

Northwest Review

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EDITOR-IN-CHIEF

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SATURDAY, NOV. 28, 1903.

Calendar for Next Week.

NOVEMBER.

29—First Sunday in Advent.
30—Monday—St. Andrew, Apostle.

DECEMBER.

1—Tuesday—Our Lady of Suffrage.
2—Wednesday—St. Bibiana, Virgin,
Martyr. Fast Day.
3—Thursday—St. Francis Xavier,
Apostle of the Indies.
4—Friday—St. Peter Chrysologus,
Bishop, Doctor. Fast Day.
5—Saturday—The Patronage of
Our Lady (transferred from
the last Sunday after Pente-
cost).

A CONVERT'S SATISFACTION.

It is rather a fortunate thing that distinguished converts are pestered with absolutely false statements as to the real condition of their souls. John Henry Newman wrote some of his finest defences of Catholicism in answer to just such dreamers. Had there been no attacks upon his sincerity the "Apologia" would never have been written. And now we have another celebrated convert telling the whole world how serenely happy he is since he became a Catholic, a statement he never would have had occasion to make had he not been publicly misrepresented.

This reply of Father Maturin's although more than three months old, is one of those pronouncements that are endowed with immortal youth.

"St. Mary's, Cadogan Street,
S. W.

London, Aug. 15, 1903.

Editor of the "Church Times,"
Milwaukee, Wis.

Sir:—I have just been sent a copy of the "Church Times," dated July, 1903, and my attention has been called to a short notice of myself. In this notice, consisting of a little more than eighteen lines, there are three statements about myself that are quite untrue.

1. You say "it is interesting to be told that Father Maturin is by no means happy over his change of residence." If by "change of residence" you mean my reception into the Catholic Church, this is absolutely untrue. I find in the Catholic Church everything which my heart desired and failed to get in the Church of England.

2. "The Eternal City seemed to depress Maturin." On the contrary, the devotion and mode of worship in Rome has always seemed to me the ideal of devotion. This is a matter of fact, though why it should be of any interest to the public, or of any importance whether it did or not, I fail to see.

3. "To an American clergyman of the Anglican Communion he wrote that he had no doubt whatever of the validity of his Anglican orders." This statement is absolutely false. Before I became a Catholic I was entirely convinced that the Roman Catholic Church was the one and only Church of Christ on earth, and I never found the slightest difficulty in accepting her judgment upon Anglican orders, nor have I been ever able to conceive how any man could become a Roman Catholic who could hesitate to

accept her judgment upon such a question.

I should not have taken any notice of your remarks, but that I have been informed by several people that such things as the above have been said on many occasions with a view to holding people back who have been unsettled in the English Church. To resort to such methods without being assured of the truth of the statements made, seems to me most unfair and dishonorable. For the last six years I have never had a doubt, nor has the question of the claims of the Anglican Church ever crossed my mind as a practical one. I am serenely happy and wholly at peace in my mind, and the questions which disturbed me for years have passed from my mind altogether. I must ask you in justice to print this letter in your paper, as I am sure you would not wish to be the means of propagating an untruth.

Truly yours,

B. W. MATURIN.

THAT RETURN TICKET.

The following delicious bit of pleasantries is taken from the "Independent," a high-class Protestant religious paper published in New York.

"It is reported that Pius X. will not remain a prisoner in the Vatican, but will in a short time visit other parts of Rome and Italy. We knew he would. And we know why. It will be remembered that when Sarto left Venice for the Conclave he bought a return ticket. Return tickets are not transferable in Italy, and there are no scalpers. Now the time is nearly up for the expiration of that coupon, and no Italian of peasant training would be willing to waste it even though he possessed the treasures of the Vatican. It was the thought of this return ticket which made Sarto so reluctant to assume the office to which he was elected. Cardinals Ferrara and Vannatelli besought him to accept the tiara, but he begged them with tears to select some other candidate, as there was an insurmountable obstacle to his becoming Pope. Finally a whisper from Mgr. Merry del Val showed him there was a way by which he could use that return ticket even though Pope. It was for this diplomatic suggestion that Merry del Val was recently raised to the position of Secretary of State to the new Pope, as we knew at the time he would be. The truth of our theory is demonstrated by the number of things it explains. Ordinarily, of course, such revelations as this, showing that all great historical events depend on petty personal motives, are not published until some fifty years after the parties concerned are dead, and when the standard histories are being written, but in this case we are so free from fear of contradiction from the Vatican, and direct evidence is so absolutely lacking, that we give it to the world now. The reason why editors devote so much space to divulging the secrets of kings and courts and explaining the private motives of statesmen is because it is so easy and so perfectly safe. If there is contradiction they can appeal to posterity, which is even slower in rendering its verdicts than the Supreme Court."

The townspeople of St. Boniface will have to wait patiently for the Norwood bridge rails. The plans for the crossing of the C. N. R. tracks have not yet been submitted to the railway Committee of the Privy Council at Ottawa. "1904" will be a healthy child before these rails materialize.

FROM OUR EXCHANGES.

"A Protestant Business Man," in a letter to the New York Sun, says that in his establishment, where a large number of boys are employed, it is found that boys from the Catholic parochial schools "are as a rule, preferable as office boys to those from our public schools," and, giving his reasons for preferring the "Catholic school boy," he says:

"His arithmetic has a commercial value in rapidity and accuracy; his writing is uniform and, as a rule, good; he can read with reasonable rapidity and accuracy; and he can—this is where he is far ahead of the other boy—understand a message or instructions, and follow them intelligently."

Now, it is just such education as this that the State wants for its youth, and why should it not pay for it, even though supplied in a school where something else which it does not want, viz. religion, is also supplied?—New York Freeman's Journal.

The long distance telephone is now completed and in operation between Winnipeg and Devil's Lake, North Dakota, and the other day, greetings were exchanged between Superintendent Bangs, of the North Dakota School, and Principal McDermid.

The rapid advancement made in long distance telephones makes it possible for each school on the continent to have phonic communication with the other at some distant day.—Nov. "Silent Echo."

The Pope created only two Cardinals at the late consistory, and neither of them was an American. We cannot account for the delay, as the Holy Father was fully advised from this country as to the proper course to pursue in the matter. The misfortune is, all this valuable advice will have to be repeated on the eve of the next consistory.—Western Watchman.

W. E. H. Lecky, the Irish historian, died in London October 23rd. In the epoch which he made his own, namely, the eighteenth century in Great Britain and Ireland, he was the greatest writer of his age. Always striving to hold the scales even in telling the story of Anglo-Irish relations, he failed to carry out his avowed principles in the domain of present day politics. Lecky, who in his "History of the Eighteenth Century" denounced the Union, succeeded from Gladstone in 1886 and became an ardent Unionist. He was a parliamentary failure, and should have stayed in his library.—Leader, San Francisco.

There are only sixty clerical renegades in the whole of France, according to authentic figures given in 1902. This is too many, of course, but when one considers the many, many thousands of good, earnest, faithful priests in France, living righteously and piously day after day, and year after year, in the service of God, the unfortunate apostates seem very few, indeed. We must remember that even among Our Lord's chosen Twelve, there was one traitor. To read the wild statements sometimes made by non-Catholics, one would suppose that these sixty renegades were sixty thousand. What they lack in numbers they make up for in blatant blasphemy.—Sacred Heart Review.

Referring to the celebration of Bishop Foley's seventieth birthday, in which the Protestants as well as the Catholics of Detroit joined, the "Michigan Catholic" says:

"Such a testimonial could not but be pleasing to the Bishop, as it was to all of his flock. It helps the Church when the good qualities of those who hold the reins of authority in her government are discovered and recognized, one of the greatest missionary influences which the Church has had in the past quarter of a century was the general recognition of the sanctity and wisdom of the late Holy Father. In a lesser degree, but none the less efficaciously within its sphere of influence is the benefit of the recognition of the good qualities of a bishop, and that recognition was generously given by the people of Detroit last week.

Bishop McGolrick's lecture on Erasmus, the Dutch scholar, delivered in this city last Saturday, was reported by a callow youth who did not know Thomas Moore, the Irish poet, from Sir Thomas More, the lord high chancellor of England in the time of Henry VIII. One had lived three hundred years and more before the other. Why cannot the city editors assign competent men to report historical addresses?—Northwestern Messenger, Duluth.



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