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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.

OCTOBER, 1892.

NO. 5.

ANNALS OF ST. JOSEPH

THE MOST PURE SPOUSE OF THE BLESSED VIRGIN MARY.

under the patronage of

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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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 Rivieres, 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.

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

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

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

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

Annals of Saint Joseph.

VOL. IV.

OCTOBER, 1892.

NO. 8.

THE PROMOTERS OF ST. JOSEPH'S DEVOTION.



HE least of all seeds has grown up and will become a tree, which will blossom and bring forth fruits of piety throughout the whole country. Some years ago, there was no more

question of St. Joseph at De Pere, than in any other place. How it happens that now there is a shrine where the glorious Patron of the Church is especially honored and invoked, where people from every part of the county assemble to glorify the holy Spouse of the Immaculate Mother of God, to crown him, to implore his powerful intercession. By a special favor the Holy See has granted to this shrine the great privilege of being the center of an Archconfraternity for Northern America, to aggregate to it all societies of the same kind? In all these things appears evidently the finger of God who is willing to honor and glorify the faithful man, who has been His foster father upon earth. *Custos Domini Sui glorificabitur*: The guardian of his Lord shall be glorified.

There are two parts in the relations of God with man. The action of the divine Mercy which imparts special and seasonable blessings; the correspondence of man who is free to receive or to refuse the grace. We may say that God through St. Joseph has given the larger part in the pious work established at De Pere. The Association was founded and lately honored by the Holy Father;

the church was rebuilt, in such way that the divine intervention is felt in everything. Now we must accept the favor, so that as a good seed falling in good ground it may yield a hundred fold.

How can it be done? Our Lord explains what means the good ground. There are they, who in a good and perfect heart, hearing the word, keep it and bring forth fruit in patience. For better explanation, the Divine Master says: *No man that lighteth a candle, covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light.*

In other words, the Archconfraternity needs helping hands who will give it a part of their time, of their energy, of their zeal to make known, to propagate the devotion to St. Joseph taking a lively interest in the good works established in St. Joseph's shrine and contributing to their prosperity. Reminding the word of Our Lord: For which of you having a mind to build a tower doth not first sit down and reckon the charges that are necessary, whether he have wherewith to finish it. (St. Luke XIV, 28). We have realized the extent and the difficulty of the enterprise. Nevertheless we have accepted it with joy and confidence, assured of fulfilling the will of God and happy to be enabled to work for the glorification of St. Joseph as well as for the sanctification of souls. In difficulties and anxieties we felt that we were not alone. St. Joseph has friends, whose happiness it will be to labor in his cause. They are devoted generous, courageous. It is enough to pronounce the name of Joseph, to rouse their zeal, to obtain

their help for a cause to which they are naturally devoted.

Under the title of "*Promoters*" (which expresses so well the mission they accept) they will endeavor to extend the Archconfraternity acting in some way as local directors of the Association. We are firmly convinced that St. Joseph will not lack "*Promoters*" for his glorification in the New World. All that has already been done for his coronation, for the Archconfraternity is due to their generosity. We may therefore confidently explain what is understood in the title of "*Promoters*," how one can exercise his zeal, and what favors will be awarded to him.

I.

The special mission of the "*Promoter*" is to initiate his friends in the devotion to St. Joseph, to make known his privileges of Most Pure Spouse of the Bl. V. Mary, Foster Father and Guardian of Our Lord Patron of the Church, Advocate of all those who suffer. A special duty of the Promoter is to be the herald of the favors granted by St. Joseph. Let us say that in exercising their duty they will rejoice the Heart of Jesus, and gratify the B. V. Mary who love so tenderly St. Joseph and desire his exaltation.

There are material and spiritual means which will help the "*Promoter*" on his mission. In the ANNALS OF ST. JOSEPH he will find abundant provisions to make known the cherished Saint and to conquer to his devotion many faithful clients. From the shrine the Promoter can get certificates of admission in the Archconfraternity, explanatory circulars, pamphlets which will enable him to make known the good work of St. Joseph's glorification.

But the consolation and the success of their efforts is attached to their own devotedness to St. Joseph. A promoter must be a model of love to our

dear Saint, so that he may conquer the souls to his cause rather by example than by words.

Such promoters will accomplish wonders. Notwithstanding the weakness, the age the infirmity, the poverty, the shortness of time, left at this disposal after daily labors, as St. Joseph will work with him, success will crown his efforts and he will gather for him and for others abundant harvest. The promoter will be the privileged child of St. Joseph, who bound by gratitude will load him with his favors and gifts.

II.

Who may become a Promoter of St. Joseph's Archconfraternity? St. Joseph's devotion is a favor granted to every age and condition. Therefore the Association is divided in three sections: The holy League for children, the Archconfraternity for adults, the Deliverance Union for the Poor Souls. Each branch needs promoters.

The young Promoter.—The children! they are the first invited. And he who invites them is the infant Jesus in the arms of his Foster Father. Does He not tell them: Look at my sweet Father! how good he is! how his heart is continually anxious about my welfare. If you desire to love men go to my father, and do all that he will say to you.

We desire especially that the Holy League recruit Promoters in the Catholic schools—one promoter for the little boys—one for the young girls. They will enroll the names of their schoolmates who desire to be consecrated to St. Joseph, send the lists to the Director at De Pere, distribute certificates, etc., etc. How many blessings are in store for the schools which will furnish little missionaries to St. Joseph. We will say to the teachers: If you do not believe it, at least try it. By the way we will remind that we have now a nice picture of St. Joseph crowned, for certificate of the Holy League.

The history of this great Archconfraternity will be certainly written. How interesting it will be to spare a place for

the children and for the manifestation of their love to St. Joseph.

The Promoter of the Archconfraternity will be specially found in good Christian families and in fervent communities. Pious girls who under the direction of good parents continue to breathe an atmosphere of purity and devotion are specially attracted to St. Joseph. They love tenderly their divine Saviour and His Blessed Mother. St. Joseph is their encouragement, their model, their guide. And so often they received like St. Theresa evidences of his protection, that they are naturally inclined to St. Joseph and they will esteem it an honor and a great blessing to work for his interests.

There are in every parish societies organized for the preservation either of young men or of pious girls. It is a well known fact that the devotion to St. Joseph is a means to foster piety and to insure perseverance. We beg all those who have the charge of such societies to introduce St. Joseph's Archconfraternity and to send the names of their members. It will not be long before they experience that "*the Lord was with Joseph and made all that he did to prosper in his hand.*"—Gen. XXXIX, 3.)

This important question of Promoters will be continued in the next issue. In the meantime we beg all those who desire to experience how good St. Joseph is to help his glorious cause by their zeal and devotedness.

THE 8TH OF SEPTEMBER At St. Joseph's Shrine.



THANKSGIVING celebration at St. Joseph's church, on Thursday, Sept. 8th, brought another surprise to our city. The clergy of the diocese was previously invited to join on this day in the honors offered to St. Joseph and

about sixty priests came with the Right

Rev. Bishop of the diocese for this purpose. Many others sent letters of regrets, previous engagements did not allow them to come.

Early in the morning several priests arrived to say Mass at the privileged altar of St. Joseph. At each Mass a large number of people received Holy Communion.

At ten o'clock High Mass was celebrated by Rev. Greenbowski, of Polonia, assisted by Rev. Leecia, of Stiles, as deacon and Rev. Van Susteren, of Morrison, as subdeacon, Rev. Father Steinbrecher acting as master of Ceremonies. After the Gospel, the Right Rev. Bishop preached an admirable and instructive sermon, which may be considered as a strong plea for the work done at De Pere in honor of St. Joseph, establishing that the honors, rendered to the Blessed Virgin Mary and to St. Joseph, are totally directed to the glory of God and His only begotten Son, the Incarnate Word, our Lord Jesus Christ. The orator strongly refuted the opinion of those who think that it is extravagant to employ an amount of money in such decorations, as we cannot do too much for the glory of God, which is manifested in His Saints. The main part of the sermon was a lucid and interesting explanation of the remarkable paintings done by the artist T. J. Rousseau. We refer the reader to the summary explanation contained in this issue. After Mass, the clergy went to the school to hold a meeting in the interest of the orphans of the diocese. St. Joseph is reputed as the father and protector of orphans and no doubt he will assist in the good undertaking, which the Right Rev. Bishop proposes to the attention of the diocese, reminding the words of St. James: *Religion pure.....is this: To visit the fatherless in their tribulation.....*

Who may say that St. Joseph, who

has chosen this place to manifest the power of his intercession, will not in the near future take in his hands the proposed undertaking which will procure to homeless children the needed care and assistance.

The dinner offered and prepared by the ladies of St. Joseph's congregation is ready. St. Joseph's hall is transformed in a splendid dining room where 60 guests receive hearty welcome. They unanimously express their appreciation and their thanks for the reception. At four o'clock the church is already filled with people for Vespers and Benediction. As at Mass, Rev. Father Vaillant is at the organ. The service is concluded by the veneration of the relic of St. Joseph.

This was the third thanksgiving celebration, held on the same date at St. Joseph's church since the edifice was rebuilt, and each year it is done with more solemnity, with a larger concourse of people from surrounding parishes. The irresistible attraction to a good powerful protector like St. Joseph will increase every year the number of the pilgrims to the shrine. And considering the fact in itself, any right minded person will thank Holy Providence for having provided us with a special place of worship where prayers are offered continually to St. Joseph, to obtain his help in time of need and tribulation. A shrine is like a harbor, a place of refuge where the sailor can direct his ship to secure it against the dangers of a stormy sea. Pilgrims who have already tasted the consolation of prayers offered to St. Joseph in his shrine will remember it and return and bring with them their friends and relatives. Thus will be again realized the word of Jacob to his children, *"I have heard that wheat is sold in Egypt: Go ye down and buy us necessities, that we may live and not be consumed with want."* (Gen. XLII, 2.)

THE GUARDIANS OF THE TABERNACLE.

"I thirst to be honored by men in the Holy Sacrament." Words of our Lord to the Bl. Margaret Marv.



O we need a more powerful appeal to dispose us to approach the Tabernacle and to offer to our Divine Saviour the homage of our Adoration, the tribute of our gratitude and love?

It is worthy of attention that the revelations of the Divine

Heart were made through the Blessed Eucharist. Jesus manifests His Heart and its treasures from the Ostensorium, which truly encircles His body. The chosen Saint, to whom the adorable Heart will be opened, is kneeling in profound adoration before the Holy Sacrament in which she discovers the living body of the Lord, contemplating His adorable countenance, hearing His own words, receiving His communications.

The Feast of the Blessed Margaret Mary is celebrated on October 17. Let us apply to her intercession. Being consumed on earth by the love of Jesus in His Blessed Sacrament she may possess a special power to communicate the light and the grace which she abundantly received.

To all those who feel attracted to the source of life, the Tabernacle, we cannot offer a better model. We will therefore become acquainted with her, studying her life, meditating on the communications which she has directly received from the Divine Host.

O Lord Jesus Christ! who hast admirably revealed to the Blessed Virgin Margaret Mary the wonderful secrets of your adorable Heart, grant us through her merits and imitation, that loving

thee in all things and above all things we may always live in your Heart.

From early childhood Margaret Mary Alacocque was prevented with heavenly blessings. Chosen by God to rekindle among men the fire of divine love, she inflamed herself with its ardor. She manifested a special attraction for the earthly abode of our Lord, and rather than to partake in the ordinary amusements of other children, she retired in the church, looking piously for the hidden God, the desire of her heart. She was four years old only when she was called at the house of her god-mother. There she did not leave the house but to go to the chapel, to kneel before the Tabernacle, standing motionless before the Blessed Sacrament. Any one could see her always on her knees, with folded hands, looking rather like an angel lost in adoration. She never felt weary in the church, on the contrary she was sorry leaving the holy place, where was present the one who had already taken possession of her heart.

The Lord God who was taking delights in the soul of Margaret, did not permit that this perfumed lily should be spoiled by any worldly contagion. He inspired her with the desire to give Him her heart and her love. She was six years old, when attending holy Mass one day, recollected and plunged in the contemplation of the mystery of divine love, she heard a voice pressing her to offer herself to God. Then, between the two consecrations she distinctly said: *My God, I consecrate to you my purity; My God, I vow to you my perpetual chastity.* She said later, that at the time she did not understand the extent of her promise, but any one may see in this fact the irresistible attraction between the Heart of Jesus and this chosen soul.

Margaret was confided to the daugh-

ters of St. Clare and at the age of nine years, she was permitted to partake of the Eucharistic banquet. Nothing can explain the admission of so young a child to holy Communion, but her ardent desire to be nearer the Tabernacle. It is related that on the day of her first Communion, she appeared as transfigured, and any one among her parents, relatives and friends could see the effects of the presence of God in such a young heart. Naturally inclined to merriness and playfulness, she felt totally changed. This first Communion, said she, turned into bitterness all the innocent pleasures and recreations of my age, so that I had no taste any more for them.

A dangerous sickness taught Margaret the precious merit of suffering. The child became more and more attached to Jesus, so that she became totally absorbed in Him, unable to think of anything but of Jesus: My heart, said she, was consumed by the desire to love Him, and therefore I was in a continual need of holy Communion and sufferings. By the way let us give our attention to the working of God in this chosen soul. Later she will exclaim: *"Without the Cross and the Blessed Sacrament I could not live."* Trials will not be spared. Her father died, and her old mother exhausted by sickness abandoned her child to a person, who treated her with revilings, contempt and cruelty. At that time, said Margaret, I turned all my affections to the Blessed Sacrament, the source of all consolation. But being at a distance from the church I could not go without the permission of those who had charge of the house, and I received at this occasion many rebukes and unjust reproaches.

How admirable is the contemplation of this pious child, hardly fifteen years old, who takes a refuge in the Divine Consoler of the afflicted ones? In her

visits to the prisoner of the Tabernacle, she finds the balm, which heals all wounds. Being permitted to go to the church, she was rather flying to the place where her heart could rest near her master. Entering into the temple, she could not stay at the door, she felt drawn to the altar, to the Tabernacle itself. And there, said she, I could not any more recite vocal prayers before the Blessed Sacrament, in whom I was so totally absorbed that I never was lonesome. I would spend days and nights, neither drinking nor eating, with no other thought and desire but to be consumed as a burning taper in the presence of my God to return Him love for love. There was but one craving in my soul, to receive the holy Communion often and to have the liberty to live near by the Blessed Sacrament. We will gather in the life of Bl. Margaret many admirable incidents, let us now contemplate the fight engaged between the world and our Lord for the conquest of this soul.

Prosperity returned suddenly to her home and she became by necessity involved in the receptions, dinners, parties and other worldly amusements. She became attached to fashion and other vanities, but she is besieged by the claim of her God. *"I have chosen you for my Spouse, and we have pledged to one another fidelity, when you have made the vow of chastity, which I inspired to your mind before the world had taken possession of your heart, willing that it would be void of any human affection."* In another circumstance, after holy Communion, our Lord appeared to her, manifesting Himself as being nicer, richer, more powerful, more perfect, more accomplished than any other lover in the world and telling her: If you afflict me with any other preference for another one, I will abandon you for ever; but if you remain faithful I will never leave

you and I will give you the victory over your enemies. I excuse your ignorance, because you do not know me yet, but if you are faithful and if you follow me constantly, I will teach you to know me and I will manifest myself to you.

She was conquered, a heavenly light penetrating her soul, she understood the claims of her Beloved Master, and renewing her vow of chastity, she promised to die rather than to change.

We will see in the following issues that our Lord in His Blessed servant has chosen a true faithful *Guardian of His Tabernacle*, establishing between her soul and His Divine Heart the most intimate communications, the admirable effusion of the infinite God into the created being, who does not oppose to the divine action.

Casting a glance on this immense country, enriched by the liberality of the Creator, who will not deplore the blindness, the ignorance, the error of so many noble souls, which throw themselves into the slavery of the world rather than to offer themselves to the God of their youth?

O ye sons of men, how long will you be dull of heart? Why do you love vanity and seek after lying. What are the promises of the world, a flying moment of agitation, the possession of perishable goods. Are your aspirations limited to vain and empty pleasures?

But blessed is the man whose trust is in the name of the Lord and who hath not had regard to vanities and lying follies, for he shall go over into the place of the wonderful tabernacle even to the house of God.

We urgently beg the clients of St. Joseph to unite in a fervent novena from October 8th to the 17th requesting the Apostle of the Devotion to the Sacred Heart that she deign to accept, and to direct the proposed work of the Guardians of the Tabernacle.

To be continued.

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: 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. P. Durin.

THE next issue, for November, will remind us of our duty for our dear departed. It will be the special month of our Deliverance Union, which has worked so admirably last year, bringing in the necessary means to have the holy sacrifice offered every day for the Poor Souls. We will continue to remember them practically.

WE propose as a special intention of this novena: The Canonization of this great Servant of the Sacred Heart. It is said that recently at St. Louis, a wonderful cure was obtained through her intercession and this fact will certainly advance the moment of her glorification. But we think that the proper and more efficacious means is to inspire us with her love for the Blessed Sacrament and when she will have a number of followers, the honors of the Church will not fail to come abundantly to her.

WE beg to recommend especially to the attention of the reader the item: The Guardians of the Tabernacle. The idea to practically establish a guard around the tabernacle is gaining ground. We have an admirable Patron, the Bl. Margaret Mary. She cannot fail to inspire pure souls with the desire to consecrate themselves to the special service and love of the Blessed Sacrament. Let us unite our

prayers in the proposed Novena from Oct. 8th to the 17th, the feast of the Blessed Margaret Mary.

WE intend to have a triduum at St. Joseph's church, commencing on St. Theresa's Feast, October 15, continuing on Sunday 16th, and on the 17th, Feast of the Bl. Marg. Mary. If possible the Blessed Sacrament will be exposed from 8 A. M. to 8 P. M. during the three days. Our special intentions will be the prosperity of America—The Reign of our Lord in his Blessed Sacrament—The glorification of the Immaculate Mother of God and her most pure Spouse in America—The Canonization of the Bl. Margaret Mary—The thorough Christian Education of the children.

A REMARKABLE and extraordinary feature of this month of October is the solemn remembrance of the discovery of America by Christopher Columbus. The whole nation, nay, the whole world will be united in a solemn celebration of this great event. The Archconfraternity of St. Joseph will not remain stranger to the national expression of gratitude to God. One of the tableaux recently done for the decoration of St. Joseph's shrine represents Columbus landing in the new world. His first step is to plant the Cross and to thank God. Down the tableau two words express the whole event: *America data Christo, America given to Christ.* It is just to rejoice at this occasion, but the duty of all Catholics and especially of the members of the Archconfraternity of St. Joseph is to pray for the conversion of America to the true fold of Christ, so that we may see this immense country prosperously united in *One Lord, One Faith, One Baptism, One God and Father of all, who is above all and through all and in us all.*

WE beg to remind the members of the Archconfraternity that the month of October has been

appointed by the Holy Father as a month of prayers addressed to our Lady of the Rosary and to St. Joseph. Though we do not see the immediate effect of this universal supplication, we may believe in its efficacy. As a general who commands an immense army, decides himself the seasonable time to enter into the battle field, so the Supreme Ruler of all things will grant the triumph to His Church at the hour fixed by His Wisdom. But let us accomplish our duty, offering prayers and supplications with a strong cry and tears, applying to the powerful intercession of Mary and Joseph and we will sing with the King David: The Lord hath heard my supplication, the Lord hath received my prayer. Let all my enemies be ashamed and be very much troubled: let them be turned back and be ashamed very speedily. We recommend the daily attendance at Mass, the recitation of the Rosary, the prayer to St. Joseph, *We turn to thee, etc.*

FULLY and cordially we concur with the Annals of our Lady of the Sacred Heart, published at Watertown, N. Y., announcing the arrival in France of the Rt. Rev. Bishop Verius and recommending his work to the prayers of all those, who feel interested in the extension of the Kingdom of God. A safe promenade in the dark continent has assured to a modern traveler a universal fame. But how to express and to describe the heroism of a young prelate who with his wonted zeal and unflagging courage has opened the New Guinea to Christian civilization? It has been our privilege to see the indefatigable apostle, hardly recovering from exhaustion and sickness sailing aboard of a small schooner for his strange field of labor, bravely fronting all obstacles, an insalubrious climate, the bitter hostility of the heretics, the ferocity of the natives, the lack of material resources. He has received the pass word: *Go and preach the Gospel to all nations.....* and he went having neither staff, nor scrip, nor bread, nor money, and today the harvest is ripe and the indefatigable la-

borer undertakes a perilous journey to solicit the means necessary for his immense mission. Our Associates in St. Joseph will salute with us the intrepid conquerer, who, out of gratitude for the favors bestowed to him by our glorious Patron has given the name of St. Joseph to the largest river of New Guinea. No doubt the prayers of the Archconfraternity are assured to him and we will send him the most cordial wishes for the success of his labors. But if the intrepid prelate would honor America with a visit in returning to Australia, we are sure that he will receive a substantial evidence of our admiration for his apostolic labors.

The Glorification of St. Joseph, The Most Pure Spouse of the Blessed Virgin Mary.

SUMMARY EXPLANATION.

OF THE PAINTINGS
DONE AT ST. JOSEPH'S CHURCH, W. DE PERE
BY J. T. ROUSSEAU.

I.

IN THE SANCTUARY ABOVE THE ALTAR.

The artist has happily borrowed his subject from Raphael's celebrated picture of the Bl. Sacrament. The Holy Trinity is planning the glorification of St. Joseph. The Eternal Father has the crown ready according to the Ps. XX: *Thou hast set on his head a crown of precious stones.* The Blessed Mother of our Lord pleads the cause of St. Joseph and St. John the Baptist pointing to the Saviour, teaches us that the glory of men comes from the merits of our Lord Jesus Christ. The Son of God appearing clothed in his humanity, is an evidence of the merits of St. Joseph, who has spent for his precious charge, a life of labor and trials.

Near by the statue of St. Joseph, we see two angels carrying wheat and grapes. They remind us the glory of St.

Joseph, who in preserving the life of Jesus, has secured for all men the bread of eternal life. Each side over the windows: St. Michael, fighting the devil. Opposite is another Angel, *having a golden censer, that he should offer up the prayers of all saints upon the golden altar, which is before the throne of God.* Apoc. VIII, 3.

The tableau painted on the left side represents the connection of St. Joseph with the old Testament. After the disobedience of Adam and Eve, cursing fell on the earthly paradise. But lo! God discovers his admirable counsel. Speaking to the serpent: *I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head.*

This is the promise of a Redeemer, who will come to us through the woman, the Immaculate one. *And behold from henceforth all generations shall call her blessed.*

The darkness of the cursed paradise is changed progressively into the light of the redemption.

We recognise easily the most remarkable figures of the Old Testament. Adam and Eve, penitent sinners, Abel, Melchisedech offering bread and wine, Abraham, ready to sacrifice to God his only son, Jacob, Moses with the brazen serpent, figure of the sacrifice of the cross, healing all plagues, Judith, noble figure of the one who has crushed the head of the enemy, the prophets, on another plan David singing the coming Redeemer, and above the angels bring the revelation of the mystery.

Joseph! husband of Mary, of whom was born Jesus.

On the right side we contemplate the connection of St. Joseph with the New Testament. An Angel is sent from Heaven with the words: *Go to Joseph, and the word comes throughout the world: "How beautiful are the feet of them that*

preach the Gospel of peace, of them that bring glad tidings of good things." The apostles come forth announcing the Redemption. The great doctors as well as holy women and martyrs give their testimony to the doctrine of Christ, who was cared and fostered by Joseph. But by a special dispensation of divine mercy our age will be signaled by a wonderful manifestation of the devotion to St. Joseph. So, hearing the word *Ite ad Joseph*, Go to Joseph, headed by the one whom the Holy Ghost has placed to rule the Church of God, we go all of every age and condition to glorify him, to crown him, to implore his protection.

In the sky above Angels carrying banderoles which reveal the titles of Joseph: Foster Father of Jesus, Spouse of Mary, Patron of the Church, Ornament of Heaven. Under the arch which commences the sanctuaries, we unite with Angels saying and repeating: *Ave Joseph: Hail! Joseph!*

II.

THE INTERIOR OF THE CHURCH.

The glory of St. Joseph is unique, as alone he has shared with the Eternal Father the privilege to say to our Lord Jesus Christ: "My Son." Therefore let us contemplate the One whom God has appointed King over Sion, to whom He has given the utmost parts of the earth for his possession. There will be no better means to understand the glory of Joseph, *who was made as it were a father to the King and Lord of His house and governor of all His possession.*

There is no fancy in the description of the attributes of our Lord Jesus Christ. Everything is taken from the Scripture or is the interpretation of the word of St. Paul, *"that God hath purpose to establish all things in Christ, which are in heaven and on earth, in him."*

Let us therefore direct our attention to the central picture representing our

Lord Jesus Christ in the fullness of His majesty as He is described in the Apocalypse: *There was a throne set in heaven, and One sitting upon the throne. There was a rainbow round about the throne. There were four and twenty ancients sitting, clothed in white garments, and in the midst of the throne were four living creatures. The first living creature like to a lion, and the second living creature like to a calf, and the third living creature having the face as it were of a man, and the fourth living creature was like to an eagle flying. The four and twenty ancients fell down before Him, that sitteth in the throne and adored Him that liveth for ever and ever, and cast their crowns before the throne.*

It was not possible to represent the twenty-four ancients. The painter put one at each corner in the action described by the Sacred Book. The one sitting on the throne is: THE KING OF KINGS, THE LORD OF THE LORDS, REX REGUM DOMINUS DOMINANTIUM. His word, says St. Paul, is living and effectual and more penetrating than any two edged sword. His left hand points to seven stars, which represent the seven churches on earth or the universality of the Faithful Angels surrounding the throne proclaim that to our Lord Jesus Christ belong: Benediction, Honor, Glory, Power, in Latin: *Benedictio, Honor, Gloria, Potestas.*

The other central paintings are the symbols of our Lord. Our attention is attracted by the meek Lamb of God, who wast slain and hast redeemed us, the Angels proclaim Him: The Lord God All Powerful, who was, who is, who will come; in Latin: *Domine Deus, Omnipotens, qui erat, qui es, qui venturus est.*

According to the vision thus described in the Apocalypse: For the Lamb which is in the midst of the throne, shall lead them to the fountains of the water of

life (Apoc. VII, 17). We approach a fountain, where white doves flying around come to quench their thirst, a beautiful image of the pure souls who run to the tabernacle, where is the source of life. The celestial choirs continue their canticles to the Lord God. *Dignus es, Domine, accipere gloriam. Tibi honor et virtus, quia creasti omnia.* Thou art worthy, O Lord, to receive glory, because thou hast created all things.

Returning to the King of Kings, we see just opposite Him the glorious Cross, carried by two Angels, while their companions proclaim the Holiness of the One, who has conquered the world by his Cross. SANCTUS, SANCTUS, SANCTUS, DOMINUS DEUS, SABAOth! Holy, Holy, Holy, The Lord God of Sabaoth!

In the next tableau appears a rich Ostensorium with angels each side offering incense and the prayers of the faithful, while surrounding angels sing: Praise Sion, your Saviour, Praise your Chief and Shepherd in your hymns and canticles: *Lauda Sion, Salvatorem, lauda Ducem et Pastorem in hymnis et canticis.*

The last central tableau represents a book opened, and three beautiful messengers of God, awakening the world with the sound of their trumpets to tell to every creature *Adora Deum, Adore God!* Their companions around sing the hymn of thanksgiving: *Te Deum laudamus, Te Dominum confitemur, te Aeternum Patrem omnis terra veneratur.* We praise thee, O God, we confess thee, O Lord, the whole earth venerates Thee, Eternal Father.

We have said at the beginning that the plan of the decoration was suggested by the word of St. Paul: *To establish all things in Christ.* It explains the meaning of the groups in the lower part.

Theology, philosophy, literature, music, poetry, painting, architecture, navigation, astronomy, legislature, eloquence and war are directed to the service and glorification of our Lord Jesus Christ. Every group recalls a page of history. At our right we see the great theologians of the mediæval age. The second picture represents Charles the Great, receiving Alcuin in his palace and giving him a seat on his throne, to manifest his desire to foster and encourage science and literature. To represent the painting, the artist imagined Raphael as inspired by an Angel while he teaches his pupils and he shows an artist monk in the act of painting.

The navigation is happily described by the arrival of Columbus in America. His first action is to plant the Cross on the new land and to offer the country to Jesus Christ. Copernic is seen teaching astronomy, and St. Bernard by his eloquence persuades the knights and the soldiers to start for the conquest of the Holy Land. Turning to the other side, we see in the first group: The learned philosopher St. Justinus confuting the pagan philosophers and obliging them to give up the contest. In the following tableau, Palestrina presents to Pope Marcellus his remarkable musical compositions. In another section Michael Ange presents the plan of St. Peter to the Pope Julius II. Legislature is represented by the holy King, Louis IX, enacting laws for the protection of widows and orphans. At last not the least, we admire two paintings: the first one represents the christian soldier. This is a true episode. H. de F., a young lieutenant, is wounded on the battlefield. However with a heroic courage he continues to lead his soldiers against the enemy and sacrifices his life for his country. This glorious act took place at Pontarlier in 1870. In the next picture we see Joan

of Arc receiving from the hands of the Blessed Virgin Mary the flag under which she will assemble an army for the deliverance of her country.

We have omitted two beautiful sceneries at the entrance of the sanctuary. The Heart of Jesus and the Immaculate Heart of Mary rising from the clouds to illuminate the world. For this material world, God has made two great lights: a greater light to rule the day and a lesser light to rule the night. So in the supernatural order He has given the Heart of His Son and the pure Heart of Mary to illuminate Souls.

The life size pictures of men and women on each side of the church represent those who have been distinguished by their devotion to St. Joseph or by their extraordinary deeds for the cause of our Lord. Among the men we see St. Francis of Sales, St. Vincent of Paul, St. Dominic, St. Francis of Assisi, St. Ignatius of Loyola, the Blessed de la Salle who have all contributed either by themselves or their followers, to the propagation of the devotion to our glorious Saint. Among women, we see St. Teresa of Jesus, the celebrated promoter of the devotion to St. Joseph; Jane de Matel who has written golden pages in honor of St. Joseph; the Blessed Agatha of the Holy Cross, a Dominican nun; St. Clare of Assisi; the Blessed Margaret Mary, the promoter of the devotion to the Sacred Heart, and the Blessed Juliana, the chosen instrument to establish the Feast of Corpus Christi.

Artistic banderoles carry praises and prayers to St. Joseph. The two large tableaux on the side altars are the beginning and the end of the illustrated life of St. Joseph. It is commenced by a remarkable description of the Spousals of the B. V. Mary with St. Joseph and will be continued by: the doubt, the nativity of our Lord, the adoration of the shep-

herds and of the Kings, the Flight to Egypt, the life of the Holy Family at Nazareth, the Loss of Jesus in Jerusalem, the Finding among the Doctors, St. Joseph in his workshop, ending by the beautiful tableau of St. Joseph's death.

The completed work will be a monument to the glory of St. Joseph. We confidently rely on the assistance of all those who love our glorious Patron. As a return of our gratitude we promise to all those who will subscribe \$5.00 an armorial bearing their names, so that they will be always remembered in St. Joseph's shrine.

We have written this summary description for the visitors, that they may understand what they see, but we are requested to reproduce in a large album all those beautiful tableaux with a complete explanation. It will be a very interesting book for christian families and may be turned into a beautiful christmas present. We solicit the encouragement of all those who desire the glorification of St. Joseph.

For lack of space the third list of subscribers for the decoration of the church must be postponed till the following issue.

THE DESECRATION OF SUNDAY AND ITS REMEDY.



AMONG the evils which tend to undermine the foundations of social order and to imbue men with the principles of materialism, the habitual disregard of the religious character of Sunday, and the consequent conversion of that beautiful day into one of dissipation, of traffic and of indulgence in servile labor, easily hold the first rank. When men cease to have any reverence for the institution of the Christian Sabbath, they readily fall into a be-

lief that there should be no distinction between the six days that have been allotted them by their Creator and the Sunday that God has reserved to himself, and the consequence inevitably follows, that they fall away from their religion and look only to the things of earth as the end and object of their efforts.

That Sunday is fast becoming shorn of its sacred character and is being turned into a day of toil and of unhalloved indulgence in forbidden pleasures, is patent to every observing mind. In large centres of population, there is generally an element whose whole end in life seems to be evade, or set at naught, the laws that have been enacted by the civil authorities for the proper observance of Sunday as a day of rest and of worship for those who recognize the divine institution of the Lord's Day, and the secular press but too often lends its powerful aid in ridiculing and turning into contempt the Sunday laws. In the name of liberty, which is a God-given right to every individual, the claim is made seriously that Sunday laws abridge the freedom of the citizen, and impose a burden upon consciences. It never seems to occur to those who advance this sophistical argument that the laws which govern the observance of Sunday are precisely in the direction of granting freedom to a multitude of sons of toil who, otherwise, would be obliged to spend their lives in the factory, in the counting-room, in the stores, year in and year out, without an opportunity to become acquainted with their families, and of enjoying the comforts of attending divine worship with their neighbors and friends.

The law-makers have done wisely in passing legislation guaranteeing one day of rest in seven to the toiling thousands, and the fact of this legislation not being always enforced through corrupt and dishonest officials, is no argument against the propriety and its reason for existence. The pulpit does its duty in calling attention to the obligation which

rests upon every Christian to observe Sunday as a day of rest and religious worship, and the Catholic press deals with the same question in the proper way.

While all these agencies to ensure the observance of Sunday are siding in the good work, yet, the Church has sanctioned another and a special means of combating the great evil of Sunday desecration and of compensating our Lord for the adoration and worship of which he is robbed by his ungrateful creatures. An Archconfraternity has been canonically erected at Tours, France, whose object is to promote the observance of Sunday and to offer reparation for the sins of desecration of the day committed by so many Christians. The association has taken a broad extension over the whole Christian world, and confraternities affiliated to the Archconfraternity are now found in every civilized country, and even in many nations where the light of the faith is struggling to penetrate and to spread.

The association to which we have reference is called, the archconfraternity of the Holy Face, and it has adopted as its emblem the blood-stained and sorrowful features of our blessed Lord, as they appear on the veil of St. Veronica.

The conditions of membership are exceedingly simple, and not at all burdensome. Each person who desires to belong must send his name for enrollment to a canonically established centre, such for instance, as the Monastery of the Discalceated Carmelites of 134 Barracks st., New Orleans, or the Abby of St. Meinrad, Spencer Co., Indiana. After being enrolled, each person must be provided with the cross of the Association, and a copy of the rules. He must besides, obligate himself to offer reparation for the sins of desecration of Sunday, and bind himself not to violate the holiness of the Lord's Day or permit others under his control to break the commandment of the Church on the subject.

There are about seventy-five centres of operation in the United States, the chief of which are the confraternity es-

tablished at St. Meinrad's Abbey, Indiana, with a membership of thirty-five hundred, and the confraternity erected in the chapel of the Discalceated Carmelites, New Orleans, with an enrollment of thirteen thousand members.

Just as the question of temperance is most effectually settled by the entering into a pledge not to taste intoxicating drink, so is the matter of the observance of Sunday by each one binding himself not to desecrate the day set apart by our Lord for himself. It is obvious that if every Catholic were to join the confraternity of the Holy Face, and fulfill its obligations, such scandal would be avoided, religion would extend its beneficent sway, society would perceptibly feel the influence, the cause of morality would be promoted, and God would receive much of the homage that is due to Him, and of which he is now largely robbed.

In view of these considerations, how can any thinking and zealous Catholic hesitate to enroll himself in the confraternity of the Holy Face? We hope that those who have done us the honor of reading these lines will hasten to become members of an association having for its object such praiseworthy ends, and attended by untold and priceless spiritual advantages. T. A. B.

ST. THERESA OF JESUS.

The Mother of Reformed Carmel.

BY J. M.



ISTORY records the names of many truly great and noble women who have exerted wide influence and merited high praise on account of the important services which they have rendered to mankind. Such names are deservedly enshrined in glorious letters in the Temple of Fame. Amongst them will be found no greater heroine nor worthier woman than St.

Theresa of Jesus, the consecrated virgin whose great services to God and religion have made her renowned the world over.

Her early life was marked by precocity of intellect and sterling qualities that pointed her out as destined to a career of future usefulness and eminence. It is said of her that when a mere child she was asked by a beautiful youth who she was. Her answer was: "I am Theresa of Jesus," whereupon the youth replied, and "I am Jesus of Theresa." Quite likely the little one did not comprehend the significance of her arrival, yet she gave expression to a truth that one day would be made plain to her, for her declaration was in perfect harmony with the will of heaven. Theresa was destined to become the affianced of Him whose glorious name she had so reverently pronounced and for whose live her young and chaste heart so ardently craved.

As she advanced in years she grew in knowledge and fervent piety, but her health waned and caused interruption in her studies. She was obliged to yield to stern necessity and relinquish attendance at school. This was a disappointment to her parents and friends, for Theresa was highly endowed mentally, and as she belonged to a distinguished family, it was intended to give her an education and training suited to her station in life. Naturally of a tender and loving disposition, grace purified and exalted those feelings, but did not destroy or impair them. On the death of her mother, which took place in her twelfth year, she was completely overcome with sorrow. In her great distress of mind and heart, she had recourse to the "Queen of Sorrows" and implored her to become a mother to her. Mary, the Mother of God, heard the prayer of the sorrow-stricken child, and became her support in her great bereavements. Doubtless

the young Theresa had followed a divine inspiration in seeking consolation at the feet of the Mother of God, for it was the beginning of a closer union with Him and the occasion of many and great graces. Here it may be remarked that all the great saints and servants of God attained their exalted perfection through Mary's intercession and agency. It is so willed that all the favors that come to us shall pass through her hands, for God has constituted her the dispensatrix of His graces. To this fact all the saints bear testimony, and none in stronger terms than St. Theresa.

During the period of residence in her father's house Theresa indulged in a slight degree a feeling of vanity, led thereto by the example of a female relative with whom she associated. Though her fault was not serious and only of temporary duration, yet she mourned over it for the rest of life. God was pleased to reveal to her that had she continued in her course it would have gradually led to the diminution of grace and the ultimate ruin of her soul. Entering seriously into herself she renounced her vain practices and resolved upon a more rigid rule of conduct.

In her eighteenth year Theresa had developed into a fine specimen of womanly beauty. Above the medium height, graceful in form and refined in manner, she was attractive and imposing in appearance. Gifted with a high order of intellect and fine conversational powers, she was fitted to enter society with prospects of shining as a brilliant star in its galaxy of great ones. But Theresa's heart was fixed upon a higher ideal and a nobler object in life. She was drawn by a divine impulse toward religion and determined to enter the great Carmelite Order then, as now, so renowned for the severity of its rule and the sanctity of its members. This step

THE CARMELITE ORDER.

A Brief Sketch.

Continued.

Martha will be applauded, and Mary seated at the feet of Jesus, become a reproach; yet, from the lips of Truth Himself it is declared: "She hath chosen the better part." It is forgotten that Paul may preach and Apollo water, but that God giveth the increase; "unless the Lord build the house they labor in vain who build it." Pius IX, of holy memory, once said to an American priest: "The want of the American Church (U. S.) is religious Orders of Prayer; America is a young country. She has passed her infancy and is now in her youth, but before she arrives at maturity one essential thing is necessary—the extension of Contemplative Orders, without which she will never reach perfection."

Cardinal Gibbons, in his introduction to *Carmel in America*, says: "If there is a country in which the Contemplative life is needed it is surely in our young and active Republic, where the spirit of action pervades all classes. That action, not to be exclusive and absorbing, must be counterbalanced by reflection and contemplation, and it is from the Contemplative Orders we must learn this. Thank God, the contemplative life is not unknown amongst us and shows us the days of heroism are not past. May it live, increase and flourish!"

The radical disorder of modern society is selfishness. The only remedy for this evil is Christian sacrifice in its fulness as we see it portrayed in the self-abnegation of the Carmelites, whose lives are a girdle of immolation and continual supplication for wants of their fellow-creatures, burdened with physical and spiritual ills; for the necessities of the Holy Church and her ministers; for the conversion of sinners and the perseverance

To be concluded next month.

of the just. This is why the incomparable St. Teresa gathered her children on the fair Mount of Carmel, that with raised hands they might plead for the multitude, and never weary until the world's last sunset and time shall be no more!

The "Commemorative Work," begun under the happiest auspices, was not crowned with success; the contributions, however, liquidated the debts due on their residence. In 1884-85, another appeal was made to the public; this time to the Catholic Societies of the United States. The response enabled the Discalceated Carmelites to buy an adjoining lot; subsequently, through offerings of benefactors and the blessed mites of the poor, they acquired more ground, whereon is being built their monastery dedicated to St. Joseph and St. Teresa, and the chapel of the Holy Face, as a sanctuary of Reparation and Thanksgiving. The Work of the Holy Face Reparation was inaugurated, and the Confraternity canonically erected in their chapel March 12, 1883, at the earnest instance of Archbishop Perche, who had visited the renowned Oratory of the Holy Face at Tours, France, and desired the introduction and spread of a like work in Louisiana.

In 1887, on the occasion of the Golden Jubilee of Leo XIII, the Discalceated Carmelites of New Orleans were enabled, through the zeal of Zelators of the "Holy Face Work" in the United States, to offer our Holy Father in the name of the Confraternities of the Union, a spiritual bouquet, consisting of 6,226,682 good works of all kinds.

This precious tribute of filial piety represented 12,000 signatures, which were inscribed in a magnificent album and presented to Leo XIII during the Jubilee celebration held at Rome.

To be Concluded.

THANKSGIVINGS.

Lockport, Ill.—I promised St. Joseph to send five dollars towards the decoration of his shrine, if he would grant my prayer to send my husband employment which he did. Please Father, have it published in the ANNALS to encourage others to go to the Blessed St. Joseph, and he will hear their prayers. K. G.

Washington, D. C.—Rev. Father: Yesterday I promised the dear St. Joseph to have a Mass said at his shrine for the Holy Souls, if he granted me a favor today. The favor is granted and I hasten to keep my promise. CL. C.

St. Joseph's, West De Pere.—During an epidemic of diphtheria, I was seized with a very severe sore throat, and feared that I should, at least, have to give up my class work, which requires almost constant use of the voice, for a week. I turned to dear St. Joseph, beginning a novena and promising him to write to you if he would obtain a cure for me; so prompt was his assistance that I could resume work next day, although I was not fully recovered for some time.

A GRATEFUL CLIENT OF ST. JOSEPH.

Sister E. of O., Wis., gratefully acknowledges that suffering from a pain which caused her great anxiety, she went to the shrine of St. Joseph and after having kissed the foot of the statue, she was relieved entirely, and since she has never suffered from the threatening illness.

Ste. Theodore, Canada.—Please publish in the ANNALS that the two favors solicited from St. Joseph are granted. I am cured from an acute rheumatism and from heart trouble. My mother also desires that you publish that being sick she was cured through the intercession of St. Joseph. A. L.

UNION OF PRAYERS, PETITIONS, RECOMMENDATIONS.

Our Monthly Novena will commence October 8 and continue till October 17. We will unite our prayers for the Conversion of America, and also to obtain from St. Joseph that he inspire pious souls to serve Our Lord Jesus Christ in the Tabernacle with the same love and devotedness, with which he cared for His Sacred Humanity.

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 Oneidas.

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.

130 Communities—740 Conversions—98 Employments—335 Intemperate persons—230 Girls—428 Families—635 Particular intentions—232 Perseverances—406 Religious—170 Priests—75 Travelers—365 Sick persons—215 Temporal blessings—969 Spiritual blessings—340 Vocations—140 Untakings—435 Young men—140 Hopeless cases—All favors solicited not yet obtained.—The Souls in Purgatory.

MONTHLY OBITUARY.



James Powers, died at Wiota, Wis., July 16, 1892. The deceased was a member of the Deliverance Union.

Sister Leocadia, O. S. F., of the Institute of the Holy Family, died at Alverno, Wis., on the 6th of September, fortified by the Sacraments of the Church and with a perfect resignation to the will of God.