

THE TEST OF CHARITY.

A Letter to a Protestant Neighbor.

BY PHILIP O'NEILL.

Lactantius wrote: "Let no one reproach us with this question, 'Are there not among you poor and rich, slaves and masters? Is there then no difference amongst you?'"

Here I may remark that the prejudices regarding color in these United States is unknown in the South American States. The Church, through her sacraments, has produced the difference. Lucky tells us, in reference to the sale of Church ornaments by Bishop Acaecius to ransom the seven thousand Persian prisoners, that "during the horrors of the Vandal invasion, Deogratias, Bishop of Carthage, took a similar step to ransom the Roman prisoners."

So much for the work of the Church in behalf of humanity and liberty in the ages when, according to some of her enemies, its chief business was hunting heretics to burn them at the stake.

Still the Church is represented as a monster of cruelty during those ages. De Maistre wrote: "For three centuries has been one grand conspiracy against truth." Whittaker, a Protestant, says that he wishes to admit that forgery has been the characteristic of the Reformation, and Nightingale candidly acknowledges that "in scarcely a single instance has the case concerning them (Catholics) been fairly stated, or the channels of history not been grossly, not to say wickedly, corrupted."

English history has yet to be rewritten in the interest of truth. Protestants will rewrite it.

In a former article I gave striking historical instances of the inference of the Pope against mighty monarchs in behalf of injured wives, and in maintenance of the sanctity of marriage.

In every walk of religious perfection they were found worthy even of the most extraordinary suffering for faith. Woman has been an able coadjutor to the Church in every office, save preaching. As the Christian altar has been her protector, so she has increased its usefulness by her helpfulness, her faith, and piety.

The late founder of the Paulist order, Very Rev. Isaac T. Hecker, in his last work, "The Church and the Age," tells in the following style the appreciation the Catholic Church has always accorded woman and her work:

"One has but to open his eyes and read the pages of ecclesiastical history to be convinced that in the Catholic Church there has been no lack of freedom of action for women. Look for a moment at the countless number of sisterhoods in the Church. Some count their members by thousands all under the government of one head, a woman, and elected by themselves for life."

"Then there is no kind of labor, literary, scientific, mechanical, as well as charitable, in which they may not engage, according to their abilities and strength. Who shall enumerate the different kinds of literary institutions, schools and academies, under their direction, and confessedly superior in their kind?"

"Few great undertakings in the Church have been conceived and carried on to success without the co-operation, in some shape, of women. The great majority of her saints are of their sex, and they are honored and placed on her altars equally with men."

Mr. Locky, in his "History of Rationalism in Europe" on the effect of devotion to the Blessed Virgin in Europe during the ages of Faith, says: "The world is governed by its ideals, and seldom or never has there been one which has exercised a more profound influence than the medieval conception of the Virgin. For the first time woman was elevated to her rightful position, and the sanctity of womanhood was recognized as well as the sanctity of sorrow."

Rev. A. C. Peck, with the sanction of Bishop Warren and Chancellor McDowell, wrote the following: "How much does the Church differ in different places! In Italy our severest task is to make converted priests give up their wine. In the battle against intemperance—the greatest of the age—the Papal Church, by its history, its appetites when feasting and when fasting, and by the example of those high in power and influence, will be on the side with the rum-seller and the rum-drinker. It has not, as a whole, lifted its hand to save Italy from wine, or Ireland from whiskey."

The greatest temperance movement the world ever saw was inaugurated by an Irish Catholic priest, who led over one million men to total abstinence. Total abstinence as a method of repressing intemperance has the approval of the highest officers in the Church. It was commended by Pope Pius IX., of blessed memory, and warmly commended on two occasions by Pope Leo XIII. The Plenary Council of Baltimore blessed the Total Abstinence Union, and begged of priests to encourage the formation of branches in their parishes. The people were warned against the evils

of saloon-keeping, and were urged to seek for a more honorable occupation.

CHURCH DECISIONS.

1. Whosoever drinks deliberately to such an extent as to become intoxicated commits a mortal sin. 2. Whosoever knows by past experience that when drunk he is accustomed to blaspheme, or utter other improper language, or to injure others about him, besides the sin of drunkenness is guilty of those other crimes during the state of intoxication. 3. Whosoever does not adopt the proper means for the correction of this vicious habit of drunkenness remains in a continual state of sin. 4. Whosoever entices and urges another to excess in drinking, whom he foresees will become intoxicated, commits a mortal sin. 5. Any seller of liquor who continues to supply to any individual that he knows will be intoxicated therewith commits a mortal sin, because he deliberately co-operates in the grievous sin of another. 6. Whosoever is guilty of excess in drinking, though not to intoxication, in such a way as to cause distress to his family, by squandering that which is needed for their support, commits a mortal sin against charity and justice. In like manner whosoever renders himself unable to pay his lawful debts, although he may not drink to intoxication, commits a mortal sin.

THE LITURGY OF JERUSALEM. In the liturgy of St. James, God is thus addressed: "Send Thy Holy Spirit over us, and Thy offerings in order that He may change this bread into the sacred body of Christ, through His holy, beneficent and glorious presence. Amen. And this chalice into the precious blood of Christ. Amen."

THE LITURGY OF ALEXANDRIA. In the liturgy of St. Mark a similar prayer is made; and after the consecration the people prostrate themselves upon the ground, and the priest recites the Creed: "I believe, and believe and confess to the last breath of my life, that this is the living body of Thy only Son, our Lord, God and Redeemer, Jesus Christ, which He took from the holy and Blessed Mary, and united with His Godhead, without confusion, intermixture or change."

The Bishop of Delaware unites with the Bishop of Connecticut in saying that "the doctrine and the practice which it implies are most dangerous in their tendencies."

St. Ignatius had seen our Lord after His resurrection, had been instructed by the Apostles, and was consecrated Bishop in the same manner as Timothy and Titus. There are still extant a few of the letters which he wrote to various Christian Churches. In his pastoral to the Church of Smyrna, he speaks of "erroneous doctrines which ought to have been avoided, because they did not admit the Holy Eucharist to be the flesh of our Redeemer Jesus Christ, or that it was the same as that which suffered for our sins, and rose again."

Now the first General Council of the Church, that of Nicea, A. D. 325, was regarded, even by Luther and Calvin, as regular. But what does it say of the Holy Eucharist? (Concl. Nic. I.) It issues this decree: "We must elevate our spirit by faith, and acknowledge that upon that holy table lies the Lamb of God, and it is offered in an unbloody manner by the priests. And when we actually receive His precious body, we must believe that it is the pledge of our resurrection."—N. Y. Freeman's Journal.

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the mysteries." There is St. Gregory of Nazianzum, not recently, indeed, but most truly Bishop of Constantinople, who used this expression: "Calling upon him who is worshipped upon the altar. 'There is the poor Bishop of Hippo, Augustine by name, who, unfortunately for his reputation, committed himself to the declaration that 'no one eateth that flesh till he hath first adored.' And how many other Bishops great and small, there are who have acted upon that dictum of the misguided Africa, God only knows! The Bishop of Central New York declares that 'the doctrine and the practice which it implies are most certainly unauthorized by Holy Scripture, and entirely aside from the purposes for which the holy Sacrament was instituted.'"

But St. Paul said in Holy Scripture (1 Cor. x., 16-17): "The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord? For we being many are one bread, one body, all that partake of one bread."

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THE BISHOP OF ARIZONA, Episcopal, for instance, who says that "that doctrine (eucharistic adoration) is a novelty in theology." But there is St. Ambrose, when Bishop of Milan, who says, "We adore the flesh of Christ in



Mayor Tillbrook

of McKeesport, Pa., had a Bradford lunch under one car which the physician named and there he became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

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