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D. G. Kirk's
BEST GRADES OF FLOUR, OAT
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The Antigonish Casket.

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BEST AMERICAN
KEROSENE OIL.

\$1.00 PER ANNUM.

CATHOLIC JOURNAL NON-PARTISAN IN POLITICS.

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FORTY-FIRST YEAR.

ANTIGONISH, N. S., THURSDAY, NOVEMBER 10, 1892.

No. 43

Are You "In the Swim?"

It is said: "You may as well be out of the world as out of the fashion."
In the West End of London, Eng., the fashionable quarter, it is not now considered "the proper thing" to wear RUBBER waterproofs.

Among the "smart" set it is looked upon as "out of fashion" and as much out of place for a man to wear a RUBBER waterproof as for a woman to wear a "bustle."

When a new article suddenly springs into favor and is almost universally adopted you may be sure it must possess extraordinary merit. "MELISSA" COATS seem to meet every requirement of Health, Comfort and Fashion and good economy. They are produced in an infinite variety of textures, patterns and colors. To any intelligent person, the mere mention of the many advantages of MELISSA COATS OF GAYMANS over the old Rubber article is sufficient.

No disguise, no color, no pulling around the neck. A Rainproof and Overcoat combined, with all the advantages of both.

If You Wear a Melissa Coat You Are "In It."

Melissa Coats for Gentlemen and Melissa Cloth for the yard for Ladies' Wear Sold at

A. KIRK & CO.'S

Farm for Sale.

THE SUBSCRIBER will sell that desirable Farm situated at the North West, two miles from the Town of Antigonish, and containing over 100 acres. There are Good Dwelling House and Barn on the lot. Over 30 acres are in the plough; the rest is well wooded. The nearest Railway station on Eastern Extension is only half a mile distant.

Terms made known on application to

MURDOCH McDONALD, or A. MACGILLIVRAY, Barrister.

Antigonish, Sept. 5, '92.

UNDERTAKING!

I HAVE IN STOCK A FULL LINE OF COFFINS AND CASSETS from \$5 up to \$50. Coffin Mounting, Head Lining and Shrouding. Orders by telegram receive immediate attention.

P. S. FLOYD.
Antigonish, May 17th, 1892.

HEAD-QUARTERS

WILMOT'S TAILORING ESTABLISHMENT

On this Town, which is so well and favorably known to the trade East and West, as Suppliers of the Finest

English, Scotch and Canadian Tweeds, English and French Worsteds, Broadcloths, Doeskins, Overcoatings, Etc., Etc.

OF THE MOST ATTRACTIVE PATTERNS AND RELIABLE QUALITY.

I must meet the demand of their Fast Increasing Trade they have engaged a number of First-Class Tailors. MR. C. S. MATHEWSON, MR. W. P. BULL, MR. R. M. SMITH, have charge of the Sewing and Pressing Departments. It is well known that Wilmot's Tailoring Establishment is one of the leading Industries of Eastern Nova Scotia. They have for their watch-word—Fair Dealing, Good Work, Lowest Cash Prices. Remember it is Place.

CORNER MAIN AND COLLEGE STS.,

ANTIGONISH, N. S.

BARGAINS

ARCHIBALD & SWEET

WHOLESALE AND RETAIL

OFFERS BARGAINS IN

General Hardware :

BAR IRON, CUTLERY, BRUSHES, PAINTS, OILS, CARRIAGE WOOD, SAVERN WHEELS, CARRIAGE HARDWARE, CARRIAGE TOPS, SHOVELS, MECHANICS' TOOLS, HAYING TOOLS, HOES, SHOE FINDINGS, SHOE LEATHER, HARNESSES AND HARNESS MOUNTINGS, ETC.

WHOLESALE AGENTS FOR

STOVES Burrell-Johnson Iron Co. (Limited).

TINWARE Our own make and imported.

TEA We give 5 LBS. TEA for \$1.00, and 5 LBS. BEST TEA for \$1.25

A POOR QUALITY OF TOBACCO 35 CENTS PER POUND.

Archibald & Sweet, Antigonish.

Just Arrived at Orangedale,

ANOTHER LOT

BUGGIES

AND

Read Carts,

AND

GOOD,

STRONG,

AND

RELIABLE.

As the season for selling Buggies is about over, and this lot arriving later than we expected, we will offer at Special Low Prices for CASH.

CORRESPONDENCE SOLICITED.

D. E. McKay & Co.,

GENERAL AGENTS,

ANTIGONISH, - - N. S.

NOTICE!

MECHANICS AND TRADESMEN requiring their Books of Accounts Adjusted and others having Writing or Copying to be will receive every attention by communicating with me as I have plenty of leisure during the winter months.

DAN H. MACDONALD, Achille Street.

SYRUP OF FIGS



ONE ENJOYS

Both the method and results when Syrup of Figs is taken: it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 75c bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Manufactured only by the

CALIFORNIA FIG SYRUP CO.,

SAN FRANCISCO, CAL.

LOUISVILLE, KY. NEW YORK, N. Y.

For Sale by J. D. Copeland, Antigonish.

COLUMBUS AND THE CHURCH.

R. R. McLeod's Letter Dissected by Dr. Thompson.

WHO DEFENDS THE CLAIMS OF THE CHURCH AND SHOWS THAT THE BULK OF GREAT MEN IN EVERY DEPARTMENT OF SCIENCE HAVE BEEN CATHOLICS.

To the Editor of the Halifax Herald:

Sir.—It is not surprising that while the memory of Columbus is being celebrated throughout the civilized world unusual interest should be manifested in every discussion calculated to throw light upon the life and labors of the great discoverer. In connection with this subject there appeared in the *Herald* of October 25th, a letter which seems to call for a reply. From the fact of its having been given considerable prominence in your columns. The assertions that it contains are so remarkable, indeed I might add, the tone that prevades the whole letter is such as to admit of no other explanation compatible with the writer's profession of honesty and purity of intention than that he is the unconscious victim of prejudice. He first gives evidence of this when, taking exception to the statement that "the church has carefully fostered and graciously patronized the scientific spirit of Europe," he adds that "if this be true, then one might as well close all histories and give over the attempt to know anything of bygone times." These last words are startling, as they clearly imply that the writer is sustained by all history in denying to the Catholic Church the glory which she has ever claimed.

of patronizing the arts and sciences. To give so wonderful a statement a semblance of truth the writer appeals to the attitude of the church towards about half a dozen who he brings forward as martyrs of science, sacrificed to the narrow-minded tyranny of Catholicism. Before passing on to consider these cases in particular, I might ask the writer if from all those histories which lie open before him he has been unable to glean a broader premise for so sweeping a conclusion, one which affects a church that has been brought into contact with every phase of human progress, with every advance in the arts and sciences, with the hundreds and thousands of mighty intellects that have existed from the dark night of northern barbarism to the sunny day of our civilization? But I shall touch upon this point farther on. Let us consider briefly the few cases upon which the writer has founded his bold assertion; and since the history of Columbus gave rise to this discussion it will be well to begin by inquiring if in his case the Catholic church is to be robbed of her title of patron of science and progress.

THE VERY SPIRIT BY WHICH COLUMBUS WAS

INSPIRED

in undertaking his memorable voyage was born of Catholicity. This is so evident from all the documents that have any bearing on his history, that it would be superfluous to make any citations. In the *Historia dell' Almirante*, compiled by his son Fernando from the papers which his father had written, the spirit of Catholic faith everywhere manifests itself. Thus we find him exclaim: "The Holy Ghost enlightened me, and made me conceive the idea of going to the Indies by the west to call to the true religion the idolatrous nations who dwell on the border of Asia."

The great historian Cantu tells us that Columbus was

"Moved by his undertaking by a desire to bring to many souls the light of truth, and to acquire wealth sufficient to *redem* the Holy House, i. e. to free Jerusalem and destroy the power of Islam."

Columbus himself attributes the failure of some navigators to the fact that their motives were altogether worldly.

"God has not crowned their undertakings because they have not been inspired by the glory of His Holy Name."

BUT DID THE CATHOLIC CHURCH SECOND THE NOBLE PROJECT

of her zealous son? Was it by some stroke of good fortune that Columbus escaped the fate which the writer in the *Herald* would have us believe to be the common lot of Catholic scientists? The answer is quite plain. She allowed the fullest freedom of discussion to the promoters of her enterprise as well as to its assailants. As for the men themselves who lived in those times, if we find any who stood by Columbus and defended him bravely in his hour of distress, we may thank that the broadness of mind which has always flourished and attained its greatest pre-eminence under the mitre and the cowl. Prof. Fiske, by no means friendly to the church, says:

"Without the support of the clergy no such enterprise as that of Columbus could have been undertaken in Spain at least. It is quite right that we should be free-thinkers, and it is also desirable that we should have some respect for facts." (Discovery of America, v. 3, p. 413.)

The writer in the *Herald* says that:

"Columbus was apparently driven from Portugal by the opposition of the bishop of Ceuta."

No such thing can be proved from history. The only thing that we know for a certainty is that the bishop of Ceuta induced King John of Portugal to send out an expedition independently of Columbus, which expedition, however, failed to discover America. The writer makes much ado about Columbus "being confronted in Spain by ecclesiastics," (i. e., some ecclesiastics.) I would ask him in the first place if his concept of progress implies that every

new theory in science should be accepted by all without one word of opposition. Had not those ecclesiastics a right to defend their own opinion until it was shown to be false? I would ask him in the second place,

WHY HE HAS FORGOTTEN TO MENTION THE

REVEREND FRIAR

who took issue with their brethren and successfully defended the project of Columbus? He gives a syllabus which a certain friar brought forward in opposition to the existence of the *estropos*, based upon the writings of St. Augustine. Why did the writer forget to mention that such an objection was overruled by Bishop Giraldini, the papal nuncio? Does he not state that it was through the influence of Cardinal Mendoza, primate of Spain, that Columbus received a hearing at court? Why does he forget to state, what every impartial historian has stated, that at the conference of Salamanca the Dominican fathers were the mainstay of Columbus? The cruel and unjust accusation that the Catholic priests were the great opponents of Columbus himself, who in one of his letters to Ferdinand and Isabella goes so far as to say that their possessing the Indies is due to Diego de la Doza, professor of theology in Salamanca. I would fain

PASS OVER IN SILENCE FOR VERY SHAME'S

SAKE HIS CONWARDLY THIRST

at the honor and noble generosity of Queen Isabella. Owing to the wars with Granada her kingdom was languid in debt; yet prompted by her noble instincts and the exhortations of the holy monk, Juan de Perez, her confessor, she risked her jewels at a time when she could least afford to do so rather than abandon Columbus. But, let us leave this painful part of the subject.

It would, of course be impossible for a writer of his stamp not to touch upon the thread-bare topic of Galileo and the Inquisition.

"It can be proved," he says, "that Galileo was imprisoned and suffered greatly for his opinions respecting the movements of the earth and other celestial bodies."

We know that some historians have been so zealous in proving it that they have not hesitated to manufacture arguments where historical arguments are wanting. There are too many incidents connected with the celebrated case of Galileo to permit of its being summed up in the sentence quoted. When one becomes acquainted with the whole truth concerning Galileo and the Inquisition, he is almost puzzled as to whether he should rather admire the favors lavished upon him by ecclesiastical dignitaries, or condemn the sentence of the Holy Office. Although Galileo did not prove the rotation of the earth upon its axis, and brought forward

SOME VERY FOOLISH ARGUMENTS IN SUPPORT OF THIS THEORY,

still it would have been far better if the congregation had refrained from condemning his book. The archbishop of Sienna, Galileo's bosom friend, took no pains to conceal his indignation and disapproval of the course they had adopted. But while we do not approve of the action of the Holy Office, still we advise our Protestant friends to be more candid on this point. To try to use it as an argument against the Catholic church savors too much of the drowning man clutching at a straw.

The writer is most unfortunate in mentioning Giordano Bruno. If the defence of Bruno had been undertaken by blasphemers, pantheists or patrons of the grossest immorality, we should have little reason for being surprised. "Burned for his rational views on astronomy." Was the writer of these words aware that Bruno wrote nothing new in any branch of physical sciences, while, as regards astronomy,

HE SCOUTED THE THEORY OF GRAVITATION

as an absurdity? If the writer aware that on the evening of the unveiling of his statue in Rome, when his depraved admirers met in a theatre to hear his *Il Candelajo*, even their own blunted feelings of natural modesty constrained them to refuse admittance to women and minors? If Bruno was burned at all, what, in all, was the thanks of humanity are due his executors.

What has been already said would, I think, be more than sufficient to show the utter worthlessness of the arguments used by the writer in the *Herald* of October 25th. But I must refer to the case of Copernicus, seeing that on this point your correspondent's letter contains one of the gravest historical inaccuracies that I have met with. The statement that "Copernicus durst not make known his great discoveries in astronomy" is absolutely without a particle of truth. He had openly taught his system in Rome long before his death, and had been argued by high dignitaries in the church to publish it (*Conto Hist. Univ.* vol IX.) Shortly after the publication of his work on the revolution of the "Heavenly bodies," which he dedicated to Paul III, the great astronomer died. But not only is the contention of your correspondent historically untrue,

ITS VERY ABSURDITY MUST ALSO BE PATENT

to anybody who is aware of the fact that ten years before the death of Copernicus, Wilidmanstall expounded the same system in the presence of Clement VII and his court, receiving a valuable Greek codex from the pontiff as a mark of his admiration. Utterable, however, as are the statements already referred to, not one is more unwarranted than his assertion that

the church has given few great men to science. Can he mention one branch of knowledge in which Catholics have not excelled? What Humboldt will find to surpass a Columbus, a Marco Polo, a Vasco de Gama? I say nothing of the hosts of other explorers who have been instrumental in opening up new worlds. Let the writer ask some friend of his to prepare him a list of names illustrious in astronomy, and he will blush for having made so wild an assertion concerning Catholic scientists. For the first work published on algebra we have to thank a monk Paulicci. Another monk, Cavalieri, was one of the inventors of the infinitesimal calculus. What of Merenne, Des Cartes, Lalouber, Ferrari, Bosovich, Jaquier, Pascal, Cauchy, Van Homen and the other giants in the department of mathematics?

NOR IS THE RECORD LESS BRILLIANT

in the branches of physics. Let us be content with citing a few names as Torricelli, Castelli, Gassendi, Merenne, Viviani, the fathers of the sciences of mechanics, hydrostatics and hydrodynamics. When did the priest Lerochou publish his work in which he treats of steam and its practical application as a motor? Fifty years before the time of Watt. In establishing the laws of radiation and conduction of heat how many non-Catholics can be put on a par with such men as Fourier, Rengault, Dulong and Petit? Has the writer of that letter ever heard of Foucault who first succeeded in giving a strong physical proof of the rotation of the earth on its axis?

That aggressive impudence which is beset only of ignorance finds full expression when your writer refers to the sciences of electricity, etc. The school-boys of Nova Scotia are supposed to be familiar with such names as Volta, Nobili, Amper, Coulomb, Lalande, Becquerel, the father of electric-chemistry and many others. Who invented dynamo-electric machines for the generation of electric light? Nollet and Van Mailleran, of Belgium. In this connection, too, I might mention the names of Gramme, Poincotti, Carre, etc. As for modern chemistry, its parent was Lavoisier, and his countrymen have ever retained the place of pre-eminence in that science. The fact is that the bulk of great scientists have been Catholics. It is not difficult to account for the prejudices of such men as Mr. McLeod. The horizon of their knowledge is very limited, and as they judge the world by the little they know concerning it, their judgments are necessarily distorted. Their case is analogous to that of the child who fancies that his own home is at least half the world, or to that of the school-boy, who, having mastered his science primer and elementary history, ventures to speak on any subject that comes up for discussion. A. THOMPSON.

Antigonish, October 31.

Address and Presentation.

LITTLE GLACE BAY, OCT. 24, 1892.

A. M. O'HANLEY, B. A., Principal of the Glace Bay High School:

DEAR SIR:—Your resignation from the League of the Cross Society of Little Glace Bay has given its members cause for regret. We acknowledge with gratitude the energy and zeal you have at all times manifested in the promotion of the objects of our association, and the welfare of its members. The many pleasant evenings we have passed together, your wise council and amiable disposition has gained for you a place in our memory that time will not soon extinguish. Before formally taking your leave of us we ask you to accept this little gift as a token of the esteem in which you are held by the association.

We also tender you our hearty wishes for success in your new sphere of life, and as the years pass by and new friendships are formed we trust you will still reserve a place in your memory for the members of the Cross Society.

Signed, in behalf of the League of the Cross, Little Glace Bay,

A. B. MCGILLIVRAY, DANIEL HARDY, JOHN CHISHOLM, Committee.

REPLY.

LITTLE GLACE BAY, C. B., OCT. 26, 1892.

TO MESSRS. A. B. MCGILLIVRAY, DANIEL HARDY, AND JOHN CHISHOLM, Committee in behalf of the League of the Cross:

GENTLEMEN: Allow me to thank you most sincerely for your beautiful address and also for your very handsome present. They serve in my mind to increase the lustre of your goodness and generosity.

When I had the pleasure of becoming a member of your Society, you welcomed me in an especial manner. During my attendance at our meetings, you always manifested the greatest respect and kindness for me, and now, on the eve of my departure, your sentiments must find expression in eloquent words accompanied by a valuable gift.

Your words I duly appreciate coming, as they do, from men so distinguished by their integrity and staunch adherence to temperance principles. I rejoice, truly, that my conduct as a member of your Society has met your approval, and your gift I shall always prize highly, not only for its intrinsic value, but also for its being a tangible proof of your regard.

While regretfully severing my connection with your branch of the League of the Cross, I still hope to remain a member of the Society and will ever have its interests at heart, and rest assured, dear friends, that in the depths of my affection I shall always cherish kindly remembrances of

the many hours I spent among you and which by your unceasing kindness you rendered so pleasant.

Ever sincerely yours,

A. M. O'HANLEY.

Meet Spring troubles with your stomach in a healthy condition by using K. D. C. No other tonic needed!

Town Council.

A meeting of the Town Council was held Tuesday evening, 1st inst., the Mayor presiding. Minutes of last meeting approved. The following accounts were ordered to be paid: Estate of J. R. MacBreath, supplies for Town Office, \$2.65; C. B. Whidden & Son, material for Bridges, \$1.68; work on the streets, \$32.36; A. Kirk & Co.'s account, \$14.55, for street lamp chimneys, was referred to W. J. Landry, who purchased the chimneys, for adjustment. Coun. Chisholm gave notice in writing that at the first meeting of the Council held subsequent to the 1st Nov. 1892, he would move that the Water District of the Town of Antigonish as at present defined be amended so as to include the residence of L. C. Archibald and Mrs. Elizabeth Archibald of St. Andrews Street, and that the Water Commissioners be instructed to lay a 1-2 inch main water pipe from the main pipe line to the side line of the street opposite the said residence in accordance with the resolution of the public meeting held during the month of September, 1891. The application of W. J. Landry, which was tabled last meeting, was taken up. It was agreed that he receive a salary of \$150 per annum as Superintendent of the Water system. The water rates of St. F. X. College were reduced from \$40 to \$30 per year. Adjourned.

Dunmugglass.

The semi-annual school examination took place here on Friday, the 28th ult., and was well attended. It is gratifying to note the interest taken in school affairs by the people of this section as evidenced by the attendance of ratepayers and visitors on that day.

For the term just closed the school has been in charge of Miss Adele McDonald, daughter of D. D. McDonald, Esq., Bailey's Brook, Pictou Co. Judging by the promptitude and ease with which her pupils explained and solved the different questions and problems in the branches in which they were examined, this young lady's qualifications as a teacher are of a high order, and her deportment in and beyond the domain of the school-room is such as will serve as a worthy model for her youthful charge. The section in losing the services of Miss McDonald, loses what cannot easily be replaced. One of the many advantages of the incoming regulations will be that sections fortunate enough to secure the services of such a teacher, will have them longer than is generally the case under existing regulations.

A Jesuit on Luther.

A FAMOUS NEW YORK PREACHER WHO DOES NOT CONSIDER THE REFORMER TO HAVE BEEN A GREAT MAN.

(Special to the Montreal Star.)

NEW YORK, Nov. 2.—The Rev. William O'Brien Pardon, S. J., parish priest of St. Francis Xavier's Church, in his sermon at high mass on Sunday, criticized two published articles on Martin Luther by the Rev. Dr. Remensnyder and the Rev. Dr. Krotel. "We Roman Catholics," the preacher said, "have no reason to be ashamed of our doctrines. It is not our part to apologize to those who differ from us for believing the teachings of our Church. The Roman Catholic Church is always logical, consistent and reasonable. It is the doctrine of our opponents that is inconsistent and illogical."

When God forgives the guilt of sin, which he does immediately it is repented of, He does not necessarily forego the execution of the penalty for that sin. When the children of Israel rebelled against Him, in the absence of Moses at Sinai, He certainly forgave the guilt of their sin or they could never have entered heaven, but He exacted the penalty for the sin, for did He not ordain that none of them should see the promised land? When Moses was ordered to strike the rock with his rod to bring forth water he exhibited a momentary want of faith in the power of God, and for that comparatively trivial offence it was ordered that he, the friend of God, should die without having entered the promised land. Thus, in his case, too, was the penalty exacted though the guilt was forgiven.

"Thus going through the pages of the Bible we can find evidences innumerable, in both Old and New Testaments, of the fact that when sin is forgiven as to the eternal punishment due to it there still remains some atonement to be made before the sinner can enter Heaven. It is therefore wholly reasonable that there should be a place—which we call purgatory—where such atonement should be made. And it is also reasonable that the suffering souls there should be assisted by the prayers and good works of their fellow members of the communion of saints."

"This is where Luther made his split from the Roman Catholic Church. He could not see that the Pope could grant indulgences, for which money was paid, which atonement could be made by pious persons, not for the guilt of their sins—

for which the only atonement is the merit of Christ—but for the penalty still to be paid to the offended justice of God.

"It is too late a day in this nineteenth century, when people are critical and require proof instead of assertion, to try to place Luther on a pedestal as a reformer of morals, as a rescuer of the Bible from the oblivion into which the Roman Catholic Church had thrown it, and as a protester against the money paid for indulgences.

"As to his morals, my only remark is, let some one publish a full, unexpurgated edition of his 'Table Talk' and try to send the obscene volume through the mails and see what our Postmaster-General would have to say about it.

"As to the Roman Catholic Church and the Bible surely not even Luther's great mind could have conceived to bring about the printing of Bibles before printing was invented. Now, printing was invented in 1538, and in 1547, thirty-six years before Luther was born, a full Roman Catholic Bible in German was distributed among the people of Germany by the Roman Catholic Church, and before Luther's mis-translation of the Bible appeared nineteen editions of the Roman Catholic Bible had been printed, copies of which are still extant and may be seen in our public libraries.

"If Luther were so indignant about money being paid as an alms and a condition of gaining indulgences, he should consistently have burned the Bible at the same time that he burned the papal bulls, for the Bible continuously bids us redeem our souls by alms, deeds and works of mercy, and tells us that charity covers a multitude of sins and iniquities. No Pope ever said more.

"No, let us place Luther at his proper valuation. After all it was his eagerness for marriage that was the main source of his desire to find fault with the doctrines of the Church, from his obligations to which he wished to be freed."

When the scalp is atrophied, or shyn- bald, no preparation will restore the hair; in all other cases, Hall's Hair Restorer will start a growth.

The Calendar.

NOVEMBER.

DATE. FEAST.

11 Frid. S. Martin, B. M.

12 Sat. S. Martin, I. P. C.

13 Sun. S. Martin, I. P. C. V. M.

14 Mon. S. Denis, I. P. C.

15 Tues. S. Catherine, V. M.

16 Wed. S. Stanislaus, V. M. C.

17 Thurs. S. Gregory Thaumaturgus, B. C.

S. Willibrord.

Willibrord was born in Northumbland in the north of England, A. D. 657, and when eight years old was entrusted by his pious father to S. Wilfred at Ripon. There he grew up as another Samuel, wise and grave beyond his years. When he was twenty years old he went to Ireland, to study under S. Egbert; and twelve years later he felt drawn to convert the great pagan tribes who were hanging as a cloud over the north of Europe. He went to Rome for the blessing of the Pope, and with eleven companions reached Utrecht. The pagans would not accept the religion of their enemies the Franks, and S. Willibrord could only labor in the track of Pepin Heristal, converting the tribes whom Pepin subjugated. At Pepin's urgent request he again went to Rome, and was consecrated Archbishop of Utrecht. He was statesman and comely in person, frank and joyous, wise in counsel, pleasant in speech, in every work of God strenuous and unwearyed. Multitudes were converted, and the Saint built churches and appointed priests all over the land. God granted him the signs, as well as the success, of an apostle; he wrought many miracles, and had the gift of prophecy. He labored unceasingly as bishop for more than fifty years, beloved alike of God and of man, and died full of days and good works.

MISSIONARY ZEAL.

True zeal has its root in the love of God. It can never be idle; it must labor, toil, be doing great things.—It glows as fire; it is, like fire, insatiable. See if this spirit be in you.

"How can that man say he loves God or desires his love who leaves his image lying in the mud, and makes no effort to rescue it?"—S. Bonaventure.

S. Willibrord was once thrown on an island called the Holy Isle, where it was forbidden to kill any animal, or to speak while