

In After Days.

In after days, when grasses high O'er top the tomb where I shall lie...

I shall not see the morning sky, I shall not hear the night wind sigh...

And yet, now living, faint were I, That some one then should testify...

Will none? \* \* \* \* \* Then let my memory die

AUSTIN DOBSON.

EARNEST WORDS TO CATHOLIC YOUNG MEN.

ADDRESS OF THE REV. JAMES H. MITCHELL, PRESIDENT, TO THE SOCIETIES OF THE YOUNG MEN'S NATIONAL UNION.

Ave Maria.

The many favorable reports received thus far from different societies of our National Union are as gratifying as they are reassuring.

Our Union aims at improving morally as well as intellectually; let it, therefore, give evidences of moral life within.

THE FRUITS OF PENANCE.

CARDINAL MANNING TELLS HOW THE BLOOM MAY BE RESTORED TO VIOLATED VIRTUE.

Cardinal Manning preached recently in the Pro-Cathedral of Kensington, and said that one important step in the way of life was to bring forth fruits worthy of penance.

It is not without a special indignation that you must have at times noticed some of our Catholic young men hesitate to approach the Altar in a body through dread of the criticisms of friends.

Having read in the printed proceedings, as I presume you have, the able paper on literary work that was so well received at our Ninth Annual Convention, very little, I judge, should be required of me now to convince you, young gentlemen, of your duty in this matter.

of the Rev. Father Lambert, entitled "Notes on Ingersoll." which were quite within our control; they were found in scenes of pleasures, perhaps; and we ought never willingly to expose ourselves to occasions of sin.

A MARTYRDOM IN JAPAN.

A LITTLE BOY DIES LIKE OUR SAVIOUR.

Don Simon was one of the greatest commanders in Japan and a fervent Christian, as was also his mother Joanna, and his wife Agnes.

Full of joy, Simon entered the hall where he was to be executed. Prostrating himself before an image of our Saviour, which he carried in his hand, he touched the ground with his forehead, in token of his readiness to lay down his life.

Agnes, the martyr's wife, animated with the same spirit, also kissed her husband's head tenderly, and said, between her sobs: "Happy am I, O my God! whose husband is a martyr now reigning with Thee in heaven!

It is usual in Japan that when the head of a family is condemned to death, all its members are made to share the same fate.

The latter had a little son named Louis; seven years of age, who was also condemned to death.

The Governor deferred the execution till night, fearing a tumult of the people. When he thought it late enough, he sent orders to the holy women to prepare for their departure.

The first to be placed on the cross was the oldest, Joanna, the mother of Simon. She was a woman of heroic courage and virtue.

the people, who, notwithstanding the vigilance of the guards, had gathered in great numbers to witness the execution.

The second to be placed on the cross was Magdalen. She was bound very tightly, and this caused her great suffering.

There remained only Agnes. Not one of the ministers of justice wished to lay hands on her. They seemed like men that had lost their strength.

These martyrdoms took place on December 4th, 1603.—Ave Maria.

A LONG REPENTANCE.

One of the most painful phases of American society is the constant gabble about marriage that prevails among the young. This unfortunately is not confined to the Protestant portion of our people.

This condition of things, deplorable among Protestants, is more deplorable among Catholics. It implies that departure from the modesty that most becomes the young, and which in the old and Catholic times arrayed the bride in blushes that dignified her earthly beauty at the altar, with the spiritual beauty that descended on her in the Sacrament of Matrimony.

Stars and Stripes. Of course there are exceptions here among us and there may be exceptions in Madagascar hovels, but the general issue is the same.

Catholic mothers should raise the minds of their children to the dignity with which their faith has invested it, by making it a Sacrament of the Church with an Eternal meaning.

CHRISTIAN BURIAL.

REASONS WHICH PROHIBIT MEMBERS OF THE CHURCH FROM CHRISTIAN BURIAL.

Scarcely a week or a month passes in the Archdiocese of Milwaukee that cases do not arise, where the priest has to refuse Christian burial to the remains of some member of the Church, who, while living, was merely Catholic in name.

When there is question of deceased persons not belonging to the Catholic Community there is ordinarily no difficulty; but difficulties frequently arise when we come to deal with the case of persons who were Catholics, at least in name, who were baptised in the Catholic Church, who belonged to Catholic families, but who, nevertheless, lived without practicing their religion, led immoral lives, and despised the laws of the Church and her censures.

Now the first counsel which I would give to a Parish Priest is a very general one, namely, never on his own authority to deny Ecclesiastical burial to any one of those who may appear unworthy of it, but to lay the case before the Bishop, and await his instructions.

Should the Parish Priest, through difficulties arising from local circumstances or through want of time, be unable to take counsel with the Bishop, he ought to act upon the principle of never denying Ecclesiastical burial, except when to grant it would be a certain and evident violation of his duty.

the Parish Priest, if unable to consult the Bishop, ought to grant him Ecclesiastical burial.

Now, having established his principle, if a man should die suddenly who had been living in concubinage, but who, nevertheless, kept the concubine in his house in the capacity of housekeeper, servant, or the like, so that the fact of concubinage, though generally suspected, could not be proved, the Parish Priest, in case he had no opportunity of consulting the Bishop, ought to grant such person ecclesiastical burial.

It may be remarked in this connection, that as regards excommunicated persons who are publicly known as such, and who die impenitent, the Sacred Penitentiary, on being consulted as to how a Parish Priest or Bishop ought to act, when there is grave and imminent danger of public disturbance, and of the intervention of the Executive, if the funeral be not carried out, replied, "passive se habeant."

Those who do not comply with the Paschal Precept, and who die without having time to be reconciled to God, or being able to give signs of repentance, would deserve to be buried outside consecrated ground. Nevertheless, the custom prevails that, if they be guilty of no other crime, they should be buried in consecrated ground, and in this case it is not even necessary to consult the Bishop.

On the other hand, the Bishop ought to be considered when there is question of those who have committed suicide. But if this cannot be done, the Parish Priest ought, as a general rule, to grant Ecclesiastical burial to the suicide, for the reason that his self-murder may be supposed to be the effect of insanity, of which the Parish Priest alone cannot be a competent judge.

As regards public sinners—such as public blasphemers, assassins, prostitutes and the like—we must take into account whether they were of such evil repute as to be regarded by the public as unworthy of Ecclesiastical burial, so that, as Cardinal Gousset says, (tom. 2, n. 636), it would be a fresh public scandal to bury them in consecrated ground.

It must likewise be remembered that, except in these cases of manifest unworthiness, the Bishop need not be consulted even when it might easily be done; because if the unworthiness were not thus manifest, the Bishop would not forbid burial in consecrated ground.

Christian burial must likewise be denied in the case of a person who when dying had rejected with insults and blasphemies the ministrations of the priest, in presence of witnesses capable of bearing testimony to the fact. However, if such insults and blasphemies had been uttered in the presence of the priest alone, or of some intimate friend, as a brother, a son, a wife, &c., the Parish Priest ought to grant Ecclesiastical burial. He ought also to grant Ecclesiastical burial, should the bystanders testify that, though the dying man had at first refused the consolations of religion, he afterwards asked for them before death, or had given some outward sign of repentance.

Mr. R. A. Harrison, Chemist and Druggist, Dunville, Ont., writes: "I can with confidence recommend Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure for Dyspepsia, Impure Blood, Pimples on the face, Biliousness and Constipation—such cases having come under my personal observation." Sold by Harkness and Co., Druggists, Dundas Street.

A Bad Infirmary.

The loss of the sense of hearing is both annoying and dangerous. Those suffering from deafness should try Hagyard's Yellow Oil according to directions. This invaluable household remedy cured John Clark, of Millbridge, Ontario, restoring his hearing in one week.