



THE DELEGATE APOSTOLIC.

MONSIGNOR FALCONIO AT
CALGARY.

The priesthood and parishioners of St. Mary's church have been highly honored this week by a visit from the apostolic delegate of Pope Leo XIII. Monsignor Falconio arrived on Wednesday, accompanied by Rev. Father Fisher, and has been visiting the different institutions of the Church in the city.

On Wednesday His Excellency was tendered a sumptuous repast by the ladies of the church, which was presided over by Rev. Father Le Marchand, P.P. Many members of the congregation attended, and an address was presented to his excellency as follows:

To His Excellency, the Most Reverend Diomedo Falconio, Archbishop of Larissa, Apostolic Delegate.

May it Please Your Excellency:

In behalf of the parishioners of Calgary we respectfully bid you a thousand welcomes to the North West Territories of Canada, and beg to express to you our filial gratitude for honoring the parish with your presence.

In your person we venerate the official representative of our beloved pontiff, Leo XIII., now reigning gloriously over the entire Catholic Church, and no words of ours can convey the joy and honor we feel in having Your Excellency amongst us to-day at the foot of the Rocky Mountains.

We pray that Your Excellency will express to His Holiness the professions of very profound veneration and esteem which we Catholics in this great far West have and hold for his sacred person, and we solemnly promise to remain forever his submissive flock, and wishing you God Speed in your sacred mission, and hoping that your visit to the City of Calgary may afford you a great deal of pleasure and be attended with good results for the greater honor and glory of God.

Signed on behalf of the parishioners of St. Mary's church.

J. W. COSTELLO,
Chairman.

E. H. ROULEAU,
P. COLLINS,
P. J. NOLAN.

In replying His Excellency addressed the assemblage in good English, and said that he felt honored by the reception he had received in Calgary. He dwelt upon the importance of unity and unselfishness amongst the members of the Church, and trusted that under the direction of their bishops and priests they would endeavor to keep up the principles of their Church and the Christian education of their children.

AT THE MISSION.

MR. COSTELLO'S SPEECH.

At the banquet at the R. C. Mission House given by the Rev. Father Lemarchand, P.P. and the ladies of the Parish to the Papal Delegate on the evening of the 3rd inst., Rev. Father Leduc addressed His Excellency at some length in French, in his usual impressive and very earnest style, and was listened to with rapt attention. After, J. W. Costello was asked to say a few words. "He was delighted to have an opportunity to say a few

words before so very distinguished an audience and began by saying he had been about seventeen years here in the West; and through some chance the first white man he met was Rev. Father Lacombe, one might say as a special messenger to welcome him to the west. He recognized in the Rev. Father what he considered as the very best blood of France, thinking he slightly resembled the late Cardinal Tachereau. Costello introduced himself to the Father and from that moment they became fast friends. A few days later he visited the Father at his residence on the banks of the Elbow, and found the little chapel where the Divine Mysteries were celebrated. This little cabin was a mud-covered building of very small proportions but neat and clean, and it was there we went to Church during the fall and winter of 1883.

"After I had been in Calgary," he said, "for a week or two, I told the Rev. Father about getting out my family and you should have seen the troubled look on the poor Father's face, he seemed to take my troubles at once on his own shoulders, and I think he made up his mind instantly to do what he could to see that my little crowd would be as comfortable as possible for the winter, and an unseen guiding star seemed to place in his way an opportunity of benefiting me and also the Mission which did not seem to have too much surplus funds. In this commercial deal Costello was the medium. The Rev. Father's potent friend was the Factor, and the affair in itself was a blessing in disguise to a good many. Rev. Father Claude, Rev. Father Legal, (now our honored Co-adjutor Bishop) were on the scene and in the Spring of 1884 a new Church was built across the Elbow River on the nice high bench, and though only used there for a short time, showed very clearly how much alive the Fathers were to keep pace with the times and the march of progress. The town site being moved to its present location, the little St. Patrick's Church was also moved over to the Mission where for years the Holy Sacrifice of the Mass was offered. But the golden opportunity of early prosperity was not allowed to go by without being utilized by the Fathers who were not then sleeping but vigilant; and their selection of Rev. Father Leduc to take up the reins and guide the affairs of the Parish was a very wise and good step." Speaking of Father Leduc, Costello could not control his emotions, and looking over the works accomplished by the Rev. Father, the building of our grand new Church, and the consolidating of our Separate School system, the wise and humane work connected with the getting the Holy Cross Hospital in its present state of usefulness for poor and rich humanity in this place, were first conceived by the lion-hearted Father Leduc and his advisers and colleagues in the ministry. If we have and enjoy to-day a good system of Separate Schools, to whom do we owe it? I say it is to the watchfulness, zeal and devotedness of the Fathers and the Bishops of the order of Mary Immaculate here in the North West. "I might mention," he said, "the roll of honor of the Fathers here and can vouch that they have car-

ried their flags through the ranks without a stain; but with good generals like Father Lacombe, Father Leduc, Father Andre, Father Lestanc and Father Lemarchand the battle is quite safe at either a very short range or even at long range."

AT THE CONVENT.

Wednesday, the 3rd inst., was a day of great rejoicing for the Convent of the Sacred Heart. Scarcely had the Angelus bell ceased to ring when the doors of the Convent were thrown open to welcome His Excellency, Mgr. Falconio, the Representative of the Holy and glorious Pontiff Leo XIII., accompanied by Bishop Grandin, Bishop Pascal and several priests. After a few words of greeting, the guests were led to the dining-room, where a grand dinner had been prepared by the Sisters. The tables were beautifully laid out and adorned with the choicest plants and flowers.

After dinner His Excellency and those who accompanied him retired to the Presbytery, there to await the formal reception by the pupils of the Convent, which took place at 3 o'clock. At the hour stated, His Excellency entered the study hall, which had been very tastefully decorated, and after giving His blessing to the assembly mounted the platform prepared for him. On his right was Bishop Grandin the beloved Bishop of the diocese, on the left Bishop Pascal of Prince Albert. A number of the clergy also assisted. The opening piece of the programme was Haydn's "Toy Symphony" executed on piano and violins with drum, castanet and bird accompaniment. Then "A Song of the Pope" followed, and was succeeded by two recitations, one in English the other in French.

The principal features of the entertainment were the "Cantata of Welcome" and the "Conversation on the Church," which last in particular seemed to please His Excellency, breathing as it did sentiments of the highest loyalty and attachment to the Holy See as well as love and veneration for its August Head and his saintly representative.

Finally came the addresses to His Excellency in English and French. Both expressed the feelings of love burning in all hearts for this the worthy Representative of the Vicar of Christ, the beloved Prisoner of the Vatican. Both told him how he was looked up to as a guiding star by those who are interested in Catholic education throughout the length and breadth of Canada. In conclusion His Excellency was asked that, when a favorable opportunity would present itself, he would lay the expressions of loyal and devoted attachment of the Pupils of the Faithful Companion of Jesus at the feet of the Sovereign Pontiff and beg his blessing on them.

In his reply, His Excellency thanked the Reverend Sisters and the children for the manifestation of joy and welcome with which he had been received. He said He was surprised to find such a fine establishment out here in the North West, and that it was a great consolation to him to attest the faith and loyalty to the Holy See, which were evidently part of the training of the pupils. He spoke at some length on the love of our Divine

Master for the little ones, and how they should return love for love to the good sisters, who had left home, family, friends and all the comforts of life in order to devote themselves to the task of their education.

In conclusion, His Excellency gave them a holiday and bestowed on all the Papal Benediction.

LAND WITHOUT VICE.

Kind Words, and True, for Catholic Countries.

(Catholic Columbian.)

One reads in current literature so much froth and foam, that slops over the already filled vessel of bigotry and narrow prejudice, when the people of Catholic countries are to be described, that it is quite refreshing now and then to run across words of praise and discernment.

South American countries are much maligned and unjustly but here and there people are found who have spent sometime in that part of the globe and are willing to view affairs with a just eye. Hon. W. C. Scruggs, who has been in the diplomatic service of the United States in South America for about thirty years has published recently a work

"Columbia and Venezuela."

in which he says that there never has been anything in these countries like a race conflict, though the inhabitants are made up of various races and color. The color line is never drawn; the words white or black do not appear in the laws of these republics. Since 1824 all the people have equal civil and political privileges, all are admitted on an equality to public vehicles, hotels and places of amusement are open to all alike, all attend the same schools and churches.

In explanation it is said that the three primal races even before 1824, had become too closely identified to leave room for race prejudice. Mr. Scruggs admits this: "but how," he asks, "shall we explain the explanation? In other words, whence came the conditions precedent to this civic and political amalgamation?" This is his answer:

"I apprehend that, if we go back far enough, the true explanation may be found in the policy and example of the Catholic Church, which has always been and is still the dominant power in the country. The Church has always been, and is still, the only bond of union between these heterogenous peoples dwelling side by side in the same community; and never, either by precept or example, has the Church recognized any race distinctions. Even in the old colonial days, when the Indian and the negro were both slaves, and when class privileges were still preserved, white and colored, master and slave, were on terms of equality before the sacred altars of the Church. All mere social distinctions were left at the threshold of the chapel or the cathedral. Under such conditions race prejudice would naturally be less conspicuous than in countries where diverse forms of religion afforded no such bond of common union."

Best Wives in the World.

Mary Nimmo Balentine, in the August number of the Woman's Home Companion, writes of South American women and we can well imagine the disdainful toss of the head of a faddish American club-

woman when she reads such words as these:

"The men in South America hold their women in highest respect. Not only do they accord them the polite distinction of outward deference, but they guard them with an earnest solicitude that protects them from every care, and they bear for them every burden that man can carry for woman. The chivalry of the olden time survives among these people, and that is doubtless one reason why the women are so contented with their lot. A charming senora assured me that the South American women make the best wives in the world, and I do not doubt it. After marriage the woman is as one lost to the world. Her sphere of influence is henceforth inclosed within the triple courts of her husband's house and consists of bringing up her children and in exercising a mild sovereignty in her domestic domain. There are no married flirts in South America, no scandals caused by unfaithful wives, no ambitious women pining in their secluded homes, so far as is known. There are no woman's rights conventions, no woman's temperance societies, no daughters', no mothers' meetings. There is not even a woman's whist club in the whole country."

Another Witness

along the same line is Major J. J. Kerbey, ex-Consul to Brazil and now occupying a responsible position with the Carnegie Company. He is not a Catholic, but his words are peculiarly appropriate just now when our free Republic is trying to shoot modern Christianity into the people of the Philippine Islands.

He talked to a Catholic friend, who writes of it in the Irish World. The whole conversation is so full of fine points that we wish we could give it all. Mr. Kerbey said; "Disinterested investigation will show that much of the true inwardness, not to say cussedness, of recurring troubles with the so-called heathen people arise from our people, especially our zealous missionaries, attempting to force so-called superior civilization upon them, who, as they look at it, consider their own civilization as good as ours, if not better."

"My observations have been largest in tropical countries, especially in the interiors of South America.

It is a common saying in South American interiors that theft and the other vices, unknown in the interior, are only practiced on the coast; or, in other words, vice begins on the edge of civilization, and is most rampant in the coast cities, where the missionaries are to be found most.

"One reared in a Christian community, like Pittsburg, as I have been, imbibing the prejudices of non-Catholics, may be permitted to say that I entertain no feeling of prejudice against Protestant missionaries. It must be admitted, however, that whatever advancement in civilization has been attained in South America is due to the earlier and continued efforts of the Catholic missionaries

"Those Franciscans who followed the Spanish Conquerors' swords with the cross of Christ were heroes and picked men of the age in which they lived. They have unselfishly devoted their lives during the four hundred years to helping these

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