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**CALENDAR FOR NEXT WEEK.**

**AUGUST.**

- 23 Thirteenth Sunday after Pentecost. Feast of the Most Pure Heart of Mary. Commemoration of St. Philip Benizi.
- 24 Monday—St. Bartholomew, Apostle.
- 25 Tuesday—St. Louis, King of France.
- 26 Wednesday—Votive office of St. Joseph.
- 27 Thursday—St. Joseph Calasactius, Confessor.
- 28 Friday—St. Augustine, Bishop of Hippo, Doctor.
- 29 Saturday—Decollation of St. John the Baptist.

**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 of
  - 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.**

Branch No. 52 of the C. M. B. A. held a regular meeting in Unity Hall, McIntyre Block, this evening.

Mr. T. H. Fahy and bride returned from their honeymoon trip on Sunday and are now staying at the Clarendon hotel.

At the meeting of Branch No. 163 of the C. M. B. A. held last evening, a vote of condolence was tendered to Bro. S. W. McKinnon on the death of his sister.

Hon. Hugh John Macdonald, M. P., left for Ottawa on Wednesday to attend the conference of the Conservative party to be held there to-day. It is said that he may take a hand in the North Grey fight.

From several parts of the province come reports of damage to ripening crops by frost. The western districts seem to be the most affected, and from what we can learn there is no doubt large areas of wheat fields have been touched.

The feast of the Assumption is, of course, one of the great festivities of the year at the Church of the Immaculate Conception, and although on Sunday last the members of the choir were not, for several reasons, able to carry out as elaborate a musical service as in the past, still they did not let the occasion go by without rendering some choice and appropriate musical hymns. There was a large number of communicants at early Mass, and in the evening most of the seats were filled by devout worshippers who were privileged to hear a most eloquent and touching sermon by Rev. Father LaRue, S. J.

At St. Mary's Church on Monday morning Miss J. Russell, daughter of Mrs. M. Russell, was united in the bonds of matrimony with Mr. Gordon Brennan, chief clerk in the dining car department of the C. P. R. The bride was attended by Miss O'Connell and the groom by Mr. Walter Pratt, superintendent of the dining and sleeping car department. The new married couple are now enjoying an extended honeymoon trip in the east during which they will visit Montreal, New York and other cities. On their return they will take up their residence on Lilly street. The Review joins with their host of friends in congratulations and in wishing for a long, prosperous and happy life.

**AN ANGLICAN DIVINE**

**On Separate Schools.**

At the first session of the Anglican synod of Ottawa held last week the opening sermon preached by Archdeacon Lauder of that city was a remarkable one. He dealt with the educational problem, taking strong ground in favor of religious education and separate schools. It has been pretty generally supposed that Catholics alone are in favor of distinct religious teaching in the schools, but for many years past the Church of England has also put itself on record as being in favor of their establishment for Anglican children. The Archdeacon said:

"The present public school system is

no doubt popular and has taken a deep hold on our people, but as a Church we are not satisfied with it and never can be until the knowledge of God and the keeping of His commandments are recognized as an important part of every child's education. While it may not be possible for us at present to have separate schools of our own—a right which we have never ceased to assert—let us try in the meantime to make these public schools more acceptable. Let a ceaseless cry go forth from every pulpit in the land for religious instruction to form a part of the regular work in every public school. Religious teaching in some measure will help to fill the aching void which, if left empty during the child's school-days, cannot fail to produce evil effects in manhood. A child governed by unrestrained passions and without a godly influence is very likely to fall into vice and go step by step down to a dishonored grave."

Our readers will remember that only a few weeks ago one of our judges had occasion to pass sentence on a considerable number of youthful criminals in Hamilton, and His Lordship then stated that the number of youthful criminals throughout the country has greatly increased, and he unhesitatingly ascribed the fact to the want of religious teaching in the schools. As a consequence of this the children grow up without religious principles, and the inevitable result is an increase in the number of young criminals. Archdeacon Lauder is of the same opinion, and there is no doubt he is correct. This has always been held by Catholics, and it is gratifying to observe that the truth of the Catholic position is now being admitted by Protestants, and especially by members of the Church of England.

The Ottawa synod is not the only synod of the Church of England which has pronounced upon this subject. For many years the Toronto synod has annually made the pronouncement, though recently in a more modified form. It appears that that synod has not confidence that it will be able to obtain from the Ontario Legislature the concession of separate schools, and therefore it has asked only for the introduction of religious teaching twice a week in the public schools. This method has been tried in parts of England, but its results were not appeared to be satisfactory. There is, besides, a serious difficulty owing to the mixed character of the religion of the children. We fully believe that the most satisfactory settlement would be the granting of permission to any religious body desirous of establishing separate schools to do so, just as Catholics have that right under the school system of Ontario. We have no doubt that if the Anglican body would show themselves really in earnest for the obtaining of a law which would enable them to do this, they would easily obtain it from the Legislature, but down to the present date it can scarcely be said they have shown themselves in earnest in the matter, as they have merely confined their action to the annual passing of a set of synodal resolutions on the subject, and this has been done only by the synods in some dioceses, while those of other dioceses are known to be of the contrary opinion, and are opposed to the establishment of parish or voluntary church schools. The general synod of the church throughout the Dominion has declared for separate schools, and we may therefore regard this as the official decision of the church.

Archdeacon Lauder, in continuation, gave praise to the Catholic Church for the stand she has constantly taken on the school question. He called upon the synod to express itself "clearly and distinctly on this subject." He continued: "If there is one thing more than another in which the Church of Rome has shown wisdom it is in the ceaseless care with which she watches over the education of her children. She scouted the idea that the church should surrender to other hands that which she should hold. 'Unsatisfactory as things are,' continued the preacher, 'we should encourage private schools where the truths of God are taught. The future of the church depends upon the proper rearing of its children. The provision for boys in this direction is fairly good, but that for girls is discreditable. They have been left to the mercy of the public schools, and many Protestant parents rather than send them there are sending them to convents under the control of the Roman Catholic Church. I raise my voice against the exposure of our children to the craftiness of an alien church when their minds are young and take impressions that may remain with them in after years. It is denied, I know, that the children are influenced away from the faith of their parents, but while this may not be done openly it is done by insinuations of the most beguiling kind.'"

In reply to the Archdeacon's final assertion we have to say that he does not

state the facts correctly. We have known many convent schools in which one-third, and even fully one-half, the pupils were Protestants, and we know it as a fact that their religious belief is never interfered with, though we have no doubt that many of the young ladies must be greatly edified by the unassuming piety of their religious teachers, and their zeal in the performance of their arduous duties. These young ladies will naturally learn that the abuse and misrepresentations so lavishly heaped upon convents and nuns by itinerant Popery lecturers are falsehoods, and so far a knowledge of the truth may have an influence upon these ladies in after life which will keep them out of the ranks of fanaticism, but we have not known of a single instance wherein the nuns made any effort to tamper with the religion of their Protestant pupils. There are convent educated ladies to be found in all parts of the country, and we venture to assert that if Archdeacon Lauder will question any of them on the subject, they will give testimony which will bear out our statement to the fullest extent.

**Rev. Father Drummond, S. J.**

Contributes a Scholarly Article On the **Evans Gold Cure** FOR DRUNKENNESS AND ITS EMINENT SUCCESS.

**St. Boniface College**  
St. Boniface, August 6, 1896.

The Evans Gold Cure Institute, Winnipeg, Manitoba.

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