

# Northwest Review

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REV. A. A. CHERRIER,  
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SATURDAY, AUG. 13, 1904.

## Calendar for Next Week.

AUGUST.

- 14—Twelfth Sunday after Pente-  
cost. The 'Separation of the  
Apostles, when they dispersed  
to convert the nations. Com-  
memoration of St. Eusebius,  
Confessor.
- 15—Monday—The Assumption of  
Our Blessed Lady.
- 16—Tuesday—St. Roch, Confessor.
- 17—Wednesday—Octave of St.  
Lawrence.
- 18—Thursday—St. Hyacinth, Con-  
fessor. (Transferred from the  
16th inst.)
- 19—Friday—Of the Octave of the  
Assumption.
- 20—Saturday—St. Bernard, Con-  
fessor, Doctor. Fast Day, eve  
of the Solemnity of the As-  
sumption.

## FIRST PRINCIPLES IN EDUCATION

(Continued from last week).

Meanwhile, the students of his-  
tory, the heirs of all the ages look  
on, with a commiserating shrug,  
at the working out of this first  
principle, that the newest is the  
best. They observe that an un-  
meaning profusion of subjects dis-  
tracts and enfeebles the mind, that  
in proportion as information be-  
comes more widespread and varied  
it also becomes more superficial  
and inaccurate, that the average  
school graduates of today read and  
write—as to penmanship, spelling  
and grammar—not nearly so well  
as their grandfathers and grand-  
mothers did. This is no matter of  
surprise to the truly learned who  
fail to detect in the last hundred  
years as many examples of lofty  
human genius as are noted in the  
seventeenth and thirteenth cen-  
turies of our era and in the fourth  
and fifth centuries before Christ.  
They have noticed, with Thomas  
Carlyle, that "intellect did not  
awaken for the first time yester-  
day, but has been under way from  
Noah's flood downwards; greatly  
her best progress, moreover, was  
in the old times, when she said  
nothing about it." In the eyes of  
men who can interpret the past in  
terms of the present, what is new  
in intellectual matters is very  
likely

### NOT TRUE,

for there have been acute  
thinkers in all ages; and con-  
versely, what is true will generally  
be found to have been thought of  
long ago, and the newness of its  
appearance will turn out to be due  
to the ignorance of recent genera-  
tions. Therefore it is that they see  
no signs of the indefinite develop-  
ment of the human intellect on  
fundamental questions, though they  
readily admit that practical ap-  
plications and methods may improve.  
Now education is one of the most  
fundamental of all questions and  
must, consequently, have occupied  
the thoughts of men from the very  
beginning. And in point of fact so  
it has. Thinkers of the past soon  
came to distinguish instruction  
from education; the former they  
felt to be the work of all one's  
life, the latter they recognized as  
concerned with childhood and  
growing youth. The President of  
Creighton University expresses  
this distinction very well, when

he says: "Unfortunately education,  
which ought to signify a  
DRAWING OUT,  
has come to be regarded as the  
proper word to denote  
PUTTING IN.

Properly it supposes that  
there is something in the  
mind capable of development,  
faculties that can be trained, im-  
plicit knowledge that can be made  
explicit, dormant powers that can  
be awakened. The main end of  
education should be to unfold these  
faculties. It means not so much  
the actual imparting of knowledge  
as the development of the power  
to gain knowledge, to apply the in-  
tellect, to cultivate taste, to uti-  
lize the memory, to make proper  
use of observations and facts. It  
is not essential that the studies  
which produce these results should  
be directly useful in after life any  
more than it is necessary for the  
athlete in the development of his  
muscles to wield the blacksmith's  
hammer, instead of using dumb-  
bells or horizontal bars, none of  
which play any part in his sub-  
sequent career; he puts them all  
aside when the physical powers  
have been developed."

Dr. McCosh, who was for twenty  
years President of Princeton Uni-  
versity, speaks in the same strain,  
and although his theme is college  
education, the point he makes ap-  
plies with still greater force to  
intermediate and high school edu-  
cation. "There is a loud demand,"  
he says, "in the present day for  
college education being made what  
they call

### PRACTICAL.

I believe that this is a  
mistake. A well-known ship-  
builder once said to me:  
'Do not try to teach my art  
in school; see that you make the  
youth intelligent, and then I will  
easily teach him ship-building.'  
The business of a college is to  
teach principles that admit of all  
sorts of practical application. The  
youth thus trained will start life in  
far better circumstances than  
those who have learned only the  
details of their craft, which are  
best learned in offices, stores and  
factories, and he will commonly  
outstrip them in the rivalries of  
of life. He will be able to ad-  
vance when others are obliged to  
stop."

This last remark of Dr. McCosh's  
is fraught with the gravest im-  
port. When others are obliged to  
stop, the well-educated man goes  
on improving his mind all his life.  
And this is precisely what serious  
educators should aim at. We are  
building not for the moment, but  
FOR ALL TIME.

The young man who has re-  
ceived a truly liberal educa-  
tion from his childhood up-  
wards—not the man who in mature  
manhood has secured a degree by  
tacking on a little Latin and less  
Logic to an incomplete school  
training, but—the youth whose  
memory, imagination and judg-  
ment have been symmetrically de-  
veloped through a long course of  
familiarity with the greatest  
thinkers of the past and present,  
may indeed begin the struggles of  
life later than those who special-  
ized early, but, as years go by, the  
one who has laid a deeper founda-  
tion of general culture will be  
known as the abler and more  
successful lawyer and judge, the  
greater physician or preacher, the  
more prosperous business man.  
Few sights are sadder than the  
helpless vacuity of mind that en-  
compasses the self-made, half-  
educated man who retires at sixty  
from the whirl of business in the  
delusive hope of enjoying the  
fortune he has accumulated with so  
much thankless labor. No such  
empty old age awaits the man  
whose training has been thorough  
and prolonged from childhood to  
manhood. The only limit to his  
mental development is the hour of  
death. Gladstone, who was preem-  
inently such a man, won his great-  
est triumphs between his sixtieth  
and his eighty-fourth years; and  
who can deny that the great mind  
of Leo XIII., trained in the good  
old way, developed far more in the  
last twenty-five years of his life—  
when his exalted station as Pope  
brought him into contact with all  
the kings of men—than in the pre-  
vious 68 years. People who at first  
bemoaned his age, as if a man of

68 was too old to govern firmly,  
were soon obliged to confess that  
his intellect was as active and  
vivid as the youngest, his judg-  
ment as wise as the oldest and his  
will power as unbending as the  
strongest.  
The origin of this life-long men-  
tal development can always be  
traced to the early cultivation of  
that master faculty of the human  
mind which we call  
JUDGMENT,  
that basic principle of business, li-  
terature and talent, which gives a  
man strength in every subject he  
chooses to grapple with and en-  
ables him to seize the strong point  
in everything that is presented to  
his intellect. How to brush aside  
irrelevant detail, groundless ob-  
jections and meretricious ornament  
for the sake of issues that are all-  
important and all-embracing, is  
the secret of a strong brain and  
corresponds with our best idea of  
a cultivated mind.  
Another first principle which  
challenges examination into its  
right to acceptance is the axiom,  
explicitly or implicitly believed in  
by many teachers of the present  
day, that all learning should be  
MADE EASY.

The contrary principle is enuncia-  
ted by Huxley when he says: "The  
best result of all education is the  
acquired power of making yourself  
do what you ought to do, when  
you ought to do it, whether you  
like it or not." The easy going  
principle is responsible for the mul-  
tiplication of elective courses and  
for the consequent deterioration in  
the value of university degrees, so  
that nowadays the fact of holding  
such degrees from anti-traditional  
universities is no longer a guaran-  
tee that the holder has had a  
truly liberal training, or even that  
he has so much as touched the  
fringe of the aristocracy of culture.  
The manly principle of self-con-  
quest still holds the fort in mathe-  
matics, doubtless because that  
science is essentially refractory to  
the kid glove and feather bed  
treatment. Thus mathematics, al-  
though of no particular use in de-  
veloping the judgment and there-  
fore not essential to the highest  
kind of education are invaluable in-  
asmuch as they compel attention,  
require sustained effort and evolve  
necessary truths. In this way,  
with the too prevalent mania for  
change, under the

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of the city. We intend demonstrating our great  
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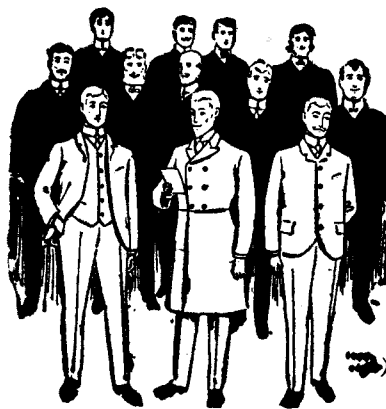
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High Mass, with sermon, 10.30  
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N.B.—Sermon in French on first  
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ing of the children of Mary 2nd  
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WEEK DAYS—Masses at 7 and 7.30 a.m.  
On first Friday in the month,  
Mass at 8 a.m. Benediction at  
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urdays from 3 to 10 p.m., and every  
day in the morning before Mass.

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The Northwest Review is the offi-  
cial organ for Manitoba and the North-  
west, 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.

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Bawlf.

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p.m.  
Chief Ranger—J. J. McDonald.  
Vice-Chief Ranger—R. Murphy.  
Rec.-Sec.—W. J. Kiely, 424 Notre  
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