

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

VOLUME XXXVI.

LONDON, CANADA, SATURDAY, AUGUST 15, 1914

1869

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THE RIGHT POLICY

St. Francis Xavier is assuredly of the opinion that the chief requisites for a hall of learning are marked ability and high character in the teaching staff. Its professors have degrees that are honored in the world of scholarship; and this fact is adding yearly to the student body. Without being eulogistic we can say that this University, born of the labors and sacrifices of people and priests, is one of the greatest assets of the Church in the Maritime Provinces. It is a monument to enlightened zeal, and to grim determination. It is an object lesson of what devotion to ideals and generous enthusiasm can achieve. We are, therefore, pleased to learn that three professors will be added to the teaching body this coming year. Mr. H. R. Howard, B. A., the recently appointed professor of mathematics, passed the honors or Tripos examination at Cambridge, getting in the second part of final Tripos examination a senior optima. Mr. H. W. R. Smith, B. A., Professor of Classics and honors graduate of Oxford in Ancient Classics. Ancient History and Philosophy, won many scholarships and bursaries during his course of studies. Mr. W. B. Bucknell, B. A., Professor of History, is a distinguished graduate of London and Cambridge Universities.

We congratulate St. Francis Xavier's on the acquisition of these scholarly gentlemen. We do so because every effort for the higher education of our people stands for not only efficiency but for the spread of truth. For men taught how to use our principles to the best advantage, able to view the world and its aspirations not with prejudiced eyes but with the sane vision of the trained mind, and manifesting always high moral qualities to his generation, are what we need.

THE CARDIFF CONGRESS

At the Catholic Congress at Cardiff the Bishop of Newport read a singularly beautiful paper on the Blessed Sacrament and Catholic Unity. Catholic unity, he said, is a perpetual miracle—it is the world's greatest fact and the world's greatest history. Nothing on the earth seems to hold it in support and nothing in heaven seems to keep it in its place. There is one means by which Christ maintains His continuity—the Holy Eucharist—because it creates a new and fresh pressure of the love of Almighty God which will never diminish in its might and has never shortened in its weight. The learned Bishop said that we are living in a state of isolation. Kings and governments nearly all repudiate the Church. Science and Literature are at best indifferent. We have confidence in the future of the Church—a confidence inspired by devotion to the Blessed Sacrament. The primitive times have come again; the Catholic masses are crowding to the Sacrifice and Communion. And if free intercourse with Holy Church were interrupted persecution would give redoubled fervor to frequent and daily Communion, and even if they did away with our churches we should somehow manage to meet and take Communion.

THE HARVEST IS WHITE

In his presidential address Cardinal Bourne spoke of the opportuneness of proposing as an urgent matter for the consideration of the English National Congress the subject of foreign missions. This is a question that troubles not a few in this country. We welcome those who, through economic or other causes, come to find fortune within our borders. They pitch their tents on our broad spaces, side by side with the many who know not the Church, and subjected to influences that respect not the beauty of faith. These are the people to be shepherded and safeguarded. They are the means of setting up new centres of Catholicity which have only to be further strengthened to become in turn fresh sources of apostolic energy. The Cardinal said that during the last ten years have appeals come to me from distant countries for English priests. Most readily did these sup-

pliants recognize the glorious and heroic work of French, etc., missionaries. And yet the burden of their plea was always the same—that the progress of religion was being retarded and conversion rendered much more difficult because in the countries where the political influence of England was paramount there were few or none of native English speech to set forth the truth committed to the Catholic Church.

ON THE THRESHOLD OF HOME RULE

BY P. T. CONLAN

Here is a book glowing with love of Ireland. Well written, a record of the glories and sorrows of Erin as well as of facts which should be remembered, it deserves a wide circulation. We fancy that the writer must have put it between covers in mood enthusiastic; but he is fair in his presentation and at times manifests the repression of the artistic worker. The story he tells is ages old, but about his narrative there is a charm that invests it with a kind of originality. Notwithstanding, he says, the terribly fierce and bitter opposition to Home Rule by the Orangemen, it can be truly said of Ulster as a whole that she is the mother of an army of Irish patriots and martyrs, and a very large number of them Protestants, who gave up everything, life itself in many instances, for Ireland.

TOLERANT BELFAST

He shows that in Belfast, the home of tolerance according to sundry divines, Catholics are excluded from the salary lists of public boards and that 98 per cent. of all salaries go to Protestants. The representatives of three-fourths of the people are almost entirely barred from office in their own country, and especially from all the important offices. And yet Orangemen persist in saying that the Irish have no grievances. And more, they declare, to the amusement of Great Britain's enemies, that any redress of these grievances must be resisted with blood and that whatever Parliament may ordain they must be allowed to preach sedition and to scout the very idea of democracy. They fail to see that they are marooned on an island whereon grows nothing but the dank grass of stupid bigotry. They are astonished at the prospect of Home Rule because they never dreamed that Catholic Irishmen, the hewers of wood and carriers of water, downtrodden and doomed to servitude, would one day be free and their competitors. Instead of rejoicing with the nations of the Empire at this measure of liberty they but echo the traditions of a bitter past.

A TESTIMONY

Mr. M. Tillie, of Londonderry, a gentleman of great local influence, a Protestant and an anti-Home Ruler, is an exception:

"I am not only," he says, "an Irishman, I am a citizen of the United Kingdom, and if the Parliament of the United Kingdom, with the assent of the crown, passes a Home Rule bill into law I am prepared to make the best of it and for that I have been boycotted. I refused to sign their silly covenant by which Sir Edward Carson and his friends have made Ulster Unionism a laughing stock and above all—and this has been the worst of my crimes—out of the 1,500 people I employ at least 1,300 are Roman Catholics."

Mr. Tillie declares that Derry Unionists think it wrong to employ Catholics.

"I think it is time that this old and cruel ascendancy spirit was attacked by those who believe in Protestantism and Conservatism. It has poisoned the whole of our national life in the north of Ireland for centuries."

THE CONTRAST

The other day we read that Catholic Irishmen are too emotional for self government. Of the scribe who penned that stupidity we should say that his brains are improperly exposed. But contrast Sir Edward Carson with Jno. Redmond. Carson is spouting and arming and drilling; Redmond is calm and patient and dignified. Carson incites to anarchy; Redmond is silent. Carson ransacks his vocabulary for invective against Home Rule; Redmond, because he

loves Ireland, cherishes no animosity towards any Irishmen. We are both Irishmen, he said to Carson, let us be friends. Carson is supported by the blind and unreasoning, by aristocrats who know their day is ended; Redmond has behind him all those who believe in representative government and who are aware that the world is in the bosom of the ever-swelling tide of democracy. During the discussion John Redmond has exhibited a self-restraint that, considering the methods of his opponents, was wondrous. The strongest argument of the Tories is the appeal to religious prejudice. This fiction, says Mr. Conlan, is refuted by its own history. Of the heroes of the national cause the most noted have been Protestants—from the days of Grattan, Tone, Emmet, Butt and Parnell down to the present time when the ruling party in the British Parliament is overwhelmingly non-Catholic and favorable to Home Rule. The author also points out that the argument of wealthy Ulster against Home Rule has no foundation in fact. The rateable valuation per head is higher in no less than 18 counties in Leinster and Munster than in the highest county in Ulster. We commend this book to our readers.

PEACE

Liebnitz was of the opinion that if the Popes resumed the authority which they had in the time of Nicholas I. or Gregory VII. it would be the means of obtaining perpetual peace and conducting us back to the golden age. Readers of history will endorse this statement. The Popes have exercised wise and salutary intervention many times in history. Roman Pontiffs forced Philip of France to respect the rights of marriage and Henry IV. of Germany to do penance. A few years ago the mediocrity of the Pope was accepted in the dispute between Germany and Spain. It seems to us that that court, beyond all suspicion of partiality, should be a most effective means of quelling all contentions between rival nations. If the dispute between Austria and Serbia had been submitted to the Vicar of Christ the same power that saved Europe from anarchy and lawlessness in days past would, we think, have kept the sword in its scabbard.

Carlyle speaks of thirty Englishmen fighting with the same number of Frenchmen. Straightway the word fire is given and they blow the souls out of one another and in place of sixty useful craftsmen the world has sixty dead carcasses which it must bury and anon shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. How then? Simpleton, their governors had fallen out, and instead of shooting one another had the cunning to make these poor blockheads shoot.

OFFICIAL FRANCE AT HOME AND ABROAD

Consistency was once a jewel the world over. It is a joke now, especially in France. Official France is engaged in a furious war on religious men and women at home and in the colonies. The Prime Minister is sputtering against them on Monday; thundering against them on Tuesday; driving them into exile on Wednesday, Thursday, Friday, Saturday, Sunday. Official France has gone to the very depths of infamy to persecute religious men and women. She has denied them the elementary rights, not only of citizens, but of human beings. Her lawmakers have robbed them of their property; her soldiers have driven many of them forth at the point of the bayonet; others found their way to poor houses to die amongst outcasts. That happens at home and in the colonies. There is a second act in the play, however. Two French exiles were murdered the other day in Mexico. They belonged to the well known Congregation of Christian Brothers. Official France was in a rage immediately. The act was staged overnight. Now there are blusterings and threatenings and tears in turn. Reparation must be made or official France—The consequences are too terrible to write. Graves are yawning on all sides. Truly, consistency is no longer a jewel; it is a joke. Official France refuses to laugh; the rest of the world is convulsed. Such is French politics, a game of "catch as catch can," take what you get, play the buffoon and outrage God and common decency.—America.

OUR LORD IN THE BLESSED SACRAMENT

HUNDREDS OF THOUSANDS OF PERSONS FROM EVERY PART OF THE WORLD FLOCKED TO LOURDES TO ATTEND INTERNATIONAL EUCHARISTIC CONGRESS

The twenty-fifth international Eucharistic Congress which began on Wednesday afternoon July 22, and ended Sunday, July 26, at Lourdes, France, was one of the most notable demonstrations ever held in honor of our Lord in the Blessed Sacrament. Ten Cardinals of the Church headed by Cardinal I. Belmonte, the Papal Legate; 150 Archbishops and Bishops, Monsignors, priests, monks, nuns by the thousands and more than 200,000 other persons from all over the world crowded the little French city, famous for its shrine, for four days of the congress. The congress ended after the great procession of the Blessed Sacrament with a Mass celebrated by the representative of Pope Pius X., who as Cardinal and Supreme Pontiff has always been a warm advocate of the congress. Cardinal Farley of New York attended the sessions.

Services, formal or otherwise, were held in ten languages in every church, chapel and hall of the city. A great choir of 200 priests intoned the chants and another choir of 1,000 made the music an important feature of the four days. Receptions and conclaves, pilgrimages, visitations and cure, filled up the time between the formal sessions of the congress. Interest in the Eucharistic Congress has been steadily growing since its initiation at Lille, France, in 1881, by Bishop Gaston de Segur. It is a gathering to honor in a specially public manner the doctrine which is the very heart of the Catholic Church, the Real Presence of Christ in the Eucharist. Upon this doctrine depends the sacrifice of the Mass which continues the sacrifice of the cross consummated on Calvary. The congress is designed to stimulate the faith and zeal of the Church in this vital dogma.

Bishop Heylen of Namur, Belgium, was presiding officer of the congress. The program was arranged by Bishop Schoepfer of Tarbes and Lourdes, who is permanent chairman of the committee.

PROCESSION TO GROTTO

The ceremony began with the arrival of the Cardinal delegate. A great gathering of prelates and delegations from all over the world accompanied the Mayor and other civic dignitaries of the city to the station to receive the representative of the Holy See, who was escorted to the Terminal Hotel, where a reception was given in his honor. Immediately after this a solemn procession was made to the grotto of Our Lady of Lourdes, which was itself brilliant in the costumes of the participants and second only to the procession which closed the sessions. After this pilgrimage the Cardinal Legate was escorted to the episcopal palace, where he was lodged during his stay.

Except for the religious services the work of the congress was divided according to tongues. A section for English-speaking delegates met at five o'clock and simultaneously there were meetings of the Germans, French, Spanish, Austrian, Slavic, Hungarian and all other delegates. While they were addressed by prelates in their respective languages, the program was the same for all. The deliberations concerned the revival of the faith in countries which have become lukewarm and the propagation of the faith in all countries.

The work was divided for the layman to understand as: "The Social Royalty of Jesus Christ in the Eucharist," "The Benefits of Jesus Christ to Him," "The Homage to Offer to Him." Noted orators delivered addresses on subjects which naturally group themselves under these heads and then the congress met at stated intervals for union services.

A rule had been promulgated that there should be no healing during the congress, but Bishop Schoepfer announced that at the conclusion of the processions of the days the patients who are there would receive the Benediction of the Blessed Sacrament.

Among the sufferers there was a little child from South America who was taken to Lourdes by its mother. The child pronounced hopelessly ill by physicians, has shown a remarkable improvement.

The Pontifical Mass was celebrated by the Cardinal Legate on Sunday at the grotto. It was in the open air and in the presence of thousands. On one side was the great array of prelates and distinguished visitors, while a great field on the other side was filled to overflowing with delegates and visitors.

This was preceded by the procession of the Blessed Sacrament, which is regarded as second only to the procession of Corpus Christi at Rome. It is an impressive manifestation of the dignity of the Church.

At the head of the procession as it began its march appeared a corps of Pyrenean guides in picturesque costumes, mounted. Behind them were buglers, drummers and a band in

medieval costume. Then different societies from many countries, all with banners flying. With them were delegations of Catholic pilgrims, with about 400 standards, and members of different Orders.

Following them came priests in vestments, priests in surplices, canons from all the dioceses, and titular and honorary Chaplains of Notre Dame de Lourdes. The Chapter of the Cathedral of Tarbes formed a section by itself, followed by many prelates, apostolic protonotaries, priests and abbots. Bishops in robes formed another part of the procession, and they were followed by the Archbishop who, in turn, were succeeded by the Cardinals.

The Cardinal Legate, bore the Blessed Sacrament on a dais. Bishop Schoepfer followed, wearing the cappa magna, and surrounded by his vicar general. Members of the Pope's household and Knights of the Holy Sepulchre, in costume, also formed a separate division. After them came the Knights of Malta, whose glittering dress comes down from the middle ages. Then came the heads of the different Pontifical Orders and members of the permanent committee of the International Eucharistic Congresses, with Mgr. Hoylen, Bishop of Namur, their president, wearing a mantle.

The priests of the committee followed and then Catholic senators, deputies and members of the diplomatic corps from Catholic countries and Catholic members of the French Academy. The Mayor and Municipal Council of Lourdes led a section made up of the physicians of the medical establishment; representatives of the general councils of great Catholic work, members of the Hospitalite de Notre Dame de Lourdes and a squad of Pyrenean guides on horseback.

The route was through a territory famous throughout the Catholic world. Leaving the Basilica, the procession moved through the principal streets, ending near the Cardinal Legate, from a superb altar erected on the heights of the street of the Rosary, officiated at the Benediction of the Blessed Sacrament.—Syracuse Catholic Sun.

OUR LADY'S CROWNING GLORY

We delight to recall the various incidents in the life of the Blessed Virgin. Her Immaculate Conception, her Nativity, her presentation in the Temple, the Annunciation, then Bethlehem, where she gave birth to the Son of the Most High, the home of Nazareth, the part she took in her divine Son's private and public life, culminating in His death upon the cross, are one and all subjects of the greatest interest to us, says Bishop Colton, and we ponder over them with reverent feelings of awe, intermingled with delight and fear, joy and sorrow, according to the scenes and circumstances they recall, but the feast of the Assumption, as the crowning glory of our Blessed Lady's life and the climax of all the feasts that precede it, engages our thoughts and affections in a surpassing degree.

The Assumption is a counterpart of the Immaculate Conception of the Blessed Virgin, and both feasts, commemorating as they do the beginning and the end of her glorious life, fill every true Catholic heart with overflowing joy. So let us all rejoice every fifteenth day of August and hail our Blessed Lady on it with sentiments of true filial affection. As we say of our Divine Lord, His glory is our glory, the same we may say of our Blessed Lady. For as He is our brother and has shared with us His glory, since when He ascended into heaven He said, "He would prepare a place for us," so the Assumption of the Blessed Virgin means a share for us in her glory, as sheis our glorious Mother. How happy the outlook for all who, by their pure, holy lives, are proving themselves sons of God and heirs to His kingdom and are showing to the world that they are, indeed, the children of Mary the Immaculate Mother of God. Let us be of this illustrious number. We will, indeed, be among them if we cultivate as we should a tender love of the Blessed Virgin, and nothing will keep up to this more than to behold her highest among the heavenly throng of saints and angels, next to the Holy Trinity in power, in splendor and in glory.

"MUST NEVER FORGET"

At one of the services in connection with the recent Catholic Congress in Cardiff, Wales, Right Rev. Dr. Burton, Bishop of Clifton, emphasized the debt of gratitude which the Irish for the progress and hopeful situation of the Church in Great Britain to-day.

"The Catholic Emancipation Act was obtained, thanks chiefly to the ability, the tact, the energy, and the eloquence of the man whom they called the Great Liberator, Daniel O'Connell. We must never forget

this truth, that the liberty and freedom of action which we now enjoy in this country was not due so much to the struggles of our own ancestors as to the help given to us from across the water by our brothers in the faith—the Irish Catholics. It was the Irish Catholics who finally won the battle for them."

It would be well for the interests of Catholicity in England if all, or the majority of English Catholics were animated by the grateful spirit of Bishop Burton. But they forget their debt to Ireland—most of them do—and give their sympathy and alliance to the enemies of Ireland's claim for justice.—N. Y. Freeman's Journal.

CARDINAL GIBBONS

CONDEMNS MEXICAN LEADERS

On his eighty first birthday which fell on Thursday of last week, his Eminence Cardinal Gibbons in an interview gave out his views on a number of questions now before the American public. Speaking of the Mexican situation, he criticized severely the Constitutionalist leaders, Carranza and Villa, for the cruelties which he says have been perpetrated by the latter upon innocent persons who had, without cause, incurred his hostility. He condemned, in emphatic language, the conduct with which men under their control have been charged in their treatment of helpless women. He was deeply moved in speaking of the killing of clergymen by Gen. Villa and expressed small hope of the restoration of peace through the triumph of the Constitutionalist, it being a conflict of the outs to get in, with the prospect of counter revolutions in almost any event.

THE SOCIAL UNREST

Referring to the restlessness prevalent among the masses of the people in this country he said the same condition was prevalent in Europe, naming especially Germany, Italy and France, where Socialism has large numbers of adherents and is on the increase. He spoke with manifest regret of the growth of this condition. Another organization which should be met with distrust and opposition, especially in this country, he said, is the Industrial Workers of the World. It is a dangerous element and should be put down. The organization is utterly at variance with the purposes of the great hosts of laborers who constitute the real industrial force of the country. Speaking of the militant suffragettes the Cardinal said the British Government had been extremely lenient in its treatment of these people. He expressed his repugnance to their conduct and that they were demonstrating their unfitness for the exercise of the privileges for which they are so violently contending.—Sacred Heart Review.

"TOM'S WOEFUL WAIL" ANSWERED

The non-Catholic editor of Brann's Iconoclast in his July number takes a fling at Tom Watson, the Georgia editor, who has again been indicted for sending obscene matter through the mails. Watson's latest step in his campaign against the Church consisted in taking excerpts from the theological writings of St. Alphonsus Ligouri and Rev. Peter Dens about confession, and using these small disconnected portions to prove that their writings are obscene.

The comment of the Iconoclast on this is as follows: "I have the same right to condemn doctors that Watson, Walker, Seguin and Bowles have to damn priests. It would be as just for me to accuse the splendid physicians of the country with using their knowledge of disease for the purpose of afflicting mankind with the vilest maladies known to their profession, and it is for these slanders of the Catholic Church to charge priests with using their knowledge of sin to infect and corrupt the minds and lives of innocent women and children. If I were to make such a damnable charge against the medical profession, I, too, might need police protection while in your city.

"Who believes that when a good woman, a pure girl, or an innocent child goes to a doctor on account of a sore throat, an attack of rash, or the earache, that he discusses with them certain nameless infections and horrible afflictions due to crimson sins? Nobody but a idiot, or a moral pervert could associate such a thought with the character of a family physician. Yet the supposition is just as reasonable as the charge, born of mendacity, suspicion and ignorance hurled by men like Watson, Spurgeon and Seguin against the splendid, manly devoted, self-sacrificing priesthood of the Catholic Church.

"This answer is not only complete, but once an honest man, who has bought one of the vile pamphlets containing charges based upon the Moral Theology of Dens and Ligouri, gets this viewpoint, he longs to invent a self-kicking machine.

"Watson may escape on a technicality as he did from a former indictment, but he ought to be heartily ashamed of himself."

CATHOLIC NOTES

A sum of \$185,000 has been subscribed for a Catholic College at Melbourne, Australia.

Ten thousand policemen attended the annual memorial service at St. Patrick's Cathedral, New York.

In Alaska there are 4,000 Catholic Indians. Last year 341 Indian children were baptized there.

Since the Separation Law went into effect eight years ago, 25 parishes have been added to Paris.

At Tunuloo, in the Fiji Islands, are now 694 Catholics, a fine church, rectory, convent and dormitory—all in fourteen years.

In China to day there are about 1,500,000 Catholics under 1,450 missionaries, 700 of whom are native priests.

Father Vandewalle, a missionary in the Philippines, says: "In one town we had 2,000 conversions; in another we had 3,500."

Of the 214 Franciscan priests, brothers and tertiaries who have been martyred in Japan, 23 have been canonized and 45 beatified.

Father Thomas Ewing Sherman S. J., has been appointed by Governor Glynn of New York, chaplain of the First Regiment, Field Artillery, New York National Guard.

Allan J. Ryan, the son of Thomas F. Ryan, has contributed \$50,000 toward the erection of what will be the largest and best equipped cancer hospital in the world and which will be established in New York.

Cardinal Gibbons, as Archbishop of Baltimore, will receive \$282,055.58 under the will of the late Elizabeth Andrews whose administration account has just been passed by the Maryland Supreme Court.

On the 10th of June the University of Oxford recalled with honor and pride the memory of the great Franciscan friar, Roger Bacon, its greatest son, by duly observing the seventh centenary of the illustrious monk's demise.

Little Holland, with its population of less than 2,000,000 Catholics, can give points to many bigger Catholic countries on the matter of the Catholic press, for the Catholics of Holland support not less than 20 Catholic journals, the majority of which are dailies, and all of which have grown up within the past forty years.

The Catholic Foreign Mission Seminary at Maryknoll, near Ossining, N. Y., has received word from France of a massacre in Tibet, in which another alumnus of the Paris Seminary for Foreign Missions was killed. The victim this time was Rev. Theodore Mongbeig, who was ordained priest and left for the Far East in 1899, being followed two years later by his brother.

The late Susan L. Emery, author of "The Inner Life of the Soul" and other works, left her writings to the Catholic Foreign Mission Society of America, Maryknoll, Ossining, N. Y. Miss Emery was a distinguished convert and from her Protestant days had a special interest in foreign missions. Her sister, who never became a Catholic, was one of the leaders in Protestant mission movements.

The first free Catholic High school for boys in New York City will be ready to receive the incoming class next September. The new building is near the Jesuit Church of St. Ignatius, having a frontage of 125 feet on East Eighty-fourth street and 167 feet on East Eighty-fifth street. It is built of beautiful white granite, is of classical architecture, and will cost when completed \$1,500,000.

Six priests of Baltimore diocese, five in Baltimore and one in Washington, have been made Domestic Prelates by His Holiness Pope Pius X. The following are the clergymen honored by the Holy Father: the Rev. Dr. William A. Fletcher, rector of the cathedral; the Rev. Dr. C. F. Thomas, rector of St. Ann Church and editor of the Baltimore Catholic Review; the Rev. James F. Donahue, rector of St. Patrick Church; the Rev. Thomas J. Brody, rector of St. Martin Church; the Rev. Michael F. Foley, rector of St. Paul Church; the Rev. James O'Brien, rector of St. Peter's Church, Washington, D. C.

Just 1850 years ago June 17th-18th of the year 64, the greater part of Rome was burnt to the ground in the most disastrous fire in history. That is a long time ago, but historians are still asking one another: Who did it? Until quite recently nearly everybody took for granted that the Emperor Nero was the incendiary. Near the bend of the vicinazione where you look down today on the Forum of Trajan, you may also look up to the giddy height of Nero's Tower, from the top of which, as we need to be told, the vicious buffoon in purple played his fiddle and sang his verses on the burning of Troy while the imperial city was being consumed by his act. As a matter of cold fact Nero's Tower was not built for considerably over a thousand years after Nero's time, but hard by until the sixteenth century stood the majestic ruins of an old Roman building which had come to be known, rightly or wrongly, by that name and to which the same tradition, history or legend as it might be, was attached.