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FABIOLA

Or The Church of the Catacombs,
By His Eminence Cardinal Wiseman

(Published by Special Request.)

CHAPTER XII.

THE WOLF AND THE FOX.

"If you double your fist," rejoined Corvinus, "to show me the fine rings in your delicate fingers, it is very well; but if you mean to threaten by it, you may as well put your hand again into the folds of your toga. It is more graceful."

"Cut this matter short, sir. Again ask, what do you mean?"

"This, Fulvius," and he whispered into his ear, "that you are a spy and an informer."

Fulvius was staggered, then rallying aid, "What right have you to make such an odious charge against me?"

"You discovered" (with a strong emphasis) "a conspiracy in the East, and Diocletian!"

Fulvius stopped him and asked, "What is your name, and who are you?"

"I am Corvinus the son of Tertullus, prefect of the city."

This seemed to account for all; and Fulvius said, in subdued tones, "No more here; I see friends coming. Meet me disguised at daybreak to-morrow in the Patrician Street, under the portico of the Baths of Novatus. We will talk more at leisure."

Corvinus returned home, not ill-satisfied with his first attempt at diplomacy. He procured a garment shabbier than his own from one of his father's slaves, and was at the appointed spot by the first dawn of day. He had to wait a long time, and had almost lost patience, when he saw his new friend approach.

Fulvius was well wrapped up in a large overcoat, and wore its hood over his face. He thus saluted Corvinus—

"Good morning, comrade; I fear I have kept you waiting in the cold morning air, especially as you are fully clad."

"I own," replied Corvinus, "that I should have been tired had I not been immensely amused and yet puzzled by what I have been observing."

"What is that?"

"Why, from an early hour, long, I suspect, before my coming, there have been arriving here from every side, and entering into that house by the back door in the narrow street, the most curious collection of miserable objects that you ever saw; the blind, the lame, the maimed, the decrepit, the deformed of every possible shape; while by the front door several persons have entered, evidently of a different class."

"Whence dwelling in it, do you know?"

"Looks like a large old house, but rather out of condition."

"It belongs to a very rich, and, it is said, very miserly old patrician. But, look! there come some more."

At that moment a very feeble man, bent down by age, was approaching supported by a young and cheerful girl, who chatted most kindly to him as she supported him.

"We are just there," she said to him, "a few more steps, and you shall sit down and rest."

"Thank you, my child," replied the poor old man; "how kind of you to come for me so early!"

"I knew," she said, "you would want help; and as I am the most useless person about, I thought I would go and fetch you."

"I have always heard that blind people are selfish, and it seems but natural; but you, Caecilia, are certainly an exception."

"Not at all; this is only my way of showing selfishness."

"How do you mean?"

"Why, first, I get the advantage of your eyes, and then I get the satisfaction of supporting you. I was an eye the blind, that is you; and a foot the lame, that is myself."

They reached the door as she spoke these words.

"That girl is blind," said Fulvius to Corvinus. "Do you not see how straight she walks, without looking right or left?"

"So she is," answered the other. "Surely this is not the place so often spoken of, where beggars meet, and the blind see, and the lame walk, and all feast together?" But yet I observed these people were so different from the mendicants on the Arician bridge the place most noted in the neighborhood of Rome for winning and importunate beggars. They appeared respectable and even cheerful, and not the asked me for alms as he passed."

"It is very strange; and I should like to discover the mystery. A good night, perhaps, he got out of it. The old patrician, you say, is very rich?"

"Immensely!"

"Humph! How could one manage to get in?"

"I have it! I will take off my shoes, screw up one leg like a cripple, and join the next group of queer ones that come, and go boldly in, doing as they do."

"That will hardly succeed; depend upon it every one of these people are known at the house."

"I am sure not, for several of them asked me if this was the house of the Lady Agnes."

"Of whom?" asked Fulvius, with a start.

"Why do you look so? said Corvinus. 'It is the house of her parents; but she is better known than they, as being a young heiress, nearly as rich as her cousin Fabiola.'"

Fulvius paused for moment; a strong suspicion, not subtle and important to be communicated to his rude companion, flashed through his mind. He said therefore, to Corvinus—

"If you are sure that these people are not familiar at the house, try your plan. I have met the lady before, and will venture by the front door. Thus we shall have a double chance."

"Do you know what I am thinking, Fulvius?"

"Something very bright, no doubt."

"That when you and I join in any enterprise, we shall always have two chances."

"What are they?"

"The fox's and the wolf's, when they conspire to rob a fold."

Fulvius cast on him a look of disdain, which Corvinus returned by a hideous leer; and they separated for their respective posts.

CHAPTER XIII.

CHARITY

As we do not choose to enter the house of Agnes either with the wolf or with the fox, we will take a more spiritual mode of doing so, and find ourselves at once inside.

The parents of Agnes represented noble lines of ancestry, and her family was not one of recent conversion, but had for several generations professed the faith. As in heathen families was cherished the memory of ancestors who had won a triumph, or held high offices in the state, so in this, and other Christian houses, was preserved with pious reverence and affectionate pride, the remembrance of those relations who had, in the last hundred and fifty years or more, borne the palm of martyrdom, or occupied the sublimer dignities of the Church. But, though ennobled thus, and with a constant stream of blood poured forth for Christ, accompanying the waving branches of the family-tree, the stem had never been hewn down, but had survived repeated storms. This may appear surprising; but when we reflect how many a soldier goes through a whole campaign of frequent actions and does not receive a wound, or how many a family remains untainted through a plague, we cannot be surprised if Providence watched over the well being of the Church, by preserving in it, through old family successions long unbroken chains of tradition, and so enabling the faithful to say: "Unless the Lord of Hosts had left us seed, we had been as Sodom, and we should have been like to Gormorrah."

All the honours and the hopes of this family centred now in one, whose name is already known to our readers, Agnes, the only child of that ancient house. Given to her parents as they had reached the very verge of hope that their line could be continued, she had been from infancy blest with such a sweetness of disposition, such a docility and intelligence of mind, and such simplicity and innocence of character, that she had grown up the common object of love, and almost of reverence, to the entire house, from her parents down to the lowest servant. Yet nothing seemed to spoil or warp the compact virtuousness of her nature; but her good qualities expanded with a well-balanced adjustment which at the early age in which we find her, had ripened into combined grace and wisdom. She shared all her parents' virtuous thoughts, and cared as little for the world as they. She lived with them in a small portion of the mansion which was fitted up with elegance though not with luxury, and their establishment was adequate to all their wants. Here they received the few friends with whom they preserved familiar relations, though, as they did not entertain nor go out, these were few. Fabiola was an occasional visitor, though Agnes preferred going to see her at her house; and she often expressed to her young friend her longing for the day when, meeting with a suitable match, she would re-establish and open all the splendid dwelling. For, notwithstanding the Voconian law "on the inheritance of

women," now quite obsolete, Agnes had received from collateral sources large personal additions to the family property.

(To be continued.)

Five Minute Sermon

Descent of the Holy Ghost.

Jesus tells those who sincerely love Him that they will show this love for Him by faithfully observing His precepts, and that in return for their love the eternal Father will love them and together with Himself and the Holy Ghost, will come to them, not only with His grace to preserve them in righteousness, to urge them to be perfect, to protect them and to enrich them with His blessings, but also to abide with them, to unite them to Himself, to make them a living temple of His divine majesty. Look at those who love not Christ and consider their conduct. Are they anxious to have Him for a friend, or do they appreciate what He has done for them? Do not many of them wish Him to be banished from the hearts of men? Are not even those who are not entirely wicked and indifferent toward Him as if He had never done anything for mankind? If you wish to know whether you love Christ, follow the advice of St. Gregory and ask your own mind, tongue, and conduct. If you do not think of Him, if your manner of living is contrary to His law, you do not love Him.

We should admire and adore the power of the Holy Ghost, and beseech Him to renew His wonders in our souls, and render thanks to God, Who, on that day and in such manner, accomplished the mysteries of the faith and the establishment of His holy Church.

Forty Hours Devotion.

The devotion of the "Forty Hours" will be held in the churches of the diocese of Rochester as follows: May 22—Naples: Shortsville: Bath: Aurora.

Weekly Church Calendar.

Sunday May 22—Gospel, St. John, xiv 23-31—St. Yvo, confessor.

Monday 23—St. John Baptist Rossi, confessor.

Tuesday 24—Our Lady, Help of Christians.

Wednesday 25—St. Gregory VII, pope and confessor.

Thursday 26—St. Philip Neri, confessor.

Friday 27—Venerable Bede, fast.

Saturday 28—St. Augustine, bishop and confessor.

Railroad Notes.

Sound reasons for the Nickel Plate Road's popularity. In making a long railway journey, the two principal points to be considered are Cost and Comfort. The first of these is the least, and the second the greatest, if you select the Nickel Plate Road. For the rates to whatever point you wish to reach are always the lowest via that line. And the degree of comfort is greatest, not only on account of an excellent roadbed and the highest standard of equipment but from the fact that your welfare is personally looked after throughout the journey.

If you contemplate a trip to any part of the West, full information as to rates, service, etc., will be cheerfully furnished on application to R. E. Payne, General Agent, 291 Main St., Buffalo, N. Y.

Nickel Plate Road's new tourist sleeping cars. If you expect to take advantage of the low colonist rates to the Pacific Coast, write R. E. Payne, General Agent, 291 Main St., Buffalo, N. Y. for particulars regarding their splendid tourist sleeping cars. They afford a comfortable journey at a very low cost.

Take the Nickel Plate Road for the St. Louis Fair. Lowest rates and many unusual privileges. Special \$15.00 rate on certain dates. Full information on application to local agents or R. E. Payne, general agent, 291 Main St., Buffalo, N. Y.

Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by druggists. Price 75c per bottle. Take Hall's Family Pills for constipation.

PROFITS LARGE.

\$55,272.03 NETTED BY
CATHOLIC FAIRS.

Bishop McQuaid Expresses Thanks for this Wonderful Generosity.

Following is the text of a letter sent to each pastor and read in the churches last Sunday:

It gives me the greatest pleasure to make known to you and your generous parishioners the net sum realized by the fair held in the city of Rochester during Easter week, for the building of a Home for the Aged. This has reached, after paying all expenses connected therewith, the magnificent amount of \$55,272.03.

When in January last an appeal was addressed to the Catholics of the city and to all kindly disposed citizens I had confidence in the good will of all, and in their appreciation of the proposed Home of Charity and Beneficence. This confidence has been responded to in a measure largely surpassing the expectations of the most sanguine.

The phenomenal success of these fairs must be attributed to many agencies. In the first place, the organization for the initiation and carrying out of the work was admirable, reaching out to every detail. At its head was our Very Reverend Vicar-General, zealously aided by all the pastors of the city. As the pastors led their devoted flocks were ready to follow. It is seldom that the lay gentlemen have taken hold of a similar enterprise with more energy and determination to succeed; nor was there any relaxation in their efforts from the first day to the last. The ladies of the parishes, always to the front in all good works that concern religion and charity, threw all their enthusiasm and energy into the task before them. It is true that their labors were greatly lessened by the cheerful reception they met from all classes of citizens. Their own enthusiasm extended to the whole community.

It would be worse than ingratitude to forget the large number of non-Catholics who were most liberal and prompt with their contributions and expressions of good will.

The remarkable success of the fairs owes much to the press of the city, which, without exception, lent the cause the powerful co-operation of their columns.

It now remains for me to use this money to the best possible advantage and without any waste or extravagance. An essential condition in the construction of the buildings of the home is that these shall be fire proof, and adapted to the needs and convenience of elderly people. There will be a chapel and three buildings each two stories and a basement. These first structures will give accommodation for 150 women and thirty men. Later on another building will be erected for old men, and still later, a small house for old married couples.

Please to make known to your congregation the contents of this letter, and give them to understand how deeply I feel their wonderful generosity and good will, and how pleased I am to leave behind me, as perhaps the last important work of my life, the Home for the Aged.

Be pleased to accept for yourself and parishioners my best wishes and blessing, as well as my heartfelt thanks.

Sincerely in Christ.

BERNARD, Bishop of Rochester.

The bishop has also issued the following circular letter, calling the attention of the parishes to the collection of Peter Pence on Pentecost Sunday, May 22d:

Pentecost Sunday, May 22d, is the day set aside for the collection of Peter Pence. It is upon the offering of his spiritual children that the Holy Father depends in a large degree to meet the expenses of his office.

You will, therefore, place the claims of the Holy Father before the members of your congregation on the Sunday immediately preceding Pentecost. You will, I am sure do your best to have them realize the nature of their obligation and come prepared to do their full duty.

It will cheer the heart of the Holy Father to know that his children in Christ sympathize with him in his heavy responsibilities and are willing to bear a share in his financial straits. He himself is striving earnestly to curtail expenses by dispensing with the services of unnecessary officials and in many ways reducing expenditures. It is not right for us to neglect our duty in coming to his help in our humble way. It would be greatly to the discredit of the Catholic body to permit him to be hampered in his work of caring for the universal

church. Above all things we should do what we can to render him independent of emperor and prince and of all the rulers of the world.

I am certain that by this time our Holy Father, Pius X., has won the hearts of all his children, who have learned to look on him as pre-eminent the pope of the people and as one who cares more for the cause of Christ and His religion than for the favor of potentates.

Please to place the question of Peter Pence so warmly before your congregation that all its members will take an interest in it not unlike your own. Within two weeks after Pentecost forward the amount of the collection to the chancellor.



New Catholic Church.

The name of the new Catholic church to be erected by Bishop McQuaid on the site purchased from F. X. Foery, on the west side of Joseph Avenue, between Weaver and Norton streets, will be "Our Lady of Perpetual Help." Rev. John P. Schellhorn, now assistant rector of St. Michael's, will be rector of the new church.

The site selected has a frontage of 235 feet, is 328 feet deep, and comprises about three acres. It is thought to be convenient for many farmers in the towns of Irondequoit, who live at a distance from St. Michael's and Holy Redeemer churches.

The new church will be built of brick with stone trimmings and will cost between \$20,000 and \$30,000. It will be the twentieth Catholic church in the city.

Knights of Columbus.

In accordance with a now established custom, the members of Rochester Council will, on Monday, May 30, attend Mass for the repose of the souls of the deceased members of the Council. The Mass will be said at St. Mary's church at 7:30 o'clock.

A new Council will be instituted at Newark on Decoration Day under the auspices of Rochester Council.

POPE HONORS GIRL POET.

Miss Emily Calvin of Chicago Wrote Verses About Leo XIII.

To Miss Emily Ruth Calvin, a young Chicago writer and musician, has been accorded an unusual religious honor. Some verses written by Miss Calvin on the death of the late Pope Leo XIII., and published in the Chicago Record-Herald of July 21, 1903, were recently brought to the attention of the present Pontiff. The Pope, through his private secretary, Mgr. Giovanni Bressan, then indited the following letter to the astonished Chicago girl:

The Vatican, Feb. 21.
Mgr. Giovanni Bressan, private secretary to His Holiness, by revered command, makes known to Miss Emily Ruth Calvin that the Holy Father greatly enjoyed her poetic tribute and bestows from his heart upon her the apostolic benediction.

The letter, written in Italian, was sealed with the Pope's private seal of Peter the Fisherman. A prayer entitling the recipient to 300 days' indulgence for each repetition was inclosed. The receipt of the letter was a great surprise to Miss Calvin, who is still in ignorance as to the Pope's source of information, as also are prominent Chicago Catholics. Following is the poem that called the letter forth:

No throb of unextinguished life,
No breath to heave the fallen breast;
Death's solemn quiet ends the strife,
And one beloved hath found his rest.

'Neath midnight vestiges of grief
A people bends with bitter tears
And bids farewell the stricken chief
For all the lapse of coming years.

But hope diffuses through the gloom
In mild effulgence her sweet breath
And whispers that beyond the tomb
No power hath the hand of death.

Within the realms of endless light
He's now received, and saints on high
The requiem chant of ended night
And sound a name that ne'er will die.

And as in heaven the chorus swells,
Whence accents reach the earth he trod,
He bears a crown of immortalities,
Memorial from the throne of God.

Too much effort to increase our happiness transforms it into misery.

GREGORIAN CHANT.

THE SIMPLE MUSIC THAT THE POPE'S DECREE BRINGS INTO USE.

Its Characteristics Are Like Those Which Distinguish the Liturgy—Vigil, Sacraments, Artistic Simplicity and Universality.

With the decree by Pope Pius X. making it obligatory for the Catholic churches throughout the world to sing only Gregorian music at the church services and ceremonies the study of the Gregorian chant has received a new impetus.

Pope Gregory, known as Gregory the Great, the original author of the Gregorian chant, was one of the four doctors of the Catholic Church and was born in Rome in 540 and educated for the legal profession. After the death of his father he distributed his fortune to charity after founding six monasteries in Sicily, and then entered the Benedictine order. Shortly after his selection as abbot of the monastery he was elected Pontiff and began his reign A. D. 590. During the fourteen years of his pontificate he devoted much of his time to the study of music and literature, being the author of thirty-five books on morals, besides numerous homilies and pastorals.

Pope Pius X., in his decree declaring for the general use of the Gregorian music, explained that sacred music, being so closely associated with the liturgy and liturgical text, should possess the characteristics which distinguish the liturgy—simplicity, artistic elegance and universality. These, the Pontiff affirms, are the prerogatives of the Gregorian chant.

In the Gregorian music, or chant, there are certain strongly marked characteristics easily recognizable, some very ancient fragments of which are believed to have been in use under the Jewish dispensation from a remote period and to have been thence transferred to the ritual of the Christian church.

Many theories have been advanced as to the origin of this solemn form of ecclesiastical music. The most widely spread opinion is that the older portion of it originated with the Romans themselves, or at least sprang from the later synagogue music. Another theory is that it had its origin in the psalm song of the early Greeks, and the supporters of this view lay much stress on the fact that the scales in which its melodies are composed are named after the old Greek modes. But beyond the name no connection whatever exists between the two tonalities, which bear not the remotest resemblance to each other. Other authorities attribute its origin to the Phoenicians, to the Egyptians, to the early Christian converts and to the church of the middle ages.

Ambrose of Milan was the first to preserve the venerable melodies and at the same time insist on the clergy singing them with traditional accuracy. Two centuries later Gregory the Great undertook still more extensively the preservation of the early chant, which became known as the Gregorian chant.

The melodies which collectively form the repertory of the plain, or Gregorian, chant are not written in modern major and minor scales, but in certain tonalities bearing names analogous to those of the early Greek "modes," though constructed on very different principles. Of these "modes" fourteen exist in theory, though twelve are in actual use. The intervals of each "mode" are derived from a fundamental sound, called its "final." The compass of each "mode" comprises eight sounds, that of the first, third, fifth, seventh, ninth, eleventh and thirteenth "modes" extending to the octave above the "final" and that of the second, fourth, sixth, eighth, tenth, twelfth and fourteenth extending from the fourth note below the "final" to the fifth note above it; consequently the "finals" in the first series, called the "authentic modes," occupy the lowest place in each system of sounds and those of the second series, called the "plagal modes," the middle place, the same "final" being common to one "authentic" and one "plagal" mode. Pope Gregory invented the first four "plagal modes." In addition to tones in which many of the melodies are written, mode nine is a particularly beautiful melody and is known as the *Tonus peregrinus*. It has been sung from time immemorial only to the "In Exitu Israel," which is often cited as the finest example of plain song in existence.

The first effect of the encyclical would seem to be an impoverishing of the Church's ritual. All the masses of Mozart, of Beethoven, Haydn, Handel and Gounod must be excluded. But the Church gains in simplicity and, in the opinion of the Pope, "purity and goodness of form."

Catholics in Philadelphia. According to the official Catholic directory for the current year, the Catholic population of Philadelphia is 475,000, ministered to by an archbishop, a bishop and 477 priests in 230 churches. There are 113 parish schools, with 45,353 pupils; ten orphan asylums sheltering 3,218 orphans; seventeen other charitable institutions; four ecclesiastical seminaries with 104 students; three colleges; and a university.