

## FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B.

FOURTH SUNDAY AFTER  
PENTECOST

## THE CALLING OF THE LABORERS

"And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed Him." (Luke 9: 10, 11.)

Of all the dignities of earth, that of the chosen one of God is the most sublime. A vocation is above an avocation; it is greater than a profession. This calling is something that can not be said to be innate in man, but comes to him when God, who is its Author, chooses. It is a privilege, for it is not given to all; it is given to but a few—and elevates man to the highest point obtainable in life, when he lives up to it faithfully. It places man in the closest connection possible with his Maker, and records the will of God to be made known to other men. God works, in other words, through His chosen ones for the salvation of man's soul. To co-operate with God in this, the greatest of all works, can not fail to be most meritorious.

It is well that God chooses those whom He desires to be laborers in His vineyard. Did man make the choice himself, his works to that end would be in vain, for a power from God and an adaptability from the same source are absolutely necessary for success in this work. Man is saved through grace. He can not be urged on effectively to salvation by any other means. He is incited to this pursuit by him who has an abundance of God's grace and a certain likeness to his Master abiding in him, and manifested by his words and works. God will not give the power to work in men's souls except to him whom He Himself calls. It is for this reason that the prevaricators and deceivers who work themselves into God's ministry attain no lasting success and, sooner or later, show their true colors. Sometimes, because of people's good faith, God may use them as means through which to exercise His beneficence toward man, but this does not help them personally. They are instruments, perhaps; but, being rational beings, it depends upon themselves what kind of instruments they become. We never overlook the fact that man has a free will, and though God may for a while work through him, he is not thereby necessarily in God's favor, living in the state of grace. Since God calls His own, then alone does He adorn with His special graces, and to them only does He give the power to bring souls to Him. He sometimes may lead souls to Himself through others; but when the souls of these others also will be brought to Him, depends upon themselves.

The beauty of the life of those called by God and actively and meritoriously engaged in His works, can not be surpassed. Why should this be so? Because it is an adornment coming from God Himself, from whom all beauty proceeds. In that soul in which God acts in a special way, there is but loveliness. He makes it His own, and only the purest and brightest are God's possession. Where stains exist, God is absent, or is not present in any intimate degree. The dwelling-places of God are those of His chosen souls. In body they must live on earth, work, toil, and suffer; but in spirit and in their higher and nobler life, they live in constant communication with God. The delight that words can not speak is theirs in abundance, and a sad heart never beats in their breasts, except such as was Christ's when He considered the hardened sinner. The divine in Christ, which ever gave Him happiness and made Him dwell in bliss, may be said to exist, in a certain sense, in God's chosen ministers who are faithfully doing His will and laboring for Him, even amidst sufferings. In them this is not a nature, as in Christ, but it is a sort of presence of the Almighty, and a reward even in life for their labors.

God would choose greater numbers of ministers, no doubt, were the necessary dispositions found in parents and in the subjects. We must never forget that God does not, as a rule, act against nature. He rather acts in accord with it. It is nature that He finds worthy or unworthy of His love. This does not mean nature itself, but nature as we have made it, or as we make it. Where human nature is made an object worthy of God's love, the highest spiritual blessings will be given it, and among the principal, nay, the chief of these, is a call to work in His cause. Of course, God does not expect to find us as worthy of His love and esteem as He will make us. This would not be possible for us. However, He wishes to find fit subjects for what He is desirous of making of us. There always has been a certain disposition to an end which God called one to attain. Sometimes it was hidden, not through one's own fault, but because of wrong rearing, faulty education and false teaching. Some have thought, as no doubt did St. Paul before his conversion, the acts they were engaged in, to be lawful and even meritorious. But God lifted the veil from their eyes, and they then applied all the faculties and powers to a noble cause. So it is yet that many, once in good faith enemies of God's one religion, are called to His service and become indefatigable laborers in His vineyard. But we do not intend to speak of these exceptions. It is

among God's own that He should find the greatest number of subjects properly disposed to hear His call. He has acted thus since the foundation of His Church. He always has selected His workers from among those who were the most faithful in the practice of their religion. His call has been, too, as a reward to those who nobly have kept the faith and courageously fought His cause. To perfect what has been shaped by chisel and hammer, God has applied the finishing touch, by a gentle process of calling. It is rare that He will do more.

It is in the Christian home that the future priest of the Church should be disposed for God's invitation to become a co-operator with Him in the salvation of souls. Prayer brings much in this direction. To no one more directly than to parents is it said, "Pray ye, therefore the Lord that He send laborers into His vineyard." Encouragement to children, an effort to have them love the things of God, often sow the seeds of a vocation. It will not generally come in the home where religion holds a secondary place, where bishop and priest are criticized, or spoken of irreverently. Children should be told repeatedly, also, the true story of life. To how many the brightest and the most worldly hopes are pictured without such foundation, and which, if realized, would make them rich in money, worldly goods, and influence, but poor in grace and virtue. Parents should put before their sons and daughters the pictures of two careers—one worldly, the other spiritual, but both impartially portrayed. If this were done, the number that would adopt the spiritual career, would be much larger than it is today. May the day come when this will be so, for the harvest is great and the laborers few.

"LITTLE FLOWER'S"  
LAST HOURSBy MRS. EMILIO PUCCI  
(Roma Correspondent, N. C. W. C.)

A thin little volume of pious words is about to be issued here which is destined to bring a thrill of exultation literally running round the world.

It is the sequel to the autobiography of the "Little Flower." Perhaps it is the humblest of books. It contains chiefly the simplest, most beautiful of a girl's letters. Yet those preparing to go about their task with a feeling near to awe.

Its predecessor, equally humble and also made up of the words of the little Carmelite who a few days ago became Saint Teresa of the Child Jesus amid the utmost pomp, was translated into virtually every language. A world army of devotees demanded it. Since then, it is estimated that 44,000,000 pieces of literature have been published concerning the "Little Flower." The newly-discovered gem is an addition to the original diary.

In the sequel there is a vivid, minutely-detailed and grippingly dramatic account of the death of Teresa. Her every word, her every expression, is chronicled.

The Postulation of the cause of Saint Teresa has the publication in charge. It is a diary containing the last words and acts of the Saint, written by Pauline, her sister, who also was superior of the religious family at Lisieux. It dates from May 15 to September 30, 1897. Notably, it contains a vivid, minutely-detailed account of Sister Teresa's death.

Through the kindness of the Postulation, this correspondent of the N. C. W. C. News Service has been able personally to see the diary some time before its publication. Hence there are given here some extracts from this sequel to "The Story of a Soul," this new chronicle of the "Little Flower's" holiness:

## EXTRACTS FROM DIARY

May 15:  
"I am so happy to go soon to Heaven; but when I think of these words of God: 'I will soon come bringing with Me rewards to give each one according to his works,' I think that the Lord will find Himself much embarrassed on my behalf . . . because I have no work . . . therefore He cannot reward me according to my works. . . . Well, I hope He will reward me according to His works. . . .  
"I would like to be sent to Carmel in Hanoi (Cochin China) to suffer so much for the good God. If I should be cured, I would like to go there to remain alone, to have no consolation, no joy on earth. I know the good God has but little need of our work, and I am sure that I could not render Him any service there. . . . But I could suffer and love."  
From May 21 to 27:  
"I know that I shall soon die . . . but when? Oh, how death delays! I am like a child to whom a sweet is promised and is shown it from a distance . . . the hand is withdrawn. But I am very indifferent of life or death. I would like to be cured to go to Cochon China, if the Lord will it."  
"I am convinced of the uselessness of remedies to cure me, but I have agreed with the good God that He let the poor missionaries who have neither time nor means to cure themselves, profit by them. I ask Him that all the remedies intended for me may cure them."  
"They have told me so often that I am courageous, but there is so

little truth in that that I have said to myself: 'There is no need to let them lie so.' And then I have tried with the help of Grace to acquire courage. I am like a warrior who, hearing himself complimented for his valor, and knowing that he is not a bad man, ends by being ashamed of such compliments and strives to deserve them."  
May 28:  
"I always seek the good side of things. Many instead take all things with pain. For me it is quite the contrary. If I have only pure suffering, and the sky is sometimes dark so that I cannot discover any light at all; well, that is my joy."  
June 5:  
"The chaplain has also said: 'Are you resigned to die?' And I answered him: 'Father, I think I want resignation to live.' Oh! how happy I would be to die!"

## OVERCOME BY GOD'S LOVE

June 7:  
Pauline writes: "She had taken a short walk in the garden, with my assistance. When we were about to return, she stopped and looked at a little white hen which was hiding its chickens under its wings. Her eyes were full of tears, so I asked her: 'Are you crying?' Then, covering her eyes with her hands and crying still more sorrowfully, she replied: 'I cannot tell you why I am so moved.'"  
"A little later, she said to me with a heavenly expression: 'I cried thinking that Jesus, in order to show us His tenderness, took the hen for example. And He has done so with me all my life. He has hidden me entirely under His wings. And then I could not bear it any longer, because my heart beat so with gratitude and love.'"

June 9:  
"I am like a little child who waits at the station for its Father and Mother to come and put it in the train. But the train starts, and they do not come! However, there are others, and I will certainly start."

June 12:  
Teresa looked at her thin hands and said: "I have already become a skeleton. Oh, how that pleases me!"  
"When I shall see God, I am sure I will cry. . . . In Heaven one ought not to cry, but yes, one cries because He has said: 'I'll wipe the tear from every eye.'"

June 12:  
This evening, a distant music reached my ears, and I immediately thought that I shall soon hear incomparable melodies; but this sentiment of joy has been transient.

"If I had been rich, it would have been impossible for me to see a poor man hungry without giving him something of mine. So when I gain some spiritual treasure, knowing at the same time some souls are in danger of falling into hell, I give them what I possess, so much so that I have not yet found a moment when I can say: 'Now I am going to work for myself.'"

## SYMBOL OF LITTLE LAMP

July 15:  
"Sister Mary of the Eucharist wanted to light candles for the procession. However, she had no matches, and seeing the little lamp which burns before the relics, she went to it and found it almost spent. There only remained a weak thread of light on the smoking wick. Notwithstanding she succeeded in lighting her candle, and with that candle all the others of the Community. Therefore, it was the little already half-spent lamp which produced these beautiful flames which in their turn will be able to light an infinite number, even to burning the whole world. And it is always that the first cause of the fire should be attributed to the little lamp. So the big flames could boast of having produced a fire, even though they were lighted by a humble little half-spent flame."

"So in the Communion of Saints; without knowing it, the grace and light which we receive are due to an unknown soul, because the good God wishes the saints reciprocally to communicate graces by means of prayer, so that in Heaven we are loved with a great love, a love much greater than that of our earthly family, even of the ideal family. How many times have I thought that perhaps I owe all the graces I have received to the prayers of a soul, who will have asked God for me, and whom I shall know only in Heaven!"

"Yes, a little spark can produce the great lights in the whole Church, like the doctors, the martyrs who will be in Heaven above this soul. But how can I not think that their glory will not also become the glory of this little soul."

"In Heaven we shall not meet indifferent glances, because all the elect will recognize each other, being reciprocally debtors of the graces by which they merited their glory."

July 22:  
"I have nothing to give God except love; He will give me love."  
July 29:  
"The flies greatly torment her, but she did not want them to be killed. 'They are the only enemies I have,' she said, smiling, 'and as the good God recommends us to forgive our enemies, I am glad to find this occasion to do so. And therefore I don't wish them to be killed.'"

August 2:  
Pauline writes: "She had hoped to die during the night, and did not turn her glance away from the picture of the Holy Face for an

instant. In the morning she said to me:  
"I have awaited Jesus all night. I have driven away many temptations. I have also made many acts of faith. . . . I can repeat: I looked at my right and saw that no one knew me. . . . who knows the moment of my death!"

## HER HUMILITY

August 9:  
Some one had told her she was a saint. Teresa replied: "No, I am not a saint; I have never performed the actions of the Saints. I am a humble little soul whom the good God has filled with grace. This is the truth; you will see it in Heaven."

September 2:  
"I want Heaven! My God, tear off the veil which hides you from me!"

September 14:  
She pulled it to pieces over the Crucifix, and taking the petals one by one, she covered the wounds of her Lord and said: "In the month of September, little Teresa still takes off the petals of the spring roses of Jesus."

September 28:  
"I lack the air of the earth; when will God give me the air of heaven?"

September 29 (eve of her death):  
From the morning she seemed in agony. She found it difficult to breathe. At noon she asked the Mother Prioress: "My Mother, is this the agony? What do I do to die?" never knew how any one dies."

Pauline read the office of St. Michael the Archangel, and the prayers for the dying. When she spoke of demons, Teresa made a gesture of infantile simplicity, almost threatening. She cried, smiling, "Oh!" in such a tone as if she wanted to say, "I have no fear."

After the doctor's visit she asked the Prioress: "Is it today, then, is it today . . . my mother?" Pauline continues:

The Mother Prioress replied in the affirmative, and added: "The good God is very good today. . . . And she almost cried: 'And I! And I! I could die at once! What happiness!'"

In the afternoon, she said: "I cannot any longer! Pray for me! Oh, if you knew!"

After the matins, she folded her hands, and in a sweet and pitiful tone, said: "Yes, my God, I want all!"

She asked to be left alone in the night, but the Mother Prioress would not consent. Sister Mary of the Sacred Heart and Sister Genevieve stayed with her.

THE DAY OF HER PRECIOUS DEATH  
September 30:  
Pauline writes: "In the morning during Mass, I looked at her. She did not speak; she was tired and weak. Her sufferings were inexpressible."

"All day, without a moment's pause, she was in torment. Her strength seemed exhausted, but to our surprise she suddenly recovered and sat up in bed, and said: 'See, my Mother, what strength I have today! No, I am not about to die. I will have still some months. I do not believe any more in death for me. I believe in nothing but suffering. And tomorrow still worse. . . . Well! so much the better! My God! I love God! O, my good Holy Virgin, help me! If this is the agony, what is death? My Mother, I assure you the chalice is overfull. . . . Yes, my God, all that you will, but have pity on me!'"

"My little sisters! . . . My little sisters, pray for me! . . . 'My God! My God! You who are so good! Yes, You are good! . . . I know it. . . .'"

Towards three, she crossed her arms. The Mother Prioress put a picture of Our Lady of Mount Carmel on her knees. She looked at it for an instant: 'My Mother, present me quickly to the Holy Virgin! Prepare me to die well!'"

"The Mother Prioress told her that as she always practiced humility her preparation was made. She reflected for an instant, then humbly pronounced these words: 'Yes, it seems to me that I have sought nothing but the truth. Yes, I have understood the humility of the heart.'"

"And she still repeated: 'I do not repent of having offered myself to love!'"

"With yet more strength, she said: 'Oh, no, I do not repent of having consecrated myself to love . . . on the contrary! . . .'"

"A little later, she said: 'I never would have believed it possible to suffer so much. Never! Never! Only my desire to save souls can explain this to me.'"

## ECSTASY AT END

"At 7 o'clock seeing that the Mother Prioress sent away the Community, she smiled: 'My Mother, but is it not now? Am I not about to die?'"

"Yes, it is the agony," said the Mother Prioress, "but perhaps the Lord wishes to prolong it."

"And she replied, with courage: 'Well . . . let us go . . . let us go. . . . Oh! I would not suffer less.' And fixing her eyes on the Crucifix: 'Oh! I love Him. . . . My God! . . . I love you! . . .'"

"These were her last words. . . . For the space of a 'Credo,' after having had what seemed to be an ecstasy vividly expressed by the heavenly smile in her eyes, she expired."

The  
Critical  
Age  
of growth

From babyhood to adolescence is the time of growth—the time when the body is being built. The food must be such as will build muscle, nerve tissue and bone.

Virol is a food specially designed by Medical and Food Experts to meet the needs of growth. It is used regularly in 3,000 Infant Clinics, and prescribed by many thousands of Medical Men, because it builds the tissues and increases the defensive powers of the body against disease.

The remarkable power of Virol is seen at once in the improved condition of those who take it.

## VIROL

The Food that Builds Strong Children.

Sole Importers:  
BOYER, LTD., 621, PARK AVENUE, MONTREAL,  
43, JAVIER STREET, TORONTO, ONTARIO,  
108, PRINCE STREET, WINNIPEG, MAN.

Don't Throw Your Old Rugs  
or Carpets Away  
Send for Folder 46

Save Money. Send your  
old Rugs or Carpets to  
us. We make them into  
"VELVETEX" RUGS

CANADA RUG COMPANY  
London, Ont. Toronto, Ont.  
Windsor, Ont. Montreal, Que.

We are as near to you as your  
Phone or Mail Box

Write for Special Dis-  
count for the Church  
We Pay Freight or Express  
in Ontario

Ritz-Carlton Hotel  
MONTREAL

Canada's Social Centre  
Noted for its efficient yet unobtrusive service.  
Telegraphic and Cable Address  
"Ritzcarton."

EMILE C. DESBAILLETS,  
Manager.



Kill them all, and the  
germs too. 10c a packet  
at Druggists, Grocers  
and General Stores.

Life is a series of steps, each one, bringing us nearer to the awful moment when we shall kneel at Our Lord's feet, and look up inquiringly into His Eyes.

Obedience is a short cut to perfection. He who receives a good turn should never forget it; he who does one should never remember it.

## Earn and Save

THE  
DOMINION BANK

ESTABLISHED 1871  
HEAD OFFICE, TORONTO.

SAVING is just as important as earning, for earning is but of the present, while saving is assurance of future security and the foundation of prosperity.

The Dominion Bank protects the funds of its depositors by the prudent management of experienced officers.

Other Courses will be: Gregorian Chant I — Gregorian Accompaniment — Polyphonic Music Justine; Ward Method; Music I, II, III, IV

For calendar and further information  
Address The Secretary, 133rd Street and Convent Avenue, New York City  
Telephone: Edgemoor 2272

## TEA - COFFEE

Finest Importations always in stock at lowest market prices.  
Samples and quotations sent promptly upon application.  
Special attention given to requirements of institutions.

Kearney Brothers, Limited  
TEA - COFFEE. IMPORTERS and SPECIALISTS  
33 St. Peter Street Established 1874 Montreal, Que.

WESTERN  
ASSURANCE COMPANY

Incorporated 1851  
Fire — Marine — Automobile — Burglary — Guarantee  
ASSETS EXCEED \$6,000,000.00  
SECURITY TO POLICYHOLDERS \$4,000,000.00  
HEAD OFFICE — TORONTO

MACMILLAN'S  
Pocket Classics

Bound in Cloth Full Notes Uniform in Size

ARMES—Old English Ballads  
ADDAMS—Twenty Years at Hull House  
ADDISON—Sir Roger De Coverley  
ANDERSEN—Fairy Tales  
ARNOLD—Sonnets and Rhythms and Other Poems  
AUSTEN—Pride and Prejudice  
AUSTEN—Sense and Sensibility  
BACON—Essays  
BAKER—Out of the Northland  
BLACKMORE—Lovers' Dooms  
BOSWELL—Life of Johnson (Abridged)  
BROWN, ED.—Epoch Making Papers in American History  
BROWNING, MRS.—Poems  
BROWNING, R.—Shorter Poems  
BRYANT—Shorter Poems  
BURNS—Speech on Conciliation  
BURNS—Poems  
BAKER—Short Stories and Collections  
BULWER-LYTTON—Last Days of Pompeii  
CARHART—Selections from American Poetry  
CARLYLE—Essays on Burns and Burns  
CARLYLE—Heroes and Hero Worship  
CARROLL—Alice in Wonderland  
CHAUCER—Prologue, Knights Tale, Nunnes Priest's Tale  
CHURCH—Story of the Illad  
CHURCH—Story of the Odyssey  
CHURCHILL—Richard Carvel  
COLERIDGE—Ancient Mariner  
COOPER—The Leatherstocking  
COOPER—Last of the Mohicans  
COOPER—The Two Admirals  
COULT—Letters from Many Pens  
COWPER AND GRAY—Poems  
CURTIS—Pope and the Age of the Air  
DANA—Two Years Before the Mast  
DEFOE—Robinson Crusoe, Pt. II.  
DEFOE—Robinson Crusoe, Pt. II.  
DE QUINCEY—Essays  
DE QUINCEY—Optimism  
DICKENS—Christmas Carol and Cricket on the Hearth  
DICKENS—Tale of Two Cities  
DICKENS—David Copperfield, Pt. I.  
DICKENS—David Copperfield, Pt. II.  
DICKENS—Oliver Twist  
DRYDEN—Fables and Aesop  
ELIOT—Silent Marner  
ELIOT—Mill on the Floss  
BOYNTON—Poems for Secondary Schools  
EMERSON—Early Poems  
EMERSON—Essays  
EMERSON—Representative Men  
FRANKLIN—Autobiography  
FURNESS AND SANBORN—English Narrative  
FURNESS AND SANBORN—Oral Reading Poems  
GASKILL—Grandfather  
GATHANY, ED.—American Patriotism in Prose and Verse  
GOLDSMITH—The Deserted Village  
GOLDSMITH—Vicar of Wakefield  
GRIMM—Fairy Tales  
HALE—Man Without a Country  
HALE—Select Oration  
HART—Representative Short Stories  
HAWTHORNE—Grandfather's Chair  
HAWTHORNE—House of the Seven Gables  
HAWTHORNE—Mosses from an Old Manse  
HAWTHORNE—Twice Told Tales  
HAWTHORNE—Wonder Book  
HAWTHORNE—Scarlet Letter  
HELLER—Early American Orations  
HOLMES—Selections from Poems  
HOLMES—Autocrat at the Breakfast Table  
ROMER—Iliad, Translated  
HUGHES—Tom Brown's School Days  
IRVING—Alhambra  
IRVING—Life of Goldsmith  
IRVING—Sketch Book  
IRVING—Tales of a Traveller

IRVING—Knickerbocker History of New York  
JOHNSON—Arabian Nights  
KEARNEY—Heroes of Asgard  
LAMB—Essays  
LAMB—Tales from Shakespeare  
LINGOIN—Writings  
LOCKHART—Life of Scott  
LONGFELLOW—The Wreck of the Old Ship  
LONGFELLOW—Evangeline  
LONGFELLOW—Hawthorne  
LONGFELLOW—Miles Standish  
LONGFELLOW—Tales of a Wayside Inn  
LOWELL—Vain of Sir Launfal  
LOWELL—Earlier Essays  
MACAULAY—Essay on Addison  
MACAULAY—Essay on Clive  
MACAULAY—Essay on Milton  
MACAULAY—Essay on Warren Hastings  
MACAULAY—Life of Johnson  
MACAULAY—Poems  
MALORY—Morte d'Arthur  
MILTON—Comus, etc.  
MILTON—Paradise Lost, I, II, III  
MCCONNELL—Southern Orators  
PALGRAVE—Golden Treasury  
PARKMAN—The Oregon Trail  
PITTINGER—Collection of Short Stories  
POPE—Three Lives  
POPE—Poems  
POPE—Prose Tales  
POPE—The Dunciad  
POPE—Homer's Odyssey  
POPE—Rape of the Lock  
POTTER—English Essays  
READ—Chatter and The Heath  
ROUSSEAU—Writings  
RUSSKITT, C.—Selected Poems  
RUSSKITT—Crown of Wild Olives and Queen of the Air  
RUSKIN—Sesame and Lilies and King of the Golden River  
SCOTT—Ivanhoe  
SCOTT—Kenilworth  
SCOTT—The Lady of the Lake  
SCOTT—Lays of the Last Minstrel  
SCOTT—Quentin Durward  
SCOTT—Rob Roy  
SCOTT—Talisman  
SHAKESPEARE—As You Like It  
SHAKESPEARE—Coriolanus  
SHAKESPEARE—Hamlet  
SHAKESPEARE—Henry V.  
SHAKESPEARE—Julius Caesar  
SHAKESPEARE—Macbeth  
SHAKESPEARE—Merchant of Venice  
SHAKESPEARE—The Roman and Juliet  
SHAKESPEARE—Tempest  
SHAKESPEARE—Midsummer Night's Dream  
SHAKESPEARE—Richard III.  
SHAKESPEARE—King Lear  
SHELLEY AND KEATS—Selected Poems  
SHERIDAN—Rivals and School for Scandal  
SOUTHEY—Life of Nelson  
SULLIVAN—Washington to Wilson  
SPENCER—Fairy Queen, I.  
ST. JOHN—Narrative and Lyric Poems  
STEVENSON—Travels with a Donkey and a Camel  
SWIFT—Gulliver's Travels  
TAYLOR—Modern Reader's Chaucer  
TENNYSON—Idylls of the King  
TENNYSON—In Memoriam  
TENNYSON—The Princess  
TENNYSON—Shorter Poems  
THACKERAY—Henry Esmond  
THACKERAY—English Humors  
THORNTON—House of Heaven  
THORNTON—Walden  
TRAVELER—Life of Lord Macaulay  
VIRGIL—Æneid  
WASHINGTON—Farwell Address  
WEBSTER—Southern Poets  
WHITTIER—Snowbound  
WHITTIER—The Virginian  
WORDSWORTH—Shorter Poems

Price 55c. Each Postpaid  
THE CATHOLIC RECORD London, Ont.