



INTERCESSORY PRAYER.

FATHER McCALLEN, OF ST. PATRICK'S.

Explains and Defends the Catholic Doctrine of the Intercession of the Saints.

On last Sunday, at High Mass, Father McCullen, in introducing the above subject, said in desired to complete the discourse which he had already given on the "Honor due to the Saints of God and especially to the Virgin Mother of Christ," by showing that the invocation and intercession of saints rest on no less solid foundations. He took for his text "The Lord's prayer is the model; and He will hear the prayers of the just." (Proverbs, XV, 29.)

When man sinned, said the Rev. Speaker, his sin was such an outrage against the Infinite Majesty of God, that the satisfaction of all men could not repair the outrage. From the earliest times men sought to propitiate an offended God by numerous sacrifices; and though some of these were acceptable in the sight of heaven, yet they could not and did not bring about the pardon and reconciliation of a fallen race. For as St. Paul says, writing to the Hebrews: "It is impossible that with the blood of goats and calves sin should be taken away. These sacrifices only made the conscience clean for a moment. They could not purify the heart. They were only a shadow of the good things to come. They were not able to make perfect those who approached them. They were only a temporary help, until the time should come when a better sacrifice should be offered. The blood of Christ, who offered himself once for all, has perfected for ever them that are sanctified." (Heb. X, 1-14.)

It was God the Son, the second person of the most blessed Trinity, who, by becoming incarnate and dying on the cross took away the sins of the world. He alone then is our one mediator of redemption, through whom salvation has come to our race. From Him alone can we obtain pardon, mercy, grace. To Him alone be honor and glory.

In the application of His merits and passion, God had He so wished, could have dealt directly with each individual soul. He could, had He so wished, have made it law that no one would obtain mercy or pardon unless by a direct and personal application to Himself. He could have made a law excluding all mediators of intercession. Has He done so? Most certainly not!

Let us take the people of Israel with whom God had so many and such direct personal relations, and what do we find? We find that, even among them, His Providence frequently made use of both angels and men as instruments of His mercy, and not only allowed but commanded that these should become both messengers and intercessors between Him and His people, as well as between Him and individual souls. When it was question for the young Tobias to make a long journey, God sent his archangel Raphael to be his guide and protector. The angel took to himself a human form and conducted Tobias safely to the end of his journey, led him back to his father to whom he restored his sight, and then revealed himself as the messenger and intercessor between God and His most holy servant on earth. "When thou didst pray with tears," said the archangel to Tobias, "and didst bury the dead, and didst leave thy dinner and bid the dead by day in thy house and bury them by night, I offered thy prayer to the Lord. And now the Lord hath sent me to thee, and to deliver Sarah thy son's wife from the devil. For I am Raphael, one of the seven, who stand before the Lord."

"When thou didst pray with tears, I offered thy prayer to the Lord." A clear proof to me of two things: First, that the angels know what is going on in this world; and, secondly, that it is pleasing to God to have them act as messengers and intercessors between Him and men. Was not Moses constantly an intercessor between God and His rebellious people? Did He not so regard by Israel? Did He not when terrified by the voices, and the thunder, and the smoke of Sinai: "Stand afar off, saying to Moses: Speak thou to us and we will hear. Let not the Lord speak to us lest we die." (Exodus xx, 18, 19.) Was it not Moses who stood as an intercessor between Israel and the Lord of Israel to turn away his indignation? "I see that this people is stiff-necked," said the Lord, "let me alone that I may destroy them." (Exodus xxxii, 9, 10.) And Moses, not the people, but Moses for the people, intercessor between God and His people prayed: "Let Thy anger cease, and be appeased." (Exodus xxxiii, 12, 14.) You all know the history of Job, how the Lord afflicted him to try his patience and increase his merits, and how the friends of Job blamed him; accused him of blasphemy and treated him with scorn. You know, also, how displeasing the conduct of these friends was to the Lord. In what manner did they obtain forgiveness? Let us listen. It is God who speaks: "And the Lord said to Eliphaz the Themanite: My wrath is kindled against thy two friends, because they have not spoken the thing that is right before me as my servant Job hath. Go to my servant Job and offer for yourselves a holocaust, and my servant Job shall pray for you; his face I will accept, that fully be not imputed to you." (Job xlii, 8.) From

these few extracts—and we could give many more—we conclude that God has deigned from the beginning to use the ministry of others in His dealings with men; that the angels know what is taking place on earth, even to the silent prayers that are offered by the heart to God; that these angels are the bearers of our prayers and good actions to our Master; that even the holy men of earth, like a Moses and Job, or the few just men who would have averted the destruction of Sodom and Gomorrah, had Abraham been able to find so many, that even one or ten just men on earth could have obtained favors from heaven which thousands of sinful men had no hope of obtaining even had they addressed their prayers to God instead of using the intercession of others whose lives made their petitions more acceptable in the sight of the Lord.

Before making any application of what I have thus far proved to the subject matter in discussion, let us pass to the New Testament where we shall find the Providence of God following out the same lines of conduct in His dealings with men in the great affair of their salvation.

It was an archangel who was sent to Mary to announce the Mystery of the Incarnation, though God might have directly made the revelation to her Himself. It was an angel who bade Joseph take the child Jesus and his mother and fly into Egypt. It was an angel, who said to Peter in prison: "Arise quickly and follow me," the same angel conducting him in safety to his friends.

The Holy Gospel represents the angels of heaven as rejoicing over the sinner doing penance, and the Apocalypse pictures angels standing with incense "to offer the prayers of all the saints upon the golden altar, which is before the throne of God." (Apoc. viii, 3.) St. Paul had no misgivings about the supposed injury done to the sole mediator of Christ by the intercession of the saints on earth, and often begged those to whom he wrote his epistles to pray for him to God. "Brethren pray for us," and he in turn prayed for them.

Let us now apply these facts revealed to us by holy writ to the subject matter in hand.

If Christ was pleased to make use of the Virgin of Nazareth, as an instrument of His mercy towards men, by allowing her to give to Him the body and blood by which He redeemed the world, who will dare to maintain that He may not use her as an instrument for dispensing to men the merits of that redemption? If He granted temporal favors at her request, while she was on earth, (as at the wedding of Cana in Galilee), why should He not listen to her as she pleads the spiritual cause of our race now that she is so near Him in heaven? And if she can make application for us, why should we not be all-wild to ask her to do so?

The Catholic Church lays down in clear and well defined terms her teaching on this subject. First, Christ alone redeemed us. Christ alone gives grace. Christ alone can save us. Secondly, no creature is able to redeem us, no creature of himself can give grace, not even Mary can grant salvation as a favor bestowed by herself. For Christ alone is the one sole mediator of Redemption and the sole cause of salvation.

Thirdly, there are many secondary mediators, mediators of intercession, as they are called,—who, on account of their holy lives and faithful service, have great power with God, and can obtain from Him favors and blessings which others less worthy would not deserve to obtain of themselves. Such was Moses standing between an offended God and a sinful people. "Let me alone that I may destroy them. Lord, let thy anger cease and be appeased. And the Lord was appeased." Such was Job. "Go to my servant Job, and my servant Job shall pray for you; his face I will accept."

Such are all the holy men and women on earth whom we ask to pray for us,—such the saints of God and the Queen of saints whose intercession we implore.

All this talk we hear of the injury done to the mediatorship of the Saviour by the invocation of the saints, comes with very bad grace from men who recommend themselves to the prayers of sinners on earth but refuse to ask the intercession of God's chosen ones around His throne in heaven.

Is there a Protestant minister in this city who would hesitate a moment to ask his people to pray for him to God that he might, for instance, have a safe journey over the Atlantic and a safe return to his flock? Or is there a number of any Protestant congregation in this city who would rebuke his minister for asking these prayers, and bid him pray himself to God and not make use of earthly intercession for fear of injury to the sole mediatorship of Christ, and for fear of teaching a doctrine of the Catholic Church? How our Protestant friends can reconcile themselves to use the intercessory prayers of sinners on earth and refuse to invoke the pure, spotless, faithful Queen of Heaven, is one of those things I have tried to solve many a time, but without success.

"But," say they, "the saints of heaven cannot hear us. They are too far away. The invocations coming from people at the four corners of the globe would credit the saints with an omniscience which belongs to God alone!" The saints in heaven see God face to face, and in Him see all things. The

knowledge they have of prayers addressed to them need not come necessarily nor solely from their present spiritual and glorious state. It is enough that God should make it known to them, or that in seeing God, they should see and know what passes on earth. There are sinners being converted to God at every hour of the day and night in all parts of the world, and the angels rejoice over these sinners doing penance. I think the testimony of our Blessed Lord may be accepted on this point, yet the angels' knowledge does not make them gods. The prophets were only mortal men, with two eyes like our own, possibly not as good as the sight some of you enjoy, yet they were able with light from on high, with the spiritual vision which God gave them, to pierce the veil of futurity, and make known events which were not to happen for thousands of years without any temptations to pass them—eyes off for gods. It appears to me strange that our Protestant friends will not accord to the saints in heaven the vision of things present, the knowledge that some devout souls on earth are offering their prayers to God through the mediation of the elect who worship around His throne, while they find no difficulty in accepting the prophecies which mortal men, under God's inspiration, have made of things, some of which have not yet come to pass.

The fact is, that God makes use of just whatever medium He pleases in dispensing both temporal and spiritual favors. He can inspire us directly through His Holy Spirit, or he can send the most humble human agent to bring about our conversion. It may please Him to refuse the prayer addressed to Himself and for wise reasons known only to Himself. He may grant the same favor at the intercession of some holy person on earth or one of the elect in Heaven. We find Him at one time saying: "Go to my servant Job and he shall pray for you;" at another, through his prophet, to a general of the Assyrian army: "Go, wash seven times in the river Jordan;" at another, "come to Me, and I will refresh you." He may cure us by the skill of the physician, or by some prescription from a druggist, or by His own direct act in removing disease from our system. It may be at St. Anne of Beaupre or at Lourdes, or at the foot of the tabernacle in our own parish church. We have nothing to say in the matter, no advice to offer, no counsel, no command—simply to bow down and adore the God who is free to dispense His favors directly or through the medium of a third person. But I have said enough. We know what the church teaches and we know the solid foundation on which that teaching rests, some part of which I have imperfectly sketched in this instruction.

Continue then, my brethren, to invoke the saints and the Queen of saints. They are the friends of God. They are the faithful ones who have fought the good fight and have won their crowns. They are our brethren, and they love us. They know the hard battle we have to fight, the hatred of the enemies whom we have to combat, the very same whom they have fought and conquered. They love God and are interested in our salvation for His glory and our good. Our prayers to them are but a new tribute to God's infinite sanctity, since we make their sanctity plead for us rather than our own unworthiness. Our humility, in not being satisfied with our own poor prayers to which we desire to add the intercession of others who have loved God more, and served Him better, must be pleasing to Him who always gives grace to the humble, while that same humility will make us remember that His Holy Spirit has said: "The Lord is far from the wicked and He will hear the prayers of the just."

AN INTERESTING INTERVIEW.
Mr. J. J. Curran, M.P., on New Brunswick.

Mr. Curran, M.P., returned last week from a holiday trip to New Brunswick and gave the following interesting interview to the *Gazette*. He speaks very highly of St. John as a charming and well built city without any slums. He was cordially received by Mr. Baird, M.P., who did everything to make his trip pleasant. Mr. Everett, ex-M.P., who was a warm personal friend of Mr. Curran's whilst he occupied a seat in Parliament, was also very kind, and under the guidance of Dr. Quigley and other prominent Irishmen the time was agreeably and profitably spent. There were some complaints of dull times, but all agreed that in St. John there is much comfort and no destitution. I was two days in the city, said Mr. Curran, and I did not see a single beggar. He spoke highly of the delightful trip to the picturesque river St. John to Fredericton, and of the hospitality of the people of the little capital which is quite a stirring place. Sir John Allan, chief Justice; Premier Blair and many other distinguished New Brunswickers there were all kindness. The people complain that very few Canadians were in the upper section visit them and become acquainted with their resources. There is a keen rivalry between the commercial travellers of Montreal and Toronto for the business, but many of the merchants of St. John are direct importers from Europe. No doubt the New Brunswickers would like more ex-

tended trade relations with the United States, and many speak regretfully of the days of the Elgin reciprocity treaty, but there is no mistake about the sentiments of the overwhelming majority there about the "stare of Canada. New Brunswick is an "old flag" province.

A HIGH COMPLIMENT.
In connection with the foregoing interview we give the following from the *Fredericton "Farmer,"* it speaks for itself.

Mr. Curran, Q. C., the popular M. P. for Montreal centre, was among the distinguished visitors to this city, recently. Accompanied by Mrs. Curran, he came from St. John by boat, Saturday, and remained over Sunday at the Barker House. During his stay, Mr. Curran was called on by several prominent citizens, including Premier Blair, Mr. E. B. Winslow, Mr. J. A. Vanwart, Sheriff Sterling, Mr. Wesley Vanwart, Hon. F. P. Thompson, and others, who, familiar with Mr. Curran's prominent position at the Bar, and in Parliament, warmly welcomed him to Fredericton. Mr. Curran has represented Montreal centre in the House of Commons since 1882, and takes a leading part in all the great debates. His strong hold on his large constituency, comprising some 10,000 votes, was evidenced in the last election, when his majority ranged up to 2,000. As an orator, wit, and a speaker of strong common sense, Mr. Curran is second to none in Parliament, and it may not be many months before he occupies a seat in the Cabinet, for which his abilities and experience eminently fit him.

RELIGIOUS NEWS.

Le Tour announces that his Eminence Cardinal Ruffo-Scilla is now in excellent health.

The Catholic University of America will reopen on Tuesday, the 27th of September.

Archbishop Ireland has been appointed commissioner of the Vatican exhibit at the World's fair in Chicago.

Archbishop Kutzer, of Milwaukee, has promulgated a law forbidding priests to enter saloons even on business.

Mrs. Bellamy Stover, wife of the congressman from the First Ohio District, has joined the Catholic Church.

Father Testevuide, the apostle of the lepers at the Leper hospital, Gotemba, Japan, has died of the fell disease.

According to the last census the Order of Christian Brothers numbers 29,700 members, 1,300 houses of education, and over a half a million pupils.

A movement is under way in St. Louis, Mo., to unite all the Catholic societies of that city in the work of building a Catholic hall, to be utilized for entertainments, receptions, meetings, etc.

Brother Marcellinus, formerly in charge of the commercial course of Notre Dame University, will have charge of St. Columbkil's parochial schools, Chicago, the coming year. Brother Lucian will return to duties at the College.

The Right Rev. Monsignor John Biddow, rector of St. Joseph's College, Upholland, near Liverpool, England, has been appointed Bishop of Salford, in succession to Bishop (now Archbishop) Vaughan. The new bishop is now about 60 years of age.

The Rt. Rev. Bishop has been appointed Rev. Bernard Mackin of Des Moines, pastor of St. Paul's church, Burlington, and Rev. M. Kirkpatrick of St. Paul's, pastor of the Wilton and West Liberty parishes left vacant by the death of Father Duggan.

At the meeting of the committee on the Catholic observance of the 400th anniversary of the discovery of America by Columbus, it was recommended that the statue, offered by Rev. John O'Brien, of East Cambridge, editor of the *Sacred Heart Review*, be accepted.

The Holy Father celebrated mass in the Pauline Chapel on Tuesday Aug. 2, at 7:30 o'clock. He was accompanied by the prelates the anti-camera segreto and other members of the pontifical household. A great number of religious orders, priests and strangers were admitted to the ceremony, and after the second mass, which was celebrated by one of the Holy Father's private chaplains, all present were allowed to kneel before the Pope separately for his special blessing. At 6 o'clock in the evening His Holiness again descended to the Pauline Chapel for the usual prayers and to gain the Porziuncula indulgence.

The thoroughness with which the Holy See performs whatever work it undertakes is well illustrated in the instruction which Cardinal Ledochowski, the prefect of the Propaganda, has sent to the American archbishops about the subject education, which topic is to be considered by those prelates at their next annual meeting, in October. Each metropolitan has been ordered not only to prepare his own views on the subject, but also to secure from all of his suffragans their opinions; so that when the archbishops come together they will have before them the tabulated thought as it were, of the entire hierarchy on the subject they are to consider, and will thus be enabled to arrive at the best conclusions.

In compliance with the expressed desire of the Sovereign Pontiff, Monsignor Isidoro Carini, prefect of the Vatican li-

brary, has collected into an enormous volume a series of documents which treat of the improvements and additions made to the grand library during the pontificate of Leo. The work contains a description of the new Salles, the Vatican collection, the manuscripts recently bought at the Borgheese palace, the Oriental documents which were presented to the Pope upon the occasion of the sacerdotal jubilee, and finally, the books and engravings given by the Marquis Ferraioli. It is also announced that the same learned Monsignore will shortly commence the publication of a regular *Bulletin*, which will open with a very curious and interesting description of the MSS. from the Prince Borgheese collection, and which up to the present have lain hidden and unread.

VERY REV. C. H. GAUTHIER, V.G.

The Story of Brockville's Vicar-General Told by a Writer in the Toronto Catholic Weekly Review.

The Very Rev. Charles Hugh Gauthier, Vicar-General of the archdiocese of Kingston and parish priest of St. Francis Xavier's church at Brockville, was born on a farm in the parish of Alexandria in the historic county of Glengarry, which has been justly named the cradle of Catholicity in the Province of Ontario. He received a noble education in the Brothers' School, and in 1858 entered Regiopolis College, then under the presidency of the late Dr. O'Brien, afterwards Bishop of Kingston. In 1862 he achieved marked success and the highest honors. He was afterwards appointed Professor of Rhetoric. The old Catholics of those days remember well his kindly manner, the great interest he took in them and the untiring diligence with which he sought to impart knowledge and love of literature. Having completed his course in theology, he was ordained priest, August 24th, 1867, by the late Dr. Horan, Bishop of Kingston, in St. John the Baptist Church, Perth. It is believed that no many priests were assembled to witness the elevation of any one to their order as surrounded the young Levite on that bright morning. Nearly all the priests of the diocese were present, many of them friends who had known him from his boyhood, and had watched with pleasure his brilliant career. He was afterwards appointed to the parish of St. Lawrence, where he remained until his death. He was a man of high character, and his life was a model of the Christian life. He was a man of high character, and his life was a model of the Christian life. He was a man of high character, and his life was a model of the Christian life.

Father Gauthier was soon after appointed Director of his Alma Mater, where his brilliant attainments acquired him for a host of admirers. He was a man of high character, and his life was a model of the Christian life. He was a man of high character, and his life was a model of the Christian life.

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C. M. B. A.

THE HAMILTON CONVENTION.

Details of Proceedings—President's Address—Discussion of the Separate Jurisdiction Question.

We are indebted to the Hamilton Times for the following account of the grand C. M. B. A. convention held last week in that city:—

The eight annual convention of the Grand Council of Canada of the Catholic Mutual Benevolent Association opened in this city this morning with a very large attendance of delegates from all parts of the Dominion. The morning was given to religious duties and formal welcomes.

The officers of the Grand Council are: Most Rev. John Waisin, Gr. Sp. Ad., Toronto, Ont.

D. J. O'Connor, Chancellor, Stratford, Ont.

John A. MacCabe, LL. D., President, No. 434 Somerset street, Ottawa, Ont.

W. P. Killackey, 1st Vice-President, Chatham, Ont.

Judgo G. E. Rioux, 2nd Vice-President, Sherbrooke, Que.

S. K. Brown, Secretary, No. 391 Queen's avenue, London, Ont.

W. J. McKee, Treasurer Windsor, Ont.

J. O. Martineau, Marshal, Lewis, Que.

J. Reame, Guard, Amherstburg, Ont.

Dr. Hanavan, Sup. Med. Examine, Barwell street, London, Ont.

Rev. P. M. Bardou, Trustee, Cayuga, Ont.

E. J. Reilly, Trustee, Hamilton, Ont.

Rev. M. J. Tiernan, Trustee, London, Ont.

O. K. Fraser, Trustee, Brockville, Ont.

T. P. Tansey, Trustee, Montreal, Que.

R. J. Dowdall, Laws and Sup. Almonte, Que.

J. K. Barrett, Laws and Sup. Winnipeg, Man.

Thos. Coffee, Laws and Sup. London, Ont.

Jas. Quillinan, Finance Com., Niagara Falls, Ont.

Thos. O'Neal, Finance Com., London, Ont.

John Ronan, Finance Com., Hamilton, Ont.

D. J. O'Connor, Sup. Council Rep., Stratford, Ont.

F. R. E. Canpeau, Sup. Council Rep., Ottawa, Ont.

T. J. Finn, Sup. Rep., Montreal, Que.

Rev. J. P. Molphy, Sup. Council Rep., Ingersoll, Ont.

The delegates assembled at the C. M. B. A. Hall at 9:30 o'clock and marched to St. Mary's Cathedral. The procession was marshalled by Capt. Martineau, assisted by Mr. C. Mooney, of this city. At 10 o'clock high mass was celebrated. The choir sang Mozart's Twelfth Mass, Miss Phoenix and Miss Carrey, of St. Lawrence Church; Mr. J. W. Marentette, of Chatham, and Mr. J. F. Egan taking the solos. Mr. Egan also sang "Ecce Deus Salvator Mearum," by Clifton.

The sermon was preached by Rev. Father McEvay.

A CIVIC RECEPTION.

At 12 o'clock the delegates proceeded to St. Mary's parish hall, where a welcome on behalf of the city was extended.

Ald. Tildon, Chairman of the Reception Committee and acting, Chief Magistrate of the city, briefly extended the welcome and a freedom of the city to the delegates.

Ald. Carcallen was then introduced and received with applause. He said it was a pleasure for him to be present. He was glad that Hamilton had been honored by the Grand Lodge and he trusted that the labors of the body would be beneficial in every respect. The practice of benevolence was the greatest of the virtues and the banding of so large a number of men together proved that great personal interests were sacrificed for charity and benevolence. He was sure the delegates would find the people of Hamilton large hearted, generous people who would make their stay pleasant, and that many friendships would be formed which would last as long as life and prove great pleasure for the future. He trusted the society's good work would be blessed and that the society would prosper.

Ald. Moore was also received with applause, and extended a thrice hearty welcome. Hamilton was a city whose people delighted to be hospitable and he was sure the delegates would so find them. He invited the delegates to visit the public buildings of the city and referred to the many fine buildings of the parish—monuments to the zeal and energy of Bishop Dowling.

Continued on eighth page.

St. Ann's Y. M. S.

The high dignity of first officer in this flourishing society has been conferred on Mr. P. T. O'Brien, vice Mr. John J. Gettings resigned. The choice is an admirable one.

Personal.

Rev. Mr. J. T. Archambault, pastor of Ste. Monique, left on last Monday for a few weeks sojourn in his native country. He has taken the trip for the benefit of his health. We wish him a successful trip and a complete restoration to health and strength.

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