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SATURDAY, JAN 3, 1903.

## CALENDAR FOR NEXT WEEK.

January.

- 4, Sunday—Octave of Holy Innocents.
- 5, Monday—Vigil.
- 6, Tuesday—The Epiphany, Feast of Obligation.
- 7, Wednesday—Of the Octave.
- 8, Thursday—Of the Octave.
- 9, Friday—Of the Octave.
- 10, Saturday—Of the Octave.

## A MINIMUM CATHOLIC LIBRARY.

Under this heading the Catholic Citizen of Milwaukee gave a list of eighteen books which ought to be in every Catholic family that can afford to spend twenty or thirty dollars for that most necessary purpose. In four instances we have changed the books recommended for others that are more suitable to our people. Instead of the \$1.50 Bible, published by John Murphy Co., of Baltimore, we would prefer the purchase of Haydock's Bible with copious notes on every page. Unfortunately this work is very expensive, it cannot be bought for less than six dollars from P. J. Kennedy, Barclay street, New York. We wish some enterprising publisher would print a cheap edition of it, without all the pictures and other adjuncts, but with all the notes. In lieu of a history of the Catholic Church in the United States we recommend a Catholic history of Canada. Again, we substitute, for Dr. Zahn's Bible, Science & Faith, which is somewhat above the reach of ordinary minds, the same author's pamphlet, "What the Church has done for science" together with "The Proof of Miracles," by Henry F. Brownson. Here is the list thus amended.

- The Bible. Cloth. (John Murphy Co., Pub., Baltimore) .....1.50  
Life of Christ. Rev. Walter Elliot, (Catholic Book exchange, Pub. N. Y.) .....1.00  
The Imitation of Christ. (Benziger Bros.) .....50c.  
Short Lives of the Saints. (Marlier Co.) 2 vols. ....1.00  
Correct Thing for Catholics. Bugg. (Benziger Bros., N. Y.) 75c.  
Handbook of the Christian Religion. Rev. Wilmers, S.J. (Benziger Bros., Pub., N.Y.) .....1.50  
Faith of Our Fathers. (John Murphy Co., Pub., Baltimore) 1.00  
Catholic Belief. Rev. Faa di Bruno, D.D. (Benziger Bros., Pub., N.Y.) .....50c.  
The Catholic Dictionary. Addis and Arnold (Benziger Bros., Pub. (Benziger Bros., N.Y.) .....5.00  
A history of the Catholic Church. By Dr. H. Brueck. 2 vols. (Benziger Bros., N.Y.) .....3.00  
History of Canada. By the Christian Brothers, Montreal. 50c.  
A History of Ireland. Dr. P. W. Joyce. (Longman's Green & Co., N.Y.) .....1.25  
History of England, by the author of "Christian Schools and Christian Scholars." Burns & Oates, London (Eng.) .....2.00  
Mooted Questions of History. Desmond. (Matlier Co., Boston) 75c.  
What the Church has done for Science. By Very Rev. Dr. J. A. Zahn, C.S.C. The Ave Maria, No-

tre Dame, Ind. ....10c.  
The proof of Miracles. By Henry F. Brownson, L.L.D. The Ave Maria. ....5c.  
Chapters in Bible Study. Rev. H. J. Heuser. (Cathedral Library, N.Y.) .....1.00  
Socialism and Labor and other Arguments. Bishop Spalding. McClurg, Chicago) .....1.00  
Life of Leo XIII. Justin McCarthy. (N.Y. Frederick Warne, Publisher) .....1.50

We have also preferred Augusta Theodosia Drane's History of England to Burke's Lingard, which is a mere compendium and has not the charm of the other's style.

In the above list, after the Bible and the Imitation the most valuable work is the Catholic Dictionary. No one who has ever consulted this monument of learning could afford to do without it.

## THE NON-CONFORMIST CONSCIENCE.

Much has been said lately about the "Non-Conformist" Conscience in connection with the English Education Bill. What a myth this phrase represents may be gathered from the following strictures of Blackwood's Magazine. The Dr. Clifford herein mentioned is the celebrated Baptist preacher who visited Winnipeg some years ago, and whom Mr. W. T. Stead lauds extravagantly in the November Review of Reviews.

"The German Emperor and the Boers have not shown themselves eager partisans of the truth. But compared with Dr. Clifford and his friends they are scrupulously in human shape. In other words, the Nonconformist Conscience is as flexible as indiarubber. You can pull it any way you like, and you will find it always stretches away from truth or honesty. . . . Now, the Nonconformist ought before all things to be honorable and single-minded. His whole existence is a protest against the shortcomings of others. He is ready to die, so he has told you, any time the last three hundred years, for freedom of opinion, and we should be the last to complain of his magnanimity. But the worst of him is that agitation hurls him to a forgetfulness of all his cherished principles. No sooner does he stump the country than he puts freedom of opinion out of his mind, especially the freedom of opinion which is claimed by others. He bullies and he hectors in the sacred name of Conscience, and he is so deeply intent upon worsting his opponent that he misrepresents facts and confuses theories. . . . The hysteria of the Nonconformists is not interesting. What is far more curious is their love of untruth. Mr. Balfour did not exaggerate one jot when he declared at Manchester that "never in a prolonged political experience had he known the art of misrepresentation carried to such cynical lengths." . . . The Nonconformists are not only lawless, they're manifestly insincere. They know perfectly well that the Bill does not increase the influence of the clergy. They can easily discover, if they choose, that the Bill does not enforce denominational teaching. But agitation is in their blood, and they make upon the platform precisely those misrepresentations which they believe are effective. . . . But we would not involve all Nonconformists in the charge to which Dr. Clifford must plead guilty. Many there are who have supported or opposed the Bill honorably upon its merits. For there are Nonconformists of several kinds, and happily they are not all afflicted with a Nonconformist conscience.

## WINNIPEG AND ST. BONIFACE CITIZENS REMEMBER THE GIRL ORPHANS.

Free Press, Dec. 30.

The Ladies' Patronesses of the St. Boniface Girls' Orphanage presented to the pupils last Sunday afternoon a splendid Christmas tree laden with hundreds of articles collected in Winnipeg and St. Boniface. His Grace Archbishop Langevin presided, assisted by Vicar-General Dugas and other members of his clergy. A splendid musical programme was given by Mr. Be-

tourney's orchestra, and by the little orphans, to the number of seventy-five. A goodly sum of money was also presented to the Sister Superior by Mrs. J. E. Cyr, president of the Ladies' Patronesses, in very appropriate terms. Mrs. Cyr in her remarks said that the relations between the little ones and the noble sisters who acted as substitutes to the mothers who had departed this life, were too intimate to separate the one from the other. This offering was the fruit of the true Christian charity, which thrives so beautifully in Winnipeg and St. Boniface. After the performance was over His Grace the Archbishop thanked everyone for their noble work and said that charity in this case was the golden link which had bound together the two sides of the river.

The Free Press reporter came away impressed with the demonstration, and was asked by the Ladies' Patronesses to offer through the Free Press their most sincere thanks to all those who have contributed so generously to this good work. Following is the list of those who have contributed:

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## AN EARLY DAY ATTACK ON THE CONVENTS.

H. J. Desmond in American Catholic Quarterly Review.

It is probable that the English "No-Popery" agitation (1815-29) which antagonized the movements for Catholic emancipation in Ireland and England, had some influence in alarming the more sectarian portion of the American public. The opposition to Catholic emancipation in England necessarily reverted to the position of Elizabeth's and Cromwell's time—that the Catholic religion was no entitled to toleration—that it was

a political danger—that it inculcated a divided allegiance, etc. This argument was adopted in America. The pulpit alarmist could point to new object lessons, up to this time unfamiliar to the American population; bishops (there were only ten American Catholic bishops in 1833), cathedrals (rather unpretentious affairs), sisterhoods in a peculiar garb and convents or nunneries.

A consciousness of this change in public feeling is shown in some passages which occur in the pastoral issued in 1833 by the Catholic bishops on the occasion of their second provincial council. They refer to the calumnies current in the press. "We notice with regret," they say, "a spirit exhibited by some of the conductors of the press engaged in the interest of those brethren separated from our communion, which has, within a few years, been more unkind and unjust in our regard. Not only do they assail us and our institutions in a style of vituperation and offence. \* \* but they have even denounced you as enemies of the republic, etc."

The first outbreak of nativism occurred in 1834—the burning of the Ursuline convent at Charlestown, near Boston. In 1833, one Rebecca Reed had left this institution and told such tales of harsh treatment that when, in the following year Miss Harrison (Sister Mary John), left the same convent in a dazed and hysterical condition, the public became excited. She suffered from nervous prostration caused by overwork in preparing her pupils for an exhibition. Her brother induced her to return to the convent, where she was placed under a physician's care. On August 9, 1834, a mob composed of the lower element of Boston's population, surrounded the convent, and, although Miss Harrison came forth and assured them that she was not detained against her will, they ransacked and burned the building. The better class of Boston citizens held an indignation meeting in Faneuil hall, at which the mayor presided, and the outrage was denounced. The perpetrators were put on trial, but weakly prosecuted and consequently acquitted. The sisters never obtained compensation for their loss of property, although a committee of the Legislature subsequently recommended this act of public justice.

In 1836 a book was published which has been termed "The Uncl Tom's Cabin of Know Nothingism." Maria Monk, a girl of evil character, had been placed by her mother in a Magdalen asylum at Montreal, under the charge of a former paramour, she escaped and fell into the company of one Rev. J. J. Slocum, who, with others, concocted a sensational and obscene narrative of her experience in the assumed capacity of a nun. This book was brought out with Howe & Bates as nominal publishers—these men being employees of Harper Brothers (which publishing firm, it is said, really stood behind the enterprise, but was reluctant to assume direct responsibility). Maria Monk's "disclosures" had an immense sale, exceeding that of any American book up to that time published. Ministers recommended it and churches feted its author. She was taken into the bosom of Christian homes, where, after a time, her depravity was perceived. It is to be regretted that one so useful to evangelicalism should have been allowed to sink in the social scale so that she afterwards died in a public institution. The parties to this literary enterprise began litigation among themselves for the profits. A party of Protestant clergymen visited Montreal to verify the "awful disclosures" and pronounced them a fabrication. Colonel W. L. Stone, editor of The New York Commercial Advertiser, also made a thorough investigation, visiting the Hotel Dieu at Montreal from cellar to garret. "The result," he wrote, "is the most thorough conviction that Maria Monk is an arrant impostor, that she never was a nun, etc."

These two early eruptions of anti-Catholicism are particularly dwelt upon because they are prototypes of its campaign tactics in the following years. Edward Wilson, in 1845, Gavazzi and the "Angel Ga-

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