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CHURE.

The following open letter will be printed in February Extension, the editors of which have kindly sent out an advance copy. Mr. Cockran's reply to his critic will probably cause that gentleman to think, if he is at all cap-

Washington, D. C., Jan. 7, 1909. Dear Sir—I beg to acknowledge the receipt of your letter dated December 29th, and of the brochure wherein according to you "the Reverend Professor W. H. T. Dan politely points out some of the inaccuracies in 'my' recent Chicago speech."

That speech was delivered on

Chicago speech.

That speech was delivered on
November 18th. The letter which it
discussed appeared on Monday, the
16th, while I was in New York. There 16th, while I was in New York. There was, therefore, no opportunity to write out in advance what I proposed to say. It was reported verbatim as delivered, but I have not revised any copy of it, except one which was corrected for insertion in an account shortly to be published of the Missionary Congress and its proceedings. The extracts quoted in the brochure must therefore have been taken from some stenographic

accuracies, and my speech evidently furnishes no exception to this rule.

I must confess, however, that I am at a loss to discover any historical in-accuracy which this brochure points out or any which it even imputes to me.
If the author really intended to charge me with error of statement, I assume he had reference to my discussion of the conflict between Pope Boniface VIII. and Philip the Handsome, or the Fair of France, which I stated was based not on the narrative of any Catholic writer, but of Guizot, a Protestant historian. I did not, of course, profess to give the language employed by Guizot, but merely its substance in my own words, as I was speaking entirely from memory. The extracts from a translation of Guizot's work given in the brochure (p. 24) far from impeding confirm the e with error of statement, I assume he (p. 24) far from impeding confirm the

ibstantial accuracy of my statement.
While I cannot admit the authority of the reverend professor as an exponent of inaccuracies, logical or historical, his "politeness" is beyond all ques-tion. So also is his courage. This in-deed, is not only beyond question, it

is beyond comprehension.

Few men who are either reverend or
learned would venture to describe the learned would venture to describe the violent assault on the person as well as the authority of Pope Boniface VIII. by few of his own subjects, instigated and encouraged—"financed" we would say nowadays—by Philip the Handsome as an invasion of the papal states by a French areay (p. 23). The reverend professor's expansion of Nogaret, the French king's agent—and his purse filled with corruption funds—into an army, might be considered a brilliant display of enterprise in that field of display of enterprise in that field of journalism known as "yellow." As a specimen of historical statement it is, to speak mildly, bold in the extreme.

It requires no little courage to speak

gently, almost approvingly as does the reverend professor, of the ruthless vio-lence with which Philip, to satisfy an unbridled rapacity, butchered the Knights Templar, seized property ad-mittedly belonging to the Church, and completely paralyzed the commerce on his own subjects by clipping the coins current in his kingdomthis day—while at the same time con-demning in vehement terms the language in which the Pope protests against some of these enormities. The reverend professor boasts that he

possesses a translation of Guizot's work in which practically all the charges ever made against Pope Boniface are collected and considered. Assuming him to have read it, he must know that Pope Boniface stands accused of no offence except extreme energy in maintainin the prerogatives of his office. Arro gance in asserting papal pretensions is perhaps how the reverend professor would describe it.

would describe it.

Philip, on the other hand, is acknowledged by every one to have been
a murderer of peculiar atrocity, a countfeiter who debased the entire coinage of a great country, a pillager of property wherever he could seize it on any pretext. And these crimes were per-petrated not under the induence of mis-guided fervor or perverted patriotic most sordid avariee. Yet the reverend professor says (I quote his exact words) "The Lutheran ministers have only a negative interest in the moral character of Boniface VIII. and Philip the Handaran being heaven the trans on bondace vill, and raitip the Handsome, but in a choice between the two, they would regard Bondace VIII. as the villain of the deeper dye." His authority to speak for all the Lutheran ministers is perhaps open to question. His right to speak for himself cannot be doubted.

This surely is an astounding spec-

Here is a man avowedly reverend and presumably learned, capable at least of writing coherently, who has obviously read something concerning the reign of king, which through all the interven ing centuries has remained a sinister monument of unbridled violence and prostituted power, ministering to human depravity, and yet has nothing but expressions of toleration for stupendous crimes that have cast a dark shadow over the age in which they were committed, and works of set was presented. mitted, and words of actual approval for

BOURKE COCKRAN TO A CRITIC.

ELOQUENT NEW YORKER HANDS REVEREND PROFESSOR DAU, LUTHERAN, A
FEW CHOICE NUTS TO CRACK—WONDERS DISCOVERED IN A PRETTY BRO-Even for the brutal blow which Sciara Colonna struck him in the face, this helpless, captive, threatened, beaten, yet disdained to surrender the gr at office to which he had been chosen—to abase its dignity or compromise its in-dependence—at the demand of a tyrant enforced by the fist of a ruffian.

And stranger still, other men enjoying equal advantages of education and asso-ciation appeal willing to approve openly this attitude of the reverend professor, W. H. T. Dau.

If it be a sound maxim of conduct that

a man shall be judged by the company which he keeps, it is equally sound to judge him by the historical characters m he honors

This reverend professor who declares that he prefers Philip the Handsome to Boniface VIII. must therefore be held to proclaim that in his judgment wholesale torture and butchery of human beings, innocent of any offense except the possession of treasure coveted by their in the brochure must therefore have been taken from some stenographic notes which I have never seen. Although they betray many offences against style and grammar, for which I cannot acknowledge responsibility, they are substantially correct—a most creditable display of skill in shorthand writing on which I beg to offer the author my congratulations.

It is, I hope, quite unnecessary to add that I stand by every word uttered by me during that Conference.

Inaccuracies of logic are of course faction of the person charged with them. The critic and the author of a statement criticized, usually remain firmly convinced each of the other's inaccuracies, and my speech evidently fervictes re execution to this rule. any effect against the wrongs perpetrated or contemplated by royal authority. This certainly is self-revelation which leaves nothing to be desired on the score of candor or of courage.

Thus revealed, I leave the reverend professor to enjoy the enconiums of those who by circulating this production of his pen announce that they share the views which it embodies. These views I cannot undertake to discuss. I cannot even claim to understand them. I have ventured to describe them only that I might express my wonder at them, and at the men who appear willing to acknowl-

Yours very sincerely, W. BOURKE COCKRAN To Mr. Edmund Seuel, Concordia Publishing House, St. Louis, Mo.

### OUR PASTORS.

NUMBER WHO HAVE SOMETHING AGAINST THE PRIEST.

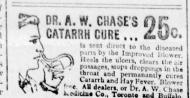
On moving into a new parish lately and becoming acquainted I was sur-prised to note what a small percent-of the congregation can be counted on for active assistance and cordial co-operation with the parish priest. The great majority are well disposed in a negative way, contribute to the collec-ions and attend to their spiritual duties fairly well, but without much

Strange to say, there is a large number who "have something against the priest." Generally it is a trifling matter, but they have nursed it so long that it has assumed magnitude in their eyes. Then the amount of criticism of the pastor and his methods is a revelation. Some say he is too fond of money and others blame him for lavishness. Some aver that he is too familiar with the people and others call him "distant." He has a bad temper or is irritatingly calm, accordingly to the company you

I did not notice these things in the old parish. Time and familiarity had softened down the roughness of comment and criticism and I knew that some of the talkers did not matter and that a course which others did not mean half what they won for him the title "Philip the Counterfeiter," under which he is known to time in my life I begin to realize what a difficult work is that of a pastor. Of course, much of this half-hearted service and readiness to criticise comes from a lack of knowledge of responsibility. Few of those who have so much to say about the priest give much thought to the priest's side of the question. They find it hard enough to keep their own households in order and yet never hesitate to find fault with the man who must look out for a family that runs up nto the thousands.

The generality of pastors do not inorm the people when they are sick, sore or sad, and yet, when we come to think of it, this must often be the case. In practice it is the clerical hypochondriac o receives the sympathy that should to the men who suffer and are silent. There is the genuine ring of the true arishioner in the statement of the centrion in the Gospel who asked the Lord to heal his son. He was a man of respon-sibility and understood the worth of instant and willing obedience. And Christ was quick to approve of that loyal stand with the words: "I have ot found such faith in all Israel." This not found such that it is generally the case. The people of the congregation who have much to attend to are the most helpful and most charitable to the priest, while those who are shiftless and careless have the most

to say. Doubtless the Church has had the Doubtless the Church has had the grumblers, like the poor, with her from the beginning. In all likelihood there were individuals in old Rome and Corinth who found St. Peter too impetuous and St. Paul too plain-spoken. Some people would be lonesome without some sort of a grievance against the priest.



Family life is the common lot; it has its blessings and its comforts, but it often narrows a man and causes him to make mountains out of molehills. The wife and mother can stir up a small tempest by an injudicious story of some re proof given the children at school, some lack of warmth on the part of the priest. reverend professor has not a word of condemnation, or even of criticism. But he has abundant expressions of contempt and denunciation for the venerable Pontiff, who, though unarmed, deserted, mind to tell the priest what he thinks

Our parish is large; it has a great school and a costly church. The fixed charges and incidental repairs on the plant may be thousands of dollars a year, yet I am constantly hearing of people who wonder what the priest does with all the money he gets. I am surprised that he can run the parish at all with so few extraordinary calls upon the congregation.

There is another fact which strikes ne most impressively—the change in the attitude of the younger generation toward the priest. The old school had an abiding respect for "the priest." It was slow to criticise, and large in its capacity to explain away unpleasant things. The new school makes no such allowances; it is very matter-of-fact and judicial upon all affairs of the parish. Somehow, the young people seem to me to have torn away that mystic veil which enwrapped the priest in the old days. They see him more as a man and less as a minister of God.

I suppose some priests are tempted to pride when they preach well. They would never be bothered with it if they could hear the comments of the congregation on the sermons. Often the main point is entirely lost sight of by the people, and some minor incident or illustration claims all their attention. As I go out from Mass after a good sermon, I often hear people remarking that it was "too high-flown," and remarking that they like simple sermons best. So the comment ranges from the whole parish field. No detail is too trivial, no characteristic too petty to call forth complaint and grumbling. It is a good thing that the priest works for a good Master who will console him in the day of trouble and it is a blessing that he hears so little of what is said of his hardest work and his greatest self-sacrifice. The populace is ever the same. Like Israelites in the desert, they weary of miracle, of manna, of the pillar of fire. I fear much that the Archangel Gabriel would fail to satisfy some of the people in our parish if he were pastor.-Looker-On in Boston Pilot.

### WHEN WE GO TO MASS.

The Church commands us to attend Mass every Sunday. We should attend Mass because we owe everything we have to God; because we have sinned and we wish through Jesus Christ to be forgiven and to sin no more. When we go to Mass we should think of what Mas

go to Mass we should think of what Mass is. Do not think of business; of your family; of your friends; of who is at Mass besides yourself; of what you have just read in the paper.

What would you do if you were on the hill of Calvary and saw Jesus dying for you; the wounds of His hands and feet; the though in His band, the whole bear

the thorns in His head; the whole body covered with blood and torn with pain; the loving eyes looking in their last gaze upon you; the white lips asking God the Father to forgive you? What you would do then, do now at the Mass, for your love.

When you go to Mass, put before your mind Jesus, the loving Jesus on the altar; tell Him that you are sorry that you ever sinned against Him; tell Him that you will never sin again; that you will avoid those with whom you sin and

while avoid those with whom you sin and the places where you sin.

Ask Him to bless you and to bless all who belong to you; ask Him to help you in all you need; thank Him for all that He has done for you; and then tell Him that you love Him with your heart, and your soul, and your body, and your mind. and that you will never permit sin to tear your heart away from His.

Pray in this way at Mass and do not mind what anybody else is doing; pray as if you and God were alone in the church. Do not talk to others.

# What Catholics Believe.

Rev. Thomas F. Burke, a missionary priest of the Paulist Fathers, in a sermon on "The Church of Citizena sermon on "The Church of Citizen-ship," delivered in the presence of Archbishop Farley at St. Patrick's Cathedral recently, replied to critics of President Roosevelt's letter as to the holding of public office by Roman Catholics. He said: "Some ministers of Protestant churches have objected to the letter of President Roosevelt in which he stated that a man's religious faith should not be regarded as an obstacle to his candidacy for office. They maintained that no Catholic should elected to high office, because he could not conscientiously subscribe to the Constitution. They argued that since a Catholic had to believe in the union of Church and State and that since the Constitution is against such union a good Catholic could not support the Constitution. In answer we can say that the Catholic Church has always taught that the State is of itself an inde pendent and perfect society. In his encyclicals, especially those in which he spoke in the highest terms of American institutions, Leo XIII. insisted clearly upon this point. There are two power that govern mankind, the ecclesiastical and the civil. These have their distinct spheres and their distinct limits."

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### ONE TOUCH OF NATURE.

Down the street came a wagon, loaded with meat and drawn by a well rounded, well fed little mare. Her steps became slower and slower, and finally, in the middle of the car track, she stopped.

"Git ap!" said the driver, "Git ap, Jenny!"

But Jenny only turned | appealing toward the man on the seat.

"Poor Jenny, poor little horse!" said

At the sound of his voice the little horse sighed a sigh of tired apprecia-

"Never mind," he went on soothingly, as he scrambled down off the seat and took her by the bridle. "We'll go right out to the side here and take a rest," and he led her away from the crowd and stood patting her well-curried sides while she rubbed her nose against his

turned and looked. Some of them smiled |; others replaced the whips which had been taken from their sockets to hurry their own horses after the delay.—New York Times.

### Give the Boy a Chance.

If the family's means are so limited that both the son cannot be sent to college and the daughter to the academy, but there is money enough only to educate thoroughly only one of them, give the preference to the boy. He needs it more than his sister. He must face the world. She will be sheltered. He must be a bread-winner. She will he must be a bread-winner. She will be a housewife. He needs training against temptation. She is in the best school—a home, and has the best teacher —a mother. Give the boy the school-ing.—Catholic Columbian.

Easter Decorations. Our Easter goods are now having a arge sale and are sold in over two hundred stores in Canada. We are waxing our Easter Lilies and afterwards sprinkling them with diamond dust. They are sold at \$1.00 a doz. They are very pretty and brilliant. To all those who will order 2 doz. at once we will make them a present of 1 doz. silk threaded Shamrocks that sell at 5 cents each, 1 large white Bell, 1 doz white perfumed Carnations, and 1-2 doz. of Fleur de Lis. a very pretty Easter flower, also an Easter basket filled with chickens. As this advertisement may not appear again, we would advise you to wrife at once. If you are not satisfied we will return the money. All goods go by express, Brantford Artificial Flower Co., Box 45, Brantford, Ont.

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the big dirty man. "Is she all tired

The other drivers moved on, then

# DIOCESE OF PETERBOROUGH.

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seeph.

seeph: emonies of reception are of quite freque
at Mount St. Joseph's novitiate, showir
e number of postulants, who, each tihabit.) the good Providence of Gc
hes so carefully over His vineyard, th
harvest of souls may be lost, through r
istering angels to care lovingly for t
and of the soul for the soul fo

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-love and by living, daily, more and more en ly for God. Le wished them every happiness and blessing that dhad in store for them and exhorted them to renothing undone which might assist them in ching the blessed goal where God was waiting to live them and reward them with eternal bliss. The names of the postulants, together with thein es in religion, are as follows: Miss M. Blanch uturier of North Bay, Ont, in religion Sister Martoline; Miss Sarah Ö'Neill of Shanaway, Bellineer, Cork, Ireland, in religion Sister Mar Felix; Misr Hamilton of Eganville, Renfrew Co., Out, Ester Mary Margaret se Etizabeth Guinea of St. Ann's parish, Montreal ler Mary Leona.

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The reverend speaker told them, that, in beging their religious life, these postulants were (to use comparison) standing at the foot of a high mountain was mount of perfection. At the base was self-love, the summit God-love. Step by step and inch by the they were to ascend this mountain, by death to flowe and by living, daily, more and more enely for God.



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AMES LAGGART.

Some Words of Wisdom.

General Philip Sheridan, Civil War

Hero. By Hon. Maurice Francis; Egan, L.L.D. A Tug of War. By Mary T. Waggaman, Four The Statue. By Mary E. Mannix.

Mountain Monasteries. By Mary F.

Welch.—At the Water St. Hospital, Ottawa, Ont. on Sunday, Dec. 10, 1038, Mrs. Joseph Welch, Provin-cial President of the Ladies' Auxiliary of the Ancien Order of Hibernians. May her soul rest in peace! Across the Years. By Anna T. Sadlier. The Romance of An Indian Maiden An Easter Lily. By JEROME HARTE. Three

The Test. By Grace Keon.

A Double Mistake. By Magdalen Rock.

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