WONDER WORKER OF PADUA. St. Anthony's Miracles and

Charles Warren Stoddard in the Catholic

That miracles have occurred, and are occurring even in our day, there is no shadow of doubt. What is a miracle? According to Worcester, a miracle is " an effect of which the antecedent can not be referred to any secondary cause ; an event or occur rence which cannot be explained by any known law of nature; something not only superhuman, but preternatural ; a predigy, a wonder, a mar-

Thousands of eye-witnesses bore testimony in their day to the wonders worked by St. Anthony in France and worked by St. Anthony in France and Italy. It would seem that his fame must have preceded him, and that wherever he went his approach must have been heralded and his appear ance hailed with enthusiasm by pectant and animated throngs. This was not the case. Obedient to the voice of his superiors, he went wheresoever he was bidden ; went alone and unannounced ; a stranger in a strange land, unrecognized of any until he had lifted up that voice whose persuas ive elequence no one was long able to withstand. Then came his triumph. complete and overwhelming. Triumph followed upon triumph, until at last the land rang with his praises. On every hand he gave abundant proof of the divine power which he was called upon to exercise. Following in the footsteps of his Blessed Master, he healed the sick, raised the dead to life, and wakened the living to life ever-

Preaching once upon a time in the pulpit of the church of St. Eusebius in in Vicelli-a small Italian an independent republic, like another city of that day-vast crowds pressed about him. Suddenly a great commotion arose. With difficulty a commotion arose. grief-stricken family bore toward him the body of one of their number, cut down in the prime of life. A great wail went up from the people. Anthony paused in his discourse, pro foundly moved. Recollecting himself, he extended his hand toward the body and cried: "In the name of Christ, I say unto you, young man, arise!" And immediately the youth arose from the dead, full of joy, restored to health

wailed him. Great is the number and the variety of the wonders worked by Anthony Here are a few of them taken at ran dom from the pages of his several

and to the arms of those who had be

chroniclers: He was preaching in the cathedral at Montpelier, in the presence of the Easter Sunday. In the midst of the discourse he suddenly remembered that he had been appointed to sing at solemn High Mass in the choir of a neighboring convent chapel. He had forgotten this; he had even forgotten to find a substitute, and the hour of the Mass was at hand. This seemed to him an act of disobedience; and, in his dis tress, he drew his cowl over his face, sank back in the pulpit and remained silent for a long time. The people, in amasement, watched and waited. At the moment when he ceased speaking in the cathedral, though all the while visible to the congregation, he appeared in the convent choir among his brethren and sang his office. A close of the service he recovered him-self in the pulpit of the cathedral, and, as his chronicler says, finished his ser-

mon "with incomparable elequence.

Anthony had completed his "Com-entary on the Psalms," the fruit of long vigilance and profound meditation. A novice, weary of the religious life and its ceaseless austerities, re-solved to return to the world; and, coveting Anthony's precious manu-script, he captured it and fled. The young rascal could have had no sense of humor, or he would hardly have turned his back on the cloister and sought the mixed society of the world, the flesh and the devil with a stolen copy of a "Commentary on the Psalms" as his companion. Probably he hoped to profit by it in a worldly way; but in this he was strangely thwarted. Upon discovering his loss, Anthony had, as ever, recourse to prayer. At that very moment the deeing youth was confronted by a monstrous creature, that ordered him to return at once to the abbey and restore the "Commentary" to its author This he was now only too glad to do And the Saint, rejoiced at the recovery of his manuscript, as well as of the soul that was in peril, received the novice with every mark of affection. Nor was his loving kindness ill bestowed; for the lad became one of the most favored of the faithful.

As St. Francis hushed the carolling

birds in the Venetian lagoon, saying, "Cease your singing a little while until we have rendered to God our homage of praise;" so Anthony re-buked the clamoring frogs in a noisy pool at the Convent of Montpelier, and they thereafter observed a respectful

silence at the hours of prayer.

At Puy-en-Velay he converted a no-tary of dissolute habits and violent temper. When they met in the streets Authory would bow to the notary, and the latter would fly into a rage, believing that he was in mockery. Still Anthony saluted him reverently and more reverently; whereupon the notary cried in a fury: "What does this mean? But for fear of the anger of God I would run you through with my sword." Then, Anthony replied, with perfect composure; "O my brother!
you do not know the honor in store for you. I envy you your happiness. I longed for the martyr's palm : the Lord denied it to me, but He has revealed to

me that this grace is reserved for you. When that blessed hour arrives, be mindful, I beseech you, of Him who foretold it to you." And it came to pass even as it had been predicted.

To a lady of rank who recommended herself to his prayers, Anthony said:
"Be of good heart, my daughter and rejuce; for the Lord will give you a son who as a Friar, Minor and a martyr, will shed lustre upon the martyr, will Church." The This prediction was like-

wise fulfilled.

Many he delivered from sore temptations, and they were never again persecuted. To a poor sinner, over-whelmed with sorrow, who could find no novice with which to confess him-self, Anthony said: "Go write down your sins and bring me the parch-ment." The penitent did as he was bidden, returning with a tear-stained As he read out his sins one after the other, each disappeared from the parchment; and having reached the last of these, lo! the scroll was spot-

At St. Junien, Anthony, who was about to address the public, predicted that the platform which had been erected for his use would collapse, but that no one would be injured. The fact was speedily verified.

day, preaching to a great multitude in a large square in the city of Limoges, France, a violent storm gathered and filled the people with terror. They began to disperse in haste, when Authony said: "Fear not; the storm will pass you by." So they remained; and, though the city was deluged, not a drop of rain fell in the square where Anthony was preaching.
At Brive the Saint established

little hermitage similar to the one at Postulants joined him, seeking solitude and poverty. On one occasion, when they were in distress, a much-needed alms was sent by a lady to whom they had reluctantly applied for aid. The lady's servant carried the gift to them through a severe storm; yet going and coming the servant walked dryshod, and not one drop of water from the pouring clouds fell upon her.

One evening his companions at the hospice saw a band of marauders de spoiling the field of one of the benefactors of the little community and they hastened to complain to Anthony. "Fear not," said he. "Tis but an artifice of the Evil One to distract you. On the morrow they found that the field had been untouched.

The Cathari of Romini invited the Saint to a feast of poisons. His astounding success in bringing wanderers back to the fold filled them with hatred of him. He knew at once that a snare had been laid for him by the Cathari, and denounced them openly thereupon they said to him : clergy and a vast multitude. It was | you believe the words of the Gospel or you do not. If you believe them, why hesitate to eat? Is it not written, 'In they shall handle serpents, and if they shall drink any deadly thing, it shall not hurt them '? If you do not believe the Gospel to be true, why do you preach it? Take, therefore, and eat. If you go unhurt, we swear to embrace Catholic faith." Blessing the viands, the servant of God ate and was unharmed; and all those who beheld the miracle returned into the fold.

Paralysis and epilepsy he cured with

the Sign of the Cross.
At Gemona, near Udine, where he was erecting a small convent on the model of the Portiuncula. he one day hailed a peasant who was passing with an ox team, and begged that a load of bricks might be brought to him The peasant, not knowing who addressed him, and not caring to be pressed into Anthony's service, said:
"I can not help you, for I am carrying a corpse." The truth is, the peasant's son lay sleeping in the bottom of itan fortitude and restaint the assume saults of our enemies. Some people contended that heroism is shown by returning blow for blow, injury for injury, evil for evil, but it is the cart. When the peasant, a little later, attempted to waken the boy so as to tell him how he had fooled the friar, he found that his son was dead. Then he ran to Anthony and implored him to restore the life of the boy; and Anthony making the Sign of the Cros over the body, the youth arose and

blessed him. Often, under the influence of his ex hortations, penitents were moved to tears and convulsive sobs. To such he would say—to quote from his notes: why despair of thy sal vation, since all here speaks of mercy and of love? Behold the two advocates who plead thy cause before the tribunal of Divine Justice: a Mother and a Redeemer. Mary, who presents to her Son her heart transfixed with the sword of sorrow; Jesus, who presents to His Father the wounds in His feet and hands, and His Heart pierced by the soldier's lance. Take courage with such a mediator, with such an in tercessor, Divine Mercy can not reject

Who could resist this appeal, or fail to find strength and consolation in it?

## GARIBALDI'S SON.

If we may credit a recent despatch from Italy, one of the strangest con-versions ever heard of has taken place. One of Garibaldi's sons has declared himself emphatically in favor of the Church and the Catholic organizations Church and the Catholic organizations in Italy. These organizations, as all the world knows, the purblind Government of King Humbert is trying to suppress. Ricciotto Garibaldi is represented as having expressed a hope "that the Catholic religious organizations would be placed beyond the control of lay power and guaranteed by consent of the civilized world." His reason for so honing is his conviction reason for so hoping is his conviction that "in Italy the sole form of Christianity possible is the Catholic; to destroy it is to fall into chaos."

When we consider who the speaker is—the son of the man most instru-

mental of all Italians in helping on the usurpation of the Sardinian fillbusters and destroying the temporal power we cannot but perceive the appropri-ateness of the judgments of Divine Providence. The very children of the enemies of God's Church rise up to testify against his sacrilegious work. It was not alone that Garibaldi, in common with other Italians, hated the temporal power of the Church; he hated the Church itself and the religion of which it was the embodiment. and was therefore the idol of the British and American "mlssionary" wolves. We had a brief time ago the confession of a representative republican paper that the so-called tyranny of King King "Bemba" of Naples was mild constitutionalism compared with the methods of King Humbert's Government; and this verdict of, guilt against the Italian revolution led by Garibaldi must be bracketed by the impartial historian along with the testimony of Garibaldi's son to the beneficent influence of the Church which his father persecuted with pagan ferocity. - Catholic Standard

## CHILDREN OF GOD.

Cardinal Gibbons' Sermon at St. Peter's Church-His Eminence Confirms.

Cardinal Gibbons preached on Sunlay morning last at St. Peter's Church, Hollins and Poppleton streets, and in the afternoon confirmed a class of nearly three hundred children. The subject of the sermon was the blessings enjoyed by Christians as members of

the Church of God. He said in part:
"Who can tell the joys of our liberties and privileges as sons of God and junt heirs of Jesus Christ. In our ord and Saviour and our acceptance of Him we have a threefold blessing : Our sins are blotted out, the chains of the bondage of Satan are stricken from our feet, and we are elevated to the family of God to enjoy the glorious

liberty thereof.
'It is a blessed thought that we are children of God, and we enjoy not an imaginary but a real sonship. The priests of the Pagans of old used to represent that they were descended from God in order to gain and retain the respect or awe of the people. But ours is not such an imaginary relationship to God, our Father. As His chil dren we are told we shall see Him and be like Him in sanctity and in eternal life, and shall bask in the sunshine of

His eternal glory.
"Christians alone can address God as their Father. The Hebrews rarely dare to assume this relationship. and not fear of consequences is the rule prompting obedience of a son to his father, and that is the rule that governs our lives as children of the

That God is our Father is an underlying principle of our religion. What is our favorite prayer? Why, it is that blessed and beautiful praver given us by the mouth of our Saviour, and beginning, 'Our Father, who art in heaven.'

"As the children of God we are also the brothers of Christ. He is our elder brother, and to Him we should and do look as a younger earthly brother does to an elder, for an example after which to pattern our lives. And what an exmple, what a glorious example he

gives us! "See the meekness and humanity displayed by Him in the presence of His enemies when they scoffed and offered insults and inflicted blows. What heroic meekness was His! There is no act so heroic as to bear with Chrisnot so. Any dog will turn and bark when barked at, any savage will slay his enemies, the most degenerate man will strike when struck at. only a God and the sons of God who can receive an injury without retalia tion, who can return good for evil, who can bear attack with Christian re-

straint and humility.
"Another example in God's sacrifice for us is His charity. He became poor that we might be rich. He died that we might live and taste of the waters of eternal life. And did He then come to us a beggar asking for aid? No; He comes loaded with the gifts of the graces of God-priceless treasures, which He offers free for all.

"One of the most precious blessings we have as members of God's family is that of coming to His house of worship and listening to the precious story of His Word, which strengthens the His Word, which strengthens the weak, comforts the afflicted and holds out the blessed promise of eternal life. Then He gave us His body and blood and the glorious liberty we enjoy in partaking of it we cannot overappre-ciate. It is good for us to be here in the temple of Christ. He tells us that we are all members of His priesthood. You may not be in the sanctuary or wear the sacramental vestments, or ascend to the altar of Christ here, but you are priests as children of God, and offer up your sacrifices of praise and thanksgiving daily on the altar of your hearts and in the sanctuary of your homes."—Baltimore Mirror.

A LESSON FROM HISTORY. - One of Pope Leo's predecessors, Pius VII., was restored to his See; and the Church to her rights, by such relentless foes of Catholicity as England, Russia and Prussia, and it is by no means improbable that the year 1900 will witness the restoration of the Prisoner of the Vatican to full liberty, and the restitution of the temporal power of which Pope Pius IX. was robbed by Victor Eman-uel.—American Herald.

(Special to the CATHOLIC RECORD.) GOLDEN JUBILEE OF LORETTO

Wednesday, June 14.

A Solemn Requiem Mass for the deceased members of the community, was celebrated by Very,Rev. J. J. McCann, V. G. assisted by Rev. A. E. Breen D. D., Rochester, and Rev. F. Kanser, Joliet, Ill. His Lordship Bishop O'Connor of Peterborough was also present in the sanctuary attended by Rev. Father Welch of St. Michael's college. The solemn, sad, plain chant was in striking contrast with the jubil-ant atmosphere, but it revealed in a beautiful and touching manner the full value of the words: "I believe in the Communion of Saints." In the days of her prospective Loretto casts a grateful, fetrospective glance, and memory response to the community of the same prospective glance, and memory response to the communion of Saints."

calls those whom she loved in life and has not abandoned in death. At the close of Mass, Mrs. Wyman's beautiful voice charmed everybody in a sweetly appropriate sacred song.

The day was spent much as the preceding; a favorite haunt of the guests being the studios, which were artistically arranged and exhibited a most creditable display of the pupil's work in ceramic art, studies in oil and water-colors, art-needlework and a multitude of pretty things, giving assurance that deft fingers had plenry of skilful training during the past term.

## "ST. ANTHONYS BREAD" ESTAB-LISHED IN LONDON.

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Clients of the "Wonder-Worker of Padua" will eagerly welcome the little work lately issued from the publishing house of R. & T. Washbourne, 18 Paternoster Row, London, E. C. England, under the title of "The Guild Life of St. Anthony of Padua," Compiled and abridged from the popular "Life of St. Anthony," by Father Leopold de Chérancé. O. S.F.C., "The Primitive Legend," and other sources. With an account of the Foundation and Work of the Guild of St. Anthony. Paper, 15 cents; cluth, 35 cents.

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