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FABIOLA

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

(Published by Special Request.)

Part Second.

CHAPTER X

THE ORDINATION IN DECEMBER

(Continued from last week.)

"In what place do the Christians meet?" he is asked by the judge.
"Do you think," he replies, "that we all meet in one place? It is not so." But when interrogated where he lived, and where he held meetings with his disciples, he answered, "I have lived till now near the house of a certain Martin, at the bath known as the Timothee. I have come to Rome for the second time, nor do I know any other place but the one I have mentioned." The Timothee or Timothean baths were part of the house of the Pudens family, and are those at which we have said that Fulvius and Corvinus met early one morning. Novatus and Timotheus were the brothers of the holy virgin Praxedis and Pudenciana; and hence the baths were called the Novatian and the Timothean, as they passed from one brother to another.

St. Justin, therefore, lived on this spot, and, as he knew no other in Rome, attended divine worship there. The very claims of hospitality would suggest it. Now in his apology, describing the Christian liturgy, of course such as he saw it, he speaks of the officiating priest in terms that sufficiently describe the bishop, or supreme pastor of the place; not only by giving him a title applied to bishops in antiquity, but by describing him as the person who has the care of orphans and widows, and succours the sick, the indigent, prisoners, strangers who come as guests, who, "in one word, undertakes to provide for all in want." This could be no other than the bishop or pope himself.

We must further observe, that St. Pius is recorded to have erected a fixed baptismal font in this church, transferred with the papal altar to the Lateran. It is related that the holy Pope Stephen (A.D. 257) baptized the tribune Nemesius and his family, with many others, in the title of Pastor. And here it was that the blessed deacon Laurentius distributed the rich vessels of the Church to the poor.

In time this name had given way to another. But the place is the same, and no doubt can exist, that the church of St. Pudenciana was, for the first three centuries, the humble cathedral of Rome.

It was to this spot, therefore, that Torquatus unwillingly consented to lead Fulvius, that he might witness the December ordination.

We find either in sepulchral inscriptions, in martyrologies, or in ecclesiastical history, abundant traces of all the orders, as still conferred in the Catholic Church. Inscriptions perhaps more commonly record those of Lector or reader, and of Exorcist.

A difference was, however, that one order was not necessarily a passage, or step, to another; but persons remained, often for life in one of these lesser orders. There was not, therefore, that frequent administration of these, nor probably was it publicly performed with the higher orders.

Torquatus, having the necessary pass-word, entered, accompanied by Fulvius, who soon showed himself expert in acting as others did around him. The assembly was not large. It was held in a hall of the house, converted into a church or oratory, which was mainly occupied by the clergy, and the candidates for orders. Among the latter were Marcus and Marcellianus, the twin-brothers, fellow-converts of Torquatus, who received the deaconship, and their father Tranquillinus, who was ordained priest. Of these Fulvius impressed well in his mind the features and figure; and still more did he take note of the clergy, the most eminent of Rome, there assembled. But on one, more than the rest, he fixed his piercing eye, studying his every gesture, look, voice and lineament.

This was the Pontiff who performed the august rite. Marcellianus had already governed the Church six years, and was of a venerable old age. His countenance, benign and mild, scarcely seemed to betoken the possession of that nerve which martyrdom required, and which he exhibited in his death for Christ. In those days every outward characteristic which could have betrayed the chief shepherd to the wolves was carefully avoided. The ordinary simple garb

of respectable men was worn. But there is no doubt that when officiating at the altar, a distinctive robe, the forerunner of the ample chasuble, of spotless white, was cast over the ordinary garment. To this the bishop added a crown, or infula, the origin of the later mitre; while in his hand he held the crozier, emblem of his pastoral office and authority.

On him who now stood facing the assembly, before the sacred altar of Peter, which was between him and the people, the Eastern spy steadied his keenest glance. He scanned him minutely, measured with his eye his height, defined the colour of his hair and complexion, observed every turn of his head, his walk, his action, his tones, almost his breathing, till he said to himself, "If he stirs abroad, disguised as he may choose, that man is my prize. And I know his worth."

CHAPTER XI.

"The day before the first of June, ceased to live Praetiosa, a girl, a virgin of only twelve years of age, the handmaid of God and of Christ. In the consulship of Flavius Vincentius, and Fravitus, a consular man." Found in the cemetery of Callistus.

If the learned Thomassinus had known this lately discovered inscription, when he proved, with such abundance of learning, that virginity could be professed in the early Church, at the age of twelve, he would certainly have quoted. For can we doubt that "the girl who was a virgin of only twelve years old, a handmaid of God and Christ," was such by consecration to God? Otherwise, the more tender her age, the less wonderful her state of maidenhood.

But although this, the nubile age, according to Roman law, was the one at which such dedication to God was permitted by the Church, she reserved to a maturer period that more solemn consecration, when the veil of virginity was given by the bishop; generally on Easter Sunday. That first act probably consisted of nothing more than receiving from the hands of parents a plain dark dress. But when any danger threatened, the Church permitted the anticipation, by many years, of that period, and fortified the spouses of Christ in their holy purpose, by her more solemn blessing.

A persecution of the most savage character was on the point of breaking out, which would not spare the most tender of the flock; and it was no wonder that they, who in their hearts had betrothed themselves to the Lamb, as His chaste spouses forever, should desire to come to His nuptials before death. They longed naturally to bear the full-grown lily, entwined round the palm, should this be their portion.

Agnes had from her infancy chosen for herself this holiest state. The superhuman wisdom which had ever exhibited itself in her works and actions, blending so gracefully with the simplicity of an innocent and guileless childhood, rendered her ripe, beyond her years, for any measure of indulgence which could be granted to hearts that panted for their chaste bridal-hour. She eagerly seized on the claim that coming danger gave her, to a more than usual relaxation of that law, which prescribed a delay of more than ten years in the fulfilling of her desire. Another postulant joined her in this petition.

We may easily imagine that a holy friendship had been growing between her and Syra, from the first interview which we have described between them. This feeling had been increased by all that Agnes had heard Fabiola say in praise of her favourite servant. From this, and from the work to which she had devoted herself, of her mistress's conversion, must be entirely left in her hands. It was evidently prospering, owing to the prudence and grace with which it was conducted. In her frequent visits to Fabiola, she contented herself with admiring and approving what her cousin related of Syra's conversations; but she carefully avoided every expression that could raise suspicion of any collusion between them.

Syra as a dependent, and Agnes as a relation, had put on mourning upon Fabius's death; and hence no change of habit would raise suspicion in his daughter's mind, of their having taken some secret, or some joint step. Thus far they could safely ask to be admitted at once to receive the solemn consecration to perpetual virginity. Their petition was granted; but for obvious reasons was kept carefully concealed. It was only a day or two before the happy one of their spiritual nuptials, that Syra told it, as a great secret, to her blind friend.

"And so," said the latter, pretending to be displeased, "you want to keep all the good things to yourself.

Do you call that charitable, now?" "My dear child," said Syra soothingly, "don't be offended. It was necessary to keep it quite a secret."

"And therefore, I suppose, poor I must not even be present?" "Oh yes, Caecilia, to be sure you may, and see all that you can," replied Syra, laughing.

"Never mind about the seeing. But tell me, how will you be dressed? What have you to get ready?"

Syra gave her an exact description of the habit and veil, their colour and form.

"How very interesting!" she said. "And what have you to do?"

The other, amused at her unwonted curiosity, described minutely the short ceremonial.

"Well now, one question more," resumed the blind girl. "When and where is all this to be? You said I might come, so I must know the time and place."

Syra told her it would be at the title of Pastor, at daybreak, on the third day from that. "But what has I never so inquisitive, dearest? I made saw you so before. I am afraid you are becoming quite worldly."

"Never you mind," replied Caecilia, "if people choose to have secrets for me, I do not see why I should not have some of my own."

Syra laughed at her affected pettishness, for she knew well the humble simplicity of the poor child's heart. They embraced affectionately and parted. Caecilia went straight to the kind Lucina, for she was a favourite in every house. No sooner was she admitted to that pious matron's presence, than she flew to her, threw herself upon her bosom, and burst into tears. Lucina soothed and caressed her, and soon composed her. In a few minutes she was again bright and joyous, and evidently deep in conspiracy with the cheerful lady about something which delighted her. When she left she was all buoyant and blithe, and went to the house of Agnes in the hospital of which the good priest Dionysius lived. She found him at home; and casting herself on her knees before him, talked so fervently to him, that he was moved to tears, and spoke kindly and consoling to her. The Te Deum had not yet been written, but something very like it rang in the blind girl's heart, as she went to her humble home.

The happy morning at length arrived, and before daybreak the more solemn mysteries had been celebrated, and the body of the faithful had dispersed. Only those remained who had to take part in the more private function, or who were specially asked to witness it. These were Lucina and her son, the aged parents of Agnes, and, of course, Sebastian. But Syra looked in vain for her blind friend; she had evidently retired with the crowd; and the gentle slave feared she might have hurt her feelings by her reserve before their last interview.

The hall was still shrouded in the dusk of a winter's twilight, although the glowing east without foretold a bright December day. On the altar burned perfumed tapers of large dimensions, and round it were gold and silver lamps of great value, throwing an atmosphere of mild radiance upon the sanctuary. In front of the altar was placed the chair no less venerable than itself, now enshrined in the Vatican, the chair of Peter. On this was seated the venerable Pontiff, with staff in hand and crown on head, and round him stood his ministers, scarcely less worshipful than himself.

From the gloom of the chapel there came forth first the sound of sweet voices, like those of angels, chanting in soft cadence a hymn, which anticipated the sentiments soon after embodied in the "Jesus the virgin's crown," the hymn for virgins. Then there emerged into the light of the sanctuary the procession of already consecrated virgins, led by the priests and deacons who had charge of them. And in the midst of them appeared two, whose dazzling white garments shone the brighter amidst their dark habits. These were the two new postulants, who, as the rest defiled and formed a line on either side, were conducted, each by two professed, to the foot of the altar, where they knelt at the Pontiff's feet. Their bridesmaids, or sponsors, stood near to assist in the function.

Each as she came was asked solemnly what she desired, and expressed her wish to receive the veil and practise its duties under the care of those chosen guides. For although consecrated virgins had begun to live in community before this period, yet many continued to reside at home, and persecution interfered with enclosure. Still there was a plate in church, boarded off for the consecrated

virgins; and they often met apart for particular instruction and devotions.

[To be continued.]

WASHINGTON LETTER

AMERICANS DO NOT GRAB ALL
FAT FILIPINO OFFICES.

The Facts and Figures.

Some few weeks ago there appeared in the Sacred Heart Review of Boston, an article apparently endorsing the statement made in an anti-imperialistic paper of New York (I think it was the Post) that the policy of the Americans in the Philippines was to grab all the fat offices and leave the bones to the Filipinos. An investigation into the truth of this statement reveals, however, an entirely different state of affairs. It will be found that in some cases Americans naturally will hold the positions of responsibility and have to hold exclusive control of some of the departments of the government of the islands. In looking over the list of those bureaus the impression is readily received that the Americans are taking all the offices worth having, but the report published by the War Department giving the salaries of all the officials and employees in the Philippines will show that the Filipinos hold by far the greater number of offices, if not those paying the higher salaries.

In order to demonstrate this I have had prepared a list of all the officials with their salaries and nationality.

Supreme Court:
Cayetano Arellano, chief justice, Filipino, \$7,500; Victorino Mapa and Florentino Torres, associate justices, Filipinos, each \$7,000; J. F. Cooper, Fletcher Ladd, James F. Smith, Chas. A. Willard, associate justices, Americans, \$7,000.

In the courts of the first instance there are 8 American and 6 Filipino judges. The employees of these courts, clerks, stenographers, etc., number 160, and of these 157 are Filipinos and 3 Americans.

The Philippine Commission is composed of 5 Americans with a salary of \$5,000 each, and 3 Filipinos with the same salary. The employees of the Philippine Commission number 23, of whom 9 are Americans with an aggregate salary of \$16,000 and 14 Filipinos with an aggregate salary of \$12,000.

Of the 34 governors of Provinces 12 are Americans with an aggregate salary of \$21,000 and 22 Filipinos with an aggregate salary of \$39,000.

The justice of the peace of the 63 judicial provinces are Filipinos without exception, as are the police of the rural districts and, partly, of the smaller cities.

In the bureau of health 14 Americans receive a salary of \$21,600, and 139 Filipinos salaries amounting to \$43,000.

In the weather bureau there are no Americans and the 59 Filipinos receive the aggregate salary of \$30,000. The state of affairs in the schools is about the same. There are 3,500 Filipino teachers, and something over 900 Americans.

The rule has been established that Filipinos be employed wherever possible. According in departments such as the department of justice or of education, the Filipinos outnumber the Americans, while the post offices and similar departments (essentially American institutions) are conducted almost exclusively by Americans, but even here the enterprising Filipinos are making inroads.

It is a little difficult to explain why so many of our papers oppose the policy of the American government in the Philippines, or American occupation. When the withdrawal of the American forces from the islands would mean revolution, chaos, and the destruction of the church at the hands of the Filipino revolutionists:

E. L. Scharf, Ph. D.

Forty Hours Devotion.

The devotion of the "Forty Hours" will be held in the churches of the diocese of Rochester as follows:

October 9—St. Joseph's, Rochester; Dundee, Genesee; St. Alphonsus, Auburn; Coldwater.

Weekly Church Calendar.

Sunday October 9—Gospel, St. John iv, 46-53—St. Denis & Comp. martyrs.
Monday 10—St. Francis Borgia, confessor.
Tuesday 11—St. Louis Bertrand, confessor.
Wednesday 12—St. Wilfrid, bishop and confessor.
Thursday 13—St. Edward, king and confessor.
Friday 14—St. Calistus I., pope and martyr.
Saturday 15—St. Teresa, virgin.

Five Minute Sermon

Healing of the Son of the Ruler of Capharnaum.

Jesus worked this miracle in the city of Cana in Galilee, where He had converted water into wine. The ruler was from Capharnaum, which is situated at the northwestern side of the Lake of Genesareth, many miles distant from Cana. Capharnaum was a city loved by the Divine Teacher, and one which He had made famous by many miracles.

When Christ rebuked the man, saying: "Unless you see signs and wonders you believe not." He did this to show the ruler the imperfection of his faith, for if he really believed that Christ was true God he would have known that a simple act of His all-powerful will was sufficient to cure his dying son, and that it was not necessary for the sick son to be present in person. This reproof was given however, not only to him, but also to all who thought like him, and whose faith was as imperfect as his was.

When the ruler heard from his servants, who had come in haste to meet their master, that the fever had suddenly left his dying son the day before at the seventh hour,—that is, one hour after midday,—and, therefore, at the very same moment when Christ had assured him that his son would live, then he was convinced that Christ was truly the Son of God; that He was almighty, and the Lord of life and death; he believed Him to be the expected Messiah, and he and his whole family sincerely embraced the faith of the Gospel.

The lesson we should derive is first to learn how useful trials and afflictions are to lead us to God. Secondly, we are to admire the goodness of God in bearing with our imperfections when we pray to Him; and lastly, like that ruler, we are to lead our neighbor, at least by our good example, to the knowledge of God and to the faithful observance of His holy law.

CITY PARISH NEWS

Continued from page 5.

ST. MICHAEL'S.

The fourth and last Tuesday of this month, St. Michael's Ladies' Auxiliary will have a social for the benefit of the new church.

The Young Ladies' sodality will have a pedro party on the 27th of October.

Every Wednesday and Friday evening the rosary is said, and benediction is given.

CATHEDRAL.

The retreat for the women closed last Sunday afternoon. Over 12,000 women attended services during the retreat. Sunday evening a week's retreat for the men was opened by an eloquent sermon by Rev. W. P. Ryan, followed by benediction of the most holy sacrament. The Pastor was very well pleased with the excellent attendance of the women's retreat, and trusts the men's retreat will be as fully attended.

Requiem high mass was celebrated Thursday morning at 8 o'clock for Patrick Kavanagh.

The funeral of Mrs. Sarah C. Van Bosen took place from Lady Chapel, Tuesday morning, at nine o'clock, and was very largely attended by her many friends and relatives.

Rev. Michael Kreig celebrated requiem high mass, and also conducted the burial services. The remains were laid in Holy Sepulchre cemetery. She is survived by her husband and one son who have the sincere sympathy of many in her demise.

The many friends of Thos. J. Burns of Maple street, who was injured on the B. & N. P. railroad were pained to learn of his accident, and trust he may have a speedy recovery.

ST. BRIDGET'S.

Father Kavanaugh delivered the first of a series of sermons on the Apostles' Creed, last Sunday, taking for his text "I believe in God, the Father Almighty."

Our golden jubilee will be celebrated Nov. 6th with solemn high mass at 10:30 a. m. and the blessing of the new bell at 4 p. m. Our Rt. Rev. Bishop has promised to be present upon the occasion.

The services for the jubilee of the Immaculate Conception will be announced later.

A requiem mass was offered Monday morning for Miss Margaret Coffey requested by Council 23, C. R. B. A.

A month's mind high mass was offered Wednesday at 8 a. m. for Frank Frauel.

The first Friday services took place this week.

We regret to lose Mr. Joseph Chas. Metz from our parish. They will make their home in St. Augustine parish.

Those who will take part in the concert of Irish music next Wednesday evening are: Mrs. Cecelia Maye, Miss Margaret Haveron, P. E. Kany, John Hart, Harry Dowling, Edward McCall, pianist, Miss Agnes Madden, and F. B. Kauber; violinists, Miss Bessie Fenn and Miss Schaefer; cellists, Roman Schlitzenreuter, Miss Kathleen Burns. The concert will be given at St. Joseph's hall.

Some of the young members of the parish gave an entertainment at the Rochester State Hospital Wednesday evening.

Branch 27, L. C. B. A. held their meeting Friday evening. A very successful card party was held by the members of the branch the previous week, the prize winners were Miss Mary Lennon, Miss Minnie Lennon, Miss Green, Miss Mary Gannon, Mrs. Bartholomay and Mr. Reichert.

The St. Anthony and Purgatorial societies will meet Sunday afternoon at 4 o'clock.

CONGREGATIONS.

An anniversary high mass was celebrated on Tuesday morning at 8 o'clock for Lawrence Dunn.

Branch 132, C. M. B. A. will hold their regular meeting on Tuesday evening at 8 o'clock.

Confirmation will be administered in this church by our Rt. Rev. Bishop on Sunday, Oct. 16th.

A high mass of requiem was celebrated on Thursday morning at 8 o'clock for James McCormick.

Branch 251, L. C. B. A. will hold their meeting on Wednesday evening at 8 o'clock.

The diagram of the pews for the September quarter will be distributed to the congregation on Sunday.

A high mass of requiem was celebrated on Monday morning at eight o'clock for Frank Rita.

Envelopes for the annual subscription were distributed on Sunday.

IMMACULATE CONCEPTION.

The members of the school sodality will meet tomorrow afternoon at 2:15.

There will be a meeting of the Holy Name society tomorrow evening at 7:15. A full attendance is requested, as this meeting will be the first of the season, and also because the banner of the society will then be blessed. An invitation to be present is extended to the members of the congregation.

During this, the month of October, devotion in honor of Mary of the Rosary will be held every evening except Saturdays and Sundays. These devotions consist of the recitation of the Rosary, the Litany of the Blessed Virgin and benediction of the Blessed Sacrament.

On Thursday evening and afternoon confessions were heard in preparation for the first Friday. The usual Sacred Heart devotions were held on Friday evening.

The quarterly meeting of the Ladies Aid Society was held Thursday night in the school hall.

ST. MARY'S.

To-morrow the diagrams will be distributed.

The supplementary seminary collection was taken up last Sunday.

Envelopes were distributed last Sunday returnable to-morrow asking for the subscription toward erecting the new rectory.

The funeral of Mrs. Elizabeth Mason took place from this church at 9 o'clock Tuesday morning.

On Wednesday morning at seven o'clock there was a month mind high mass for Mrs. Mary Conlon.

The funeral of Francis McKenna took place at 9:30 o'clock from this church on Tuesday morning.

Mrs. Sara Dougherty whose funeral took place on Thursday morning at 9 o'clock was one of the oldest members of this church.

The cooked food sale and supper is to be held in the kindergarten rooms in the convent this afternoon. A cordial invitation is extended to everyone to attend.

Mr. and Mrs. J. C. McNally, who have been visiting in Rochester have returned to their home in St. Joseph, Missouri.

Miss Kathryn Welch of Averill avenue, is the guest of her sister, Mrs. Wanda Le Frole of Buffalo, N. Y.

We do job printing.