

The Catholic Journal.

Sixteenth Year. No. 10.

Rochester, N. Y., Saturday, Dec. 3, 1904.

\$1.00 per Year, 3c per Copy

FABIOLA

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

(Published by Special Request.)

Part Second.

(Continued from last week.)

CHAPTER XVII

THE FIRST FLOWERS.

"Dead!" cried out Tertullus; "dead with one turn of the wheel! Impossible!"

Catulus gave the rack a turn backwards, and the body remained motionless. It was true; she had passed from the rack to the throne, from the scowl of the judge's countenance to her Spouse's welcoming embrace. Had she breathed out her pure soul, as a sweet perfume, in the incense of her prayer? or had her heart been unable to get back its blood, from the intensity of that first virginal blush?

In the stillness of awe and wonder, a clear bold voice cried out, from the group near the door, "Impious tyrant, dost thou not see, that a poor blind Christian hath more power over life and death than thou or thy cruel masters?"

"What a third time in twenty-four hours wilt thou dare to cross my path? This time thou shalt not escape."

These were Corvinus's words, garnished with a furious imprecation, as he rushed from his father's side round the enclosure before the tribunal towards the group. But as he ran blindly on, he struck against an officer of herculean build, who, no doubt, quite accidentally, was advancing from it. He reeled, and the soldier caught hold of him, saying, "You are not hurt I hope, Corvinus?"

"No, no; let me go, Quadratus, let me go."

"Where are you running to in such a hurry? can I help you?" asked his captor, still holding him fast.

"Let me loose, I say, or he will be gone."

"Who will be gone?"

"Pancratius," answered Corvinus, "who just now insulted my father."

"Pancratius?" said Quadratus, looking round, and seeing that he had got clear off; "I do not see him." And he let him go; but it was too late. The youth was safe at Diogenes's, in the Subura.

While this scene was going on, the Prefect, mortified, ordered Catulus to see the body thrown into the Tiber. But another officer, muffled in his cloak, stepped aside and beckoned to Catulus, who understood the sign, and stretched out his hand to receive a purse held out to him.

"Out of the Porta Capena, at Lucina's villa, an hour after sunset," said Sebastian.

"It shall be delivered there safe," said the executioner.

"Of what do you think did that poor girl die?" asked a spectator from his companion, as they went out.

"Of fright, I fancy," he replied.

"Of Christian modesty," interposed a stranger who passed them.

CHAPTER XVIII

RETORTION.

The Prefect of the city went to give his report on the untoward events of the day, and do what was possible to screen his worthless son. He found the emperor in the worst of moods. Had Corvinus come in his way early in the day, nobody could have answered for his head. And now the result of the inroad into the cemetery had revived his anger, when Tertullus entered into the audience-chamber. Sebastian contrived to be on guard.

"Where is your booty of a son?" was the first salutation which the Prefect received.

"Humbly waiting your divinity's pleasure outside, and anxious to propitiate your godlike anger for the tricks which fortune has played upon his zeal."

"Fortune!" exclaimed the tyrant; "fortune indeed! His own stupidity and cowardice; a pretty beginning, forsooth; but he shall smart for it; bring him in."

The wretch, whining and trembling, was introduced, and cast himself at the emperor's feet, from which he was spurned, and set rolling, like a lashed hound, into the midst of the hall. This sent the imperial divinity a-lauding, and helped to modify its wrath.

"Come, sirrah! stand up," he said, "and let me hear an account of yourself. How did the Edict disappear?"

Corvinus told a rambling tale, which occasionally amused the emperor; for

he was rather taken with the trick. This was a good symptom.

"Well," he said at last, "I will be merciful to you. Lictors, bind your fuses." They drew their axes forth, and felt their edges. Corvinus again threw himself down, and exclaimed—

"Spare my life; I have important information to furnish, if I live."

"Who wants your worthless life?" responded the gentle Maximian.

"Lictors, put aside your axes; the rods are good enough for him."

In a moment his hands were seized and bound, his tunic was stripped off his shoulders, and a shower of blows fell upon them, delivered with well regulated skill, till he roared and writhed, to the great enjoyment of his imperial master.

Smarting and humbled, he had to stand again before him.

"Now, sir," said the latter, "what is the wonderful information you have to give?"

"That I know who perpetrated the outrage of last night on your Imperial Edict."

"Who was it?"

"A youth named Pancratius, whose knife I found under where the Edict had been cut away."

"And why have you not seized him and brought him to justice?"

"Twice this day he has been almost within my grasp, for I have heard his voice; but he has escaped me."

"Then let him not escape a third time, or you may have to take his place. But how do you know him, or his knife?"

"He was a schoolfellow at the school of Cassianus, who turned out to be a Christian."

"A Christian presume to teach my subjects, to make them enemies of their country, disloyal to their sovereigns, and contempters of the gods? I suppose it was he who taught that young viper Pancratius to pull down our Imperial Edict. Do you know where he is?"

"Yes, sire; Torquatus, who has abandoned the Christian superstition, has told me."

"And pray who is this Torquatus?"

"He is one who has been staying some time with Chromatius and a party of Christians in the country."

"Why, this is worse and worse. Is the ex-Prefect then, too, become a Christian?"

"Yes; and lives with many others of that sect in Campania."

"What perfidy! what treachery! I shall not know whom to trust next. Prefect, send some one immediately to arrest all these men, and the school-master, and Torquatus."

"He is no longer a Christian," interposed the judge.

"Well, what do I care?" replied the emperor peevishly; "arrest as many as you can, and spare no one, and make them smart well; do you understand me? Now, begone all; it is time for my supper."

Corvinus went home; and, in spite of medicinal applications, was feverish sore and spiteful all night; and next morning begged his father to let him go on the expedition into Campania, so that he might retrieve his honour, gratify his revenge, and escape the disgrace and sarcasm that was sure to be heaped on him by Roman society.

When Fulvius had deposited his prisoner at the tribunal, he hastened home to recount his adventures, as usual, to Eutrotus. The old man listened with imperturbable sternness to the barren recital, and at last said coldly—

"Very little profit from all this, Fulvius."

"No immediate profit, indeed, but a good prospect in view, at least."

"How so?"

"Why, the Lady Agnes is in my power. I have made sure at last that she is a Christian. I can now necessarily either win her, or destroy her. In either case her property is mine."

"Take the second alternative," said the old man, with a keen glow in his eye, but no change of face; "it is the shorter and less troublesome way."

"But my honour is engaged; I cannot allow myself to be spurned in the manner I told you."

"You have been spurned, however; and that calls for vengeance. You have no time to lose, remember, in foolery. Your funds are nearly exhausted, and nothing is coming in. You must strike a blow."

"Surely, Eutrotus, you would prefer my trying to get this wealth by honorable (Eutrotus smiled at the idea coming into either of their minds) rather than by foul means."

"Get it, get it any way, provided it be the surest and the speediest. You know our compact. Either the family is restored to wealth and splendour, or

it ends in and with you. It shall never linger on in disgrace, that is, in poverty."

"I know, I know, without your every day reminding me of the bitter condition," said Fulvius, wringing his hands, and writhing in all his body. "Give me time enough, and all will be well."

[To be continued.]

Five Minute Sermon

John sends His Disciples to Christ.

According to the predictions of the prophets the expected Messiah was to appear when the nations of the East had fallen under the power of one great empire, when the seventy weeks of years spoken of by Daniel, the prophet, were completed, and when the sceptre of absolute dominion had passed from the kingdom of Juda, as foretold by Jacob. Now, in the time of Christ all these predictions were fulfilled. The nations of the East had fallen under the power of the Roman empire, the seventy weeks of years were ended, and the sceptre had passed from the land of Juda, and the Israelites groaned under the yoke of the stranger. The Jews, therefore, had good reason in the time of Christ to expect coming of the Messiah.

In Him and in Him alone they should have recognized the Messiah. In Him the most minute circumstances regarding the Messiah were verified. And if the Hebrews, instead of expecting and desiring, through a misunderstanding, a warrior, a conqueror, an earthly and powerful prince, had given attention to what was foretold of His birth, growth, habits, actions, of His humiliations, sufferings, and death, they would have been compelled to recognize Him as the Messiah.

This Gospel teaches us to be always zealous followers and disciples of Jesus Christ; to cause His holy name to be praised; by laboring constantly in His service; not to be subject as needs to every wind of temptation; to flee from the luxuries of life and pomps of this world, and to show forth in our own lives the life of Jesus Christ.

Weekly Church Calendar.

Sunday December 4—Gospel, St. Matt. xi. 2-10—St. Barbara, virgin and martyr.

Monday 5—St. Sabas, abbot.

Tuesday 6—St. Nicholas, bishop and confessor.

Wednesday 7—St. Ambrose, bishop, confessor and doctor.

Thursday 8—Immaculate Conception.

Friday 9—St. Leocadia, virgin and martyr.

Saturday 10—St. Melchisedech, pope and martyr.

NATIONAL THEATRE.

Those well known and ever popular pantomimists, the Brothers Byrne, four in number, will appear in their great success, the new "Eight Bells," at the National Theatre the last half of next week. It is said they have invented a number of new and surprising tricks.

The Original Lilliputians, in spectacular musical farce extravaganza, "Sinbad," will be the offering at the National Theatre next Monday, Tuesday and Wednesday. The scenery, costumes and effects are all new, and the company has been enlarged to fifty people.

BAKER THEATRE.

For the first three days of next week the Baker Theatre's offering will be Chas. E. Blancy's new melodramatic offering, "For His Brother's Crime," introducing the herculean romantic actor, Montgomery Irving. While the performance is exciting throughout, there is not even a suggestion of blood and thunder.

"The Minister's Daughters" is the title of a new melodrama which will be seen at the Baker Theatre the last three days of next week. The author claims that he has supplied a play that is new and positively original, both in plot and theme.

Our Agent.

Mr. A. Herman will call on subscribers in Seneca Falls, Waterloo, Geneva and Canandaigua next week.

Kindly have amount ready when he calls as we cannot afford to carry subscribers longer than a year.

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

No Smallpox in the White House.

This is one piece of cheering news. Another is that the Langie yards are well filled, with the "gilt edge" brand of coal, which is so popular because of its purity and remarkable heating properties. Central office, Triangle building; phones 930.

WASHINGTON LETTER

ITEMS OF INTEREST FROM SPAIN

(Special to The Journal)

Sunday Closing.

On the third of March of this year a law was promulgated prohibiting work on Sundays and enforcing the closing of all industrial and commercial establishments. Exceptions are made in favor of cases of necessity, which are specified, but persons employed on Sunday must have time allowed them during the week to attend their religious duties. No exception is made in the case of women and children under 18 years of age. Penalties in the form of fines varying from 1 to 25 pesetas (14 cents to \$3.57) will be imposed on the employer when but one person is engaged in work, when not more than 10 persons are employed the fine will vary between 25 and 250 pesetas (\$3.57); when over 10 persons work the employer will be subject to a fine equivalent to the amount of the total wages earned on that day. Heavy penalties are fixed in the event of a repetition of the offence. The amount of the fines will be devoted to some benevolent object in aid of the working classes.

Census of Spain.

According to the census of 1900, the population of Spain was 18,891,575, of which 9,087,821 were males and 9,803,753 females. The number unable to read and write, including children, is given at 11,000,000. The number of illiterates is being slowly reduced is evidenced by the facts that in 1860 only 19.97 per cent of the population could read and write; in 1877 the proportion had increased to 24.48 per cent, ten years later to 28.49 per cent, and in 1900 to 33.45 per cent. The populations of the largest cities are given as follows: Madrid, 539,825; Barcelona, 533,000; Valencia, 213,550; Seville, 148,315.

The University of Salamanca.

There has been, since the close of the Spanish-American war, a great awakening at the university of Salamanca, in Spain, demonstrated chiefly by a rapid increase in the number of students. This university was founded in 1200, and is one of the oldest educational institutions in Europe. In the 14th century the number of students went as high as 17,000. In 1880 it has been reduced to 200. In the present year there is an attendance of over 900. The university of Salamanca is of especial interest to the Irish people, as it had, from an early period, a college for Irish students, which supplied many of the priests who continued to minister to their countrymen during the penal times, and which is still in existence.

E. L. Scharf, Ph. D.

COOK OPERA HOUSE.

Ella Branda will be the principal attraction in the vaudeville bill announced for next week at the Cook Opera House. Miss Branda is described as an equestrienne, whose feats of horsemanship have been highly praised by those familiar with this kind of work. "Christmas on the Island" is the title of a musical sketch to be presented by Sydney Deane and company. Foy and Clark, comedians; Harrigan, tramp juggler; acrobats, Roberty Troupe; Klein, Ott Brothers and Nicholson play musical instruments and the Four Marvelles will offer dancing.

Map of New York City Free.

The New York Central has just issued a new Map of New York which will be found interesting and valuable. The map is accurately drawn, is not distorted in any manner and gives the city from the Battery to 138th Street, four miles to the South and five miles to the North of Grand Central Station. It takes in both sides of the Hudson River as well as the East River, and shows the Underground as well as the Surface and Elevated Railways. It also gives a list of 77 hotels, 78 clubs and 40 theatres with their locations.

A copy will be sent to any address on receipt of a two-cent stamp by George H. Daniels, General Passenger Agent, Grand Central Station, New York.

Low round trip home-seekers rates via the Nickel Plate Road to the West and Southwest. First and third Tuesday of each month until April 18th. For full information write R. E. Payne, General Agent, 291 Main St., Buffalo, N. Y.

Send us your job printing

REBUKE TO BIGOTRY

THE CATHOLIC AS A FACTOR IN HUMANE SOCIETY WORK.

A Telling Reply by the Editor of Our Dumb Animals to Protestants Who Object to Giving Credit to the Good Work of the Faithful.

Under the head of "Roman Catholics," Mr. George T. Angell, president of the American Humane Education society and editor of Our Dumb Animals, has in his paper the following:

"It seems to give offense to some persons who write us long letters (inclosing no money) that we are disposed to speak kindly of the Sisters of Mercy and other good Roman Catholics."

"We assure these writers once for all that so long as we control the publication of this paper it shall, without fear or favor, tell the good deeds of Roman Catholics just as freely as of Protestants."

"If a Roman Catholic policeman or driver or teamster or Sister of Mercy says a kind word or does a kind act to or for dumb animals we shall be glad to mention it, and, on the other hand, if any of these writers can point us to a single Roman Catholic school or college in which cruel vivisection is practiced—or any of those colleges and school outrages so common in some of the Protestant institutions of learning—or a Roman Catholic clergyman who spends his summer vacation shooting harmless birds for fun, or any Roman Catholic Sunday school in which the boys are being armed or drilled in United States army tactics, we will tell that."

"But we shall never forget that in nearly all our large cities most of the men who are liable to be called upon at any hour of the day or night to risk their lives in defense of the lives and property of their fellow citizens and most of the drivers and teamsters upon whose kindness and mercy depend those whom it is our duty to protect are Roman Catholics, nor shall we ever forget the great assistance we have received in our humane work in northern, southern and western cities from Roman Catholic clergy and laymen and women."

"When in 1870 we began the formation of the Illinois Humane society one of the first to give us substantial aid was the Roman Catholic bishop of Chicago."

"When we started the American Band of Mercy one of the first to join was the Roman Catholic Archbishop of Boston, and one of the first Bands of Mercy formed was in the parochial schools at Lynn."

"When ten years ago we asked the school committee to grant us permission to address for one hour every public school in Boston the first to rise and move that we have the unanimous consent of the school committee was a Roman Catholic."

"Among those who have served with us on the boards of directors of our two humane societies during the past quarter of a century more than three-quarters have been and are Protestants, and many of them have been very dear friends, but none we think more truly so than Patrick Donahoe and John Boyle O'Reilly."

"And we shall never cease to regard any man who is seeking to promote discord, strife, hatred and war between religious sects as a public enemy, who deserves to be sent to some great reformatory where he can be properly educated and made over (if possible) into a good citizen and decent Christian."

"While Patrick Donahoe was calling at our office some years ago we told him what we had just received in the morning's mail a letter from some little paper away out west, saying that its editor never wanted to see Our Dumb Animals again because of the kind manner in which we had spoken of the Roman Catholic Church."

"Poor fellow," said Mr. Donahoe, "I will pray for him."

German Catholics.

The German speaking Catholics of this country may be proud of the compliment recently paid to their religious zeal by the Right Rev. Charles F. Cotton, bishop of Buffalo. In a letter to the German Catholic State Federation of New York the bishop says: "I have always admired the fidelity of German Catholics to their faith. A German Catholic is a good Catholic or nothing. He is faithful to the teachings of the Holy Church, faithful to her sacraments and self sacrificing in the building of churches and schools and in maintaining them."

Holy Communion.

If in our Communion we do nothing else than sit down beside Our Lord, feeling that He knows and loves us, even though we do not say a word and are as dry as a stick, our Communion is profitable, and we shall draw from them a real good. It is as if when dispirited, dry and tired we were to sit down by some one who loves and understands us without saying a word and were to rise up refreshed by the intercommunion between the two souls.

The way to make future calamities easy to us in the sufferance is to make them familiar to us in the contemplation.

SOCIALISM.

True Attitude of the Church toward This Radical Movement.

By opposing socialism the Church does not antagonize a popular movement of the workingman for the betterment of his social condition. She does not tell the mechanic, the tiller of the soil, the skilled and the unskilled laborer to make the best of the present circumstances, to be satisfied with their lot and to bear in silence and holy patience with the heartless exactions of capitalists and to look to heaven alone, where good things are in store for them. No, we are not waiting for the good things until we get into heaven. We want some of them on the way to heaven. And heaven helps those on earth who help themselves. We are allowed and encouraged to seek heaven in this world, for the kingdom of heaven begins here. Peace and happiness are not for the few, but are meant for all. We are not obliged to forego the joys of earth in order to get to heaven. All things are ours, and we are Christ's. As a priest of the Church I do advocate the diffusion of wealth rather than its concentration, the active presence rather than the idle interest. What I claim for the workingman is not aims, for those that starve and pine from lack of the necessities of life are not beggars. They are honest men willing to work. We demand for them justice in distribution, the right to live, sufficient wages for themselves and families to be properly fed, clothed and sheltered and to have leisure for their religious and social duties. There is abundance for all in the world. But some grasp and retain from the masses more than they need or can use with profit to themselves. They live in luxury and extravagance, forgetting that their superfluous wealth is the patrimony of the poor. And nothing that man can devise will ever hold the greedy back from grinding the poor, from the desire to crush and dominate. This religion alone can do. She has done it in the past. She will do it in the future. No counterfeit religion will avail in the struggle against unjust wealth and unbridled ambition. The religion of the Crucified, as taught by the Catholic Church, will accomplish it. It will be her task in the present century. Not a change in the form of government is needed to cure the social ills, but a change of men in Christ Jesus. The Church alone can settle the social question by convincing men that all are the children of God and the brothers of Christ; that God will avenge every injustice; that riches gathered at the cost of human misery are accursed, while at the same time she teaches those who suffer from want that He who was infinitely rich became poor of His own will to make us rich with the blessings of faith and hope.—Very Rev. William Stang in Ecclesiastical Review.

Phillips Brooks' Opinion.

The devotion of Catholics to their clergy and to their religion generally, is a source of never ending wonder to the Protestants. The sacrifices our people in the United States have made and are making to build up a parochial school system is a good instance of this. It is an incontestable argument for the power of the true faith, and its ability to inculcate holiness in life.

Phillips Brooks, the late Episcopal bishop of Massachusetts, when rector of a church in Philadelphia, often remarked to his curate at breakfast that it was wonderful to peep out of one's window on a bleak winter's morning and see crowds of Catholics trooping to church at 4:30 a. m. on a holy day of obligation. "Suppose," he would say, "you and I were to announce to our people next Sunday that on the Wednesday following there would be special services at 4:30 a. m. How many, think you, would we find present?" And then Brooks' countenance would cloud over, and, growing thoughtful, he would say over and over again to himself, "A wonderful institution, surely; a wonderful institution!" The curate referred to is now a Catholic priest—Catholic Home Companion.

The Paths of Glory.

The poet tells us that "the paths of glory lead but to the grave," but the sentiment is false. The paths of glory lead to the feet of God. The grave is but an incident in man's career, which begins in the cradle and passes through the gates of death on to that bourne whence no traveler returns. And it while passing through this land of shadows he kept his eyes on the heavenly kingdom, even though he treads the paths of glory and sounds all the depths and shoals of honor in this life, he will carry his merit with him, and every jewel in his crown will shine with additional brilliancy in that life beyond the stars.

SHORT SERMONS.

God's gifts put men's best dreams to shame.

As you learn, teach; as you get, give; as you receive, distribute.

There is no honor in the victory when there is no danger in the way to it.

True love grows stronger through suffering and trials, as you find out in the darkest moments.