

FIVE-MINUTE SERMON.

Third Sunday after Easter.

THE PATRONAGE OF ST. JOSEPH.

"The blessings of thy Father are strengthened with the blessings of his Father, until the desire of the heart of Joseph and upon the crown of the Nazarene among His brethren." (Gen. xlix. 26)

Why do we believe that St. Joseph is the greatest saint after the Blessed Virgin, and therefore most powerful after her in his intercession with God? To answer this question we must consider as best we can the nature of his relationship with God, for by this alone can the greatness of sanctity be measured. That this relationship was a special one beyond doubt, for not only did it exist between himself and Jesus and Mary, but even also with the ever-adorable Trinity; since he, like the Blessed Virgin, was destined from all eternity to fulfill a peculiar office in the divine economy of the mystery of the Incarnation. It was God's will that Joseph should come in contact and have relations with two agents of the mystery—with Jesus and Mary.

Let us with the eyes of faith, for they are keener than the eyes of sense, look more closely into his relationship, first with Jesus and then with Mary, and perhaps we may catch a glimpse of the greatness of our saint and prove his power of intercession.

With regard to Jesus—St. Joseph was His Father in everything but generation, and although he did not possess fatherhood in the ordinary sense of the word, nevertheless the God Who sustains and Who sometimes suspends the laws of nature breathed into his soul a parent's love and gave him the rights of a father, and therefore well does Holy Writ verify these rights when it tells of our Lord's obedience to him and to the Blessed Virgin: "and He was subject to them." It supports the maternal claim when it gives him the privilege of naming the Holy Child: "and thou shalt call His Name Jesus." It shows that he was allowed to address the only-begotten of the Father as "My Son"—a dignity possessed by two other beings only—God and the Virgin Mother; for was He not called "the carpenter's son?" and did not His Mother say to Him, "Son why hast Thou done so to us? Behold Thy father and I have sought Thee, sorrowing."

So much for a few phrases of the spiritual intimacy which St. Joseph had with Christ and therefore with God.

Considering his relation to our Blessed Mother—she was his Virgin wife as she was also the immaculate bride of the Holy Ghost, and the nature of the spousal contract being forever virginal, made the contracting parties more acceptable; for the spiritual not only purifies but intensifies to an almost infinite degree the power of love. To be sure, there is no equality between the persons concerned in this marriage, but there is, nevertheless, a proof of the nearness of St. Joseph's relationship with God the Father and with the Blessed Virgin; for indeed he must have been a great saint to have been raised to the exalted position of having something in common with the Most High and of being the husband of her who possessed in all its fullness the richness of divine grace. Did not even heaven stoop to reveal to him the mystery of the ages—the scheme of the Redemption?

Now, the nearness of St. Joseph's relationship with God is obvious from what we have said, and that he is nearest after the Blessed Virgin in this relationship is also obvious; and since we measure sanctity by the degree of nearness to God, we therefore conclude that he is the greatest saint after the Blessed Virgin. From this follows, as a natural sequence, the theological fact that he is most powerful after her in intercession with God. For the more familiar becomes the intercourse with the intercessor, the more does love exist, and consequently the more efficient becomes the intercession. Since, then, it is certain that he is so powerful in intercession, let us resolve to-day to make him our intercessor before God.

MAY A SOCIALIST BE A CATHOLIC?

"Yes, for Socialism is an economic system, and hence is not concerned with religion."

"No, for Socialism opposes Christian morality and religion, and has been condemned by the Church."

Both these answers are but half-truths, and therefore incorrect. They make the matter entirely too simple.

Socialism is at once a social movement, a social philosophy, and a contemplated socio-industrial system.

As a social movement, it comprises the Socialist organization, together with the leaders, literature, teachings, political activity, and all the other concrete forces which are moving toward Socialism as a system of industry. Now this movement is as a whole decidedly hostile to the Christian religion, the Christian view of life, and Christian institutions. Practically all the prominent Socialist leaders are atheists and base their atheism upon their social philosophy. In America as well as in Europe, the teachings and the literature of the movement are permeated with anti-Christian doctrines. Even the political activity of American Socialists is to a considerable degree unfriendly to religion. At the 1908 national convention of the party, held in Chicago, a resolution declaring that Socialism is not concerned with religion was carried by a majority of only one vote, and the discussion strongly suggested that some of the members voted for the resolution solely as a matter of good tactics.

As a social philosophy, Socialism refers to that body of principles by which scientific Socialists attempt to explain the rise and growth of social institutions, and upon which they base their belief in Socialism as an industrial system. This philosophy is materialistic, and consequently anti-Christian. Its chief tenet is the materialistic conception of history, according to which all religion, all moral beliefs, and all social institutions, for example, the school and the family, are products of the existing economic conditions, and must change with every important

Seen the FREE Book

about 100-year shingles? Shows how to get most for your money in roofing anything that's worth roofing right. Proves the saving we'll make you. News for you about shingles that last a century. Get a copy. Ask nearest office.

PEDLAR People of Oshawa
Montreal, Toronto, Halifax, St. John, Winnipeg, Vancouver

change in economic conditions. Hence the consistent follower of this social philosophy looks upon Christianity as the outgrowth of the present industrial order, and expects that the Socialist order will produce an entirely different religion. In all probability the majority of those who call themselves Socialists in America neither understand nor accept the Socialist philosophy, but the leaders and scholars accept it, and the literature of the movement reflects it in varying degrees. In it is to be found the chief explanation of the irreligious character of Socialism as a movement.

Proof in detail of the foregoing statements can be found in the authorized Socialist books, magazines, and newspapers. If time for a study at first hand is wanting, recourse may profitably be had to Father Ming's "The Characteristics and the Religion of Modern Socialism." (Benziger Brothers, 1908, \$1.50.)

It is clear that one cannot adopt the Socialist philosophy and remain a Catholic. And it seems overwhelmingly probable that no Catholic is permitted actively to identify himself with the Socialist movement, for example, by propagating its literature or by enrolling himself in the Socialist party. To do so is to give direct and immediate aid in the constant propagation of ideas that make for the destruction of the religion of Christ. No man whose Catholic perceptions and instincts are sound, can observe carefully the Socialist propaganda or read much Socialist literature without arriving at this conclusion. Hence the force of the saying, "Socialism might not be so bad were it not for the Socialists." Moreover, experience seems to show that the great majority of Catholics who remain long in the Socialist movement cease to practice their religion, and this without being "driven out of the Church by the priest."

Comes now an earnest Catholic and speaks as follows: "I do not accept the Socialist philosophy, nor have I any connection with the Socialist movement, but I do believe in Socialism as an industrial system. The instruments of production and exchange should be owned and managed by the community, but the private owners of these instruments should receive fair compensation. Landowners should receive as they have paid for their land, and should be permitted to retain permanently and to transfer or transmit the land that they cultivate or occupy, but should be compelled to pay to the State annually its full rental value, exclusive of improvements. Since the great industries managed by the State would set the pace, small industries which an individual could operate by himself or with the help of two or three others, might remain private. This would involve private ownership of the simple machinery and tools used in such industries, for example, agricultural implements and the sewing machine of the custom tailor or dressmaker. The incomes of persons employed by the community should be regulated by needs, efforts, productivity, the social welfare, and not merely by the principle of equality. All goods which immediately satisfy man's wants, such as food, clothing, dwellings, furniture, utensils, etc., should be privately owned, and subject to full power of disposal by the proprietor. The integrity of the family and parental control over the child should be as secure as Catholic teaching desires. This is the Socialism in which I believe, and I have a right to call it by that name, since it embodies all of the essentials of economic Socialism. Most of its provisions, moreover, have been accepted by one or more recognized Socialists, such as Kautsky, Vandervelde, Gronlund, Simons, and Spargo. It may, therefore, be called Essential Socialism. I cannot see wherein it conflicts with Catholic religious or moral teachings. These views are probably representative of the position of very many American Catholics who call themselves Socialists. If we assume that the system above outlined would work at least as well as the one we now have, we cannot say that it falls under the condemnation of either the moral law or the Church. For the moral law merely requires that the rights and the opportunities of private ownership be sufficiently extensive to safeguard individual and social welfare. In theory, at least, the proposed scheme seems to meet this end. With regard to the teaching of the Encyclical of Pope Leo XIII, "On the Condition of Labor," it may be worth while to point out that the Socialism denounced in this document is communistic and extreme rather than collectivistic and essential. For (1) the Socialism of which Pope Leo speaks would make "individual possessions the common property of all," and prevent the laborer from "investing his savings in land;" but Essential Socialism would convert only the means of production, and not all of these, into common property; and it would permit a man to invest his money in dwellings for his own use and that of his children, and subject to the system of taxation above described, even in land for the same uses. He would also be allowed to own shares in co-operative industries, and to purchase insurance from the State. And over whatever property he owned he could exercise full power of disposal by sale, gift or bequest, but not by hiring it out for profit. (2) The Socialism of the Encyclical would exclude the "stable and permanent possession"

Thoroughly Cooked Food

All cereals should be thoroughly cooked to get the best results for food purposes. In our Canadian Agriculture Colleges they have tested the effect of cooking on the solubility of foods. Read this table:

ROLLED OATS	P. C. Solids Soluble in Water		WHEAT FLOUR	P. C. Solids Soluble in Water	
	Time Cooked	Percentage	Time Cooked	Percentage	
Uncooked		8.43	Uncooked		6.97
30 minutes	14.95		30 minutes	37.40	
2 hours	18.79		2 hours	37.19	
5 hours	29.93		5 hours	38.37	
8 hours	34.30		8 hours	39.99	

You will notice the gradual rise in percentage due to long cooking. Very few homes are equipped to spend the time or fuel necessary to properly prepare cereals. By a system of steam pressure and heavy machinery the ORANGE MEAT people thoroughly clean and steam cook the wheat, then malt and flake each grain, after which it is dried and toasted. This produces the largest percentage of solubility; a process totally impossible in the ordinary kitchen.

of things; but Essential Socialism would conserve such possession, not only with regard to the kinds of property just enumerated, but also to food, clothing, furniture and all other goods of consumption. (3) The Socialism of the Encyclical would "rob a man of what his own labor had produced," that is, his improvements on the land; but Essential Socialism would allow him the full benefit of these both as to enjoyment and ownership, taking only the rental value of the land exclusive of the improvements. (4) Pope Leo condemns that Socialism which would substitute the "providence of the State" for that of the father, by preventing the latter from owning "lucrative property which he can transmit to his children by inheritance;" but under Essential Socialism he could own and transmit all the kinds of property mentioned above; only he would obtain the fruits of his lucrative goods by personal use, not by hiring them out to others. (5) Finally the Socialism described by the Encyclical would permit the "civil government at its own discretion to penetrate and pervade the family," and would "threaten the very existence of family life;" but no such arbitrary interference is involved in Essential Socialism, while the rights of private property above enumerated would be ample to keep the individual "interested in exerting his talents and his industry."

The question asked at the head of this article may now be answered in the form of the following summary and conclusion of our study: While a Catholic is not justified either in taking an active part in the present Socialist movement, or in accepting the scientific Socialist philosophy, he may, subject to the very improbable hypothesis that it would be practicable, believe in Essential Economic Socialism.—Rev. John A. Ryan, D. D., in B. C. Orphan Friend.

THE NEGRO ASKS "WHY HAS NOT YOUR RELIGION BEEN PRESENTED TO US BEFORE THIS?"

At the conclusion of a mission for the little Catholic parish at Oberlin, Ohio, the Cleveland Apostolate was invited to devote a second week to the conversion of the negroes of that famous college town. Oberlin counts about seven hundred colored people, who constitute a body of good citizens. In ante-bellum days Oberlin was a station of the underground railroad, the same as Springfield, two hundred miles farther south. Springfield's negroes seem to be the best in the country. Oberlin's are among the best, owing no doubt to the treatment accorded them by the Congregationalists, who welcomed them to their college, as well as to their village. In anticipation of the mission, Father Peter E. Dietz, the learned pastor of Oberlin, and the missionary, made a house to house canvass of the colored people, in order to become personally acquainted with them and to invite them to the church. They were welcomed cordially in the colored homes. The census revealed that a majority of Oberlin's negroes were not active church people.

All promised to attend the Catholic services, and it looked throughout the week as if they were trying hard to make their promise good. The entire body of the church was reserved for the negroes and extra chairs had to be provided after the second night. The best of order was observed, needless to say. For most of them it was the first time in a Catholic Church.

One of their many questions might serve as a subject for a meditation: "Why was your beautiful religion never explained to us before?" Oberlin had had at least two non-Catholic missions before this, to which the general public was invited and the clergy and laity had on many occasions welcomed colored visitors when they attended Catholic services; yet somehow, all this did not convince them that the Catholic Church would really be glad to receive them. There could be no doubt about their welcome after the personal visits and this separate mission. A mere greeting at the church door, it was learned, is not sufficient; the colored man takes that as complimentary, merely like the "All Welcome" signs on Protestant churches.

"I would like to have my children baptized by a real priest of Christ, a successor to the Apostles." "I wish my boy were in the Catholic Church, where he could be brought under the influence of the confessional." "I would give

Puncture-proof TIRES

on this \$550 Motor Carriage

Tudhope-McIntyre Model H H is built on the lines of a buggy. High wheels, with solid rubber tires—no punctures, and trouble-proof. Speed, 5 to 25 miles an hour. Chapman double ball bearing axle—all once a year.

Entire Motor Carriage—motor, tires, etc., is fully guaranteed. 12 horse power motor—two speeds forward and one reverse.

Dealers who can handle a reasonable number of these cars, write us at once for terms and territory. 15 models from \$550. to \$1000. 6.

The Tudhope-McIntyre Co., Dept. F. Grills, Ont.

anything if I could say the rosary, as you do, and keep the Lord's life always before me." "Get me a Bible, please, the one that contains all of the sacred books and has the footnotes to explain obscure passages." "I've wanted so much to know your religion, for I've been drawn to it ever since I learned to know your Sisters of Charity, who have been very kind to me." These were some of the remarks that were made and repeated.

The Question Box was used. The questions were abundant and largely Scriptural. Only on one point did they differ from previous questions: "If we should become Catholics, as some of us are thinking of doing, will your members not be displeased?" This came several times. They were assured that every good Catholic in Oberlin would welcome them as brothers in the faith.

The Benediction of the Blessed Sacrament was omitted on two or three evenings, owing to the lateness of the hour. There was a general protest: "Why that is the best of all!" The entire congregation joined in appropriate hymns: Nearer My God, Adeste Fideles and Holy God. The chorus was unsurpassed.

A large inquiry class was formed, fifty-three adults. It is not expected that all of these will persevere; everything points to a goodly number of genuine converts. One lady inquired about baptism, should she become a Catholic. When told that conditional baptism is given in case of doubt, she said: "Right so, I always like to be baptized again every time I join a new church." However, the Oberlin religious census showed no more denominational changes among the blacks than did a similar census in Cleveland among white Protestants. Several colored parents, belonging to no church, requested that their children be taken into the Catholic fold. The pastor promised to do so on one condition, that the parents join the inquiry class and first acquaint themselves with the religion of their children. The Oberlin negroes, unlike the Oberlin whites, have a good many children.

The pastor is glad that the ice has been broken, and that the colored people of his parish have learned that the Catholic doors are open to them. He will meet with counter influences. The white Protestants of Oberlin have been roused. They, too, are now making house visits and some of the visitors break the eighth commandment in every home they enter, resurrecting some very stale calumnies. Threats of forfeiture of jobs have also been resorted to. However, in the campaign for souls the Catholic forces have a resourceful and fearless leader in Father Dietz.

We contribute yearly to the evangelization of the colored race in the South, and it is a good work, too. The negro needs the Church. There is an opportunity of doing a great deal in the same line right at home, and the only donation we need ask of our people is a bit of kindness and of Christian charity.—Rev. W. S. Kress, in the Missionary.

FOR BUSINESS REASONS.

CITIZENS OF HELENA ARE RAISING \$50,000 TO FINISH CATHOLIC CATHEDRAL.

The citizens of Helena, Mont., irrespective of creed, are joining in a movement to raise a fund for the completion of the Catholic Cathedral under con-

The Northern Life Assurance Co. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

THE NORTHERN LIFE ASSURANCE CO. OF CANADA

YOUR HOME

may never burn, but the candle of your life is burning steadily by day and night.

You have insured your home against loss by fire which may never happen, but have you insured its inmates against the loss of yourself which, sooner or later, is bound to occur?

If you have not insured your life, do so to-day, tomorrow may be too late.

Consult one of our agents, or write the

North American Life Assurance Company

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO

HOME OFFICE - - - TORONTO