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Expected-Fittings.

Catholics of this country who have been reading the frenzied remarks of Senator Bard of California, about the agreement of President Roosevelt and his advisers to let the Indians—the original owners of most of the territory now within the domains of the United States—to have a small voice in the distribution and expenditure of the funds held in trust for them by the Federal government. These funds never came from the pockets of the tax payers of the country. Only in a far fetched sense could they be classed as "public funds." But the latter is precisely what Senator Bard and the Apaiist horde wish to convey to the public mind by charging that President Roosevelt has diverted public money to sectarian uses.

What did happen was that the Indians themselves preferring that their children be educated in schools conducted by the lineal successors of those early missionary priests who taught the Gospel and frowned upon the "fire-water," who did not lie to the red skins and did not go about with the white scoundrels who sought by smooth talk to induce the Indians to part with their property for a song; directed the government custodians of their trust funds to make contracts for the education of their children in Catholic schools. Although Bard howls now about the latter transaction it is notorious that the Government Indian School at Carlisle, supported by public funds, as much and more than the Catholic schools just referred to, was operated by one of the most contemptibly bigoted men in the United States.

However, Senator Bard is to retire from the United States senate on March 4th of this year and his California constituents should be proud of his own song.

In this connection it may be remarked that the "Outlook" that journal of enlightened thought, edited by Rev. Lyman Abbott, who could pass for a Buddhist as well as a professor of professed Christian, is Senator Bard's magazine sponsor. This was to be expected. Whenever a state system of soup house proselytizing against the Catholic church is mentioned, the "Outlook" is with it. If a flabby, maudlin system of sentimental philanthropy is projected the "Outlook" stands its sponsor provided whatever makes for solidarity, for vigor, for potential influence is eliminated. "Love everybody, love everything" is the Abbott motto. Never mind justice—that belonged to the creeds of centuries ago. "Brotherhood of man", "eternal happiness for all, whether murderer, thief, forger, harlot or saint" these are the doctrines to be preached.

Because the recent arrangement, about the Indian schools smacks of justice; because it would admit that the Indian children would grow up believing in a just as well as a gracious God; because the Catholic taught youth might be trained on principles which have some rigidity and are not so elastic that they may be stretched to any length to accommodate attendant circumstances the "Outlook" is shocked and horrified.

We are sorry for the "Outlook". It does not and never will understand that Theodore Roosevelt tries to be a just man even if he be an impulsive and sentimental citizen. However we fear that the "Outlook", Senator Bard and all the conscious and unconscious bigots will have to possess

their souls in patience for four years at least.

Wrong Trend.

The Journal is in sympathy with all that smacks of or makes for true progress. It rejoices to see the condition of the poorer classes really improve. It is glad if the masses approach more nearly to refinement than in the olden days. It is pleased that education has been made more general and easier to obtain. In all these sentiments it voices the Catholic church which has been in the van of the movements which has made all these things possible.

But is there not a possibility that we have gone too far, that in our desire for general education we have cheapened it? In our desire for greater refinement are we not slipping away from old moorings? May not our so-called refinement degenerate into effeminacy? In our desire to be gentle men and ladies personified, have we not been afraid to stand up loyally for right principles? Is it not a fact that Catholics, at least, pass over unconcealed thrusts at their faith, lest they offend the sensibilities of supposed friends who however are not so solicitous about the feelings of their Catholic associates?

In what we are pleased to call literature too, may be seen a broad hint of the trend we have referred to. There is far too much of the Boccaccio in the spicy, naughty veiled tales to be found in the current popular magazines. The readers who pass upon the stories for these publications advise their writers that a veiled suggestion of naughtiness takes well in stories for the reading public of this generation. Literary style in the accepted sense of the old masters fine moral, polished diction, do not count with the present reading public, so the magazine publishers say a spice of devilry, curious admixtures of human passions, something out of the matter how crude the style is what is wanted.

To the writers mind much of the charm of "Quincy Adams Sawyer" that delightful tale of New England life is lost by the frequent iteration of a thinly veiled plea for "limited marriage" as a panacea for many social evils. The same maybe said of popular magazine stories. Undoubtedly they appeal to and influence far the bad young susceptible persons. One cannot help recalling what a newspaper contributor once wrote: "The New York Evening Post and the New York Sun are the two worst papers in New York—the Post because it makes vice so repulsive, the Sun makes vice so attractive, that one is impelled to investigate into the truth of their portraiture."

Just what remedy to propose for this unfortunate condition of affairs is hard to say. But we would advise parents to keep the popular magazines out of the hands of their young sons and daughters.

Quite Right.

In another column we have discussed again the hysterical flub-dub which has been thrown at the American public by orators and magazines about the education of Indian children in Catholic schools. In this article we wish to discuss another proposition somewhat akin.

President Roosevelt appointed Archbishop Ryan and Charles J. Bonaparte on the Indian commission. While they have been on the commission many wrongs have been righted. In many instances the non-Catholic commissioners were ignorant of the Catholic claims or contentions. The presence of Catholic's on important state and national commissions is to be desired. There is no reason why we should not demand representation in such bodies. In no other way can it be maintained successfully that they are "non-sectarian."

Presence of Catholics on the governing boards of the State Industrial school, the Soldiers' home at Bath and of the state hospitals has resulted in Catholic chapels, Catholic chaplains and Catholic services in these institutions.

In more than one case the non-Catholic, easy going managers had been imposed upon by the smooth pretence of the bigots that all classes of Protestants could worship in one chapel and under one chaplain and that the Catholics were entitled to no different treatment.

As a rule the Catholic manager informed his colleagues about the difference in what the Catholics believe, what their service consists of and why they should have their own chapel and chaplain.

When a plain statement of facts did not elicit favorable action, then a demand of rights guaranteed by the constitution had the desired effect.

We believe that to-day there is but one state institution in which the Catholic inmates are not accorded their full rights and that is the Elmira Reformatory. In our opinion things will not be as they ought in that institution until there is a Catholic named on the board of managers there.

Here is a pointer for Governor Higgins if he wishes to prove himself an executive of breadth and free from bigotry. Appoint a broad minded, level-headed Catholic to be one of the managers of Elmira Reformatory.

The Boston "Republic" puts it well when it says: "Socialism is discontent muddled with mutiny. The labor movement under constructive and enlightened leadership, is the attempt to give body and volume to that protest which makes advancement and civilization possible."

This is the day of the young and this is manifest in the comparatively youthful age of many of the American Catholic prelates.

Five Minute Sermon

The Laborers in the Vineyard.

This parable is explained in two ways. It may be applied to men in general or to each Christian in particular.

From the beginning of the world, that is, the morning, the third, sixth and ninth hours, God, by the voice and example of the patriarchs, by the written law, and by the words of the prophets, called men, particularly the Hebrews, to believe in Christ and hope for His coming, and to unite themselves to Him by holiness of life. At the eleventh hour, by the preaching of Christ and of His apostles and their successors, God has called, calls, and will continue to call men to enter into the Catholic Church and become living members of the mystical body of Jesus Christ, and to serve Him faithfully by observing His holy laws. In the evening, that is, on the day of judgment, all those who will have belonged to the Church of Christ, who will have entered the Church—the vineyard—in the early morning, at the third, sixth, ninth or eleventh hour will receive without distinction, in reward of their labors, eternal life and the glory of paradise.

A sincere repentance, an act of perfect charity, a lively desire, a firm purpose of serving faithfully if life be prolonged, will be accepted by a merciful God as service sufficient to merit eternal reward in the land of the living. It was in this way that the penitent thief heard the answer to his prayer: This day thou shalt be with Me in paradise.

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