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FABIOLA

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

(Published by Special Request.)

Part Second.

(Continued from last week.)

CHAPTER XVI

THE WOLF IN THE FOLD

The various assemblies had broken up before the discovery of the violated Edict. But they may rather be said to have adjourned to the cemetery. The frequent meetings of Torquatus with his two heathen confederates in the baths of Caracalla had been narrowly watched by the caparius and his wife, as we have already remarked; and Victoria had overheard the plot to make an inroad into the cemetery of Callistus on the day after publication. The Christians, therefore, considered themselves safer the first day, and took advantage of the circumstance to inaugurate, by solemn offices, the churches of the catacombs, which, after some years' disuse, had been put into good repair and order by the fossres, had been in some places repainted, and furnished with all requisites for divine worship.

But Corvinus, after getting over his first dismay, and having as speedily as possible another, though not so grand, a copy of the Edict affixed, began better to see the dismal probabilities of serious consequences from the wrath of his imperial master. The Dacian was right; he would have to answer for the loss. He felt it necessary to do something that very day which might wipe off the disgrace he had incurred, before again meeting the emperor's look. He determined to anticipate the attack on the cemetery, intended for the following day.

He repaired, therefore, while it was still early, to the baths, where Fulvius, ever jealously watchful over Torquatus, kept him in expectation of Corvinus's coming to hold council with them. The worthy trio concerted their plans. Corvinus, guided by the reluctant apostate, at the head of a chosen band of soldiers who were at his disposal, had to make an incursion into the cemetery of Callistus, and drive or drag thence the clergy and principal Christians; while Fulvius, remaining outside with another company, would intercept them and cut off all retreat, securing the most important prizes, and especially the Pontiff and superior clergy, whom his visit to the ordination would enable him to recognise. This was his plan. "Let fools," he said to himself, "act the part of ferrets in the warren, I will be the sportsman outside."

In the meantime Victoria overheard sufficient to make her very busy dusting and cleaning in the retired room where they were consulting, without appearing to listen. She told all to Cucumio; and he, after much scratching of his head, hit upon a notable plan for conveying the discovered information to the proper quarter.

Sebastian, after his early attendance on divine worship, unable from his duties at the palace, to do more, had proceeded, according to almost universal custom, to the baths, to invigorate his limbs by their healthy refreshment and also to remove from himself the suspicion which his absence on that morning might have excited. While he was thus engaged, the old caparius, as he had had himself rattlingly called in his ante-posthumous inscription, wrote on a slip of parchment all that his wife had heard about the intention of an immediate assault, and of getting possession of the holy Pontiff's person. This he fastened with a pin or needle to the inside of Sebastian's tunic, of which he had charge, as he durst not speak to him in the presence of others.

The officer, after his bath, went into the hall where the events of the morning were being discussed, and where Fulvius was waiting, till Corvinus should tell him that all was ready. Upon going out, disgusted, he felt himself, as he walked, pricked by something on his chest he examined his garments, and found the paper. It was written in about as elegant a latinity as Cucumio's epitaph, but he made it out sufficiently to consider it necessary for him to turn his steps towards the Via Appia instead of the Palatine, and convey the important information to the Christians assembled in the cemetery.

Having, however, found a faster and surer messenger than himself in the poor blind girl, who would not attract

the same attention, he stopped her, gave her the note, after adding a few words to it with the pen and ink which he carried, and bade her bear it as speedily as possible to its destination. But, in fact, he had hardly left the baths when Fulvius received information that Corvinus and his troop were by that time hastening across the fields, so as to avoid suspicion, towards the appointed spot. He mounted his horse immediately, and went along the highroad; while the Christian soldier, in a byway, was instructing his blind messenger.

When we accompanied Diogenes and his party through the catacombs, we stopped short of the subterranean church, because Severus would not let it be betrayed to Torquatus. In this the Christian congregation was now assembled, under its chief pastor. It was constructed on the principle common to all such excavations, for we can hardly call them edifices.

The reader may imagine two of the cubicles or chambers, which we have before described, placed one on each side of a gallery or passage, so that their doors or rather wide entrances, are opposite one another. At the end of one will be found an arcosolium or altar-tomb; and the probable conjecture is, that in this division the men under charge of the door-keepers, — an office constituting a lesser order in the church, and in the other the women, under the care of the deaconesses were assembled. This division of the sexes at divine worship was a matter of jealous discipline in the early Church.

Often these subterranean churches were not devoid of architectural decoration. The walls, especially near the altar, were plastered and painted, and half-columns, with their bases and capitals, not ungracefully cut out of the sandstone, divided the different parts or ornamented the entrances. In one instance, indeed, in the chief basilica yet discovered in the cemetery of Callistus, there is a chamber without any altar communicating with the church by means of a funnel-shaped opening, piercing the earthen wall, here some twelve feet thick, and entering the chamber, which is at a lower level, at the height of five or six feet, in a slanting direction, so that all that was spoken in the church could be heard, yet nothing that was done there could be seen, by those assembled in the chamber. This is very naturally supposed to have been the place reserved for the class of public penitents called audientes or hearers, and for the catechumens, not yet initiated by baptism.

The basilica, in which the Christians were assembled, when Sebastian sent his message, was like the one discovered in the cemetery of St. Agnes. Each of the two divisions was double, that is, consisted of two large chambers, slightly separated by half-columns, in what we may call the women's church, and by flat pilasters in the men's, one of these surfaces having in it a small niche for an image or lamp. But the most remarkable feature of this basilica is a further prolongation of the structure, so as to give it a chancel or presbytery. This is about the size of half each other division, from which it is separated by two columns against the wall, as well by its lesser height, after the manner of modern chancels. For while each portion of each division has first a lofty arched tomb in its wall, and four or five tiers of graves above it, the elevation of the chancel is not much greater than that of those arcosolia or altar-tombs. At the end of the chancel, against the middle of the wall, is a chair with back and arms cut out of the solid stone, and from each side proceeds a stone bench, which thus occupies the end and two sides of the chancel. As the table of the arched tomb behind the chair is higher than the back of the throne, and as this is immovable, it is clear that the Divine Mysteries could not have been celebrated upon it. A portable altar must, therefore, have been placed before the throne, in an isolated position in the middle of the sanctuary; and this, tradition tells us, was the wooden altar of St. Peter.

We have thus the exact arrangements to be found in the churches built after the peace, and yet to be seen in all the ancient basilicas in Rome—the episcopal chair in the centre of the apse, the presbytery or seat for the clergy on either hand, and the altar between the throne and the people. The early Christians thus anticipated underground, or rather gave the principles which directed, the forms of ecclesiastical architecture.

It was in such a basilica, then, that we are to imagine the faithful assembled, when Corvinus and his satellites arrived at the entrance of the ceme-

tery. This was the way which Torquatus knew, leading down by steps from a half-ruinous building, choked up with faggots. They found the coast clear, and immediately made their arrangements. Fulvius, with one body of ten or twelve men, lurked to guard the entrance, and seize all who attempted to come or go in. Corvinus, with Torquatus and a smaller body of eight, prepared to descend.

[To be continued.]

WASHINGTON LETTER

PRAIRIE DU CHIEN, WISCONSIN.

A City of Great Catholic Activity.
A Shining Example for Others.

(Special to The Journal)

A short distance from the point where the Wisconsin river empties into the mighty waters of the Mississippi, lies the little city of Prairie du Chien, (literal translation, Prairie of the Dog, not Prairie Dog). Its population is only 3,500, but it is a town of great activity; that is, for a western town. Here Father Marquette, after sailing down the Wisconsin river discovered the Mississippi. A trading post and fort were established soon afterwards. The fort was, however, destroyed by fire in 1777, and some of the walls are still standing, being located between the convent and the Jesuit College.

For many years Prairie du Chien was a mission station, being visited by French missionaries from Canada, but in 1816 a church was built and named St. Gabriels. This is the oldest church in the State of Wisconsin. Its first pastor was the very Rev. Lucien Galtier, one of the most energetic missionaries of the northwest who had, previous to his arrival at Prairie du Chien, built a log church at St. Paul, Minn. Pere Ravoux, who succeeded Father Galtier in 1847, is still saying mass at St. Paul at the age of ninety-six.

Father Joerres, the present rector, is not behind his predecessors in missionary zeal. He has accomplished wonders. In the little city of Prairie du Chien, he has established a free parochial school and a free high school to which both Catholics and Protestants are admitted without any charge, even the text books being furnished gratis. He has now about 250 pupils in the parochial school and 50 in the high school. In the latter they are prepared for the Sacred Heart College in charge of the Jesuits, also located in the city, which has a full collegiate course and about 90 students. Then there is St. Mary's Convent and Institute, with 80 boarders, in charge of the Sisters of Notre Dame. And last, but not least, a prosperous Bohemian parish with a well attended Bohemian parochial school. What town of 3,500 inhabitants in the United States can make a better showing? A Catholic mayor, a Catholic judge and other Catholic officers are the rule, rather than the exception.

Father Joerres took pleasure in showing me some of the old church records, among them the first marriage record inscribed in 1817 in French. He also told me he had vestments over a hundred years old, used by the French missionaries. The congregation at present is English, French and German, but Father Joerres is equal to the requirements of the situation: He preaches three English sermons every Sunday, one sermon a month in French and one in German.

Such is Prairie du Chien, as it may be described in a short outline history, a shining example for other Catholic parishes.

There is only one improvement that may be suggested. They should have a council of the Knights of Columbus, but Father Joerres is well satisfied so far, with the two existing societies, the Knights of St. John and the Catholic Knights.

E. L. Scharf, Ph. D.

Thanksgiving Holiday Excursions.

On Tuesday, Nov. 22nd, the New York Central offers one of their popular excursions to Boston, Springfield, Palmer, Worcester and South Farmington. The rate will be \$10 for the round trip for tickets good returning within ten days. The Thanksgiving holiday is observed as a great feast day in New England and this excursion is planned to give patrons an opportunity at slight expense to spend the holiday with friends in the Old Bay State.

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

GOLDEN JUBILEE.

St. Bridget's Church Observes the Fiftieth Anniversary.

The earnest and untiring zeal of Father Kavanaugh and Father O'Donoghue to make Sunday, Nov. 6, 1904, a day never to be forgotten by the members of this parish, was exemplified last Sunday. Everything was done to make the day of our golden jubilee a glorious one. Solemn high mass was celebrated by our pastor, Rev. Father Kavanaugh, Rev. T. D. Kennedy of Wyoming, deacon; Rev. Arthur O'Connor of Brooklyn, subdeacon, and Rev. Philip J. Golding of Hornellsville, master of ceremonies. Bishop McQuaid was seated upon a throne with deacons of honor, Rev. M. J. Hargrath of St. Michael's, and Rev. Wm. P. Ryan of the Cathedral. Our bishop delivered the sermon on the advancement of the Catholic church in this country and the hardships endured by our fore fathers in Ireland.

The choir rendered some excellent music, Miss Agnes Madden at the organ, Patrick E. Kinney director, with orchestral accompaniment. The church was beautifully decorated for the occasion with the papal colors and American flags. The altars were trimmed with smylax and yellow and white chrysanthemums and many waxen tapers. The sanctuary was decorated with palms, and inscriptions in yellow and green 1854-1904.

The ceremony of blessing the bell took place at 4 p. m. Fifty ladies and gentlemen acting as sponsors were seated near the bell, fifty little girls dressed in white and fifty little altar boys marched up the centre aisle and formed in line, the officers of the ceremony followed, V. Rev. T. F. Hickey, V. G. celebrant; Rev. Wm. Payne, deacon; Rev. J. Hickey, sub-deacon; Rev. Dr. A. Meahan, master of ceremonies; V. Rev. T. F. Hickey, V. G. delivered the sermon, explaining the ceremony of blessing the bell.

The following clergymen besides the above named took part in the celebration: Dom Garquet, Drs. E. J. Hanna, Gefell, Ryan, Nolan, chancellor of the diocese; Fathers Liebert, O'Neil, Gleason, Van Ness, Angelo, Neville, Gommenginger, Cowan, Eisler, Staub, Dougherty, Winters, Brophy, Quinn, O'Hern, Kelly, Conway, O'Donoghue. During the day a telegram from our former pastor, Father O'Connor of Seneca Falls, was received saying "St. Bridget's forever." Three cheers for Father O'Connor were given by the assembled clergymen. At the closing of each service the hymn "Holy God" was sung by the congregation. The little children sang a hymn to our Blessed Mother at the afternoon service. Thus closed a day ever to be remembered by St. Bridget's congregation.

NATIONAL THEATRE.

James and John Russell, more familiarly known as the Russell brothers, having won renown as headliners in vaudeville, have now organized their own company and will be seen at the National Theatre the first three days of next week in Charles A. Taylor's new melodrama, "The Female Detectives."

Harry Martell's big dramatic success, "The Volunteer Organist," will be the attraction at the National Theatre the last three days of next week. It is of pastoral order and an idyl in its way.

BAKER THEATRE.

The story of "An American Gentleman," the attraction at the Baker Theatre the first half of next week, is said to be clever and coherent, and the interest in it developing the moment the curtain rises, and continuing in intensity with unflagging interest.

"Lights of Home," a heart story of New York life by Lottie Blair Parker, will be seen at the Baker Theatre next Thursday, Friday and Saturday. The four acts show scenes in New York City, on Staten Island and the Sea Coast. The play deals with a hero who is cast off by his wealthy father for marrying a penniless girl.

Forty Hours Devotion.

The devotion of the "Forty Hours" will be held in the churches of the diocese of Rochester as follows: November 20—Blessed Sacrament Church, Rochester; St. Patrick's, Danville.

More than Forty Good Things to Read

An illustrated special about Governor's Island, by Jane W. Guthrie, is among the more than forty good things to read in the October number of the Four Track News. Apply nearest newsdealer, 5 cents per copy.

Five Minute Sermon

The Parable of the Cockle.

At the first view it might be said that the good seed is meant the word of God, but according to the explanation of the Divine Master we are to understand by the good seed the effort rather than the cause, and therefore the good seed signifies the effect of the word of God, that is, the good Christians produced by the preaching of the apostles and their successors, the bishops, assisted by the priests, who teach the people in their name.

The cockle represents sinners, heretics, teachers of perverse doctrines, in a word—all bad Christians. The enemy that sowed the cockle is the devil, who invites sinners to evil, and all those who make themselves ministers of iniquity by scandals and perverse teachings.

Those who sleep and give the devil time to sow cockle represent those parents, heads of communities, and teachers who, devoid of the necessary solicitude and proper attention, leave those under them exposed to danger, and permit evil customs and disorders to be introduced into the home, the schools, and other places of education.

We should learn three things. First to be vigilant that the devil may not sow cockle in our hearts or in the hearts of those under our care. Second to console and sympathize with poor sinners. Third, to endeavor to make ourselves wheat for paradise and not cockle for eternal fire.

Weekly Church Calendar.

Sunday November 13—Gospel, St. Matt. xii, 24-30—Patronage of the Blessed Virgin Mary.
Monday 14—St. Joseph, bishop and martyr.
Tuesday 15—St. Gertrude, virgin and abbess.
Wednesday 16—St. Edmund, bishop and confessor.
Thursday 17—St. Gregory Thaumaturgus confessor.
Friday 18—St. Hilda, abbess.
Saturday 19—St. Elizabeth of Hungary widow.

HUGH BRESNIHAN.

Death at Churchville of Father of Rev. John J. Bresnihan.

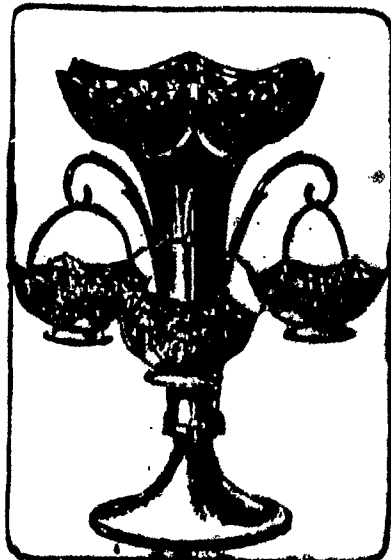
Hugh Bresnihan, father of Rev. John J. Bresnihan of Churchville, died Sunday night at the home of Father Bresnihan, aged 77 years. Some time ago Mr. Bresnihan suffered a stroke of paralysis from which he never recovered. He was a prominent and respected citizen of Auburn, where he lived for forty-eight years. Father Bresnihan is the only surviving member of the family. Services were held Wednesday morning at 9 o'clock from St. Vincent de Paul's church in Churchville. The remains were then taken to Auburn, where on Wednesday morning at 10 o'clock services were conducted at Holy Family Church. Interment was in the family plot at St. Joseph's cemetery, Auburn.

The Coal Strike

While there is little likelihood of a strike this year, there is danger of a scarcity of coal, owing to the unusual demand caused by the early cold weather, and it is therefore advisable to lay in your winter's supply and be sure of having it when you want it. L. C. Langie Coal Company, "Gilt Edge" Coal. Either 'phone, 930. Central office, 337 Main street east.

A Flower and Fruit Holder.

For formal table decoration a silver centerpiece which serves the purpose of flower holder, meets with the ideas of many housewives. The flower-holder may be had in different sizes the demand being for those of moderate height. Occasionally a tall centerpiece is selected and one such as here illustrated is the latest type



and is an exceptionally ornate piece of workmanship. It differs from the generality of tall flower holders in that three silver dishes are attached which may be used independently when desired for bouquets, or almonds. The combination flower-holder makes an especially effective decoration for an elaborately arranged dinner table.

The Church in England. The Catholic Church in England has of late received great attention from Cardinal del Val, much correspondence passing between the Vatican and London. The most important matter which it is hoped to accomplish is to have the English House of Lords modify the text of the coronation oath to suit the Catholic subjects of the king. It is sought to omit all allusions to the Church of Rome and its rites and especially to strike out the sentence referring to the doctrine of transubstantiation.

Catholics in Egypt.

Egypt has a population of about 10,000,000 souls. Of this number 3,000,000 are Mohammedans. The Copts are schismatics and number about 600,000 souls, governed by twelve bishops subject to a patriarch, under whose jurisdiction is the metropolitan of Alexandria. They are the remnants of the heresiarch Eutyches and believe that in Jesus Christ there are not two, but only one nature. There are, however, about 20,000 Catholic Copts united to the Holy See. Catholics of the Latin rite number 75,000 or so.

Faith.

Faith gives us a better knowledge of ourselves. Our faith tells us who we are and what we are and whence we came and whither we are going. It delivers us from the errors of heathenism and makes the light to shine amid the darkness of the world.

Madagascar Catholics.

The Isle of Madagascar is divided into three dioceses. The Jesuit fathers have charge of the center, the Fathers of the Holy Ghost have the northern part and the Lazarists have the south.

A Good Story With a Moral.

A story is told of a man who once asked an eastern king if he could tell him how to avoid temptation. The king told the man to take a vessel brimful of oil and to carry it through the streets of the city without spilling one drop. "If one drop is spilled," said the king, "your head shall be cut off," and he ordered the two executioners to walk behind the man and carry out his orders. There happened to be a fair going on in the town, and the streets were crowded with people. However, the man was very careful, and he returned to the king without having spilled one drop of the oil. "Did you see anybody while you were walking through the street?" "No, sir," said the man. "I was thinking only of the oil. I noticed nothing else." "Then," said the king, "you notice how to avoid temptation. Fix your mind as firmly on God as you fixed it on the vessel of oil. You will not then be in sin."

Spain and the Holy See.

The agreement between Spain and the Holy See as to the religious orders shows a rigid spirit on the part of the government. Religious congregations who have fulfilled the formalities of the royal ordinances are to be legally recognized, but will have no right to assistance from the state. Canonically they will be subject to prelates. No new convent can be opened except by royal decree, and convents containing less than a dozen persons will be either closed or the inmates will be transferred to other congregations, except where they are devoted to works of charity or education.

Mgr. Guidi's Successor.

Father Ambrose Agius of the Order of St. Benedict of the Cassinese Congregation of the Primitive Observance has been appointed by the Pope to succeed Mgr. Guidi as apostolic delegate to the Philippine Islands. The new delegate is a native of Malta. He speaks all the principal European tongues with great fluency, but English is equally his mother tongue. Father Ambrose is a young man—not much over forty—said to be full of zeal and energy.

Deceptive Piety.

Let every one be fully persuaded that if his piety toward the Blessed Virgin does not hinder him from sinning or does not move his will to amend an evil life it is a piety deceptive and lying, being lacking in proper effect and in natural truth.

The justice of God is as worthy of admiration as His mercy, for rest assured that sin of itself is a much greater evil than the penalty you incur through it.

If a man does not exercise his arm he develops no biceps muscle, and if a man does not exercise his soul he acquires no muscle in his soul—no strength of character, no vigor of moral fiber, no beauty of spiritual growth.

\$42.50 Buffalo to the Pacific Coast via the Nickel Plate Road. One way Colonist tickets on sale daily from September 15th to October 15th. For full information see your local ticket agent, or write R. E. Payne, general agent, 291 Main St., Buffalo, N. Y.

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