FIVE MINUTE SERMON

THIRD SUNDAY AFTER EASTER

THE PATRONAGE OF ST. JOSEPH "The blessings of thy Father are stengthened with the blessings of his fathers, until the desire of the everlasting hills should come: may they be upon the head of Joseph and upon the crown of the Nazarite among his brethen." (Gea. xiix. 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 is be yond doubt, for not only did it exist between himself and Jesus and but even also with the ever adorable Trinity; since he, like the Blessed Virgin, was destined from all eternity to fulfil a peculiar office in the divine economy of the mys-tery of the Incarnation. It was God's will that Joseph should come in contact and have relations with two agents of the mystery-with instinct which rises from a feudal

sense, look more closely into his re-lationship, 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 in-

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 a pa-ternal claim when it gives him the privilege of naming the Holy Child: and thou shalt call His name 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 " 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, sor-

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

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 for ever 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 con-cerned in this marriage, but there is, nevertheless, a proof of the nearn 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 raised to the exalted position of hav-ing something in common with the Most High and of being the husband of her who possessed in all its fulness the richness of divine grace. Did not even Heaven stoop to reveal to him the mystery of the ages—the scheme of the Redemption?

No, the nearness of St. Joseph's relationship with God is obvious from 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

WHAT FATHER BENSON SAYS OF US

Scarely anything can be imagined more difficult than for an inhabitant of the Old World to assess his impressions of the New. When an American visits England he has a thousand aids and guides; these matters direct him at least how and where to look for what he must ask and what He may know little or noth ing of the last five hundred years of European history, as the Englishman may know little or nothing of modern America, but both American and Englishman alike share in the years after Christ : Rome belongs to them alike, both Imperial and Catholic; the saints and the kings and the poets of Christian Europe have had as much to do with Chicago as with modern London or Paris.

But the Englishman has no such advantages in America. To him, soaked as he is in unbroken tradition the most venerable building in New York is of yesterday, and the Civil War s an unintelligible quarrel of the day He must begin all over again there is no rhythm, to him, in American history, no gradual transformation from heptarchies to unity, from feudalism to constitutional sovereignty and from sovereignty to demo-

cracy. He is under extraordinary disadvantages—under the disadvant-ages that rest on a conservative son of an old house who meets for the first time his adventurous cousin

returned from abroad.

As the American in Europe, therefore, is apt to pick out for notice first those things that are of the past so the Englishman in America per ceives first those things that are most characteristic of modernity he winces under the rush and clatter of machinery, he is awed by the size of skyscrapers, by the distances over which he travels and the speed with which he goes, by the bulk tunes that are made, and by the absence of what he knows as conserva-This last point, in particular strikes him; he notices how little, or the whole, family tradition counts how a son will sell his father's house and set up elsewhere for himself without a qualm, how the gardens have no walls round them—a very significant symbol indeed—how men shake hands with their photograph ers, and have their boots blacked in public places-how in a word, all that past and which is in the very air he Jesus and Mary.

Let us with the eyes of faith, for has hitherto breathed, has given they are keener than the eyes of place in America to a spirit, public and democratic in a sense of which he has never dreamed.

At first he is a little shocked and chilled. It seems to him as if there were no such things as privacy or in dividualism anywhere—as if he had awakened in the morning, so to speak and found his bedroom walls to be of glass, This is further driven home by the character of American journalism he finds that he is not supposed even to resent having his personal habits described in headines. The number of cigarettes he smokes in the day: the manner in which he turns his head when he speaks; his raids on grapefruit—all these things are proclaimed before him when he opens his morning paper.

Then little by little, if he is no ompletely a fool, he begins to understand that it is not that there is no individualism, but that it is of a different kind not that there is no home life in America, but that Amer ica itself is home life not that the American's house is not his castle, but that his country is. He begins to see that the children in the street look happier and the few beggars more self-respecting than in his own Whitechapel slums that the national flag is not, like his own, brought out only on days of expan-sive festivity, but that it flies all the time that travelers do not bribe the conductor to lock the door of their compartment, but, instead hang gen ially onto a swinging strap—in short. does not shut itself up within locks and bars, but has burst them and gone out into the street. He under stands, in a word, in spite of the palaces on Broadway America is demo-cratic; and that in spite of Mr. Lloyd George, and MM. Combes and Juares,

Europe is feudal. After having done those thingshaving ridden on an engine from New York to Albany, having sat in the electric chair, having been in terviewed by brisk and charming journalists, having had a beefsteak supper in a chequered apron and walked up Fifth avenue with a milionaire and a tailors assistanthaving understood something of that joyous boisterous public spirit that lies at the root both of the virtues and the vices of America-so utterly alien from the melancholy happiness and the luxurious sorrows of Europe -he will, if he is a wise man, begin to enquire as to America's religion; for the religion of a country sole certain interpretation.

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He will find tfirst an immens ivity: and that the same vital and unbounded rush that creates huge winkling faces of electric light in New York by night, builds churches two or three stories high, creates orphanages that occupy five acres of ground, drives cinematograph lanterns in crypts, and creates Men and Religion Movements in a thousand towns simultaneously.

At first, in spite of the lessons he has previously learned, he will be both bewildered and dismayed. It will appear to him that religion, as he knows it, with its silence, its dim lit interiors, its haunted corners and its reveries, has no space to live in He will ask, bitterly, why they do not have phonographs instead of pulpits, and steam-organs instead of orchestras; they would be entirely unwearying and quite as effective for this kind of thing. And then, little by little he will begin to dis tinguish.

He will see, first, that there is in deed in American towns a vast deal of religion that is scarcely at all reigious. It is excellent in all other ways; it is a great social asset: it s sometimes quite artistic; it is unboundedly philanthropic and sincere and generous; it is even imitative as in the Protestant Episcopal Cathe dral of New York—of real cathedral life in England. Its ministers are active and zealous; the choirs sing beautifully in four parts; its dogmas have blossomed themselves away into the most exquisite sentiments there is an abundance of good feeling and fellowship; its adherents are sincerely anxious to uplift the But it is not religious; undepartment of American religion, ex-

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actly that chasm into which so many treams of similar religious activity in his own country are tending—and that this end has been reached more swiftly in America exactly for the same reasons as those for which America was the first to simplify, by process of amplication, certain kinds of machinery, and produces cold chisels more cheaply and better

nade than in England. If he is a Protestant, therefore, he will leave America either confounded or delighted; for he will see his own timid principles worked out to their logical end. If he has given a red lamp to his church at home because it looks so nice from the road after unset, he will be charmed, if he is logical, by the cinematograph as a principal instrument of workshop : if e has endeavored to cling to the be lief that the love of God is more vital and fundamental than the giving of free breakfasts to poor children, he will be appalled by the absence of dogmas from American faith.

But if he is a Catholic he will carry away a very different impression. For he will find, in New York, for instance, that the same thoroughne and businesslike activity that has driven Protestantism to creedless ands, has embanked and cemented and scoured from weed, the Rock on which the Church is built.

First, he will be amazed by the umbers of Catholics. "Who are all those men?" he asked one day, as an apparently endless stream marched by him, eight abreast. Those are the Holy Name Society' said his American friend, "Catholics you know." "Catholics! I didn't know there were so many Catholics in the whole of America." but those are only the ones that don't curse," said the American. 'You should see the others!'

He will find, then, that in the smallest parish in New York, about 3,000 persons hear Mass every Sunday; and he will, amazed, compare with that the fact that in his own cathedral in London scarcely a greater number fulfil their Sunday duties. He will see from his window the street thronged eight times each Sunday morning; he will see that in church after church it is the same he will learn that the Knights of Columbus could wield, if they chose as great a social force in favor of Catholicism as a Freemasonry can wield against it in France. hear from priests that lack of money need never be a real obstacle in any necessary work; he will find, in short, that there is one Church, at any rate, in America that is perfectly confident, that alone does not ask itself why its members do not attend public worship, that is an example of generosity to the whole world; and that this Church, alone among all denominations still retains the Two Great Commandments of the Law in their divine sequence And when he has learned this he will know more about America and her future than even Mr. Bryce himself, his own ambassador.

On the civil side he will have found. as has been said, a very vital public spirit completely unlike that attitude which passes under the same name less religion is but another name for philanthropy. He will see in this talk of the necessity of uplifting the masses; in America a millionaire's

PRESIDENT NONE - SO - EASY

sister (let us say), takes a box for factory girls at the opera. In Eng-land we solemnly open Toynbee Hall in Whitechapel, and, dressed in orange-colored ties, administer artis ic conversation to any tame coster mongers we can allure within; in Amer honestly and together in the broad tures. In England we live our real life in our houses surrounded by walled gardens and go out into the world to pretend; in America they live their real lives in the streets and squares, and do their pretending at home. Public buildings, therefore, in America, are magnificent, and private houses largely built of wood Our private houses in England are beautiful and artistic, and our public buildings are deplorable and mean.

On the religious side our Englishman will have found the same kind of lavishness and logic. Protestant-ism will be absolutely all that a human system of faith can ever hope to be. It will be splendid and glittering and artistic (with very clear limits), and unboundedly optimistic and philanthropic. But it will be devoid of dogma; since dogma is the one Divine thing we have left. And Catholicism will be fully as philan thropic, and as glittering, and as optismistic; it will lack, certainly, that intimacy and that remoteness and that contemplative attitude that are suggested (let us say) by the side chapels of Chartres Cathedral; but those things are not vital, however, sweet and lovely they may be—not vital, that is, to the Church itself, however necessary to some churchmen. For all that she asks is that Rock may remain and God will take care of the building; that authority may remain unquestioned. After that, God, in her, will do the rest; will "bring the glory and honor of the nations into her;" will work up into her fabric the joyousness and the generosity and the childlikeness of the American, as well as the patience and the silence and the feudalism of the European And, it may be, one day He shift the brunt of the battle from this side of the Atlantic to the other from Europe who has played with he faith and already half forfeited it, o America who has worked for it so

(REV.) ROBERT HUGH BENSON

MARTYRS OF TYBURN

PLAN TO SAVE FAMOUS SHRINE IN THE HEART OF LONDON

To all who love the name of Ire land an appeal is made to save the martyrs shrine at Tyburn in London, where Venerable Oliver Plunkett. Archbishop of Armagh and Primate death by English Protestants. His beatification is expected.

Close to the gallows where Vener able Oliver Plunkett suffered for Faith and Fatherland, is now a chapel and convent, where the Blessed Sacrament is exposed day and night and the Sacred Heart of Jesus perpetually invoked for the cause for which he died.

One hundred and five martyrs shed their blood at Tyburn and of these Oliver Plunkett (July 1, 1681,), was the last and greatest.

His beatification will be celebrated there with a solemn Triduum, which will henceforth be annually, with the special object of obtaining from the Sacred Heart of Jesus abundant blessings for Ireland and for all Irish people throughout the world.

Among the relics venerated at Ty burn are some relics of the glor ious Irish martyr. His portrait i being painted for the Oratory of the Martyrs, which is beneath the Chapel of Adoration, and his statue is being carved in oak to be ready for the altar as soon as he is numbered among the Beati. In this Oratory and overshadowing the altar has been erected a copy of the old triple gallows, but now hang from it burn ing lamps, crowned with diadems in the martyrs' honor, the Tree of Shame transformed to one of glory.

The Tyburn foundation has been in existence since ten years ago. It has been greatly blessed in many ways by Our Lord, although the nuns have had and have still to pass through many temporal difficulties and struggles. They have expended their all for this foundation, and Ty burn is burdened with a heavy debt of over \$50,000. As soon as this debt is paid, it is hoped to build a worthy sanctuary, where the King of Martyrs may be adored for all generations in His Sacrament of Love.

The founders of Tyburn are those who give at least \$500, and their names are engraved on brass in the chapel. The names of all who give even the smallest sum are written in the Book of Benefactors, which lies ever before the Blessed Sacrament.

Tyburn is situated in the most expensive part of London. In 1910 the nuns feared they could no longer continue the struggle for want of support, and that they must sell the property to pay the debt. But loyal friends rallied round them, for Catho lics everywhere felt that this could not be allowed. The martyrs' Shrine must be saved.

He who cannot hold his tongue cannot keep his friends.

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