JUNE 8, 1901.

OUR BOYS AND GIRLS. THE STORY OF ST. ANTHONY OF PADUA,

> Feast June 13. BY CHARLES ROBINSON.

the annalist Cornejo.

the title of "miraculous" on account

wrought through its recitation.

neglect to practise."-Ave Maria.

CHATS WITH YOUNG MEN

let us be true to religion

Robinson and Dun.

If you seriously wish to get on cred

itably and successfully in life, you

must turn your face not only against

gambling, but against all questionabl

modes of transacting business and

Robinson, who had been out of em

ployment for several months and re-

duced in consequence to a very low

financial ebb, got a situation recently

through the influence of some friends

He considers, however, that the salary

is too low for the work required of him

occurs to recoup himself. By this means his income is become highly

satisfactory, and he is able not only to support his family in comfort, but to

I don't think, however, that Robin-

sum in the savings-bank.

and he takes every opportunity the

making money. I will take a few

ases to illustrate my meaning.

taught by Christ. - Mgr. Conaty.

lives ;

In 1221 St. Francis held a genera

chapter at Assisi. After the assembled friars had dispersed, there lingered behind a young Portuguese religious who had journeyed from afar to see and hear the great founder of his which enables him to restore to their owner things lost by accident or car-ried off by thieves." And many mir-Order. That he might remain near the person of St. Francis, he besought his Italian brethren to find a place for him among them, even volunteering to perform menial duties in some con vent kitchen. They at first hesitated about taking the shy, sickly youth under their charge ; but finally sent him to the Hermitage of Mount Paul a solitary convent near Bologna.

On the 13th of the present month the Catholic world celebrated in a signal manner the memory of this young Portuguese friar whose influence has reached out to men undiminished for seven centuries.

lous power in the miraculous Respon sory, Si Queeris Miracula, composed by St. Anthony of Padus-or Ferdinand him in honor of St. Anthony. This beautiful prayer forms part of the Franciscan Liturgy, and has earned de Builones, as his name was in the world-was at this time in his twentysixth year, having been born at Lis bon on the Feast of the Assumption of the many wonders which have been 1195. His father, Don Martin, was scion of the house of Godfrey de Boullion ; while his mother was also of lineage, being a descendant of roya King Froils, who reigned in Asturias eighth century. Devoted from his earliest years to prayer and study, he entered among the Canons Regular of St. Austin, in his native city, at the age of fifteen. Two years later he retired to the convent of the Holy Cross at Coimbra. Stirred by th spirit and example of the first five Franciscan martyrs, he subsequently joined that Order, and penetrated into Africa to preach the Gospel to the Denied a martyr's palm, although brought to the grave's brink by sickness, he proceeded to Italy, where for a time he fulfilled the humblest offices in his community.

In 1222 an assembly of Franciscans took place at Forli. The young religwas present, and though he ious pleaded to be excused, was commanded by his superior to address the assembled friars. When he began to speak his voice was low and faltering, and his whole manner that of extreme embarrassment. But of a sudden his voice filled and rose, his form straightened, his eyes gleamed with fire, -in short, the spirit of his genius, so long barred within his own heart, burst its bonds, and as the discourse proceeded "the Hammer of Heretics," "the Ark of the Testament," "the eldest son of St. Francis," stood revealed in all his sanctity, learning, and eloquence be fore his rapt and astonished brethren. Indeed, such was the change that those who heard him thought him inspired.

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For the nine following years the saint's missionary journeys were al most continuous, and resulted in a series of victories for the faith. Suddenly, on June 13, 1231, his brief anostolate was closed ; and in the streets of Padua little children were heard crying, "Our Father St. An-thony is dead !" On May 30, in the following year, the church bells of Lisbon rang without ringers while in the Eternal City the name of the poor Portuguese friar was being inscribed upon the eternal bead roll of saints.

It is recorded that one night while St. Anthony was staying with a friend in the city of Padua, his host saw brilliant rays streaming under the door of the Saint's room ; and, on looking through the key hole, beheld a little him that cannot be stilled tells him that

## THE CATHOLIC RECORD

lets of Valerius Pollydorus. Still more taking in every one they can, but never allowing themselves to be caught napping by others. All generous immay be found in the Italian Collection of Bernardine Genovesius, in the Col lection of Ludoyico Micoli of Gemona, in the Anonymous Collection of a con ulses, all belief or trust in men, he ventual of Venice, in the "Belgian sneers at as the silly, mawkish weak. Collection " of John Vander Borcht, and in the "Spanish Collection " of less of a greenhorn. If society were really to be what Mr.

Dan represents it, life would be a wretched, intolerable yoke. Every man's hand would be armed either In particular, St. Anthony is re-nowned as possessing the power of re-storing things that are lost. "All men know," say the Bollandists, "that Authony of Padua has been destined by God for the exercise of that power which employ the to restore to ther covertly or openly against his neigh-bor. Friendship would be only another name for hypocrisy; truth would be the cloak of falsehood ; justice and honesty, the bait used by thieves and swindlers to catch the guilible and unsuspecting. With all his cleverness, Mr. Dan

acles, based on irrefutable evidence, fully justify the pious practice of in-voking St. Anthony's aid in this direc-tion. "Just as Our Lord glorified St. never 'get on." His customers drop off one by one; his goods are left on his hands ; his creditors come down on him and sell him out. Every one is Anthony in his lifetime by giving him grace to bring back wandering souls," says Friar Pelbart of Temeswar, "so surprised that such a smart man of usiness is so unfortunate ; but men of hath God conferred on him since he his own stamp believe that he has made a large haul, and has migrated has been in heaven the privilege of to a neighboring town to make an-other. Mr. Dan is at no pains to unmiraculously restoring lost articles to those who have recourse to him.' St. Bonaventure celebrates this marvel deceive them.

On Being Tolerant

The Golden Rule, as we call it. eems to be hardly more than common lecency formulated. Nothing, obviously, can be decent in our treatment of others that we do not recognize as proper and desirable in their treatment of ourselves. It is a rule that seems to be made for supreme selfish-

The reply of St. Francis de Sales to ome indiscreet critic who spoke disparagingly about the then growing practice of addressing pravers to St Refrain from putting your foot into Anthony for the recovery of lost things is well worth quoting. "God has another pig's trough, unless you are willing to have another pig put his foot shown us," he said "that such is His into your trough. One of the great good pleasure : for He has hundreds of mistakes of the world, and especially of the Christian world, is in the conimes worked miracles by this Saint. Why, then, should we not believe, the viction that this is a high rule of acevidence of facts ? Of a truth, sir, tion, and that the virtue based upon he added. " I wish that we, too, might it is of superior value. It is the thintogether make a vow to St. Anthony nest kind of a virtue, and if there be for the recovery of that which we los not the love of God and man behind it. every day ; for you, Christian simplic to give it vitality and meaning, it ity ; and for me, the humility which l can never minister much to good character. What a man does, actuated by

the motive of love, he does nobly, and the same thing may not be done nobly at all when dene in accordance with the rule to do to others what one would

We need men, but men with con like to have others do to himself. science and character ; men who are There are other virtues that are very much over-estimated, eminent among not afraid to be virtuous; men who believe in law because they believe in which is that of toleration. We know God, and who love their fellowman be of none so thin as this, yet this is one cause he is the child of God ; men who over which an enormous amount of are proud to be Christians, and whose bragging is done. We talk about the ives of integrity, self sacrifice and religious toleration practiced by our patriotism are illumined by the faith government, as if it were something which has come to them by religion quite unnatural for a government to Let us be true to our ideals ; let us protect its own people in the exercise stride to make the world better by our of their most precious opinions and privileges. The man who personally tolerates "all men, and all societies of men, in the exercise of their opinions

upon religion and politics, is not without his boast of it, and feeling that he had outgrown most of the people around him. The sad thing about it all is, of course, that a country or a community can be so blind and stupid that toleration can appear to be a vir-tue at all, or so bigoted and wilful that

t can even appear to be a vice. We thank no man for tolerating our opinions on anything, nor do we give im any praise for it, any more than him for the liberty of breath we thank ing with him a common air. Toleration is the name that we give to the common decencies of intellectual and moral life. It is the Golden Rule applied to the things of opinion and ex pression. It is by no means a high affair. It is simply permitting others to do, in all matters of politics and relay aside every month a considerable ligion, freely, in our presence and so ciety, what we claim the privilege of bin that cannot be stilled tells him that People who are intolerant — and we

Child of marvellous beauty standing he is doing wrong and that he will be are informed that there are such in itself. Ing upon a book which lay upon bound to make restitution of the whole this country-are simply indecent. Rea They are devoid of intellectual court esy. They are boors who are out of place among a free people, and, no matter whom they may be, they ought to be presistently snubbed until they learn polite intellectual manners. The spirit of intolerance is a spirit of discourtesy and insult, and there is no more praise due a man, or a sect, for being tolerant, than there is due man for being a gentleman ; and w never saw a gentleman yet who would not take praise for being a gentleman as involving an insult. It is at least the thinnest of all virtues to brag about.

ity of instilling into them the duty of wished. Such expressions as "the consummate policy of Rome," and "the marvellous machinery of the Catholic Church" are after all but stock phrases, with which men dispose of phenomena which must have at

least a nominal resolution. What is there behind the policy? What puts life into the machinery and guides the great engine into the noiseless, fric-Will "discipline ionless activity ? explain the devotion of the Catholic priesthood? Men do not turn hypocrites in order to spend their years in prayer and fasting ; neither do they voluntarily elect to become the passive tools of a sordid despotism, to be rewarded only by a life of sacrifice and

Indeed, the world does not believe ts own slanders. And now and then when some periodic gust of persecution assails the Cnurch and not a martyr flinches, or when pestilence goes through the land, and faithful seekers of souls follow quickly in the trail of the destroyer, and the places of those who fall are instantly and noiselessly filled ; or when tidings come that a score or so of missionaries and a few thousand converts have been massacred in some hitherto unheard-of province

in China, the world, conscience-smit ten, holds its peace, and pays to the kingdom which is "not of this world, the tribute of a sullen if not a respect ful silence.

One of the best things said by that acute thinker, the Count de Maistre, was that ' no test is so infallible as th instinct of infidelity." Certainly, in examining the claims of rival Chris tian bodies, it will be the art of prud-ence to watch narrowly the tactics of the opponents to all Christianity. And here at once we come upon something definite, for the application of this crit erion gives us results which no sincere over of truth can disregard. Infidel ity does not stop to make war on Prot stantism; it is too cunning by far to quarrel with those who are ignorantly ioing its own work; it greets them wit a covert sneer or an insolent nod of ecognition, and goes on to do battle with its ancient and inveterate foe.

Look at the character of the unbe lief of Catholic and Protestant countries. Doubtless some of my readers are amazed at this challenge. They have been accustomed to regard the religious condition of Catholic nations as one of the strongest arguments against the Catholic Church; nowhere. say they, is infidelity so through going and so bold; and in no way can this virulent scepticism be explained but as the inevitable reaction from the degrading superstition in which the people have been for centuries held. Sarely observation was never more nor inference more illogical. hasty There is less of real irreligion in Cath. olic than in Protestant countries. What there is, is indeed rampant. And why? Not as a necessary recoil from a religion which degrades rather than enlightens. I am convinced, from my own experience in Catholic countries that this supposed religious degeneracy is a huge bugbear. The explanation is far more simple. The Catholic Church makes no truce,

holds no parley with the world, the flesh nor the devil. Her enemies can neither frighten her into silence nor cajole her into compromise. At every point they find her guarded, vigilan and unrelenting ; and driven from her citadel, they are forced to stand forth in open warfare and rail at her in furious defiance. In France, and Spain, and Italy, a man in either a Catholic or an Infidel. But is Protestant countries unbelief salutes Christianity ; it puts on the livery of the saints, and builds its chapele and pays its preachers ; and in course of a generation or two it has made Protestantism as godless as Read the history of Europe for the last two centuries. It is that of one long, desperate struggle, waged by all the anarchic powers of human nature, and with all the weapons which craft and hatred could furnish -against what? Not against Protestantism but against the Catholic Church. Daists, Encyclopedists, Jacobins Rationalists, Freebinkers-they are good Protestants all; they laud the Reformation, they boast that they carry out its principles ; and with one consent, though by divers arts-by arguments, by satire, by blasphemy and by the guillotine-they assail her within whom dwells the everlasting Presence, before which the devils of old cried out, saying, "Let us alone what have we to do with thee, Jesus of Nazareth. Art thou come to destroy us? I know thee who thou art, the Holy One of God !"-Rev. James Kent Stone-The Invitation Heeded.

THE CRUCIAL DIFFICULTY.

Gradually the High Church Angli cans and Episcopalians, save the Sacred Heart Review, are gaining a knowledge of the Catholic truths they lost three hundred years ago. The Holy Sacrifice, the sacramental presence of Jesus, confession and absolution, the love and power of Mary, the invocation of the saints, prayers for the dead, are among the many things which their minds are grasping after and yearning to possess. But as yet they are blinded to the meaning of the great words of our Blessed Lord to His apostle: "Thou art Peter, and upon this rock will I build My Church ;" and of St. Ambrose's plain commentary upon

them : "Show me Peter, and I will show you the Church." They have yet learn that the Church which is Christ's true spouse must be like to Him, not only as the true healer of souls, but as their true and infallible teacher ; and that only in her can they find realized that sweet vision of peace -the union, in Jesus Christ, of the children of His one Catholic Church. Our prayers should be daily offered that they may see the truth, and that our own lives may be such as to win them to it.

## A NERVOUS WRECK

Was the Condition of Miss Gillis Fo. Eight Years.

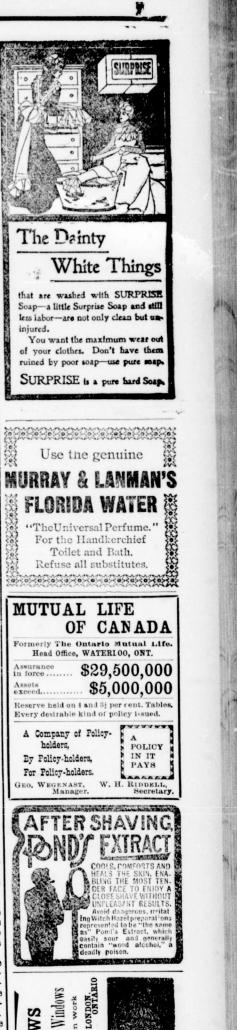
THE BEST DOCTORS' AND HOSPITAL TREATMENT FAILED TO HELP HER, AND SHE HAD ALMOST LOST HOPE OF EVER BEING WELL AGAIN - HER

One of the most common, at the same

EARNEST ADVICE TO OTHER SUFFER ERS.

ime one of the most to be dreaded, ail ments which afflict the people of this country is nervous debility. The causes leading to the trouble are varius, overwork or worry being among the most prominent. But whatever the cause, the affliction is one that makes life a burden. Such a sufferer for years was Miss Margaret Gillis, of Whim Road Cross, P. E. I. Her life vas one of almost incessant misery, and she had come to look upon her con dition as incurable, when Dr. Williams' Pink Pills were brought to her notice, and to this life-giving, nerve restoring medicine, she now owes health and happiness. Miss Gillis tells of her illness and cure as follows : "For the past eight years my life has been one of constant misery. My nervou system was shattered, and I was reduced to a mere physical wreck. My trouble began in one of the ailments that so frequently afflict my sex. I was irritable and discouraged all the time, and life did not seem worth living. For seven years I was under reatment by doctors. 1 even went to Boston and entered a hospital where I the treatment temporarily bene fited me, but soon my condition was worse than ever. Finally my nervous trouble took the form of spasms which caused more suffering than words can tell. When thus attacked I felt as though I was literally torn apart. I would become frequently unconscious and sometimes would remain in that condition for half an hour. I have some times had as many as six of these spasms in a week, and no one who has not similarly suffered can imagine the tired, worn-out, depressed feeling which followed. Doctors seemed utterly un able to do anything for me, and those years of misery can never be forgot ten. Then I began taking Dr. Wil liams' Pink Pills, and in a short while found them helping me. Then an-other doctor told me he could cure me.

I stopped taking the pills, and like the while grasping at the



the table, and clinging with both arms around St. Anthony's neck. Presently the wondrous Visitor vanished; and Fra Antonio, opening the door, charged his friend, by the love of Him whom he had seen to tell the vision to no man "as long as he was alive.

As is well known, this incident forms the subject of the largest picture Murillo ever painted. The canvas

now adorns the baptistery of the Cathe-But the inner voice of the soul, stilled dral at Seville, and it is interesting to during life, has a terrible wakening recall that the Dake of Wellington at the approach of death. It rises ser pent like before the disturbed vision onse offered to cover it with gold ounces sa a purchase-price The offer was declined. Indeed, Murillo's series hissing the one word, Restitution, into the afrighted ear. But how can resti-tution be made? Can he reduce his children to beggary,? Can he brand of St. Anthony pictures stand unrivalled among the art treasures of the world. Art has always paid great his memory with the stigma of system atic theft? Can be whisper his guilt homage to St. Anthony, and there is perhaps no shrine in all Italy richer in even to his nearest relative? And yet, can he go before his Judge with ents of ancient and modern art than the Church of Padua which bears unrepaired wrong, unforgiven sin on

An ancient writer (quoted in a re cent number of the Catholic Review) describes St. Anthony as being o medium height and tolerably stout, altogether rather of sickly aspect. He had a bread, high forehead; keen, piercing eyes and a swarthy com-plexion, while his almost childlike face bore the impress of a sweet gravity in describably charming. The magnet-ism of his manner is said to have been something extraordinary, so that even these unacquainted with him

were instinctively drawn toward him by the light of sanctity that seemed to shine forth from his whole being. The miracles which St. Anthony performed during his life, and those which have been wrought through his

which have been wrought through his intercession during the six centuries which have elapsed since his death, are as wonderful as they are numer-ous. Mere mention of them would exhaust our space; so I can only refer the reader to those of the Liber Miractained in the Manuscript of the Con-

amount of his pilfering, even though he never be detected. He knows there he never be detected. is no salvation, no hope of heaven without such restitution. What is the consequence? He is gradually drifting into a state of unbelief in the truths and duties of religion. No one can live long at war with his conscience ;

and Robinson finds that his conscience becomes less and less troublesome the farther he casts the ties of religion from him.

his soul? It is surely better and more prudent to live an honest, upright life, even in poverty, than to expose one's self to the agony and torture of despair in one's dying moments.

Another case : Mr. Dun owns store in which he sells second class value at first-class prices, whenever he can deceive his customers in the qual-ity of his goods. He also makes up his parcels under weight and gives short measure. He professes to give unlimited credit ; but he charges heavy interest on outstanding debts from the first day they are contracted. He is not satisfied with ordinary pro He is not satisfied with ordinary pro fits; he takes more pleasure in a cent made by crocked dealing than in a dollar acquired in the legitimate course of business. His ruling passions is not love of money but "smartness." His whole life is devoted to the one

object of taking people in ; and the more cunningly he succeeds, the more he is gratifie

THE WORLD AGAINST HER.

The Church and Those Who From AI Time Assail Her.

The Catholic Church is the great in cubus which is perpetually haunting and troubling the dreams of the world Men try to ignore it ; but it obtruden itself upon their unwilling notice They would fain remand it to a plac among the effete superstitions of the past ; but when they think the spectre is laid, it returns unbidden, and cast ts vast shadow over the present. In that vast shadow the world lies uneas ily ; and consciously or unconsciously it betravs its dissatisfaction.

In every great political and socia movement. in the literature of the day nay in every magazine and newspaper which drops from the teeming press the influence may be more or less dis tinctly discerned of the mysterious presence of this great spiritual organi zation. The world has always been puzzled to account for this influence Protestantism it can understand per fectly-there is nothing unearthly or mysterious about that ; but in the life and progress of the Catholic Church there is something which defies every attempt at rational and systematic ex-

planation. To be sure, men have their theories ulorum, as well as those which are con-tained in the Manuscript of the Con-vent of Ancona," and in the Anac-principles. He seizes every opportun. To be sure, men have their theories ; but if the truth be told they are by no means so satisfactory as might be make a man.-Samuel Smiles.

THOUGHTS ON THE SACRED HEART.

True devotion to the Sacred Heart of Jesus does not confine itself to affectionate sentiments and exterior prac tices, but consists in a serious study of the dispositions of the Adorable Heart and in a continual application to conform ourselves to them.

We should in all things represent to ourselves this amiable Saviour as the model for all our actions, to the utmost of our ability to reproduce in ourselves the features of His different states, of His mysteries, of His virtues.

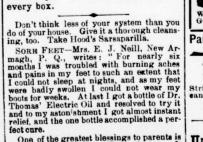
O Jesus, open to us thy Sacred Heart, that gate of eternal life, that source of infinite grace, that we may enter into the knowledge of Thee and drink from the fountain of everlasting life.

Let us daily examine with what care we apply ourselves to the faithful imitation of the Sacred Heart of Jesus.

shadow I lost the substance. I was soon in as wretched condition as ever. The pills were the only thing that had helped me and I determined to ver begin them again. I continued to take them for nearly nine months, the trouble gradually but surely leaving e, until I am now in almost perfect health and fully released from what I at one time thought would prove a life of constant misery. I cannot praise Dr. Williams' Pink Pills too highly, nor can I too strongly urge those wh are ailing to test their wonderful health restoring virtues." In thousands and thousands of cases

it has been proved that Dr. Williams Pink Pills are the greatest blood builder and nerve-restorer medica cience has yet discovered. The pills act speedily and directly upon the blood and the nerves and thus reach the root of the trouble, effecting thorough and permanent cures. O:her nedicines merely act upon the symptoms, and when the patient ceases us

ing them they soon relapse into a con-dition as bad as before. There is no trouble dae to poor blood or weak nerves which these pills will not cure. se who are sick or ailing are urged to give this medicine a fair trial, and are cautioned against the numerous imitations which some dealers offer. The genuine pills always bear the full name "Dr. Williams' Pink Pills for Pale People " on the wrapper around



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