

progress and development. Hon. D. McLean, as minister of education, made an eloquent address. A Masonic banquet is being held to-night. To-day's events are an epoch in the history of education and Masonry in Virden."

The affront has been repeated since. A queer way indeed to prove that the highest tribunal of the empire, was correct when stating that the public schools are non-sectarian and that it is but proper that the Catholics should contribute to their construction and support.

Let it be remembered that Mr. D. J. Goggin was then principal of the Normal school in which Catholics, as well as others, must be trained if they want to secure certificates or diplomas for teaching in the schools of the province; the same Mr. Goggin was also at the time a member of the advisory board, that board which is the only power in the country allowed to make or choose the prayers and other religious exercises to be used in public schools; if the gentleman had acted at Virden in either of these two capacities the fact would have escaped notice, but it was not so; Mr. D. J. Goggin leaves Winnipeg, goes to Virden, 180 miles, as a Grand Master in Masonry and there in his Masonic capacity, officiates after the rites of his sect and performs ceremonies prescribed by that sect so hostile to the Catholic church.

The hon. the minister of education would very naturally assist at the laying of the corner stone of a school house in his district; this is very proper, but that the same minister of state should take an inferior place under his own subaltern and employe, because the latter is grand master and that the school is to be dedicated according to Masonic rites, is enough to point out the sectarian character of the whole proceedings.

Both the minister of education and the member of the advisory board alluded to the admirable union prevailing between Masonry and state education, and a rev. parson joins with them to show that Free Masonry, state education and Protestantism are in accord on the question of non-sectarian schools and that the triple alliance is anti Catholic.

The said Mr. D. J. Goggin is now in the Northwest Territories, his ability was called in that part of the Dominion to perfect a system of education which would undoubtedly be in accordance with the requirements of his sect. At his debut in the task, a regulation has been passed to force all those who wish to teach in the schools of the Northwest, even in those recognized as Catholic schools, all without exception must go to Regina and there, during several months, be under the direction of Mr. D. J. Goggin.

Imagine that the ladies of the different religious communities, even those who have graduated elsewhere and have taught successfully for many years should be refused certificates of competency unless they go to Regina, even from the remotest points of the Northwest, and

there mix with young men and young girls to be taught the art of teaching grammar, reading, etc., and that by a grand master of Free Masonry.

There is in all this a sectarian cynicism, which cannot but be inspired by the deep hatred of the church, "It is affirmed that the people of the Northwest will be wiser than those of Manitoba. In the latter province the school question has been dealt with too openly and with too much noise. The wise ones of the Northwest will do otherwise, they will be more cunning and more regardful of forms, and thereby obtain their ends with more facility and certainty."

Et nunc reges intelligite, erdini qui judicatis terram.

4TH.—APPEAL TO THE GOVERNOR-IN-COUNCIL.

The preventive remedy of reserve for the good pleasure of the governor-general had not been applied; disallowance had been refused; recourse to tribunals had finally given an unfavorable decision in the school case. What was to be done? Before such refusals and mishaps, were the Catholics to abandon their claim for their rights? They were too well convinced of the justice of their cause, not to have recourse to every legitimate means of protecting them. The appeal was to be made on points different from those invoked till then. The law had been assented to and by this assent the idea of "reserve" had vanished. Two years had elapsed, so that disallowance was, by the very fact, an impossibility. The highest tribunal of the empire had declared such acts *intra vires*, the minority could not, at least for the moment, invoke the rights and privileges guaranteed by "practice" at the time of the union. Let it be well-known, all the difficulties experienced had not inspired those interested with any conviction unfavorable to the merit of the question itself. They were and are yet convinced that they are victims to an injustice and will be satisfied only when an efficacious remedy shall be applied to the evils they suffer, when so ever may come the remedy.

The news of the privy council's decision caused a great and energetic explosion of the sentiments of the population. Hon. Senator Girard convoked a session of the national congress, held in St. Boniface on the 15th and 16th August, 1892. Delegates from all important points of the province were present. All were men belonging to the elite of our people, without distinction as to political parties or of anything that could be a subject of division. Speeches of great oratorical, social and Christian value were delivered. Resolutions full of dignity and force were adopted with that calm and solemn unanimity showing that great interests were at stake and the feelings of those who treated them. At a distance some

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