

wards him, clasping him in his arms, and saying that had been lost, and was found again.

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

"I thank you, my brave friend," was Deconick's answer, while he cordially returned the butcher's warm embrace.

"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."

"A cry of 'Long live Deconick!' overpowered his voice, and long-echoed from the walls. From mouth to mouth the cry passed on, and soon resounded over the whole city."

"He soon relieved him of the chains with which he had fastened to the wall, and the Dean of the Clothworkers proceeded along with Jan Breydel into the vestibule of the palace."

"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 whom they had killed."

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

ST. BERNARD STRUGGLES AGAINST FAME. Qui se humiliat, exaltabitur. By J. F. L., D.D.

How queer it is that men must die before they build! Our great saint has been merely digging hitherto.

But the world, the Church, philosophy, theology—in a word, the twelfth century had extreme need of Bernard.

He first became known to the world by his divine eloquence. His friend, the Bishop of Chalons, induced him to preach in his diocese, and the saint was wonderfully successful.

Moreover, God glorified his servant by many miracles, which gained for him great esteem.

One of the principal festivals 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.

There were several learned men among the new converts at Clairvaux, who took down the sermons of Bernard.

The saint was surprised and grieved to find that his name was known in all parts of Europe.

There was a great meeting of the masses meeting together and framing laws and constitutions, and forming themselves into a strong, compact body for any legitimate purpose.

It has been ruled like any decision of a court; it has been ruled by the highest tribunal in the Church—the head of the Church; it has been ruled in the subordinate courts of the Church by the bishops in their different dioceses in which they encourage and make Catholic schools obligatory.

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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 knows the things of a man, but the spirit of a man that is in him. Now, I call you, not on conjecture, but from certain knowledge, that not the name alone represents me. You can know me a greater way than to think by your prayers that I may become such a one as your letters have painted me."

Blessed are you, hearts, to whom again, whom God has hidden in his tabernacle, I am like a poor little bird, over on the wing, driven about by wind and tempest. I am tossed like the drunkard in the midst of riot and confusion, and the little I once knew is all forgotten."

Having been highly complimented by Peter, Cardinal Legate he answers thus: "They tell me you are very kindly disposed toward me. I thank you for your goodness, but I confess, I am ashamed that I owe your benevolence not to my merits, but to your charity."

"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 I should now break my resolution."

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

"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."

"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?"

"I have 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 displeased to see me occupied in these affairs. It is very just and very friendly of you. Come, now, 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 I have never wished to leave my monastery, except for the affairs of our Order. Your decree will restore me to peace, and there will be no more ado about me. Valet!"

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

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 Rev. Bp. Gilmore, 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 charitable purposes.

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THE CATHOLIC DEAD. The Catholic dead, a multitude no man can number, are never forgotten by the Church, who in the solemn sacrifice, in the Breviary recited daily by her priests, and in the prayers daily joined by the faithful earnestly supplicates for their eternal repose.

The Hall of England contains the remains of forty generations of Catholics, who in the space of a thousand years lived and died in the communion of the Catholic Church, and holding the ravages of time for the lapse of time has obliterated the traces of the care and attention with which the Church regarded the last resting places of her departed children.

Every church and every chapel which has been preserved to our day contains evidences of the fact that the Catholic religion was then what it is now, its dogmas unaltered, its faith unaltered, and its practices substantially similar.

The first thing that strikes the observer of the old monuments and brasses is that the effigies of the deceased persons are almost invariably represented with the hands placed together in the attitude of prayer.

As penitents 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."

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