

Visit of Archbishop Langevin to Rat Portage.

On Saturday, the 8th inst., the good tidings of Archbishop Langevin's intended visit gladdened all hearts, and brought smiles to all lips. We were to welcome once more, in our midst, our beloved Archbishop who had been by his long and serious illness, so nearly taken from us? Yes, this happiness was really to be ours. On the 9th inst., at 7 A. M., His Grace was driven to St. Joseph's Academy, where he entered the Chapel during the singing of the Benedictus, "Blessed is he that cometh in the name of the Lord." Never did those words seem sung with more heart; more feeling; the good Sisters and their pupils felt that he who was entering their home had surely come in the name of the Lord, and that he presented himself in the name of Our Dear Lord, whose delight was to be surrounded by little children. After Mass, His Grace returned to the Presbytery, promising a long visit to the Academy for the following day. The Archbishop had the pleasure of finding the pupils' number increased to thirty-one, which speaks well for this establishment now only beginning its second year.

At 10.30 A.M. High Mass was sung in Notre Dame Church by Rev. J. Thibeau-deau, O.M.I., whilst Archbishop Langevin presided from his throne assisted by Rev. M. Blais, O.M.I., and Rev. J. Cahill, O.M.I., as deacon and subdeacon of honor. In the sanctuary amidst flowers and lights was to be seen a magnificent statue of Our Blessed Lady (the Mother and Child) 6 feet high, and beautifully colored. This statue, the handsomest of its kind in Western Canada, is to be placed over the High Altar, on account of the Church being dedicated to Notre Dame du Portage. A very instructive sermon on Faith was delivered by Rev. M. Blais O.M.I., who received a most cordial welcome from his old parishioners. The blessing of the statue was reserved for the evening service.

In the afternoon, His Grace visited St. Anthony's Industrial School, which is certainly a great credit to the town of Rat Portage. At 7 P. M. the Church of Notre Dame was crowded, for the Archbishop had promised to speak, and every one was eager to hear the eloquent words and paternal advice of their beloved Pastor. The ceremony commenced by the Ave Maria Stella and Magnificat intoned by Mr. Leveque, after which the children sang "Mother dear, Oh! pray for me." Then Rev. Father O'Dwyer, O. M. I., gave a pleasing and instructive discourse on Our Blessed Lady, taking for his text "My soul, doth magnify the Lord, for He hath done great things in me." Afterwards His Grace addressed the Congregation both in French and in English, and his words were attentively listened to, and highly appreciated by the respectful audience. A solemn blessing of the statue then took place, and Jesus descended on His Altar as if to bless all those who had conferred so much honor on His dear Mother. Mrs. Philbert L'Heureux sang "O Jesu Amor mi," and instead of the Laudate, the choir sang with great zest: "O Marie, nous vous invoquons tous." Before terminating we must add that great praise is due to Rev. J. Thibeau-deau who, with a zeal worthy of an Oblate of Mary Immaculate, had undertaken to collect funds to procure this magnificent statue. In concert with Mr. Charbonneau, President of the Altar Society, and the other ladies who take such pride in the decoration of our altars, a supper had been organized in November to help on this good work. Rev. J. Thibeau-deau was repaid for his trouble not only by the financial success of his enterprise, but also by the willing co-operation of the whole congregation. May Our Blessed Mother in return bring down on this parish of Rat Portage many blessings from Her Divine Son.—COMMUNICATED

medical treatment, but it was of no avail. I believe, too, that I have tried every medicine advertised for the cure of rheumatism, and I am sure I expended at least \$200.00 and got nothing more at any time than the merest temporary relief. At last I was induced to give Dr. Williams' Pink Pills a trial, and from that time I date my good fortune in getting rid of the disease. I continued using them for several months and daily found that the trouble that had made my life miserable for so many years was disappearing, and at last all traces of pain had left me and I was cured. I say cured, for I have not since had a recurrence of the trouble.

As proving the diversity of troubles for which Dr. Williams' Pink Pills are a cure it may also be mentioned that they restored Mrs. Frank Chase, a daughter-in-law of the gentleman above referred to, to health and strength after all other means had apparently failed. Mrs. Chase says:—"I can scarcely tell what my trouble was, for even doctors could not agree as to the nature of it. One thing I do know, that I was afflicted with neuralgia, my blood was poor, and I was subject to depressing headaches. My appetite was not good at any time, and the least exertion left me weak and despondent. A lady friend who had been benefited by the use of Dr. Williams' Pink Pills advised me to try them, and as they had also cured my father-in-law I determined to do so, and I have much cause for rejoicing that I did, for you can easily see that they have made a well woman of me. I took the pills steadily for a couple of months, and at the end of that time was enjoying the blessing of good health. It gives me much pleasure to be able to bear public testimony to the value of this wonderful medicine." Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

CATHOLICITY IN CHILE.

The "Rock" publishes its version of an Encyclical, declared to have been addressed to the Catholic clergy of Chile, by the Holy Father. Taking the "Rock's" text as accurate, the Pope reproves certain Chilean clergy for being lax in charity to the poor and in attention to the sick; he censures the same class for luxurious living and calls them to a life more consistent with Christian mortification. Interference in political struggles is also discountenanced. And on all this the "Rock" writes a scathing leader. To its objections we might reply that the Protestant clergy in England live very much as do the Catholic clergy in Chile. They seldom are seen in hospital or lazar house without fee or salary, they manifestly eat and drink—their fill—of the best. They live in the best houses in the country, they interfere in politics—always on the Tory side. The Bench of Bishops in the House of Lords is the stoutest bulwark of Toryism in that home of the Peerage and Peerage. So to all that the "Rock" deploras in Chile we might retort, "tu quoque." But that is an argument for which we have no liking.

The truth is that the Catholic clergy in Chile are much in their way of living what the Protestant clergy of England are. That's good enough for a Protestant clergy, but for Catholics it won't do. And the Pope has told the Chileans so.—CATHOLIC NEWS (ENG.)

Going to other Churches.

A Catholic who goes to another church for religious services lays himself open to the suspicion of either being dissatisfied with his own church, or of thinking that one church is as good as another. In the one case he is an apostate; in the other he is illogical. Because there is but one form of truth; therefore there can be only one true religion. In any event, the Catholic who oscillates between two different creeds is very "weak-kneed." As the Proverb has it, "he is neither fish nor flesh;" nor even good, neither. Father "Tom" Burke, on being asked what he would do with a priest who should "vert" to another Church replied: "I'd give him the pledge." Another reason why Catholics should not frequent churches of other denominations is this: Good truth-seeking persons outside of the Catholic Church may be seeking earnestly for the true fold. They go from temple to temple. In each of them they hear a different interpretation of the words of Christ. Puzzled and baffled,

they fall back on the Church in which they were raised. They go to Catholic churches and hear the same words in every one of them; no jot or tittle of change whether the altar at which the priest officiates, be raised in China or Peru. Here seems to be truth. The tired, way-worn, hungry soul yearns for this constant faith, this assured belief, this unswerving confidence. He is on the point of embracing the unchanging profession of the pure Gospel as it came from Christ—when lo! a Catholic is seen at the temple of a so-called false Church. Doubt lays hold of the honest truth-seeker. "If this Catholic does not find rest in his Church, how can I?" And another soul is turned adrift that might have been anchored in the secure haven of faith.—INDIANAPOLIS RECORD.

UNPLEASANT SYMPTOMS.

Catholic Times. The President of the Council, replying to M. Castelen in Paris the other day, said "there was no Dreyfus affair." Well would it have been for France had there not been a Dreyfus affair, but as the "Bien Public," of Ghent, remarks, its effects are all too manifest in a painful epilogue. It has been to the army what the Panama scandal was to the legislature and the magistracy. So that at present there is not a single department connected with the Government or the State that is not suspected of venality and corruption. Montesquieu has laid down the maxim that "Monarchies need honour and Republics need to be feared that some of the foremost French Republicans trouble themselves little to act up to the requirement. The old French Monarchy, it is true, had its disorders, and the régimes of Louis XIV. and Louis XV. could scarcely be taken as examples of high morality. But it can scarcely be denied that the present French Republic has out-Heroded them. The truth is that the Christian religion having been assailed by the authorities, the sense of morality has been gradually disappearing from amongst them. The present ought to be an excellent opportunity for the Ralliés.

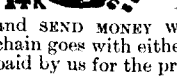
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