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FABIOLA

Or The Church of the Calacombs,
By His Eminence Cardinal Wiseman.

(Published by Special Request.)

Part Second.

CHAPTER V.

ABOVE GROUND.

(Continued from last week.)

"I venerate both, most truly, Syra; but then you know those were heroes, and not every-day men."

"And why should we not all be heroes?" asked Syra, laughing.

"Bless me, child! what a world we should live in if we were. It is very pleasant, reading about the feats of such wonderful people; but one would be very sorry to see them performed by common men every day."

"Why so?" pressed the servant.

"Why so? who would like to find a baby she was nursing, playing with, or strangling, serpents in the cradle? I should be very sorry to have a gentleman, whom I invited to dinner, telling me coolly he had that morning killed a minotaur, or strangled a hydra; or to have a friend offering to send the Tiber through my stables to cleanse them. Preserve us from a generation of heroes, say I." And Fabiola laughed heartily at the conceit. In the same good humour Syra continued—

"But suppose we had the misfortune to live in a country where such monsters existed, centaurs and minotaurs, hydras and dragons. Would it not be better that common men should be heroes enough to conquer them, than that we should have to send off to the other side of the world for a Theseus or a Hercules to destroy them? In fact, in that case, a man would be no more a hero if he fought them than a lion slayer in his country."

"Quite true, Syra; but I do not see the application of your idea."

"It is this: anger, hatred, revenge, ambition, avarice, are to my mind as complete monsters, as serpents or dragons; and they attack common men as much as great ones. Why should not I try to be as able to conquer them as Aristides, or Coriolanus, or Cincinnatus? Why leave it to heroes only, to do what we can do as well?"

"And do you really hold this as a common moral principle? If so, I fear you will soar too high."

"No, dear lady. You were startled when I ventured to maintain that inward and unseen virtue was as necessary as the outward and visible; I fear I must surprise you still more."

"Go on, and do not fear to tell me all."

"Well, then, the principle of that system which I profess is this: that we must treat, and practice, as every-day and common virtue, nay, as simple duty, whatever any other code, the purest and sublimest that may be, considers heroic, and proof of transcendent virtue."

"That is indeed a sublime standard to form of moral elevation; but mark the difference between the two cases. The hero is supported by the praises of the world; his act is recorded and transmitted to posterity, when he checks his passions, and performs a sublime action. But who sees, cares for, or shall requite, the poor obscure wretch, who in humble secrecy imitates his conduct?"

Syra, with solemn, reverential look and gesture, raised her eyes and her right hand to heaven, and slowly said: "His Father, who is in heaven, who maketh His sun to rise on the good and the bad, and raineth on the just and the unjust."

Fabiola paused for a time, over-awed; then said affectionately and respectfully: "Again, Syra, you have conquered my philosophy. Your wisdom is consistent as it is sublime. A virtue heroic, even when unseen, you propose as the ordinary daily virtue of every one. Men must indeed become more than what gods have been thought to be to attempt it; but the very idea is worth a whole philosophy. Can you lead me higher than this?"

"Oh, far!—far higher still."

"And where at length would you leave me?"

"Where your heart should tell you, that it had found peace."

CHAPTER VI.

DELIBERATIONS.

The persecution had now been some time raging in the East under Dioclesian and Galerius; and the decree for enkindling it throughout the West had reached Maximian. But he had been resolved to make this a

work, not of repression, but of extermination, of the Christian name. It had been determined to spare no one; but cutting off the chiefs of the religion first, to descend down to the wholesale butchery of the poorest classes. It was necessary for this purpose to concert measures, that the various engines of destruction might work in cruel harmony; that every possible instrument should be employed to secure completeness to the effort; and also that the majesty of imperial command should add its grandeur and its terror to the crushing blow.

For this purpose, the emperor, though impatient to begin his work of blood, had yielded to the opinion of his counsellors, that the edict should be kept concealed, till it could be published simultaneously in every province and government of the West. The thundercloud, fraught with vengeance, would thus hang for a time, in painful mystery, over its intended victims, and then burst suddenly upon them, discharging upon their heads its mingled elements, and its "fire, hail, snow, ice, and boisterous blast."

It was in the month of November, that Maximian Hercules convoked the meeting in which his plans had finally to be adjusted. To it were summoned the leading officers of his court, and of the state. The principle one, the Prefect of the city, had brought with him his son Corvinus, whom he had proposed to be captain of a body of armed pursuivants, picked out for their savageness and hatred of Christians; who should hunt them out, or down, with unrelenting assiduity. The chief prefects or governors of Sicily, Italy, Spain, and Gaul, were present, to receive their orders. In addition to these, several learned men, philosophers and orators, among whom was our old acquaintance Calpurnius, had been invited; and many priests, who had come from different parts, to petition for heavier persecution, were commanded to attend.

The usual residence of the emperors, as we have seen, was the Palatine. There was, however, another much esteemed by them, which Maximian Hercules in particular preferred. During the reign of Nero, the wealthy senator, Plautius Lateranus, was charged with conspiracy, and of course punished with death. His immense property was seized by the emperor, and part of this was his house, described by Juvenal, and other writers, as of unusual size and magnificence. It was beautifully situated on the Coelian hill, and on the southern verge of the city; so that from it was a view unequalled even in the vicinity of Rome. Stretching across the wavy campagna, here bestrided by colossal aqueducts, crossed by lines of roads, with their fringes of marble tombs, and bespangled all over with glittering villas, set like gems in the dark green enamel of laurel and cypress, the eye reached, at evening, the purple slope of hills on which, as on a couch, lay stretched luxuriously Alba and Tusculum, with "their daughters," according to oriental phrase, basking brightly in the setting sun. The craggy range of Sabine mountains on the left, and the golden expanse of the sea on the right, of the beholder, closed in this perfect landscape.

It would be attributing to Maximian a quality which he did not possess, were we to give him credit for loving a residence so admirably situated through any taste for the beautiful. The splendour of the buildings, which he had still further adorned, or possibly the facility of running out of the city for the chase of boar and wolf, was the motive of this preference. A native of Sirmium, in Slavonia, a reputed barbarian therefore of the lowest extraction, a mere soldier of fortune, without any education, endowed with little more than a brute strength, which made his surname of Hercules most appropriate, he had been raised to the purple by his brother-barbarian Dioclesian, known as the Emperor Dioclesian. Like him, covetous to meanness, and spendthrift to recklessness, addicted to the same coarse vices and foul crimes, which a Christian pen refuses to record, without restraint of any passion, without sense of justice, or feeling of humanity, this monster had never ceased to oppress, persecute, and slay whoever stood in his way. To him the coming persecution looked like an approaching feast does to a glutton, who requires the excitement of a surfeit to relieve the monotony of daily excess. Gigantic in frame, with the well-known features of his race, with the hair on his head and face more yellow than red, shaggy and wild, like tufts of straw, with eyes restlessly rolling in a compound expression of suspicion, profligacy, and ferocity, this almost last of Rome's

tyrants struck terror into the heart of any beholder, except a Christian. It was wonderful that he hated the race and its name?

In the large basilica, or hall, then, of the Aedee Lateranae, Maximian met his motley council, in which secrecy was ensured by penalty of death. In the semicircular apse at the upper end of the hall sat the emperor, on an ivory throne richly adorned, and before him were arranged his obsequious and almost trembling advisers. A chosen body of guards kept the entrance, and the officer in command, Sebastian, was leaning negligently against it on the inside, but carefully noted every word that was spoken.

Little did the emperor think, that the hall in which he sat, and which he afterwards gave, with the contiguous palace, to Constantine, as part of the dowry of his daughter Fausta, would be transferred by him to the head of the religion he was planning to extirpate, and become, retaining its name of the Lateran Basilica, the cathedral of Rome, "of all the churches of the city and of the world the mother and chief." Little did he imagine, that on the spot whereon rested his throne, would be raised a Chair, whence commands should issue, to reach worlds unknown to Roman sway, from an immortal race of sovereigns, spiritual and temporal.

Precedence was granted, by religious courtesy, to the priests, each of whom had his tale to tell. Here a river had overflowed its banks, and done much mischief to the neighbouring plains; there an earthquake had thrown down part of a town; on the northern frontiers the barbarians threatened invasion; at the south, the plague was ravaging the pious population. In every instance the oracles had declared that it was owing to the Christians, whose toleration irritated the gods, and whose evil charms brought calamity on the empire. Nay, some had afflicted their votaries by openly proclaiming that they would utter no more till the odious Nazarenes had been exterminated; and the great Delphic oracle had not hesitated to declare, "that the Just did not allow the gods to speak."

Next came the philosophers and orators, each of whom made his own long-winded oration, during which Maximian gave unequivocal signs of weariness. But as the emperors in the East had held a similar meeting, he considered it his duty to sit out the annoyance. The usual calumnies were repeated, for the ten-thousandth time, to an applauding assembly; the stories of murdering and eating infants of committing foul crimes, of worshipping martyrs' bodies, or adorning an ass's head, and inconsistently enough of being unbelievers, and serving no God. These tales were all most firmly believed, though probably their reciters knew perfectly well they were but good sound heathen lies, very useful in keeping up a horror of Christianity.

But at length up rose the man who was considered to have most deeply studied the doctrines of the enemy, and best to know their dangerous tactics. He was supposed to have read their own books, and to be drawing up a confutation of their errors, which would fairly crush them. Indeed, so great was his weight with his own side, that when he asserted that Christians held any monstrous principle, had their supreme pontiff in person contradicted it, every one would have laughed at the very idea of taking his word for his own belief against the assertion of Calpurnius.

He struck up a different strain, and his learning quite astonished his fellow-sophists. He had read the original books, he said, not only of the Christians themselves, but of their forefathers, the Jews; who, having come into Egypt in the reign of Ptolemy Philadelphus, to escape from a famine in their own country, through the arts of their leader, Josephus, bought up all the corn there, and sent it home. Upon which Ptolemy imprisoned them, telling them that, as they had eaten up all the corn, they should live on the straw, by making bricks with it for building a great city. Then Demetrius Phalerus, hearing from them of a great many curious histories of their ancestors, shut up Moses and Aaron, their most learned men, in a tower, having shaved half their beards, till they should write in Greek all their records. These rare books Calpurnius had seen, and he would build his argument entirely on them. This race made war upon every king and people that came in their way; and destroyed them all. It was their principle, if they took a city, to put every one to the sword; and this was all because they were under the government of their ambitious priests; so that when a certain king, Saul, called also Paul,

spared a poor captive monarch whose name was Agag, the priests ordered him to be brought out and hewed in pieces.

[To be continued.]

OUR SEMINARIES.

Annual Pastoral Letter From Our
Rt. Rev. Bishop.

Bishop McQuaid's annual pastoral seminary letter was read in all churches of the diocese last Sunday. Last year the collection amounted to \$14,820.68. In the course of his letter the bishop says:

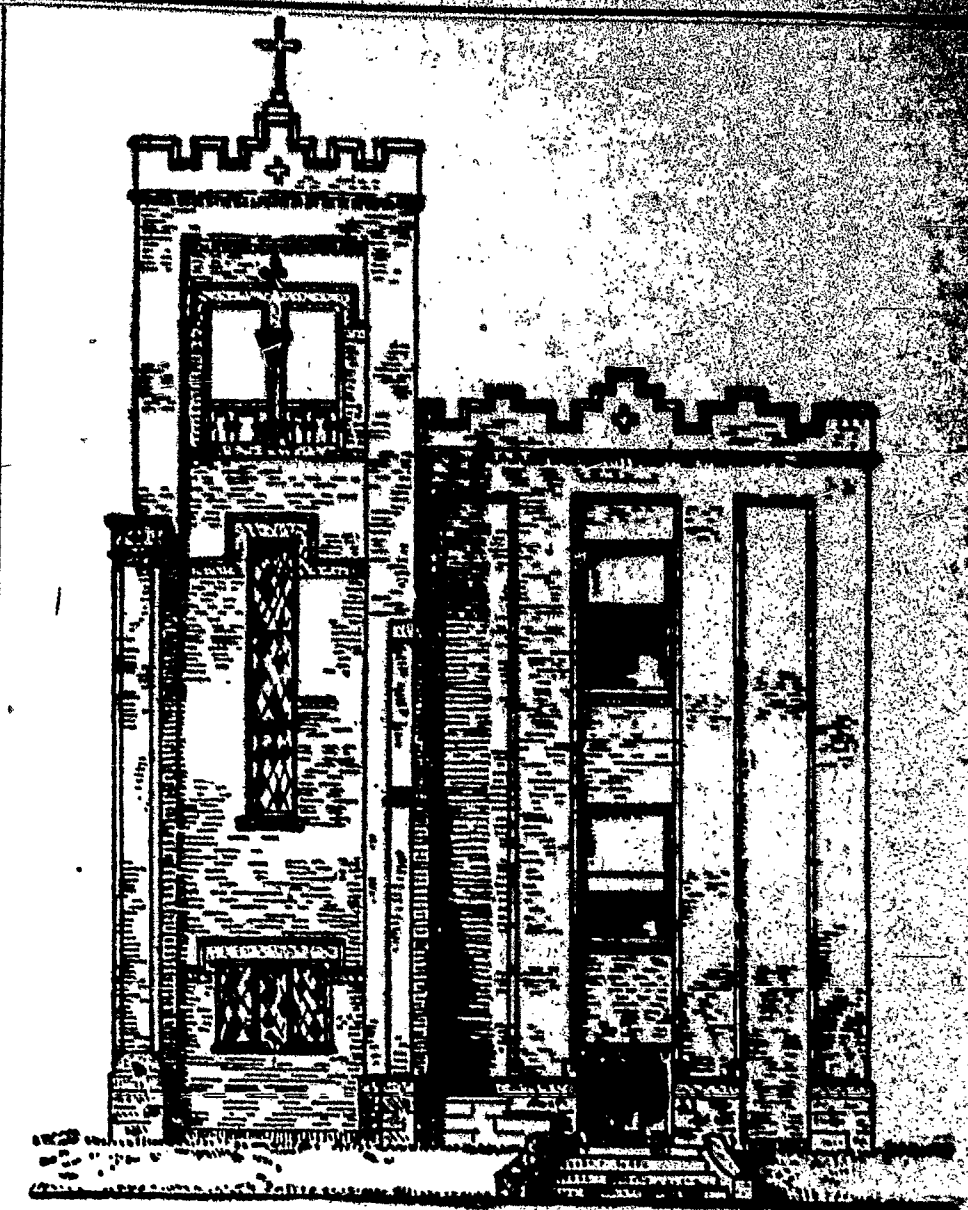
"It was often in the past a subject of criticism among many that their priests were not up to the mark; that their ecclesiastical training did not fit them to cope with others better equipped in the world's learning. These critics never paused to reflect that they and their like were largely to blame for such deficiency, apparent or real. Their pecuniary aid was never proffered, and struggling seminaries were left to live or die in the effort to train a priesthood with absolute indifference on the part of the wealthy of the country. With one exception our seminaries owe everything that they have to the humbler classes in the country. The seminary that is exceptional is such through the munificence of one who is not a Catholic. Not only has he built a large seminary of many buildings, but he has generously endowed it. This stranger to the Faith has so far found no rival, or emulator."

"The diocese of Rochester relying on the assured support of Divine Providence in all works undertaken with purity of motive and purpose for the furtherance of Christ's established church, founded two seminaries as training schools for those who listening to the call of God, were willing to consecrate their gifts of mind and soul to the service of their Redeemer. It is interesting and sometimes amusing to recall the early beginnings of these two institutions, more particularly, the first days of St. Andrew's preparatory seminary. No one had even heard of such an endeavor, yet from out of the feeble attempt, and all its surroundings and poverty, over a hundred and twenty-five priests have come forth to work in the Lord's vineyard. It was in this little seminary that many found their first inspiration; it showed them that there was a practicable way opened to them that if followed steadily would lead them up to Christ's altar. The simplicity of the humble seminary repelled no one; the devoted services of its first and unpaid professors encouraged the timid and doubtful aspirants, and kept up courage where contradictions and discouragements abounded. Clearly the hand of Providence made up for man's shortcomings."

"In this year of our Lord the little seminary of St. Andrew has blossomed out into the broad and spacious seminary which now greets the eye of every passer by, and visitor to the bishop's house. While it gives us exquisite delight to point out to our friends the ample dimensions and architectural appearance of the new edifice in close proximity to the episcopal residence, it affords us unbounded satisfaction that it is for the most part the free-will offering of the priests of the diocese. Too often it is said that priests ask for much, and give nothing. Both seminaries of this diocese demonstrate the falseness of the insinuation, while their participation in all the good works of their parishes ought to put the ill-disposed to the blush."

"The new St. Andrew's will open up a more brilliant career in its history, we have good reason to hope. Another year is added to its course of studies. New classes will be added within a year. There is ample accommodation for over a hundred in its class-rooms and study hall; a gymnasium is provided for vocal and physical culture. Provision is made for scientific heating and ventilation and due regard is paid to abundance of light, without the disadvantage of cross lights. The building is of fire-proof construction."

"Taking into consideration all the above advantages, why should we not look forward to more earnest study, and the development of a higher ecclesiastical temperament? The students would be ingrates and unworthy of entrance into the priesthood not to appreciate the opportunities placed before them. One of these opportunities is to acquire a love for study. Most students learn their daily tasks; only a few develop a passion for serious study. Without this love for study, as soon as the work of the ministry begins, serious books are dropped and



St. Andrew's New Seminary

ambition for higher intellectual pursuits drops with them. A consequent loss comes to them and to the people entrusted to their care."

"The students in St. Andrew's during the scholastic year numbered over sixty. The coming year promises to be the most successful yet known. During each opening term the most numerous body of students is present. Many come to us without a right idea of what it means to be an ecclesiastical student. As they find out what will be demanded of them their courage gives out, and they seek an easier and laborious mode of life. Some have not been taught to yield to authority, cannot brook rebuff, and thus never acquire the power of self-restraint and self-government, without which qualifications, the priesthood become irksome and intolerable. We need the co-operation of parents at home to ensure the making of a priest. Parents are apt to be over-indulgent to candidates for the priesthood, and thus foster traits of character that early in life should be eradicated."

"We are able to report a most successful year at St. Bernard's. Our whole number of students exceeded 150 and at one time we had on our register 140, of whom forty belonged to this diocese, and over 100 to other bishops representing twenty-seven dioceses. Thirty-five students have received holy priesthood in the scholastic year 1903-4. There is every reason to think that they will bear with them to the portions of the Lord's vineyard to which they may be assigned the message of their Divine Master, and the precious grace of the ministry and the sacraments to whose devout care and administration their lives have been consecrated."

Five Minute Sermon

Christ Heals the Dropsical Man.

The Gospel relates that on this occasion Christ healed a man who had the dropsy, and He taught those present as well as us also that it is not forbidden to heal the sick on the Sabbath-day. Besides, he showed that we must avoid pride and cultivate humility.

St. Augustine says that the man that had the dropsy was a figure of the rich miser, who the more he has the more he wants, after the manner of dropsical patients, who the fuller they are of water the more they want to drink.

True humility consists in considering ourselves as nothing before God and men; for indeed we are nothing, and all we have, in the order of nature or in the order of grace, comes from God, as also all we do, great and small, depends on His help and goodness.

The degrees of Christian humility are as follows: To know ourselves, our insufficiency, our natural misery, and hence to have a low opinion of ourselves. Secondly, to bear patiently and with fortitude humiliations, where ever they may come from. Finally, to rejoice in these humiliations and to say with David: It is good, O Lord, that Thou hast humbled me.

The new Saint Andrews preparatory Seminary on Frank street was dedicated Friday with impressive ceremonies. Bishop McQuaid officiated, and Most Rev. Diomedes Falconio, papal delegate to the United States, was present. All the priests of the diocese, through whose generosity the seminary was erected, were present and took part in the ceremonies. Afterwards a banquet was held in the basement of the building.



MOST REV. MGR. D. FALCONIO.

The new structure is 104 feet long and 33 feet wide. It is of brick, stone, and concrete, of the latest fire-proof construction, and will contain a gymnasium and exercise room, five large class rooms, a hallway, ten feet wide the length of the building. In the upper story there is a special room for the members of the faculty, and a study hall seventy feet long and 30 feet wide. The building will be ready for occupancy next week.

Corner Stone To Be Laid Sunday.

Bishop McQuaid will lay the corner stone of the new church of our Lady of Perpetual Help on Sunday afternoon at 4 o'clock. A large number of clergymen will be in attendance, and the First Regiment of the Knights of St. John and the societies of Saint Michaels and Holy Redeemer parishes will be present. The Knights of St. John will act as an escort to the Bishop.

Holy Apostles' Champions.

The season of the Catholic Young Men's Baseball League was closed Monday. By defeating the Immaculate Conception team at Culver Field, after that team had won from the St. Mary's representatives, the Holy Apostles again demonstrated their ability and superiority. The games were closely contested, and in many cases the result a foregone conclusion.

Law Partnership Dissolved.

Announcement is made of the dissolution of the partnership of John J. McInerney and Charles B. Beahm, attorneys. Mr. McInerney will continue in the first office in the German Insurance Building.