In After Days.

In after days, when grasses high O'ertop the tomb where I shall lie, Though well or ill the world adjust My slender claim to honored dust, I shall not question nor reply.

I shall not see the morning sky, I shall not hear the night wind sigh, I shall be mute, as all men must, In after days!

And yet, now living, fain were I
That some one then should testify,
Saying, "He held his pen in trust
To art, not serving shame or lust"
Will none? * * * Then let my memory
die
In afterdance

In after days.

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. The practical work of our last Convention is producing, with God's blessing, practical results. Many of our societies, it is encouraging to know, helped to make the Sunday within the Octave of the Feast of the Assumption a memorable one for our Catholic Young Men's cause. Hundreds, in different localities, gave evidence of the firmness of their resolution, taken at the Convention, to manifest livelier faith in the Sacraments, by approaching them in a body. Though the compliance with this action of the Convention was not, however, as general as might be hoped, nevertheless the practicability of such action has been demonstrated, so that improvement may be expected. Of the supreme importance of this particular daty we cannot be too thoroughly convinced. In vain will all our essays and resolutions be, if unmistakable proofs of our sincerity and determination in this regard be not given. Our Union aims at improving morally as well as intellectually; let it, therefore, give evidences of moral life within. It is most

constitution and by-laws, and moreover insist on compliance therewith. The argument of those who oppose anything that savors of a curtailment of liberty in this matter is to be looked upon as tainted with the "Hands off" doctrine of the world, which wickedly ignores God, and blindly adores self. Lively faith and lawful liberty are not in any way incompatible; while a Catholic in name and an infidel in act is in the eyes of religion a monstrosity. Better far for a society to have a membership of fifty deserving Catholies than five hundred indifferent drones. It is not by numbers we must hope to effect good, but rather by lively faith, untiring energy and real unques tionable worth. The Sacraments, there-

shall incorporate such a provision in its

fore, must be relied upon as our principal guarantee of life and success. The ends we, as Catholic young men, aim at are higher than the aspirations of worldlings, and nobler than the ambitions of kings. Proportionate means, consequently, must

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. Fine specimens, such, of Catholic American manhood! It is time that men of this stamp recognized how contemptible is sin to penance, and the second the advance can make our Union grow and spread, and thus be able to receive into its branches the thousands who need the shelter of religion. Be thoroughly convinced, therefore, of the paramount importance of this question. Again I repeat, resolutions that do not fructify are like seed without a germ. They are useless, even though transmitted in printed pro-

It is confidently hoped that the enthusiasm of our late Convention, and the perusal of its proceedings, have increased the zeal of our Catholic young men in literary work. Much encouragement is afforded by the action of some of our societies in this matter. Under their auspices, courses of free lectures are being given, while literary exercises form part of their weekly work. All this is, indeed, encouraging, and gives ground for rene wed hope. But, then, we must not overlook the fact that unpardonable indifference and culpable apathy are still to be noticed in many of our societies. For weeks their book-cases (if such they have) are in some instances left unopened; and the profundity of the newspaper is the only depth their members care to fathom. This is not in accordance with the action of our late Convention. The necessity of familiarizing ourselves with authorities that are unimpeachable, and with writers whose and enthusiastically adopted by your representatives. Is it not to be expected, therefore, that definite action shall be taken by the individual members of our Associations, in order to prove by deeds the sincerity of their approbations?

Having read in the printed proceedings,

as I presume you have, the able paper on turned them into temptations. 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. To be apathetic in this regard is to foster ignorance; and to remain unequipped when the contest is so general is to court defeat and merit ignominy. The warfare being waged against religion and morality, against "God and our neighbor," is an intellectual one; with intellectual arms, therefore, must we do battle. Our libraries, therefore, should be used as our arsenals, and our literary work as the training that will insure victory. To the plan suggested by the writer of this paper to which I have alluded, in reference to reading circles, I respectfully and earnestly invite your attention; and to the list of books recommended in the same I trust you will not hesitate to give your sanction. Besides these, however, I would advise all to read attentively, as being a book pre-eminently

of the Rev. Father Lambert, entitled "Notes on Ingersoll."

That our Associations should strive to identify themselves more than they do with Catholic works is most desuable and even expedient. Some of our societies, it is gratifying to know, have given valuable assistance in the interest of Catholic education; while others, again, by lending their aid to works of charity and benevolence, have been brought into closer union with the St. Vincent de Paul Society, and with it have helped to edify the community and relieve the suffering poor. But such evidences of Christian charity, which manifest in tangible results the sincerity of our annual resolutions, are not, we must regret, so numerous as might justly be expected from the lively faith that should characterize Catholic young men. We know well how urgent has been the demand for evidences of practical good from our Societies; and at the last Convention we realized the necessity of so letting our light shine before men, that recognition can be commanded and approbation justly won. Innumerable occasions for such demonstrations of practical utility are constantly presenting themselves. Not to repeat the many valuable suggestions made at the Convention, I may, for instance, call the attention of all our societies to the spreading of cheap Catholic reading matter. Let no periodicals received in our reading-rooms be destroyed while the inmates of hospitals and prisons may be benefitted by their perusal. Rather, on the contrary, make sacrifices to furnish these unfortunates with Catholic newspapers and cheap publications that may instruct and edify. In this way incalculable good may be effected at little cost; and the utility of our associations will be proved and augmented by Christian charity, which ever turns to bless the one who fosters it.

Such are some of the thoughts and suggestions that now seem opportune when our societies are in the midst of Catholic labors of moral and intellectual improvement. This is the season when, in a special manner, work should be done by our Catholic young men. Let us hope that these remarks on what should desirable that every Society in the Union done in accordance with the resolutions of our Ninth Annual Convention, and on what is actually being done by many of our associations, may serve as encouragement to those who are laboring well, and as a kindly reproof to those who have forgotten our enthusiasm of last June.

In conclusion, I again urge upon you Catholic young men, to be true to the spirit that gave so much hope at our last national reunion. Remember, that work rather than words is expected from us, and that lively faith, not flimsy professions, is what alone will earn for us power, respect, and influence.

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. What, then, were these fruits? The term "worthy" signifies two things proportion and quality; and fruits worthy of penance were those which were proportioned to our past life. There were, again, two steps in penance. The first was conversion from cowardice, how enervating such from penance to a perfect life. As to penboyish fear. Such young men seem to want the moral life by which alone we transient feeling, but a persevering effort, her sobs; "Happy am I, O my God! whose her sobs who my God! w Those who had really contrite hearts would keep pressing on to higher perfection of life. When people asked St. John Baptist, "What shall we do?" he gave to each class that came before him the injunctions suitable to their state of life. If such were the works worthy of penance in those who were merely baptized with water, what were works worthy of penance in those baptized with water and the Holy Ghost? The first work of penance was a life long sorrow for sins; for sorrow for sins should be permanent. Before our Divine Lord came there was the virtue of penance, but no Sacrament of Penance. It was Jesus Christ who had raised the virtue to the dignity of a Sacrament. The first necessary quality of penance was a true and honest confession; and the third a firm resolution to sin no more. In the beginning of conversion to God, a man, looking at his past life, usually saw a confused heap of sin, and made acts of humiliation and self-accusation. But that was not the way he sorrowed for sin afterwards. Day by day he would begin to distinguish more clearly the different kinds of sin he had committed, and the aggravating circumstances; and another motive for sorrow also would enter in-the Passion of Jesus Christ and the sorrows of the Sacred Heart of Jesus Christ over sin. His Blessed Mother also, who was sinless, sorrowed over the sins of the world and the wreck of mankind; and those who had the love of God works are standards of thought, was forcibly expressed, convincingly proved, well as their own sins. A second work worthy of penance was avoidance of sin. How could a man have the true spirit of penance, the retraction of will unless he had the resolution to avoid sin? A watchful and sincere avoidance of occasions of sin, then, was essential. Occasions were often harmless, but men example, meat and drink were harmless, they were the gifts of God; but what was making such ravages in our homes as drink? Pampering ourselves, discontent with what we had to eat, forgetting the hard fare of the millions around us, were fruitful occasions of sin. Then there was dress. Men ought always to avoid costly effeminacy. Women should always dress in a matronly and modest manner. The folly of painting the face, trying to give to it a beauty of youth that did not belong to it, certainly showed great forgetfulness of the example of the Blessed Mother of God. Money was another occasion of sin-hoarding money, or sinning with it. Some professions had a multitude of occasions of sin which required a special watchfulness. Again, in a family there might be a member who tempted the others to doubt the faith. That would be an inevitable occasion, but God sustained by a special grace those

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. Now, there were, on the other hand, two kinds of rigorism. One was of Satan, who said to penitents, "It is no good for you to go to Confession ; you are not fit" -and so tried to deter them. The other rigorism was that which would lead men after absolution to avoid the least occasion of sin. That rigorism could not be too severe. Another work of penance was a generous use of our liberty. The Israelites were in bondage; Catholics had the "liberty of the children of God.' The power of sin had been broken for us. Those who used their liberty were inspired with zeal resulting from the love of God. Some Christians desired just to keep within the bounds of the law, and no more. Was that the thought of the heart of a child of God? At the Last Day we should be judged according to our liberty. "All things are lawful for me," said St. Paul, "but all things are not expedient." We should live according to that law by which we shall be judged. The spiritual blessings connected with the indulgence granted for the Feast of St. Patrick might be shared by those who did not belong to the League of the Cross. Could Christians be indifferent when they saw the wrecks around them carved by drink? Could not they offer just three days' abstinence from drink, in reparation for that terrible sin against God? It was a good thing to do corporal works of mercy, but it was more dear to Jesus Christ to do spiritual works of mercy. Let them try to benefit some soul; to send a child to school and teach it; or to encourage a penitent. Only let them in everything they did be careful about the motive with which it was done -remembering St. Paul's words, "If I have not charity, it profiteth me nothing." To sum up, in proportion to our charity, our spirit of penance would

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 were also his mother Joanna, and his wife Agnes. The judge, although a pagan, was a friend of Simon's, and tried every means to persuade him to renounce, or at least to dissemble his religion, in order to save himself and his family. But as he would not yield, the judge declared that he could not avoid sentencing him to death, on account of the strict orders of the Emperor, who had condemned him to be beheaded unless he denied Christ.

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. Then, rising, he pronounced the names of Jesus and Mary, offering his neck at the same time to the executioner. His head was separated from the body at one stroke. His mother, who stood by bathed in tears, approached the body of her son, and, taking his head into her hands, kissed it respectfully, saying, "O precious head, now crowned with glory! O fortunate Simon, what a happiness for you to have given your life for Him who gave His for you! O my God! who didst sacrifice Thy only Son for my salvation, accept the sacrifice of my son, who has just been offered up for Thee!

with the same spirit, also kissed her hushusband is a martyr now reigning with Thee in heaven! Dear husband, generous martyr! now that thou art with God, remember us! Call me to thee speedily that I may see and bless forever the Father

of mercies]!" 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. Next morning, at day break, feeling assured that it was to be the last day of their lives, the holy women betook themselves to prayer, reciting the Litany of the Blessed Virgin before her image. They were in such good spirits that the pagans were in admiration of their fortitude. But what added still more to their happiness was, that the judge granted them the favor to die in company with a friend named Mag-dalen, whose husband had also been put

to death the previous day. The latter had a little son named Louis; seven years of age, who was also con-demned to death. When the holy women met, they tenderly embraced each other, and shedding tears of joy, thanked the Lord for the ineffable grace about to be bestowed on them. "What a happiness," they exclaimed, "to die on a cross like our Saviour

Then Magdalen, turning to little Louis, said to him: "My son, we are going to your father in heaven. When you are on those names as long as I have life." Magdalen, seeing how resolute this tender child tears flowing abundantly, rather from joy than from sorrow.

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. They came forth from their dwellings, dressed in their finest garments. At the door they found three palanquins, which the Governor had ordered for them, because of their nobility. "Alas!" one of them exclaimed, "Jesus, my Saviour, in going to Calvary, went afoot, exhausted though He was; and shall I, a miserable creature, be carried in a lit-She was very earnest in requesting that she might walk; but the guards told her that the Governor's orders must be obeved.

Reaching the place of execution, they found four crosses prepared. They knelt down to salute them, thanking our Lord for the honer bestowed upon them of betion of the world.

The first to be placed on the cross was the oldest, Joanna, the mother of Simon. who could not avoid an occasion of sin. She was a woman of heroic courage and opportune in its publication, the able work | There were, however, other occasions | virtue. Turning around, she addressed | tant who holds his citizenship under the | iness of the person who is to be buried,

the people, who, notwithstanding the vigilance of the guards, had gathered in great numbers to witness the execution. "My dear friends," she said, "you see me in a condition in which I could not tell you a falsehood; I am on the point of appearing before God. Now, I declare to you that there is no religion in the world wherein man can be saved except in the Christian religion. I conjure you, therefore, with my very heart, to open your eyes to the truth, and to renounce the worship of the false gods. As to those among you who have had the happiness to receive Baptism, persevere courage-ously; let not death be a matter of surprise to you; there is nothing so sweet as to die for Him who has given His life for us." She wished to continue, but the officer of the law, fearing that there might be some commotion amongst the people, seized his lance, and struck her such a blow in the left side that, transpiercing her body, the iron appeared through her right shoulder. A stream of blood immediately gushed forth, and her blessed soul

flew up to heaven. The second to be placed on the cross was Magdalen. She was bound very tightly, and this caused her great suffering. Instead of complaining, however, she returned thanks to God. What she suffered in body was as nothing compared to her fears for her little son Louis, whom they were about to put to death before her eyes. Seeing them tying his mother, the child came forward of his own accord to be fastened to his cross like her. Some one asked him: "Are you not afraid?"
"No," he answered: "I do not fear death.

I wish to die a martyr with my mother."
Then the executioners seized him and fastened him to a little cross which had been prepared opposite that of his mother. The innocent victim, being raised in the air, kept his eye fixed on his mother, and the mother kept looking at him. "We are going to heaven, my dear child," said she. "Keep up your courage. Do not forget to say: Jesus, Mary!" The child pronounced the sacred names, and his mother repeated them, and thus they continued a sort of litany which must have filled the angels with delight, whilst it caused all present to weep. When they had been left thus for some time, the executioner raised his lance and aimed a blow at the child's side. He missed his aim; but if the boy missed the thrust, it pierced his mother's heart. She cried out to him: "Courage, my son! courage!" Wonderful to relate, the child hardly took notice of the stroke-did not utter a scream, but waited quietly till the executioner aimed a second stroke at him. This time the body of the little martyr was pierced through, and his soul took its flight to heaven. He died like his Saviour, under the eyes of his mother. Immediately the executioner approached the mother, and, with the lance still warm and dripping with the blood of her little son, struck her a blow that united their

souls in heaven. 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. She tried to inspire them with courage, but they emained motionless, and sobbed with the crowd. The holy woman seeing their weakness, stretched herself out on the cross. Still the soldiers would not fasten her, though repeatedly commanded by their officer to do so. Finally, some of the idolators, moved by the hope of a reward, or by the hatred of Christianity, tied her and raised up the cross. As none of the soldiers would strike the fatal blow, the same idolators that had fastened Agnes, the martyr's wife, animated her to the cross undertook this cruel office; but as they were not accustomed mortal wound. During this butchery, Agnes kept her eyes fixed on a picture of the Ecce Homo, which one of the Christians held before her. Finally, struck to the heart, she yielded her soul to Gcd. These martyrdoms took place on Decem-

ber 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. The Catholic portion has been infected by it too, and liberally infected. Young girls who ought to be considered as yet relegated from such subjects, cannot meet together for one half hour without gushing copiously into the marriage question. Even where delicacy ought to restrain them, before their parents, before persons older than themselves, they jabber away on being married, who they would like to marry, where they should live when married, and what they will do after marriage. Boys who have scarcely got over their stomach ache and nervousness after their first cigar, speak also as bouncingly. They too talk of the kind of girls they want, and taunt each other with the special girls that they "spark," and the round goes on on their side. Mothers the cross, with your arms stretched out, round goes on on their side. Mothers remember to keep saying, 'Jesus and who ought to have gained some little wis-Mary.'" The boy answered: "I will not dom during their womanhood and its forget, my dear mother. I will repeat trials and its cares, foster a good deal of such talk as if it were a part of their matronly duty. They talk of beaux for was, kissed him, and wept over him, her their girls before they are scarce of a tears flowing abundantly, rather from joy marriageable age. We know some very excellent mothers in every other respect who fail terribly in this one of making themselves accessories to "sparking," as the vulgar name has it. In season or out of season they will joke with young men to bring them round their marriageable daughter if they have only one, or their marriageable daughters if they have many. This is the most odious of all these phases of regarding marriage as a jolly thing to speak about, for it becomes contemptible for any staid and respectable mother who falls into its mistakes.

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 Matriing raised on the cross—the altar on which mony. It arises from the sentiment of He Himself was offered up for the salva- the people of the United States which mony. It arises from the sentiment of of great repute, can never make an opinrenders marriage of as little moment as a dance. The savage in Madagastar does not put a whit less carelessness on the consent of the theologians. Whenever, union of man and wife than the Protes- then, a doubt may exist as to the unworth-

exceptions here among us and there may be exceptions in Madagascar hovels, but the general issue is the same. Catholicity never did encourage flirtations and yet what grand wives grew in her homes. How does Helena the Empress, the finder of the Cross, stand in comparison with one of these senseless, giggling girls and giggling women? What an array of admiration surrounds Phillippa, who sucked the poison from her husband's wound and afterwards saved the lives of the citizens of Calais who had rebelled against him by offering her own in their stead? The like is to be said of Berengaria, the faithful wife of Richard Cœur de Lion, who during years of his secret imprisonment, when none knew whether he lived or died, sought retirement and lived with his memory alone, when her beauty and wisdom would have made her a brilliant attraction. So it goes on that Catholic women to Isabella of Spain, who equipped Columbus for the discovery of the land where we live to-day, and to Maria Theresa of Austria, whose wondrous gifts of government were so renowned that the Hungarians refused to call her their Queen, but shouted on her arrival among them "Hail! Maria Theresa, King of Hungaria." We have left out of our scope the brilliant married and saintly women of Catholicity whose shrines are raised in the capitals of Europe for prayer and reverence. As they were found in the high stations of the world, so were they found in the least and most obscure, dignified with modesty and sincerity and

honor. 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. Frivolity never leads to marriage only with fools, and the young man or the young woman who treats the idea of marriage with frivolity is apt to repent only once for it afterwards, and that 'once" is to last through their whole lives. _Catholic Advocate.

CHRISTIAN BURIAL.

REASONS WHICH PROHIBIT MEMBERS OF THE CHURCH FROM CHRISTIAN BURIAL.

Catholic Sentinel.

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. Therefusal on the part of a priest to allow this person burial in consecrated ground usually brings down on him the condemnation of relatives and friends. We trust, therefore, that every Catholic will carefully read the following satisfactory statement of the rights of a deceased Catholic to Christian burial. It is taken from a book just published, called the "Parish Priest's Manual," by Rev. Joseph Frassinetti, Prior of Sabina, Genoa. The high character of this work, and its strong endorsement from such men as Cardinal Manning and Ballernie, will give to the statement the assurance of safety.

The Roman Ritual points out clearly who those deceased persons are who ought to be deprived of Ecclesiastical burial. Nevertheless, since the rigour of discipline has been somewhat modified in practice, it will be well to make some appropriate remarks on this subject, so that the Parish Priest may not be perplexed, or in danger of compromising himself, as occasionally happens, with the relatives of the deceased or with the Civil Authorities.

When there is question of deceased persons not belonging to the Catholic to handle the lance, they struck and Community there is ordinarily no diffi- have an opportunity of consulting the gashed her repeatedly before inflicting a culty; but difficulties frequently arise Bishop. This rule, however, must be 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. Such persons, on the ground that they have not expressly abjured the Catholic faith, claim the rites of the Church after death, and would consider themselves covered with infamy were they not interred in consecrated ground. Their relatives carry out this unjust pretention, and are sometimes supported in their action by the Civil

Authorities. 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. By acting in this manner, the Parish Priest will relieve himself of all responsibility; for no one could ever reasonably ask him to disobey the orders of his Bishop. By following this counsel, the Parish Priest will avoid a great deal of trouble, and perhaps evil consequences. Wherefore, in cases of this he ought at any cost to have recourse to the Bishop even though his parish should be at a distance from the Episcopal residence, so that he could not go there without expense or inconvenience. And here I will remark that he ought not to transact business of the kind through the Post-office, lest the Bishop may not receive the letter in time, and may thus be prevented from sending a prompt reply. The Parish Priest ought to go in person to the Bishop, or at least to send some trusty messenger to him, with a letter stating the full particulars regarding the death of the person who is about to be buried, and the same messenger could bring back the Bishop's reply without loss of time.

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 grantit would be a certain and evident violation of his duty. And let it be remembered that, in the absence of this certainty and evidence, he must not act upon the views of some Theologian or Canonist whose opinion might be for refusing Ecclesiastical burial. The private opinion of any author, even though he should be a man ion certain and evident. To render it such. there would be required either clear, mani-

Stars and Stripes. Of course there are the Parish Priest, if unable to consult the Bishop, ought to grant him Ecclesiastical

> Now, having established his principle, if a man should die suddenly who had been iving 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 Pententiary, on being consulted as to how a Parish Priest or Bishop ought to act, when there is grave and imminent danger of public listurbance, 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 Pas-

chal 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 pre-vails 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. Formerly Parish Priests kept an exact account of those who complied with the Paschal Precept, but this is no longer done. The names of those who transgressed in this particular, were published on the church door, but the custom has ceased to be observed. In those days everyone took the most lively interest in proving that he had complied with the Precept, even though he may have done so after the appointed time had elapsed; but now-a-days this is no longer the case. Nay. it frequently happens that confessors whether authorised or not, permit those who fulfill the Precept outside the appointed time, to communicate outside their own parish. From all this follows that the Parish Priest can no longer know with certainty which of his parishioners have transgressed the Precept; and even though he did know them without the possibility of mistake, yet his knowledge would be private, and such as he could not make public. In fact it would never he have the proof of his private. be lawful for a Parish Priest, of his private authority to put in practice an ecclesiastical regulation already abolished, or fallen into disuse, which might be attended with most serious consequences, such as is the rule of publishing the names of those who transgress the Paschal Precept. Therefore, for all these reasons, it would be useless to ask council from the Bishop in a case where we must already anticipate what that counsel would be.
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 Ecclesi-astical 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. It would be the province of the Bishop to examine the case and pronounce a safe opinion.

As regards public sinners—such as pub lic 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. In this case the Parish Priest must deny them Ecclesiastical burial, even though he should not understood to apply to blasphemers only in case they are notoriously such, and the same is to be said of assassins. In the case of prostitutes, they should belong to the class who make a profession of immorality, or at least who are so bare-faced and notorious as to rank with professional prostitutes. Of course what has been said applies to these different classes of persons only when they have died in certain and public final impenitence.

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.

Ecclesiastical burial should be refused absolutely to those who die in the very act of committing a manifest sin, as, for example, should a murderer be killed by his intended victim at the very moment

when he was attacking him. 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 ofreligion, he afterwards asked for them before death, or had given some outward sign of repentance. Cardinal Gousset teaches, moreover, that if the priest had succeeded in speaking with the dying man in private about the reception of the Sacraments (as he ought always strive to do), should there be no public scandals to be repaired, and should there exist among the people a general impression that he had made his confession, the Parish Priest ought not to deny him Ecclesiastical burial, even though in reality he had given no sign of repen-

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

A Bad Infirmity.

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. invaluable household remedy cured John Clark, of Millbridge, Ontario, restoring his hearing in one week.