

Northwest Review

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REV. A. A. CHERRIER,
EDITOR-IN-CHIEF.

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SATURDAY, JULY 30, 1904.

Calendar for Next Week.

JULY.

31—Tenth Sunday after Pentecost.
St. Ignatius Loyola, Founder
of the Society of Jesus.

AUGUST.

- 1—Monday—St. Peter in Chains.
- 2—Tuesday—St. Alphonsus Liguori. Founder of the Congregation of the Most Holy Redeemer.
- 3—Wednesday—Finding of St. Stephen.
- 4—Thursday—St. Dominic, Founder of the Order of Preachers.
- 5—Friday—Our Lady of Snows.
- 6—Saturday—The Transfiguration of Our Lord.

CATHOLIC AND NON-CATHOLIC EDUCATORS.

This week has witnessed a great gathering of the Dominion Educational Association in this city. It was the first time all Canada was represented in Winnipeg by these solemn assizes of pedagogy. The week before last a similar gathering took place at St. Louis the city which is just now the Mecca of all who love great shows but in St. Louis it was a conference of Catholic Colleges, while here it was a convention of non-Catholic schools. Both gatherings had much in common to the superficial glance; they both aimed at mutual improvement, they were both crowded with earnest, hard working teachers. But in first principles they were as the poles asunder. Here there was no unity of design, because there was no oneness of underlying faith, in fact the religious aspect of education, the very corner stone of it all, was overlooked completely, except in the case of two clerical spokesmen. There all shared and gloried in the possession of the fulness of religious truth. Here, to a careful observer, first principles were slowly and laboriously and often erroneously evolved from below by men and women who had no traditions and who, for the most part, were out of touch with that classical and philosophical training which begets the aristocracy of culture. There that aristocracy was supreme as it ought to be, for, as the Western Watchman says so truly, in the article we are about to quote from its editorial page, "education is one of those movements that must begin at the top. The foundation of the child must be reached by infiltration from above."

Our St. Louis contemporary writes:

"For three days of the past week the heads of Catholic Colleges and seminaries have met with the parish priests of the country, largely identified with parochial education, in conference at the St. Louis University in this city to consider measures for the improvement of our educational service and means of extending its sphere of usefulness. The meetings were largely attended, and among those present were all the more noted Catholic educators in the country, representing nearly all the larger institutions of Catholic learning. It was the third annual conference, and in numbers and importance of the questions discussed it

was by far the greatest of the three. It was a representative gathering of the foremost minds in the Catholic Church. A short stay in the hall of conference any day would convince anyone of the deep earnestness and thorough devotion of those men of our colleges and schools; and we feel sure that the work they have in hand will be greatly prospered by those annual gatherings.

It is a great thing to get these Catholic educators together. The encouragement they receive from the clergy at large and the great Catholic public is as nothing compared with that they can give each other. Coming from all parts of this broad land and representing the widest differences of manners and material interest they all could heartily unite on a common platform of Catholic educational progress. We can do nothing without co-operation of our educational energies; with co-operation everything is possible. We need a strong active body of Catholic educators; men who in their own lives and character represent what is best in Catholic teaching. Education is one of those movements that must begin at the top. The foundation of the child must be reached by infiltration from above. Some one has said the world will have to look out when God sends a thinker into it. It will have to mend its ways when God sends a saint into it. The work of Christian civilization will have been accomplished when God vouchsafes his people a goodly number of saintly and scholarly priests, to be their comfort and model.

There must be co-operation between the educating and the ministering clergy. Heretofore there has been friction; but it was unavoidable. The teaching orders had to first establish themselves by caring for souls as parochial clergy. That necessity is passing away, and we are all drifting to our proper places. We are of help to each other only when we respect each other's sphere of influence. But we are learning how helpful we can be to each other, and there is growing up among all branches of the Church's great service an esprit de corps, and a mutual admiration and affection that must work for vast good in the future.

There must be co-operation between the parochial schools and the schools of higher Catholic education. They have not worked together in the past, because the great mass of our people were too poor to provide college education for their boys, and those who could afford such luxury were likely to follow the prevailing fashion of the hour in the choice of a school. And there has been a fashion in education as in other things. Catholics have had few high schools, and those few were little known. All that has been changed in the last twenty-five years. Now we have many and excellent schools of higher education and they are turning out young men of whom no college in the land would feel ashamed. We are pressing the great universities for first honors and it will not be long before we shall leave them behind in all that pertains to real education. We can give our young men what the great universities no longer attempt; and that is, a Christian character to supplement a Christian education."

DEATH OF A GREAT GERMAN CONVERT.

The Western Watchman, of St. Louis, July 21, pays the following manly and generous tribute to a great German convert, Dr. Edward Preuss, the father of Mr. Arthur Preuss, founder and editor of the "Review," that uncompromising champion of undiluted Catholicism. While offering our warmest sympathy to the son in his bitter bereavement, we feel that the example of his father's life will ever abide with him as a consolation and a guiding star.

On Sunday last in this city died a man of a very distinguished past, a man who trod the wine press of conversion, and trod it alone. Dr. Edward Preuss

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was a Protestant of the Protestants. He was a leader in the most exclusive university set in Berlin. He was a young, but a brilliant and steadily growing light in the Lutheran Church. He was a University Professor, with all the actual and prospective honors that haughty title usually brings. He was a champion of Lutheran orthodoxy against the formidable encroachments of Rome in the latter half of the nineteenth century. He had broken a sword or two with Rome's toughest defenders. All this was calculated to dazzle the eyes of the Lutheran world and encircle the brow of the sprouting protagonist with a halo of popular heroism, and in an age dominated by the odium theologum might have opened the door to honors and preferments in the state church. But like many a brave and brainy man before him, Dr. Preuss fought himself into the Church. He came like a Goliath to blasphemy; but he remained like a Nicodemus to pray.

Dr. Preuss wrote several books against the Church before he gave a thought to the defences of his own faith. When he returned from the foray he discovered that the Roman theologians had been playing havoc with his "Feste Burg," so that an entire rebuilding of the citadel seemed imperative in his eyes. He first discovered that Protestantism was not much of a religion, but very much of a national and political caste. The mighty monument of Gospel, freedom, he discovered to his horror, had a pedestal of clay. He directed his attention to the weak points of Lutheranism, to find himself suddenly the object of a combined attack of his former colleagues. He became an outcast in his own church, and nation, and emigrated to the United States. He became professor of the greatest seminary in the land. But those feet of clay he had seen at home re-appeared from under the flowing robe of Lutheran orthodoxy, with the additional horror that they were now cloven. He decided to become a Catholic.

Since his admission into the Church Dr. Preuss has been editor of the "Amerika," a position created for him by the appreciative and sympathetic German clergy and people of St. Louis. They honored the man and formed high hopes of a grand career in journalism. They were not disappointed. For twenty years Dr. Preuss has been a tower of strength for religion in this country, and he will be long remembered as the modest and mild champion of the Church and all who honor her.

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SUNDAYS—Low Mass, with short instruction, 8.30 a.m.

High Mass, with sermon, 10.30 a.m.

Vespers, with an occasional sermon, 7.15 p.m.

Catechism in the Church, 3 p.m.

N.B.—Sermon in French on first Sunday in the month, 9 a.m.

Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.

WEEK DAYS—Masses at 7 and 7.30 a.m.

On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

Grand Deputy for Manitoba.

Rev. A. A. Cherrier, Winnipeg, Man.

Agent of the C.M.B.A.

for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

BRANCH 52, WINNIPEG.

Meets in No. 1 Trades Hall, Fould's Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

OFFICERS OF BRANCH 52 C. M. B. A., FOR 1904.

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