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FABIOLA

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

(Published by Special Request.) CHAPTER XIV. EXTREMES MEET.

But he had no sooner let go his rasp, than he felt himself seized from behind by an unseen, but evidently an athletic, assailant. "It was Corvius, from whom Fulvius durst conceal nothing, and to whom he had confided the intended interview with Corvius, that had followed and watched him. From the black slave he had before learnt the mean and parse character of this client of her magical arts; and he feared some rap. When he saw the seeming struggle at the door, he ran stealthily behind Sebastian, who he fancied, must be his pupil's new ally, and pounced upon him with a bear's rude assault. But he had no common rival to deal with. He attempted in vain, though now helped by Fulvius, to throw the soldier heavily down; till, leaping from his girdle a small but leaden weapon, a steel mace of finished Syrian make, and was raising it over the back of Sebastian's head, when he felt it wrenched in a trice from his hand, and himself twirled two or three times round, in an iron gripe, and flung flat in the middle of the street.

"I am afraid you have hurt the poor fellow, Quadratus, said Sebastian to his centurion, who was coming up at that moment to join his fellow-Christians, and was of most Herodian make and strength.

"He well deserves it, tribune, for his cowardly assault," replied the other, as they entered the house.

The two foreigners, crest-fallen, lunk away from the scene of their defeat; and as they turned the corner, caught a glimpse of Corvius, no longer limping, but running as fast as his legs would carry him from his discomfiture at the back door. However often they may have met afterwards, neither ever alluded to their state of that morning. Each knew that the other had incurred only failure and shame, and they came both to the conclusion that there was one old at least in Rome which either fox or wolf would assail in vain.

CHAPTER XV. CHARITY RETURNS.

When calm had been restored, after his two-fold disturbance, the work of the day went quietly on. Besides the distribution of greater alms, such as was made by Saint Laurence from the Church, it was by no means uncommon in early ages for fortunes to be given away at once by those who wished to retire from the world. Indeed we should naturally expect to find that the noble charity of the apostolic Church at Jerusalem would not be a barren example to that of Rome. But this extraordinary charity would be most naturally suggested in periods when the Church was threatened with persecution; and when Christians, who from position and circumstances might look forward to martyrdom, would, to use a homely phrase, clear their hearts and houses or action, by removing from both whatever could attach themselves to earth, and become the spoil of the invidious soldier, instead of having been made the inheritance of the poor.

Nor would the great principles be forgotten of making the light of good works to shine before men, while the and which filled the lamp poured in oil in the secret, which only He who seeth in secret can penetrate.—the plate and jewels of a noble family publicly valued, sold, and, in their rice, distributed to the poor, must have been a bright example of charity, which consoled the Church, animated the generous, shamed the avaricious, touched the heart of the catechumen, and drew blessings and prayers from the lips of the poor. And yet the individual right hand that gave them remained closely shrouded from the scrutiny or consciousness of the left; and the humility and modesty of the noble giver remained concealed in his bosom, into which these earthly treasures were laid up, to be returned with boundless and eternal usury.

And such was the case in the instance before us. When all was prepared, Dionysius, the priest, who at the same time was the physician to whom the care of the sick was committed, and who had succeeded Polycarp in the title of St. Pastor, made his appearance, and, seated in a chair one end of the court, thus addressed the assembly:

"Dear brethren, our merciful God has touched the heart of some charitable brother, to have compassion on his poorer brethren, and strip himself of much worldly possession, for Christ's sake. Who he is I know not; nor would I seek to know. He is some one who loves not to have his treasures where rust consumes, and thieves break in and steal, but prefers like the blessed Laurence, that they should be borne up, by the hands of Christ's poor, into the heavenly treasury.

"Accept then, as a gift from God, who has inspired this charity, the distribution which is about to be made, and which may be a useful help, in the days of tribulation, which are preparing for us. And as the only return which is desired from you, join all in that familiar prayer, which we daily recite for those who give or do us good."

During this brief address, poor Pancratius knew not which way to look. He had shrunk into a corner behind the assistants, and Sebastian had compassionately stood before him, making himself as large as possible. And his emotion did all but betray him, when the whole of that assembly knelt down, and with outstretched hands, uplifted eyes, and fervent tone, called out, as with one voice—

"Be pleased to render, O Lord, eternal life to all who for Thy name's sake do unto us good things."

The alms were then distributed, and they proved unexpectedly large. A abundant food was also served out to all, and a cheerful banquet closed the edifying scene. It was yet early: indeed many partook not of food, as a still more delicious and spiritual feast was about to be prepared for them in the neighboring titular church.

When all was over, Caecilia insisted upon seeing her poor old cripple safe home, and upon carrying for him his heavy canvas purse; and chatted so cheerfully to him, that he was surprised when he found they had reached the door of his poor but clean lodging. His blind guide then thrust his purse into his hand, and giving him a hurried good-day, tripped away most lightly, and was soon lost to his sight. The bag seemed uncommonly full; so he counted carefully its contents, and found, to his amazement, that he had a double portion. He tried again, and still it was so. At the first opportunity, he made inquiries from Repartus, but could get no explanation. If he had seen Caecilia, when she turned the corner, laugh outright, as if she had been playing some one a good trick, and running as lightly as if she had nothing heavy about her, he might have discovered a solution of the problem of his wealth.

CHAPTER XVI.

THE MONTH OF OCTOBER.

The month of October in Italy is certainly a glorious season. The sun has contracted his heat, but not his splendor; he is less scorching, but not less bright. It is pleasant then to sit in a shady spot, on a hillside, and look ever and anon, from one's book, over the varied and varying landscape. For, as the breeze sweeps over the olives on the hillside, and turns over their leaves, it brings out from them light and shade, for their two sides vary in sober tint; and as the sun shines, or the cloud darkens, on the vineyards, in the rounded hollows between, the brilliant web of unstarving vine-leaves displays a yellow or browner shade of its delicious green. Then, mingle with these the innumerable other colors that tinge the picture, from the dark cypress, the duller ilex, the rich chestnut, the reddening orchard, the adust stubble, the melancholy pine—to Italy what the palm-tree, is to the East—towering above the box, and the arbutus, and laurels of villas, and these scattered all over the mountain, hill, and plain, with fountains leaping up, and cascades gliding down, porticoes of glittering marble, statues of bronze, and stone, painted fronts of rustic dwellings, with flowers innumerable, and patches of greensward; and you have a faint idea of the attractions which, for this month, as in our days, used to draw out the Roman patrician and knight, from what Horace calls the clatter and smoke of Rome, to feast his eyes upon the calmer beauties of the country.

And so, as the happy month approached, villas were seen open to let in air; and innumerable slaves were busy, dusting and scouring, trimming the hedges into fantastic shapes, clearing the canals for the artificial brooklets, and plucking up the weeds from the gravel walks. The villicus or country steward superintends all; and with sharp word, or sharper lash,

makes many suffer, that perhaps one only may enjoy.

(To be continued.)

MAKING OF A JESUIT

THE MANNER IN WHICH A MEMBER OF THE ORDER IS TRAINED.

A Candidate Who Seeks Admission to the Society Has a Hard Road of Self Denial and Classical, Scientific and Theological Study Before Him.

Rev. Thomas J. Gasson, S. J., in a recent lecture on "The Making of a Jesuit," said:

"The object of the order is clearly set down in the first part of the constitution. The society was established not merely for the mental and spiritual advancement of the individual, but also for the moral uplifting of the race, according to Christian ideals and principles. The mission of the Jesuit is not to one class or nation. It is to all the members of the human family.

"For this important mission the Jesuit is prepared by a life of prayer and of self denial and a life of prolonged study. The candidate who seeks admission into the ranks of the company must give proof that he is fitted to engage in an enterprise requiring strength of body, keenness of mind and firmness of purpose. There must be no cloud, no shadow over his life, for he must present to men a clear escutcheon.

"The training is begun in the novitiate, or home, of the new members. Two years in the commencement of his career are spent in complete separation from the world and from distracting studies. These two years are passed in prayer and meditation, in the reading of spiritual books and in a deep study of those principles which are the foundation of inward piety and of absolute self mastery.

"The entire two years consequently at the outset and thereafter the early hours of the morning and the closing hours of the evening must be given up to prayer. The model placed before the Jesuit for imitation is Christ, the Master of sanctity. For the Jesuit Christ must dwell as a vivid presence, molding the thought of the mind, the desire of the heart and the deeds of daily life. During the long retreat of thirty days which the Jesuit makes twice in his lifetime and during the yearly retreat of eight days this thought is driven home with irresistible force.

"Novice life is also one of self denial, for self has no place among those who bind themselves to walk as exactly as possible in the footsteps of Christ. To be a true apostle a man must bid farewell to the ties of kindred and of friendship. The narrow circle of acquaintance and of relatives must be widened into that larger circle which embraces the entire human family and which knows no distinction of race or color.

"It is, moreover, a life of study. The enemies of the church are armed with intellectual weapons of the latest discoveries in science, philosophy and literature. The messenger of faith must meet them on their own ground. No corner of human knowledge must be neglected.

"After the novitiate and the taking of the first vows the young Jesuit spends two years in a review of classical studies; then three years are devoted to a solid training in dialectics, criterion, ontology, cosmology, psychology, epistemology, theodicy, ethics, political economy, the history of philosophy, mathematics, physics, chemistry, astronomy and kindred sciences. After this the class room becomes the arena of trial, and five years are surrendered to the laborious life of teaching.

"The teaching period is succeeded by the study of theology, Holy Scripture, church history, canon law, moral and pastoral theology, Hebrew and of homiletics, a wide range of subjects indeed, but absolutely necessary for the modern apostle.

"The sacred dignity of the priesthood is usually conferred at the close of the third year of theology. The preparation for the final vows ends with a year spent in solitude and in prayer in order that the virtues planted during the years of study may take still deeper root and be brought to still more vigorous flower."

Immaculate Conception Jubilee.
The observance of the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception has been further enhanced by the Holy Father in proclaiming a jubilee in honor of the Immaculate Conception, the anniversary proper of which will be celebrated in December of the present year. To gain the indulgences attached to the jubilee the usual conditions prevail—namely, confession, communion and prayer for the Holy Father's intentions, and in addition the Pope enjoins three visits to be made to the principal church of the place and a strict fast for one day.

Picnic and Excursion Parties.
are now being booked by E. C. Roesser at New York Central office, 20 State street, for Manitou Beach and other points along the line. Special rates to excursion parties with improved service and excellent accommodations.

RELIGIOUS RETREAT.

Students of St. Bernard's Seminary Preparing to Receive Holy Orders.

This week is being spent in spiritual retreat by the students of St. Bernard's Seminary preparatory to the conferring of holy orders on Saturday (to-day). Priesthood orders will be conferred on Rev. J. J. Clark, J. A. Conway, B. J. Dwyer, E. Joseph Dwyer, J. R. Fitzsimmons, G. T. Jones, F. G. Kunz, J. J. O'Donoghue, T. P. Stafford, F. Zwielerlein, for the diocese of Rochester; F. F. Bognier, for the diocese of Newark; J. C. Carr, L. Podlanski, for the diocese of Buffalo; M. J. Coan, F. A. Boesler, G. Reber, S. J. Sołtce, for the diocese of Cleveland; W. E. Frawley, for the diocese of Peoria; D. A. McCabe, for the diocese of Portland; P. J. McHugh, for the diocese of Scranton; H. J. O'Sullivan for the diocese of Louisville; J. M. Romiszanski, for the diocese of Hartford; T. Travers, for the diocese of Fort Wayne; A. H. Walsh, for the diocese of Wichita; Kan.; M. I. O'Connell, for the diocese of Springfield. The following will receive sub-deaconship: D. F. Cox, J. J. Kenny, H. J. Kilmeyer, J. F. McDonnell, L. N. Page.

The following will receive minor orders: S. O. Bubacz, E. J. Byrne, M. J. Cavanaugh, C. T. Farrelly, W. F. Frank, J. F. Sefel, P. E. Hand, R. A. Henry, P. J. Smyth, J. A. Sullivan, J. A. Noonan, W. E. O'Hern, J. McCuekin, J. A. Weismantel, J. A. Shanahan.

CATHOLIC FAIR RECEIPTS.

Total Realized was \$53,276.89 instead of \$35,277.00.

Vicar General Hickey announced Sunday that at a meeting of the executive committee of the fair for the Aged the complete report of the treasurer, Peter A. Vay was received. Instead of \$35,272.00 the net receipts are found to be \$53,276.89 while the expense incurred was something like \$1,976.91.

The contributions from the different parishes were as follows:

St. Stanislaus church, \$300; Holy Rosary, \$300; Our Lady of Victory, \$645; St. Francis Xavier, \$1,025; St. Monica, \$1,050; Holy Apostles, \$1,080.01; St. Bridget's, \$1,108.84; St. Augustine's, \$1,259.88; Church of Blessed Sacrament, \$1,410.79; St. Boniface, \$1,557.90; Holy Redeemer, \$3,500; St. Peter and Paul's, \$2,605.52; St. Michael's, \$2,602; St. Mary's, \$2,812.86; St. Joseph's, \$3,100.17; Corpus Christi, \$3,310; Holy Family, \$3,476.40; Immaculate Conception, \$5,045; St. Patrick's Cathedral, \$11,194.10; total, \$46,913.00.

* Cash donations, \$3,040.88; Victorian circle, \$886.35; Elizabeth Roses, \$38.75; country store, \$165.63; refreshment booth, Fitzhugh hall, \$394.47; refreshment booth, armory, \$380.00; door receipts, \$1,604.06; proceeds of journal, \$2,150.50; total, \$9,789.78.

Students Attention.

Pleasant and very appropriate summer work for seminarians and students is found in enlarging the subscription lists of Catholic papers. There is a good thirty or sixty days work of this kind in the vicinity of your homes or in other localities if you prefer. We make liberal terms for this work. Write us and tell us whether you have done any canvassing, or if new to the business, whether you would like to try it and where you think you can work to the best advantage. Write us fully.

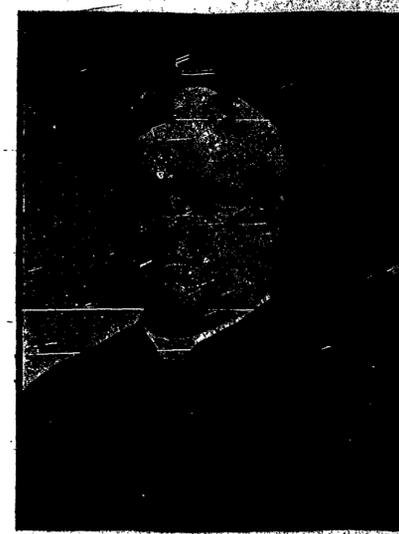
Two former seminarians—now very efficient priests—who spent several of their student vacations in canvassing for The Catholic Journal tell us that it was one of the best experiences they ever had. It made them better acquainted with the people, and the knowledge of parish conditions that they there acquired often serve them most usefully in their higher mission.

The New York Central offer three splendid fast trains daily from Rochester to St. Louis as follows: Lv. at 2.05 a. m., arrive St. Louis 9:45 same evening. Lv. at 9:45 p. m. arrive at 6:45 p. m. next evening. Lv. at 11:43 a. m. arrive at St. Louis 7:30 following morning. Fifteen day excursion tickets to the World's Fair are sold at one way rate plus \$2 for the round trip or \$22.25. Tickets with a return limit of sixty days are sold for \$27. The rate via West Shore for fifteen day tickets is \$20.25 while the sixty day ticket is \$24.35. Sixty day tickets are good returning via Chicago and allow stop over of ten days on payment of one dollar and deposit of ticket with the joint agent.

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.

A fine Picture of Pope Pius X 16x20, given free to all subscribers paying one dollar in advance for the Journal.

IN THE PUBLIC EYE



Father Curry Right.

Rev. James B. Curry of New York, has denounced the "recreation piers" in New York as breeding places for vice and as contributing to looseness of morality.

One of the arguments which Father Curry adduces in support of his contention is that he has seen young couples embracing on the pier and singing at a late hour. That strikes us as a pretty fairly good argument but a New York paper sneers at Father Curry and sees no harm in that sort of thing.

We know all about "evil to him who evil thinks" but we also know Father Curry and he is no ascetic. And it strikes us that a paper might be in bigger business than belittling a Catholic priest's efforts to improve the morals of his flock.



GOVERNOR ODELL.

Governor Benjamin B. Odell, Jr., governor of New York State, is one of the most talked of men in public life in America. Still in the prime of life he has been in public life a quarter of a century, as congressman, as chairman of his party's state organization, twice as governor and now as leader of his party in the great Empire state.

The governor is slightly above the medium height, broad shoulder and deep of chest. It is his head, however, which attracts even a casual observer. It is massive but pleasing while the jaw is square and the eye imperious. Governor Odell talks quickly, almost sharply and one does not need to listen long to realize that its owner was born to command. Indeed Benjamin B. Odell has not taken a rear seat since early boyhood. He was a leader in Columbia University. He was a leader in Newburg politics. It was his leadership that changed Orange County from a democratic bailiwick into a republican Gibraltar. He displayed such masterful qualities, such sagacity in sizing up situations and such an estimate knowledge of men, that when he entered the republican state committee he soon was advanced to its chairmanship.

There were those who feared that Mr. Odell was too much of a politician to make a great governor. There are those now who think he has been more of a politician than a statesman, yet all concur in the statement that "he has done things," that he has brought things to pass.

Whether Benjamin B. Odell's public or political career will end with the close of his term of governor on December 31 next, opinions differ. The Journal is inclined to think that it will not. It is also inclined to think that Mr. Odell will have a stormy political career. Most powerful dominant characters do.

Take the Nickel Plate Road for the ten day coach excursion to St. Louis via West Shore Railroad. On Thursdays, June 9th, 16th, 23rd and 30th the West Shore railroad offers ten day coach excursion tickets to St. Louis at rate of \$15.50 for round trip via Buffalo and Nickel Plate or West Shore railroads. Call at city ticket office, 20 State street for further particulars.