

DARWIN IN A NEW LIGHT.

Whether it is "the process of the suns" that is doing it or not, there is no doubt that "the thoughts of men are widened" in a wonderful fashion in our day. If anyone had predicted thirty years ago that, about this time, a figure of Darwin would, with the sanction of the Church of England, be placed in the stained window of a church, he would have been esteemed little better than a raving lunatic. Yet to-day the thing is done, or at least is in course of being done. There is a "Chapel of the Blessed Virgin" in or near Liverpool attached to a school for the blind; and application was lately made to Chancellor Espin, of the Consistory Court, for permission to place therein a stained window showing "our Lord as the light of the world, and looking toward Him, as deriving their inspiration from Him, St. John, St. Hilda, King Alfred, Fra Angelico, Caxton, Galileo, St. Catherine of Siena, Edward Rushton, Sir Philip Sidney, Queen Eleanor (wife of Edward I.), Stephen Langton, Wagner (as Sir Parsifal), Erasmus, Charles Darwin, Florence Nightingale and Bishop Patteson." It was up to the Chancellor to say what he thought of it. He said that the general idea seemed to be "pious and in every way laudable," but that the company of about twenty names would probably be thought "somewhat miscellaneous." Darwin's claim in particular to be regarded as specially inspired by religion "might to some seem very doubtful. He did, however," continued the Chancellor, "set science on a new field of investigation and research. We have long ago satisfied ourselves that natural science, as represented by Darwin, is not contrariant to revealed religion; and it is a wholesome thing to be reminded that 'every good and perfect gift comes from above, from the Father of Light.' Darwin's remains were honored with a funeral in Westminster Abbey, and I am not prepared to say his name is out of place among the saints, the philanthropists, the legislators and the worthies of various kinds whose names are to adorn the Sacrament of the school for the blind."—Montreal Star, Jan. 30.

THEIR WORLD-WIDE WORK.

Les Missions Catholiques, the organ of the work of the Propagation of the Faith, has in its January issue an article entitled "The Scientific Work of the Missionaries," which shows how much they have contributed by their self-sacrificing labors to our knowledge of geography, of philology, of natural history, of archeology and of meteorology.

"Although these apostles of the Christian Faith," says Les Missions Catholiques, "are engaged in a mission supernatural and divine in its character, which consequently is infinitely superior to every purely scientific mission, they have contributed in a marked degree to the progress of human knowledge. Civilization undoubtedly has agents more familiar with scientific formulas, but it has none more devoted, more disinterested, more persevering, and more useful than Catholic missionaries."

In proof of this statement Les Missions Catholiques dwells first upon what Catholic missionaries have done in spreading geographical knowledge of the countries in which they labored. Force of circumstances transformed the missionaries into explorers in the unknown lands in which they planted the cross to mark the extent of their spiritual conquests. Abbe Huc half a century ago won undying fame by penetrating the unknown regions of Central Asia.

The Annals of the Propagation of the Faith was the first to give to the world an account of his remarkable journeyings in Tartary and Thibet. Forty years later a Belgian missionary, Father Constant de Deken accompanied Bonavalot in his famous journey across Central Asia. In 1894 Father Constant published an account of this journey. The author's thorough knowledge of the Mongolian dialect and his familiarity with the customs of the country enabled him to produce a work which rivals

Bonavalot's "Unknown Thibet." Father Armand David, a Lazarist, can be regarded as the successor of Father Huc. Three expeditions he made to the north, west and central parts of China enabled him to compile maps of these immense regions. He has given detailed accounts of the geographical features of these unknown lands.

During the last twenty years the Jesuits in China have perpetuated in a worthy manner the reputation of their predecessors of two hundred years ago by publishing a series of valuable works on Chinese literature, ethnography, history and geography.

In Africa as well as in Asia the work of Catholic missionaries has contributed to our knowledge of geography. The memory of the great Cardinal Lavigerie is inseparably associated with the Catholic missionary work in Africa. With the consuming zeal of an apostle he devoted himself heart and soul to Christianizing Africa, and also to the wiping out of the African slave trade. Strictly speaking, he did not directly contribute to the extension of our geographical knowledge of the "Dark Continent." But he did so indirectly through the religious order he called into existence to combat slavery. The members of this order, in carrying out their benevolent mission have penetrated into the heart of Africa and have left a record of their explorations.

Another distinguished son of France, Cardinal Massaja, who died in 1889, was called the Apostle of Abyssinia. At the time of his death he was known as "The dean of the missionary bishops." Leo XIII., recognizing that the history of Cardinal Massaja's thirty-five years' residence in upper Ethiopia would be an important contribution to the science of geography, ordered him to write it. The last days of the Cardinal were spent in dictating a biography which is of great value on account of the light it sheds upon Abyssinian geography, history and ethnography.

While Catholic missionaries were exploring Northern Africa; other Catholic missionaries were pushing their way through Southern Africa and publishing accounts of what they had seen. In Zanzibar, for example, the Superior General of the Congregation of the Holy Ghost has published learned monographs on the Kilima Njaro, the Massais and the Pygmies. Two Catholic missionaries, Fathers Roblet and Colin, have published maps of Madagascar.

The Catholic missionaries who have penetrated Central Africa have made important contributions to our knowledge of the Dark Continent. Father Coulbois has published an account of Taganika. Father Guilleme has written a description of his explorations in the neighborhood of Nyassa; Father Schynze has published a map of the country west of Victoria-Nyanza.

In Dahomey and along the Gold Coast, the priests are to be found fraternizing with the natives encamped on the banks of the rivers Niger, Ougnon, Opaka, Volta and Cavally. It was the letters of one of these missionaries, Father Borghero, which for many years supplied French, English and Italian publicists with the only information they could obtain about Dahomey. In 1861, Father Borghero visited Abomey, the capital of Dahomey, and had a personal interview with King Grere.

Catholic missionaries established themselves in Oceania in 1834. In the neighboring continent of Australia their work was energetically pushed. In 1838 Father Ullathorne, subsequently Bishop of Birmingham, England, described his visits to New South Wales. The publication of the letters of these early missionaries added greatly to the knowledge of these remote lands.

The article in Les Missions Catholiques, from which we have taken the above facts, thus refers to the work of Catholic missionaries in America:

"Many Oblate Fathers in Canada have contributed greatly to our knowledge of the basins of the River Mackenzie and other rivers which empty into the Arctic Ocean. None of them, however, met with such success as has Father Petitot. Our Bulletin is indebted to him for

numerous studies of the customs, the idioms, the traditions, and the legends of the Esquimaux. The Geographical Society of Paris has conferred upon Father Petitot a gold medal, and has published at its own expense his map of the northern regions of America.

"What details about the Indians in the United States, in Ecuador, Guiana, Brazil and Patagonia, would have been unknown if it had not been for Mgr. Salpointe, Fathers De Smet, Pedro, Emonet, Brunnetti and other Catholic missionaries."

In the above rapid review of missionary work in all lands we have proof that the Church in the twentieth century is fulfilling to the letter the command given to the Apostles to go forth and teach all nations.—N. Y. Freeman's Journal.

THE RECORD SUBSCRIBER.

From the Michigan Catholic.

The "Michigan Catholic" has the record subscriber to a Catholic newspaper. We will not give the gentleman's name, but up to last week his subscription stood on our books as paid until 1909. This week we received from him payment for ten additional years' subscription, making him a paid-up subscriber until 1919! If any of our contemporaries can beat this we are willing to let them crow.

POINTS IN COMMON.

Though Christian Science makes us grin,
(We're fond of making light of it)
Some think it's much like medicine—
Folks will get well in spite of it.
—Catholic Standard and Times.

EFFECT OF A TROPICAL CLIMATE.

"The laziest fellers I ever see, not barrin' Thompson there even," said the man with the ginger beard, "was down in Central America. Tell you what I see once. I wandered into a little saloon that one of the greasers kept, and what should I see but a lot of fellers settin' round a table with a lot of dice on it and all of 'em watchin' them dice as if they s'pected them to turn over of themselves, which sure enough they did in a minute. Then I got on to their game. You see, about every three or four minutes they is a earthquake in that country, and them lazy half breeds was lettin' the earthquake do the shakin' of the box for 'em. Now, what do you think of that?"

THE KING'S SECRET GIFT.

A singularly interesting story of King Edward's interest in the work of the Salvation Army is told in the Social Gazette by Mr. Walsh Dawson, a keen supporter of the army's social work, resident in Canada.

Two years ago, while on a visit to England, Mr. Dawson interested himself in obtaining donations for the social work of the Salvation Army, and was on his way one afternoon to call on a certain benevolent peer, in response to an invitation, when he lost his way in the thick fog, and suddenly ran against a gentleman near Buckingham Palace. Apologising, he asked the stranger if he could direct him to Lord —'s house.

The answer was, "Certainly. I am going near the place myself. I'll show you the house."

"We chatted away merrily," Mr. Dawson continues. "I told him, all about the work, and the labors of the Salvation Army. He seemed deeply interested, and when I reached the house of Lord —, he said:

"It is dreadful to think that so much suffering exists in this city. I want you to accept this little gift for the poor suffering ones."

"He placed in my hands the 'little gift'—ten bright gold Sovereigns!"

Mr. Dawson was astonished, and more than grateful, and asked the unknown donor what name he should put down in his book.

"He seemed disturbed at this question, and replied hurriedly, 'No

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"Just then the fog cleared a little, and I could see my generous friend's face distinctly. It was surely familiar to me. All at once the truth flashed over me, and, raising my hat, I exclaimed, 'Your Royal Highness!'

"No, no!" answered the gentleman, smiling; 'not that, please — simply Anonymous.' Then he hurried away."

It was the Prince of Wales—now King Edward.—Star (Montreal).

REMINISCENCES OF FATHER MATHEW.

Jeremiah Quin, writing in the Catholic Citizen, gives some reminiscences of the Apostle of Temperance, which will be found interesting by total abstainers everywhere: "Father Mathew visited our town, Kilfinane, in County Limerick, on a fine Sunday in the summer of 1845.

"The Greek cross, old stone church, with its spacious flagstone floors, was crowded with people from the adjacent parishes. The parish priest, old Father Sheehy, was then in dotage, and the duty of bringing the great temperance apostle to the church devolved on the curates, Father Kennedy and Burke, two as fine-looking men as Munster could boast of, and enthusiasts in Father Mathew's cause.

"The large congregation stood outside the church on a fine green lawn, awaiting his coming. The fine old chapel stood on a street running at right angles with the main street, called Chapel lane. As soon as the three priests entered this lane, an intense suppressed feeling ran through the crowd, and as Father Mathew passed through the large iron gates, opened only on very important occasions, the vast assemblage of men, women and children knelt down to receive his blessing. It was certainly a great scene. Not so demonstrative as O'Connell received at Kilmallock, but more intense in its religious feeling. The Mass was said by Father Kennedy, and Father Mathew preached the sermon at its close. The discourse was, of course, upon the evils of intemperance. He

was very earnest, but calm in speech. He impressed rather by his personality than by his oratory; still he would, betimes, speak a sentence full of bristling metaphor, such as 'every glass the drunkard drinks becomes a rivet binding his soul to hell.'

"It is a long time since, and I was very young, but I think I quote this sentence as he spoke it on that day.

"All who desired to take the pledge were requested to remain, and not one left, the whole congregation taking it kneeling. Nor did the pledge-taking end here. As he left the church, and walked up the lane, toward the main street, batches of people, too late for the church, would kneel on the street before him and take the pledge. Three times during his going back through Chapel lane did incoming people kneel on the street and take the pledge, but the climax was reached at Main street, where the whole people of Glenroe met him. Simultaneously, the whole body knelt down. It was a wonderful scene when he raised his hand in benediction over that silent kneeling mass and one which can never be forgotten by those who saw it. The scenes and memories of that day were indeed, impressive, and will not be forgotten by those who witnessed them.

"What the source of Father Mathew's almost miraculous influence was, I know not. His deep sincerity and the great moral force of the cause he espoused were, no doubt, the chief factors. From whatever cause, no other man exercised so deep a moral influence over Ireland as Father Mathew did. No man did so much as he to strike down the demon of drunkenness. He was, indeed, 'the great apostle of temperance.'"

"The way of the transgressor is to engage a good lawyer."—Puck.

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