SEXAGESIMA SUNDAY THE USES OF TEMPTATION

"My grace is sufficient for thee; for power is mad perfect in infirmity' (2 Cor. xii. 9.)

To all who are striving fo lead a good Christian life the example of the saints is a powerful means of en-couragement, and the more so when see in the saints themselves the evidences of our common human nature, when we see them encountering the same difficulties and struggling with the same temptations which we ourselves experience. Their great deeds and miracles exalt them to a sphere far above us, and, while they fill us with admiration, would yet have a tendency to discourage us were it not for those other passages in their lives when they seem to be brought down to our own level by contact with those evil influences which are ever seeking to sway our fallen nature. The fact that the fallen nature. The fact that the saints have had to engage in conflict with the basest passions is so far from lowering them in our eyes that it only erves to make them dearer to us and to stimulate us to a more faithful imitation of them.

And so St. Paul's account of himself in the Epistle of to-day has been a ground of encouragement to many a soul that has grown weary of an incessant warfare with temptation. The Apostle tells us that, in spite of the wondrous revelations and heavenly which he had received from God, he was yet tormented with temp tations of the flesh. "And lest the greatness of the revelations should puff me up, there was, given me a sting of my flesh, an angel of satan to buffet me. For which thing I thrice besought the Lord, that it might depart from me; He said to me: My grace is sufficient for thee; for power is made perfect in infirmity." To every soul struggling with temptation God speaks these same words of com-What if you are weak and the temptation is strong? My grace is sufficient for you. My power shall be shown forth through your weakness, for what you could never do of your own strength I can and will do

for you with My grace."

Many are the lessons we can learn from this text. When we see the great Apostle of the Gentiles engaged in a hard conflict with the demon of impurity, it shows us that God does not spare in this respect even His most chosen servants. On the contrary, by refusing to grant the prayer of St. Paul that he might be delivered from this sting of the flesh, God es us that temptation is often a special mark of his favor, even as a general would place his best and bravest soldiers in the thickest of the fight. We are also taught that, no matter how vile the suggestions of the evil one, they cannot soil the heart of him who resists them. as soon as the sinfulness of the foul thought or imagination is realized. resistance be at once begun, and kept up until the suggestion is banished we may be sure we have not yielded, especially if we have had recourse to prayer. From the shield of prayer the arrows of the tempter are sure to glance and fall harmlessly to the

ground.
But, on the other hand, these temp tations teach us what we are in our selves, or rather what we should be without the aid of God's grace. Paul tells us that God permitted those buffetings of satan to preserve in him the virtue of humilty, the greatness of the revelations should puff me up." The evil imaginations arising in our minds show us to what a depth we should sink were God to withdraw His grace from us and leave us to ourselves. We should, therefore, n tations an occasion of humility, ac-knowledging our own worthlessness, our own weakness, yet glorifying, as St. Paul did, in the power of God's grace, which is able to make us strong, and endow us with supernatural merit. And here lies the greatest value and use of temptations—God's power is made perfect in our infirmity. A crown of merit is the reward victory in the fight. Without temptation we should not have had the merit of overcoming it. In the hour of trial, then, take courage from these words of God to St. Paul: "My grace is sufficient for thee, for power is made perfect in infirmity.'

TEMPERANCE

THE EVILS OF INTEMPERANCE

The campaign, which is being waged against alcoholic intemper ance in almost every country in the civilized world, is resulting in much good. There is a marked contrast in the attitude of the people at large in England—to instance a Europe country—and the England of the time of Fielding, Sterne and Smollett when every one from the highest to the lowest indulged more or less in alcoholic beverages. In the time of these writers and even much later a man's standing in the community was to some extent based upon the amount of the drug he could imbibe without showing its effects. Now on the contrary a man's standing in the community rests greatly upon his temperate habits. For no matter how good a worker may be how brilliant his professional attainments, if he indulges periodically in bouts of intemperance he is passed over for the less qualified but steadier man. Positions requiring trustworthy men will no longer be filled by the man who drinks. There can be no place made for them because in our modern industrial life so much depends upon every unit of the vast organizations that the in-

FIVE MINUTE SERMON efficacy produced by the alcohol is harmful to the whole system. Time was and it is not far removed when physicians prescribed alcohol indis-criminately for almost every complaint, but with proper understanding of its action upon the organs of the body and the dispelling of the idea that it was good for every condition a reaction has set in against it, and the modern physician of any cientific training is very careful to

whom the drug is given. We speak of people addicted to the use of opium, morphine, cocaine and other narcotics as drug-fiends, for-getting that alcohol, the basis of all the common intoxicating drinks, is also a drug, and one the desire for which is very easily acquired. view with amusement, sometimes with disgust, the individual stagger ing along our streets under the in fluence of this nerve destroying poison. Many there are — and our pity goes out to them-who view the same individual with dread for the kind-hearted sober father often makes a cruel-hearted drunken mon ster and well the poor wife and help less child know it. The sin, miser and economic loss due to the intem perate use of intoxicating liquors is being realized more and more every year. Legislation in this country a well as every other is being enacted towards curbing its effects. Much remains to be done and it is our duty to help the good work. - Montreal Tribune.

TEMPERANCE NOTES Too many people confound cele-

Personal prohibition is the most effective kind; but legislative prohibition is an excellent aid to per sonal prohibition at times.

Even the most rudimentary know ledge of the requirements expected of a Catholic would show that drunk enness and disorder are not prope to the celebration of New Year's Day which is also the feast of our Blessed Lord's Circumcision.

A man who prays "Lead us not into temptation" ought to do something himself to keep away from places which may prove occasions of sin. The man with a weakness for the conviviality of the saloon ought to keep away from the "good fellows," for however "good" they may be to the saloon-keeper they are cer tainly no good to him.

Blessed is the man who needs not to turn over a new leaf in the matter of temperance on New Year's Day But to him who has fallen into the habit of drinking to excess or even of spending for drink a little that might be better expended in other directions, there is no leaf-turning like that of resolving to "cut out liquor for the year 1913.

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HELP OF CHRISTIANS

HOW THE TITLE ORIGINATED-DUE TO TURKISH ATROCITIES

"Help of Christians," one of the Many beautiful titles of the litany of the Blessed Virgin, is very familiar to Catholics. The recent events in Turkey which indicate that the Turkish career as a European power is doomed, remind us of the historical events that led to the institution of

the feast Our Lady Help of Christians. The early sixteenth century were anxious years for the rulers of the Catholic Church. They were appalled by the gradual rise to power of one of the most formidable enemies of the Christian name—the Turkish nation. The Turks were beginning to cast a broad shadow over the fair face of Christian civilization. From time immemorial they were freebooters and marauders in the east, passing quickly on their horses from a to the Caspian Sea, dealing death and destruction on every side, and propagating their fanatical beliefs at the point of the sword. In vain did the gallant lances of the Crusaders smite them. In vain were they hurled back for a time from the walls of Constantinople. In vain were they scourged by Timour and the terrible Zengis Khan. They vercame all obstacles, pressed close

on the west, and swore to wipe the earth. In this obstinate enmity to Christianity the Turk seemed to stand alone. The fierce Goth, the Vandal. the Lombard—all these races were converted. The German tribes acknowledged Christ in their forests, and the Celt and the Saxon listened to the teachers sent from Rome. in some indescribable way the Turk seemed to be cast in an unchange able Mould of unbelief. His seems to have been the dark mission of trampling on the Cross of Christ, of beating out from the breasts of thousands the sacred deposit of Christian ity. And in the early sixteenth cen-

tury the Turk was at the zenith of his power. His mighty fleet scoured the Mediterranean, Europe was divided. and there seemed, humanly speaking nothing to prevent him from sweep ing all before him, from stamping out the Christian civilization of sixteen

At this moment, when final victory seemed to be within the grasp of the Turk, Pope Pius V, bereft of all human aid and hope, turned to the

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"I desire to let the world know the great debt I owe "Fruit-a-tives" which saved my life when I had given up hope of ever being well again.

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and all said it was Kidney Disease and gave me no hope of getting well.

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Mother of God, and by one of thos astonishing interventions of divine Providence the Turkish power was completely and finally broken at the battle of Lepanto. Nor was it merely a defeat, it was the turning point in the long history of Moslem conquest Since then the Turk has steadily de clined, and the defeats and humili ations he has recently experienced at the hands of the Balkan allies are but the completion of his overthrow at

Thus the Turkish hosts that for ages had poured down upon Europe were at last foiled and defeated by a feeble old man at Rome, Pope Pius V. who had called upon God and His Blessed Mother. A deadly peril was rolled back at its height, and the fair name of Christendom was saved from Turkish pollution, and in remem brance of this great deliverance the feast of Our Lady Help of Christians was instituted.-Catholic Truth So-

THE CHURCH IN CHARITY

THE SPIRIT OF THE GOSPEL-THE GOLDEN AGE OF CATH-OLIC CHARITY - MODERN FORMS OF CHARITABLE ENDEAVOR

At the conference of Catholic Charies, held at the Catholic University, Washington, D. C., Right Rev. Mgr. Shahan, D. D., Rector of the Univer-Shahan, D. D., Rector of the University and President of the United Catholic Charities, delivered the following interesting growth and extension for all mankind developed in medielowing interesting growth and extension of the work of the Catholic Church in charity in the different centuries of the history of the

"Scarcely had the gospel of Christ been preached in the cities of the Greek and Roman heathen when a new spirit was enkindled, the hearts of many were deeply touched by the the Mediterranean was the scene of a its thousand cities was a little Christian church, where a place of honor was made for the poor, the slave, the widow, the orphan; where the sick and the helpless were comforted phy sically and spiritually; where each was held brother to his neighbor, but by deeper ties than any human relationship; where it was understood that the wealth of all was a divine gift for the common welfare; where the social inequalities of daily life disappeared, and all were one in the divine banquet whereby they were united with Christ Jesus, the Lord of

heaven and earth. "It was in this ancient world that the Catholic Church gained her first laurels as the mouthpiece and the model of Christian charity. For the first time in the history of mankind virtues were not only preached, but were actually lived out, and not by a few philosophers, but by countless

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every condition and rank. The new and irresistible Christian virtues faced Roman societies at all times particularly Christian charity that, like an atmosphere, or an odor, soon permeated all ancient life.

Men and women did not cease to be Greeks and Romans, perhaps with all they were now ensouled with a new spirit, breathed with a new temper, for they had risen through the per-fect gospel of Christ to that higher and holier citizenship which embraces

"Great, however, as were the works of charity inaugurated and conduct ed by the Church in her earliest days they are surpassed by the gigantic labors of the centuries that followed her triumph. The great state, once her enemy, now her ally, was enter ing on those evil days that always await a career of pride and wasteful ness, selfishness and social injustice reforms delayed and abuses crystal The Roman Empire was going down in economic ruin amid the collapse of all the public virtues, political and military, that had once distinguished it.

GOLDEN AGE OF CATHOLIC CHARITY "It may be said without fear that these three or four hundred years, during which the Roman majesty gradually shrank to the pitiful nucleus, were the golden age of charity in the Catholic Church. Her clergy alone came to the succor of broken municipalities, for this ancient world was a complexus of about one thousand cities, in which were centered all local authority, all industry, commerce, and the social order generally. In each city the Bishop was the recognized friend of the poor, the sick, the persecuted, and the laws consecrated what custom created. His pulpit resounded with daily appeals for alms, and we yet read with emotion the charity ermons of a Chrysostom, a Basil, or a Gregory. These men created the theology of almsgiving rather than that of practical Christian charity, and after fifteen or sixteen centuries they seem faithful echoes of the gospel of Christ in all its primitive force and charm. What pen could describe the charitable activities of the Catholic Church in the Middle Ages-those ten wonderful centuries during which she was mother and nurse to the new peoples that divided among themselves the Roman State and became the great nations of to-

day?
"In her countless monasteries the poor were fed and cared for, the afflicted were nursed and consoled, the traveler and the pilgrim were housed and refreshed, the agricultur al arts were preserved and taught. In addition the ancient charitable institutions of the Church and her tra ditions of social service, though greatly modified by the new political and economic conditions were kept alive. The State was yet, every where, a raw and loosely ordered creation, in which the coarse and savage individualism of the northern forests contended with the civilizing legalism of Rome and the spiritual forces of Catholicism. Its prevailing feudalism aided notably the growth of charitable institutions, for each of the thousand independent centers that detained the high splintered civic sovereignity created its own ecclesiastical works and devoted to them no small share of public revenue and private generosity. Christian pity, that lovely virtue, the root of so much progress in charity, grew apace under the teachings of the Church, ever the same from Otrando to Drontheim, and as it grew and great river of primeval times, burst

Europe.
"The four centuries that have elapsed since the discovery of the New World exhibit a varied develop ment of Catholic charity. The pro found changes of the sixteenth tury, religious, economic, political, social, called for a new spirit, a new zeal, and a new temper in the Church and nowhere were these more evident than in the vast province of charity Every missionary who penetrated the solitudes of the New World was indeed, a herald of the Christian faith but he was also the accredited agent of the Church for the introduction of her numerous works of relief, consolation, correction and encouragement DEVELOPMENT OF CATHOLIC CHARITY

all obstructions and over-ran all

"And while Catholic charity found an unexpected development in the missions of the New World, likewise of India, China and the Philippines, in its native Europe it took on a marvelous growth. After the Council of Trent there arose whole orders and associations of Catholic men and women devoted to the relief of the sick, the destitute, and abandoned Out of the century of economic and political devastation which Louis XIV. worked in France and largely in Europe, arose St. Vincent de Paul, the greatest of all modern apostles of the greatest of all modern apostles of charity, and when he passed to his reward his Sisters of Charity were covering all France with their holy works; nor have they ceased their herculean labors until the whole world is bound by the network of their institutions that relieve every kind of human misery. When Whittier wrote his "Angels Buena Vista" he may not have reflected that for two centuries these angelic women for two centuries these angelic women had followed the battlefields of Europe with their holy and welcome

ministrations.
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"ONWARD, CHRISTIAN SOLDIERS

lymn which figured in the recent political campaign, was written by the Rev. Sabine Baring-Gould, then a curate of the Church of England. The hymn was composed for an Easter confirmation service and was submitted for approval to the Bishop of the diocese. The Bishop was of decidedly Low Church opinions, and

He argued that its use implied 'papistical tendencies." 128500 8
"Very well, sir," said the author, 'I will change it. How would this do?" and he recited these lines:

> "With the cross of Jesus Left behind the door.

The Bishop did not agree, and the Rev. Dr. Baring-Gould soon found himself without a curacy. While

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"Onward, Christian Soldiers," the

"Onward, Christian soldiers, Marching as to war, With the cross of Jesus Going on before.

he objected to the word "cross" in

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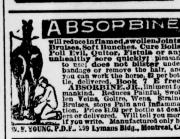
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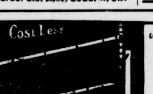
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