

## FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUT, D. D.

TWENTY-SECOND SUNDAY  
AFTER PENTECOSTSPIRITUAL AND TEMPORAL AUTHORITY  
"Render therefore to Caesar the things that are Caesar's, and to God, the things that are God's." (Matt. XXII, 21.)

Everything belongs to God. He made it all without using any pre-existing material, or without any moral or physical aid from any one. Nothing, in fact, was made until He created it. He Himself is the only Eternal Being. With Him there was no beginning, nor will He have any end.

If such be the case, why does Christ give utterance to the words attributed to Him in today's Gospel? If everything belongs to God, must not all things be returned to Him, and must not all homage be paid to Him? It is true that God created this world we live in and everything that is in it. He, however, made one of His creatures the master, as it were, of it all. This creature was man. To him was given the earth. He was to rule over it, and he was to make use of its products. He should never forget, however, that it all first belonged to God, belongs to Him yet, and ultimately will be disposed of as He has planned. All power, too, is God's, but, as in the case of the material world, He has delegated it to men as His representatives.

To some he has given spiritual power, to others temporal. Those possessing spiritual power are the authorities of God's Church. The temporal power is held by the heads of the secular governments, provided they hold their positions lawfully. To these secular rulers, especially, is given much freedom. The laws relating to the people of the State over which the rulers hold sway are made by these same rulers. They see what is best for the temporal welfare of the people and accordingly enact laws, which laws must not conflict with the eternal laws of God, nor in any way be a hindrance to their observance. These secular laws seem to be only of the State; but when they are wisely and rightly made they are God's laws also, because they have been framed and promulgated by those to whom He delegates power. Now, when such is the case, we are bound in conscience to obey these laws of Caesar, by which is meant the laws of the country in which we live. We are bound under sin to fulfil our obligations in this respect, because violation of them would be disobedience to God and His law, would be the cause of disorder, and would be a scandal to our neighbor.

There are many who make it a point to evade the laws. They will scheme and plan in order to escape from their bonds. Whoever acts in such a manner is not rendering to Caesar the things that are Caesar's. How many, for instance, will endeavor to avoid paying the just taxes that are imposed upon them! To do this, they must in most cases resort to falsehood and cunning. Very often, too, suffering is caused to others because of the behavior of these traitors and violators of the country's laws. The poor suffer especially. Burdens often are placed upon them by the State which should be borne by the guilty rich.

Then, too, there is a class who try to take the law of Caesar into their own hands, and the means they use is money—the mammon of iniquity. By influence of it they but too often escape the punishments that are justly due them. The poor can not do this because the gold of their wealthy neighbors can not be had by them. The law has been distorted in numberless cases so as to favor the wealthy person. One almost can say with full truth that the rich practically have the law in their hands. As the world grows older, too, these abuses seem to increase.

Now, every good Christian must obey the laws of his country, whether they come from the supreme legislative body or from inferior but justly delegated sources. These, as a general rule, will not be in conflict with God's law. Should they be contrary to God's law, then another course is to be pursued; but each individual should not, for various reasons, choose this course himself. He should have recourse to the authorities of the spiritual kingdom, who will direct him. In other words an individual should not act on his own initiative, at least externally; but should follow the direction of his confessor.

Christians, therefore, should observe to the letter the laws of the nation as well as the direct laws of God. To neglect one for the other, when they are not in a state of conflict, is a great injustice. The law of God is the greater, it is true; but, if all other laws conform with it, these latter must be well observed. Every Christian should be a good citizen, which is impossible unless he observes the law of God and of the country in which he lives; or, in other words, without giving to God the things that are God's and to Caesar the things that are Caesar's.

## THE ANGEL WITH A BLESSING

There is a beautiful thought in the story of the patriarch who wrestled with the angel, and who when morning broke, held his heavenly opponent fast, declaring, "I

will not let thee go except thou bless me." The gray angels with which we struggle, the angels of adversity and disappointment and responsibility, by forcing us to put forth our utmost strength, increasing it, and each of them has a blessing for us if we hold fast. Struggle on bravely, however long the night, put out all your strength, however hopeless it seems that victory will be yours. But the dawn will come at last and with it blessing, if you have the courage to claim it.

GENERAL INTENTION  
FOR NOVEMBERRECOMMENDED AND BLESSED  
BY HIS HOLINESS POPE  
PIUS XI.

THE CATHOLIC PRESS

In a rather wide sense anything that comes from the printer's hands may be called the fruit of the press. The press may mean the printed word under many forms, whether it be a large dictionary or a mere handbill; but the term is commonly restricted to publications which are issued at stated times, such as magazines, daily and weekly newspapers, etc. These publications enter millions of homes regularly with their messages, good and bad, and indifferently; they gratify the natural curiosity of readers who wish to know what is going on in the world; they are public sources of information; they supply intellectual food for the masses; and the very regularity with which they appear makes readers acquire the habit of looking for them. So that, in the end, what is usually styled the press becomes a sort of psychological necessity for the general public.

Newspapers are undoubtedly the most popular development of the press. Issued forth in millions of units, each one complete in its own way, they impart small but constant doses of information; they spread broadcast what is being thought and said and done by friends and enemies; they keep men in touch with their fellowmen far and near. Water falling drop by drop will sooner or later wear a hole in the hardest stone; what therefore must be the effect on millions of plastic minds and souls of the thrusts they are daily receiving year in and year out from the printed sheet. It is easy to see that the press exercises a powerful influence on human society.

There was a time when newspapers were printed chiefly for the purpose of forming public opinion, when men behind the pens aimed at convincing the readers of the soundness of their policies or of the wisdom of their programmes. They imparted news, it is true, and they interested their readers; but over and above all they discussed principles and politics. What really mattered in old style newspapers were the opinions and the appreciations of editors. But times have changed, and so have the newspapers; old standards have gone by the board. Commercialism is as rampant in the news world as it is in iron factories and department stores, and newspaper owners advertise their wares as brazenly and with as little regard for professional delicacy as if they were promoting moving picture shows. And yet considering the condition of our age, one may ask why should they not push their goods in any way they see fit; for is not wealth invested in the press in order to create more wealth? It is no longer quality of patronage that is considered nowadays, but quantity; the greater the number of readers a newspaper claims the larger the dividends at the end of the year. Undoubtedly the secular press has fallen from the high estate; it has become a purveyor of information only too often unreliable, a source of unsound principles that warp men's faculties, an agent that gives a false direction to public opinion. In order to advance its own selfish interests, it has become sensational, it even appeals to the baser instincts of readers and to their morbid curiosity. What a humiliating position newspaper writers must feel themselves in who, for the lure of gold, will prostitute their literary talents in such enterprises.

Catholics are not looking for favors; but from a worldly press they need not expect much sympathy, nor may they hope for much help from their Church. If they get justice for her and her works they must needs be satisfied. But realizing the power of the printed word, this minimum is not enough for the Church's devoted and intelligent children and they consequently have a duty to accomplish. They should support a press of their own for the purpose of keeping themselves acquainted with the Church's progress in the world, of presenting her doctrines, of forming public opinion, of correcting false and misleading statements regarding her beliefs and practices. While sympathizing with the erring, the Catholic Church should remain the mortal enemy of error under every form. Errors in print should be refuted by the truth in print, and for this reason Catholics, even though they have not fortune at their disposal, should to all they can to encourage the apostolate of the press.

During recent years we have been hearing a great deal about Catholic daily newspapers in the English tongue, and many arguments have been advanced to show how easy it

would be to make them succeed. Catholic dailies, we are told, manage to live when printed in other languages, why could they not live if printed in English? The question is plausible and the novice in journalism has not got the ready answer. The scheme is feasible as soon as the promoters can provide the barrels of money necessary for its success. Usually the strong advocates of Catholic dailies are persons who have had no technical experience in newspaper life, and who do not know the difficulties ahead of them were they to launch out into the sea of daily journalism. But we repeat they will succeed just as soon as they can command the vast sums required to finance newspapers which can compete with the secular dailies; and furthermore they will see success assured when they shall have changed the mentality of English-speaking Catholics who elicit satisfaction with the secular dailies. The reading habit and the direction which it takes, is sometimes as hard to change as any other habit. When the happy millennium has arrived, promoters of Catholic dailies will have no difficulty in securing Catholic writers. There are many clever such engaged on the secular press who could be easily induced to change their allegiance when the terms are satisfactory.

For some time to come, we fear that Catholics will have to be satisfied with their excellent weeklies, and our people should encourage those helps to our holy religion. No Catholic home should be without its own weekly newspaper. The unselfish zeal which is displayed by Catholic journalists should elicit the active support of those professing the same faith. They work within limits, and the very nature of their labors, that of defending the Church, makes them specialists in the newspaper world. But they are doing what no other agency outside the pulpit can do, namely, molding Catholic opinion, giving the public the Catholic point of view, breaking down prejudices, and the enemies of the Church and, last but not least, instructing and encouraging the weak-kneed among our own people.

The Sovereign Pontiffs appreciate the work which Catholic journalists are doing, and they have summoned Catholics throughout the world to sustain their efforts for the extension of a Catholic press. "In vain you will build churches, give missions and erect schools," said Pius X, "unless you are able to wield the offensive and defensive weapon of a virile Catholic press." Pope Benedict XV, declared that "nothing is more desirable than that the number of those who can use their pen in a way rich in blessings should increase, and that good papers should have a large circulation so that every one may have every day good reading that instructs and warns and strengthens, and promotes Christian virtues." The present Pontiff, Pius XI, shortly before his elevation to the Papacy, addressed the following words to the people of the Archdiocese of Milan: "The power and influence of the press are so great that even the seemingly most insignificant activity in favor of the good press is always of great importance, because great results may come therefrom. Anything which you will do for the good press, I will consider having been done for me personally. The good press is very close to my heart, and I expect much, very much, from it."

The Pontiffs know the power of the press on the minds of multitudes, and they are desirous that a portion of that power shall exercise itself for the spread and defence of the truths of the Church of Christ. They ask that Catholic newspapers be maintained not from a motive of smug charity, as some might be inclined to think, but as a duty of conscience. Catholics who support their publications are, usually loyal to their Church in other matters as well. On the contrary Catholics who ignore their newspapers, or who neglect to support them, are usually found among the cowardly class who are always ready to show the white feather and apologize for their faith. They are the ones who cringe before the first upstart who insults their Church, who are ever ready to be taught by the shallow sophistry of socialists and others. It does not take long in conversation to single out the well-informed Catholic from the herd of the uneducated, the strong, loyal son of the Church from the lukewarm and indifferent; in nine cases out of ten, it is the perusal of Catholic publications that gives one class the advantage over the other.

E. J. DEVINE, S. J.

## KIND WORDS

Soft words soften the soul. Angry words add fuel to the flame of wrath and make it blaze more fiercely. Cold words freeze people and hot words scorch them. Bitter words make them bitter, and wrathful words make them wrathful. There is such a tremendous rush of words in our day that it is especially desirable for each one of us to see to it that kind words have their

# Bovril

helps you to  
"turn the corner"

chance among others. There are vain words and idle words, hasty words and spiteful words, silly words and warlike words. Don't forget the kind words. They produce their own image in men's souls, and a beautiful image it is, to be sure. They soothe and quiet and comfort the hearer. Why not let them have a larger share in all our lives?

NOT PSYCHIATRY BUT  
RELIGION

Thoughtful men and women who have gradually reached the conviction that there is something radically wrong with purely secular education will find the confirmation of their fears in the latest utterance of President Butler of Columbia University. The head of one of the world's largest universities states unequivocally that modern education has failed. "Students," he says, "have been treated too much as subjects of scientific interest and not enough as young human beings with immense powers for good and evil, with a wealth of enthusiasm and vast energy."

Too much science and too little learning has given the youth of today a smattering of many things but little real knowledge of anything. It has created in the minds of graduates a host of indefinite impressions or opinions about mathematics, politics, literature, and economics that fits them to talk glibly about everything, but unfits them for the sound thinking and right living necessary to solve the problems of life. "They are in the stage," adds President Butler, "which takes H. G. Wells seriously as a historian."

The steady breaking down of faith in fundamental principles in religion, philosophy, ethics, and politics during the last quarter of a century, according to President Butler is responsible for the low ebb of present educational methods and influences. The departure from the sound standards and wise methods of the past has created a serious situation that must be corrected.

Particularly noticeable is this breakdown in the religious part of education. The exclusion of religious teaching from secular schools has not only provided a one sided education, but has robbed the youth of these schools of the help of spiritual forces. After all the spiritual values in life are imperishable and supreme. Without them society can never advance, but must degenerate.

This was clearly shown during the trying days of the War. Then, men felt the need of a higher power than materialism to sustain them in their trials and to purify their aims. And in these times of emotional exaltation the world quickly turned to religion and to spiritual values. But when the emotional strain was removed the world as quickly returned to the old materialistic standards. The War therefore clearly taught two lessons, first the need of religion in life, and second the failure of modern secular education, that did not equip students with enough religion to outlive the War.

President Butler has found the disease, but he cannot prescribe the remedy. True, he advocates a return to the spiritual ideals that prevailed during the War. But in pointing out the means of such a return he offers the suggestion, "that a solution for many of our problems, not only of education, but of economics and politics, may be found in the rapidly opening field of mental hygiene, where the new psychiatry already has revealed amazing possibilities."

Not the new psychiatry but the old religion is what the education of today needs. Men may blind their eyes a little longer to the truth that education that does not include religion as an integral part, is but a deception and a fraud. But sooner or later, and rather sooner than later in the light of present conditions, men will again return religion to its honored place in the schools. The three Rs of education need the fourth R of religion to complete them.—The Pilot.

## END PEW HOLDER

The following comment of a Catholic editor is timely: "Having entered a pew, move along. Do not block up the end of the pew as if you did not intend to have any one else enter it, or as if you were holding it for special friends. Do not rise to let others in, but move along, and leave the pew invitingly open, so that they will know they are welcome. If a few capable of holding six has five already in it, don't make a formal procession to let one poor scared woman go to the furthest end, but move along, and let her sit down at the end next the aisle. It is not necessary for a man to sit at the end ready to rush out and kill Indians as it was once upon a time."—The Mirror.

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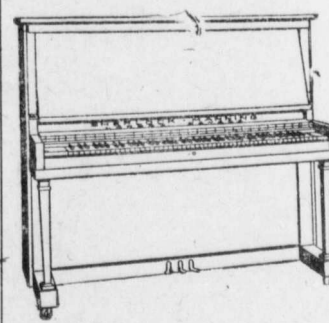
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