



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 Diomed 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

Continued on page 3.

Northwest Review.

PRINTED AND PUBLISHED EVERY
WEDNESDAY
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AT WINNIPEG, MANITOBA.

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Northwest Review.

WEDNESDAY, OCT. 17, 1900.

CALENDAR FOR NEXT WEEK.

OCTOBER.

21. Twentieth Sunday after Pentecost. The Purity of our Lady.
22. Monday.—Votive office of the Holy Angles.
23. Tuesday.—Votive office of the Apostles.
24. Wednesday.—St. Raphael, Archangel.
25. Thursday.—Votive office of the Blessed Sacrament.
26. Friday.—Votive office of the Passion.
27. Saturday.—Virgii of the Apostles. Saints Simon and Jude.

CURRENT COMMENT.

We reprint from the *Catholic Columbian* an interesting article entitled "Land without Vice." We had already announced this selection in our issue of Oct. 3, but the extract was crowded out at the last moment and the allusion to it left in by mistake.

The Countess of Aberdeen kindly sends us a 73-page publication, "What is the use of the Victorian Order of Nurses?" giving the origin and present status of the famous order. There appear to be about sixteen Victoria Nurses in the world. The following paragraph (page 21) bears out what we said about their failure in Dawson, in our issue of Sept. 5. "Dawson City, Yukon District—Four Victorian Nurses were sent to the Klondike in May, 1898. One of them had to leave owing to a serious operation, one has been appointed Superintendent of a hospital at Dawson, with the consent of the Victorian Order. One has taken a position at the Post Office; and the District Superintendent, Miss Powell, remains at work till the spring allows her to be transferred to another post where her services will be more required, in view of the great diminution of the population in Dawson." Doubtless the brave women who went out to the Klondike to nurse the sick deserve great credit; in fact they got it in large doses before they reached Dawson. Doubtless, too, their work there, as the District Superintendent, Miss Powell, describes it (see pages 35-40), so long as it lasted, was very praiseworthy. But after all is said that can be said in their favor, what scanty results for such a tremendous fuss. The Victorian Order was puffed in every influential paper and magazine as the great monument of the Queen's Diamond Jubilee; it was the pet project of Her Excellency the Governor General of Canada, who encouraged

it by dangling before ambitious ladies titles for their husbands, and devoted to it all the resources of wealth, indomitable energy and a commanding position. Even now its Board of Governors counts, among its 26 distinguished members no less than four titled personages. And yet the statistics of its achievements would bring the blush of shame to any one of a score of Catholic Religious orders of women in Canada. They would be ashamed to have achieved so little, with such large financial help, in three years. But then, of course, had nuns taken up this work, as they do everywhere, especially in Dawson, there would have been no systematic puffing in the newspapers and no glory for Lady Aberdeen.

It is somewhat amusing just now to read Mr. Stead's prognostications in his last *Review of Reviews*, Sept. 15. "At present" he writes "the proposal to go to the constituencies upon a khaki issue appeals strongly to our sense of humor. . . . These escapees (the South African troops that have returned to England) from the hell which we let loose in South Africa, are just the kind of witnesses whose presence in a constituency would confound any Ministerial candidate who dared to appeal to the people on a khaki issue." . . . The more these questions are weighed by the nation the more clearly will it appear that to dissolve on khaki, will be strategy as mad and as suicidal as the reckless frontal attacks with which our generals courted disaster in the early stages of the South African war." And yet the Ministry, which has since dissolved and gone to the country on khaki, has been sustained by an immense majority. Decidedly Mr. Stead has ceased to understand the British public and the slowness with which cool reflection on obvious facts filters down into the voting masses.

Far more penetrating is his character sketch of the late Lord Russell of Killowen. There we find one of those luminous views on which Mr. Stead's reputation chiefly rests. "In the last ten years two great Irishmen occupied foremost positions in the arena of British law and British politics. No two men differed more absolutely than Charles Parnell and Charles Russell, but both of them agreed in this: that although they were the foremost Irishmen of their time, neither of them had even the faintest resemblance to the typical Irishman of the English populace. Charles Parnell, silent, austere, commanding the obedience rather than inspiring the love of his well-disciplined legions was the very antithesis of the Irishman of popular fiction and of the stage. . . . Charles Russell, a man genial, full of *bon-homie*, constantly mingling on equal terms with all sorts and conditions of men—a man who never moved his lips from the beaker of lise until the vessel broke in his eager grasp—was quite as little of a stage Irishman as Mr. Parnell. He was not devoid of humor, but he was totally devoid of the rollicking carelessness with which the idle Celt confronts the world and its cares. The tributes paid to him at his death by the Bench, the Bar and the Press, concur in attributing to him just those qualities on which the English particularly pride themselves. He stands before us the typical Chief Justice of England, a splendid figure of a man—stately, dignified, a worthy personification of Themis, a terror to evil-doers, a praise to them that do well. His magnificent power of concentration, his unwearying industry, his impatience of rhetoric, his direct thrust to the very heart of things, his intense practicality, all the traits which the

English most desire to see in their great judges were embodied in Charles Russell. Yet he, the Lord Chief Justice of England, was not an Englishman. He was not even a Scotchman. He was an Irishman through and through—Irish in birth, Irish in descent, Irish in politics and Irish in religion. But for thirty years Russel was almost as supreme in the English Bar as Parnell was over the Nationalists of Ireland."

MR. COME CHERRIER.

"L'Echo de Manitoba" extends its congratulations to Mr. Come Cherrier, M.P.P., for a speech which he is said to have delivered on the Manitoba School question.

According to the report of that speech as published in "L'Echo" Mr. Come Cherrier has said "that in his visits to the Religious teaching Communities in Manitoba he has learned from the lips of the Sisters themselves, that they were almost satisfied, looking however for better things, with the arrangement that permitted them to teach religion and the French language to their pupils. in a sufficient measure." To say the least of these words, we doubt very much whether they were truly spoken as reported. The fact is that Mr. Cherrier, during his stay in Manitoba, visited very few of our Religious teaching Communities, neither are we aware that the good Sisters at any time expressed themselves as almost satisfied with the School Settlement. We claim to know, personally, pretty well the feelings of Mr. Cherrier anent the School question, and we frankly believe that he is not far from practically endorsing our own views in this important matter. For he it is who repeatedly affirmed here that, although a true liberal in principles, he would in Manitoba be one of Mr. Greenway's most bitter opponents. Mr. Cherrier believes in Sir Wilfrid Laurier's good will but we venture to question whether he would pose as a great admirer of the so-called Laurier-Greenway School Settlement. His principles of justice are too noble for that. He may hope to see Sir Wilfrid one day do us full justice, but he has too much at heart the religious education of his own children, not to see how inadequate is the present Manitoba School Settlement for securing to the Catholic children of this Province the boon enjoyed by the Catholic Children of either Quebec or Ontario.

THE BETTER HALF.

"Women of Canada—Their Life and Work" is a neat volume of 442 pages with several portraits of prominent ladies and especially those who contribute the very various articles of which the book is made up. It has been prepared, at the suggestion of the Hon. Sydney Fisher, Minister of Agriculture, as a hand-book of the achievements and position of Canadian women, to give the people of other countries, gathered at the Paris Exhibition, some idea of what the better half of Canada is doing.

The work begins with a graceful and modest preface by Lady Aberdeen. Mrs. G. A. Drummond's able introduction sketches the interrelation between the many papers on laws and customs, education, art, literature and organized societies. One passage we are particularly pleased with is this: "The next chapter deals with another form of society, with women as they work in relation to the Church or in the religious community. It is difficult to tabulate such work, that of religious communities is essentially quiet and unobtrusive, while the activities of women in

connection with Church or Congregation are too numerous to be told. It may be noted that Communities, whose special end is the life of contemplation and prayer, are given a place under Church work, their vocation being thus recognized as an *energy*, rather than a state of mere passivity." This recognition—by the Convener of the Committee of Arrangements for the Canadian Women's Department of the Paris Exposition—is due no doubt to Miss Sadlier's remarkably forcible presentation of the Carmelites and the Adorers of the Precious Blood, whom she places under the double heading, "The Contemplative Orders" (as necessary in the complete scheme as the Active.) To those who know that gifted daughter of a gifted mother, it will be no surprise that Miss Sadlier's paper on Catholic Church work is so full of interesting facts and deep thoughts. She is perhaps at her best in her account of "The League of the Sacred Heart or Apostleship of Prayer."

Statistics of the Catholic education of women are, curiously enough, all lumped under the heading "French education," though, of course, the training imparted by the Loretto Nuns of Toronto, the Sisters of St. Joseph all over Ontario and the Faithful Companions of Jesus at Rat Portage is no more distinctively French than that of, say, the Wesleyan Ladies' College, Toronto. It would have been better to have adopted the division which is frankly recognized for Church work, viz., Catholic and Protestant. Although the information about Catholic teachers is far from complete, and, in some cases incorrect, still there is much that will be of interest to the general reader.

Two of the most valuable papers for the sterner sex are "Legal Status of Women in Canada (except the Prov. of Quebec)" by Miss Clara Brett Martin, B.C.L., Toronto, the only woman barrister in Canada, who wields a trenchant and amiably caustic pen, and "Legal Status of Woman in the Province of Quebec" by Madame H. Gerin-Lajoie, who is terribly in earnest.

"French Canadian Customs" by Madame Dandurand will hardly satisfy those French Canadian women who do not bask in the sunshine of English-speaking approval. The writer skims the surface, apologizes too much and fails to echo faithfully the all-absorbing faith of her countrywomen. She lacks conviction and therefore does not sound the beautiful depths of the Catholic French Canadian mother's heart.

Broad generalizations of history come naturally to Miss M. M. Mallock, the Catholic sister of Mr. W. H. Mallock, in her "Sketch of Canadian Immigration." Gaetane de Montreuil, who tells us she spent 22 years in Manitoba, ought not to quote Latin unless she is very sure of her proof-reader. Miss Proctor, the great Catholic organizer, is eminently practical and factful in her paper on "Immigration." Madame Forget, wife of the Lieutenant-Governor of the Northwest Territories, writes most entertainingly of "The Indian Women of the Western Provinces." A similar subject, "The Iroquois Women of Canada, by One of Them," is handled with characteristic charm by Miss E. Pauline Johnson, the poet.

The book contains many other excellent papers which space does not permit of our noticing.

MGR. FALCONIO AND THE MANITOBA SCHOOL QUESTION AS VIEWED BY THE CATHOLIC RECORD.

The Catholic Record, in an editorial of Oct. 13, 1900, referring to

the Address presented to the Papal Delegate by the Catholics of Winnipeg, and His Excellency's reply, has comments which we cannot allow to pass unnoticed. We always considered our worthy contemporary as a true friend of the Catholic minority of Manitoba in our struggle to regain our constitutional rights and privileges in educational matters, therefore do we regret the more that in this instance the Record should have made such statements as the following:—

"Assuming that his Eminence has been reported correctly, we are pleased to hear that the settlement is such as to secure a complete Catholic education to the Catholic children of the Province generally, and we trust that ere long a satisfactory arrangement will be made also in Winnipeg.

Mgr. Falconio recommends, in accordance with the Holy Father's advice, a peaceful acceptance of the concessions which have been made. This is a wise and Christian advice, which we are sure will be followed; but we are confident that his Eminence did not mean that the Catholic people of Winnipeg should not aim by peaceful method to obtain full justice. We want to see full justice done, but we shall follow the peaceful course which accords with the constitution of the country in seeking to secure all which that constitution guarantees to the Catholics of Winnipeg.

Here we must add that we are informed that the Public School supporters and trustees of Winnipeg are at this moment willing to make terms sufficiently favorable to bring the Catholics of that city within the operation of the Public

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School Acts, while giving them full opportunity of giving a Catholic education to the children. If this is really the case, we hope the Catholics of that city will accept the offer, and thus remove the present trouble out of the arena of politics. If the conditions are such as may be reasonably accepted. If this be the case, there will be nothing left to be desired, except that the conditions may be made permanent by legislation.

Perhaps, after all, the school trouble in Manitoba is nearer a full and satisfactory settlement than we have hitherto thought.

It will be remarked that Mgr. Falconio ended his address by expressing the hope that at last full justice will be done. This is precisely the point at which we aim."

We fail to find where, in His Excellency's reply, occurs the statement that the settlement is such as to "secure a complete Catholic education to the Catholic children of the province generally," nor could His Excellency, conversant as he is with the facts of the case, have made such a statement.

Is our contemporary aware that even in country districts we have not succeeded yet in obtaining the approval of any series of Catholic readers, like those, for instance, which are used in the Ontario Separate Schools? Is the *Record* aware that in order to obtain the Legislative and municipal grants, all our Catholic teachers must make a solemn declaration "that there have been neither religious exercises nor religious teaching during school hours after the opening of school and before half past three o'clock in the afternoon?" Is that what our contemporary considers an opening "to secure a complete Catholic education to the Catholic children of the province," when the Encyclical of our Holy Father, Pope Leo XIII., says so distinctly "Justice and reason demand that "our pupils find in the school, not "only scientific instruction, but also "moral knowledge, without which, "far from being fruitful, no education can be otherwise than absolutely baleful. Whence the necessity of having Catholic teachers, "readers and text-books approved "by the bishops, and of having the "liberty to organize the school so "that the teaching be in full accord "with Catholic faith as also with "all the duties that spring therefrom?" It seems to us that much indeed is still to be done before we can consider our schools, even in country districts, as in harmony with these principles. Therefore much remains also to be done "to secure a complete Catholic education to the Catholic children of the province generally."

Again, the *Record* speaks of the peaceful acceptance of the *concessions* which have been made. The Delegate has used the word "partial reparations," which we consider as a much more appropriate expression, where there is no question of favor on the part of the majority, but simply a question of strict justice in restoring rights guaranteed us by the Constitution of the land and recognized by the Supreme tribunal of the British Empire.

Why then did not the *Record* take its information from the NORTH WEST REVIEW which has the only authorized report (in English) of His Excellency's reply to the address of the Catholics of Winnipeg? Instead of making an exception for the Catholics of that city alone, it would then have said that: "He (the Delegate) was glad to learn through the Archbishop that already with the exception, however, of Winnipeg and SOME OTHER CENTRES OF MIXED POPULATION, SOMETHING had been done—"

Our Contemporary adds information which it claims to have regarding the kind and favorable dispositions of the Public School supporters and trustees of Winnipeg at this moment. How thankful we should be to the *Record* if it would tell us the source of that important information. We are in Winnipeg and in constant touch with the Catholics of the city, but we have still to learn that such favorable dispositions are in existence. We are actually getting ready to open a bazaar with a view to raise money for the support of our Catholic Schools in the City. How much more gladly would we accept our lawful share of the government grant than to have to resort to such an amount of trouble as is always involved in the carrying out of a bazaar. The Catholics of Winnipeg have been and are still misrepresented as to their attitude regarding the school question. They, and we along with them, are considered as political partisans; yet how many have severed their party connection, precisely because there was at stake for Catholic conscience a question of principles of a far higher order than those involved in politics. Although not without personal feelings and views in political matters, we claim to stand aloof from political parties, ready however, to give our allegiance to such and such only as may prove a protector of the Constitution, as well as a defender of an aggrieved minority whether Catholic or Protestant.

May we, in conclusion, express the wish of seeing our worthy contemporary join hands with us to bring about that full and satisfactory settlement, which it considers as nearer than it had hitherto thought, but which, we regret to say, does not appear to us to be as yet in sight.

DEATH OF MR. DUFLOS

Mr. George Duflos—whom many English-speaking people dubbed "Count," as they do every French gentleman—shot himself accidentally last Saturday and died of the wound on Monday. He had returned from shooting and was passing from one room to another with his gun in his hand when the weapon, striking against a door frame, discharged its contents into his side close to his heart. His wife saw her husband fall and nursed him tenderly till he breathed his last. He was fully conscious and prepared bravely with truly Christian fortitude, for the last rites of Holy Church, which he faithfully received.

Mr. Duflos was 37 years of age and came to settle at Fannystelle some ten years ago. He was a graduate of one of the greatest Catholic (Jesuit) colleges in France, possessing ample means, highly educated, accomplished and amiable. He is deeply mourned by his large circle of friends, who all sympathize with his afflicted widow. Mr. Duflos' only child died a couple of years ago in France.

The funeral takes place this morning at 10.30 in the church of Fannystelle. Madame Duflos, to whom we tender our sincerest condolence, will soon take her husband's remains to France.—R. I. P.

PERSONAL.

Mr. J. J. McGee, clerk of the privy council for Canada, arrived from Ottawa last Saturday for the purpose of administering the oath of office to the new Lieutenant-Governor of Manitoba, the Hon. Colonel McMillan, who kindly drove him round the city. Mr. McGee is a brother of the illustrious Thos. D'Arcy McGee, and has been 18 years Clerk of the Privy Council. He is one of the most highly respected

SMOKERS' THANKSGIVING

Every smoker will have a holiday to-morrow to offer thanks. Our store will be open to supply the needful to celebrate the day with our finest Havanas.

ERZINGER, McIntyre Block.
Barber Shop open to 10.30 p.m. to-night.

DENTISTRY.

Dr. Stark, Dentist,
PAINLESS OPERATING 63 Martha Street
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HERR CARL WOLFF, of
Leipsic Germany, Teacher of Piano,
Harmony and Composition, is prepared to receive Pupils. Apply at
250 BELL STREET,
Fort Rouge.

NOTICE.

The attention of all our subscribers and exchanges is earnestly directed to the fact that the NORTHWEST REVIEW is now published, not in St. Boniface, but in Winnipeg. Consequently, all communications and exchanges should be addressed "P.O. Box 499, Winnipeg."

ted and influential Catholics of the capital. The ceremony of swearing in the new Governor took place last Monday noon. Mr. McGee returned to Ottawa that same afternoon.

Rev. Father Corcoran, parish priest of La Salette, Ont., on his way to the coast, called on Rev. Father Cherrier last week and seemed to be very eager to obtain correct information on the school question.

Rev. Father John Macdonald preached an eloquent sermon last Sunday at the Immaculate Conception.

The new addition to Rev. Father Cherrier's residence is now complete, and an electric light connection has been made, which is a great improvement.

This evening at 5, in Maw's building (second flat) a bazaar will open in aid of the Catholic schools of Winnipeg. The zeal of the ladies in charge bids fair to make it a great success. The St. Mary's fancy table is under Mrs. N. Bawlf; the Immaculate Conception table, Mrs. C. O'Connor; Fish Pond, Mrs. A. J. McInnis; and Refreshment table, Mrs. Geo. Germain.

Rev. Father Fournier is at the Archbishop's palace.

Rev. Father Beaudin, O.M.I., came in yesterday from St. Charles and returned the same day.

LAND WITHOUT VICE—Cont'd.
people, without any earthly reward,"
An Interesting Interview.

"An elderly Padre, or Spanish Priest, with a benevolent countenance, named Father Visorlet, living in one of the ancient cities of the Incas, with whom I pleasantly discussed the question, said: 'No one ever died of starvation in this country; no one goes hungry. Is that not so?' I had to confess it was my observation. Then the Father said, with a smile, 'Are there any prisons in your country?' There were none in this land through which I travelled for months.

"He added, 'Are there there not more criminals, relatively, in your land than in ours?'

"I believe there are more crimes

MANITOBA

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Twenty-five years ago the chief products of Manitoba were the furs of wild animals. To-day these products are Wheat, Cattle, Butter, Cheese.

In Twenty-five Years the population increased from 12,000 to 200,000; the land under cultivation from 10,000 acres to 2,000,000 acres; the number of schools from 16 to 952.

A comparison between the years 1885 and 1899 shows the following results:

GRAIN PRODUCED.		
	1885.	1899
Wheat.....	7,429,440 bush.	27,922,230 bush.
Oats.....	6,364,263 bush.	22,318,378 bush.
Barley.....	1,113,481 bush.	5,379,156 bush.
Total.....	14,907,184 bush.	55,619,764 bush.

Increase, 40,712,580 Bushels.

MANITOBA LANDS—For sale by the Provincial Government. Over 1,600,000 acres of choice land in all parts of the Province are offered at from \$2.00 to \$5.00 per acre. Payments extend over eight years. SPECIAL ATTENTION is directed to 500,000 acres along the line of the Manitoba Northwestern Railway at \$3.00 and \$2.50 per acre.

Free Homesteads are still available in many parts of the Province.

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Class rooms cool and pleasant for summer study.

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in Pittsburg and in some of our interior counties—such as one may hear of in a day's attendance at County Court—than there is in all of South America, which has an area as great as North America.

"In crossing the Andes, I was in the company of Indians—alone—for eleven months, and never suffered the loss of a penny in value.

"Once our escort carried \$15,000 in silver coin, sewed up in skins, being sent by a merchant or trader in an interior town to the coast settlement. I expressed some fears about going with such a tempting

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We buy our goods for CASH only; sell for CASH only.

Our expenses are not large and we are satisfied with a very small margin of profit.

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To the Public.

There is no profession or occupation excepting perhaps that of a doctor, where knowledge, skill and experience count more than they do in that of the compounding pharmacist. The simplest mistake, the taking up of a wrong weight or the taking down of the wrong bottle, may be followed by the most serious and even fatal results. It is, therefore, that we wish to call particular attention to the Prescription Department in our establishment.

Our Laboratory is exceptionally well appointed for this work, and under no circumstances is an inexperienced person allowed to put up a prescription. Anyone sending us a prescription may rest assured that only the purest of drugs will be used and the most exacting care exercised in its preparation.

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