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- Ali Sundays in the year.
   Jan. 1st. The Circumcision.
   Jan. 6th. The Epipnany.
   The Ascension.
   Nov. 1st. All Saints.
   Dec. 8th. The Immaculate Conception.
   Dec. 25th Christmas.
- II. DAYS OF FAST.
- 1. The forty days of Lent.
  2. The Wednesdays and Fridays in Advent
  3. The Ember days, at the four Season's being the Wednesdays, Fridays and Saturdays of
  a. The first week in Lent.
  b. Whitsun Week.
  c. The third week in September.
  d. The Ugils of
  a. Whitsunday.
  b. The Solemnity of SS, Peter at I Paul.
  c. The Solemnity of the Assumption.
  d. All Saints.
  e. Christmas.
  I. DAYS OF ABSTINENCE.

III, DAYS OF ABSTINENCE. All Fridays in the year. All Fridays in the year.

Wednesdays | in Advent |
Fridays | Wednesdays |
Thursdays |
Fridays |
Saturdays |
Ash Wednesday.
The Ember Days.

The Vigils above mentioned.

Do you agree with the Catholic Bishops that it with the Roman Church ?—St. Ambrose [A. D. 335—397].

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IMMACULATE CONCEPTION.

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headache and my husband of neuralgia. We think there is

## and have induced many to use it.

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# A REPLY TO MR. TARTE.

ARCHBISHOP TACHE'S OPEN LET-TER TO THE M. P.

The Final Answer of His Grace—The Pastoral Letter a Myth-The Interview with Chapleau - The Promise of Amnesty-No Concession and No Compromise.

Mr. J. Israel Tarte, M. P.:

SIR,—The journal L'Electeur, in its issues of the 5th and 6th instant, contains two letters that you address to me, be-

You say: "I think I have some my address and dated the 20th of the same Permit me to observe that the docu-

ment I have published on the firm of the public schools of Manitoba is in no way connected with the object of our correspondence, and I fail to see why you mention it; that document was not at all written in view of the Liberal convention, with which you seem anxious to connect it. The said work was completed and to me on the 20th day of the liberal convention of it from any of the bishops, or from the liberal convention of it from any of the bishops, or from the liberal convention of it from any of the bishops, or from the liberal convention of it from any of the bishops, or from the liberal convention of the liberal convention what you are forcing upon me in w written in view of the Liberal convention, with which you seem anxious to connect it. The said work was completed and signed by me on the 20th day of April; the English copy was immediately handed over to the Manitoba Free Press and the French copy was also at the disposition of Le Manitoba, with the understanding that the two

you had so often stated before, and you added: "I challenge Archbishop Tache to deny." You evidently then believed that it was still time for me to accept your challenge. I have done so, and wrote immediately. I merely answered what you had said against me, quoting your own words, denying only what was increased in the said against me. inexact in your statement, and adding "that I would not question your good faith, and I would prefor to think that you acted from conviction."

I wrote to one of my nephews a letter, the private character of which you ought to have considered as it was mentioned in to have considered as it was mentioned in the letter itself. You thought proper to publish that letter, which was dated 20th August, 1892; it is in the Hansard, in the report of your speech of March last; in a public meeting at Waterloo you read the same, and in your letter in L Electeur of the 5th instant you over the following of the Sthe instant, you quote the following passage: "Sir John Thompson pledged himself officially and publicly; others did it privately but solemnly." I have nothing to retract from that communication to my nephew, so, after all, it concerned me but little if you were indiscreet enough to publish it. I regret your action only on your own account, because it is not in itself a commendable act. If you had acted in a more considerate way, instead of publishing a private letter you would easily have perceived that, in reality, it did not contain what you sus

wrote this: "Sir John Thompson pledged himself officially and publicly." Everyone knows that the report of Sir-John Thompson, dated 21st March, 1892, is an official document; it came under my nowledge, but after it had been given to the public; my correspondent knew of that document as well as myself and I was certain that he would fully understand the signification of my words. The same sentence of my letter contained. moreover the following words: "Others did it privately but solemnly." My nephew was also in a position to understand this and surely he never thought, more than I did, that such words meant

but solemnly."

Did it not, sir, occur to your mind that such a demand is rather extraordinary on your part? Do you really believe that I am in any way bound to give to the public the names of the members of parliament, of the senators, of the journalists and of other friends who visited me in Montreal during two months, and who pledged themselves to help the minority of Manitoba in their difficulties about their schools? As there is no reason to place all these names before the public, I decline to gratify your curiosity. The matter is so much the less necessary that the full list would not satisfy you, because it would contain but one single member it would contain but one single member of the Federal cabinet whose name you already know, it is that of the HON. MR. CHAPLEAU.

Precisely, here we are. Yes, here we are and what do you wish to know? Mr. Chapleau was a member of the Federal Government! Undoubtedly he was, but under what law is a member of the Federal Government forbidden to speak to me or under which am I for bidden to answer him? But, Mr. Chapleau was Secretary of State in Sir John Macdonald's Government. Yes, he was, and I knew it. Then he negotiated in the name of Sir John Macdonald—that is to say, in the name of his Government.

# Not at all, sir, and here lies the error, under Not at all, sir, and here lies the error, under which you speak. Mr. Chapleau positively declared to me that he was not talking in the name nor with the authority of the premier; that he was merely visiting me in his own personal name, that his words were not binding anyone but himself. His visit was not official, but private, as well as that of the friends who accompanied him.

Always under the impression that declarations just published; some of them but a few days before the convention of the 20th June; and the last in a letter to "You have believed those promises to such an extent that

THE COLLECTIVE LETTER that their Lordships the Bishops intended

of it from any of the bishops, or from anyone authorized to speak in their name. Please notice that I wish to be

It was spoken of in Montreal, Quebec, Ottawa and elsewhere, but you know, sir, that a false affirmation does not become true by its repetition, even in the midst of electoral excitement. I am not astonished that you have believed in the existence of the alleged document, but for my part I have yet to learn that the idea of such a letter ever entered the mid of any Canadian bishon without that the idea of such a letter ever entered the mind of any Canadian bishop, without excepting your humble servant. You see thereby that it is very easy for me to answer your question: "How is it that the pastoral letter in question was not read nor signed?" It was not read because it did not exist, and it was not signed for the same reason. Such pastoral was nown. faith, and I would proceed from conviction."

In your two last letters you express doubts on certain points that you previously affirmed in a most positive manner. You ask even for more informations. I will try to satisfy you. "I will endeavor (as you say of yourself) to express myself with all the clearness that I can find in my determination to say the truth without reticence and without after thought."

excepting your humble set that the secret promises, that you wrongly never lieve I have received and accepted. I am so entirely persuaded of the right of Catholics in this matter that I have said in the letter of mine which you published, and I now repeat: "The constitution is violated; if no remety written, that it was seen, that the will have to its account a new iniquity and shame will be shared by all those who, doubt of the fact that someone has written a letter, stating that it was to be signed by the bishops. I confess that I was greatly astonished in learning in 1893 that, things had gone so far in 1891, and that without the knowledge or consent of the subject of the subject is the subject of the subjec the alleged authors of such a production. I may repeat, sir, that I am entirely ignorant if the Canadian bishops ever thought of the letter attributed to them and to be published before the elections of 1881. be published before the elections of 1841. The only collective letter of the bishops in 1891 is the one which was published after the elections, and which, consequently, cannot have been written on published to influence the electors. The confusion of things wentso far that I have heard people affirming that the supposed pastoral letter was identical with the petition addressed by the Canadian episco-

tition addressed by the Canadian episco-pacy to the Governor General in Council. YOUR PROVOCATIONS.

Towards the end of your letter of the 5th of July, you say: "I did not provoke, nor did I caluminate you. . . I have merely accused the ministers who deceived you. . . . I regret that you consider as directed against yourself the blaws that I give to men who care nothing in this affair of the schools but to avoid the responsibility which falls upon them and make a shall." avoid the responsibility which falls upon them and make a shield of your episcopal

I have no mission nor desire to argue with you nor anybody else in defence of the ministers, that is their affair; but allow me to add that I naturally consider more than I did, that such words meant that I had received assurances in the name of the Government.

In that connection you tell me: "Give to the country the names of all those who pledged themselves to you privately but solemnly."

Did it not, sir, occur to your mind that such a demand is rather extraordinary on your part? Do you really believe that I am in any way bound to give to the public am in any way bound to give to the public has some of the members of parliament, If the deceptions we have experienced are

brought against his episcopal prestige, he will suffer considerable in history. Monseigneur Tache, as the other bishops are not sufficiently equipped." Then, in L'Electeur of the 18th of May last, you wrote, Wrote, "The old Archbishop, sick, thed, harrassed, easily became the prey and the victim of the Cabinet, in whose name Mr. Chapleau applied to him. His excessive confidence has compromised the cause, which could then have been safeguarded."
It is evident that such "blows" are not absolutely fatal, but it is still more evid-

nations," but injustice debases them. The denial of the full amnesty, the efforts made to prevent it, are all evidences of

the name nor with the authority of the premier; that he was merely visiting me in his own personal name, that his words were not binding anyone but himself. His visit was not official, but private, as well as that of the friends who accompanied him.

When I wrote "others pledged themselves privately but solemnly," I was thinking of Mr. Chapleau with others. I knew that my nephew would also think of him, but I knew that the young gentleman, no more than I, would think that my words meant that Mr. Chapleau had entered into negotiations with me, in the name of the Government, no more than the same words meant that I had myself made concessions or compromised some way or other.

You write: "The question was too important for you to negent energing." It have taken in these painful circumstances, they may find it in three documents, which I take the liberty to indicate. The first is a pamphlet I published in the beginning of 1874, and which is entitled "The Amnesty"; the second is the report of the select commons in Ottawa during the session of 1874, to inquire into the causes of the Red River troubles; the third document is another pamphlet which I published in 1875, and which bears the title of "The Amnesty Again." (On being asked, I will send the two pamphlets). You, sir, have studied said documents with sufficient care to become assured that I have energetically defended two letters that you address to me, because "there is between us a misunder-standing with regard to the interpretation of certain incidents which preceded the elections of 1891." Being anxious myself made concessions or compromised some way or other.

You write: "The question was too important for you to accept engaged must, which would not have appeared anthorized." Important as the question may have been, and is, I could accept but what was given to me, that is to accomplish, or prevented the accomplish, or prevented the accomplishment of the promises made, and that in view of retaining power or gaining in the misunderstanding, I will answer your letter; but this answer will be the last step, on my part, on this subject.

You write: "The question was too important as the question may have been, and is, I could accept but what was given to me, that is to accomplishment of the promises made, and that in view of retaining power or gaining it. It was vainly believed that that question was too important for you to accept engaged must be explained." Important is to guestion was too important for you to accept engaged must be explained. I was deceived!! The responsibility weighs on those who refused to accomplish, or prevented the accomplishment of the promises made, and that in view of retaining power or gaining it. It was vainly believed that that question was too important for you to accept engaged enthers. You write: "The question was too important for you to accept engaged enthers. You write: "The question was too important for you to accept engaged enthers. You wish sufficient care to become assured that I have energetically defendent enthers. You write: "The question was too important for you to accept engaged enthers. You write: "The question was too important for you to accept engaged enthers. You write: "The question was too important for you to accept engaged enthers. You write: "The question was too important for you to accept engaged enthers. You write: "The question was too important for you to accept tion would be entirely buried, when in 1875 the Government proposed and the majority of Parliament voted cerreason to be surprised that Your Lordship thought proper to delay so long the declarations just published; some of them the convention of large the co were affirmed to be based. You say that history repeats itself and that the history of the amnesty will be repeated in the bistory of the schools. It is possible, sir, but surely, one part will not be repeated; this time I have not asked any promise, nor been offered nor accepted any, from the premier or any one else in his name.

### THE CONSTITUTION.

name.

You speak of the policy I have pursued with regard to the question of the but as you do not define it with full clearness and truth, you will pardon meif I give my own version. I am convinced that the Catholics of Manitoba arely handed over to the Manitoba Free Press and the French copy was also at the disposition of Le Manitoba, with the understanding that the two papers would publish at the same time. Difficulties, uncontrollable on my part, delayed the publication, and the Free Press, with its usual frankness, explained the delay of its issue of the 23rd June. I am, therefore, in no way answerable for the delay in the publication of an article I had finished on the 20th April, but which appeared only a few days before the convention of the 20th June.

As for my letter addressed to you, if it appeared about four months after you had spoken in the House of Commons that is due to the fact that I had, at first, no intention of writing and would have kept silent if your provocations and challenges had not been so often reiterated, on the 21st June last you repeated what you had so often stated before, and you added: "I challenge Archbishop's were to sign before the converted and my supposed pastoral letter and my supposed negotia-dient the Catholics of Manitoba anyone authorized to speak in their name. Please notice that I wish to be understood. This supposed pastoral letter and my supposed negotia-dient the Catholics of Manitoba anyone understood. This supposed pastoral letter and my supposed negotia-dient the Catholics of Manitoba understood. This supposed pastoral letter and my supposed negotia-dient the Catholics of Manitoba understood. This observable in the fovernment are the covernment are the covernment and my supposed pastoral letter and my supposed pa the subject were formulated under the successor of Sir John Macdonald; the very same thing would have been done and in the same manner if Mr. Dalton McCarthy had been at the head of the administration. We applied to the Executive as a body, because I believe that each of its members is bound, by his oath of office, to render us justice; the members of the Privy Council are obliged to safeguard the constitution and to protect the minorities.

What could I expect from the promise of any member, if the body itself does not care for its obligations? My policy in the matter has not been, therefore, to seek for secret promises, that you wrongly believe I have received and accepted. I am so entirely persuaded of the right of Catholics in this matter that I have said in the letter of mine which you was

Gendreau mentions the fact in his communication to Le Canada, on the 24th May, 1893. Yes, sir, the affirmation of the reverend father leaves no room for a doubt of the fact that communication of the fact in his communication to Le Canada, on the 24th shame will be shared by all those who, and the fact in his communication to Le Canada, on the 24th shame will be shared by all those who, and the fact in his communication to Le Canada, on the 24th shame will be shared by all those who, and the communication of the fact in his communication to Le Canada, on the 24th shame will be shared by all those who, and the communication of the fact in his communication to the communication of the fact in his communication to the communication of the fact in his communication to the communication of the fact in his communication to the fact in his communication to the fact in his communication of the fact in his communication to the fact in his c more difficult the granting of the justice

concession and have accepted no compromise. I have not given assent to any delay or to any special mode of action. I have asked for justice and that is all. If you would take the trouble to read again all the petitions, to which I have attached my name, you would have a complete knowledge of my relations with the Rederal Government on the question of the schools of Manitoba.

My official intercourse with the executive has not prevented and does

tive has not prevented and does not prevent my intercourse with my friends, and with the friends of the cause. hat cause I might have served better if I were endowed with more ability, but I have served it to the best of my know-ledge, without weakness as without boasting, without cowardice as without provocation.

To help the understanding of the situa-tion, I have written over my signature some articles which have not failed to at-tract attention. Their value may be es-

some articles which have not failed to attract attention. Their value may be esteemed by the fact that no serious refutation has ever been attempted.

To this way of causing convictions to the minds of those not decidedly antagonistic, I joined and continue to join a warm appeal to all the friends of instee; to all those who can command attention in parliament, in the press, or in public meetings; that they will aid in securing an advantageous solution of our difficulties. One fundamental stone of our social edifice is violently wrenched from its position; such violence cannot fail to shake the edifice itself and an awful responsibility rests on all those who, from personal motives, take no interest in this grave question, and especially on those

grave question, and especially on those who imperil it.

In conclusion, let me tell you that you have no reason to address me the following words: "You ask me, Mouseigneur, ing words: "You ask me, Mouseigneur, to continue to work for the cause of the schools, but you have tied our hands. With your consent the cause is once more referred to the tribunals." No, sir, no. I have not tied the hands of anyone. I have done nothing that could impede the liberty of the friends of the cause I have so much at heart.

May the above explanations dissipate May the above explanations dissipate the misunderstanding which existed, and help you to fulfil the public and solemn promise you made to your electors, to work for the Catholic schools of Manitoba.

Your obedient servant, + ALEX., ARCH. OF ST. BONIFACE St. Boniface, July 13, 1893. O. M.

The municipal elections in Rome have resulted in the return of eleven Catholics and seven Liberals.

A Jewish captain of the sixth battalion of Chasseurs stationed at Riva in the Tyrol, has been received into the bosom of mother Church. His name is Francis Maurice Neumann. His solemn abjura-

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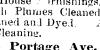
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## P. Marrin. Representative to Grand Council P. Shea: Alternate, J. K. Barrett LL.D. C.M.B.A. Branch 163, Winnipeg Meets at the Immaculate Conception School Room every other Tuesday evening. Trans-action of business commences at 8 o'clock sharp.

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no trouble is spared to secure this object. We have just completed arrangements with a band of musicians who are now coming from the east, to furnish music during the lunch and dinner hours and in the evening for our greats. once a week the band will supply dance music in the large and comfortable hall of the hotel for those of our guests who like

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