wards him, clasping him in his arms, as a prother that had been lost; and was found again.

O master, he cried, "how happy is this hour to me! I knew not till now how much I loyed you!"

"I thank you, my brave friend," was Deconinck's answer, while he cordially returned the butcher's warm embrace; "I knew well that you would not leave me in the dungeon I knew that Jan Brod del's was not the heart for that No! he that would see a Fleming of the the true metal, let him

look at you!

Then turning to the by tanders, he exclaimed in a tone of feeling that touched the hearts of all who heard him.

eard him:
"My brethren, this day you have delivered me from death! To you belongs my blood!; to the cause of your freedom I devote every faculty of my being. Regard me no longer as one of your Deans of Guild, as a Clothworker living among you, but as a man that has sworn before God to make good your liberties against their foes. Here, in the dark vaults of these dungeons, let me record the irrevocable oath: My blood, my life, for my beloved country 1"

onntry !"
A cry of "Long live Deconinck!" overpowered his voice, and long re-echoed from the walls. From mouth to mouth the cry passed on, and soon-resounded over the whole city! The very children lisped out, "Long live Deconinck !"

A file soon relieved him of the chain with which he had been fastened to the wall, and the Dean of the Clothworkers proceeded along with Jan Breydel into the vestibule of the palace; but the irons on his hands and feet still remained, and were no sooner perceived by the people than cries of fury again burst from every mouth. Every beholder's cheek was wet with tears at once of joy and rage, and again, with still greater energy, resounded the cry, "Long live Deconinck!"

"And now the Clothworkers pressed about their Dean, and, in their exultation, raised him aloft upon the blood-stained shield of one of the soldiers | than I can. whom they had killed. In vain Deconinck resisted; he was obliged to allow himself to be carried in triumph through all the streets of the city,

Strange sight it was—that tumultuous procession. Thousands upon thousands, armed with such weapons as the moment had offered,-axes, knives, spears, hammers, clubs-ran bither and thither, shouting as if possessed. Above their heads, upon his hands and feet; beside him marched the Butchers, with bared arms and flashing axes. More than an hour was thus consumed; at last Deconnick But now that God has taken up and other marched them? called to him the Denus and other principal officers of the guilds, and informed them that he must immediately confer with them upon a matter of the greatest importance to the common cause; he desired them, therefore, to assemble at his house that same evening, in order to concert together the nocessary measures.

He then addressed the people, thanking them for their services and for the honor they had shown him; the irons were removed from his hands and feer, and amid enthusiastic acclamations, he was conducted by his fellow citizens to the door of his house in the Wool Street.

(TO BE CONTINUED IN OUR NEXT.)

ST. BERNARD STRUGGLES AGAINST FAME.

Qui se humiliat, exaltabitur.

Br J. F. L., D.D.

How queer it is that men must dig before they build! Our great saint has been merely digging hitherto. His life at Citeaux and at Clairvaux has been that of one who is making himself a tomb in which to be buried with Christ Jesus in God. If his wishes and prayers had been heard, who would displeased to see me occupied in these affairs. It have known there ever existed a St. Bernard? is very just and very friendly of you. Come now Happy mortal! He had no need of the world; he was blessed without it. Greatest, wisest of men! His name was written in the Book of Life, and little he cared whether or not it was recorded in his-

-in a word, the twelfth century had extreme need for the affairs of our Order. Your decree will of Bernard. Things were sadly entangled, and to restore me to peace, and there will be no more ado unravel them it was necessary that this poor skele- about me. Valete."—Catholic Standard. ton of a monk should be raised from his tomb. He is to be made famous against his will.

He first became known to the world by his divine eloquence. His friend, the Bishop of Chalone, induced him to preach in his diocese, and the saint was wonderfully successful. "The whole population flocked to hear the man of God, whose powerful words worked wonders; priests, as well as illustrious laymen, not content with reforming their lives, attached themselves closely to the young Abbot, and followed him to Clairvaux to embrace the monastic rule." One convert drawing another, the monastery was filled to its utmost capacity. The little band increased to seven hundred. Colonies had to be established; which brought our saint into relation with the Bishops and nobles.

Moreover, God glorified his servant by miny miracles, which gained for him great esteem. 'The sight of a cripple was sufficient to awaken his compassion. He would say a fervent prayer, make the sign of the cross upon the disabled limb, and it was oured. His uncle, Gualdry, fearing least this extraordinary gift should puff up the young saint, used to rebuke him sharply for his presumption, and history to be marked either for good or had as peosneered at his miracles, so as frequently to draw plc may view them, tears from him. But not long after, Gualdry himself fell sick of a violent fever and begged the saint to relieve him. "You are only tempting me," replied the saint, smiling. Gualdry protested he was in carnest. Bernard, made the sign of the cross

upon his uncle's head, and the fever left him. By the way, listen to this miracle, which proves that Bernard was a Romanist and believed in the necessity of auricular confession!

"One of the principal festiva's was being celebrated, and a certain monk, to whom, for some secret sin, Bernard had denied access to the sacred communion, ashamed to be left behind, approached with the others. Bernard looked at him, but did not wish to repol a man whose crime was hidden. In his heart he prayed God to grant him repent suce for the great presumption. The monk then received the Eucharist, but much and long though he strove, he could not swallow it. Auxious and trembling, he drew the holy Father aside when sext was ended, cast himself at his feet with coplous teers, and showed him the Blessed Euclianst, which was still on his tongue. Rebuking him severely, the saint heard his confession, absolved him, and again administered to him the Blessed Sacrament of the Lord, which he swallowed without difficulty." (Guliel, S. Theol, Cap. XI.) The intelligent reader may make his own comments.

There were several learned men among the new converts at Clairvaux, who took down the sermons of Bernard. These were soon scattered abroad and vastly increased his reputation. Fortunately some of them have been preserved. I shall give extracts

from them anon, The saint was surprised and, grieved to find that

take pity on me. In matters relating to myself you ought to believe me, who know myself, rather than another, who can but see my face. For no one knowed the things of a man, but the spirit of a man that is in him. Now, I tell you, not onconjecture but from certain knowledge, I am not the munifame represente me. You cannot ito me greater favor than to obtain by your prayers that I may become nich one as your letters have painted me. Ep. Blessediare you he writes to them again, whom God has hidden in his thermach. I am like a poor little bird, ever on the wing driven about by wind and tempest. I am tossed tike the drunkard in the milet of riot and confusion and the little I once know is all forgotten!

Cardinal Legate he answers thus: "They tell me you are very kindly disposed tolove me only because you mistake me for a some thing else which I am not." . 1301

his assistance in the settling of some trouble, and answers as follows:

"Do not ascribe to laziness my not obeying your order. If it please you and all good men, I have determined never to leave my monastery except for certain specified reasons; and I see no reason why should now break my resolution. What these writings may be which you ask of me, I am completely at a loss to know. I have scribbled now and then little trifles on moral subjects, but nothing worthy of your perusal. I believe my monks have taken notes of my sermons, concerning which the bearer of this can give you better information

In like manner he writes to another Legate. (Ep. xxi.)

"My spirit was willing to obey you, but not so my body, which is parched and withered by a violent fever. And now I trust that those friends of mine who are ever on the look out for pretexts to force me out of my cloister, will learn once for all that no counsel is of avail against the commands wish to go I cannot.

"But, they say, there was good reason and heavy need. Then why not find out some one fit for great exigencies? If they think I am such a one, they are greatly mistaken. Now, tell me what did you want me for? Were those affairs easy of adjustment? Then they could be settled without my assistance. They were arduous? Then I could not be of help to you. So that, in either case, I ought not to have been summoned. My God, wouldst thou have urged me to flee from the world, to hide my little lantern under a bushel, if I were a man so necessary to the world, that without me the Bishops could not manage their affairs?'

They insisted, however, and forced him from his friendly solitude," but his fearlers decisions gave offence to many, and those who were the loudest in praising him were the first to enter complaints against him at Rome. Bernard wrote as follows to the Cardinal Chancellor:

"The truth has made me enemies. Shall I complain or rejoice? When they lauded me beyond my merits, I discarded their praises, and now that they censure me unjustly, why should I be moved? It has displeased me equally. I was forced, I was dragged to it. Would I had not gone among them! May they leave me alone in the future. I depend upon you, best of men, who have the power, and, as I have learned, the will, too. I am glad you are I entreat you, give order that the desire of us both be carried out. Command, if you please, that the noisy, troublesome frogs (as they call us) return to their swamps. Let us not be heard in your councils, let us not appear in your palaces. You know

CATHOLIC ORGANIZATION.

POINTED ADDRESS OF THE BISHOP OF CLEVELAND TO THE IRISH CATHOLIC BENEVOLENT UNION.

From the report of the Catholic Universe. The delegates took seats on the left of the center

aisle and the members of the different societies were placed on the opposite sides. There was a large attendance. After the Gospel, the delegates especially, and

the congregation generally, were addressed by Right Bev. Bp. Gilmour, who spoke as follows:

In the name of the Father, and of the Son, and of the Holy Ghost, Amen -One of the marked characteristics of the 19th century is the assembling of men in associations either for political, or religious, or chaitable purposes. Society seems to be permeated and covered with a network of associations. In Europe they are mainly political and have given trouble, more or less, to existing govcomments. Here we have had several organizations of a political character whose past is in the page of

ORGANIZATION. when for legitimate purposes, is always an indication of a healthy state of opinion, because it brings with its strength unity of purpose. There can be no possible fault finding with organizations, if those organizations are properly framed, if their ends are legitimate, and if the means which are made use of are also legitimate. But it behaves organizations carefully to consider the end and also carefully to consider the means. An end may be entirely legitimate and the means entirely illegitimate. The end does not justify the means. You may be justified in throwing off the yoke of tyranny; a community may be justified in rising up against their rulers, yet the uprising if attempted may not be wise, may not be politic, may on the contrary be attended with grout evils, and the end may be worse than the beginning. Here is the foundation of the evil. In a great many organizations that have been formed in Europe, and in some of the organizations that have been formed in America. either the end was not legitimate or the means employed were not lawful. The world must be braten by its own weapons, and it is one of the healthy signs to see that there are counter organizations formed, both here and in Europe, to counteract some of the evils that illegitimate organizations have: created. The Church is no enemy of organization. The Church is no enemy of the masses meeting together and framing laws and constitutions, and forming themselves into a strong, compact body for any legitimate purpose. All that the Uhurch asks is, that whatever organization is formed amongst Catholics, no matter what its aim, first, his name was supposed in all parts of Europe. Bish there shall be no secrets in connection with it, his name was known in all parts of Europe. Bish there shall be done openly and above board; ops, and Cardinals asked his advice on dimonit secondly the end shall be entirely legitimate. For

take plty on me. In matters relating to myself prospect of success are strong But where the hope the face of these truths, afford under any circumpton on one than another, who can but see my face For no one knowled that things of a man, but the spirit of a man that tempt; the more so when repeated attempts have equivocal position. At St. Louis you introduced in disaster. Hence the condemnation of the subject again. The discussion there was more from cortain knowledge, I am not the man take the man to obtain by your prayers that I may become than to obtain by your prayers that I may become than to obtain by your prayers that I may become than to obtain by your prayers that I may become the interest of the subject again. The discussion must be fallure. Here in America there is looming through the press and a number of the members of the your prayers that I may become the most of those healthy signs among Catholics. The result of that discussion is some of them again, and discussing formed on broad Catholic views, the condition of the members terests. There are also local organizations for local purposes. But within there last few years there have begun to loom up two or three organizations. of which you form one, intended to widen the lines of their usefulness. You are a union of beneficial societies, whose end is to render aid and assistance to members when absent from their local organizaward me. I thank you for your goodness, but I tions. You seek, also, to foster and increase a feelward me. I mank you for your goodness, but I confess, I am ashamed that I owe your benevolence ing of brotherly love among your members. This worse condition at Rochester. Because of these not to my merits, but to your charity. I feel that your union. We have also a German tentionally, stands in an extremely unfavorable organization, in the same principles and for purflight, and it beloves you now, as an organization, love me for qualities which I do not possess, you possess, when the same principles and for purflight, and it beloves you now, as an organization, love me for qualities which I do not possess, you possess means the contrary, you left yourselves in a still worse condition at Rochester. Because of these metabolic purflight, and it beloves you row, as an organization, on the same principles and for purflight, and it beloves you now, as an organization. these different organizations and extend their influence beyond mere beneficial purposes, and give The Cardinal Legate wrote him word to come to them some ruling idea of a Catholic character, you would be laying still wider the bases of your influalso to send him a copy of his writings. The saint ence, and you would be also extending not only in healthy direction, but in a strong, vigorous direc-

IT IS A CERTAINTY ALMOST AS CLEAR

as anything can be predicted of the future, that we will need all our strength in order to hold our own and maintain our rights as oitizens. There is a strong feeling setting in against us, and every now and then we are dragged into the political arena and attacked in the newspaper, in the pulpit, in the rostrum, everywhere. History for the last fifty odd years shows that there shall be recurring ebullitions and attacks upon us, and it can be easily noticed that these recurring attacks are becoming intensified, that the lines are being drawn with a more contracted spirit, and that there is less of that great big, wide, broad base of equality which marked the carly history of those men who framed the Constitution, and gave life and thought to the entire political condition of the country. We are narrowing. Things are being contracted, and there is less of that open-handed justice that formerly marked the entire condition of our society. Hence, I say, we ought in our principles and in our strength to present a calm, manly front.

WE ARE NOT HERE IN AMERICA BY TOLERATION; we are here by right. We discovered the country,

we explored the country, we were the first to proclaim to the world religious toleration in the country. The strong arms of the Catholics of the country, with their willing hearts, have ever been ready to strike for the Stars and Stripes that gloriously float over us, and no man has ever truthfully charged us with disloyalty, but those charges are false. I repeat we are not here by mere toleration; we are here by right; we have a share in the govern-ment: we have an interest in the government; we have a share in the country; we have an interest in the country: we have a right to maintain that share, and to maintain that interest in all lawful ways. One of those ways is in the proprity of our lives as law-abiding citizens; another is in a calm, quiet protest against injustice; another in organizations, where united we shall seek for our rights, and extend and widen the sphere of our influence. When you formed this organization and began your career, the end of this organization was merely for beneficial purposes. In the course of time you chose to give an expression of your opinion upon a subject which is very vital to Catholics. In your Philadelphia Convention you passed certain resolutions upon the school question. From the nature of your organization you were not called at any time to speak upon the subject. There was nothing in the nature of your association that called for an expression of opinion upon the School question. It you chose to express your opinion upon that subject, it behoved you to speak clearly and with a ring thoroughly Catholic. No organization can afford to speak in dublous words upon a question so vital as understand this. They also thoroughly understand the value of directing the education of the child; hence their efforts to control education at the present time. Now this means not that there is a greater desire amongst Protestants to educate the masses than there is amongst Catholics, but under the cry of "educate the masses" there is a deliberate intent and fixed purpose to so direct the whole system of education that the public schools be made an instrument in the interest of Protestantism and against Catholicity. There is not a single true Christian in the land who will not admit the necessity of teligious as well as a secular training, or who will not admit that an education without a knowledge of God is a mistake.

THE CATHOLIC CHURCH HAS EVER BEEN THE PATRON

AND THE FRIEND OF EDUCATION. In the dark days of the past, she, by the leadership of her bishops and Popes, not only fostered and encouraged education but preserved whatever we have of the past. The charge that the Catholic Church has ever been the friend of ignorance, or that she seeks to keep men in ignorance, is erroneous and unsustainable. We in America are as cager to have our children educated as any other class of society. We are making greater efforts for the education of our children than any other class. We are taxing ourselves more heavily. Therefore, the charge that the Catholic Church in America seeks to keep her children in ignorance or prevent them from getting an education that will enable them to enter upon the battle of life and hold their own, is not only an unsustainable charge but a calumny. We are opposed, it is true, to an education in which God is eliminated. We are opposed to an education which says the child shall learn only those things that appertain to mere material success-to fit him simply for business life, or to take his place in the political areas. We not only go that far and embrace that, but we insist that besides this there shall be added a knowledge of God and the things of God; so that the child shall know, not only what is his duty to society, but how to perform it, and will further know what is his duty to God. Because man has a double duty, aye, a triple duty,—a duty to hims If, a duty to society and a duty to God. In questions such as the school question, whose details have not been exhaustively studied and sharply ruled upon, there will be differences of opinion regarding details. Details are morely adjuncts to principles. Now as regards the general principle can Catholics send their children to the public schools? there can be no possible discussion; that has long become

A RULED QUESTION;

it has been ruled like any decision of a court; it has been ruled by the highest tribunal in the Churchthe head of the Church; it has been ruled in the subordinate courts of the Church by the bishops in council assembled; it has been ruled by the bishops in their diff-rent dioceses in which they encourage and make Catholic schools obligatory, and forbid The saint was surprised and grieved to find that his name was known in all parts of Europe. Bish: there shall be no secrets in connection with it, his name was known in all parts of Europe. Bish: the sending of Catholic children to the public of the sending of Catholic children to the public schools, but became they are opposed to all that is schools, not because they are opposed to all that is schools, but became they are opposed to the Catholic children; being taught in the public schools, but became they are opposed to the Catholic children; the sending of Catholic children to the public schools, but became they are opposed to the catholic children; the subject of a bit of pleasanity. He stained to the subject of a bit of pleasanity. the sending of Catholic children to the public

stances to speak in equivocal language: nor county you afford under any circumstances to stand in an equivocal position. At St. Louis you introduced the subject again. The discussion there was more or less objectionable. After your adjournment at St. Louis, the question became discussed generally through the press, and a number of the members of your organization were drawn into the discussion. The result of that discussion placed the discussion was a number of the discussion. The result of that discussion placed the discussion placed the language of the press. It was supposed you would correct the inflater in the Baltimore Convention. It was not corrected the members of the care and verification with the species of the care and verification which has been pressived that the all events, at Rochester your would correct your position, and place your preserved to our day contains evidences of the fact

selves right, the more so when you saw yourselves so generally criticised and condemned; but you did not. On the contrary, you left yourselves in a still mistakes your organization, intentionally or unin-tentionally, stands in an extremely unfavorable light, and it behoves you now, as an organization, cannot afford, nor can any Catholic organization, afford, to allow itself to stand in an equivocal posi tion upon that question. It is not only a grave question, but it is so vital a question that no Catholic can afford ever to keep his lips sealed when that question is under discussion. It is so vital a question that the whole Catholic body is willing, notwithstanding the stupendous burdens they have to carry in their poverty, and with the innumerable calls upon them, to tax themselves a second time with the burden of Catholic schools. This they do in obedience to the command of the Church and in obedience to their own convictions, that their children may be brought up under Catholic influences. Now, if an organization as large, as respectable, as influential as yours, composed of men of intelligence places itself in the equivocal position in which you stand, that organization must expect consequences that will be seriously damaging to its character. We do not doubt your individual Catholic loyalty, but the country expects you: as an organization, to place yourself correctly upon the record, so correctly that there can be no possible doubt as to where you stand. At no time were you called upon to speak upon the question, but having spoken and your position having been compromised, from whatever cause, you cannot afford to have that compromise continued. In the name of the Catholic organizations of the city of Cleveland, in the name of the Catholics of the diocese, of the clorgy, and in my own name, I welcome you here. I not only bid you welcome, but I bid a hearty God-speed in any.extended influence that your organization may have for the purposes for which you were organized, or for any other purpose that in your wisdom you may think advisable to bring before the convention, so long as that object and that purpose is clearly and distinctly Catholic. Anything included under the word Catholic may come under the observation and the consideration of any Catholic organization, but that word Catholic must have the ring, with a genuine, honest tone to it, that will allow no possible dispute as to what is meant. From without there is

A CURRENT RUNNING AGAINST US:

within, a strong tendency to break down the old sharp-drawn lines that marks us as Catholics Under the general widening and loosening of things, we are becoming loosened also. There are a great many unsound notions among tus-a great many dubious expressions craeping to amongst us. Under the term liberty there is a great deal being said and done that neither is liberty, nor has it a grain of honest liberty in it, and if we are not very careful, under the cry of liberty and the rights of freemen, we will, after a little, begin to hear the question discussed whether we have not a right to discuss faith; whether we have not a right to discuss the words of our Divine Master; whether under the word liberty, we have not a right to discuss the power of the Church. Within her sphere the Church is independent of society and above it. Within her sphere the Church received nothing from man; she receives from God. Her rights are from God, her teachings are from God, her authorithe question of education. Protestantism, as a religion, has ceased to present any dogma for fight discussion, no more than we could have discussed organization and every Catholic cautiously to consider these words that are so widely and so deceptively used, knowingly or not, for purposes that are not only dangerous, but are tending to the destruction of a healthy thought amongst us. There are men known as

LIBERAL CATHOLICS.

What do you mean by a Liberal Catholic? A Catholic means a person who accepts all the Church teaches and believes-no more, no less. If there is any difference between a Catholic of that stamp and a Liberal Catholic it means that the Liberal Catholic does not accept all that the church teaches In fact, a Liberal Catholic is a man who does not accept all the Church teaches, consequently when you hear of a Liberal Catholic, and you hear of him being praised for his liberality, be assured he is praised because he has given away a part of his faith; he has compromised his faith. The best evidence of how sound a man is, is to see by whom he is praised. Is the Liberal Catholic praised by good Catholics? On the contsery, he is condemned by them. By whom is he praised? By our enemies. Do our enemies praise us except when we are favoring them? When O'Connell was praised by the London Times he used to say he was sure he had been doing comething wrong, and is was time to make an act of contrition, so when we are praised by our enemies in the thing that appertain to our faith, it is because we have been compromising our faith in some form or, another. We, therefore, cannot afford—no Catholic can afford—to be praised because he is a Liberal Carbolic, meaning thereby that he is a man who has compromised his faith Trerefore I say to you, whatever you do, or whatever questions are brought von, and in your wiedem you think worthy of consideration let them be clearly such questions are apperain to an organization that is Catholic. Let them be such questions, if entertained, that when acted upon shall leave no nos-ible doubt as to where you stand. You must stand on the broad foundations of the Church -of the faith, You must stand on the strong foun; dations of justice :- that rays to the weakest man, in society, I am here to protect you-justice, that she has lately arrived, and brought with her all says to the weakest nan, no matter how small the sum belonging to you it must be given, no matter how slight that is yours, it must be guarded. These are the maxims upon which you must form the keynote of all that you do. Let there be, as there has been in the past, harmony in all your deliberations -kind, harmonious, fraternal feeling. You are an association for brotherly purposes, and as such there is a broad basis of charity that, must knit and bind you together as charity and faith are bound. Let charity and faith guide you, and then God, speed. Again I bid you welcome to Cleveland.

UNASKED ADVICE -A Danbury man said he never

THE CATHOLIC DEAD.

The Catholic dead, a multitude no man can num-

preserved to our day contains evidences of the fact that the Catholic rollston was then what it is now, its dogmas unchanged, its faith unaltered, and its practices substantially similar. A few words on the tombs and monuments of the Catholic dead of the past will not be uninteresting, and may give some useful ideas.

The first thing that strikes the observer of the old monuments and brasses is that the effigies of the deceased persons are almost invariably repre-sented with the hands placed together in the attitude of prayer. This fully conveyed the idea that every man died or ought to die in the spirit of penitence.

As penifents and not trusting in our merits must we face that messenger of God called Death. The inscriptions on the tombs breathe the same spirit, We give a few examples: "O Christ Jesu, have mercy and pity on Alice Brunham, and make her partaker of eternal life and the mercy of Thy Passion, which with Thy Blood made our Redemption." "Jesu, that diest on a tree, on us have mercy and pity." "Mary, mother-maid, have mercy on me and pray." "Christ, God's Son, born of a maid, grant me thy mercy." "Pray for the soul of Jane Kerril." Every inscription had the request, " Of your charity, pray for the soul of! such and such a

Ecclesiastical emblems were employed very extensively on sucient monuments. Symbols of the Holy Trinity or of our Blessed Lord, are frequently met with. Among these are a cross with five wounds, the Holy Lamb with cross and banner, the pelican feeding her young with her own blood the sacred monogram, I.H.S., also representations of the resurrection. The Blessed Virgin with Infant Saviour, and the Annunciation are very common. The saints with their emblems were placed on the tombs of individuals whose names they bore, such, for example, as St. Andrew with a cross saltier, St. Bartholomew with a knife, St. Peter with his keys, St. Paul with a sword, etc., three emblems referring to the mode in which the saint was martyred or to some of his prerogatives, or to some event in his life. Such is St. Christopher bearing the Infant Caviour, St. Ann instructing the Blessed Virgin, St. Stephen with a gridiron, and St. Laurence in Deacon's vestments. So also are seen the angel of St. Matthew, the winged lion of St. Mark, the winged ox of St. Luke or the eagle of St. John. The Sacred Heart is also represented in monuments.

Very curious are the monuments which show the profession of the deceased. The builders or founders of churches are represented holding churches in miniature. The Bishops have their mitres and pastoral staffs and priests hold the chalice and the Host. They are clad in the eucharistic vestments, with copes and chasubles and albs. As ecclesiastics were buried in full dress, their effigies exactly represent their costume. After the Reformation, pious, humble and affect-

ing inscriptions like those above quoted disappeared, and in place of them were long and pompous culogiums of the deceased setting forth his (generally imaginary) virtues No humble 'Jeau mercy, Mary help," no "Pray for the soul of-," no "Sweet Jesu, mercy," no humble posture, no hands clasped in prayer-all these Catholic and Christian signs and symbols disappeared. Instead of the cross was the Pagan urn, symbolical of nothing except cremation. Instead of the patron saint was the death's head or the skeleton; instead of some beautiful symbol of faith hope and charity, a lot of foolish and imaginary "cherubs," nondescripts composed of a head with two wings and no body, singing without any lungs. And instead of the cry for But the world, the Church, philosophy, theology I have never wished to leave my monastery, except in the field of controversy. It has been clearly with our Divine Lord any proposition that he made mercy, a long catalogue of the merits of the denament of the descent the twelfth century had extreme need for the affairs of our Order. Your decres will beaten from the field, and its leaders thoroughly whilst here upon carth. It therefore, becomes every ceased. Let any man with a grain of common sense study the monuments crected to the Catholic dead, and the spirit of the design sand he will conclude that none of the countless misrepresentations of the Catholic faith, that assert that the tendency of its devotions is to foster spiritual pride, and to cause man to rely on his own merits and forget his Redeemer, is, of all other, the most talse and calumnious. The men of the middle ages could and did commit great crimes, and so can the men of our day. But the men of the middle ages, and the women, too; could repent and do penance. And that is what our modern criminals cannot do. Carried away with passion, the men of old could massacre their enemies and torture men for treasures, Seized with remorse, they could fast for days, give all they possessed to the poor, and walk bare foot to Rome or Jerusalem.

> The men or to-day can form their "ring-," can drink wine mingled with the widow's tears, to the accompaniment of the orphans groups. They can squeeze the heart's blood of the poor, can carry on devastating wars for "glory" or "rectification of frontiers." They can banish God from the world, and remove Him and His laws to the regions of the unknowable. They can do all this and more too. They can abolish marriage and destroy the home. But ore thing they cannot do. They cannot repent as did the men of old. If they sin, they only do as frail humanity has always done; and "let him who is without sin cast the first stone." They may not be worse than the men of old. But they cannot renent-oh the pity of it-they seem as if they cannot repent, so the last state is worse than the form $er_{\bullet} - Ex$

FUNERALS IN GLASGOW IN THE LAST CENTURY .-The following is an advertisement in a Glasgow local paper of 1747 :- "James Hodge who lives in the first closs above the Cross, on the west side of the High street, continues to sell burying crapes ready made; and his wifes niece, who lives with him, dresses dead corpses at as cheap a rate as was formerly done by her aunt, having been educated by her and perfected at Edinburgh, whence the newest and best fushions." In 1789 we are informed that "Miss Christy Dunlop, Leopard Closs, High street, dresses the dead as usual, in the most fashionable manner." Ten years later, Miss Christian Brown, at her shop at the west side of Hutcheson street, carries on the business of making dead flannels and getting up burial crapes &c. She also carries on the business of mantus making at her house in Duncan Closs, High street, where a mangle is kept, as formerly."

Borrowing and Paving .- On the occasion of an excursion with a friend to Dumfriesshire and Galloway, Sir Walter Scott's money happened to run out, belonged to a fire company; that he once at and he borrowed from his companion a pound note tempted to advise the foreman of a company at a lat Tinwald Manse, and two pounds at the inn of