

Continued from first page.
that they should bend then before Almighty God, so it is not wrong for us to bend before Him now within His Holy Church, hence it is that not only in entering, or leaving our Church, but sometimes even in passing it, we Catholics genuflect, or bend the knee to God who dwells therein. How reasonable then is the Catholic genuflection. Finally,

THE CATHOLIC GENUFLECTION ACCORDS WITH USAGE,

Look at worldlings for instance! how often they bow to show honor to each other. If earthlings then may bow to one another, why may not Catholics bow in honor to their God! When did it become right to bow to creatures and wrong to bend to God. Shall that right in all things else, be wrong only in religion? Look at children of the world! how often they go on bended knees to ask or receive a blessing from an earthly parent and this is only right, why wrong then for Catholic children to go on their knees to beg or receive a blessing from this heavenly Parent, God! Were we to seek to day the presence of our reigning queen, court etiquette would require us under pain of being considered impolite to bow or bend the knee, first profoundly to the sovereign herself, then less profoundly according to their rank to those who serve the throne, nor in the judgement of the world is this the manner of proceeding at court accounted unreasonable or strange. Why then should it regard Catholics as such, when, in entering that more Sacred Court, God's Holy Church, they likewise bend the lowly knee before their Sovereign Lord! Are subjects rightly to bow in homage to their earthly rulers and Catholics to wrongly bend in homage to their God? Or in the world before a human throne, are we to bow before the great ones of the earth, and in God's Church, before the throne of God, not to bend at times before the great One of heaven or even to his servants out of honor, should we choose? So seems at least, to judge, the wisdom of an unwise world! Strange indeed, it is, it see not its own inconsistency in thus conceding to the creatures, what it refuses to its Creator and its God but stranger still, that while condemning it yet exacts from others, and regards as right when for itself, the worship and the genuflection of the Catholic faith. Speaking for myself alone, I would not, could not, bow in homage to my earthly sovereign, were I not allowed to bend in homage to my heavenly Sovereign, God, for much indeed as I would love, honor and esteem the ruler God had given me more, inestimably more, I trust and hope, I would love, honor and esteem my God. However, I digress. To continue: Look at citizens, how often they deliver to a conqueror the keys of their captured city upon bended knee in token of submission, may not Catholics, then, on bended knee, submit to that Conqueror of Love, Almighty God, the keys of the citadel of their hearts in token of adoration? Surely they may, and as it is generally at the very gates of their city and citizens lowly bending, submit the keys of their city to their conqueror, so likewise it is at the very portals of their Church that Catholics, humbly adoring, transmit the keys of the citadel of their hearts to God. O, how fitting that it should be so, and that we, who once were driven from the gates of sin-lorn Paradise by God, should, when at the gates again, or entry of that grace-restored Paradise, God's Holy Church, lowly bend the knee to earth and humbly genuflect to remind us of our loss and of our fall. How beautiful, then, the god-like faith that speaks to us of this and through these genuflections thus anticipates the desire of our souls to worship lowly when entering the church and presence of our God. [O, surely such a faith as this is God's for it is the faith and ward yearning of the God-created soul. Such, indeed, is Catholic faith which teaches us to reverence on bended knee whenever we enter or leave the Holy Church of God, and such, too, is the Catholic genuflection that shows, in this living faith. O, how such faith, such genuflections carry back our minds to the time when Christ lived on earth and walked with men, and when, "Bowing their knees they adored Him." (St Mark xv., 19) or back, even farther still to that humble stable-Church of Bethlehem where then began, by Eastern Magi, and by lowly shepherds that genuflection, or adoring of our God on bended knee, which we Catholics, in that same unchanging Church, do still observe to-day, and will for ever, for the faith of Bethlehem, the faith of God never changes, but lives on its worship, to the end. Such, indeed, is Catholic worship, such the Catholic genuflection, and such the changeless Catholic faith. Fides.

THE SCHOOL QUESTION.

For the Northwest Review.

The election of trustees for the Catholic schools of this city took place last week, and to a casual observer the apathy and indifference manifested by the people whose interests were directly involved in that important proceeding, would be incomprehensible. Instead of coming forward in large numbers to take part in the election, and thus showing that the education of their children was an all important matter to them, there were scarcely enough of them present at the polling places to go through the legal formalities required to elect the trustees. Such a dereliction of one of the most sacred duties imposed upon Catholic parents, is in the highest degree reprehensible, but it is not a matter of surprise to those who have had to deal with school questions in the past; to them it is a well known fact that Catholic (or pseudo-Catholic, rather) parents are ratepayers, as a rule, do not take that interest in the management of our schools that they ought to take. On the contrary they leave them to take care of themselves, and when they do give them any attention at all it is to draw invidious comparisons between them and the other schools, and to disparage and belittle the efforts made to extend the usefulness of the former. They seem to lack that pride of character, and that manliness of feeling that should animate their breasts, and stimulate their energies to place the schools on a progressive basis. For upwards of a dozen years the writer has been directly connected with the management of schools as a member of the board, and he has a vivid recollection of the want of practical interest that many of those concerned took in educational matters. But what they lacked in enthusiasm they made up in adverse criticism upon the acts of the Board and the efficiency of the teachers because those acts and the methods of teaching were not in accordance with their crude ideas. If, instead of indulging in such insensate conduct, the people would come cheerfully forward and support the trustees in the discharge of their official duties the schools would be maintained at a high standard of excellence. But observation goes to show that they will not do so now any more than in the past; they will neither attend the polls nor visit the schools; never say a word of approval or encouragement; are never satisfied, and persistently remain a band of recalcitrant obstructionists—monuments of concentrated egotism and stupidity.

Many parents labour under the impression that if their children are taught the rudiments of the three R's—Reading, 'Riting and 'Rithmetic—they have done their duty to the children, to God and to society, and solace themselves with the reflection that those children will never rise above the sphere in which they find themselves when starting out in life—"hewers of wood and drawers of water" perhaps, for which no "schooling" is required. Parents and guardians are morally and socially bound to give the children the best education they can afford in order to enable them to make the best use of their opportunities in after years, for no man, or body of men, has a right to hamper the future career and destinies of those over whose infancy they watch and for whose future welfare they should provide. When they limit and circumscribe their education, they virtually deprive them of the only lever by which they can raise themselves from the humble condition in life in which circumstances may have placed them, to a higher and nobler one requiring a better degree of intellectual cultivation. Many a brilliant mind (enveloped for life in a maze of ignorance) might have shed its refulgence upon the world if it had been properly expanded and developed in its earlier years by a course of training in even an ordinary school. The time is happily past in which a man could prescribe the limit to which his child should aspire and should not overstep. In our enlightened age all the avenues to fortune and distinction are open to everyone alike—to the lowest as well as to the highest in the social economy—and the youth of our land must not be handicapped in the race of the "survival of the fittest" by the fossilized ideas of anachronistic parents.

The Catholic schools have many difficulties and disadvantages to contend with and the law should be so amended as to facilitate the working of the system. Although it seems paradoxical yet the worst enemies of our schools are some of their professed friends. These hypocrites while pretending to have kindest feelings, do all in their power to bring them into disrepute, and to frustrate the efforts of the authorities to carry out the law.

Legislation should be invoked and have the school acts so framed that the recalcitrant Catholic taxpayer will have no option but to pay to the Catholic School Board, also that the owners of houses occupied by Catholic tenants be made to pay the proportion of the taxes to the Catholic Schools that the tenants would be required to contribute if they paid the taxes themselves directly instead of through their landlords—for it is the former who pay the taxes, as it is included in their rent, and in the case of monthly tenants, the proportion for the time they occupied the premises should be required from the proprietors.

If some such facilities were granted and if those lukewarm and mercenary Catholics would give a generous and whole-souled support, our schools would be in a flourishing condition and have as good a record in every respect as the other schools. It is therefore to be hoped that the year now commencing will witness the dawn of an improved era in our educational system, and that each supporter of it will emulate his neighbor in his efforts to make the system and management second to none in the Dominion.

"And though age waxes by the way,
And hearts break in the hurry—
We'll sow the golden grain to-day—
The harvest reap to-morrow."
Feb. 8, 1888.
A. McGILLIS.

THE MISSION.

The mission, which we announced lately, will be given in St. Mary's Church, commencing on Sunday the 14th of March. The "Missioners" will be the Reverend Father George B. Kenny S. J. of Montreal, and the Reverend Father Lewis H. Drummond, S. J., of St. Joseph's College, St. Boniface. The latter is so well known amongst us and so well appreciated by all who have had the pleasure of listening to him that we occupy our space with a notice of the former.

Father George B. Kenny is the son of Sir Edward Kenny, formerly Governor of Nova Scotia. He is a graduate of St. John's College, Fordham, N. Y. After a brilliant career there he entered the legal profession in Halifax, his native town, where his family influence, added to his own great abilities, soon set him in the first rank of Haligonian lawyers. But, when his prospects were brightest, he turned his back upon them all to become a Jesuit. Eight years of training in the Society of Jesus were followed by his appointment to the chair of Rhetoric in his Alma Mater at Fordham, whence he was called to start and direct the first Catholic college in Jersey City, and, later on, to preside over St. Druhan's College in Prince Edward's Island. He then went to England, where, in London and Manchester, he spent a couple of years. Finally he has been, for some two or three years, stationed in Montreal. Everywhere he has won golden opinions and endeared himself to all who have been privileged to know him.

Under the direction of these two able Jesuit Fathers the Mission cannot fail to be a most successful one. Although chiefly intended to benefit Catholics, everybody will be welcomed.

ST. VINCENT DE PAUL SOCIETY.

We are glad to announce that Professor Buel has consented to give one of his grand spectacular exhibitions in this city shortly in aid of the funds of above society. The Professor has the finest collection of views we may say, in the world, and those taken during the late rebellion in the Northwest, on the battlefield, and that of Riels trial, where he is shown as the central figure in the group, are of the most interesting character. Those who have seen any of the Professor's entertainments once will not rest satisfied without seeing every one that they can possibly attend.

MAIL CONTRACT.

SEALED TENDERS, addressed to the Post Master General will be received at Ottawa until noon, on Friday the 19th of February, 1886, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, six times per week each way, between Stonewall Post Office and Railway Station, from the 1st of April next.

The conveyance to be made on foot or in a suitable vehicle.

The courier to leave the Post Office and Railway Station with the mails, on such days and at such hours as may be from time to time required to deliver the mails at the Railway Station within ten minutes after leaving the Post Office and at the Post Office within ten minutes after the arrival of the mail trains.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Stonewall and at this office.

W. W. McLeod,
Post Office Inspector.
Post Office Inspector's Office,
Winnipeg, 8th Jan., 1886.

PROSPECTUS OF THE OF THE ST. BONIFACE COLLEGE

The College of St. Boniface, incorporated by an Act of Parliament, and affiliated to the University of Manitoba, is, since the 10th of August, 1885, directed by the Fathers of the Society of Jesus, under the high patronage of His Grace the Archbishop of St. Boniface.

Its course of studies comprises the Greek, Latin, French and English languages and literature; History, Arithmetic, Algebra, Geometry, higher Mathematics, mental Philosophy, Natural Sciences and Theology. Although chiefly intended to prepare young men for the study of the liberal professions and divinity, it is also calculated to fit them for commercial pursuits. Its large and spacious grounds, secluded from the city, offers all the advantages of a country site, and are so near the cities of St. Boniface and Winnipeg as to secure all the advantages of a town residence.

The College can accommodate a hundred students, of whom eighty may be boarders. The terms have been made as easy as possible. \$18 a month for boarding, and \$3 a month for those who take their meals in town and sleep in the college, beside a small additional fee, for a few dormitory articles, of \$2 a year; the whole to be paid half yearly in advance.

The uniform consists of a frock coat, with trousers, necktie and felt hat, all black. Each student is to be sufficiently provided with other articles of clothing.

The discipline of the College, strict in point of morality, is, as far as possible, paternal in character.

The scholastic year opens on the third Wednesday of August and ends about the 20th of June.

ST. BONIFACE, AUGUST 28TH, 1885.

PUBLIC NOTICE

Legislature of Manitoba.

RULES RELATING TO NOTICES FOR PRIVATE BILLS.

49. No petition for any Private Bill is received by the House after the first five days of the session.

50. All applications for Private Bills, properly the subject of legislation by the Legislative Assembly of Manitoba within the purview of "The British North America Act, 1867," whether for the erection of a bridge, the making of a railroad, turnpike road or telegraph line; the construction or improvement of a harbor, canal, lock, dam, or slide, or other work; the granting of a right of ferry; the incorporation of any particular trade or calling, or of any joint stock company; or otherwise for granting to any individual or individuals, any exclusive or particular right or privileges whatever, or for doing any matter or thing, which in its operation would affect the rights and property of other parties, or relate to any particular class of the community; or for making any amendment of a like nature to any former act; shall require a notice, clearly and distinctly specifying the nature and object of the application and where the application refers to any proposed work, indicating generally the location of the work, and signed by or on behalf of the applicant, such notice to be, during four weeks, between the close of the next preceding session, and the time of the consideration of the petition, published in every issue of the "Manitoba Gazette" and in two other newspapers as aforesaid (one in English and one in French) and within one week from the appearance of such notice in the "Manitoba Gazette," a copy of said Bill, with the sum of one hundred dollars for each ten pages or fraction thereof, shall be placed by the applicant in the hands of the Clerk of the House, whose duty it shall be to get the said Bill printed forthwith.

51. Before any petition praying for leave to bring in Private Bill for the erection of a toll bridge is received by the House, the person or persons intending to petition for such bill shall, upon giving the notice prescribed by the preceding rule, also, at the same time, and in the same manner, give notice of the rates which they intend to ask, the extent of the privilege, the height of the arches, the intervals between the abutments or piers for the passage of rafts and vessels, and mentioning also whether they intend to erect a draw bridge or not, and dimensions of the same.

C. A. SADLER,
Clerk of the Legislative Assembly of Manitoba.

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ST. BONIFACE ACADEMY

CONDUCTED BY THE SISTERS OF CHARITY.

This Institution, under the distinguished patronage of His Grace the Archbishop of St. Boniface, is conducted by Sisters of Charity. The latter would respectfully direct the attention of parents and friends of education in general to the condition of well-being and comfort in which they begin this scholastic year. The new edifice, situated a few steps from the old one, is equal to any establishment of the kind in Canada or elsewhere. Spacious apartments, well lighted and ventilated; comfortable class-rooms; vast dormitory; bath rooms; water-works; the most improved system of heating, and perfect security against fire; gardens and play-grounds, laid out in the most salubrious and agreeable sites; such are some of the principal advantages afforded by the new building. The course of studies followed by the pupils, under the direction of His Grace the Archbishop, is, in all respects, in accordance with the usual branches of English and French education, pleasing to the parents and the most competent authorities. Difference of religion is no obstacle to admission, but external compliance with the rules is required from all. The St. Boniface Academy counts thirty-seven years of existence. Reports of conduct and progress of each pupil will be sent occasionally to her parents and guardians.

Terms—Entrance fee (once for all), \$5.00. Board and Tuition, per month, \$10.00. (A deduction is made when two or more of the same family are sent.) Music and use of Piano, per month, \$3.00. Drawing, per month, \$1.00. Bed and bedding, per month, \$1.00. Washing, per month, \$2.00. Payments to be made every two months in advance.

Pupils coming from other institutions must furnish certificates of good conduct from the establishment they left.

Every pupil should be provided with sufficient underclothing, a plain toilet case, a table knife and fork, spoons and goblet, six table napkins and a napkin ring.

The uniform, strictly obligatory, is a black merino dress, and a mantilla of the same color, a straw hat trimmed in blue for summer, and a white hood for winter, a white veil or plain net. Parents are invited to inquire at the Institution for certain particulars before preparing the uniform. When desired it can be furnished in the establishment, as also articles for toilet, drawing and fancy work, but payment in advance is required. School books and stationery are furnished at current prices. Other books and letters are subject to the inspection of the Directress. No deduction for pupils withdrawing before the end of the two monthly term, unless in case of sickness or other cogent reasons. Pupils receive visits of their parents, near relatives and guardians, on Sunday, between the hours of divine service and after Vespers, until 8.30 and on Thursday from 1 to 5.30 p.m. No other visitors are admitted unless they are recommended by parents or guardians.

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