Everything about the Christian life is joyful, we read in the Bishop's column of the Union and Times. Living is peace and death glory, for Christ is God's blessing to humanity, and in Him all mankind is lifted up. Where before His coming there was darkness, with it was light; where before there was sorrow unto death, with Him there came joy unto eternal life. As Christ said that those who would live to Him would find peace to their souls, so He assures us

divine will. Thus the words of Solomon:

"Vanity of vanity; all is vanity except to serve God and Him alone adore." The same is repeated by St. Augustine in those other words: "I sought peace in all things, and in Thee only, O Lord, have I found it."

Living to God, the Christian dies to Him, for as we live so do we die. He uses this life as but a preparation for eternal life: He makes this world but a stepping stone to the world to come, where no longer there will be sorrow, sickness and death, but where all will be joy unending and life everlises in union with his Saviour. Like the apostle he can say:

A CATHOLIC HYMN

Toronto Nov. 18.—The chairman of the hymnal committee of the Anglican Church, J. Edward Jones, Toronto, has Gismissed the claim of W. G. Huckle.

Christ is his hope, Christ is his strength, Christ is his life; in a word, the true Christian ever lives in union with his Saviour. Like the apostle he can say: "To me to live is Christ and to die is gain." He lives to do the divine will, and so, whether living or dying, it is to God.

St. Paul instructs us that we are to give God a rational service. When we remember God created us, should we not know that the best that is in us should be given to Him? When we recall that God redeemed us, should we not realize that we should strive never to lose our restored birthright, and when we remember that God, through grace, is the light and life of our souls should we not desire to conform to His grace and make it our purification and preservation and our means of eternal life? It is only reasonable that man serve God, and to remove any danger of doubt God has commanded means of eternal life? It is only reasonable that man serve God, and to remove any danger of doubt God has commanded him so to do, saying as Christ taught: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy mind and with all thy strength." It is thus the saints lived in a high degree, and thus should all men live more and more in co-operation with the assistance of God's all-powerful grace.

with the assistance of God's all-powerful grace.

Beautiful lives of that kind are followed by beautiful deaths. Death for such has no fe_ars. It is going to see God, whom they served, and so is going to their reward. It is rest after labor, victory after struggle, the crown after the contest. It is going to join the blessed, going to reunite with the good separated from them by death. It is going to the good father and mother, to the dear sister and brother, the holy kindred, the devout friend; going to the pure, the noble, the good, to share their happiness, and to have the same rewards, and the like glories. As death's summons is taken resignedly and hopefully by the God-fearing, it is borne with in the same Christian spirit by the dear ones from whom they are taken. with in the same Christian spirit by the dear ones from whom they are taken. God gave; God took away; blessed be the name of God forever, are the words on every true Christian's lips when death removes any one of the loved ones from the family circle. Who could wish anyone back God has taken to prepare to dwell with Him? It would be self-ishness in the extreme. In the light of ishness in the extreme. In the light of Christian faith, it is the last thing that are to rise above our natural sorrows, and attain the supernatural heights whither faith points and where hope realizes. As it is for the just to rejoin the good who have gone before them, it is the preparation for those whom they leave behind—their dear ones, their kindred—for this is their dying prayer: That God reunite them all, nevermore to be separated, in His heavenly kingdom. It is the thought of this reunion that keeps Christian families united. They pray for their dear departed, and They pray for their dear departed, and they feel that they think of them and are calling God's blessings upon them. Death has not broken the family ties; Death has not broken the lamily des; it has but strengthened them the more. It is God's way of bringing all living and dead into closer union with Himself and with one another. It is not death, then, as the world sees it; it is rather the beginning of life eternal as God has made it. It is the beginning of peace, joy and happiness eternal which God has in store for all who love Him. God be praised for the happy death He has given our dear ones. God be glorified

PRESBYTERIAN ON HOLY NAME PARADE

The parade of the Holy Name societies of Pittsburg, in which 25,000 men took part, was not without effect upon the thoughtful Protestants who witnessed it. thoughtful Protestants who witnessed its.
Among those who gave expression to
their approval was "A Presbyterian
Elder," who, in a letter to the GazetteTimes of that city said:

"The parade of the Catholic Societletter is the control of Christer

"The parade of the Catholic Societ-

ies was an object lesson to all Chris-tians of whatever name or denomination, and deserves the thoughtful attention of all. The dignity of the

DR. CHASE'S OINTMENT.

those who would live to Him would find peace to their souls, so He assures us that those who will die united with Him will enter into joy eternal. What the worldling dreads most is death, but the faithful Christian welcomes it when it comes as God's holy will, hails it as the day of his liberation, and with the hope that his faith gives, says: "Thy will be done: O Lord, into Thy hands I commend my spirit."

Life's struggles are many and trying, for this is what this life is—"a vale of tears." Men feign to question this, and strive in divers ways to turn its sorrows by dissipation into joys, but they fail. There is naught in the world that will give peace but God and doing His divine will. Thus the worlds of Solomon: "Vanity of vanity; all is vanity except." "We Protestants were inclined to

"When I was lolding a series of total abstinence meetings in Canada in the 1877, some thousands of these cards were circulated. Mr. Howland was mayor of Toronto at that time, and presided at several of my meetings. Perhaps our convict brother was one of these whe signed the pledge with me.

Perhaps our convict brother was one of those who signed the pledge with me, and so became possessed of the hymn."
W. H. Howland was mayor in 1887, and Mr. Jones thinks the archdeacon is mistaken as to his dates, and that it was in 1883 and not 1873 he received the copy of the verses.

The nun who wrote the hymn was a highly gitted English woman, and sister of the famous Punch artist, Bernard Partridge. Her father was the late Professor Richard Partridge, F. R. S., president College of Surgeons, professor

president College of Surgeons, professor of anatomy to Royal Academy.

DIAMOND JUBILEE

Let's raise a mighty song
To toast the grand old man,
Ascion true and strong
Of old Glengarry's clan!
Upon his length of days
Rich blessings we invoke;
And with a brother's song of praise
We hail Our Heart of Oak!

Within his big wheel chair,
His loyal henchman nigh,
A chanting song of prayer
He gallops bravely by
Bon Jour" we hear him shout,
His spirit's mighty still:
His stout old words of cheering out
Our younger hearts to thrill.

Fared be the years fu 'lang and braid'
This day we call to min,'
Twa score o' years and ane score mair,
Sin' auld lang syne.

Then tak' the cup o' brotherhood,
Wi' brim'u' love the wine,
And gie your hairts a pledge to-day,
For auld lang syne.

His brow was braw and strong his step, His bonnie look was fine, His hairt for Christ was young wi' love, In auld lang syne.

Tho' auld his steps gangs slower noo.

Like sna' his locks noo shine.

Aye still his hairt bides young wi Christ
Sin' auld lang syne.

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CATHOLIC DESCENDANTS OF ENGLISH WRITERS

soap perfectly made.

in recent information with regard to the number of Catholic converts in England is the fact that most of the descen land is the fact that most of the descen-dants of distinguished English literary men are now in the Catholic Church. This is so different from what is usually thought about the Church's power over men's minds that it is worth while recalling often, and there is a renewed occasion to recall it now that announcement of the death of Mrs. Thomas, daughter of Captain Marryst, the popular English Captain Marryat, the popular English novelist of the last generation, has just been made.

Ordinarily, it is said that the Catholic Church has her attractions for and her hold upon the ignorant, or at least the less educated classes. The roll of the descendants of English literatteurs who have entered the Church is a direct have entered the Church is a direct contradiction of this. All the blood of Scott now flows in Catholic veins. The same thing is said to be practically true as regards the descendants of Dickens and Thackeray. Even the daughter of Charles Kingsley is a Catholic, and herself a well-known writer under the name of Lucas Malet, her own name being Mrs. St. Leger Harrison. The near relatives of Stevenson are all said to be Catholics. The list might readily be extended.

Most of these converts of literary families become very devout members of the Church, with special affection for the old Catholic institutions which Protestantism so misunderstands and used testantism so misunderstands and used to calumniate. For instance, one of Mrs. Thomas's daughters, the grand-daughter of Marryat, became a nun in Belgium. Mrs. Thomas lived at Bruges and was the center of social influence in many ways. English Catholic visitors particularly were welcomed and the household was beautiful in its simple Catholicity. simple Catholicity.

It is evident that the old Church still He fize-Wagner

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