

Jesuits in Science.

(From the Lancet, London.) The event of the week, ecclesiastically and politically, has been the election of the Black Pope, as the General of the Jesuits is familiarly called, and the occasion may be utilized to remind us of what may be set down to the credit of a society not too favorably regarded by the non-Catholic world—namely, its services to the sciences in general and to the healing art in particular. Founded by Loyola to counterpoise, and if possible, to defeat the Reformation promoted by Luther, it pressed into its service every weapon that could reinforce it in the conflict, and strange as it may seem in an organization accused of "obscurantism," it enrolled the man of science and the medically trained missionary under its banner, inscribed "Ad Majorum Del Gloriam." In nature study, as well as in mathematics pure and applied, the Jesuit in the early post-Renaissance period made his mark in nearly every department, and the missionaries of the society overran the new world and the unexplored regions of the old, making converts to the Church and enriching the scientific knowledge already theirs by concurrent observation and research.

What visitor to the Vatican has failed to be struck, in the Gallery of the Geographical Maps, with the sagacity of the missionaries who framed them—the watershed of sub-equatorial Africa, for example, being given, hypothetically indeed, but with an approximate accuracy which it was reserved for the latter half of the nineteenth century to complete and to ratify? Again, what student of the medical past has forgotten the beautiful story of the discovery of the quinine bearing chin-chona and the introduction into the physician's armory of "Jesuits' bark," first exhibited in the seventeenth century, and since then by pharmaceutical refinements developed into the salt which is to the European sojourner in the tropics what the Davy lamp is to the miner?

Even in the modern day the Jesuit remains true to his scientific traditions—witness those worthy descendants of the Pere Bosovich, the Padre Secchi, famed for his "Solar Physics," and his successor in the directorate of the Vatican Observatory, the Padre Denza. The latter indeed, besides his work in seismology, perpetuated on identical lines by members of the society throughout Italy, will always be remembered for his demonstration of the origin of that scourge of the Mediterranean seaboard the wind known as the "sirocco." Having surmised that the said wind was always coincident with a sand storm in the Sahara, he stationed a correspondent at the borderland between the Tell, as cultivated Algeria is called, and the great desert, with instructions to telegraph to him on the Italian littoral whenever a sand storm was brewing. On came the wind, the Padre Denza being duly prepared for its advent, at various points of the Italian shore, with huge facades of cardboard wet with gum, and sure enough, as it passed over sea inland a thick layer of sand was deposited on the said facades, thus explaining what had been observed, but not traced to its cause, by Celsius, namely, the sense of heat of weight, of general depression and lowered vitality experienced during the prevalence of the sirocco—an experience not to be escaped till, by reclamation and crop culture, the Sahara ceases to be the sand ocean it has been from time immemorial.

Inspired by the traditional genius of the society, the Padre Massaia, in his thrilling record of mission work forty years ago in the Gallia country (west of Abyssinia) ascribes to his nature study and his command of the healing art the success of the enterprise which brought him the gratitude of the Pope and the title of Cardinal. Setting out as a simple monk about the middle of the last century long before the opening up of Egypt to civilization and the

present facilities for travel, he reached the scene of his labors with only the Bible and the cogger of St. Francis. First he began to make friends with the savage natives by teaching them the arts of peace and of civilized life—down to tenement structure, cooking and clothing. All this time he was quietly mastering their language until he constructed its grammar for them, and finally translated into it portions of Holy Writ. Then he set up a printing press (thanks to subsidies from the Propaganda) and taught the younger natives to read. Still his progress—well nigh single-handed—was slow, till the periodical outbreaks of smallpox gave him his opportunity. He vaccinated as many of the natives as he could prevail upon to submit to the operation, and when the tribe at the next epidemic of the disease found his patients immune, while those who had held back from becoming so either died or emerged from it disfigured, their liking for him deepened into love and a superstitious belief in his power. The success of his mission was then assured.

But it was in the degree in which they re-enforced religion with science, above all with the healing art in its widest sense, clinical and hygienic, that the Jesuit apostles effected their most salutary work—a work which made them the progenitors so to speak, of Livingstone and Bishop Pattison.

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The White Fathers.

All the world has heard of the White Fathers of Africa. Founded about a quarter of a century ago by Cardinal Lavigerie for work in Northern Africa, especially along the southern borders of Algeria, Tunis, Tripoli and Morocco, the order has recently been subjected to a surprising change of masters, according to the Marquese de Fontenay.

For years this religious body has played a notable role in connection with the promotion of the colonial interests of France, has now, by reason of the latter's new laws, aimed against the religious associations, been compelled to leave French territory, although it is hoped that the law does not apply to Algiers.

Taking advantage thereof, Emperor William has offered a refuge in his dominions to the White Fathers.

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He has furnished them with sites and subsidies for the construction of a seminary and of a big monastery at Altkirche, in Alsace, which is to serve as headquarters for the order, and has arranged that every facility should be given to the Fathers to pursue in the German colonies in Africa, and also in Morocco, where German influence is now paramount, the work which they have until now been doing with so much success in France's African dependencies.

The order in question may be regarded as the modern embodiment of the Knights Templar of the crusading days. For it is a military as well as a religious order, and has sometimes been known as that of the Warrior Monks of the Sahara. The steel helmet of the Knights Templar of olden days is replaced by one made of cork, with duly patented ventilating apparatus. The visor, instead of being of metal, is of cloth, similar to those worn by the Tuareg Arabs, covering the entire lower portion of the face, and in lieu of the pennant lance there is a far more deadly weapon, in the shape of a repeating rifle.

Their programme has been to attract sympathy and good will by the development of the productiveness of the existing oases, and by the creation of new ones, where stations have been formed for the relief of the sick, for the offer of hospitality to all comers, irrespective of creed, and for the refuge and protection of fugitive slaves. They have endeavored to afford to the natives practical demonstration of the benefits and advantages of civilization, to preach by example the elements thereof, and to thus prepare the ground for conversion to Christianity. The latter, although the principal object, is the last in order. For, instead of proselytism, preparing the ground for the seeds of civilization, with the White Fathers it is the elements of civilization which prepare the ground for the seeds of Christianity.

The headquarters of the order have now been at Biskia, on the Algerian borders of the great Sahara desert, on a plantation known by the name M'Salla, which is the Arab designation for the "place of prayer," consisting almost wholly of desert land reclaimed by the monks.

The White Fathers take vows for only five years, but may renew them from period to period. There never has been any lack of volunteers, or, to speak more correctly, of postulants, for admission to the order, now over a thousand strong. Most of them are men of birth and education. On the roster of the order are to be found such noble names as those of Esterhazy, De Breouet, De Polignac, De Ligne, Rohan, Ursel, La Rochefoucauld, Stolberg, De Beaumont, De Musset, De Montigny, and many others, the names of the French nobility predominating. Hitherto an essentially French order, the White Fathers has now become to all intents and purposes a German one, and will henceforth furnish to the German "noblesse" the same opportunities of combining military adventure with religion that attracted the knights of the olden times to the formerly militant but now purely honorary orders of Malta and St. John of Jerusalem.

Ireland's Oldest Church

Very proud of their old church are the people of Dingle, Co. Kerry. This odd-looking pile of stone is supposed to be the most ancient Christian place of worship existing in Ireland.

The Oratory of Gallerus, as it is called, "is in perfect preservation, built of enormous roughly hewn stones placed together without cement," writes a recent visitor. "The doorway, about five feet four inches high, is of the Cyclopean type of architecture, and at the east end of the building is a small window, sufficient to admit light and air."

The old structure is said to antedate the coming of St. Patrick. Not far off is St. Brandon's Mountain, with its holy wells at the summit, to which, tradition states, the saint made daily pilgrimages. From the hill below, St. Brandon, legend has it, sailed with a few followers and discovered America.

Little Johnnie had been taken on a round of calls by his mother, and at the house they had visited, last he had made some remarkable statements in boasting of the grandeur of his own home.

"Now, Johnnie," said his mother sternly, as they sat in the car on their way home, "you should never tell fibs, and if I catch you doing it again I'll punish you severely. Now, sit well back in the seat and draw in your legs, and try to look as small as you can when I tell the conductor you are only three."



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A great, old, sweet, den, and one little man flowers and bees, and alone she was, for she come out into the garden. Joan stopped pink hollyhock and said "I don't think this summer as most," she to say fink' once—oh, years ago, when I was little baby, but I say 'cause I'm most grown. Then she walked on the little twisted grave her hands clasped both her brows grave with so Man Daddy used to be having a big 'But it's whole days—since Man Daddy went said, stopping beside bush of lavender, 'and bye so hasty, he squeeze that he hurt, and his angry, and I hadn't be all. Are you sorry, der?"

She buried her face rance, then trotted on little path, till she came foxglove. She tilted low head and gazed up and red balls with vivity, her hands still on her back.

"One day," she said came to see mother. I it was a long, big time you were burned—prett bow, and she tried to she was going, but I d you see, and I wouldn't I ran in to mother, an ill on the—I forget—the covers in the drawing know, and the lady was so, and her dress was new little baby's, and Man Daddy went to She bowed politely fox-gloves and trotted Before a group of ta she stopped again. She and, stretching up her one gently down and cheek against the snow.

For a moment the bled. "Man Daddy love bested of all. "Queen o—that's what he call know."

Then a cry went up sweet air. "I want Ma I want him so bad!" The little hands we only to be locked together still. "For I'm most you see," whispered Be the tall white lily, 'ai don't cry, you know."

She left the lilies an in deep thought. At t path her wee red sunn with a string to a mall Such a long while it h fix that sunshade 'pop Joan eyed it proudly n "Are you ker-wite said, peeping round at ing white and pink co behind the little parasol. lin ladies, didn't the w dreiful?"

Then she watched a butterfly as she flutter flower to flower, and over the wall.

"If I was a butterfly to the convolvulus, 'I find Man Daddy.'" She that her small muslin som gave a big heave, with another thought, leave mother."

She sighed again. "M 'Don't worry, Joan, v when Man Daddy's c and then she kisses me make up."

She trotted on again behind her back.

A woman looking fro dow turned away in a the small feminine imit Daddy.

Suddenly the chubby i in wild haste up the gate into the road.

"I can go most as fast terly," said Joan, "an Man Daddy at that nee Fido was look when he where there were such a heaps of dogs. I know 'll be there," with a gl that brought the dimple her cheeks. "Mother n of that. I'd love to w what put the thorn in Along the hot dusty r

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