

terial functions, preaching and baptizing the native, and opening to him the Way of Life, but taught him to level and survey the land, to cultivate the same by means hitherto unknown to him, and to improve his primitive habitation. To enable the missionary to do all this he of course had mastered their language. And, we may be sure, like our missionaries of the present day, he was content to share the humble lot of the simple people among whom his lot was cast. For as already stated it took him thirty-seven years to make the journey, which was through one of the most difficult and even to this day almost inaccessible regions of the earth's surface. But the Catholic missionary has always been the world's path finder and pioneer of civilization, and Father Fritz was no exception to the rule, even though that world has for three centuries consigned him to oblivion.

BOY LIFE

"Talks to Boys" By Rev. J. P. Conroy, S. J.
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ON COLD-STORAGE PIETY

A short time ago I met a young man, a friend, whom I had known very well as a boy at school. He had been a lively boy, verging even upon noisiness, but always regular at his confessions and a frequent communicant. After a little survey of the time since our last meeting I asked him about his Communions.

"Oh," he answered, "I've cut down on that, Father."

"What's the matter?" I inquired. "Doesn't it fit in any longer?"

"Yes, of course it fits in, but a fellow doesn't need all that so much after college."

"How do you reach that conclusion?" I asked in astonishment.

"Why, it's this way," he replied. "I did so much of it at school, went to confession and Communion so often, that I don't have to go often now. I don't need it."

This young man had the idea that somewhere in his spiritual system he had stored away a lot of piety, like meat and eggs and poultry in a cold-storage plant; and he thought that by some spiritual jugglery, in which he was altogether passive and took no part at all, these provisions would feed themselves into his soul without his reaching out a hand for them.

"Oh, they're there, all right," he said to himself, "laid away safely on the shelves."

Where? Oh, he doesn't know. Somewhere—any old where.

Are the shelves easy to get at? He doesn't know; doesn't care, either. He doesn't intend to grope in after the provisions. He doesn't need to. They'll come out by themselves when they're wanted, like the cuckoo in the clock when the hour strikes. Just so, when temptations come, his old prayers, his old efforts, resistance, his past confessions, Communions, will appear automatically, reassert their former sway, and, like a night watchman, keep out the burglars while he goes right on sleeping.

In a word, he isn't a human being any more. He is a perpetual-motion machine. He used to have to make an effort to fight off temptation, but now some mechanical device will fight it off for him. It used to be difficult to be good. Now, with more temptations, it is easy.

This sort of boy always goes to the bad at last. He is sure of himself, overconfident; he can't lose. So he walks right into temptation, amid scenes and companions dangerous to faith, morals, decency even, until finally he finds himself in the mud, eating husks with the swine.

The machine didn't work in the way he had guaranteed it. It didn't turn out the prayers, the watching, and the fighting-power, automatically. The old prayers did not ward off the new temptations. The old confessions did not forgive the new sins. The cold-storage plant burned down somehow—and very often keeps on burning in the next world.

The fact is, there is no such thing as cold-storage piety. By constant attention indeed, we do get strong in soul, but never so strong that we can stop strengthening, nourishing, repairing, defending. And the stronger we get, the more of these we need. A tree, for example, needs much more moisture, much more root space, more air space, when it is full grown than when it is a twig. A flower gets more attention when blooming than when at first put in as



MOST REVEREND JOSEPH MEDARD EMARD, ARCHBISHOP OF OTTAWA

a seed. And we have all heard the story of the man who trained his horse to go without eating, on the supposition that as a colt he had eaten all he would need for life. The man did train the horse, all right, but, as the story finishes, "as soon as he got used to going without eating he died."

The same idea is borne out in our own body. The more powerful the human body, the more food it requires, the more it is growing, the more nourishment it requires; the harder it works, the more insistently it calls for the reinforcement of food, merely to sustain it. And when the body calls for no food we know it is sick.

Young Jack has been out playing baseball all day, and after he gets home he hears the voice of mother calling: "Come to dinner, Jack."

"Thank you, mama, but I've had dinner."

"Why, where did you get your dinner?"

"Oh, right here."

"Why, you've just come in. When could you have had dinner?"

"Oh, not today, mama. But don't you recollect last Christmas. You gave me a lovely dinner."

Of course, Jack's mother becomes alarmed and calls in the head specialist.

But Jack was merely using the cold-storage argument, the very same argument that our friend we talked with at the beginning was using. And if it looks foolish enough in Jack to make his mother call for the doctor, how much help do you think a man needs when he deliberately applies the starvation theory to his soul instead of his body? Much more than anything else in the world does our soul need steady and frequent nourishing.

For beyond anything we know here it lives, grows, acts powerfully, swiftly, and constantly, and with an incomparably more vivid and burning intensity than any flower or tree or animal. Constant care, therefore, and minute attention are needed to watch the fuel we furnish this fire, to measure the food we give this gigantic being.

And the soul itself must reach out for this nourishment. The tree and the flower and the animal may be fed, and forcibly fed. Not so with the soul. No outside force can drive it. The soul must itself reach out, and everything depends on that one first movement.

Our own everyday experience tells us that all this is true; that we are not ahead of the game. We know that we do not resist today's temptation merely with the prayer and the effort of yesterday. We know that daily temptation must be met with a new spiritual strength, and that we cannot omit trying today simply because we have tried yesterday. "Give us this day our daily bread," we pray. Observe the repetition of the idea in the two words "day," and "daily." It must be food for every day, and new food, at that.

The saints tell us the same thing. St. Paul kept asking for prayers and help continually, lest he might become a castaway. St. Philip Neri at the beginning of each day asked the Lord to watch him care-

fully or he would certainly betray his Master.

Make up our minds now that in later life we are going to take even greater care of ourselves than when we were at home or school. In youth we are in a certain sense automatically taken care of, put into a routine in which holy thoughts, prayer, the power and beauty of virtue steadily meet us and influence us. Later it will be different, as far as these external helps go. The guiding hand, the encouraging word, the warning glance, will to a great extent have disappeared. Much of the early scaffolding that was necessary in our upbuilding will be removed, as, indeed, God intends that it should be removed. But the great buttresses and the sure foundation must remain forever through our whole life, every minute of the day and hour. God's hand should still overshadow us. His words of wisdom still guide us. His look still penetrate us through and through with its strength and its glory and its eternal sweetness.

POPE REWARDS ORPHAN BOY HERO FOR HIS COURAGE

By Monsignor Enrico Pucci

Rome, Sept. 4.—A few days ago while the orphans of a Home at Castellamare near Naples, were bathing along the lovely shore of Pozzano, a youth named Alfonso Di Somma went too far out and was drowning. Hearing the cries of the unfortunate boy and his comrades, and realizing that no help could arrive in time, Francesco Esposito, aged thirteen, plunged at once into the sea, swimming vigorously towards Di Somma, who had already disappeared under the waters. He reached him and drew him towards the shore, where first aid soon restored the half-drowned lad to life.

The courageous behaviour of the young orphan boy, Esposito, evoked great admiration and was mentioned in the papers. Two days ago the youthful hero had an agreeable surprise.

The Rector of the Orphanage, Monsignor Luigi Pepe, received the following letter from Monsignor Diego Venini, Privy Chamberlain Participant:

Very Reverend Monsignore, The Holy Father, having heard of the heroic action of a young member of your Orphanage, has deigned to entrust me with the pleasant duty of sending you a medal for the courageous lad who saved a comrade at the risk of his life.

Very heartily and with special sentiment, we impart to you and to the whole charitable Institution the Apostolic Blessing.

Rejoicing at the kind message I have to deliver, I remain,

DIEGO VENINI.

P. C. Participant of H. H.

The heroic lad has thus seen his noble conduct rewarded by the spontaneous appreciation of the Supreme Pontiff, whose gift was for him the best possible prize.

The episode shows how sensible is the heart of the Holy Father to paternal sentiments of benevolence for all that is noble and generous.

Thus truth comes to us more and more the longer we live, that on what field or in what uniform or with what aims we do our duty matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly, and somewhere, somehow, to do it faithfully, makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.

DUTY OF OBEDIENCE

INVOLVED IN CHRIST'S DIVINE PLAN OF UNITY

The English-speaking priests of the Diocese of Ottawa, in their address of welcome to His Grace, Archbishop Emard, set forth concisely and in singularly appropriate language the whole economy of that divinely instituted government in the Catholic Church which was designed by her divine Founder to maintain that unity for which Christ prayed and for which those who have cut themselves off from the Church are now vainly yearning.

We consider the address, which was read by the Rev. M. J. Whelan of St. Patrick's Church, quite exceptional enough to make it fall outside our rule regarding matters of purely local interest.

THE ADDRESS

"Your Grace: The Eternal Pastor and Bishop of our Souls, in order to continue for all time the life-giving work of His redemption, determined to build up the Holy Church, where-in as in the house of the living God, all who believe might be united in the bond of one faith and one charity. In this Catholic Church He established visible shepherds, to be employed by His Holy Spirit as living instruments for the instruction and sanctification of mankind, namely the apostles and their successors in the Catholic episcopate. In order that the episcopate also might be one and undivided, and that by means of a closely united priesthood the multitudes of the faithful might be kept secure in the oneness of faith and communion, our Divine Saviour sent Blessed Peter over the rest of the apostles, and fixed in him, and in his successors in the See of Rome, the abiding principle of this two fold unity and its visible foundation. To this Roman Pontiff, the Vicar of Christ, the visible Head of the whole Church on earth, its infallible Teacher and universal Shepherd belongs the office of providing each individual diocese of the world with its own bishop, who, in the diocese thus assigned to him by Peter, becomes the true pastor who rules and feeds his own flock by the divine authority of the Holy Ghost.

"These important truths of divine revelation were brought very vividly to our minds last January, when it pleased God to call out of this world, within a week of each other, our universal shepherd and our local pastor, the Roman Pontiff and the Archbishop of Ottawa, Benedict XV. and Charles Hugh Gauthier, to whom God grant eternal rest in bliss. It is not the will of the Divine Head of His Church, Jesus Christ the Son of God, that through the death of any bishop, the faithful should be left long as a multitude without a shepherd. Hence sixteen days after the summoning to a higher life of one of the most eminent in the long line of Roman Pontiffs, Providence provided the Church with a worthy successor in the person of His Holiness Pope Pius XI., and one of the first cares of our Holy Father after his assumption of the universal pastorate, was to provide the widowed diocese of Ottawa with a new archbishop.

In looking around for a worthy successor of the apostles who would be able to bear the burden of the laborious episcopate of this metropolitan See of Ottawa, the Holy Father's choice fell happily upon one who had for thirty years successfully shepherded a diocese in the Province of Quebec, upon Joseph Medard Emard, Bishop of Valleyfield.

"Whosoever had been chosen by the Holy See as our Archbishop would have been loyally welcomed by us, for the obedience which we have sworn to the Pope and promised solemnly to our Ordinary, is not conditioned by accidents of person or race or tongue. In the Catholic Church one does not choose his superiors, one obeys them, and in obeying them, one obeys Him that sent them, Christ Himself. What would have been in any case a Catholic duty unconditionally fulfilled, becomes in the present instance, on account of the singular worthiness of the individual chosen, a pleasure and a joy.

MUCH STILL TO BE DONE

"For, in an age when so much of the organized intellect of mankind is arrayed against Catholic Christianity, Your Grace's clear, cogent and scholarly exposition of revealed truth will point out the way to men of good-will. In a country where the increase of population and of wealth is constant, your administrative ability will enable the Church to keep pace with this great material progress, by building a sufficient number of churches and schools. In a crisis of world history, when each nationality is pressing its own claims, your serene just decision, which moves than once had been felt in important moments of our national history, will determine for each of the two races of your diocese, what priests, what religious and what institutions it requires for its complete spiritual development and also what sacrifices of its own will it must be ready to make for the common Catholic good. In this Ottawa Valley much has been done during the past hundred years, as a result of the joint efforts of

bishops, priests, religious and faithful laity. Nevertheless, "here, as everywhere else in the world, much remains to be done in order that all men may be saved and be brought to the knowledge of the Truth. "That Your Grace may enjoy among us many years of pastorate and afterwards inherit life everlasting is the prayer of your English-speaking priests of your Diocese of Ottawa."

RIGHTS AS CITIZENS

Helena, Mont., September 18.—Preservation of the rights guaranteed to every American citizen by the Federal Constitution was emphasized as the paramount need of the present day in a sermon delivered by the Very Rev. M. T. O'Brien, Rector of St. Ann's Cathedral, Great Falls, during the Pontifical High Mass which marked the opening of the annual convention of the Helena diocesan council of the National Council of Catholic Men here. He warned against the danger of allowing organized minorities to exert influence out of proportion to their numerical strength or importance in determining questions of public policy.

"Your attention is directed to the grandest document ever penned by the hand of man, the Constitution of the United States," Father O'Brien said. "In the perusal of its text you will find that the great principles upon which it was founded are embodied in three words, liberty, justice and equality. Liberty, of conscience whereby every man is free to worship his God when and how and where it may be his good pleasure, without interference or dictation. Justice—rendering to every individual what is his rightful due without prejudice or favor. Equality, by which we understand that every citizen of the United States whether by birth or by adoption has equal rights, equal opportunities and equal privileges with every other citizen of equal standing no matter what may be his religious affiliations or what may be the color with which God may have clothed him. That Constitution must be kept inviolate from contaminating fingers. That Constitution must be safeguarded in its all but sacred wording, in its every detail. As citizens of the United States you are bound to cherish it. As citizens of the United States you are pledged to support it. As citizens of the United States, you must die for it rather than permit our nation's honor to go down in disgrace. That Constitution is for all the people and it never was the intention of those who drafted it that it should be the instrument of any clan, or any organized body of men, or any distinctive class of women. If we are Americans let us be such in the dark as well as in the light, in work as well as in word, in truth as well as in spirit."

Turning to the remedy for the conditions he complained of the speaker continued: "What is to be done to stem these tides of infidelity, immorality, and unrest? We need organization. By that I do not mean that we are to band together as a unit to overthrow the nation or the grand principles upon which it was founded. But I do mean that we must organize to uphold and maintain intact the saving principles of that grand old constitution of the United States in its entirety and not allow them to be dragged down in shameful disgrace. We need organization to place God back in His rightful place and also place at the head of our nation and in our congress, men broad in principle, unbiased in religious affiliation, unhampered by fraternal pledges, impartial and just to all men."

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HEARING SERMONS

Why is it that so few Catholics are willing to listen to sermons? From year's end to year's end they attend the Low Mass in order to avoid listening to the Word of God. Not for them has St. Paul written: "Faith cometh by hearing, and hearing by the Word of God." No wonder there are nominal Catholics by the thousands who have little faith and less ability to explain their belief since they shun hearing the Gospel preached to them. And of those who do attend High Mass out of mere mechanical routine, how many profit by what they hear? They go to sleep. They yield to distractions of all kinds. Present in body, they are absent in mind.

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