CHATS WITH YOUNG MEN

PERSISTENCE

Sir Thomas Lipton went one day into one of his numerous stores. A clerk who did not know the gentleman, seeing him about to leave the store without making a purchase, approached him and immediately began to extol the virtues of "Lipton's cheese." Sir Thomas tried in vain to shake him off, telling him that he did not require any cheese just at present, that he was merely looking round. But the persistent clerk was not so easily shaken off, and before his employer could get out of the store, he had paid for a pound of his own cheese. A few days later the young man was promoted.

Great generals tell us there is Great generals tell us there is an awful, decisive moment in every battle, when the army is almost ready to give up. This is the supreme psyschological moment on which everything depends. When the courage of the rank and file is ebbing, when the soldiers feel like running away, then it is that the leaders must make a supreme effort to turn the tide, to inspire and enheaven the men and keep them from breaking.

There are few men who do not come to this decisive turning-point in life's great battle, this supreme moment in

great battle, this supreme moment in their careers, on which hangs victory or

Thousands of men to day are in pover Thousands of men to day are in pover-ty and suffering who found out after they had given up that they had been almost in sight of victory when they surrendered, who saw those who took up the work where they had dropped it very quickly win out. I believe that a large proportion of the failures in life could be prevented just by holding on a little longer.

little longer.
Sometime ago a Chicago man told me that his firm being heavily embarrassed, the partners, after several consultations, had decided to make an assignment. Going home after this decision had been reached this man took up a magazine and read a little squib, headed "Do not Give Up Yet; Hold on a Little Longer." He was so impressed by it that he telephoned his partners and told them he wanted to make another effort to extriwanted to make another enort to extri-cate the firm from its difficulties before giving up. In one year from that day, the firm had not only saved its reputa-tion, and been spared the humiliation of bankruptcy, but was actually making y. Only a little more grit, a little persistency, was needed to save

the situation.

There may come a time in your life when you will have no idea what to do next, when you may not be able to make a single intelligent move, when you can see no light ahead. Then is the time to simply hang on and refuse to give up.

The first lesson the success candidate should learn is that of "keeping on, and keeping on, and keeping on, and keeping on, education, brilliancy, even genius, will not amount to much. With it many a one-talent man has been more successful than tentalent men without it.

It was holding on three days more that

It was holding on three days more that discovered the New World. It was holding on a few hours more which brought the explorers to the Pole. The same is true of scores of inventions. that never gives up than to almost any

thing else.
This is the proof of greatness—when his message to mankind, accomplish his

nission in spite of all sorts of embarrass nents, irritations and disheartening con Many of the grandest men in the

world to-day started as poor boys with no friends, no backing, no other capital but pure grit and invincible purpose. The Bible promise is always to the man who holds out, who endures to the

THE CATHOLIC GRADUATE

Now you must get ready to make good. For years you have been care-fully prepared to learn and to convert that learning into success. Up to the present time you have had no chance to use what you have toiled to gather.

The world looks upon you as far better prepared than the numberless thousands of the rank and file who were not favored as you have been. Perhaps even the smallest of them would be your mental equal if he had been given equal oppor
One evening, however, the old soldier in life. Above all, they ish us to "mind" God in life. Above all, they ish us to "mind" God in life. Above all, they ish us to "mind" God in life. Above all, they ish us to "mind" God in life. Above all, they ish us to "mind" all others.—True Voice. tunities; perhaps even the lowest pos- are poor; tell me honestly, the sesses secret great gifts which are superior to yours.

Do not get the mistaken idea that "the world owes you a living." Do not allow this idea to make an impression on you; it is a broad lie and will, there-fore, ruin anyone who shapes his ends pording to it.

Men will care not at all for your student days. They will say: "Come to me. I like your looks. If you make good you you can stay; if you do not * * *" you can stay; if you do not your parents, your ancestory, your academic triumphs, will get you nothing actual in the world of business. Yourself will finally place you in just that rank where you belong.

"Making good" does not refer to make the process alone; you must also

material success alone; you must also succeed in higher spheres even though you are in the world. You often hear men say, "Religion doesn't count in business." Don't believe it! it does count! If you are known to be a Catholic more will be expected of you than of others. In their business dealings men frequently admit the difference which in words they strenuously deny.

To be a Catholic means, among non-Catholics, to be as one set apart, is to

Catholics, to be as one set apart, is to be more closely attached to religion and morality, than the run of men.

Let your actions prove to these people that they are right! You know they are right; you know what is demanded of you! Well—don't lower their idea of what a Catholic ought to be. Make good in this line also!

Make good as a man and compel busi-

Make good as a man and compel busi-

Make good as a man and compel dust-ness recognition !

Make doubly good as a Catholic man and compel additional recognition !— E. F. Mohler, M. A.

YOUTHFUL THRIFT

Thrift is a virtue that is said to be growing so obsolete now-a-days that "parsimonious" or "stingy" are the gentlest terms applied to those who practice it. Yet if our young men were more given to saving and did not take such an unworthy pride in being consid-ered "spenders," many of the economic

and moral problems facing them would surely be easier of solution. An early marriage for instance, is, of course, out of the question, for a man who is always living so close to his income that s living so close to his income that a period of illness, or enforced idleness makes him a borrower. Suppose, how ever that a youth earning \$80 a month

ever that a youth earning \$80 a month were to lay by at interest but one-third of that sum, would he not be well able in a few years to support a wife?

But with many of our young men, to have a good bank account seems to be thought a meanness, for it is "the mark of an open-handed gentleman to be lavish of his money." It is likewise the mark of a spendthrift, be it said, and exposes him, moreover, to many grave poses him, moreover, to many grave temptations. The man who is saving for some worthy object a generous portion of his salary will be less prone to certain excesses than are his prodigal friends. That he may have something each week to add to his bank account he will avoid,

to add to his bank account he will avoid, for example, the cafe and the card table.

Let our young "spenders" become for a season "savers." The experiment will at least be a novel and interesting one, and will certainly make them better and happier men. For of much higher value than the money saved will be the strength and vigor the practice of thrift gives the character.—America.

FOR WHOM ARE YOU WORKING?

Let us learn to love our work, and to do it cheerfully. Then we can look for God's blessing. Never envy the rich man, the man of plenty, the man who can go about in fine clothes, ride in carriages and have the world bow before him. These people are not as happy as it may seem to you. Kings have been robbed of their thrones, and the man of plenty has at times become so poor that a crust of bread given him by some charitable person tasted good. Just wait and see what the end will bring. wait and see what the end will bring. Love your work and it will support you. Spend your wages prudently, and remember the rainy day that may not be far off. Thousands of hard-working people formerly had less wages than are paid now. They lived as well as we do, and saved many a dollar, built their homes, and died, leaving an estate to their children. God blessed them and their children. God blessed them and their work because they worked in the true Christian spirit for God and with That is the whole secret. For did you work up to now, and for whom do you intend to work in the future? Answer this question before it is too late, for the night cometh whe you can no longer work.—True Voice.

OUR BOYS AND GIRLS

A Boy's Promise

The school was out, and down the stre A noisy crowd came thronging, The hue of health and glandness sweet

To every face belonging.

Among them strode a little lad,
Who listened to another And mildly said, half brave, half sad, " I can't : I promised mother.

A shout went up, a ringing shout Of boisterous derision, But not one moment left in doubt That manly, brave decision.

"Go where you please, do what you will,"
He calmly told the other,
"But I shall keep my word, boys, still:
'I can't; I promised mother."

h! who could doubt the future cours Of one who thus had spoken? Through manhood's struggle, gain and

Could faith like this be broken? God's blessing on that steadfast will, Unyielding to another, That bears all jeers and laughter still,

HER REWARD

One day an old soldier with a wood leg came into a village, and became sud-denly ill. He was unable to proceed any further, but was obliged to lie down a little straw in a shed, and fell into

he utmost distress.

Little Agatha, the daughter of a poor pasketmaker, took compassion on the day, and every time she went, made him a present of a three-penny piece. One evening, however, the old soldier said with much concern: "Dear child,

do you get so much money. For I had rather die of hunger than accept of a single half-penny which you could not give me with a good conscience." with a good conscience."
"Oh," said Agatha, " make your mind

easy; the money is honestly gotten. I go to school in the next market town, and the road thither lies through a wood, where there are abundance of wild strawberries. Every time I pass I gather a basketful and sell them in the village

and I always get 3 pence for them.

My parents know this well and they have no objection. They often say:
"There are many still poorer than we and therefore we must do them as much good as our condition permits us.'



The bright tears stood in the eyes of the old soldier and trickled down his beard. "My good child," said he, "God will bless you and your parents for your charitable disposition." Some time afterwards, a distinguished officer, who was decorated with many

officer, who was decorated with many orders, was travelling through the village. He drew up his carriage, which was a magnificent one, before the inn, in order to feed the horses; he there heard of the sick soldier and went to visit him. The old soldier immediately told him beauthly little horsestrees.

about his little benefactress.
"What !" cried the officer, " has a poor child done so much for you. Your old general can not do less. I shall immediately give orders that they provide for you the best accommodations whice the inn affords."

He did so accordingly and then wen

He did so accordingly and then went to the cottage of little Agatha. "My good child," he said, deeply affected, "your benevolence has warmed my heart and brought tears to my eyes, You have presented the old soldier with a great many 3 penny-pieces; accept now, in return for them, the same number of

THE HONEST BOOT-BLACK

Mr. Black was waiting in the depot of a large city for his train.

A bright little boy stepped up to him and said, "Shine, sir?"

"I would like to have my boots blacked," was the reply.

"I shall be glad to shine them, sir," said the boy.

said the boy.
"Have I time? I wish to take the New York train. "No time to lose, sir: but I can do it for you before the train leaves."

Certain of it?' "Yes, sir. Shall I?"

In a second the bootblack was on his mees shining Mr. Black's shoes.

"Don't let me be left."

"No sir; I will not," said the boy,

"What is your name?"
"Rob Holmes."

" Is your father living ?" "No, sir; there is only mother and—the train will soon be going, sir."
Mr. Black took a silver half-dollar

from his pocket.

He handed it to Rob who began to make the change.

Mr. Black stepped on the train, and before Rob could reach him with the money the train had started.

Two years later Mr. Black went to he same city again.

As he walked along the street near

the depot, a boy spoke to him.
"Were you ever here before, sir?" "Yes, two years ago."
"Didn't I shine your boots for you at

me boy did." "I am the boy, sir. I owe you 45 cents. Here is your money. I was afraid I should never see you again."
Mr. Black was so pleased to find Rob such an honest boy that he went with

him to see his mother.

He told her that he should like to elp Rob and send him to school. He gave Mrs. Holmes a comfortable nome until Rob was through school, and then he was able to earn a good one for

A BOY'S ADVICE

Sometimes it takes a boy to put things plainly and tersely. I once heard from the lips of a boy one of the most sensible pieces of advice that I ever heard from any one. I will omit the details of the situation, as it will suffice to say that a question arose one day as to which of two orders should be obeyed, a certain person having received from two in authority slightly different instructions in regard to some work to be done. The matter was of no importance, and it was merely in fun that this ance, and it was merely in fun that this
perplexed person hesitated between the
two orders. But the boy solved the
problem, and he could not have done
better if it had been the most serious

natter in the world.
"Mind the highest boss!" he called out, hearty of voice and lusty of lung.
Mind the highest boss, and you'll al-

ways keep out of trouble."

Many a time these words have come into my mird. Are they not worth re membering? They will fit many oc casions and help us in [many decisions] in life. Above all, they should admon-ish us to "mind" God in preference to

How She Obtained Good Bread "I have been Baking now for 12 years" writes one housekeeper, "and have never had good bread till I used White swan Yeast Cakes." Sold at grocers in packages of 6 cakes for 5c. Write White Swan Spices & Cereals, Limited, Toronto for sample.

THE BIBLE AND THE CHURCH

The Classmate is a Methodist weekly, ublished in Cincinnatti. In its issu published in Cincinnatti. In its issue for July 20, 1912, it had an editorial in which it tries to reconcile the fact that the Bible, as interpreted by Protestants had led to the establishments of a myriad of contradictory sects, with the Protestant theories that the Bible is the rule of faith and that everybody should have the right of private judgment to

interpret it for himself. Interpret it for himself.

It admits that "it is true there are many various and contradictory doctrines held by the different Protestant communions," but it tries to excuse these on the grounds that the Bible has been only "recently emancipated," that it has not been "broadly studied," and that Protestants, "have formed sectar-

ian circles."
Then it goes on to talk about surrend-Then it goes on to talk about surrend-ering "our intellectual rights to the priests," that "God has endowed us with faculties of mind and soul, and He asks us to use these," that "we may trust the mental machinery that He has created," and that "the remedy for variant opinions is not intellectual bond-

age."

This sort of talk, among people who have been trained to reason, is called "begging the question." It implies that the Catholic Church does not let us use our reason in religion, but compels us to surrender our minds to the priests and let them do our thinking for us. Nothing could be further from the truth. We use our intellect to reason, and we find that Christ established a Church to teach us the truth. He did

not write the Bible. He did not tell us to interpret the Bible according to our intellect. He ordered us to "hear the Church," which He had founded, and He directed that those who would not hear the Church should be considered as the heathen and the publican. The Bible itself tells us all this, and

that He promised to be with His Church until the end of time and that the Holy Ghost should teach it all truth.

The Bible itself declares that it con-

The Bible itself declars that it contains difficult passages and that some persons interpret these erroneously to their own destruction.

There is no intellectual bondage in the truth : it is the truth that makes us

ree.
If the teachings of the Catholic Church are the truth, if its interpretations of the Bible are correct, where is the ad-vantage of Protestants in differing with it, rejecting its divine authority to teach, and holding contradictory doc-trines even on the most necessary dog-

mas of the faith?

Every scholar knows that the King
James version of the Bible is crowded

James version of the Bible is crowded with errors.

Every scholar knows that the King James version of the Bible was deliberately mistranslated in a number of pasages so as to support "the new religion" of the "Reformers."

Every scholar knows that the Revised version of the Protestant is a great im-

Every scholar knows that the Kevissed version of the Protestant is a great improvement on the King James version and that it is nearer the Douay version in disputed passages than it is to the King James version.

Every scholar knows that the Catholic Church wants its members to read

lic Church wants its members to read the Bible as a fountain of faith, edifica tion, instruction and piety, and that all it asks is that in difficult or doubtful assages, they accept its guidance. Everybody knows that our America

Constitution is interpreted by the U. S. Supreme Court, but nobody except the Classmate knows that it is "intellect. ual bondage" for us to accept the in-terpretation of the law made by those

Everybody knows that by the illumination of the Holy Spirit and the wise guidance of the Church, Catholics have one faith from Rome to China, but that Protestants, by accepting the centri-fugal principle of private interpretation of the Bible are split into 365 contra-

dictory sects.

Truth is one and the Catholic Church has it.—Catholic Columbian.

THE AGES OF PERSECUTION

We notice that a correspondent of the Daily Chronicle has been taken to task by a Baptist minister for saying that "Really no section of the Church except the Society of Friends has clean hands in the matter of persecution." The writer insists that Baptists as well as Quakers are innocent in this matter, and that, though they have bad the power to do so, they have never persecuted others for religion. This fact must, no doubt, for religion. This lact must, no doubt, be gratifying to be nevolent Baptists; but it would be a pity to exaggerate its significance. For we fancy that there must be many modern sects for which a like claim could be made with as much show of reason. The Latter Day Saints have begged no Pough priests for saints. have hanged no Popish priests for saying Mass. And the Plymouth Brethren have sent no Anabaptists to perish in the fires of Smithfield. But then these sects, being, happily for themselves, born in more tolerant times, have had no temptation to persecute in this bar-barous fashion; and if they had had a mind to use these crude forms of propa paganda, they would have no power to persecute. And, for our part, we fancy that much the same may be said of the

Baptists.
Here we are naturally reminded of a remark made by the late Bishop Creighton, of London. This fair-minded histon, of London. This fair-minded historian had been engaged in a private controversy with the late Lord Acton on the subject of Papal persecution. Curlously enough, the Auglican Bishop was disposed to deal gently with the medieval Popes, and make allowance for the ideas of their time, while his Catholic critic deprecated this leniency. In writing to another friend on the sphiect of this curious correspondence. subject of this curious correspondence, Bishop Creighton was led to express some scepticism in regard to our boasted modern toleration. He was, of course, fain to admit that the practice of prevailed in the sixteenth and seven teenth centuries had ceased in the nineteenth. And he would have been glad to think that this was due to more numane and charitable feelings on all

DRINK CURE A MIRACLE?

No, Just Sound Science

Many drunkards are sent to jail when what they need is medicine. Drink has undermined their constitutions, inflamed

undermined their constitutions, inflamed their stemach and nerves, until the craving must be satisfied, if it is not removed by a scientific prescription like Samaria.

Samaria Prescription stops the craving, restores the shaking nerves, builds up the health and appetite, and renders drink distasteful, even nauseous. It is odorless and tasteless, and dissolves interactive to a offer or feed. It can be seen to be seen and tasteless. stantly in tea, coffee or food. It can be given with or without the patient's knowledge. Read what it did for Mrs. G., of

Vancouver:

"I wasso anxious to get my husband cured that I went up to Harrison Drug Store, and got your remedy there. I had no trouble giving it without his knowledge. I greatly thank you for all the peace and happiness that it brought already into my home. The cost was nothing according to what he would spend in drinking. The curse of drink was putting me into my grave, but now I feel so happy, and everything seems so different and bright. May the Lord be with you and help you in curing the evil. I don't want my name published." Now, if you know of any unfortunate needing Samaria Treatment, tell him or his family or friends about it. If you

have any friend or relative who is forming the drink habit, help him to release himself from its clutches. Write to day.

A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and roct.



sides. But he pointed to a fact over-looked by many who admire modern ways and condemn the rude barbarism ways and condemn the rude barbarism of our ancestors, namely, that no religious party is now in a position to persecute its rivals and opponents. They could not if they would. And we may hope that they would not if they could. But this hope must have some other and better grounds than the mere omission of impossible cruelties.

It is difficult to understand the attitude of those critics who couling their

tude of those critics who confine their censure to the cruelties of one side, and overlook or excuse the faults of their own party. But often enough what seems to be unfairness of inconsistency may be explained in a more satisfactory manner. For even men of learning and manner. For even men of tearning and ability may be imperfectly acquainted with some important facts or fail to see their significance. We have an instance of this in the case of the great Rugby schoolmaster, Dr. Arnold, as may be seen from the following striking passage in his son's reminiscences:
"Censure by the Tractarians of Luther
and Calvin made him indignant. 'How surely would they have anathematised Paul!' he said; 'how certainly would they have stoned Stephen!' And in regard to coercion by the State, there seemed to be no set-off in his mind against the Marian persecution. I reagainst the Marian persecution. I re-member how, when Lake (the late Dean of Durham) pressed him in an after-dinner conversation at Rugby with the details, which were only then beone details, which were only then be-ginning to be gennerally known, of the numerous executions of Catholic priest by the Government of Elizabeth, he eemed to be taken by surprise, and had these executions as acts of nece severity against traitors; that was left to James Anthony Froude" ("Passages in a Wandering Life," by Thomas Arnold, pp. 50, 51).

Arnold, pp. 50, 51).

This poor political pretext has been used by all parties and in all ages. But it has been left to a fair novelist of our own days to discover a new philosophical defence of persecution.
"Even the best of people," says Miss
Ellen Thorneycroft Fowler, "will do things for the sake of their principles which they would scorn to do for the sake of their preferences; from which peculiarity of buman nature arises the peculiarity of numer bature arises the spirit of persecution—a not altogether ignoble spirit when rightly appre-hended, but rather a virtue in excess than a vice in essence. The inquisitor is, after all, only the martyr turned inis, after all, only the man who is ready to sacrifice other people's lives for a creed is generally equally ready to sacrifice his own; for to him it is the creed that matters, and not the individual life. We canonise the martyr and anathems tise the persecutor; but in reality it is only in circumstances that the twain differ, and not in character. They are in fact identical persons, treated re-spectively from the subjective and objective points of view" (" laled's Fortune," Chap. xii).

This is certainly ingenious. And, though many of the most acute casuists and controversialists have spent their pains in his defence, it is probably the best thing that has been said in behalf of the persecutor. It is true it is not really, nor is it intended to be, a justification of his ungentle art. But it does go far to explain how some men of high character have taken part in the practice. And it may be remarked that the daring identification of the persecutor and the martyr has, withal, some historical foundation. It will be enough to recall the case of St. Peter enough to recall the case of St. Peter Martyr, the marytred and canonized inquisitor. And, on the other side, Scott's Ephraim Mactrier may be taken as a type of the fanatical Covenanters, who were as willing to suffer for their faith as they were to indict sufferings on those who gainsaid it. But a further examination of the facts will surely

those who gainsaid it. But a further examination of the facts will surely show that this too favourable estimate requires some qualification.

In the first place, it may be remarked that a great multitude of the whiterobed army of martyrs were clearly incapable of shedding any blood but their own for religion. If strong-minded men like Ambrose and Chrysostom would snare the lives of misbelievers, how spare the lives of misbelievers, how could gentle maidens like Agnes and Agatha deal more hardly with the herthe lives of misbelievers, how etics? And, on the other hand, it must certainly be admitted that a vast numcertainly be admitted that a vast number of those who took part in persecutions would be as loth to shed their own blood as they were ready to shed that of others. There may be some connection or anology between the faith of the martyr and the fanaticism of the persecutor. But there is a yet closer kinship between cruelty and cowardice. And history shows us many who weakly yielded to Henry's violence, and supported the policy of repression under his Catholic daughter; while those who were most responsible for that policy were not by any means so zealous for Catholic orthodoxy in the spacious times of Great Elizabeth. The inquisitor may sometimes be "the martyr turned inside out." But some of Mary's Minister's times be "the martyr turned inside out." But some of Mary's Minister's were by no means prepared to be turned inside out by her sister's hangmen."W. H. K" in London Tablet.

"He that dwelleth in the aid of the Most High, shall abide under the pro-tection of the God of Heaven. . . He will overshadow thee with His shoulders; and under His wings thou shalt trust.

ILLITERACY AS AFFECTING CHARACTER

" Are illiterates immoral? Are they criminal? Are they irreligious?" asks an English priest, Father Graham, who answers his own question as follows:

The very contrary is the truth. Protestants point contemptuously to the peasantry of the south and west of Ireland as illiterate. Be it so (I am not admitting it) are they oriminal? They are the least oriminal of any class in the United Kingdom, and perhaps in any kingdom on earth; beside them the Scotch and English appear as the most abandoned of people. Spain, again, is supposed to be sunk in the most besotted ignorance. Well, while in England and Wales (according to the Staeriminal for every 190 of the population n Spain there is one per 10,000.

Continuing his theme. Father Granam asks:
Are our thieves and murderers and swindlers and forgers illiterates? Everybody knows the vast majority of them belong to the schooled and "edu-cated" classes. And the reason is plain enough; they are educated in the world's meaning of the term. They have secular knowledge, but neither the knowledge or the fear of God. I hold no brief for illiteracy; though it may save a man from many a sin, still in modern days it is a decided drawback But when I hear people whose erudition is that of a provided school, with a superior air identifying illiteracy with degradation, I must point out that there is no necessary connection between the two : that as a matter of history illiterate individuals and communities have been not less prosperous and happy and respectable than their neighbors;

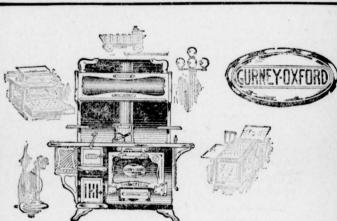
and I conclude that the real degradation is to be found in those who have much of the world's learning without the science of God; those ameng whom the moral sense is undeveloped and the obligations of religion ignored; those in short, to put it bluntly, whose scholarship has only sharpened their wit, enhanced their capacity for crime, and left them little better than plausible and polished pagans.—Sacred Heart Review.

LAST HOURS OF NAPOLEON!

Evidence from a recent and well authenticated source shows that when the end came Napoleon made his peace with God through a humble confession and was reconciled to the Church.

was reconciled to the Church.

The Gaulois has recently published a most interesting letter written from Roquefort, May 5, 1890, by the late Countess de Lapeyrouse de Bonfils. She was the daughter of General Montholin, who attended Napoleon at St. Helena, and Napoleon's god-daughter. The Countess died a nonagenarian some years ago. She gives the following account of the ex-Emperor's recourse to the aids of religion, as often narrated to the aids of religion, as often narrated to her by her father: "A few hours before his death the Emperor expressed a desire to make his confession. He summoned Abbe Vignali, who had been sent to St. Helena from Rome by the Holy Father, invested with the fullest faculties. His Majesty wanted General Montholin, my father, to remain in the room, but the Abbe said this could not be allowed. As the Emperor insisted, it was arranged that a screen should be put up and that the General should remain behind it, which was accordingly main behind it, which was accordingly done. But from obvious motives of respect and delicacy, the General, while wishing to defer to the desire of the august patient, retired further back into the adjoining sitting-room, the door leading into which was open, and which was covered by the screen. At the end of three quarters of an hour the Abbe went to call the General. When my father returned to the Emperor's bedroom, His Majesty exclaimed: 'Ah! Montholon, what a comfort that is!' ('Comme cela fait du bien!') The Emperor was much moved, and seemed to recollect himself in prayer. Count Marchand has told me that he often joined his hands, and that one could see by the movement of his lips that he was praying. Abbe Vignali said nothing in comment upon the Emperor's dispositions; the whole affair passed between them in the secrecy of the confessional, and he has never alluded to the matter. The Emperor confessed and received Extreme Unction of his own initiative with the simplicity of a child that was recet tending. most touching. He was bent upon making a Christian end, and he openly said and declared as much."—The Missaid and declared as much."-The



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