

CHATS WITH YOUNG MEN

THE TRUE FRIEND

Of all the blessings heaven may send, I, for my choice, will take a friend.

AFTER FIFTY

Not many decades ago the average man entering upon the forties resigned himself to imminent decrepitude, and there were not wanting young bucks ready to convince him that he ought to pick out his seminary lot.

breaks a rule after making his contract has to pack his trunk no matter who he may be in the world outside.

William Muldoon takes his own medicine, orders his life according to the code he lays down, and though by no means a youngster, he regularly wears out in staying ability and energy the men around him.

OUR BOYS AND GIRLS

HOPE

How much they wrong thee, gentle Hope! who say That thou art light of heart, and bright of eye!

And the light mirth the flying moments yield; But thou dost come when days of darkness lower.

On a cloudy, windy day in March a thin clad man threaded his way through the crowds on Main street, and turning at Broadway, slowly walked northward, paying no heed to the people whom he passed and seeming neither to know nor to care where he went.

Why, you're wet, and cold, and shivering," she exclaimed compassionately, as he entered and softly closed the door behind him.

"Now, don't thank me," Mrs. Zettler said briskly. "I have sons of my own somewhere in Montana, and I'm glad to have a chance to mother some one else's boy, if only for half an hour."

"I had six of these and this is the only one left," she boasted. They're expensive, too—a dollar and a half each! Mrs. O'Connor bought one to send to her sister.

For he hath given His angels charge over thee; to keep thee in all thy ways.—Psalm 90 Verse II.

Chastised by his interest Mrs. Zettler told their family history in so far as it was known to her—and even a little farther, and then brought forth more treasures.

One after another she displayed a distressed looking St. Anthony, a theatrical St. Rita, Our Lady in gaudy attire, and last of all a St. Joseph, hardly eighteen inches in height, with a turkey red mantle and bright yellow hair and beard.

After a pause Mrs. Zettler added, frankly but reluctantly, "Perhaps it isn't as pretty as it looks to me, and Mrs. Withrow keeps it because her son gave it to her."

"No, not to forget," Mrs. Zettler contradicted. "There's only his mother left, and you know how mothers are. I don't believe she's ashamed at all. I wouldn't be if he were my boy, and she—why she keeps the old statue in her living room, and a light burning before it all the time."

"Please don't hurry. You're not quite dry, and it would do you good to rest," Mrs. Zettler protested.

"I owe some account of myself to two sets of people," he says; "first, to my friends in the Episcopal Church, especially my people in Delaware, and second, to my pupils of past years, who will wish to know the reasons which have forced abandonment of what they knew to have been firmly held convictions."

"Your name?" the maid asked; but he did not give it, and she frowned away indignantly.

After having taken such a prejudiced stand against former Anglican converts to Catholicism, and having upheld this stand before his friends in the Protestant Episcopal Church, and yet to abandon his former convictions, Dr. Kinman says: "It is therefore altogether just that my old friends have recently been questioning my own sanity. How can one, they have asked, with chances to learn the best life in the Anglican communion, ever prefer anything else? It can only be that he has lost his mind or his character."

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once, and you'll never forsake its use.

joy to the soul." The good spirit then is a true messenger from God, ever bringing good tidings of great joy, comforting the body when needful, as well as gladdening the soul.

Try to become very intimate with the angels, says St. Francis de Sales. Often think of them as being invisibly present with you, and above all, love and reverence the angel of the diocese in which you reside, those of the persons with whom you live, and especially your own. Invoke them often, praise them constantly and implore their help and assistance in all your affairs, spiritual or temporal, so that they may co-operate with you according to your needs.

DR. FREDERICK KINSMAN

ANGLICAN BISHOP CONVERT TELLS OF CONVERSION

Dr. Frederick J. Kinman, formerly Episcopalian bishop of Delaware, whose reception into the Church was announced some months ago, now a layman in the Church, has written the story of his conversion. It is an "apology" for his life, which he states his career not only as a student, layman, minister and bishop, but also unveils the struggle of mind and the conflicting emotions which surged through his soul during a period which he describes as a "time of perplexity, fluctuations of feeling and judgment, inconsistency and paralysis of the will" involved in his decision.

"During the past year," writes Dr. Kinman in the opening chapter of the book, which will soon be placed on sale by Longmans, Green & Co., "I have had to make three decisions, vitally important to myself, and significant to friends as indicating abandonment of convictions which we have long shared as the basis of the chief hopes and energies of our lives. In the first place, it became necessary for me to resign my jurisdiction over the Diocese of Delaware, of which I had been bishop for over 10 years; in the second, to renounce the orders of the Episcopal Church; and in the third, its communion. These decisions were followed by the recognition of the duty to seek admission into the communion of the Roman Catholic Church."

After stating that the decision about jurisdiction was reached in December, 1918, and the one about orders in June, 1919, and both carried into effect in a letter to the Rt. Rev. Daniel Sylvester Tuttle, presiding bishop of the Protestant Episcopal Church, the former Bishop of Delaware gives the reasons for writing the book.

OWES ACCOUNT TO FORMER FRIENDS

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ADMITS PREJUDICED STAND

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and the former is the more charitable assumption. This is all quite fair, as judging me by my own old standards, but in being relegated to the awkward squad of the feeble-minded, it is some comfort to reflect in what company, on my own showing in the days of Anglican complacency, I find myself."

Why have I abandoned the Episcopal Church for the Roman Catholic? and why did it take so long to see the duty? Dr. Kinman says are the two questions which he has undertaken to answer in his apology.

"To answer the first question," Dr. Kinman writes, "it has seemed necessary to give a detailed account of my religious education, indicating certain fixed points which have been decisive in the formation of all my ecclesiastical conceptions; to summarize also an experience in ministerial work which induced the feeling that the Episcopal Church fails to realize ideals which her teaching has made me regard as all-important; and to outline various revisions of judgment in regard to the Roman Catholic Church, removing prejudice which, until very recently, would have kept me out of her communion, and bringing convictions of the Christian life. I have wished to put myself on record in regard to charges of view on important matters for the sake of correcting what I now regard as erroneous in my former teaching."—New World.

IMMORTALITY

Speaking in the name of all Christians, St. Paul declares that if Christ be not risen from the dead we are of all men the most wretched. In this case it follows logically that if Christ be risen from the dead there is no more fortunate man in the world than a Christian.

The history of the human race proves conclusively that mankind as a whole never has fallen into the depths of atheism. Implanted deep in the heart of every human being is the shuddering abhorrence of non-existence. Little does it count in this relation, how far man may have wandered from the safe anchorage of natural or revealed truth; although his intellect may at times rebel against the light, his heart ever beats true to the belief which is as natural to his soul as breathing is to his body.

History shows that here and there individual members of the human family have protested with vehement energy that there is no God, consequently no immortality. Holy Scripture, together with reason itself, brands such a one a fool. At the same time even the nations that have fled the noon-day splendor of divine truth and have drifted into darkness, endeavor to give reasons for their belief in a life of never-ending happiness. Keeping their gaze ever fixed in the material world around them they sought reasons and evidence that would fortify them against their dread of extinction. In every case, where the belief in an immortal life has survived, there is traceable a vestige of other primitive religion established among men by God Himself in the Garden of Eden.

The most concealing proof in the mind of a Christian that rational nature is immortal is furnished by the incontestable evidence that Christ with His own inherent powers rose gloriously from the death inflicted upon him by man. The whole structure of Christianity rests upon the divinity of Christ, and this same divinity, so far as we are concerned appears in its most brilliant effulgence and power in the resurrection of Christ.

Thus, on the day when Christ shattered the barriers of the tomb and threw off the shackles of death He placed the seal of divine certainty upon every truth which He had enunciated upon every miracle which He wrought, and upon every word that proceeded from His sacred lips. He enabled the Apostles and their successors to go forth with a message of divine certainty to the nations of the earth. He gave to those in the army of Heaven; and finally His resurrection gave divine sanction not only to His promises of eternal happiness, but also to His threats of never-ending misery for those who refuse to live according to the code which He established.

Verily, if Christ be risen from the dead we are of all mortals the most happy and fortunate, provided that we keep His word.—Catholic Bulletin.

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