The Catholic Journal

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Friday, Mar. 12, 1909.

Taft.

Theodore Roosevelt is out and William Howard Taft now occupies the White House. In his inaugural address Mr. Taft pledges himself to continue the Roosevelt policies, but indicates that his policy will be less radical, less strenuous. In other words, Mr. Taft proposes to "put on the soft pedal."

Perhaps it is as well. Mr. Roosevelt was forced to be the apostle of destruction lest incorporated arrogance wreck the country. Mr. Taft is to be an apostle of construction, may be.

Taft has surrounded himself with lawyers of soft pedal action. This is in keeping with a policy of reconstruction if the soft pedal be not put on too quickly or all the time. Soft music is soothing but it does not stir the blood to action and action is as necessary to a well, regulated, healthy condition on man or on nation as is rest. In action binds up and renders useless the muscles.

Mr. Taft has a great opportunity, much is expected of him. Time will tell whether he will be equal to the task.

By the way, who is the Catholic who has taken Mr. Bonaparte's place in the Cabinet? Or the Jew who takes Mr. Straus' place? Perhaps both are there but, if so we have not heard it.

Theodore Roosevelt's long suit was his effort to give all men and all classes a square deal. To this end his advisers were selected from all classes. In this respect, at least, Mr. Taft would do well to emulate his predecessor.

The Jesuits.

It is more than refreshing to read the following breezy editorial in the non-Catholic "Mexican Herald", moreover it recalls the intrepid Brann.

"Several agitated souls among our readers in the interior have thoughtfully reminded us to beware of the dangerous influence of the Jesuit Fathers on the daily press. A Jesuit visits a newspaper office about as often as Halley's comet does our solar systems and more's the pity, the members of this order being invariably intelligent and edudite men of the world, who converse agreeably, talk no cant, giving one a mental nudge, and go away leaving one wishing they came oftener. Their gray matter is in a high state of activity, and we have long ago learned not to believe the wild tales that they are to be seen crawling over the roof-tops of the city, spying into other folks' concerns. One correspondent sends us an alleged 'oath of the Jesuits,' to be read and pondered. This is no thrice-told tale, but a millionth, and as the zealous followers of Loyola have not as yet subjugated the consciences of men, not even a thousandth part of them, one may be pardoned for refusing to become painfully impressed."

France.

According to the following editorial in the London "Catholic Times" the enemies of religion in France are still at their nefarious work:

From a decision which has just been given by the Appeal Court of Riom in France it is clear that the legal tribunals in that country have not yet extended toleration to the violence and wickedness of the onslaughts made upon Catholics by the enemies of Christianity. At Vergongheon all the public emblems of religion were destroyed some time ago by the Socialist Municipal Council. Not content with this, they decreed that a Cross and a Calvary erected on the wall of a garden in connection with the presbytery, regularly let to the parish priest, should be demolished. The priest the Abbe de Terrasse, warned them that they were exceeding their powers and interferring illegally with his property. The protest was disregarded. The Mayor, M. Robert, with some workingmen boldly entered the ground for which the abbe pays rent and smashed the Cross and the Calvary. The Abbe de Terrasse entered an action. The case came before the Court at Brioude and the charge against the Mayor and the workingmen who acted under his directions was dismissed. The abbe appealed, and the Court at Riom, whilst acquitting the workingmen on the ground they were merely obeyed orders, has decided that the Mayor was guilty of no abuse of authority and has condemned him to pay a fine of five hundred francs and all the costs of the action. It is well that there is some means of checking the fury of the petty tyrants and terrorists who endeavor to make the lives of the Catholics of France miserable But if men like Mayor Robert got their deserts, they would be at the galleys instead of administering municipal affairs.

Night Calls.

The Catholic Journal believes that but few priests, but would indorse heartily the following editorial from the Catholic Universe of Cleveland:

"Night sick calls for priests are frequently unnecessary. It is not often that sickness is so sudden and so serious as to necessitate such a call. When a person has been sick for some time with a disease that may prove serious, notification should be sent in time so that the priest may call during the day.

"It often happens that some neighbor comes in and raises a sudden alarm and insists on a call, though the visitor has neither knowledge nor experience concerning the ailment.

"Another reason why we bring this matter up is because in this city and in other cities cases have been known where fictitious calls have been trumped up for the purpose of robbery. There is reason to suspect a night call when neither the messenger nor the sick party is known. Instances are not rare in which it has been discovered that such calls are part of a plot concocted by designing and malicious parties. There was such a call in Boston last Monday night.

"Father Liberti was at the parochial residence at 52 Frankfort St., when a strange man called and his mother was dying at his home on Porter St. The priest immediately accompanied him. The two took a short cut through the Porter St., flats and across the Porter St., bridge, which is poorly lighted and covers sunken railroad tracks. The spot was deserted.

"As they were passing the bridge two men jumped from the shadows and sprang upon Father Liberti. One struck him a blow over the head with a blunt instrument and the priest remembers no more. When he recovered consciousness he went back to the parochial residence, weak and with his face covered with blood.

Cases have occurred where, after a priest has been called out on a fictitious message, the parochial residence or the church has been robbed.

Unless parties who come on night calls are known to the priest proof should be given that the call is well founded and genuine."

Rules for Lent

The Holy season of Lent began the 24th day of February. All the week days of Lent are days of fasting on one meal with a moderate collation in the evening. All the days of Lent are days of Abstinence from flesh meat.

By dispensation however, the use of flesh meat is allowed without restriction on Sundays and once a day on Mondays, Tuesdays, Thursdays and Saturdays, except on the Saturday of Ember week, and the Saturday of Holy week. But the use of both meat and fish at the same meal is not allowed even on the Sundays of Lent.

By virtue of a special Indult in favor of the working people of this country who find it difficult to observe the general law of abstinence, the use of flesh meat is granted on fast days both to them and to the members of their family, except on all Fridays of the year, Ash Wednesday, Holy week, and the eve of Christmas, but for such as are obliged to fast the privilege is restricted to one meal of the day. (This extraordinary dispensation is given solely to the working classes and does not extend to the liberal professions.) Those who avail themselves of this indult are counseled to perform some penitential work, as for example, abstinence from spirituous drink.

The practice of taking a small piece of bread with a cup of tea, coffee, chocolate or the like, in the morning is permitted by indult. Likewise when the principal meal cannot be taken at midday, it is allowed to invert the order by taking the collation in the morning and the principal meal in the evening.

The use of eggs, milk, butter and cheese at the collation, provided the quantity prescribed by the fast be complied with, is by general custom tolerated in this country. Lard and drippings may be used in preparing fish, vegetables, etc.

The following persons are exempt from the obligation of fasting: Young persons under twenty-one years, the aged, the sick, nursing women, those who are obliged to do hard labor, and all who through weakness cannot fast, without prejudice to their health.

Persons dispensed from the obligation of fasting are not bound by the restrictions of using meat only at one meal on days on which its use is granted by dispensation. Those who are in doubt about their exemption from the obligation of fasting should consult their pastor, who may dispense them.

In churches where there is a resident pastor, there will be a sermon and benediction of the Blessed Sacrament on every Wednesday evening and the devotion of the stations of the Holy Cross on Fridays.

Pastors in charge of two or more churches, will give one sermon during the week, in at least two churches.

Prayer and the spirit of penance should accompany penitential works. Endeavor, therefore, to excite your parishioners to observe this holy season according to the intention of the church, and place every facility in their way for receiving the sacraments of Penance and Eucharist.

Very sincerely in Christ,
THOMAS,
Bishop of Rochester.
Rochester, February 18, 1909.

In Memorium

Division No. 7, A.O.H. has adopted the following resolutions:

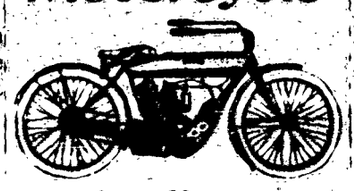
Whereas, it has pleased our Heavenly Father in His infinite wisdom to remove from the family of our brother, John Sharkey, his estimable mother, be it

Resolved, that we sincerely condole with the family of our brother in their severe affliction, and trust they will be enabled with Christian resignation to bear their loss, which an all wise Providence has inflicted upon them.

Resolved, that as a mark of respect to our brother that these resolutions be inscribed in the minutes of our meeting and a copy thereof be sent to the family and published in the Catholic Journal.

Committee: John Coffy, Owen Ward, and John Carmody.

Motorcycle



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