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Dedicated to Chronic Faultfinders.
 Surely those who call themselves Catholics do not reflect when they find fault with the priest that he appeals for money with which to meet the current expenses of the church.
 It cannot be that these persons understand the true situation of affairs. If they owned stock in a corporation, would they not expect to pay their assessments as they were levied? Do they not expect to pay their butcher bills, their rent, their other expenses as they fall due? "Why, of course," will be the answer.
 "Well don't you expect to meet the church expenses?"
 "Oh, that's different."
 "Wherein is it? You are joint owners of the church are you not? You expect the church to be swept, dusted and heated whenever you go there? You expect the organist and choir in their places? You expect the priest to say mass for you? Do you expect this for nothing? Surely, you do not expect the priest to pay for all this and give you the benefit gratis, do you? Do you expect the doctor to treat you for nothing? You expect to pay for your seat in the theatre do you not? Where do you think the money will come from to run the church?"
 "I do not know what becomes of all the money which the priest receives," says the growler.
 It would not be hard to keep track of all you give, we fancy. It's a safe wager that your weekly theatre bill is larger than your Sunday offering in church.
 "Well, there's Blank. He can afford to give liberally but he don't."
 That's none of your business. Two wrongs don't make a right. To plead another's faults does not excuse your short comings. You do your duty and never mind about the rest of the congregation.
 In conclusion: If you cannot be generous yourself for pity's sake quit asking questions about what the priest does with all the money. Inasmuch as he is not spending any of your money it's none of your business.
Begin at the Very Root.
 Frank B. Kamarke, editor of the "Polish Weekly Star" hits the nail on the head squarely when he says:
 "The fear of the Lord is the beginning of wisdom. Bring God into the schools and atheism and anarchy must diminish. Anarchy thrives by the exclusion of the work of God. Christian denominations recognize the impossibility of teaching a common Christianity. Denominational strife prevents such an adjustment of our school system as would enable each to teach its own doctrines to its own children. Seizing this advantage, atheism has taken control of the public schools and is reaping a harvest at the expense of Christian faith and Christian pockets in the strife.
 "Why does Protestant sympathy cooperation generally incline to infidelity, atheism, agnosticism, to any or no religion, rather than to Catholicism? Even on the fundamental principle of Protestantism, private judgment, Catholic teachings are more likely true than the Protestant, and should merit the good will of all who claim to be Christian and against that which points to atheism.
 "Bring the word of God in every school and teach the children to fear God, and then one step will have been made to wipe out crime. Begin at the very root of evil."

Letter-Day Tendencies.
 Some letter-day tendencies are not merely harmless fads; they approach to the outrageously dangerous and the constitute perils to the entire social fabric.
 One of these is the nauseating hideous idea that purity is enhanced by enlightening children of tender years regarding mysteries of life, mysteries so sacred that they should never be mentioned in the school room, especially where both sexes are mingled. The net result is that purity of thought at least, is far more unobscured than it was years ago when divorcees were frowned upon; when girls were kept under their mother's watchful eye; when all that is pure and sacred in womanhood was not discussed openly in the drawing room; when boys were boys and girls were girls, not men and women, in point of knowledge, before they are out of their teens.
 And those who are old-foggyish enough to protest against their children being "enlightened" before they deem it fitting, are lampooned and sneered at as "ignorant." Nay, more, these latter-day apostles of free love insist that the child does not belong to the parent but to the state and that the latter should step in and "enlighten" the children of such "ignorant" and unprogressive parents.
 If this assertion is questioned, the reader is respectfully referred to this passage in an article on "The Special Moral Training of Girls" contributed to the "International Journal of Ethics" by Alice Henry: "The raison d'etre of all compulsory education is that the training of the young citizen is of such paramount national importance that it cannot safely be entrusted to parental care. Wherever a national system of education exists I hold that the state is shirking its duty which does not provide for the teaching to the young of truths of the deepest import in their bearing on the race."
 If no other justification of their position were offered by Bishop McQuaid and the other upholders of the doctrine that to the parent belongs the control and education of the child the above quotation would suffice.
The Last Veto.
 It is announced from Rome that Pope Pius X has decreed that there will never be another royal veto interposed in a papal conclave.
 This is as it should be. No prince, no potentate, no monarchy should have any voice as to who will or will not rule over God's church so long as the Holy Father is deprived of temporal sovereignty. The pope is a spiritual sovereign, his subjects comprise those of every nationality and his selection cannot be dictated by any temporal ruler.
 There is little doubt that the report is true as reports from the conclave last summer were to the effect that the Cardinals were greatly exercised over the attempt of the Emperor of Austria to interfere in the election of a successor to Leo XIII.
A correspondent of the New York "Sun" recently recalled that during General Kitchener's campaign in Northern Africa, Father Collins, a Catholic chaplain, was awarded the Victoria cross for an act of heroism. "It seems that the British soldiers became confused and were firing upon each other, when Father Collins rushed into the zone of fire, and, raising his hands, called upon them to stop in God's name. He is still a chaplain from the British Army, Father Rockliff, who went through the Boer war and was acquainted with Father Collins."
 Commenting on the recent election of the Rev. Edward Everett Hall, a Unitarian divine to the chaplaincy of the United States senate, a contemporary says: "During the life of the nation, no Catholic clergyman has been chosen to that position. Bishop Carroll—cousin of Charles Carroll—last and wealthiest signer of the Declaration of Independence, despite his patriotic services in the days of the Revolution, could scarcely be elected chaplain to that body, were he alive to day."
 In a country like ours, the son of a man who says: "I don't read a Catholic paper" will say: "I don't go to church."

Proof of God's Wisdom.
 Those persons who persist in giving vent to opinions that if they had been entrusted with the management of the universe things would have been arranged far better than they are, should read and ponder the following tale:
 An Atheist had been discussing with a Christian companion about the existence and providence of God.
 The two in their travels were obliged to rest for the night under an oak tree, near which spread out a pumpkin vine from which grew a number of very large pumpkins. The Atheist said:
 "Now, there is satisfactory evidence that nature or God did not arrange the world as wisely as it might have been ordered. You see that magnificent oak tree, yet what a miserable fruit it produced! An insignificant acorn! But on the grove along the ground you find large and beautiful pumpkins. If I had been consulted, I would have had the pumpkin grow on the oak and the acorn on the pumpkin vine."
 The Christian argued that the evidences of wisdom are innumerable in creation, and that undoubtedly there must be a wise end in view in the arrangement of the growth of the oak and the pumpkin even though we cannot see it at the first glance.
 The two laid down to rest after their discussion and fell asleep, but during the night the Atheist was suddenly awakened by a painful sensation, caused by the fall of an acorn upon his nose. The Christian was awakened also by the Atheist's cry of pain. On ascertaining the cause he addressed the Atheist:
 "You may be well satisfied that it was an acorn and not a pumpkin that fell upon you, for if you had had your way it would have been a pumpkin that would have fallen upon you and your head would have been broken."
Humane laws may, to an extent, check crime; they can never make people virtuous because they deal only with external manifestations. They cannot reach the seat of virtue and vice. Besides, eliminating God, what motive for obeying laws?
 May it not be that the atheistic tendencies in government, education, society and daily life are responsible in great measure for the great crimes which are being committed daily.
Five Minute Sermon
The Parable of the Seed.
 The seed is the word of God, the teachings of the Gospel, and the sower is Jesus Christ, Who once in person sowed this seed of holiness, and Who continues to sow it to the end of time by means of His ministers, who are charged with the office of His eternal priesthood.
 The road, the rock, the thorns, and the good ground all signify different kinds of Christians, who, with different dispositions, hear the divine word with greater or less or no benefit.
 We should learn to which of these four classes of Christians we belong; whether to those indicated by the wave, the rock, the thorns, or the good ground and when we discover our defects we should pray God to grant us the necessary grace and help to amend our lives.
 We should try to make our hearts the good ground, that the seed of the divine word may flourish and bear fruit. To do this we should be anxious to hear the word of God as frequently as possible, and to hear it not merely through custom or curiosity, but from a sincere desire to be enlightened, corrected, improved and sanctified. For this reason we should hear the voice of the priest with humility, faith, devotion and attention. And after having heard the divine word we should make it a duty to meditate on it, to obey it, and to render to God the fruit of good works, laboring with a good will for Him, and persevering in good to the end—that is, the harvest time.
Weekly Church Calendar.
 Sunday February 7—Gospel, St. Luke, viii, 4-15—St. Romuald, Abbot.
 Monday 8—St. John by Matha, confessor.
 Tuesday 9—St. Cyril of Alexandria, bishop, confessor and doctor.
 Wednesday 10—St. Scholastica, virgin.
 Thursday 11—St. Saturninus & Comp. martyrs.
 Friday 12—St. Benedict of Anian, abbot.
 Saturday 13—St. Catharine of Ricci, virgin.
Buffalo-Niagara Falls Excursion.
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 John M. Murphy, Executor.

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