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JACK AND TOM.

(Written for THE JOURNAL by NAWIN.)
(Continued.)

CHAPTER III.

It is an expression indelibly marked on our English tongue from the origin of our language, and we find it embodied in such words as Christmas, Candlemas, Martin-mas and Michael mas. The sacrifice of the Mass is the consecration of the bread and wine into the body and blood of Christ, and the offering of this body and blood to God, by the ministry of the priest, for a perpetual memorial of Christ's sacrifice on the Cross. The sacrifice of the Mass is identical with that of the cross, both having the same victim and High Priest, Jesus Christ. The only difference is in the manner of the offering. Christ was offered upon the cross in a bloody manner, and in the Mass He is offered up in an unbloody manner. He purchased our salvation on the cross and in the Eucharistic sacrifice the price of that salvation is applied to our souls. Hence all the efficacy of the Mass is derived from the sacrifice of Calvary. From Christ's words, as recorded in St. Paul's Epistle to the Corinthians, XI., 23-26, the evening before He was crucified, when He instituted the Eucharist or sacrifice of the New Law, we learn that the principal motive our Savior had in view in instituting the sacrifice of the altar was to keep perpetually before us the remembrance of His passion. Hence the Mass is truly the memorial service of Christ's passion. The Savior's command has been literally complied with by the Catholic Church and will be carried out until the end of time.

St. Paul, in Hebrews, XIII., 10, alludes to the sacrifice of the Mass. "We have an altar," he says, "whereof they cannot eat, who serve the tabernacle." The apostle here plainly declares the Christian church has its altars as well as the Jewish synagogue. An altar necessarily supposes a sacrifice, without which it has no meaning. St. Paul calls Jesus "a priest forever after the order of Melchisedech" (Heb. V., 6). He is named a priest, because He offers sacrifice; a priest forever, because His sacrifice is perpetual, according to the order of Melchisedech, because He offers up consecrated bread and wine, which were pre-figured by the bread and wine offered by "Melchisedech, the priest of the Most High God" (Gen. XIV., 18). All the early Fathers of the church believed in the Mass. All the schismatic churches up to Luther's time retained the Mass. Today the English or Episcopalian churches, most of them, term their divine service "the Mass." Then glance at the church liturgies of the early centuries. Each every one of them contain in clear and precise language, prayers in substance the same as those found in our prayer-books at the Canon of the Mass, to be said at the celebration of Mass.

"But, my dear Tom, how do you reconcile your position with these words in Hebrews IX, 25: 'Christ * * * neither by the blood of goats, or of calves, but by His own blood entered once into the Holies, having obtained eternal redemption.' 'Nor yet that He should offer Himself often, as the high priest entereth into the Holies every year.' Again: 'Every priest standeth, ideed, daily ministering, and offering again the same sacrifices, which can never take away sins; but this man, offering one sacrifice for sin, forever sitteth at the right hand of God.' (Heb. X., 11, 12). St. Paul says Jesus was offered once. How, then, can we offer Him daily?"

(TO BE CONTINUED.)

BETWEEN A BROTHER'S LOVE.

AND
The Seal of the Confessional.
(From the German for the JOURNAL.)
By J. A. S.

"Who is the guilty one?" The priest opened his mouth to speak, but no sound escaped his lips. "Who, then, was it?" continued the officer in a skeptical tone. "If you can name the true criminal I should be very much pleased. I am sorry to say that, at the present state of affairs, I feel myself in duty bound to arrest your brother under suspicion of having committed the murder."

The priest was at the point of answering, but was prevented by a knocking at the door. The housekeeper announced that Captain Alfred wished to speak to the abbe.

"I will come immediately," her master answered, after which the door closed behind the old woman.

The priest turned to his visitor. "You intend to arrest my brother, do you not?"

"I have no other choice."

"Now—here?"

"Yes, sir."

"But I can assure you that you are terribly mistaken, and that you are upon the wrong track. You will place your reputation as an officer in jeopardy."

The officer smiled in a superior manner. "My duty is plainly outlined to me," said he.

The priest considered for a moment. "You can lessen the unpleasantness of the affair," he then said, "if you will do me a favor—namely, to allow me to remain alone with my brother for a few minutes."

As the commissioner hesitated, the priest continued: "you can stay in this room," at the same time pointing to a cabinet which adjoined the study, "and if you wish you can leave the door open."

"It is not necessary to leave the door open," the commissioner answered, and stepped into the adjoining room.

The abbe opened the door of his room, and upon his call a young man in the uniform of an officer of cavalry entered.

"I was under the impression you were entertaining a visitor," he remarked, as he threw himself upon a chair.

The priest paid no attention to the remark, but asked: "What did you do this morning, before breakfast?"

"Well, the same thing I do every day. After reveille I took a ride of one or two hours."

"Where?"

"In the forest."

"Did anything peculiar occur to you?"

"No, nothing. Why?"

"That has nothing to do with the case at present. Did you lose the dagger you bought in Corsica?"

"Where in the world did you hear that? Yes, I did lose it. Perhaps you can serve me with your talent at guessing, and help me find it."

"Were you alone this morning while riding?"

"Yes."

"Did you see Major Magnier?"

"No. The poor fellow. I suppose you have heard of the terrible affair?"

"Do you know, Alfred, that you are accused of having murdered Magnier?"

The captain sprang from his seat, and looked at his brother in astonishment. The abbe then related the visit of the crimes commissioner and his intentions. While rehearsing the facts which had induced M. Pinard to proceed as he had, he began to comprehend that the circumstances were much more unfavorable for his brother than he at first considered them to be.

[CONTINUED.]

ST. AGNES.

Written for the CATHOLIC JOURNAL.

St. Agnes was the only child of noble Roman parents, and was born toward the close of the third century. Until she was thirteen years old she lived in happiness with her parents, in a small but elegantly, although not luxuriously, furnished part of their mansion. The heathen world believed that the remainder of the house was shut up on account of avarice and that it was left to fall to decay. Such, however, was not the case, for the inner part had been turned into a chapel and in the upper portion were rooms devoted to the administration of charity. It was under the charge of a deacon and exorist, appointed by the Supreme Pontiff to care for the sick, poor and strangers. Rooms

were also set apart for strangers who came from a distance, recommended by other churches, and upstairs were apartments used for a hospital, this being under the care of a deaconess. Another room was used as an office for transacting the business of the charitable establishment, and for preserving all local documents. These parts were accessible from the part in which the family lived, and also from a narrow lane at the back of the house.

Agnes had from her childhood spent much of her time with the suffering inmates, who found great joy and consolation in her company, for she was to them an angel of light.

Brought up in the midst of such surroundings, Agnes inherited all her parents' virtues and cared as little for the world as they. From her very infancy she had chosen for herself the holy state of virginity and she longed for the time when she might be consecrated to her creator. According to the ancient Roman law, twelve was considered a marriageable age for woman, and when Agnes reached this age her great beauty together with her immense fortune won for her the admiration of many of the young noblemen of the first families in Rome, who hoped to win her in marriage. She answered them all that she had already chosen for herself a heavenly spouse, who could not be seen by mortal eyes. It would have been more than ten years before this blessed espousal could take place, had it not been that a most terrible persecution was about to break out. When any danger threatened, the Church permitted the solemn consecration of those who otherwise would have been obliged to wait for several years before they received the veil of virginity. Agnes seized upon this relaxation of the law and had her desire fulfilled, but like many other consecrated virgins of that time continued to live at home. The ceremony took place early in the morning, and the same afternoon a young man, who had hoped to win her in order to get possession of her property, called upon her to offer herself to him in marriage. Agnes told him that her heart had already been won by one whose love was chaste, whose caress was pure and whose brides never put off their virgin wreaths.

Angered at her refusal, he accused her to the governor as being a Christian, hoping that the tenderness of her age (for she was but thirteen) would render it easy for them to frighten her into submission. While in prison he visited her again, promising her a long and happy life—even telling her that she might still remain a Christian, if she would flee with him, to whom the prison gates were open, while, on the other hand, if she refused she must suffer death. She answered him that she was already espoused to her Lord

and Savior, Jesus Christ, and that to Him alone she could keep her eternal faith.

So far was she from betraying any symptoms of fear that she beheld with joy the racks, fires and other instruments of torture. She was dragged before the judge to offer incense and was subjected to other terrible tortures, but she stood them all bravely, being protected by her heavenly spouse. By her prayers she cured one of her persecutors who had been struck blind by a flash, as it were, of lightning from heaven. It was still early in the morning when she was again brought before the tribunal of the judge, where she stood with a smiling countenance and her long golden hair falling over her shoulders. The judge angrily commanded feters to be put upon her hands, which was done. Turning to her, he told her to sacrifice to the gods, referring at the same time to her youth and high station, and promising to spare her life, if she would obey him. She answered him that it was useless to tempt her further, for she despised false divinities and could only love and serve one living God.

Seeing that the crowd were beginning to show signs of pity for her, the judge commanded her to be beheaded at once. Agnes raised her hands and eyes to heaven for a moment, then calmly knelt down, bowed her head, parted her hair from the back of her neck, so that it would not interfere with the sword, and crossed her arms upon her bosom. The executioner's heart was touched at the beautiful sight, he hesitated for a moment until he was angrily reproved by the judge. With his left hand he covered his eyes, his sword flashed for an instant in the air, and the next the lifeless body of Agnes lay prostrate at his feet.

She was buried a short distance from Rome, near the Horrean Road. A church was built over her tomb in the time of Constantine the Great, and was repaired by Pope Honorius in the seventh century. Her relics are now in this church encoased in a rich silver shrine, the gift of Pope Paul V. The feast of St. Agnes is kept on the 21st of January.

MARY R. COTTER.

DIOCESAN NEWS.

Seneca Falls.

The Father Matthew T. A. B. Society held an open meeting at their handsome rooms Sunday, January 4, and a large number of friends were present to enjoy the fine programme prepared for the occasion. Messrs. Dairce W. Wilkins and Eugene T. Mackin of New York were among the invited guests, and by request both sang solos which were repeatedly encored. All the numbers on the programme were well received, and the ladies and gentlemen taking part acquitted themselves with great credit. The visitors were all pleased with their reception by the members of this popular society.

Auburn.

Rev. M. O'Loughlin, of the Troy Provincial Seminary of Troy, N. Y., addressed the Young Men's Society Sunday afternoon, on the devotion to the Sacred Heart, its origin, youth and position in the Catholic Church. Mr. O'Loughlin is one of the promoters of the Sacred Heart at Troy, and an eloquent speaker.

Sister M. Justine, who has acted as principal of St. Mary's school since last September, has taken charge of the Girls' Orphan Asylum at Rochester. Before leaving, her pupils presented her a beautiful gold pen and holder. She will be succeeded by Sister M. Teresa, who has had charge of St. Patrick's school at Seneca Falls.

Word was received in Auburn recently that P. H. Travers, who was accidentally shot while on a train near Spokane Falls, Wash., is rapidly improving. He is able to be about his room at the Sacred Heart hospital at Spokane Falls, where he is under treatment.

Adolph Robbins, a Canadian, was seized with a fainting fit on Wall street last Thursday evening. He was taken into a place near by where he died in a few minutes. The funeral services were held from St. Mary's church Saturday morning at 9 o'clock. The interment was in St. Joseph's cemetery.

John Harmon, of 234 Seymour St., the young man who was injured at the Washington street mills by a piece of a broken pulley hitting him in the leg, is reported out of danger and rapidly recovering.

William Downs, one of the patients at the State Asylum, committed suicide Saturday afternoon by hanging himself with his suspenders. He imagined everybody was prosecuting him, and to get out of their way he took his own life.

Charles Loiselle, one of the convicts at the prison, attempted to burn the hospital and himself Sunday morning. He became insane and thought the Lord had called him, so he intended to offer himself up as a burnt sacrifice, but was luckily discovered in time. He was taken to the asylum Monday.

Miss Agnes McCarthy leaves Monday for Nazareth Academy, Rochester.

Mt. Morris.

Mrs. Mary Murdock died at her home in this village Sunday. Her funeral took place from St. Patrick's church Wednesday morning and was largely attended. The deceased leaves two daughters, Mrs. C. O'Leary and Miss B. Murdock, both of this village, who have the sympathy of the community in their affliction.

Miss Joe. Coughlin, is recovering from a dangerous illness. Dr. and Mrs. Moore have returned home.

Mrs. Mitchell, of Dansville, is visiting Mrs. P. Durkin. Miss Kate Phelan has returned from a visit to Newark, N. J. Jas. Donovan and wife, of Michigan, spent Sunday with Mr. D's parents. Miss Clara Popp, who has been the guest of Miss Anna Kingston, returned to Rochester last week.

Caledonia.

The net proceeds of the fair were \$555.35. Edward Burke returned home last week after an absence of four years in the west. The ringing of the Angelus on our new bell has affected our Presbyterian neighbors so favorably that they also ring their bell at twelve o'clock. The marriage of Thomas Reed and Mary Rullihan is announced for the 21st inst.

Married: Wednesday, Jan. 14, at St. Columba's church, Patrick Horrigan, of Mumford, to Nellie Burke, of this place. A reception was held during the afternoon at the residence of the bride's father. Mr. and Mrs. Horrigan will start house-keeping at once in Mumford.

Dansville.

Michael Driscoll is around again, after a serious illness.

Our young people gave a delightful party in Hoffman's Hall on Monday evening.

J. J. Barrett, of Mt. Morris, was in town last week.

A solemn high mass for Mrs. John Mullaly who died a month ago was celebrated in St. Patrick's church Wednesday morning, Father Day, celebrant.