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**CALENDAR FOR NEXT WEEK.**

SEPTEMBER.  
20 Eventeenth Sunday after Pentecost.  
Feast of the Seven Dolours of the  
Blessed Virgin. Commemoration  
of St. Eustachius and companions,  
Martyrs.  
21 Monday—St. Matthew, Apostle and  
Evangelist.  
22 Tuesday—St. Thomas of Villanova.  
Bishop.  
23 Wednesday—St. Linus, Pope and Mar-  
tyr.  
24 Thursday—Our Lady of Mercy.  
25 Friday—Votive office of the Passion.  
26 Saturday—Votive office of the Immacu-  
late Conception.

**Ecclesiastical Province of St.  
Boniface.**

**I. HOLY DAYS OF OBLIGATION.**  
1. All Sundays in the year.  
2. Jan. 1st. The Circumcision.  
3. Jan. 6th. The Epiphany.  
4. The Ascension.  
5. Nov. 1st. All Saints.  
6. Dec. 8th. The Immaculate Conception.  
7. 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 Seasons,  
being the Wednesdays, Fridays and  
Saturdays of:  
a. The first week in Lent.  
b. Whitsun Week.  
c. The third week in September.  
d. The third week in Advent.  
4. The Vigils:  
a. Whitsunday.  
b. The Solemnity of SS. Peter and Paul.  
c. The Solemnity of the Assumption.  
d. All Saints.  
e. Christmas.  
**III. DAYS OF ABSTINENCE.**  
All Fridays in the year.  
Wednesdays in Advent and Lent.  
Fridays  
Thursday { in Holy week  
Saturday {  
The Ember Days.  
The Vigils above mentioned.

**CITY AND ELSEWHERE.**

Rev. Father O'Dwyer, of St. Mary's spent a few days last week at Rat Portage.  
Mr. N. Chevrier and Mr. Gareau were amongst the arrivals from the east last week.  
We had a visit from Mr. Fortunat Letourneau, teacher of St. Eustache's Catholic school, last week.  
Branch No. 52 of the C. M. B. A. hold a regular meeting in Unity Hall, McIntyre Block this evening.  
His Grace Archbishop Langevin arrived in Montreal on Sunday. He is expected here on Saturday.  
The Rev. Father Campeau, of St. Joseph, returned on Thursday last after a two months' stay in the east.

**NOTE FOR INTENDING TRAVELLERS.**

After September 1st all Northern Pacific passenger trains will arrive at and depart from the C. M. & St. P. passenger station, corner Washington and 4th avenues, south Minneapolis.

The alterations at St. Mary's Church are rapidly nearing completion and a good idea can now be formed of the extent of the work. It is expected that it will be completed by the middle of October when special services will be held to mark the occasion.

The Catholic Truth Society held a re-organization meeting at St. Mary's school house on Monday evening. The officers hope that all the members will make a point of being present at the meeting on Monday evening next when it is intended to outline a programme for the winter.

Messrs. F. W. Russell and P. Klinkhammer have returned from the east where they represented the two local branches of the C. M. B. A. at the Grand Council convention. Mr. Russell kindly furnishes the Review with a very interesting description of the proceedings there which will be found on second page of this issue.

**Ste Rose du Lac.**

Harvesting is going on at full speed round here. The late frosts have done some damage to grain and garden produce in certain spots.  
Some of the grain is very fine, in particular a patch of oats belonging to Mr. Dick Robinson.  
Mr. de la Salmoniere, a French gentleman, who has resided here for the last few years, starts on the 16th with his wife and children for France, leaving his farm on shares to Mr. Cyril Tucker.  
There will be a grand entertainment here on Friday evening, the 29th of September, in aid of the Church. Preparations are being made to ensure its success.  
Every one is delighted at the new line of railway and many are the propositions about what we shall do when the trains actually start running.

**Father Sherman's Final Vows.**

Detroit, Mich., Aug. 16.—During the six o'clock Mass at Sts. Peter and Paul's Church yesterday morning, in the presence of a large congregation, the Rev. Thomas Ewing Sherman, son of the late General William Tecumseh Sherman, made his final vows of poverty, chastity and obedience, and was for ever joined to the Jesuit Order, which he entered in Maryland in 1878.

**A Distinguished Priest.**

Rev. Father Elliott, the well-known Paulist Father, of New York, has arranged to visit Ontario, and conduct a series of missions, from September 13 to November 1. He will begin in Thorold, where he will give one week to the Catholics of the parish, followed by one week devoted to the non-Catholics. He will in Thorold be the guest of Rev. Father Sullivan. He will then go to Brechin, where he will remain for two weeks more, from October 4, giving the first week to Catholics and the second to non-Catholics; he will there be the guest of Rev. Father McKee. His final stay will be in Uxbridge, where he will remain from October 20 to November 1. He will be the guest of Father O'Malley while there. Father Elliott is well known, having met with great success in the conduct of missions, for which his powerful and personal eloquence admirably fits him.—Catholic Register.

**Father Yorke.**

That the Catholic people of San Francisco, and in fact the people of the whole country, are indebted to the Rev. Peter C. Yorke no one will doubt who has watched his magnificent battle against the A. P. A. slander army on the Pacific Coast. A gang of ministerial calumniators began the attack on the Catholic Church a few years ago. They were armed with the usual weapons. For a time they had everything their own way, and no doubt they were sure they would put an end to "Popery" in a short time. But Father Yorke, able and fearless, went out to meet them, and now every one of them wishes he had never misrepresented the Catholic Church. Father Yorke in a series of articles printed in his own and other San Francisco papers has refuted every slander. A result of his splendid work is a book of 300 pages, entitled "The Yorke-Wendte Discussion," in which are answered many calumnies current to-day against the Church.—Catholic News.

**Not Recognizing Orders.**

The London Daily Telegraph prints this good story, which deserves to be pushed along. New light on an important ecclesiastical subject, it says, was unconsciously shed by a Sunday scholar at a highly Ritualistic church in Holborn. The teacher, who is also a curate, was explaining the orders of the clergy and their apostolic origin, and incidentally referring to a recent discussion on papal versus Anglican orders he asked his class whether they did not think it wrong for one party to refuse to recognize the "orders" of the other? "Certainly not," replied a smart boy, who seemed to have caught a very hazy notion of what the lesson was about; "they're quite right not to." The amazed teacher asked him what he meant. "Father always says," continued the youth, "that no body's 'orders' should be recognized 'cept the man who runs the show. He says he once lost all he had by recognizing other people's 'orders.'" Subsequent questions by the teacher brought out the fact that the scholar was the son of the manager of a place of entertainment in Islington. The only "orders" he had ever heard of were associated with unprofitable paper, and he had unfortunately confounded theatrical "dead-heads" with the ecclesiastical variety.

**The President of France.**

President Faure's harmless little episode with the lunatic the other day was hardly a twenty-four hours' sensation, for the next day, at Rheims, he uttered a word which has attracted attention all over France to the exclusion of all else. When the venerable Archbishop of Rheims, Cardinal Lange-nieux, received him in front of the new statue of Jeanne d'Arc with an address, the President replied with the phrase: "I know that in your teachings you never separate the paramount interests of the France of the republic and the France of religion." This does not seem to be an especially striking remark, but it borrows great interest from the fact that it is the first time in eighteen years that the President of the Republic has dared publicly to mention the word "religion."—Irish World.

**MYSTERY OF A GRAVESTONE**

**The Image of a Dead Woman Appears Upon the Marble Surface.**

The good people of Seabrooke, N. H., are much interested in a mystery connected with their village graveyard. One of the best known citizens of the village for many years was Jonathan Walters. Rich and influential, he was turned to in life for advice and help in all matters of not only public but private concern. When he died he was followed to the grave by sorrowing hundreds, and his resting place in the cemetery has been ever since one of the spots best known and most generally visited. Mr. Walters was married twice. His first wife died some years ago. She, too, was immensely popular in the village, and her death was genuinely mourned. Some time after her death Mr. Walters took to himself a second wife and died a little later, in 1894.

The second wife erected a plain stone of white marble over the grass, simply marked with his name and date of birth and death. Nothing strange was noted about the stone at the time, nor, indeed, for some months afterward. It looked like the rest of the sombre ensigns of death's ravages.

On Memorial Day Mrs. William Eaton, a resident of Seabrooke, was looking at the Walters headstone, when suddenly she discovered the picture of a woman engraved on the stone. She examined it in amazement and called others, who corroborated her story. Those who had known the first Mrs. Walters declared it was a good picture of her. Those who claim to have seen the face describe it as perfect in lines, the eyes, nose, mouth and ears, and even the brows appearing plainly. The hair is also said to be very distinct, falling loosely on the woman's shoulders. The man who carved the stone declares there is nothing cut in it but the lettering, and the surface of the marble is apparently untouched. It is only at a distance of a few feet that the image can be seen. More than a thousand people from the village and surrounding country have seen the grave in the last few days.

**Agnosticism.**

President Schurmann, of Cornell University, has written an obituary notice of Agnosticism, in which he correctly characterizes it as "a passing fever of juvenile freethinking, a transitional and temporary phase of thought." His reference to it as "blindness from excess of light" is witty but misleading. It was the result of a monstrous one-sidedness of knowledge, in which the relatively ignoble specialty of empiric science predominated to the exclusion of the higher branches of learning. Agnosticism was compounded of ignorance and indolence. On its worst side it was simply the negation of thought; on its best it was a middle ground over which the crass materialist might feel his way back to the path of right reason without a direct acknowledgement of his impiety.—Church Progress.

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**M. A. KEROACK.**

You may break a block of ice into pieces, but each fragment is cold and hard. But let the sun shine on that block of ice, and it is quickly melted into running water. Human efforts may, as it were, break the sinner's heart, but it is a hard and sinful heart still. But let the love of Jesus, the Sun of Righteousness, shine upon that hard heart, and it is melted in penitence, becomes capable of receiving into itself true righteousness.—Selected.

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