precious charge. Truly all those who will become the guardians of the tabernacle will inherit of the dignity of St. Joseph and they will have a share of his glory: *The Guardian of his Lord shall be glorified.*

It was not a little surprise for us to hear lately that the Right Rev. Bishop of Green Bay will express the same idea in his coat of arms. There was neither previous understanding nor communication of any kind on this subject. It was told that the Right Rev. Bishop will have represented in his armorial a church and

a guard nearby with the motto: *Custodes tabernaculi, Guardians of the tabernacle.*

We greatly rejoice, seeing that the prelate, delegated by the Sovereign Pontiff to crown St. Joseph, gives such expression to the true character of our glorious Patron. The first one among men to whom belongs the title of the Guardian of the tabernacle is St. Joseph, who was the chief, the master of this house where Jesus has dwelt many years.

The motto of an armorial is the expression of a principal idea, of a cherished desire. We may then rest assured that the chief ambition of the new Bishop of Green Bay is to be himself a guardian of the tabernacle, directing his flock in the service and love of the Lord, who resides in the tabernacle, the palace of the King of Kings, where we find the treasures of Heaven, where we must assemble to establish a guard of honor, day and night, imitating angels who stand around in the perpetual adoration of the hidden Divinity.

We earnestly beg our dear Associates not to be contented with a vain, empty devotion to St. Joseph, but to consider it as a practical means to advance in the love of Our Lord Jesus Christ.

Our glorious Patron must be considered as the first Christian. His title of Foster-Father of our Lord expresses together great dignity, a real authority over the Son of God, but in the meantime it reveals the devotedness, the attention, the zeal of Joseph for his divine pupil. There is only one man in the world who has received the revelation of the great mystery of God, the Incarnation of this Son, and St. Joseph alone adored him in spirit and in truth. Before the Apostles confess and proclaim his divinity, St. Joseph gives Him the tribute of his whole life; before the martyrs die for Him, St. Joseph consumes day by day

his life in a hard and unceasing labor. If the Blessed Virgin Mary claims the privilege to have given life to the Savior of the world, St. Joseph is truly the preserver of this precious life.

Let us then learn from St. Joseph what are the duties and obligations of a Christian in regard to our Divine Lord, hidden in the tabernacle, as he was hidden in the humble house of Joseph at Nazareth. They will, like Joseph, become guardians of their Lord all those who, assembling around the tabernacle, will unite to offer to their hidden Lord God the tribute of their love and adoration. As at the court of princes there are many attendants and ministers, so there will be around the tabernacle many privileged servants, who will devote themselves to the service of our Lord.

There will be admission for the little ones. *I will feed you and your children*, said Joseph to his brethren. How many mothers and fathers are powerless in their endeavors to preserve and to save their children! Why? because relying on their own devotedness, they do not apply to the fountain of life, they ignore the One who has repeatedly said: *Suffer the little ones to come to me and forbid them not.* Is it possible that loving parents do not know the way to the tabernacle where lives and reigns the good Shepherd, who gives his life for His flock, the amiable Father, whose delights are to be with the children of men, the healer, the conqueror of death, the powerful one who commands the winds and the sea, and there comes a great calm.

There will be admission for the ambitious and unsteady youth. Guided by St. Joseph they will approach the tabernacle and meet the Only One who may satisfy the cravings of their heart, where they will continually feast in the possession of the wheat of the elect, of the wine springing forth Virgins. There will be admission for the poor, for the feeble, for the blind and the lame, for all those, who will be found in the streets and lanes of the city, because the Son of God has

prepared his supper and all things are ready.

St. Joseph has been crowned by his faithful clients. Let us give him a kingdom, the dominion of our souls, that he may guide and lead them to the eternal King whose the glorious lieutenant he is.

Practically we desire to suggest to the members of the Archconfraternity the daily visit to the Blessed Sacrament.

We admire in St. Joseph his extraordinary vocation, which gave him the privilege, the honor to foster, to feed, to clothe, to carry into his arms the Son of God. Let us partake of his glory and merits in approaching the divine Lord, in offering to him the tribute of our love and veneration, let us live like Joseph in the society of Jesus. The shepherds, the wise men were introduced to Mary and Jesus by St. Joseph, let us apply to him, that we may approach the tabernacle, and adore Jesus in his arms. Truly it belongs to St. Joseph to guide us in our adoration of the Blessed Sacrament, as he was the first one who adored Jesus in the tabernacle of the heart of Mary, in the manger of Bethlehem and in the small enclosure of the house of Nazareth.

Under his direction, entering into the house of God, we will rejoice and experience that "*better is one day in the courts of God above thousands. Blessed are they that dwell in thy house, O Lord, they shall praise thee forever and ever.*"

The daily visit to the Blessed Sacrament will be the first step in the imitation of our Blessed Patron. But our Lord is a magnet. Many souls will not be contented with a passing visit. The human heart wants to love and be loved. Without a friend there is no happiness. St. Joseph has got in his possession the One, who will be the center of our hearts, his divine pupil, Jesus, who said: "*Come to me all you that labor and are heavy laden and I will refresh you*" Let us then go to the God of Joseph, to the God of the Eucharist. Let us approach His tabernacle, that He may live with us, and that we may become his faithful and loving Guardian. *Custos Domini sui glorificabitur.*

Annals of St. Joseph

The Most Pure Spouse of the Blessed Virgin Mary.

PUBLISHED MONTHLY

—BY THE—

Archconfraternity of St. Joseph.

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

TERMS: 75 cents a year in advance. To all who secure 10 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.

ITE ad Joseph. Our monthly novena commences on the 31st of August till September 8th, the feast of the Nativity of the Blessed Virgin Mary. How many intentions must be presented to our glorius Patron and his Immaculate Spouse. The children of the parochial schools, that they may resume their studies with good dispositions, and that they increase in wisdom and age and grace with God and men. 2. Their devoted teachers, that they receive strength and consolation in the discharge of their arduous duties. 3. That the Archconfraternity may be assisted by zealous and devoted promoters to advance our object: The propagation of the devotion to St. Joseph in America.

IN continuing the commenced explanation of the paintings of St. Joseph's church, we are conducted to such developments, that in place of a sketch, we have found material for a very useful and interesting book. We contemplate therefore to reproduce in photographs the beautiful tableaux and accessory illustrations. With the explanatory text, it will become a beautiful artistic book. An introduction will expose the history of the glorification of St. Joseph in America, of his Coronation at DePere. Such a book would be an

appropriate Christmas present, and largely contribute to the object of the Archconfraternity. We earnestly recommend this undertaking to the prayers of our Associates.

DECORATION OF ST. JOSEPH'S SHRINE.



IN GIVING here below the second list of the subscribers for the decoration of St. Joseph's church we beg room for some important remarks.

As the church has been chosen for the center of St. Joseph's Archconfraternity, which by special privilege of the Holy Father is established for Northern America, it seems that all the members of the Association are in duty bound to contribute to its decoration. In Europe, the churches invested with such privileges are splendidly decorated. Gifts are sent from every direction and proclaim the devotion of the people. We must acknowledge also the dispensation of Holy Providence in the choice of a small city for such a grand work. Its privileges are given not to a congregation but to every client of St. Joseph in America.

Out of gratitude for the Holy Father, who has so kindly accepted the petition of American Catholics for the Coronation of St. Joseph, we are obliged to decorate the church where our glorious Patron has been proclaimed our King. Out of respect for all those who will come to visit St. Joseph and to apply for his protection we are obliged to provide the shrine with all things which may satisfy the piety of the visitors.

No doubt the piety of the clients of St. Joseph is exercised at home and the altars of our Blessed Patron receive in every church testimonials of their love and zeal. But who may oppose that in one special place, chosen not by human counsel but by the disposition of God,

we unite our efforts to glorify the great Saint, who was associated by God to the wonderful mystery of the Incarnation. Are we not directed by God Himself in this way? The humble house, sanctified by the presence of Jesus, Mary, Joseph, was exposed to profanation and to preserve it the Lord has accomplished an extraordinary wonder, transferring the sacred dwelling far away in a foreign country where it became an object of veneration, where piety has accumulated the rich productions of art.

Interpreting the dispositions of the Associates and with the approbation of our Bishop, we have accepted the heavy expense of the decoration of St. Joseph's shrine, as an obligation of our charge. We could not postpone it because the artist, who has commenced the work, being in possession of our plan, was bound to accomplish it.

We offer to the Associates an easy means to contribute to this holy work, dividing the expense in 1000 shares at \$5.00 each share, with the promise to inscribe in artistic armorials the names of the donors. At the occasion of the Nativity of the Blessed Virgin Mary, which is our "Thanksgiving Day" for all favors received during the year through the intercession of her Blessed Spouse, let us take a share in the decoration of St. Joseph's shrine, and this act of generosity for the glorification of the privileged Friend of our Lord will bring blessings and contentment.

SUBSCRIPTION FOR THE DECORATION OF ST. JOSEPH'S SHRINE.

2nd List.

Charles J. McGrath	\$ 5.00
Mrs. M. Thumel, 3 sh., 2d instal.,	3.00
Rev. Cosmas Seeberger, instal.,	2.00
Rev. Jos. Guillot, Waverly, Minn.,	5.00
Mrs. Mary Lee, 2 shares,	10.00
Mrs. Mary R. Dyer, 2d instal.,	1.00
Miss Nellie Burns, Manitowoc,	10.00
Jno. Moran, Washington, D. C.,	5.00
Mrs. P. Daly, L. B., N. J.	10.00
David Donovan, Hingham, Wis.,	20.00
Henry A. McGrath,	5.00
Mrs. M. Scanlan, Wrightstown,	5.00
Thos. Bell and family, 2d instal.,	1.00

Mrs. M. McCarthy, Dodsonville, O.,	1.00
Miss Kate Cahill,	2.00
Mrs. E. McAirley, Stevens Point,	5.00
Mrs. J. N. Brilliard, N. Kaukauna,	1.00
Felix LaMere, N. Kaukauna,	1.00
Mrs. Mar. Galley, Sault Ste Marie,	5.00
Sisters of St. Joseph, Oconto, Wis.,	5.00
Sisters of St. Jos., Negaunee, Mich.,	5.09
Mrs. Steinbrecher, Cooperstown,	5.00
Report of the first list,	76.00
Total,	\$188.00

ST. JOSEPH, PATER AMABILIS.



PCHILDREN of St. Joseph like to call their patron by the sweet name, *pater amabilis*. He is truly the *amiable father*, as God is well pleased with him being next to the B. V. Mary, God's most beloved and love-

ly creature. Although God the Father loves all his children, He loves among all St. Joseph more than them, because he was the fester father of his only begotten Son, Jesus. It is visible in the fact, that He instructs and directs St. Joseph by a special messenger from heaven and invests him with His own delegated power and authority. To God the Son, St. Joseph is the most amiable of men and therefor He chose him for His childhood's guide and protection. Thus St. Joseph enjoyed a father's privileges over the most lovely child on earth, he instructed the most amiable boy in lessons of grace and wisdom, he performed manual labor with the fairest youth in Israel. God the Holy Ghost found in St. Joseph all the amiability of the innocent Adam with the undefiled image and likeness of God, godly impressed upon his beautiful soul made similar to eternal beauty itself. He loves St. Joseph because He sanctified his soul at the moment of its creation, because long before he prefigured him in the lovely

and chaste Joseph of Egypt, because He gave His bride, the fairest lily of Israel to St. Joseph to be her protector, yet more so the protector of the greatest mystery—the Immaculate Conception. Such lovely and beautiful soul could possibly only dwell in a beautiful body. If David and Solomon glorified God with the praises of human beauty and if men generally find amiability in beautiful souls that dwell in beautiful forms, how beautiful must have been the amiable St. Joseph, Spouse of the *Mater amabilis* and reputed father of the most beautiful child! If Mary's beauty was such that the learned Dennis the Areopagite, when first meeting her, was compelled to pay her divine adoration, if Faith had not timely prevented him, we may presume that the amiable St. Joseph was hardly less admirable and attractive. We conclude so, because Jesus was considered by the people to be the son of Joseph, with him seen to grow in age, wisdom and grace before God and men as the most admirable and amiable child in Nazareth, whose amiability reflected upon the father and vice versa. In Nazareth, in all Israel the universal saying was: *Ecce pater amabilis, ecce filius dilectus!* Behold the amiable father, behold his beloved son! Men must admire the beautiful, because it is amiable. When the people saw Christ's love and respect for Mary and Joseph, the admirable virtues of his youth and manhood, especially his amiable meekness and humility, they had to love him and his parents. These two virtues are alone the very expressions of true amiability, the infallible test of true human greatness, the attractive powers over the hearts of all men and these excellent marks of Christ's amiability were copied from his father Joseph, his *pater amabilis*. Therefore the love and admiration of the people toward Jesus generated love and respect

for St. Joseph, who was called by all the *pater amabilis*. By this sweet title he has been venerated for all ages in the Church. Churches, altars, monuments, paintings, statutes, poets, saints, religious societies and orders declared St. Joseph the *pater amabilis*. What infinite amount of love is contained in this sweet name! This continual, uninterrupted, ever increasing love towards St. Joseph has come from his own great, unbounded love for all mankind, a love which conquers all hearts, which is always ready and never wanting. People know his dignity, feel his power, yet his meekness and humility it is, that fill all hearts with childlike confidence and trust in him; they give a courage that rather commands than begs help from St. Joseph. The meek and humble St. Joseph invites, refuses not; he attracts, repels not; he bestows his own amiability to all hearts susceptible of love, in fine he gives and receives love, thus meriting fully the sweet title, *pater amabilis*. Dear associates! Our amiable father invites us to imitate his amiability, he desires your love. How to do it, hear him say: Learn from me, for I am meek and humble of heart. Here too we learn, why the Church gave St. Joseph the title, friend of the Sacred Heart of Jesus and we are taught too, how to become friends of the Sacred Heart of Jesus, like St. Joseph, our *pater amabilis*.

ST. JOSEPH.

The Patron of Christian Schools.

BY J. M.



FIRST Christian school established on earth was founded by St. Joseph in the home at Nazareth, over which he presided by divine appointment. That school was destined to become the type and perfect model of Christian

schools for all time. In order that we

may more fully realize the intent and purpose of the Almighty in conferring such wondrous authority upon a mere creature of His own hands, we must recall the promise made to the progenitors of the human race after they had fallen from their high place as the favored children of God. Before their fall they had been taught truth and wisdom by the lips of their Creator and warned against the violation of His command, which was in every way reasonable and just. "Whatever day you shall eat of the fruit of this tree the same shall you die." Notwithstanding this solemn prohibition they did eat of the forbidden fruit, and so introduced sin and death into the world, with all their attendant evils. We know the rest. The sad story of the world's woes is recorded on every page of history from that day forth until the present hour. Man was doomed to incessant toil and made to suffer in mind and body, pain, anguish, disease and ultimately death. But these were only the temporal penalties due to his transgression. Still other more serious consequences followed from that first sin. It robbed him of his innocence and and tarnished with a foul blot his soul, once pure and stainless as the snow. It weakened his will and impaired his understanding, so that his mind no longer relished or sought for the knowledge of God and what pertained to Him. Where before light prevailed, now darkness dwelt. The mind of man had shut out from it the vision of God and the knowledge of God which he possessed. Thus stripped of his heavenly inheritance he went forth from Paradise to bedew the earth with his tears and earn his bread by the sweat of his face. As the human race multiplied sin and misery also increased, until at length the flood-gates of heaven were opened and poured out upon the corrupt cities of the plains,

destroying their wicked inhabitants and purifying the earth for a time at least. Again the earth was replenished, but only to attain the same wickedness and become the object of the divine retribution. Each succeeding age was the counterpart of its predecessor and bore unmistakable proof of the depravity and corruption of the human heart. Meanwhile, however, education had advanced with giant strides, so far at least as related to the development and cultivation of the natural powers of man. Of course no effort was made to attain to a knowledge of the supernatural. Of all the nations whose lot fell on the other side of the cross, says a distinguished writer, only one possessed any knowledge of God and the requirements of His law. The rest lay buried in idolatry and the worship of false Gods. Hence we find that human learning and science did not save them from the utter debasement and corruption to which they became subjected. Virtue had no place in the minds and hearts of pagan philosophers, who knew nothing beyond the pleasures of this life and so contrived to make it the sole object of their desires and ambition. "Let us eat, drink and be merry, for to-morrow we die," was the golden maxim of pagan philosophy that found ready response in every heart. In the palmiest days of Greece and Rome there was no pretense to virtue or morality in the people or their leaders. So appalling was the state of wickedness in those nations that it would cause a blush of shame to mantle the cheek of every right minded person to recite the deeds and widespread demoralization that everywhere prevailed. Man had no rights except such as the state conferred upon him, and woman was entirely ignored, being regarded as an inferior person and an instrument for the gratification of the vilest passion. This we learn

from pagan authors themselves, who lament the awful degradation of society, whilst unable to apply a remedy for exciting evils or afford even a measure of relief. It is to remedy those coping evils that the home at Nazareth was established as its head and support. Christ came as the Restorer of human rights and privileges. He therefore choose to be born of a Virgin, that He might exalt to the highest possible degree womanhood, and furnish in His own life and that of St. Joseph the true type and model for imitation of men. The home was to be the foundation of society and there all virtue essential to human happiness and the well-being of man was to be inculcated and practiced. Christ Himself gave the example of those virtues. Pride had occasioned the fall of our first parents and entailed upon us all the evils from which we suffer. Christ was humble even to abjection. He obeyed His own creature. Man in his pride of heart would not stoop to do the will of his Creator. The Son of God who emptied Himself of all things for our sake, bowed before the will of St. Joseph, for the Scripture says: He was obedient to him and Mary His Mother. What marvelous condescension! What inexpressible humiliation! Yet it was necessary on the part of God. The necessity was ours however, and not His, as St. Bernard so beautifully explains. He did it purely out of love for fallen humanity. The love of domestic virtue and duty of obedience to constituted authority, were admirably taught and practiced in the home of Nazareth. St. Joseph though inferior in point of merit to Jesus and Mary, was yet honored, loved and revered by them. His authority was recognized and respected, because it was exercised in the name and by the authority of God. This is an example to a proud and revolting world. Men say

they will only submit to the will of their superiors. Some admit no authority to command them. Yet here is Christ submitting to His own creature, for the sole reason that it was in harmony with the divine plan and according to the will of His Heavenly Father, whose kingdom He came to establish upon earth. The corner-stone of that kingdom is obedience to God's laws in all things.

Joseph and Mary were silent witnesses of the beautiful lessons taught by Christ and their union was strengthened and blessed by His presence and example. It was to be the source whence should flow to the world for all time those manifold graces and blessings which enrich humanity and make Godlike our aspirations and purposes. Mary, the Virgin, stainless as the snow, and Joseph also a Virgin, pure as the lily that symbolizes his virtue and renders forever glorious his claim of paternity, stood forth as the chosen representatives of God upon earth to receive from the lips of His divine Son, the message of salvation delivered to man. They were the first witnesses of His beneficent mission and participants in its precious fruits, which they should share until the end of time. This gives them prominence in the affairs of salvation. Now as nothing is more conducive to this end than a sound Christian education, it will readily be seen that it is not amiss to place the schools in which truth are to be taught under the special charge and the patronage of St. Joseph. In so doing we are only acting out the suggestion of the Sovereign Pontiff, who doubtless inspired by the Holy Ghost, placed St. Joseph before us as the Patron of the Universal Church. The mission of the Church being to teach and evangelize the nations. St. Joseph's place in this great work must be of the utmost importance, nay, indispensable. If he was considered necessary in the plans of

the Almighty to guard the honor of his Virgin Spouse, the Immaculate Mother of God, and provide for the wants of the Redeemer of mankind, may it not be said that he is no less necessary in conducting the affairs of the Church and chiefly her great work of education, upon the success of which depends her very life? It therefore appears to the writer that no secondary place should be assigned to St. Joseph in this most important work of salvation—the Christian training of the young—from whose ranks will come the future apostles and ministers of religion, who will become the heralds of truth and champions of right against the attacks of the enemies of God and His Church. It is the part of wisdom to confide the interest of truth to the care of him who was faithful in executing the highest trust that has ever been vouchsafed to the keeping of mortal, namely, the custody of Jesus and Mary, whose companion and protector St. Joseph was and whom he safely conducted through the varied dangers and trials to which they were subjected. By all means then let the standard of St. Joseph be raised in every Christian school in the land, and the children taught to love and cherish him with deep and enduring veneration.

AN IMPORTANT LETTER.

We recommend to the attentive consideration of our Associates the following letter:

Rev. Father Durin:

I congratulate you for the honor which St. Joseph has conferred to you to propagate his devotion in America and for having successfully crowned our great Protector. I am overjoyed because you desire that all children of America should be consecrated to St. Joseph. Indeed St. Joseph is sent to save the children, but it is necessary that we fervently solicit the favor. Therefore I beg to suggest you a very important proposal. I dare to do it, though a poor religious, but I have taken the advice of my superior.

In France, when St. Vincent of Paul had infused in the clergy a new fervor and zeal, seventy priests assembled and decided to place themselves under the patronage of St. Joseph to obtain pious teachers for the children. Their prayers were heard, as, one or two years later, the Blessed John Baptist de La Salle, the founder of the Christian Brothers, was born. Every one is aware of the good done to the young ones by this blessed man and his society, not only in France but in the whole world. Is it not due to the protection of St. Joseph, of whom B. de La Salle was a fervent client?

I think therefore that we, priests of the United States, should place ourselves under the powerful protection of St. Joseph that we may obtain his assistance over our parochial schools in procuring good devoted teachers for this country. It is just the time to commence, when St. Joseph is glorified by his Coronation and just before the meeting of the Catholic Congress, which is announced for 1893. But how can it be done? Perhaps it would be good to talk of the matter with your Bishop, who will take interest in it. I think that it will be good to suggest the idea to the American priests who will assemble in Newark in September. Your former Bishop, now Archbishop Katzer, who is taking such interest in Christian education, will be there. It would be good to suggest that the priests become members of the Archconfraternity of St. Joseph and decide to say this short prayer: St. Joseph! protect and defend your children. I may recommend the matter to several Bishops and to priests of great merit. But above all let us pray and recommend this intention to the prayers of the Archconfraternity. I remain in the S. H. of Jesus and Mary, Your humble servant,

P. L., O. M. C.

The members of the Archconfraternity who from the beginning have witnessed our efforts to bring the little ones under the protection of our glorious Patron, will understand the joy and happiness which have filled our hearts in reading this communication.

From the commencement of the work in honor of St. Joseph we have established the Holy League for the children. We regret exceedingly that we cannot give sufficient time to this important work, but if the parish priests, if the teachers would help us in bringing their children to St. Joseph, it would be no doubt the most powerful means to resist the evil spirit which in our days directs his fiercest attacks against the child to destroy him as Herod would

destroy the Child Jesus. But his infernal rage was overcome by the prudence and devotedness of Joseph. During the month of September, signaled by the re-opening of schools, let us pray fervently that St. Joseph take all our Catholic children under his guard and protection.

MARY JANE.

True History written for St. Joseph's Annals, by Mary Agnes Gannon.

Concluded.

Then more softly she added: "I brought you this," placing the rosary which had fallen from the relaxed fingers in the morning in her hand.

"God bless you, child," and Mary Jane pressed the little hand, rosary and all, to her lips. "I thought when the nurse told me there was a visitor it was some one from Mrs. Larimer's, and I did want to let her know what had happened me, and I would be glad to see one of the girls. They're all kind to me here, but they're strangers, dear. Thank God, he knows best, and now He has sent a good little friend." Mary Jane was quite out of breath with this long speech, and Nettie did most of the talking for the remainder of the visit. She promised to tell Mrs. Larimer and also to come again next visiting day. On the way out Nettie asked the nurse if Mary Jane would be an invalid long. "I think she will," was the answer. "The doctor thinks she will never fully recover. It was a very bad fall and she is not young." Then after a pause she added: "She is very patient and easy to manage. Do you know her last name?"

"No," said Nettie, "I forgot that."

The nurse smiled and opening the door bade the visitor good-night.

This was the first of many visits, for Mary Jane continued to stay in the hos-

pital for two years and seven months. The Larimer's moved away from the place shortly after the accident so that Nettie was Mary Jane's only visitor for a long time. They became devoted friends, and Mary Jane told the young girl her hopes and plans, past and present, in fact there was little in the simple life she kept from her. One day she told her of her life long wish "and you know, dear," she said at the end, "St. Joseph obtained it for me by putting me here." Nettie could not doubt it, for in the ward of the city hospital there were no Catholic nurses but many Catholic patients, and many a poor soul had not the moral strength, nor grace, to realize its danger and to send for the minister of God to assist in making peace with Him, without some admonition and urging from a true friend. Such a friend had Mary Jane been to many. "Sometimes they tell me they are going to be out in a little while and will go to the church then, but I never let them wait, I wheel my chair over to them so often and talk so seriously and more than all," she held up her rosary smiling. "I have this, and so nurse is most always asked to send for Father Farrell."

Near the close of the second year of her stay in the hospital the Sisters of Mercy obtained permission to visit the hospital every week, and the day chosen for this visit was Wednesday. She was so graceful and happy for this. The sisters grew to know her and love her well, for she aided them very much in their work in the woman's ward.

One day when Nettie came the large wheel chair was empty, and she missed the eager welcome from its usual occupant. Mary Jane had been unable to be dressed that day, and the nurse shook her head with tearful eyes when questioned about her. Nettie went quickly to her. Mary Jane could not speak but her eyes were full of pleading.

"I know, Mary Jane," said Nettie! And

I'll go right away for Father Farrell, and come back to you."

The pleading eyes were filled with grateful tears, and the weak helpless hands tried to move. Nettie kissed her, and hastened away, telling the nurse what she intended to do.

It was twilight when she returned, and the ward was growing dark. She hastily arranged the little table, lighting the two candles, Mary Jane had kept so long, and then knelt close to the little bed. The nurse staid with her holding the wrist of the dying woman, counting the flickering pulse.

Most of the patients knew that they were losing their genial good friend and there was a solemnity and stillness that was not usual in deaths there. The priest soon came, and with full consciousness Mary Jane prepared for the journey she had aided so many to make.

When the last sacraments were given she lay still and peaceful, while the Protestant nurse knelt with Nettie as the prayers for the dying were said.

At the very last she smiled and pushed toward Nettie the old brown rosary she had once restored to her. Then with a deep sigh she closed her eyes, and Mary Jane was at rest.

HYMN TO PATER AMABILIS.

Thou we praise, O Joseph dear,
Pater amabilis!
In thy shrine of blest De Pere,
Pater amabilis!
O crowned Joseph, none is stronger,
Help that all our foes we conquer,
Thou we praise, crowned Joseph, thou we praise.
None is like to beauty thine,
Pater amabilis!
Lovely prince of Palestine,
Pater amabilis!
Meekest, humblest saint of God,
Pater amabilis!
Thou we love with heart and thought,
Pater amabilis!
Here we are thy children all,
Pater amabilis!
Minding well thy loving call,
Pater amabilis!
Hearts we bring to thee our king,
Pater amabilis!
Richer crowns we cannot bring,
Pater amabilis!

J. J. H.
[After melody of "Sei gegrüßet, o Jungfrau rein."] Hellebusch, page 154.

THE CARMELITE ORDER.

A Brief Sketch.

Continued.

St. Teresa is justly called "the glory of Spain and of the Church." She accomplished work wherein strong men had failed; her writings have been the beacon-guides of spiritual life during three centuries and have received encomiums from the Holy Church never before bestowed upon a woman. Her Sons and Daughters, mighty in word and work, whose spirit is of the mountain, have taken possession of the plain and extended to the farthest parts of the earth. No trials daunt their courage or quench the ardor of their charity.

A Discalceated Carmelite, Father Andrew of the Assumption, offered the first mass in California in 1601, and in 1731, the heroic Sons of St. Teresa were to be found laboring among the Indians and negroes of old Colonial Louisiana.

Some twenty years after St. Teresa's death a Carmelite Convent was founded by an English lady at Antwerp, which is the parent house of the Discalceated Carmelite Nuns in the United States, four nuns having come from it in 1790, at the invitation of Archbishop Carroll, to found a convent in his archdiocese. Three of the nuns were Marylanders by birth. In 1863, nuns from Baltimore Carmel founded the one at St. Louis, Mo., which in 1877, sent forth a new offshoot of the Vine of Carmel to shed its aroma on the Sunny South.

Many in Louisiana had long desired the introduction of a contemplative Order into New Orleans, and as the people entertain a great devotion towards the Blessed Virgin, St. Joseph and St. Teresa, the Order of Discalceated Carmelites was their choice.

By invitation of Most Rev. N. J. Perch , of sacred memory, four nuns, ac-

accompanied by the chaplain of the St. Louis Carmel, Rev. D. S. Phelan, D. D., arrived in New Orleans, November 21, 1877, and were installed in a small house on Ursulines street, which has been rented for them by friends. The Community were warmly welcomed to the Crescent City by a host of relatives and friends. On our arrival at 11 A. M., Father Phelan offered the Holy Sacrifice of the Mass, at which the nuns approached Holy Communion in thanksgiving.

Six months later they removed to a small old-time residence, No. 134 Barracks street. The first Mass was said in the second house May 11, 1878, Feast of the Patronage of St. Joseph, by Rev. Father B. Roydhouse, S. J. On the 24th of the following November, the ceremony of regular monastic enclosure was performed by Archbishop Perche and assistant clergy.

In 1882, took place the tri-centenary of the death of St. Teresa. In several counties of Europe various works of practical utility were founded to commemorate the event. Archbishop Perche, knowing the extreme poverty of his beloved Teresians and feeling his inability to aid them, advised that the "Commemorative Work of the United States" be the erection of their convent and chapel. In season and out of season, he encouraged the work and granted an indulgence of forty days to all who assisted his Daughters of St. Theresa. Archbishop Perche was sanguine, that in time the generous people of Louisiana would nobly assist the Discalceated Carmelite Nuns to accomplish the ends for which he had brought them to New Orleans—that their sacrificial prayers might win spiritual and temporal blessings upon the archdiocese, and their presence in the midst of a pleasure-loving city be a counterpoise for much irreligion

and many sins. In this age of materialism it is well to keep fast hold of the truth that all strength in the valley proceeds from prayer on the mount—the up-raising of pure hearts detached from the world of sense. It is the spirit of the nineteenth century to land up active works of charity and decry Contemplative Orders.

To be Concluded.

THANKSGIVINGS.

B., N. Y.—Please say a Mass of thanksgiving for very many favors granted during the month of March, both spiritual and temporal. M. S. K.

Louisville, Ky.—I received some special graces from St. Joseph. I wish, Rev. Father, that you return thanks to our glorious Patron. SISTER M. A.

Brooklyn, N. Y.—On the day of the Coronation a friend asked prayers for her father, who was going to have an operation performed. I told her to pray to St. Joseph on that great day, she told me that her father was all right and she never would forget St. Joseph. M. S. K.

New York City.—Enclosed you will find offerings for a Mass of thanksgiving for a favor received. It is this: A child who had been afflicted with St. Anthony's dance for some time is now cured. We began a novena in honor of the Holy Face and St. Joseph and before it was finished the child was entirely well. Please publish it in the ANNALS. SISTER, M. G.

Sister M. L. of V., Michigan, sent offerings for Masses of thanksgivings in return of favors received.

M., West Virginia.—I feel that I owe much to St. Joseph, and beg of him to assist me to persevere. D. B.

A long list of thanksgivings has to be postponed until next month, for lack of space.

UNION OF PRAYERS, PETITIONS, RECOMMENDATIONS.

Our monthly novena will commence August 31st and continue till September 8th. Thanking our Blessed Mother and St. Joseph for favors obtained in the past, we will offer them our prayers to obtain that we may continue to work for their glorification in this country and that the number of their true, fervent, devoted clients increase every day.

Besides we recommend His Holiness Leo XIII and the triumph of the Church.

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.

The clergy of the diocese of Green Bay, assembled on the 8th to glorify St. Joseph.

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 Onondas.

The Association of the Catholic Press.

The Parochial Schools.

The protection of St. Joseph against influenza and other diseases.

That our protector St. Joseph save this country from the scourge of cholera.

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.

A special work for the glory of Our Lord in the Blessed Sacrament of Eucharist.

Devoted promoters for the extension of St. Joseph's Archconfraternity.

122 Communities—725 Conversions—95 Employments—330 Intemperate persons—225 Girls—425 Families—630 Particular intentions—230 Perseverances—405 Religious—145 Priests—60 Travelers—360 Sick persons—210 Temporal blessings—960 Spiritual blessings—325 Vocations—135 Undertakings 430 Young men—135 Hopeless cases—All favors solicited not yet obtained.

MONTHLY OBITUARY.



We recommend to the prayers of the Associates, all the departed members of the Archconfraternity, all those written in the Obituary book, and especially the most abandoned souls in Purgatory.

Errata.—In the last Obituary please read Mr. William Walsh instead of Mrs. W. Walsh, and pray for the repose of his soul.