

flames and smoke were pouring. Below, men stood watching him, paralyzed by horror and absolutely unable to aid him, as there was no ladder.

Father Daly's eyes swept the room. There was no rope—not even a cord—with which to lower the child, and to run the risk of the men catching him if he dropped out of the window was one he was loath to take, as the house stood very high from the ground. Then he caught sight of a large cask near the pump.

"Stand that cask under the window," he called.

The cask was speedily brought and stood on end.

"Now," called the priest, "let one man mount the cask and let two others support him. I am going to drop the child from the window."

A man leaped on the cask, and two men stood on each side giving him their support. It was a position of peril, as the burning gable threatened to fall any moment.

Leaning out of the window as far as he dared, the priest led the child down by his hands and then released him. There was a great sigh of relief from the anxious crowd below, as he dropped safely into the arms of the man on the cask.

A crackling noise behind him caused Father Daly to look around. The door was burning and in a moment the fire would sweep through the room.

He swung himself out of the window, holding fast to the sill, and then dropped like a plummet on top of the cask, which was steadied by two sturdy men. Once on the ground, he looked up. The flames were now leaping out of the window he had just vacated. He had not been a minute too soon.

His first inquiry was for the child, who was now rapidly recovering from its fright and appeared to have received no injury whatever.

But Father Daly had an ordeal to go through with which disturbed him mightily. Everybody insisted on shaking his hand and one woman pressed the skirt of his coat to her lips. To the diffident, humble priest such homage was most distasteful.

Now the belated fire department came swinging in the gateway with small prospect of doing anything save turning around and returning for the house was practically reduced to ashes. Behind them came a carriage, driven at break-neck speed, and from it hurriedly alighted Mrs. and Mr. Danekin, evidently racked with apprehension.

"My children—where are they? Are they safe?" screamed Mrs. Danekin.

"Safe and sound, madam," came from twenty voices, and a moment later she clasped her little ones in her arms.

Father Daly had been doing his best, by dodging behind the carriage to get away unobserved, but Mr. Danekin discovered him just after he had been told how the priest had risked his life to save his child. Rushing over to him, he silently pressed both of his hands, words are the expression of thought, and sometimes the thought is too large for the words. Father Daly understood this and returned the pressure without a word. He did not do so well with Mrs. Danekin, for that lady seized his sooty hands and covered them with kisses.

Finally, escaping, he remembered there was a path running parallel with the road, by taking this he would be safe from any more congratulations. As he strode along making all the speed he could, he looked at himself. His coat was torn, his trousers scorched, his hands smeared with soot. He could very well imagine what his face looked like!

"I'm in a fine shape to receive a bishop," he said to himself, ruefully. "I would be elected a member of a society of tramps without the slightest difficulty on the strength of my present appearance."

He was striding along at his best gait when there came through the still air the sound of a distant locomotive whistle. It startled him.

"The Bishop's train!" he ejaculated. "I can never meet him at the station, but some one will surely direct him to the house. I will meet him there."

After a half-hour's brisk walk he came in sight of the house, to find a man in priestly garb walking up and down the porch. As Father Daly loosened the gate-latch, the Bishop walked down briskly to meet him. The priest looked just once at his superior's face and all his uneasiness fled. No man with two such kindly grey eyes in his head and such a smile on his lips could be anything but lovable.

He made his obeisance while the Bishop said cheerily: "I am very glad to meet you, Father Daly."

"I doubt if Your Lordship will ever meet a dirtier priest!"

"I heard all about it at the station," said the Bishop. "A man on horseback rode up and told us the whole story. By the way, I want some of that soot." He rubbed the priest's face with his finger and then rubbed the finger over his hand—"That's brave soot and so it may get into my blood and make me a better man than I am."

[Plenty of water and soap and the debt violating of Mrs. McCarthy's needle made the priest fairly presentable, and he and his visitor passed a delightful evening. Mrs. McCarthy was no boaster. She served up a supper that was evidently to the Bishop's taste for he complimented her on it.

Good fortune smiled on the parish the next day. The weather was ideal,

the High Mass was well attended, and the Confirmation services passed without a hitch. Furthermore, the Bishop was well pleased with what he saw and generous in his allowance for what could not be helped. Directly after Mass they sat down to dinner, as the Bishop was to depart on the train which left at half-past three.

Before the meal had ended a man came to the house bearing a letter addressed to Father Daly. The priest opened it and after reading it, handed it to the Bishop without a word. It ran as follows:

"My dear Father Daly:

"I shall not thank you for saving the life of my child at the risk of your own. The proper words come not to me and I abandon the effort in despair. I had a talk with one of your parishioners this morning—Mr. Nugent—and have made the following arrangements which I hope will be acceptable to you:

"I have directed Mr. Budd, the builder, to put a new roof on your church and to repair any other defects which may exist about the edifice or your house. I have also arranged with Mr. Celley, the painter to paint the church inside and out, under your direction. The cost of both undertakings is to be charged to me.

"During the few moments of our meeting last evening I could not fail to see that your habitations had suffered much from exposure to the flames. So Mr. Snapp will call on you for your measure for a new suit of clothes, the selection being left to you. This is also at my expense of course.

"You know that I am no lover of churches, and I have been especially opposed to yours; but I am compelled to say that any church which teaches its servitors to risk their lives to save the lives of others must have a much firmer foundation than superstition or credulity.

"Yours faithfully,

"JOHN DANSEKIN."

"I congratulate you, Father Daly," said the Bishop, handing back the letter, "although it is no more than you deserve. Furthermore, as the spirit of prophecy is upon me, I believe that in a few years you or some other priest will receive John Danekin in the holy Catholic Church."

"God grant it!" exclaimed Father Daly. "I would place that gift away beyond what his generosity has granted me."

Bishop and priest walked slowly towards the station. The drone of the whistle told that the train was approaching and in few moments it was visible on the meadows.

"Father Daly," said the Bishop as he made ready to board the train, the grey of his eyes twinkling as he spoke, "I believe you underrated your self. Very few priests in a parish like this can go out and collect enough money between the hours of two and four in the afternoon, to repair and paint their church and have enough left for a suit of clothes. Goodbye and God bless you, Father!"

—J. C. PLUMMER in Rosary Magazine.

GENERAL INTENTION FOR AUGUST

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

OUR YOUNG PEOPLE AFTER SCHOOL AGE

The few years that immediately follow school-age are critical years for our young people, for it is during this short period—say from fifteen to twenty—that human character is given its more or less definite form, and children reveal what they will be during the rest of their lives. If the impressions they receive are healthy those impressions are liable to remain; if they are evil there is no saving what the results may be.

A youth between fifteen and twenty is a heterogeneous mass of wisdom and ignorance, a conglomerate of raw, undeveloped tendencies. Usually he means well, he respects authority, he is generous, tender of heart, and ambitious; but these admirable traits are often mingled in varying degrees of intensity with other traits not so admirable. Not infrequently he is inclined to be jealous, stubborn, susceptible, independent; bubbling over with animal spirits; fond of pleasure and adventure, the wilder the better.

Amid this welter of incipient vice and virtue it is evident that if precocious minds and pliable hearts are left to their own counsels, without the arm of experience to guide them, there is the danger that vice will often get the upperhand of virtue; and unhappily many such catastrophes do take place. There are undoubtedly thousands of Catholic homes in which youths, budding into manhood, find all that fosters vice and religious virtues and grow up to be worthy men in every respect; but there are also many homes where this healthy influence is not exercised; where the elements struggling for mastery in youthful minds and hearts have no curb put upon them; where parents, who are the natural guides and protectors of growing children, are no longer able to hold the reins. The end of such a shipwreck that meet our eyes in the daily press, as well as the revelations of Juvenile Courts, make us realize that parental authority does always succeed in asserting itself, nor can it cope with the attractions of modern life, chiefly in our large cities, with their pool-rooms, moving picture shows, saloons, low theatres,

and the innumerable other occasions of sin and disaster.

Catholic leaders have for many years been occupied with the problem of guiding youth under modern conditions, especially in our cities where guidance is most needed, but the problem is still awaiting a satisfactory solution. We are no longer in the simple and primitive age when gilds and monasteries could gather around them hundreds of youths and train them in manly virtues and in the civilizing ways of life. Other methods are being tried to capture young men and keep them from waywardness; and even though success does not always tally with the efforts expended, the Church blesses every effort that seeks nowadays to safeguard these more or less troublesome but interesting portions of her flock.

Naturally the best way of all is to take boys in hand as soon as they leave school for the office or the workshop. It is at this time they need direction the most, when the spirit of independence seizes them and the regular habits formed in school are liable to be forgotten.

Night schools, young men's circles, working boys' homes, debating societies, athletic clubs, seem to be the only modern way that meets with success among a large class of youths after school-age. In Europe there are many institutions under the management of religious bodies founded exclusively for this kind of work. Here in America religious congregations are consecrating their lives to this apostolate and have turned out thousands of worthy citizens. But these institutions are not numerous, and, as in Europe, their efforts are restricted to large cities, while the lack of them in smaller centers of population is only too often felt.

What is to replace them, is a question that must often haunt the mind of a zealous priest who knows that boys and young men of his flock need serious help. It is said once for all that it is hardly fitting that the responsibility of such a work should be shunted entirely on to the shoulders of patrons who usually have other solicitations equally pressing. There should surely be in every parish lay folk public spirited enough to interest themselves in growing boys, and charitable enough to contribute time and labor to their moral and social welfare.

Parish clubs and similar organizations will produce much good among young men if they are begun on a sound basis and conducted in a business-like way. In the formation of these clubs there seems to be two ways to begin: the good way and the bad way. Judging from the experience of many, it would seem that the best way is to give the work of organization too much premature publicity. Figuratively speaking, the blast of trumpets and the beating of a big drum may arouse enthusiasm for the project; columns in the local press may succeed in convoking large numbers to preliminary meetings, and may, at first blush, give an impetus to what promises to rival anything similar in the field. As a general rule, these noisy proceedings succeed for a time, because they cost the least; but little by little the enthusiasm wanes, the executive grow negligent, the meetings become uninteresting, the attendance dwindles, and—the story of failure is soon told.

The better way to begin a parish club is to lay the foundation on a quieter basis. Experienced organizers tell us that a modest start is the best pledge of future success. Half a dozen intelligent young men, deeply impressed by the need of a club, or a circle of some kind, will do more than a large number of amateurs whose enthusiasm outruns their judgment, who shoulder responsibility without counting the cost, and who are not proof against ultimate disheartenment. The formation of a few directing minds—we may call them promoters—would seem to be the first step, and one cannot insist too strongly on their training. Convincing them of the need is a long step to victory. The pastor should lay before them the examples of young lives wrecked, the urgent necessity of doing something in the parish, the results that may be looked for when that something is done. This kind of information imparted in a few quiet confidential talks by a zealous pastor cannot fail to move to action his little group of organizers. They will know, besides, just what to do, how to go about it, and the difficulties to be met. In other words, they will be ready for service when the time comes to put the project before the public and appeals are made for membership.

Recruiting should be carried on in a strictly business way, and when this work has been completed, club meetings should be conducted in a similar manner. Punctuality and assiduity in attendance should be insisted upon; members should get accustomed to recognized rules of procedure. This will impress young men and boys and give them lessons in method which will be useful to them in other fields in after-life. Programs will naturally conform with the objects of the club and with the capacities of members. If the club is devoted to intellectual affairs, essays and debates on topics, popular and otherwise, will oblige members to undertake personal study and research, which is not time lost. They should know that they are cultivating their own minds while they are working to instruct and entertain others. Theatricals and preparation of plays may be indulged in with profit to both actors and spectators. An occasional lecture by an outsider

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also helps to keep up interest. Again, athletics and sports should provide an outlet for the superabundant energies of members; there is no harm in developing the physical element; effeminacy is not a trait worth cultivating and young men do not take kindly to it.

Finally, parish clubs are not necessarily sodalities, nor should young men, when asked to join them be led to believe that they are to assist at prayer meetings. And yet they all should be penetrated with the religious spirit. The Catholic point of view should be urged in all topics discussed. There is no danger in insisting too strongly on this point. If members are graduates of Public schools they will need all the instruction they can get; if they have gone through Catholic schools they are still imbued with Catholic teaching and will be merely reminded of what they have already been taught; there is only a question of keeping Catholic ideals before them. When their wills will be less liable to go off on tangents.

What precedes is concerned chiefly with the training of young men and boys, but, *mutatis mutandis*, they are also applicable to young people of the other sex. These also need the watchful eyes of parents and others interested in the welfare.

Happily a great deal of progress has been made in this respect. One can not too highly praise the excellent work that is being done in our large and populous centers in providing recreation rooms, hostels, *foyers*, night-schools, etc., for the benefit of young women who are obliged to earn their living. It is to be hoped that Catholic liberality will help these useful institutions to multiply. Needless to say, the training of our youth of both sexes in thrift, honesty, and self reliance, is a work that merits our sympathy and co-operation, were it merely because it is destined to provide both Church and State with worthy citizens. The present general intention shows that our Holy Father is not oblivious of this fact; this is the reason he recommends it to our prayers. We are confident that our members throughout Canada will second his wish during the coming month.

E. J. DEVINE, S. J.

PRIEST ASTRONOMERS

MISSIONARIES HAVE BEEN NOTED CONTRIBUTORS TO SCIENTIFIC RECORD

E. Von Rycken Wilson in a scholarly article in The American Catholic Quarterly Review on "The Church and Astronomy" speaks as follows of the work of priests in the field of science:

"Turning now to the Church's work in missionary fields, we find that from earliest times the Catholic missionary has been a noted contributor to scientific record. We have seen how the early Celtic missionary first gave the European astronomer knowledge of the strange celestial phenomena of the far North. In like manner the priests who accompanied the Portuguese navigators to Goa, India, and those who sailed Westward with Columbus brought us tidings of the Southern skies.

"The Decades of the News Martire or West India," by Pietro Martire d'Angheria an Italian writer, anglicized by Richard Eden, of Mary Tudor's time give us frequent glimpses of their work, including a mention of the Southern Cross—the double and multiple nature of whose chief stars was first recognized by the Jesuits Fontaney, Noel and Richard in 1681.

So the Dominicans and Franciscans who followed Cortez to Mexico have given us a detailed account of the Aztec system of astronomy. The Dominicans and Fathers of Meray with Pizarro have done the same for Peru.

Humboldt's account of his voyages to Latin America are full of allusions to the scientific labors of these holy men. Piedrahita, Bishop of Panama, in his "Historia General de las Conquistas," (Madrid, 1688), gives similar annals.

"Our first detailed knowledge" (of ancient astronomy), writes Professor Forbes, of Glasgow, "was gathered by travelers and by the Jesuit priests. The two principle sources of knowledge about Chinese astronomy were supplied first by Father Societ, who in 1729 published "observations, astronomical," etc., drawn from ancient Chinese books, and later by Father Moynac de Maille, who, in 1777-1785, published the "Annals of the Chinese Empire," translated from Tong Kien-Kang-Mou."

The French astronomer, Jean Sylvain Bailly, obtained the materials for his "Histories of Hindu and Oriental Astronomies" from the tables and records furnished him by French

missionaries. The monumental researches of Fathers Epping, Strassmaier and Kugler in the field of Babylonian astronomy are too well known to need quotation. So, too, is that of Pere Schell. Father Kircher was the first Egyptologist.

But the most systematic astronomical work has been that of the Jesuit missionaries in connection with their regularly founded observatories. Shortly before the year 1600 Pere Schall, S. J., became tutor to the young prince, Chama-hi, who when he mounted the throne of China, summoned the Jesuits to the charge of the royal department of mathematics. In 1688, just a year after the foundation of the Paris Observatory, a sister institute was equipped in distant Peking, under Father Verbiest. Here Fathers Gouya, Fontaney, Ricci, Gaultil and Societ continued to do admirable work until the "suppression."

The Loos Observatory, near Shanghai, is now in the hands of the Jesuits. Its present director, Father Chevalier, recently received the Logogot gold medal from the Paris Geographical Society as well as a prize of three thousand francs from the French Academy for astronomical meteorological work.

Incidentally it is the highest in the world, 1,400 meters above the sea level (Lick Observatory being only 1,300 meters). The Geographical Society of Paris some few years since bestowed upon its directors, Father Colin and Roblet, the Herbert Fournet prize (the greatest) at their disposal for their map of Madagascar.

Jesuit missionary maps have won a high reputation. Behind this brief statement lie hid many thrilling tales of danger and adventure in mountain passes or on thirsty, trackless deserts, upon which we may not enter. The Observatory of St. Francis Xavier, near Calcutta, was founded by Father Lafont, who was made Fellow of the University of Calcutta and received the decoration of the "Indian Star."

That of Manila began its present work in 1685, although astronomical observations had been taken for some years previously. Father Algue, its director (1904), has rendered valuable service to the shipping interests of the far East. His barometer is on board every ship. But the "Atlas of the Philippines" will appeal more to American readers. In 1900 he was invited by the United States Government to superintend the printing of the large work, "El Archipiélago Filipino." It comprises thirty maps of 1,725 islands, with an area of nearly 12,000 square miles. Professor H. S. Pringle, superintendent of the United States Coast and Geodetic Survey, pronounced it the best yet made. "Jesuit Astronomy" pamphlet by Fathers Schreiber and Riggs, S. J.—Sacred Heart Review.

A witty remark is wasted on a dull mind and—on a conceited one.

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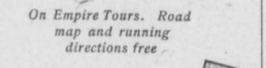
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