

OUR BOYS AND GIRLS.

THE STORY OF ST. ANTHONY OF PADUA.

Feast June 13.

BY CHARLES ROBINSON.

In 1221 St. Francis held a general 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 Order.

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.

St. Anthony of Padua—or Ferdinand de Bullones, as his name was in the world—was this time in his twenty-sixth year, having been born at Lisbon on the Feast of the Assumption, 1195.

In 1222 an assembly of Franciscans took place at Forli. The young religious was present, and though he pleaded to be excused, was commanded by his superior to address the assembled friars.

For the nine following years the saint's missionary journeys were almost continuous, and resulted in a series of victories for the faith.

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 Child of marvellous beauty standing upon a book which lay upon the table, and clinging with both arms around St. Anthony's neck.

An ancient writer (quoted in a recent number of the Catholic Review) describes St. Anthony as being of medium height and tolerably stout, although rather of sickly aspect.

lets of Valerius Polydorus. Still more may be found in the Italian Collection of Bernardino Genovesini, in the Collection of Ludovico Micoli of Gemona, in the Anonymous Collection of a convent of Venice, in the "Belgian Collection" of John Vander Borcht, and in the "Spanish Collection" of the annalist Cornejo.

In particular, St. Anthony is renowned as possessing the power of restoring things that are lost. "All men know," says the Bollandists, "that Anthony of Padua has been destined by God for the exercise of that power which enables him to restore to their owner things lost by accident or carried off by thieves."

The reply of St. Francis de Sales to some indiscreet critic who spoke disparagingly about the then growing practice of addressing prayers to St. Anthony for the recovery of lost things is well worth quoting.

CHATS WITH YOUNG MEN. We need men, but men with conscience and character; men who are not afraid to be virtuous; men who believe in law because they believe in God, and who love their fellowmen because he is the child of God.

Robinson and Dan. If you seriously wish to get on creditably and successfully in life, you must turn your face not only against gambling, but against all questionable modes of transacting business and making money.

Robinson, who had been out of employment for several months and reduced in consequence to a very low financial ebb, got a situation recently through the influence of some friends.

As is well known, this incident forms the subject of the largest picture Murillo ever painted. The artist now adorns the baptistry of the Cathedral at Seville, and it is interesting to recall that the Duke of Wellington once offered to cover it with gold ounces as a purchase-price.

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. Dan owns a store in which he sells second class value at first-class prices, whenever he can deceive his customers in the quality of his goods.

of instilling into them the duty of taking in every one they can, but never allowing themselves to be caught napping by others.

With all his cleverness, Mr. Dan never gets 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.

On Being Tolerant. The Golden Rule, as we call it, seems to be hardly more than common decency 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.

Refrain from putting your foot into another pig's trough, unless you are willing to have another pig put his foot into your trough.

There are other virtues that are very much over-estimated, eminent among which is that of toleration. We know of none so thin as this, yet this is one over which an enormous amount of bragging is done.

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He is not satisfied with ordinary profit; he takes more pleasure in a cent made by crooked dealing than in a dollar acquired in the legitimate course of business.

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.

Indeed, the world does not believe its own slanders. And now and then when some periodic gust of persecution assails the Church and not a martyr finishes, 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-smitten, holds its peace, and pays to the kingdom which is "not of this world," the tribute of a sullen if not a respectful silence.

Look at the character of the unbeliever 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 thoroughgoing 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.

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 Catholic Church makes no trace, 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, vigilant and unrelenting; and driven from her citadel, are forced to stand forth in open warfare and rally at her in various defiance. In France, and Spain, and Italy, a man in either a Catholic or an infidel. But in Protestant countries unbelief salutes Christianity; it puts on the liveliness of the satins, and builds its chapels and pays its preachers; and in course of a generation or two it has made Protestantism as godless as itself.

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.

Dates, Encyclopedists, Jacobins, Rationalists, Freethinkers—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 assailed 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.

THOUGHTS ON THE SACRED HEART. True devotion to the Sacred Heart of Jesus does not confine itself to affectionate sentiments and exterior practices, 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.

THE CRUCIAL DIFFICULTY.

Gradually the High Church Anglicans and Episcopalians, says 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.

A NERVOUS WRECK.

THE BEST DOCTORS' AND HOSPITAL. TREATMENT FAILED TO HELP HER, AND SHE HAD ALMOST LOST HOPE OF EVER BEING WELL AGAIN—HER EARNEST ADVICE TO OTHER SUFFERERS.

One of the most common, at the same time one of the most to be dreaded, ailments which afflict the people of this country is nervous debility. The cause leading to the trouble are various, overwork or worry being among the most prominent. But whatever the cause, the affliction is one that makes life a burden.

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