

## FABIOLA

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

(Published by Special Request.)

Part Second.

### CHAPTER IX.

#### THE FALSE BROTHER.

(Continued from last week.)

We must take our reader back a few steps in the history of Torquatus. On the morning after his fall, he found, on awaking, Fulvius at his bedside. It was the falconer, who, having got hold of a good hawk, was come to tame him and train him to strike down the dove for him, in return for a well-fed slavery. With all the coolness of a practised hand, he brought back to his memory every circumstance of the preceding night's debauch, his utter ruin, and only means of escape. With unfeeling precision he strengthened every thread of the last evening's web, and added many more meshes to it.

The position of Torquatus was this: if he made one step towards Christianity, which Fulvius assured him would be fruitless, he would be at once delivered to the judge and cruelly punished with death. If he remained faithful to his compact of treason, he should want for nothing.

"You are hot and feverish," at last concluded Fulvius; "an early walk and fresh air will do you good."

The poor wretch consented; and they had hardly reached the Forum, when Corvinus, as if by accident, met them. After mutual salutations, he said, "I am glad to have fallen in with you; I should like to take you, and show you my father's work shop."

"Workshop?" asked Torquatus, with surprise.

"Yes, where he keeps his tools; it has just been beautifully fitted up. Here it is, and that grim old forger, Catulus, is opening the doors."

They entered into a spacious court with a shed round it, filled with engines of torture of every form. Torquatus shrunk back.

"Come in masters, don't be afraid," said the old executioner. "There is no fire put on yet, and nobody will hurt you, unless you happen to be a wicked Christian. It's for them we have been polishing up of late."

"Now, Catulus," said Corvinus, "tell this gentleman, who is a stranger to the use of these pretty toys you have here."

Catulus, with good heart, showed them round his museum of horrors, explaining everything with such hearty good-will, and no end of jokes quite fit for record, that in his enthusiasm he nearly gave Torquatus practical illustrations of what he described having once almost caught this ear in a pair of sharp pincers, and another time brought down a mallet within an inch of his teeth.

The rack, a large gridiron, an iron chair with a furnace in it for heating it, large boilers for hot oil or scalding, water baths; ladders for melting lead and pouring it neatly into the mouth; pincers, hooks and iron combs of varied shapes, for laying bare the ribs; scorpions, or scourges armed with iron or leaden knobs; iron collar, manacles and fetters of the most tormenting make; in fine, swords, knives, and axes in tasteful varieties, were all commented upon with true relish, and an anticipation of much enjoyment, in seeing them used on those hard-headed and thick-skinned Christians.

Torquatus was thoroughly broken down. He was taken to the baths of Antoninus, where he caught the attention of old Caeus, the head of the wardrobe department, or caparius, and his wife Victoria, who had seen him at church. After a good refectory, he was led to a gambling-hall in the Thermæ, and lost, of course. Fulvius lent him money, but for every farthing exacted a bond. By these means, he was, in a few days, completely subdued.

There meetings were early and late, during the day he was left free, lest he should lose his value, through being suspected by Christians. Corvinus had determined to make a tremendous dash at them so soon as the Edict should have come out. He therefore exacted from Torquatus, as his share of the compact, that the spy should study the principal cemetery where the pontiff intended to officiate. This Torquatus soon ascertained; and his visit to the cemetery of Callistus was in fulfilment of his engagement. When that struggle between grace and sin took place in his soul which Severus noticed, it was the image of

Catulus and his hundred plagues, with that of Fulvius and his hundred bonds, that turned the scale in favour of perdition. Corvinus, after receiving his report, and making from it a rough chart of the cemetery, determined to assail it early the very day after the publication of the Decree.

Fulvius took another course. He determined to become acquainted, by sight, with the principal clergy and leading Christians of Rome. Once possessed of this knowledge, he was sure no disguise would conceal them from his piercing eyes; and he would easily pick them up, one by one. He therefore insisted upon Torquatus's taking him as his companion to the first great function that should collect many priests and deacons round the Pope. He overruled every remonstrance, dispelled every fear, and assured Torquatus, that once in, by his password he should behave perfectly like any Christian. Torquatus soon informed him that there would be an excellent opportunity at the coming ordination in that very month of December.

### CHAPTER X.

#### THE ORDINATION IN DECEMBER.

Whoever has read the history of the early Popes, will have become familiar with the fact, recorded almost invariably of each, that he held certain ordinations in the month of December, wherein he created so many priests and deacons, and so many bishops for different places. The first two orders were conferred to supply clergy for the city; the third was evidently to furnish pastors for other dioceses. In later times, the ember-days in December, regulated by the festival of St. Lucy, were those on which the Supreme Pontiff held his consistories, in which he named his cardinal priests and deacons, and preconised, as it is called, the bishops of all parts of the world. And, though this function is not now coincident with the period of ordination, still it is continued essentially for the same purpose.

Marcellinus, under whose pontificate our narrative is placed, is stated to have held two ordinations in this month, that is, of course, in different years. It was to one of these that we have alluded as about to take place.

Where was this solemn function to be performed, was Fulvius's first inquiry. And we cannot but think that the answer will be interesting to the Christian antiquary. Nor can our acquaintance with the ancient Roman Church be complete, without our knowing the favoured spot, where Pontiff after Pontiff preached, and celebrated the divine mysteries, and held his councils, or those glorious ordinations, sent forth not only bishops but martyrs to govern other churches, and gave to a St. Laurence his diaconate, or to St. Novatus or St. Timotheus his priesthood. There, too, a Polycarp or Irenæus visited the successor of St. Peter; and thence received their commission the apostles who converted our King Lucius to the faith.

The house which the Roman Pontiffs inhabited, and the church in which they officiated, till Constantine installed them in the Lateran palace and basilica, the residence and cathedral of the illustrious line of martyrs, for three hundred years, can be no ignominious spot. And that, in trading it out, we may not be misguided by national or personal prepossession, we will follow a learned living antiquarian who, intent upon another research, accidentally has put together all the data requisite for our purpose.

We have described the house of Agnes's parents as situated in the Vetus Patricius, or the Patrician St. This had another name, for it was also called the street of the Cornelli, Vetus Corneliolum, because in it lived the illustrious family of that name. The centurion whom St. Peter converted belonged to this family; and possibly to him the apostle owed his introduction at Rome to the head of his house, Cornelius Pudens. This senator married Claudia, a noble British lady; and it is singular how the unchaste poet Martial vies with the purest writers, when he sings the wedding-song of these two virtuous spouses.

It was in their house that St. Peter lived; and his fellow-apostle St. Paul enumerates them among his familiar friends as well: "Enubus and Pudens and Linus and Claudia, and all the brethren salute thee." From that house, then, went forth the bishops, whom the Prince of the Apostles sent in every direction, to propagate, and die for, the faith of Christ. After the death of Pudens, the house became the property of his children, or grandchildren, two sons and two daughters. The latter are better known, because they have found a place in the general calendar

of the church, and because they have given their names to two of the most illustrious churches of Rome, those of St. Praxedes and St. Pudentiana. It is the latter, which Alban Butler calls "the most ancient church in the world," that marks at once the Vetus Patricius, and the house of Pudens.

As in every other city, so in Rome, the ecclesiastical sacrifices were offered originally in only one place, by the bishop. And even after more churches were erected, and the faithful met in them, communion was brought to them from the one altar by the deacons, and distributed by the priests. It was Pope Evaristus, the fourth successor of St. Peter, who multiplied the churches of Rome with circumstances peculiarly interesting.

This Pope, then, did two things. First, he enacted that from thenceforward no altars should be erected except of stone, and that they should be consecrated; and secondly, "he distributed the titles;" that is, he divided Rome into parishes, to churches of which he gave the name of "title."

The connection of these two acts will be apparent to any one looking at Genesis xxviii; where, after Jacob had enjoyed an angelic vision, while sleeping with a stone for his pillow, we are told that "trembling he said, How terrible is this place! This is no other than the house of God, and the gate of heaven. And Jacob arising in the morning took the stone . . . and set it up for a title, pouring oil on the top of it."

The church or oratory, where the sacred mysteries were celebrated, was truly to the Christians, the House of God; and the stone altar set up in it was consecrated by the pouring of oil upon it, as is done to this day (for the whole law of Evaristus remains in full force), and thus became a title or monument.

Two interesting facts elicited from this narrative. One is, that to that time there was only one church with an altar in Rome; and no doubt has ever been raised, that this was the church afterwards, and yet, known by the name of St. Pudentiana. Another is, that the one altar till then existing was not of stone. It was, in fact, the wooden altar used by St. Peter, and kept in that church till transferred by St. Sylvester to the Lateran basilica, of which it forms the high altar. We further conclude, that the law was not retrospective, and that the wooden altar of the Popes was preserved at that church, where it had been first erected though from time to time it might be carried and used elsewhere.

The church in the Vetus Patricius, therefore, which existed previous to the creation of titles, was not itself a title. It continued to be the episcopal, or rather the pontifical church of Rome. The pontificate of St. Pius I., from 142 to 157, forms an interesting period in its history, for two reasons.

First, this Pope, without altering the character of the church itself, added to it an oratory which he made a title, and having collated to it his brother Pastor, it was called the titulus Pastoris, the designation, for a long time, of the cardinalate attached to the church. This shows that the church itself was more than a title.

Secondly, in this pontificate came to Rome, for the second time, and suffered martyrdom, the holy and learned apologist St. Justin. By comparing his writings with his Acts, we come to some interesting conclusions respecting Christian worship in times of persecution.

[To be continued.]

#### New Books.

The Catholic Truth Society of San Francisco has published a very useful Manual of the Jubilee. The little book will be found specially appropriate for distribution by pastors. It contains the Encyclical of Pius X, on the Immaculate Conception; an explanation of the Jubilee and the Indulgence; conditions for gaining the Jubilee and Prayers for the Visits as well as a Novena for the Feast. It may be had for five cents from the Catholic Truth Society, Flood Building, San Francisco or from the International O. T. S., Arbuckle Building, Brooklyn.

"A Simple Dictionary of Catholic Terms" by Rev. Thomas J. Brennan, S.T.L., is a very useful publication. A succinct explanation of all Catholic words and terms given in alphabetical order. The definitions are very carefully written and are within the comprehension of all readers. The dictionary contains 80 pages and sells for ten cents.

#### Personal.

E. L. Scharf, Ph. D. of Washington, D.C., was a welcome caller at the Catholic Journal office last week.



## HOLY SEPULCHRE CEMETERY.

Where the Beautiful Custom of 'Blessing' the Graves Took Place.

The annual ceremony of blessing the graves in Holy Sepulchre Cemetery took place at 4 o'clock Sunday afternoon. Bishop McQuaid officiated at the ceremony. He was assisted by Very Rev. T. F. Hickey, Chancellor Nolan, the members of the faculty of St. Bernard's Seminary, the students of St. Bernard's and St. Andrew's Seminaries, and the Catholic priests of the city. They all assembled in St. Bernard's Seminary at 3 o'clock, and proceeded to the cemetery, where vespers for the dead were chanted in the chapel.

After vespers, the procession was reformed, and marched around the old and new cemeteries. During the march the priests chanted prayers for the dead.

The procession ended at the chapel, and here from a raised platform, Bishop McQuaid gave the following address:

"In these days we hear much from newspapers and public pulpits to the effect that dogma is passing away and, consequently, no longer does faith remain among the people. When these editors and ministers speak in this way, often disparagingly, they speak for themselves, not for us.

"Dogma among the sects is passing away, and with it faith gives way; but we, who are not of the sects, but of the old trunk which the Lord planted over eighteen hundred years ago, stand to-day as in the first ages. Branches have withered and dropped off, but the old trunk goes on, growing year by year and century by century.

"How could dogma pass away when dogma comes to us from the great God above, from the one true God, from the three divine Persons? How pass away when revelation from heaven tells us of God made incarnate in the womb of the chaste Virgin? How, when all the promises of God must remain to the end of time? Dogma coming from God stands, as all He has ever spoken must stand. He told us of His son who should come into the world, from whom redemption should come to mankind.

"We hold to dogmas. We are in no way troubled by what cowardly teachers may assert in regard to themselves. Neither with us is dogma put to one side nor faith obliterated. Dogma remains, and the truth behind it remains, as is powerfully demonstrated by this gathering in this place.

"Those who lie buried here believed in all the truths of Christianity. They believed in all the good will shown by God to men, in all His promises. They believed in God and in the life to come; that the dead should come out of their graves in the last day, for public judgment. All who lie here believed in the teachings of Christ. They knew what it would mean to sin and reject His mercies; and, knowing and believing, they held to the doctrine of salvation through Christ.

"No wonder that men who began years ago by sneering at the doctrine of purgatory, by treating the holy teachings of the church with contempt, no wonder that from this crime they should go further and deny the justice of God that demands punishment; no wonder that they should pass hell to one side. But hell is there, brought into existence by man, not by God. Man made it necessary that the justice of God should be meted out to sinners.

"These men began by denying to those who have sinned slightly the relief through a temporary suffering

of being cleansed from sin, having their debt paid and being reconciled to God through His mercy. This is our belief; and, when the world says that dogma—and with it God—is passing away, it is the more our duty to stand aloof our undying belief in all that God has done for us.

"God is in the church. He has established for our faith. We have reason to thank Him that He has placed the truth on a mountain so high that all men may see it, be brought near to Christ by hearing the truth and be redeemed. God is omnipotent, God is eternal, God is infinitely just and infinitely merciful, and these teachings are our great stays. What we are prone to give way, the thought of these great truths come to us and draw us nearer to God.

"To-day we are gathered here in such numbers as, I might say, no man can number, making by this not an open, public, pronounced confession of our faith in God's goodness, love and merciful kindness, in His willingness to help us when we need help, to aid us when the dark clouds gather and in the night to show us the brightness of His eternal truth. He points out to us the dangers, and leads us to the enjoyment of heaven.

"It is my pleasure to come here year after year, to be near the mouldering bones of thousands of God's saints—they were simple in their lives, but they led the Christian life and died the Christian's death; and having been cleansed from their offenses during their lifetime in the blood of Christ, they have gone to heaven. Everyone in heaven is a saint, though not canonized, and their bones should receive the reverence we give to those of saints and holy Virgins; for in reverencing them we reverence God who gave them, when in the body, power to lead lives that are examples for us to follow.

"Now, one of the points I desire especially to impress upon you is that you remember the dead. You have been brought here, some of you, where your little ones lie, whose souls, cleansed by baptism, have entered heaven. Pray to these saints for power to live righteous lives. We do believe in God, in the three divine Persons, in the incarnation, and in all that is taught us in regard to Mary, through whom incarnation was brought to pass. All these truths lead us nearer to God and sanctify us to meet Him.

"You went—I am sure you did—to your graves to-day. All of you could not get into the chapel—only a very few could get there—but your prayers surely were repeated to Christ. The dead gave all they had to Christ—we are not willing to make the sacrifices that were made by the virgin spouses of Christ. Your duty led you in this way where you have laid your dead. You were constrained to pass to this side of the chapel where we have laid your pastors. Soon you will place the old Bishop there by his priests and his sisters and his people, and as you come here year after year a prayer will go up for him.

"Love, therefore, this devotion. Preach it to your children, and year by year attend upon these services, so that, dying, you may receive the sacrament, and, having been cleansed in purgatory, may enter heaven."

At the close of his address, Bishop McQuaid gave the people his blessing. Notwithstanding the fact that the weather did not seem any too propitious and a downfall of rain from the lowering clouds seemed immin-

ent, the devotion of the "Holy House" will be held in the churches of the diocese of Rochester as follows: October 3—St. Cecilia's, Buffalo; Ontario; Horseheads; Honeyville; Painesville.

## Five Minute Sermon.

The Parable of the Marriage Feast. The object of this parable was to warn the Jews of the danger and of the fatal consequences of their obstinacy in refusing to recognize in Him that Messiah Who came to call them to partake of the kingdom of heaven.

The invited guests of the feast of the Gospel are all the children of Adam, of all the Old as of the New Testament; and those who refused the first invitation were principally the Pharisees, who did not believe in Christ to come, and did not permit the example of the above feast to treat him in a friendly manner. They were also the Jews who did not listen to the voice of the prophet, and refused to acknowledge the Messiah, and those who did not accept of the invitation of the Gospel.

The main lesson of this parable is that we must be ready to receive the invitation of the Gospel, and that we must be ready to receive the invitation of the Gospel, and that we must be ready to receive the invitation of the Gospel, and that we must be ready to receive the invitation of the Gospel.

From this we may learn that God has not changed His mind, but that He is His creature, created by His grace, and redeemed by the blood of Jesus Christ; therefore, if we do not treat him in a friendly manner, we are rejecting the invitation of His grace, and we are rejecting the invitation of His grace, and we are rejecting the invitation of His grace.

Forty Hours Devotion. The devotion of the "Forty Hours" will be held in the churches of the diocese of Rochester as follows: October 3—St. Cecilia's, Buffalo; Ontario; Horseheads; Honeyville; Painesville.

## Weekly Church Calendar.

Sunday October 3—Gospel, St. Matthew, 1-14. Feast of the Holy Rosary. Monday 4—St. Maximilian Bishop and martyr. Tuesday 5—St. Francis of Assisi, confessor. Wednesday 6—St. Elizabeth & Company, martyrs. Thursday 7—St. Bruno, confessor. Friday 8—St. Mark I., Pope, and confessor. Saturday 9—St. Bridget of Sweden, widow.

Excursion to Niagara Falls by the New York Central \$1.55.

The New York Central will make a rate of \$1.55 for the round trip, leaving Saturday for Niagara Falls, and will sell excursion tickets on Oct. 3rd, 4th and 5th, good returning until Saturday the 8th. This is an excellent opportunity to spend the week with friends at the Falls.

\$14.00 Buffalo to St. Louis and return via the Nickel Plate Road. Tickets on sale every day except Sunday and Saturday, and November 24th. Good seven days. For full agents or write R. E. Payne, general agent, 291 Main St., Buffalo, N. Y.

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