

## ST. ANTHONY OF PADUA

The Franciscan Wonder-Worker  
Whose Fame is kept by the  
World.

A SPLENDID FIGURE IN CHURCH  
HISTORY.

St. Anthony of Padua was born in the city of Lisbon, Aug. 15, 1195, the Feast of the Assumption. Don Martin, his father, was of the Bouillon family, whose most famous member was Godfrey, King of Jerusalem. Donna Teresa, the mother of St. Anthony, was a descendant, it is said, of King Froila, who reigned in Asturia in the eighth century. From the beginning the boy Ferdinand was the possessor of spiritual tendencies, which constantly enlarged with his development, and were fostered by his environment. At tender age Ferdinand was placed in the community of the canons in Lisbon's Cathedral, where the training he received was at once thorough and elaborate. When he was 15 years of age he entered among the regular canons of St. Austin, near Lisbon, but the aspirations of his nature were not satisfied until, two years later, he shut himself in the Convent of the Holy Cross at Coimbra, where the austerities of his asceticism, with the assiduity of his study, conspired to amaze his less zealous brothers.

At the sight of certain relics of Franciscan martyrs Ferdinand conceived an eager desire to connect himself with that order, which he fulfilled finally by donning the Franciscan's robe in the convent of that order, near Coimbra. It was then that he took as his name that of the first St. Anthony, the patron saint of monks. Immediately after his joining the Franciscans the romance of his life begins. Inflamed with zeal, he sought for opportunities to imperil his life for the sake of the Gospel. He penetrated into Africa, that he might preach to the Moors, and only returned after the fevers had robbed him of all strength and brought him to the grave's brink. Gaunt and worn, while yet suffering from the lingering contagions of the South, he left his cell that he might see and hear the great founder of his order, who was to hold a general chapter at Assisi. To Italy he hurried. He saw him whom for so long he had revered and loved. That he might rest near the leader's person he sought to gain some place in Italy.

Here the depths of his humility are shown. St. Anthony was then of profound learning. All that the severest study could give to a brilliant mind he had gained.

But when he besought some position among the Italian brothers, he restrained all revelation of his worth, and asked for no more than menial work in some convent kitchen. So humble was he that those to whom he appealed feared to take the shy, hesitating and sickly youth under their charge, even although St. Francis, touched by his devotion, desired him to remain in Italy. At last, however, he was sent to the hermitage of Mount Paul, a solitary convent near Bologna.

Here the young monk remained, absorbed only in the spiritual duties of his solitude, unsuspected as to his marvelous powers, unknown, un-honored.

### ST. ANTHONY'S TRIUMPH.

But when he was twenty six years of age there was an assembly of Dominican and Franciscan friars at Forli. The young religious was present. His superior commanded him to speak in the presence of his brothers. He begged to be excused, but was told to say whatsoever the Holy Ghost should put into his mouth. It was then that

those who listened to him were astounded. At the first his voice was low, his words stammering, his position that of embarrassment. Speedily the change came. His voice rose and filled, his words poured forth in the tremendous flow of eloquence, his form straightened, his hands moved in the symbolizing of his speech, his eyes gleamed fires, the spirit of his genius, so long barred within his own heart burst its bonds, and shone before the company in all its splendor.

Those who heard him thought him inspired, but the vigor of his argument, the profundity of his logic and the bearings of his illustrations displayed the trained and masterful mind of the scholar as well as the fervid impulse of the devotee. We need trace his career no further. The history of his visions and his miracles would exceed our space. It was thenceforth one constant mighty and virtuous success. All the world heard of him, for he became the most famous of Franciscan preachers. His missionary journeys were almost continuous and always a series of victories for the faith he taught. He died in Padua, June 13, 1231, and on May 30, 1232, he was canonized under Pope Gregory IX. An ancient writing on the saint describes him as of dark complexion, medium height, tolerably stout, but of sickly aspect. His face was full and rounded, and possessed of a certain charm. His forehead was broad, his eyes were piercing, and his other features regular. The magnetism of his manner was extraordinary. To the contemplation of his memory and to meditation on his virtues the Catholic world now turns in loving fondness for him, the influence of whose holy life has, undiminished, reached out to men for even centuries.

Anthony taught divinity for some years at Bologna, Toulouse, Montpellier and Padua, and was afterward appointed guardian at Limoges. He was thoroughly versed in the Holy Scriptures, and had an excellent aptitude for applying it to the purpose on all occasions. He had a polite address, an easy carriage and a very pleasing countenance. He was full of a sovereign contempt of the world and himself, and burning with a desire to die for Jesus Christ and see His pure love reign in all temptation which could warp his integrity or make him weaken or disguise the maxims of the Gospel which he announced with equal dignity and zeal, to the great ones and small.

Pope Gregory IX., hearing him preach at Rome in the year 1227 in his surprise, figuratively called him "The Ark of the Covenant," or "Rich Spiritual Treasure." But the sanctity and severity of his life added immensely to the weight of his words, and such was the gravity of his countenance and the edifying modesty of his deportment that his actions were as much a part of his preaching as were his words.

He once invited a brother out to preach with him, but to the latter's surprise he returned to his convent without having said anything. And when his companion asked him why he had not preached, his reply was: "We have done it by our modest looks and by the gravity of our behavior."

Crowds everywhere pressed to hear him, as they must assuredly do to hear the preaching on his seventh centenary. He preached in France, Spain and Italy; he was no less admirable in the confessional than in the pulpit. In Lombardy for the protection of the oppressed people, he put his life in the hands of one of the most furious of tyrants. He feared no danger in the cause of God, and of his neighbor. He once bearded the lion tyrant Ezzelino in his den, pointed out his manifold crimes, murders and devastations, and told him that those he had slain were witnesses before God

against him. The guards who stood around wanted to see him hand Anthony over to them to be executed, but instead, to their intense surprise, the tyrant came down from his throne pale and trembling, and putting his girdle round his neck for a halter, cast himself at the feet of the humble servant of God and begged him to intercede with God for the pardon of his sins. The saint lifted him up, and then gave him suitable advice to do penance.

### THE MYSTERY OF ROSEBERY

Some Curious Details About the Premier's Health and Character.

An unnamed "person who has been of late a good deal thrown with Lord Rosebery"—whatever that may mean—has given Mr. Labouchere of London Truth the following description of the Premier:

"Rosebery has always played the mystery man. In part this has been owing to a certain shyness which makes him prefer toadies to equals, in part to a nervous gloom which is the basis of his character. He has been through life a spoiled child. I always thought him clever, but rather a conversationist than a polemical statesman. He is one of those persons with whom everything must go right for him to be well physically or mentally. I thought that he made a mistake in accepting the Radical Premiership; for he is rather one of the Devonshire kind of Liberal, than what you Radicals would now-days call a Radical.

"When he was at the Foreign Office he did little more than occupy himself with details, and blindly carry out what he thought would have been the policy of Lord Salisbury; sitting on the fence, so far as he could, on all domestic questions. As Premier, his nullity soon became apparent. His colleagues were not long to perceive it, and even those of them who had aided in making him Premier became convinced of their mistake. Thus he found himself isolated and thrown entirely on his own resources. His speeches disappointed the public. They were more those of a clever schoolboy than of a statesman. He was sharp enough to see that he had not come up to expectations, and this weighed on his spirits.

"Then came the attack of influenza, which utterly prostrated him. He seems to me now to be unable to grapple with any subject, or with the situation; at moments seemingly pretty well in health, but never really well. He is anxious, I think, to be out of his troubles, and would welcome anything that would bring his Premiership to a close; for he is without sufficient energy to control events, much less to direct them. I am very sorry for him, for I have always liked him, and were I in his place I should send in my resignation, for in this he would be fully justified by the state of his health. One of the deterrent causes is, I suspect, the Court, for in the highest spheres it is thought that his leadership of the Radicals is by no means a disadvantage; the other deterrent cause is that he is too feeble to adopt any course involving decision."

In an interesting article contributed by him to the Catholic World of this month, Dr. J. T. Scharf asserts that the first priests who are known to have said mass on what is now American soil were the Dominicans, Father Montesinos and Cervantes, who accompanied Ayllon, in 1526, to the James. Of the northern section of the country the doctor says that the first priests to enter New England were Father Bizard and his companions, who "tried to establish an Indian mission off the coast of Maine, on Mount Desert Island. English Protestants attacked the mission in a very aggressive manner; they killed a lay brother named Du Thet, and carried off all the priests as prisoners."

### Items from Everywhere.

A wonderful story of industry and perseverance is compressed into the simple announcement that Miss Liza Allan Starr, the well known Chicago Catholic writer, began to give art lessons at her residence in 1877, and has continued them ever since. It must be remembered, too, that Miss Starr is the author of several valuable works, that she is by no means an infrequent contributor to the press, and that she is frequently heard on the lecture platform.

The death of Monsignor Sauterbach, the former vicar-apostolic of the northern Minnesota district, takes away from the ranks of the American Benedictines one of the most prominent and zealous members. Dr. Sauterbach was consecrated May 30, 1877, under the title of the bishop of Hama, for the vicariate that was erected in the upper part of Minnesota earlier in that year. When the see of St. Cloud was erected, his failing health had caused him to resign, and since then he has lived at the different houses of his order spending most of the latter years in New York.

The recent death of Padre Agostino da Montefeltro, which was announced from Rome last week, takes away from the church in Italy one of its most famous and eloquent preachers. More than one writer from the Eternal City has devoted columns to the description of the marvellous eloquence of this deceased preacher, who was considered one of the most remarkable pulpit orators that has appeared for many years in Italy. Some of his sermons, if the writer be not mistaken, have been translated into English and published in book form.

How changed is the condition of Catholic church in the Empire State at the present time, where there are now seven dioceses, from what it was in 1820, when all the state, with part of New Jersey, was comprised in the New York episcopate, may be judged from what Dr. Lynch of Utica, in the interesting papers which he is contributing to the Rosary, says of the official visit to which Bishop Dubois, then the New York ordinary, paid to Rome that year. According to these papers, Bishop Dubois was then able to report to the Holy Father that in his vast diocese there were but 1,000 Catholics, with only 18 priests to minister to them. In the same district now there are, in round numbers, 1,800 priests and 1,900,000 Catholics.

Charles Dickens used to tell the following story about a Methodist preacher: "This preacher had been called to officiate at the funeral of a relative of a Conservative editor, and as the preacher himself aimed to be a Liberal leader in the district he and the editor had often crossed swords. This time the chance came to deliver a home thrust without a chance for either party to reply. At the coffin of the deceased, beside which the edito and mourners knelt together, the preacher made this appeal: 'Lord, overrule this affliction to the welfare of all assembled, including the reptile now sprawling in Thy presence, who has frequently abused Thy servant in the columns of his hasty publication.'

The religious orders of the Catholic church that is to say the leading male societies, are not as numerous perhaps, as some people imagine. According to the latest statistics, there are about 3000 Jesuits in the entire Catholic world; and next in strength to them come the Franciscans, who report 17,200 members. The Benedictines number 700; there are 650 members of the Congregation of the Holy Redeemer, the sons of St. Dominic are 500, the Congregation of the Holy Ghost has 321 adherents, and the Marists 240. When one takes into consideration the wide field in which these religious priests operate, their number seems very small in comparison with the good work which they accomplish.