

SCIENTIFIC PRIEST

Conducting Important Experiments In the United States

There has been in this country for some time past one of the greatest scientists of the age, a Portuguese priest, who has made discoveries which place him in the front rank of the astronomers of the world. This is Rev. Father M. A. G. Himalaya, of the Archdiocese of Braga, Portugal. Father Himalaya came to this country to erect and operate his great invention, the "pyrheliophor," at the St. Louis World's Fair. He is devoting his time to study and research, and makes his home at present in Washington, where, in addition to his scientific work, he acts as temporary Chaplain at the Visitation Convent, as well as assisting at St. Matthew's church.

The International Jury of awards at the World's Fair last year gave Father Himalaya the grand prize, the highest recognition accorded any exhibitor. His invention, the pyrheliophor, attracted more attention and was more honored than any other instrument in the group of physical and astronomical devices. The pyrheliophor is a "sun machine," and briefly stated, it is an instrument which measures the heat of the sun, moon and stars. It is doubtful if, in the popular mind, radiated heat is ever associated with any planet except the sun: yet Father Himalaya's invention has made possible the exact measurement of heat from the moon and stars, as well as discovering that hitherto indefinable extreme opposite of absolute zero now known through this priest-scientist's demonstrations as "supreme degree."

Father Himalaya is an interesting character, a man absolutely devoted to his work. He holds his science as sacred, as is shown by his refusal to allow his sun machine to be removed to the east from St. Louis, where it still stands to be used for exhibition purposes.

There are only three other pyrheliophors in the world, the two at Paris and one at Lisbon. The experiments made with these have been revelations to science. With the instrument at St. Louis, Father Himalaya generated heat to 6,800 degrees Fahrenheit. After the close of the fair he spent over a month at night experiments, testing the heat from the moon and stars, and demonstrating that such heat is measurable.

"The reflection of the moon," says Father Himalaya, referring to these experiments when "concentrated in a small area by aid of the sun machine, produced a measurable heat, which while not very intense as gauged by a mercury, gas or alcohol thermometer, was, however, distinctly appreciable when projected on the human skin, especially upon the face. But while this heat from the moon's rays is with difficulty measured by ordinary thermometers, it contains actinic qualities, nevertheless—electro-chemical rays—which readily impress the nerves and affect certain chemical elements."

This, Father Himalaya says, might be given as an explanation of a certain phenomenon of Hindustan, by which it is said natives sometimes become insane from sleeping in the moonlight. The experiments with the stars and planets have proved especially interesting. Mercury, Venus and Jupiter were found to produce an appreciable heat and actinic phenomenon, but the heat of Saturn was scarcely measurable. Mars, Neptune and Uranus have completely resisted all tests so far, and no instrument has yet been found accurate enough to measure the heat of Sirius, the most important of all the stars. But it is not unreasonable to expect that their subjection to the tests of the scientist will yet be accomplished.

Father Himalaya's sun machine will soon reach another point of perfection and a very useful one, when it is used to photograph the heavenly bodies. "I have made calculations," he said, "which will eventually make the pyrheliophor the most perfect instrument ever invented for astronomical photography."—Pittsburg Observer.

FORCE OF EXAMPLE

Non-Catholics are sometimes sorely puzzled by the actions of some of their neighbors who profess to be Catholics. These non-Catholics may not be good living people themselves, they may understand very little of the doctrines and practices of the Catholic Church but they know at least that Catholics are expected to lead good lives. The religion they profess requires this; and when a Catholic falls short of what even those who profess no religion attain these latter are often shocked.

There is, of course, a vast difference

between natural morality and the supernatural virtues that the Christian aims to practice. This does not mean that natural virtue is to be neglected or that its importance is lessened by the fact that the Christian aims at something higher. The practice of the natural virtues is a part of the complete Christian life which all are bound to attain, as far as possible.

Our Catholic people too often forget that good may be accomplished by good example. We speak not here of avoiding bad example. The Catholic who is unfaithful to the teaching of his religion, who publicly disregards his obligations as a Christian and as a citizen is the greatest stumbling block to those outside the Church. They point to him as a reason for their attitude towards the Church, and though their reasoning is faulty it is hard to give a satisfactory reply to it. One bad Catholic can do more harm than a dozen bad non-Catholics. They make no profession of being good; he professes a religion that requires virtue, and his example is the worst on that account. But it is the ordinary Catholic who often fails to grasp the opportunities that are within his reach for doing good among his fellows. Perhaps he is not aware of his influence and he thinks little of his power of good example over others. Yet it is by the little acts of every day life that non-Catholics are impressed. The practice of virtue because it is required, is, of course, of the first importance; but the setting of good example to others should not be forgotten.

The teachings of the Church may convince men who can be induced to consider them, but the Church to-day is largely judged by the lives of individual Catholics. Non-Catholics estimate her power for good by what she has been able to do with those who accept her teaching.

A BACHELOR'S TIP

Bachelor's are not usually credited with a knowledge about the proper treatment of children, but sometimes they step in where angels fear to tread. A confirmed specimen, who is pretty well on in years and not very fond of children, went to see a married sister the other day, and found her trying to amuse her little boy, aged five years.

Not long after he arrived she stepped out of the room to attend some household duty or other, leaving him alone with the child. The latter eyed him dubiously for some minutes. He was a spoiled child if ever there was one, and had no idea of making promiscuous acquaintances. The bachelor tried to make the little one laugh, but all he got for his antics was a sour look.

Finally, without any warning, the child burst out crying. Here was a quandary to be sure. He didn't dare to pick the boy up and soothe him. His attempts in a verbal line were dismal failures. What should he do? Finally a thought struck him. He looked at the crying youngster, and the crying youngster looked at him through his tears. He was evidently much pleased with the impression he was making.

"Cry louder," said he. The child obeyed. "Cry louder still," insisted the man and the boy did his best to obey. "Louder yet," urged the bachelor. A yell went up that would have done credit to an Indian. "Louder!" fairly howled his uncle. "I won't," snapped the infant, and he shut his mouth with a click, and was quiet for the rest of the day.

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JOHN MORLEY ON DEMOCRACY

Continuing his review of "Democracy and Reaction" in the April "Nineteenth Century," John Morley contrasts Talleyrand's definition of democracy as an aristocracy of blackguards, with Mazzini's "the progress of

all through all, under the leadership of the best and wisest." The latter's words are eloquent, says Mr. Morley, but "every syllable hides a pitfall." In drawing up the Declaration of Independence, Jefferson was using "the old vernacular of English thought and aspiration—a vernacular rich in noble phrase and stately tradition, to be found in a hundred champions of a hundred camps, in Buchanan, Milton, Hooker, Locke, Jeremy Taylor, Roger Williams, and many another humbler but no less strenuous pioneer and confessor of freedom. These were the tributary fountains that, as time went on, swelled into the broad confluence of our modern ages. How great was the debt of Milton or Locke to Jesuit writers—Mariana, Molina, and others under the Spanish crown—we need not here inquire, though the question has an interest of its own. It is circumstance that inspires, selects and moulds the thought. The commanding novelty in 1776 was the transformation of general thought into particular polity; of theoretic constructions into a working system. Various estimates of the French Revolution are quoted: "The French Revolution," cried the trenchant De Maistre comprehensively, "has a satanic character." Victor Hugo has boldly contended for the Revolution that it was the greatest step in progress that humanity has made since Christ. Goethe, on the contrary, the supreme intelligence of that age, said: 'We can discern in this monstrous catastrophe nothing but a relentless outbreak of natural forces; no traces of that which we love to signalize as liberty. . . . Napoleon, while still only Consul, standing at Rousseau's grave in the Isle of Poplars, said, 'It would have been better for the repose of France if this man had never existed. It was he who prepared the French Revolution.' 'I should have thought,' a companion cried, 'that it was not for you of all people to complain of the Revolution.' 'Ah, well,' said Napoleon, 'the future will show whether it would not have been better for the repose of the world that neither Rousseau nor I had ever existed.' Of the American Declaration of Independence and the French Declaration of the Rights of Man, Mr. Morley says: "No set of propositions framed by human ingenuity and zeal have ever let loose more swollen floods of sophism, fallacy, cant and rant than all this. Yet let us not mistake. The American and French declarations held saving doctrine, vital truths and quickening fundamentals. Party names fade, forms of words grow hollow, the letter kills; what was true, the spirit lived on, for the world's circumstance needed and demanded it." Of the bureaucratic Elysium of which the Socialists dream, Mr. Morley says the government of Jesuits in Paraguay is the only thing that gives an approximate idea. Again, "it is well for us to live in a time of a certain material prosperity, to remember that it is not people lashed by hunger and trampled in the mire who have made revolutions. It has long been well understood that the peasants were less oppressed in France by feudal borders than in other communities in Europe, and this lightening of the feudal load only rendered the portion of it that was left, a hundred times more hateful. For similar reasons any rise in the standard of life tends to quicken discontent that the rise goes no further." Mr. Morley does not feel sure that the spread of democracy will do away with war. He wishes to be hopeful of the future but recognizes the dangers which lie in the path of popular governments: "Democracy has long passed out beyond mere praise and blame. Dialogues and disputations on its success or failure are now an idle quarrel. It is what is. Its own perils encompass it. Spiritual power in the old sense there is none; the material power of wealth is formidable." He quotes Goldwin Smith as saying that "Eagerness to grasp a full share of the good things of the present life has been intensified by the departure, or decline, of the religious faith which held out to the unfortunate in this world the hope of indemnity in another. 'If to-morrow we die, and death is the end, to-day let us eat and drink; and if we have not the wherewithal, let us see if we cannot take from those who have.' So multitudes are saying in their hearts, and philosophy has not yet furnished a clear reply." This disquieting thought Mr. Morley dismisses with the words: "This, however, is far too profound a theme even to be touched in these meditative musings of a reviewer." It is sad to see a public man of Mr. Morley's influence and ability leaving such a problem in this fashion. He has posed as a free thinker during the greater part of his career, though not conspicuously of late. Apparently he



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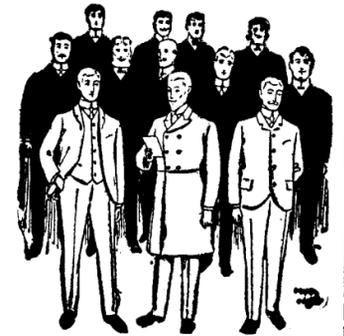
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begins to see the ruinous results of free-thought when reduced to practice, but is not yet ready to make a public recantation and acknowledge that what the world needs most is a revival of dogmatic Christianity and as there is only one form of dogmatic Christianity surviving, a revival of Catholicism.—The Casket.

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