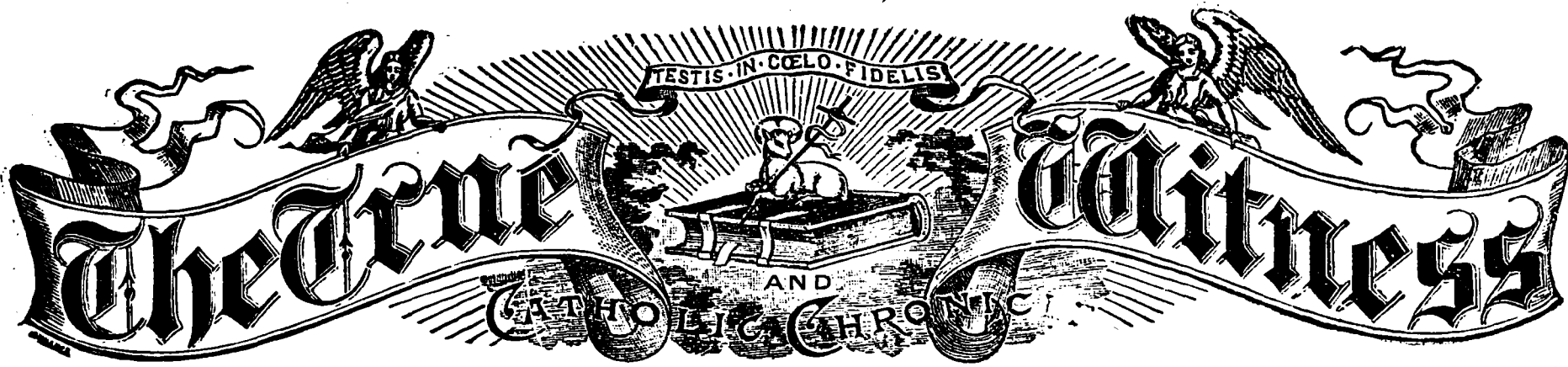


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MONTREAL, WEDNESDAY, JANUARY 29, 1896.

PRICE FIVE CENTS.

ST. ANTHONY'S BREAD.

ITS ORIGIN, AIM AND PROGRESS. THE STORY OF MISS BOUFFIER'S LABOR—THE ADVANTAGES OF THE DEVOTION—THE PECULIAR CONDITIONS ATTACHED TO IT—THE AUTHENTICITY OF ITS WONDERFUL EFFECTS.

The good work of recent date, known under the title of "St. Anthony's Bread for the Poor," is visibly blessed by God and widely spread throughout France and other countries of Europe, including Italy, adopted land of the Sainted Thaumaturgus, in whose honor it was established, whilst Rome, City of the Popes, Capital of Catholic Christendom, now in the toils of the invader, has already given it hospitality in six of her churches, where it meets with ready response from the charity of the faithful.

Similar to the characteristic of all enterprises truly divine, its origin was most lowly. To quote the words of the historian of the work, M. Etienne Douve, in his charming little volume "L'Arriere-Boutique de St. Antoine a Toulon et le Pain des Pauvres." "Spring into being in the backshop of a humble linen draper, unwittingly even to the pious women privileged to witness its first fruits, this good work has within the short space of four years (the volume dates from December, 1891), spread throughout the entire world, and at the present moment Europe, Asia, Africa and America invoke the name of St. Anthony of Padua and everywhere the same miracles are daily wrought by virtue of that intercession. A vivifying breath apparently permeates decrepit society; faith is reawakened, charity re-awakens in souls the consciousness of the mission they are called upon to fulfill by her assistance in the social regeneration of the present day, and in view of this sudden and disconcerting irruption of the supernatural in the midst of generations plunged in the mire of materialism, hope anew unfolds her wings."

The visitor to Toulon department of Var, France, will perceive at No. 41 Rue Lafayette, an unpretending shop, the windows whereof display a variety of articles in linen ware and exquisite embroideries; the panels are painted black, slightly relieved by narrow yellow mouldings, a low arched door opens to one side; that of the dwelling house. The door-jams and the facade to the right of the first story are likewise black in color, embellished with yellow fillets. The keystone of the door jutting out as a corbel, bears in yellow letters the name "Bouffier." Here is the cradle, and now the headquarters of the work of "St. Anthony's Bread."

The shop itself is crowded from morning to night by an ever changing and motley throng of clients of all social ranks: nobility, high born dames, workmen, housewives, market women, temporarily deserting their stalls, naval officers, often of the very highest rank, ecclesiastics, nuns, soldiers, monks and children, all intent on the one object—that of traversing a narrow shop, four by three feet in dimensions, furnishing barely standing room to seven or eight persons in order to kneel in the back shop at the feet of a statue of St. Anthony, to present their respective petitions, to pour forth their gratitude for favors accorded, to deposit their obolus for the benefit of the fund for "St. Anthony's Bread," in token of thanksgiving for graces received, or in acquittal of promises conditionally made, and to purchase statuettes, medals, pictures, etc., of the wonder working saint—Miss Bouffier having been constrained in the interest of the work to add to her former stock in trade, the sale of various articles connected with the cultus of St. Anthony, to which one of her show windows is specially appropriated.

Miss Louise Bouffier, the favored "Intendant" or steward of St. Anthony's bounties, a native of Toulon, born in easy circumstances, of a family wherein all virtues are hereditary, saw in early childhood riches take to themselves wings and herself compelled to make the sacrifice of the most cherished wish of her heart from her sixteenth year—and to adopt the trade of linen-draper in order to secure for her aged parents the necessities of life in their declining years; she was at that time but nineteen years of age. Both parents have now passed to a better life; blessing with their dying breath their beloved daughter as the "devoted comfort and support of their old age."

A discussion having arisen as to the date of the foundation of the Work of "St. Anthony's Bread," the parish priest of Batignolles, Paris, wrote under date November 16th, 1894, begging Miss Bouffier to inform him if it were in November, 1888, that the miraculous opening of her shop took place. She having kept no register of the exact date on which her safety lock refused to work, applied to the locksmith; he had no remembrance of the circumstance, and his books for 1888-89 contained no item calculated to particularize the date of a petty job of work, which he declared must have been paid on the spot. However, on examining his books for 1890, he discovered the following entry: "March 12th, 1890. Bouffier. Repairing and replacing a safety lock, time oc-

cupied in opening obstructed lock, France 2.50. Further repairs to the lock, France 1.00

Beneath this entry one reads, "Paid July 5th, 1890." Thus it is clearly proven that Miss Bouffier found her lock out of order March 12th, 1890, and on that day she purchased her first offering of bread for the poor, in honor of St. Anthony, thereby instituting the great work of "St. Anthony's Bread," which continues to flourish so marvelously. Miss Bouffier tells us that during the first year the receipts were so small as barely to provide with bread the infirmaries of the Little Sisters of the Poor, to which they were specially appropriated, and care was naturally taken to note the amounts received and expended, nor was it until November 2nd, 1891, according to the entry on the shop books, that they began to keep accounts. The receipts that day were francs, 2.10, November 3rd, but 13 days, the amounts varied from day to day, until November 10th they reached the sum of francs, 10.50, from which date they continued to increase visibly, as if, continues Miss Bouffier, St. Anthony wished to show us that he was pleased to have us register his favors; a fitting mode to express to him our gratitude, which he recompensed in multiplying his assistance. Such was his manner of teaching us the efficiency of thanksgiving. In fact, from that moment the enterprise took rapid strides. Thus, during the

First week of Nov., 1891, the receipts amounted to..... 17.75 francs Second week..... 25.45 " Third week..... 30.50 "

Rue Lafayette still retains a vivid remembrance of the joy experienced by all when on November 25th, 1891, the receipts attained the vast sum, for that epoch, of 162 francs; the city of Toulon was almost in an uproar, the matter was talked of on 'Change, and all agreed that a similar sum total could never be surpassed; now, on the contrary, when the poor-box yields but 300 francs, it is a miserably small affair. The faithful record, month by month, of the offerings during the successive years since 1891, give these astounding results:

1892 Sum total, annual receipts..... 5,743.90 Francs 1893 Sum total, annual receipts..... 38,481.85 " 1894 Sum total, annual receipts..... 108,506.00 "

These figures are an eloquent demonstration of the hold the devotion to "St. Anthony's Bread" has taken on the Catholic mind, as also of the marvelous, spiritual as well as temporal, wrought through its medium. Judging from the receipts already registered during the past few months, the sum total for 1895 will, it is confidently asserted, far exceed the considerable amount for 1894.

Even a short summary of the graces and favors of every nature obtained by intercession of St. Anthony, in return for promises of "Bread for his Poor," would prove beyond the limits of any ordinary article.

Various attempts have been made to accredit the "Work of St. Anthony's Bread" to other sources: all being anxious to claim the merit of so charitable and praiseworthy an initiative; some have even pretended that the devotion of "St. Anthony's Bread" is of very ancient origin, and go so far as to cite the place where it formerly was in full operation. Needless to say these statements are utterly without foundation, and prior to the inspiration conceived by Miss Bouffier, no one had ever heard mention of this devotion, which from its cradle in Toulon, has widely spread over France and Belgium, always attended with marvellous results. A sculptor in the quarter of St. Sulpice, Paris, declares to have sold from January to May, 1894, 40,000 statues of St. Anthony of Padua. Many of the churches in Paris have already installed the "Poor Box of St. Anthony's Bread," and in not a few of them the daily receipts rival, and even surpass, those of the "Back-shop of Toulon," and an eloquent article from the pen of M. de Segur in the "Univers" of November 19th, 1894, entitled "The Multiplication of the Loaves," described the never-to-be-forgotten spectacle offered a few days previously by three thousand mendicants, gathered from all the slums and by-ways of the vast French capital, at the doors of the national sanctuary, to seek the spiritual nourishment of the soul, to gether with that of the body. On quitting this Basilica of Montmartre, where in they had heard Mass and approached the Holy Table, each of the three thousand and poor received a pound of good white bread and a bottle of wine, and departed invoking blessings on the name of St. Anthony of Padua. In Marseilles, where the work flourishes in twenty localities, the most important orphan asylum, of that city owes to St. Anthony's daily bread necessary for several hundred orphans; the Augustine Fathers of the Assumption of Bordeaux announce to have collected the sum total of francs, 70,000, as "St. Anthony's Bread" for 1894; in Poitiers, one parish alone gathers monthly 600 francs in its Poor Box of St. Anthony; almost all the cities in Belgium have their wonderful working Poor Box of St. Anthony, a convincing evidence of the contagion of good example; whilst Miss Bouffier, who rejoices in the diffusion of the devotion, has published the following circular to satisfy the demands of those who, from the four quarters of the world, apply to her for information and advice relative to the propagation of the good work of "St. Anthony's Bread for the Poor."

"It is exceedingly easy to inaugurate the work of 'St. Anthony's Bread,' whether in the aim of consecrating the proceeds to the material necessities of the poor of a parish, of an orphan asylum, a community, or to the maintenance of a Catholic school. All that is requisite is to erect a statue or even a simple picture of St. Anthony of Padua in some conspicuous place in a church or chapel, that it may be of ready access to the public. A poor box for offerings is placed at the feet of the statue, and the thing is accomplished. "The work, such as it has pleased St. Anthony to come himself, as it were, to inaugurate in the little back shop of the Rue Lafayette, consists in this: "When one wishes to obtain from our Saint a spiritual or temporal favor, whichever, one promises him such a quantity of bread or such an equivalent sum for the poor, which should not be paid into the poor box until the petition shall have been granted. The amount of the alms is left to the good will and generosity of the petitioner. No amount is fixed. But once the grace has been obtained, the debt must immediately be acquitted, if one wishes to retain the favor of St. Anthony. "To ensure the success of requests presented to the Saint, it is very important to secure the prayers of the poor who will receive all or a portion of the bread promised; orphan asylums, homes for old people, religious communities, infant schools, etc. All the benevolent institutions of the diocese of Fréjus, (to which belongs Toulon), old people, orphans, cloistered communities, to whom "St. Anthony's Bread" is sent, have bound themselves to recite thrice, daily, arms outstretched in form of a cross, a *Pater* and *Ave*, a *Gloria Patri*, and three times this invocation: "St. Anthony of Padua, friend of Jesus, pray for us." It is manifestly to this crusade of prayers that Toulon owes the innumerable favors accorded by our good Saint. "Here it is well to note that the bread may be promised for the work itself or for the poor one wishes specially to favor, suffice it to designate the *destinées* in making the promise. But once that the request is granted, the bread is due to those whose prayers have been solicited. "Those zealous in propagating this simple devotion and who make known the marvel wrought thereby will quickly receive their reward in the consoling results obtained therefrom. "There is no parish priest in conditions disadvantageous whichever, in charge of parishes reputed without resources and wherein hitherto the ordinary alms box has produced little or nothing, who has not had reason to congratulate himself for having confided to St. Anthony of Padua the care of providing bread for the indigents of his flock." "St. Anthony of Padua, Friend of Jesus, Pray for us."—In St. Anthony's Messenger.

AN ABLE ARTICLE.

PROTESTANT SEPARATE SCHOOLS IN QUEBEC.

THE "CATHOLIC REGISTER" OF TORONTO DEALS LOGICALLY WITH THE QUESTION.

We have to thank our able contemporary, the Catholic Register, of Toronto, for the following timely contrast between the minorities in Quebec and Ontario, in relation to matters of education—

While the question of Separate Schools for religious minorities occupies the general attention, it may be of some advantage to our legislators to remind them of French Canadian generosity in school matters. At the time of Confederation in 1867 no law existed in the Province of Quebec in regard to the education of the Protestant minority.

There was a general school law for the whole Province, as found in chapter 15 of the Consolidated Statutes for Lower Canada. This law provided that the religious minority in any municipality might separate themselves from the majority and control their own schools; the grants made by the Catholic Government of Quebec were distributed among the common schools in proportion to the number of the population. The grants for dissentients (Protestants) who formed the religious minority in each municipality were distributed in proportion to the number of children attending the schools as compared with the entire number of children attending school at the same time in the municipality. The grants for superior education were distributed on the recommendation of the Lieutenant-Governor-in-Council, the Protestant institutions receiving a share of the grant along with other institutions.

Since 1867 amendments have been introduced according to which there are in Quebec two committees of public instruction, one Catholic and one Protestant. The Protestant committee is composed of Protestant gentlemen—not elected, but appointed by the Lieutenant-Governor-in-Council. These have the right to associate with themselves five persons of their own faith, who form part of the committee. The Ministerial Association of Protestant rectors appoint also one member on the committee.

The management of all the Protestant Separate Schools in Quebec is in the hands of the Rev. E. J. Rexford, who has been appointed Gen. Secretary or Superintendent of Schools—with all the privileges and salary of a deputy head. Have the Catholics of Ontario any such privileges? Have they a Catholic Committee of public instruction with a Catholic priest acting as superintendent of Catholic education enjoying a salary of two or three thousand dollars per annum? The Catholics of Quebec have never complained of a Protestant superintendent, or of a Protestant committee. But did the Ross-Mowat Government attempt to introduce any such amendment in favor of the Catholics of Ontario the cry would be raised that "he was handing the schools over to Rome."

The Department of Education in Quebec has nothing whatever to do with the Protestant separate schools, which are all left to the management of the Rev. Mr. Rexford, under the direction of the Protestant Committee of Public Instruction. This committee appoints boards of Protestant examiners to pass candidates for teachers diplomas. Have we in Ontario any such privileges? All our Catholic young men and ladies must take their stand before a Protestant board of examiners—when candidates for teachers certificates—at the risk sometimes of not getting fair play from the bigots who may be found among them. Complaint was made by Mr. W. Meredith (now Judge Meredith) in his Opera House address in London, that there are two Catholic inspectors of schools in Ontario whose salaries come out of Protestant pockets. But for a smaller population in Quebec there are 8 (eight) Protestant inspectors of schools, five regular and three partial, whose salaries are taken from the pockets of Catholics who never complain, but think it is all right, so long as recommended by the Protestant Committee of Public Instruction and by the Rev. Mr. Rexford—without even a thought of the schools being handed over to Geneva or Rome or to Martin Luther or to any other man of straw.

The school act of Catholic Quebec, 32 Vic. chap. 16, of 1868, provides, that in cities and other places the Protestants shall receive a proportionate share of all taxes levied for school purposes—on corporations or chartered companies—such as railways, factories, banks, etc., or on property of men who have no faith or whose faith is unknown, or on lands and houses belonging partly to Catholics and partly to Protestants. In Ontario we have no such privilege. All taxes on railroads, street railways, or corporations of any kind, unless the sole property of Catholics, must all be applied to the Protestant public schools. Catholics are debarré from all participation in school taxes levied on chartered companies or corporations—which are considered as having no souls and consequently no religion.

Principal McVicar stated in Chatham that the Protestants in Montreal have one grievance to complain of in the distribution of school funds—and it consists in the fact that Protestants are not get-

ting the lion's share of corporation taxes; they only receive those taxes in proportion to the number of children attending their schools. But what does that much signify? Or what does it signify if the Catholics in Ontario get nothing at all? As the wolf said to the lamb, "We're bound to eat you up any way."

In addition to the liberal measures and Government grants as above quoted in favor of the Protestant Separate primary schools in the Province of Quebec, generous donations are annually made by the Catholic Government of the sister Province—to Protestant institutions of superior education—as may be seen by the following list: To McGill University.....\$ 4,150 00 To Morin Protestant College..... 1,750 00 To St. Francis' Protestant College..... 1,000 00 To University of Bishop's College..... 2,250 00 \$ 9,150 00 Protestant High Schools of Quebec and Montreal.....\$ 2,470 00 Academies (Protestant) receive: Anticosti, \$575; Huntingdon, \$575; Waterloo, \$575; Lacerte, \$425; Sherbrooke, \$375; Inverness, St. Antoine, Duhaun, and 14 others, making in all..... 6,075 00 Protestant Model Schools get..... 2,850 00 Making in all donations to Protestant establishments for superior education.....\$20,545 00 It must be very galling to the honest, open-handed, simple-minded habitant to learn that in another Province where Protestants are a majority, his fellow-countrymen have been robbed even of their schools and school-houses.

It must be hard on the feelings of the Priests and Bishops of Quebec to know how their toleration and generosity is appreciated by men like Bishop Carman and Principal McVicar. Instead of gratitude they receive nothing but the vilest abuse from interviews, from the pulpit and from the platform. They are charged with holding the people in worse than Egyptian bondage, with promoting ignorance, and oppressing their flocks with enormous and unbearable tithes and taxation. The missionaries and principals of colleges who visit Ontario occasionally seem to have no other end in view than that of exciting pity for the oppressed habitant and abhorrence for clergy of Lower Canada. When these infamous columns are borne on the wings of the press to the firesides of priests and people in Quebec, is it any wonder they should feel aggrieved and incensed at the ingratitude and injustice of the rev. maligners? Or can we wonder at the universal cry in Quebec: treat our fellow-countrymen and our co-religionists in Manitoba as we treat you in Quebec. We ask no more, and we will be satisfied with no less.

As a result of the conference between Canadian and American engineers, it is found that the greatest difference between the two lines run to establish the Alaskan boundary is but six feet seven inches. Very small, indeed. If run, however, along the whole length of Alaska the strip would represent a considerable amount of land. We have known men to pay a very high price for six feet seven inches of earth.

TEMPERANCE.

LOSSES THAT PAID.

A REFORMED DRUNKARD'S ORIGINAL WAY OF STATING HIS CASE.

The following good speech is nearly a verbal report of one heard at a temperance meeting: "I have been thinking, since I learned into the meeting to-night, about the losses I've met with since I signed the total abstinence pledge. I tell you there isn't a man in the society who has lost more by stopping drink than I have. Wait a bit till I tell you what I mean. There was a nice job of work to be done in the shop to-day, and the boss called for me. "Give it to Law," said he. 'He's the best hand in the shop.' "Well, I told my wife at supper time, and she said: "Why, Laurie, he used to call you the worst. You've lost your bad name, haven't you?" "That's a fact, wife," said I. 'And it ain't all I have lost in the last sixteen months either. I had poverty and wretchedness, and I lost them. I had an old ragged coat and a shockin' bad hat, and some waterproof boots that let the wet out at the toes as fast as they took it in at the heel. I've lost them. I had a red face, a trembling hand, and a pair of shabby legs that gave me an awkward tumble now and then. I had a habit of cursing and swearing, and I've got rid of that. I had an aching head sometimes, and a heavy heart, and worse than all the rest, a guilty conscience. Thank God, I've lost them all!"

"Then I told my wife what she had lost. "You've had an old ragged coat, Mary," said I. 'And you had trouble and sorrow and a poor, wretched home, and plenty of heartaches, for you had a miserable drunkard for a husband.' Mary, Mary, thank the Lord for all you and I have lost since I signed the temperance pledge!"—Chase City Progress.

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THE GREAT DECEIVER.

LONG AND BLACK RECORD OF ALCOHOLIC BEVERAGES.

More than two thousand years ago the results of alcohol on the body were compared to the bite of a serpent and the sting of an adder; alcohol has not changed its nature since. At the present time alcoholic beverages are certainly the most injurious, deceptive and dangerous elements of death and destruction that exist, and the annals of criminal courts prove that they are an aggravated public nuisance generally. Yet the beverages are so fascinating, and the poison in them so insidious, that the whole human race has been debilitated and cheated for thousands of years, and more injury has resulted from their use than has been occasioned by all the war, famine and pestilence combined; and now that science, experience, and enlightened reason have so largely dissipated such delusive cobwebs of appetite, prejudice, and passion these poisonous alcoholic beverages should be banished from society with all the intelligent energy that an injured and outraged people can command.—Christian Work.

GENERAL GLEANINGS.

The man who puts the bottle to his neighbor's lips first puts a nail through the hand of Christ.

The American steamship line has it as an invariable rule that no captain or other officer, sailor or other employe, shall use intoxicating liquor as a drink.

The devil does not require every man who serves him to wear his colors—which explains why a man may drink without carrying a rum blossom on his nose.—Young Men's Era.

In London there is no less than thirty whiskey dealers who make use of the royal arms on their labels and trade-marks. They have been appointed "Parveyors to the Queen."

The savings banks of Cambridge, Mass., give testimony as follows: "The last year under saloons there were \$140,000 of new deposits. The next year under prohibition \$58,000. The last year under saloons 861 new accounts were opened in the savings bank while in the first year under no license 992 were opened."

SEEKING INFORMATION.

A subscriber informs us that information was wanted regarding Michael Coughlin, born in the parish of Kilmurray, Ibrickane, Co. Clare, Ireland. When last heard of he was in Canada. That was in 1876. Also is information wanted about Catherine Shannon, his sister, who, in 1875, resided at Oswego, N.Y. The person seeking to obtain any such information is Mrs. Sarah Torpey, nee Coughlin, of 108 Almond street, Philadelphia.

A.: How are your new neighbours? Quite sociable? B.: Oh, yes. Very. They've borrowed a pound of butter, ten eggs, a step-ladder, and ten yards of hose within twenty-four hours of arrival. Oh, yes; they are very sociable.

The horny-handed man calls it "pay" the skilled mechanic "wages," the City clerk "salary," the banker "income," a landowner "rent-roll," and a lawyer "fees," but it all comes to the same at the end of the week.