

CALENDAR FOR SEPTEMBER,

3 Thursday. First Thursday.
 4 Friday. First Friday Votive Office of the Sacred Heart.
 5 Sunday. 15th Sunday after Pentecost.
 7 Monday. Votive Office of the Holy Angel.
 8 Tuesday. Nativity of the Blessed Virgin.
 10 Thursday. St. Nicholas of Tolentino.
 13 Sunday. 18th after Pentecost.—The Holy Name of Mary.
 14 Monday. Exaltation of the Holy Cross.
 15 Tuesday. Octave of the Nativity.
 16 Wednesday. Ember Day—Fast.
 19 Saturday. Ember Day—Fast.
 20 Sunday. 17th after Pentecost.—Seven Dolours of the B. V.
 21 Monday. St. Matthews. Apostle and Avangelist.
 27 Sunday. 18th after Pentecost.
 29 Tuesday. St. Michael the Archangel.

SATURDAY, SEPT. 5, 1885.

NOTICE.

We take the liberty of sending the NORTHWEST REVIEW to many of our friends to whom we hope it will be acceptable, and to all it will be delivered at the very reasonable cost of \$2.50 per year. The reading matter of the NORTHWEST REVIEW is selected with care, and every paragraph will be found interesting. It will compare favorably with weekly papers of the Northwest and we believe it deserves a warm support, especially among Catholics. We trust our friends will help to increase the circulation of the NORTHWEST REVIEW by sending in their names with the subscription fee mentioned, to the office, corner of McDermott and Arthur streets, Winnipeg.

His Grace Archbishop Tache left last Thursday evening for Montreal.

The street railway track to connect St. Boniface with Winnipeg, is being pushed vigorously.

Beautiful specimens of arasene and fancy needle-work, as well as oil painting on satin, by Miss M. Corwin, may be seen at 537 Main St.

Quite a large number of French Canadians have arrived here this summer. A party of 38 landed here yesterday. They come from the Eastern States.

Arrangements have been made for low special rates to Toronto and return all rail during the exhibition at London, also to the Minnesota State fair at St. Paul and Minneapolis.

The Governor-General is expected to arrive here on the 16th inst. It is intended to give His Excellency a warm reception, and a committee will be appointed to prepare a programme.

The C. P. R. are building a spur track from St. James to the residence of Hon. Donald A. Smith at Silver Heights, in anticipation of the visit of the Governor-General, who will sojourn there for a short time.

Miss M. Barrett, well known in Winnipeg musical circles as an accomplished pianist, left Thursday last for Toronto to act as bridesmaid to the daughter of Judge O'Connor who is to be married in that City shortly.

The Council of the town of St. Boniface has fixed the rate of taxation for the current year at one cent on the dollar, which is distributed as follows:—School tax 3.20 of a cent; judicial tax 1.10; special tax (debentures) 7.20; general tax, 2.5.

On his arrival here, His Excellency, the Governor-General will be presented with addresses by the city council and Provincial Government. After a day's sojourn in Winnipeg the Governor-General will proceed westward to the Rockies. On his return he will be entertained here and given an opportunity of expressing his views on the country.

The Manitoba Exhibit to be shown at the Dominion Exposition to be held in London, Ont., this fall, is a very creditable one. It comprises all varieties of grain and roots. The agriculturalists of the country are taking a live interest in the affair, and Manitoba will once more demonstrate to "the folks down East" that our productions are equal in every respect (if not better) to those of other portions of the Dominion.

Forty-two Hungarians, being a portion of a party of ninety-six who arrived on Wednesday, left yesterday to work on the Manitoba & Northwestern Railway. The remainder will probably leave to-day. They will all work on the railway until next spring, when they will join their countrymen settled in a Hungarian Colony in the county of Minnesota. There are fifteen women in the party, which is said to consist of a fine class of people, who will make excellent settlers. They have been sent here by Count d'Esterhazy, from Pennsylvania.

REIL.

Steps Being Taken to Secure a Reprieve.

On Sunday last a largely attended meeting was held in St Boniface for the purpose of drafting a petition in favor of a commutation of the sentence passed on Reil. The meeting was an enthusiastic one and unanimously signed the petition, which is as follows.

To His Excellency the Governor-General of Canada.

The petition of the undersigned electors of the Province of Manitoba, united in public meeting, at different periods and places humbly beweth that your petitioners, have followed with the greatest interest the complicated phases of the trial which has wound-up at Repins, District of Alberta N. W. T. by sentencing to death of Louis Riel accused of high treason.

Weat your petitioners considering the gravity of the crime and circumstance which refer to it believe that it is in the interest of public justice and order that all the necessary delays be granted so as to have the case examined by the court of appeal of Manitoba.

And if considered necessary by the Privy Council in England; for the purpose of deciding the question of jurisdiction and competence raised by the defence, so that there may be no doubt in the mind of the population on the legality of the tribunal who has decided the case.

What the witnesses heard in the course of the trial clearly established the existence of a serious doubt on the mental condition of the accused, and by this on the legal responsibility of his actions.

That there is every ground to believe, that it is to this doubt which is due the recommendation of the accused by the jury to the clemency of the court; therefore your petitioners venture to pray your Excellency that it may please him to take this petition into consideration, so as to order the respite and the necessary delays, and also to appoint a commission of medical-alienist, to study and to verify the mental condition of the accused.

And your petitioners will ever pray.

The Prince Albert Times of the 21st ult. says:—We have seen Mr. J. M. Rae Indian Agent, who came in from Battleford on Tuesday morning. He reports that the Indians who have returned to their reserves are fairly quiet, although inclined to be unsettled, but that there are a number still off the reserves. Some 750 men, women and children have returned to Pitt. Mr. Rae went up to those and selected those of them whom he had reason to know were intimately mixed up in the Frog Lake atrocities. He brought thirty in all to Battleford, who will be tried there in due course by Judge Rouleau. Of that number seven are said to be actually and directly blood guilty.

'Yes, I has giben up my benchin the church,' said a colored brother. 'I kaint ford ter b'long ter a congregation what employs such a thief ob a preacher. I see dun wid him, an' I doan 'low him ter speak de name ob my family.'

'You preacher is a bad man, I suppose?'

'Wall, I reckon he is. Dat man ain't hones.'

'Have you proof of his dishonesty?'

'Wall, I reckon I has. Tuther night I went down ter de hen house, habin' hearn a mighty flutterin' mong de chickens, an' who shall I fin' dare but de preacher a heppin' hisse'f ter de chickens. Dat's why I says he ain't hones.' In fact, sah, I see almos' 'vinced dat dare's suthin' wrong wid de man.'

'About what time was it when you went to the hen house?'

'Bout 3 o'clock in the mornin', sah.'

'And you found the minister there?'

'Yes, sah; found him liftin' down de chickens, an' dat's why I see foun' fault wid de church.'

'Does the hen-house belong to you?'

'No, sah; it b'longs ter Mrs. Jackson.'

'Well, what were you doing there?'

'Huh!'

'I say, what business did you have at the hen-house at that early hour?'

'What business I had? Why, sah, I—why, sah, I heard de chickens scuffin' an' whent dar. I didn't want none b' de chickens, sah. I see got all de chickens I wants. I happened ter be outer bed at de time.'

'What work are you engaged in?'

'Huh.'

'I say, what's your business?'

'I has been a preacher.'

'Why did you happen to be out of bed at 3 o'clock?'

'I got up ter 'gaze in arly pra'r, sah. De pra'r ob de arly riser is de soones' answered.'

'If you wanted to pray, what made you go to the hen-house?'

'Huh!'

'You heard what I said.'

'Wall, I went dar to see dat de chickens wus all right.'

'And you found the preacher there?'

'Yes, sah.'

'What did you say to him?'

'Huh?'

'You know very well what I asked.'

'What did I say ter him? Why, sah, I tole him ter turn loose de dominicker hen. Dat's what I said.'

'What did you want him to loose hen. I wanted de hen myself, sah.'

'Then you are as much a thief as he is?'

'No, I ain't, case we don't long to de same church, I's Mefrodist, I is. Dat man is a Baptist. Anyhow, I gin me such a disgust dit I quit de church. Dat's sursicent. I's a gwine to try some udder' 'gion. case all dat I has tried is dishones.'

'Whenever I fin' a church dat'll keep me from stealin' dar's mine. Up ter dis time I ain't foun' it. I ain't got no confidence in't nigger, nohow.—Arkansas Traveller.

ARCHBISHOP TACHE.

Synopsis of the Sermon Preached by His Grace last Tuesday.

Owing to press of space we were unable to give a report, in our last issue, of the sermon preached by His Grace on Tuesday of last week, on which day was celebrated the anniversary of the day on which he arrived in the Northwest forty years. We publish the sermon to-day, knowing that it will be read with great interest by our readers. The sermon contains a brief sketch of his early life in this country and teems with sublime christian deeds:—

(Translated from Le Manitoba.)

Taking for his text the words—"I sat under His shadow when I desoried, and His fruit was sweet to my palate," Cant. ii, 3. His Grace proceeded to speak of the great love of our Redeemer for His Church and the special consolations accorded to those who are faithful to the inspirations of the Holy Spirit, dwelling particularly upon those of a missionary priest—the sacrifice so hard at first, yet, once made, afterwards sweetened by so many and so great spiritual consolations. His Grace continued: You, like myself, are baptised; like me you have plucked that delicious fruit, and you have relished it; but let me add that I have, perhaps, more than you, tasted delight at the recollection of my baptism; that I, more than the ordinary minister of the sanctuary, have had satisfaction in administering that sacrament, and that satisfaction is the more strongly felt because some times it has cost the more. The baptism which gave me the greatest gratification was that I conferred on an Indian chief, who, some months before, had congratulated himself upon not being a christian and had affirmed that he would never be one and would prevent his tribe from becoming so. Grace touched his heart and God, in touching him, accorded to me the consolation of being the instrument of His mercy. Attacked by a malady which was likely to prove mortal this Indian sent an urgent request that a priest might go and baptise him. It was in winter. The Indian was ninety miles from the mission. I made haste to betake myself to him. After being well assured of his good dispositions and the danger that threatened him, I gave him the sacrament of regeneration. I felt in my soul that I had snatched a soul from the devil and given it to God. Thus I experienced a happiness which it would be difficult for me to express. The autumn following I was at Athabaska, nearly 500 miles from our mission; it was the first time that these Indians had received the visit of a priest; grace worked prodigies, and my soul tasted unspeakable delights. One day I baptised thirty-two children, and it was one of the brightest days of my life. The God-father of those children, M. Jean Venne, is here present in this church—a fervent christian, he mingled his tears with mine, and baptism appeared to us both a very delicious fruit, which we had tasted with pleasure.

But how shall I speak of the sacrament of reconciliation, that other blessed fruit which the missionary gathers with transport of joy! In these vast wildernesses christians have been twenty, thirty, forty and fifty years without seeing a priest, thus, what joy to the soul to see these men return to God, ridding themselves of heavy loads of iniquity, reconciling themselves with their Creator and enjoying a peace, a happiness unknown to them for a long time. How light became the sacrifices of a missionary in proportion as he is the instrument of the grace of God diffusing itself upon souls the most unhappy. The Divine Author of the sacraments became man for us, bequeathing to us this precious heritage; in His breast beats a human heart, and the beating of that heart has fired Him with the thought of harmonizing His divine plan in a manner to meet all the necessity of our own hearts. Effusive communication is a necessity of our hearts. Sin, when it is not cherished, must be repulsed, chased from the heart, and to be certain that one is rid of it it must be buried in another heart, hence the divine fitness of sacramental confession. Like you all, my brethren, I have tasted the fruit of confession applied to my soul, but its savor has become more sensible when I have seen even poor Indians feeling the advantage of finding a friend and a guide who can bury in His heart all the secrets of those who have recourse to His holy ministry. Many a time has emotion overcome me as I saw these holy souls proving by their eagerness and their satisfaction how truly that divine institution is made for souls without distinction of condition or of race. What colloquy can give to the soul a joy comparable to that produced by words, in appearance so simple, in reality so sublime: "Father, I have sinned. Son, go in peace, I have forgiven you." God, in His infinite bounty, has made us to be born of christian parents, whose union has been sanctified by the sacrament of marriage. Thus all the delights of the christian family seem to us as merely natural, whereas, in fact, they are the fruits of grace. Would you be convinced of this! Go, in thought, into a pagan family and the contrast will tell you immediately that nature cannot give to man the benefits which grace has secured for us. The pagan union is not sanctified and thus it has none of the characteristics of the christian union, neither its sanctity nor its indissolubility; it cannot inspire virtue and knows nothing of happiness; the woman is not the companion of the man, but simply his slave; the child does not respect the authors of his life, and they themselves do not conceive the authority which God has confided to them. If, on the one hand, the spectacle of a pagan family has afflicted me profoundly, on the other it has made to

vibrate in my heart the most sensible chords and excited the tenderest gratitude. How often have I thanked God to have been born of christian parents. How sacred has appeared to me the tenderness, so full of firmness and of sweetness, which had guided my first steps in life. Ah! many a time have I been moved to tears by seeing old men and women come to the foot of the altar to ask the benediction of heaven upon a union, of which, till then, they had recognized neither the obligations nor the blessings. This fruit of salvation, plucked in the decline of life, became sweet to those who had been put in possession of it, and that sweetness was abundant enough for the minister of the sacrament to taste a large part.

What shall I say to you now, my brethren, of that which is the sacrament par excellence for the poor missionary! Privileged souls, which have often the happiness of sitting at the holy table, ah, you feel that it is a sacred fruit which you take and taste. Ministers of the sanctuary, priests of Jesus Christ, you who make to descend from Heaven the Author of all gifts, you who drink of the chalice of salvation every day, you partake of the divine banquet, you drink the Redeemer's blood, you all taste, without doubt, the unspeakable delights of your communion, of your union with God, but permit me to say to you that all these holy things, even, perhaps, with a less degree of fervor, have for the soul of the missionary a charm, an unctious indescribable. Alone for months, alone sometimes for years, the apostle of the desert sees the hardships of his solitude multiply around him; there is no one with whom he can exchange the thoughts which occupy his mind by a conversation which would please his intelligence. Often there is no one to hear his mother tongue, not a friend whose heart can beat in unison with his own—nothing of what is considered as the charm of life, none of those surroundings which prevent a man from being completely isolated. This is one of the severest experiences of the missionary.

I can add, it is one of the most abundant sources of delight to see that whi' he cannot speak to one like himself he can speak to his God. That heart which seems to meet to other, whi' can understand Him, can secure to himself the Divine Heart itself. How shall I express the emotion which the missionary experiences when he approaches the Holy Altar, often without a server and sometimes without a witness, when there he renews the sacrifice of God, immolating Himself for us. At his word God descends from heaven, He becomes his companion, his nourishment the most blessed fruit which descended into his soul and inundates it with a great delight that he exclaims, "what shall I render to the Lord for all that he has done to me?" Oh! Then sacrifice becomes a delight. Sorrow changes itself into joy solitude gives place to the most devoted friend if one has a regret it is to have but one life to consecrate to the service of him who gave himself entirely for us. Oh holy trial of the missionary life which becomes so delicious a fruit for him who is privileged to ascend the Holy Altar.

His Grace continued in like manner to review the consolations arising from the administration of the other Sacraments of the Holy Church.

MANITOBA UNIVERSITY.

Election of Vice-Chancellor and Members of the Board of Studies.

At the regular quarterly meeting of the University which was held on Thursday, the Hon. Joseph Royal was re-elected Vice-Chancellor for the ensuing year.

Rev. Father Lory and Drummond were appointed as members of the Council of the University.

Rev. Fathers Drummond and Cherrier were appointed to represent St. Boniface College on the Board of Studies. Canon O'Meara and Mathewson to represent St. John's College, and Dr. Bryce and Prof. Hart, Manitoba College.

On motion of His Grace the Archbishop of St. Boniface, seconded by Dr. Bryce, Archdeacon Pinkham and Father Cloutier were re-elected to represent the Council of the University on the Board of Studies.

It was moved by Father Cherrier, seconded by Father Cloutier, and resolved that the Chancellor, the Vice-Chancellor His Grace the Archbishop of St. Boniface and Dr. King, be a committee to endeavor to procure an assignment by the Dominion Government of the land promised to the University.

Messrs. J. A. M. Aikins and J. E. P. Prendergast were elected auditors for the ensuing year.

A slight change was, on motion of Dr. Bryce, seconded by His Grace the Archbishop of St. Boniface, made in Statute 14, to enable the Medical College to send a representative to the Board of Studies.

Devotion to a friend does not consist in doing 'everything' for him, but simply that which is agreeable, and of service to him, and let it only be revealed to him by accident. We all love freedom, and cling tenaciously to our little franchises; we do not like others to 'strange' what we have purposely left in disorder; we even resent their overanxiety and care for us.

They who are naturally cool and of a quiet turn of mind, upon whom nothing can make too powerful an impression, who are not wont to be excited either by great sorrow or great joy, have the best chance of living long and happy after their manner. Preserve therefore in all circumstances a composure of mind which no hapiness, no misfortune, can too much disturb. Love nothing too violently; hate nothing too passionately; fear nothing too strongly.

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