

Madge's heart sang for joy. She had not been mistaken. Looking up at him, she asked, "Are you conceited, Mr. Grey Eyes?"

"Well, no, not very, but I hope to be some day."

Madge blushed. "You may read this. Then please, will you tell me your name? Father Larry does not say whether, with a twinkle, 'it is Patrick, Michael, or just plain John.'"

"It is Patrick. Patrick Joseph O'Shea, as Irish a name as your eyes," laughed Madge Marie, and from that day to this she has never had cause to regret the impulse that made her kiss the rosy-bellied boy before giving it to the grey-eyed soldier.

THE REFORM OF STAGE AND SCREEN

Though a problem beset with great and discouraging difficulties and calling for more than ordinary perseverance, the reform of the theatre and the film is an entirely hopeless undertaking, foredoomed to failure. It is a cause that commends itself to all who are interested in the sanctity of home life and the integrity of the family, and who are concerned about the moral health of the growing generation. In a crusade for a clean stage and pure films, we will find numerous allies, recruited from all walks of life, even from the theatrical profession itself; for among the performers on the stage or the screen there are some, if not many, who submit to the parts thrust upon them with inward repugnance, and who would prefer decent and unobjectionable plays and plots. Filth is not the natural element of man and it requires pressure to make him accept it. All who are not yet corrupt to the core will rally to the support of any serious attempt that aims at a purification of popular amusements. Here, as in every movement that proposes to better existing conditions, the greatest obstacle is the indifference of the masses.

The individual can accomplish much along the lines of reform. One of the most damnable heresies is that which says that the individual amounts to nothing and that his efforts do not count for much. This pernicious heresy has been expressly invented to deter well-meaning men from undertaking to reform prevalent abuses. It is the pet excuse which the devil whispers into the ears of those who see the wrong and condemn it, yet will not muster sufficient courage to attack it. The best refutation of this vile and abominable heresy is the indisputable fact that every great movement of reform that is recorded in history can be traced to the initiative of a high-minded individual. Nothing is so infectious as moral enthusiasm. Men are always waiting for some one to unfurl the banner of noble cause, as soon as they see it lifted to the breezes by some courageous hand, they quickly fall in line to march behind it with firm step and strong determination.

Let one young man firmly resolve that he will not purchase tickets for any show that makes little of the moral law and that he will never take a friend to any performance that is not above reproach, and he will soon become the centre of a group of similar young men that entertain the same sentiments, but lack the energy to carry them into action.

Let one young woman make up her mind that she will not allow herself to be led to a production that holds the dignity of womanhood cheap and outrages modesty, and she also will see gathered about her other unsavory women that are thankful for her brave stand in the matter, because in their hearts they resented the indecencies of the stage and the screen, but dared not give expression to their views.

These young men and women need not be defrauded of the pleasure and recreation to which youth is entitled, for a careful scrutiny of the theatrical offerings will apprise them of the fact that there is a sufficient number of good or at least indifferent productions to fill their free evenings. If they persevere in their good resolutions for some time, they will notice that the cleaner shows are forging to the front and gaining in popularity. The producers of wholesome entertainment will feel encouraged and multiply the performances that are free from moral taint.

The magnitude of the evil at the present is the result of cumulative causality. The two chief causes are the cupidity of the producers and the indifference of the public. No manager cares for an empty theatre or unsold tickets. The public has a very effective means by which it can compel the producers to respect its feelings and to adopt higher standards of art and morality. If it only took the trouble, it could confine unsavory performances to a few obscure and disreputable theatres in the city and keep the family theatres clean and pure.

The newspaper has a very important mission to perform in this respect. The venal newspaper is the sordid ally of the bad play. Its criticism is influenced by the paid advertisement. The self-respecting part of the press should refuse to admit to its columns any advertising that is suggestive or that directly caters to perverse tastes. Unfortunately, at this moment the press is in league with the pur-

voyers of salacious exhibitions. But this deplorable condition can also be remedied by a determined stand of the public that registers its protest against false information.

We do not expect the reform of the theatre to come from the stage; it must come from the public. But the public must be aroused to the performance of its duty by a few men and women that have cleaner moral vision and a keener sense of responsibility than their fellowmen.

DARWINISM—TRUE AND FALSE

A CLEAR EXPOSITION OF A SUBJECT THAT IS CAUSING CONSIDERABLE DISCUSSION

From all parts of the country come reports of campaigns against the teaching of the Darwinian theory in the Public schools. In Kentucky a bill prohibiting such teaching has been introduced in the State Senate. William Jennings Bryan has taken the platform on behalf of "the old-time religion," and is about to publish a book entitled "In His Image," attacking the evolutionists. Dr. John Roach Straton, a prominent Baptist minister in New York, will head what is known as the Fundamentalist Movement and seek to compel a change of textbooks in the schools of the Empire State. Sir Bertram Windle, the eminent Catholic scientist, who discusses the subject in the following article, is the author of many volumes including "Facts and Theories," a book which has been given wide circulation by the Catholic Truth Society of England.

By Sir Bertram Windle F.R.S., L.L.D., &c.

When Charles the Second, that royal wag, founded the Royal Society, he asked the learned men who constituted it to tell him why the addition of a dead fish to water caused no increase in weight whilst the addition of a live one did. After they had pondered over this matter for a long time and come to no conclusion and admitted that fact, the King "who never said a foolish thing" asked, "Had you not better see whether things are as I said?" Of course, the whole thing was a hoax and there is no such difference as the King suggested.

I have often thought of this tale when reading the various comments on Darwinism which have appeared in the columns of the daily press and from which I seem to gather that the subject in question has just been discovered by a large section of the public and that, just when, as a very distinguished American man of science, the late Professor Dwight, said in 1911, "Darwinism is fast losing caste among men of science." It may be worth while to consider this matter briefly and first of all to indicate the undoubted fact that what many people suppose to be Darwinism is not that, whatever it is.

The French Academy, when drawing up its Dictionary, is said to have consulted Cuvier as to the definition of a crab as "a red fish which walks backwards." His reply was that the definition was admirable, but for the fact that the crab was not a fish; was not red in color; and did not walk backward. The statement for example that Darwin said that man's great great and so-on grandfather was a monkey is about as accurate as the definition above.

REAL AND FALSE "DARWINISM"

Darwin's work must be divided if one is to form an estimate of it. First of all there are purely scientific papers for specialists which are of great importance but quite unintelligible to ordinary readers and out of our enquiry here. Secondly there are delightful and fascinating volumes of investigations like the "Voyage of the Beagle" and the books on Earthworms, Coral Islands and the Fertilization of Flowers. There is little or no controversy as to these, which are generally unread by, and probably unknown to, the vast majority of the people who prate most volubly about Darwinism. I am often tempted to wonder whether they have ever read the works of the third class otherwise than in the extracts given in the innumerable little (and often misleading) books which are constantly appearing on the subject. These books of the third class like the "Origin" and the "Descent of man," besides admirable collections of facts, do contain much philosophical matter which has been in the past the subject of a good deal of controversy.

Facts and philosophy. Let us hear what a very distinguished man of science, a biologist, too, said about them from the presidential chair of the British Association for the Advancement of Science in the year of the outbreak of the War.

"We go to Darwin for his incomparable collection of facts. We would fain emulate his scholarship, his width and his power of exposition, but to us he speaks no more with philosophical authority. We read his scheme of evolution as we would those of Lucretius or Lamarck, delighting, in their simplicity and courage."

Almost contemptuous—certainly condescending praise. The author of the remark has not altered his opinion in the years which have gone by, for he is the same Professor Bateson whose utterances at

the recent meeting of the American Association in Toronto have been so widely quoted over North America. One more quotation from a very distinguished biologist and philosopher—Professor Driesch, Darwinism, he says, "explained how, by throwing stones, one could build houses of a typical style," in other words, that "it claimed to show how something purposively constructed could arise by absolute chance"—efforts which he obviously regards as ridiculous. Lastly, let us consider a quotation from the literary Supplement of the London Times in 1905 which, after describing the various parties in the desperate struggle over Darwinism, ends by saying that all claim to represent Science, "the one and only vice-gerent of truth," but that while they have all united in denouncing theologians for their conflicts, "it would puzzle them to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption and fallacy and their own. For the plain truth is that, though some agree in this or that, there is not a single point in which all agree; battling for evolution, they have torn it to pieces; nothing is left, nothing at all on their own showing, save a few fragments strewn about the arena."

CONFUSION AMONG THE BIOLOGISTS

Perhaps a prejudiced person! Perhaps, though I do not think so, for every word he says can be substantiated. But here is Professor Kellogg, a distinguished American and with no other prejudice than one against the Catholic Church, who wrote—about the same time—that "Biology today teems with mutually incongruous opinions—all of which are conceivably incorrect." No wonder that he should add "Among biologists confusion reigns."

The remarks which one often reads about the undoubtedness of evolution and other kindred topics would seem to carry the matter a little too far.

NOT AGAINST CATHOLIC TEACHING

But about Darwinism—the true variety formulated by Darwin; what of that? What exactly is it? Not the theory that one kind of species may originate from another and so on backwards until we came to a few or perhaps even only one living form. That is a much older theory than Darwin, for it was discussed by the Greeks and by the early Fathers of the Church from St. Augustine down to St. Thomas Aquinas and since those days to the present by many eminent Catholics like Suarez, Father Wasmann, S.J., and last of all, (in 1921) M. de Norolodot, a professor at Louvain. None of them have felt that as a method of creation it would offend against Catholic teaching, but none of them have taught, as so many misleading books teach, that the theory is an established fact. It would explain many things, and it may be the explanation. But then again it may not. Twenty plausible explanations of a group of facts may be all wrong and, at the best, nineteen of them must be.

Uncle Remus gave a plausible explanation to his little boy friend of the short tail of the rabbit. It pleased the little boy, but it was quite wrong. Darwin put forward a theory to account for the working out of evolution and he called it "Natural Selection." For a long time it was lauded to the skies as the one possible explanation. Then other facts came to knowledge. The discoveries of Abbot Mendel, which have changed the mind of Professor Bateson as to Darwin's philosophy, came before the scientific world long after the death of their author. A distinguished American biologist has said that these discoveries have given the death blow to the theory of Natural Selection. Others would scarcely go so far, but it is difficult to understand where there is much room for Natural Selection under the more rigid interpretations of the Mendelian discoveries. Here again it is likely that there will be a reaction, as has happened so often before, and that a more moderate view may prevail. But this is certain, the Darwin's pivot doctrine has been badly shaken and few today would claim to it more than a very moderate role in evolution. A sieve is what Driesch calls it. That sums up the position very well.

RESEARCH ADMIRABLE, THEORIES WEAK

As to Darwin's other theories, such as Pangenesis and Sexual Selection, impossible even to outline here, it may safely be said that they are either completely disbelieved or, at most, very doubtfully and half-heartedly held by men of science. It seems then that there is much truth in the statement which I quoted above that Darwin's works are a great store-house of facts about animals and plants and as such will forever be held in honor, but that as to his philosophy, his theories, his guesses, if you like, they no longer hold the position which they once did. As to the wider of his disciples—the authors of the "Darwinianism," much of which was not the gospel according to Darwin at all—it is impossible to speak here for lack of space. If the views quoted from various sources are even approximately correct, it would seem that much of their writings are mere beating of the air.

THE HOLY CROSS

There are two festivals celebrated by the Church during the year in honor of the Holy Cross, one in May to commemorate its discovery after it had been hidden underground for many years, and the other in September, in memory of its restoration, when it was brought back from Persia, whither it had been carried off as a prize of war by Chosroes II.

The Empress, St. Helen, mother of Constantine the Great, became a Christian when already advanced in years. The historian, Eusebius, writing of her great faith and devotion, and of the simplicity of her life amidst the splendour of the Imperial court, says that in the sight of all she continually resorted to the church, adorned the sacred buildings with the richest ornaments. When travelling she would not pass the chapels even in the meanest towns, but entered them in humble garb to pray in the company even of the poorest women. When the Emperor designed to build a magnificent church on Mount Calvary, St. Helen, though four score years of age, undertook to see the work accomplished, and having long desired to visit those places sanctified by the life and death of Our Lord, she set out on a pilgrimage to the Holy Land. She entered the hope also that she might succeed in discovering the Sacred Cross on which our Redeemer had died.

Tradition amongst the Christians of the time held that the Cross, together with other instruments of the passion had been buried by the Pagans deep in the earth on the hill of Calvary, and in order further to obliterate all remembrance of those holy relics, they had built a temple to the goddess Venus on the spot. St. Helen on her arrival in Jerusalem had this temple pulled down, and the earth being excavated, at a great depth there were found the Cross of our Saviour, and the crosses upon which the thieves were crucified together with the nails which had pierced the sacred hands and feet of Christ. The inscription written in Hebrew, Greek and Latin, was also found, but not fixed to the cross. On this account there seems to have been wanting a perfect certainty as to which of the three crosses was that of the Redeemer. Theoderet relates that under these circumstances the wise and godly, Bishop Macarius suggested that a miracle as a proof should be asked of God. The pious Empress, therefore, attended by the Bishop and the clergy and others, repaired to the house of a lady of quality lying dangerously ill in the city. St. Helen having prayed aloud with great fervour, the holy Bishop applied the crosses to the invalid, and at the touch of the true cross she was immediately restored to perfect health. Such is the account given in simple terms by several trust worthy Christian historians. The Empress built a sumptuous church in Jerusalem where a portion of the cross encased in a rich silver reliquary and given over to the care of the Bishop, was enshrined, while another portion was sent by her to the Emperor Constantine in Rome, where also a magnificent church was, by her orders erected to receive it. To commemorate these events the church instituted the festival on 3rd May, known as the feast of the Finding of the Cross.

The second festival has a different origin. About the beginning of the seventh century the usurper Phocas, having murdered the Emperor Mauritius and his family, set himself up as the Governor of the empire. He was a weak as well as a vicious man, and Chosroes II, a powerful Persian monarch, taking advantage of this weakness and on the plea of avenging the murder of Mauritius, invaded, and conquered several of the outlying provinces, and threatened to overrun the entire empire. Heraclius, prefect of Africa, a man of brilliant life and of sterling worth, was chosen by the Senators as Emperor, and they appealed to him to rid the empire of the wicked Phocas, and to organize the Christian armies against the triumphant Persians. These had year by year encroached more and more upon the Eastern portions of the empire, and in the fifth year after their first invasion they had entered Palestine, and taken possession of Jerusalem. Churches, monasteries, and convents were desecrated, pillaged and burnt down. Priests and holy virgins, hermits and a great number of the people were massacred. Ninety thousand were sold as slaves. The holy patriarch Zachary was taken into captivity, and amongst other treasures carried off was that of the true Cross. For some years Chosroes continued still victorious, but in the year 627 Heraclius invaded Persia itself with the Christian armies, and began a series of victories which ended in complete overthrow of the Persians. What may be looked upon as a special judgment of God overtook the wicked Chosroes. To gain the throne he had killed his father, King Hormisdas, and now in turn he is murdered by his own son, Siroes. This Siroes, seeking for peace and a treaty is effected between him and the Roman Emperor, one of the principal conditions being that the Holy Cross should be restored to the Christians.

Thus fourteen years after it had been carried off, it was brought back with honor. Heraclius first made a triumphant entry into Constantinople, carrying with great

pomp this sacred relic, and then in the early spring of the following year 629 he set out for Jerusalem to give thanks to God in that holy city for his triumph, and to replace the Cross in its ancient position of honor. To satisfy his devotion he would carry the Cross upon his shoulders and thus burdened, and clad in his imperial robes he came to the gates of the city. But he could not enter. Some invisible power seemed to hold him back. The holy patriarch Zachary, who had returned from exile, and who accompanied the emperor, reminded him that it was not in such a manner that the Son of God walked through the streets of Jerusalem when He bore the Cross to Calvary. "You walk decked in splendid robes. Christ was meekly clad. You wear a costly diadem. Christ wore a crown of thorns. You have shoes upon your feet. Christ walked barefoot over the stones." At the suggestion of this holy Bishop the Emperor divested himself of his rich apparel, put aside his diadem and his shoes, and clothed in humble garment and barefoot he carried in all reverence and humility the cross to its appointed place. The holy relic was still in its silver case, the seals and the lock were uninjured, and the patriarch in presence of the Emperor and of the clergy and the people exposed the Cross to the veneration of all. All this was done with great solemnity. Prayers were recited, hymns were sung, and it pleased God to work many miracles on the occasion. This is the origin of the second festival of the Holy Cross, known as the Exultation.

But may it not be said that this festival is of perpetual celebration in the Church of God? For is not the cross everywhere exalted throughout the Christian world, and does there not ascend to God a continual hymn of praise in its honor? Our highest steeples and church towers, our churches themselves are crowned by the cross. The place of honor on every Catholic altar is adorned with it. The Church makes frequent use of the sign of the Cross in the Holy Mass, in the Sacraments, in all her blessings. We give it a place of honor in homes that they may be sanctified by it. We sign ourselves frequently with the cross. It is our hope through life, our consolation in the hour of death, and it is placed above our graves when we die. "I am raised up," said our Lord speaking of his death upon the Cross, "I will draw all things to myself."—Southern Cross.

CATHOLIC CHARITIES \$750,000 Chicago, Illinois, April 29.—"Two million dollars invested in flesh and blood, in human souls, an investment as old as Christ and considered by the Son of God Himself as the best gift-edged security." This was the way in which Archbishop George W. Mundelein commended the four years' work of the Associated Catholic Charities of the Archdiocese of Chicago at the annual meeting during the week. At this meeting plans were laid for the collection of approximately \$750,000 during the coming year. The date set for this collection is Pentecost Sunday, June 4.

An impetus to the large gifts was supplied by Vice-President Frank J. Lewis at the meeting by his personal subscription of \$10,000. The annual report showed that the charities had collected \$639,000 in 1921, an increase of \$122,000 over the previous year, and had spent \$45,000 in excess of this sum to meet the needs. Approximately 28,000 men, women, and children received assistance and thirty-five institutions were partially supported by these funds. Six thousand three hundred and seventy-four families received sufficient help in their homes to tide them over periods of stress.

The operating expense of collecting and distributing the funds, was nine per cent, which indicated that 91 cents of every dollar collected was expended directly for charity. The following officers for the following year were re-elected: President, D. F. Kelly; Vice-President, F. J. Lewis; Vice-President and General Manager, Robert M. Sweitzer; Secretary, Joseph F. Connelly; Treasurer, John P. V. Murphy.

"The work done in the homes of the poor," Archbishop Mundelein said, "has been one of the greatest Americanizing agencies in the city. During the stress of the hard winter our charity has gone out to the poor without distinction of race, blood, or nationality. We have treated them all alike and they have come to understand that no matter from what country they came, they are all Americans in the eyes of the Associated Catholic Charities."

"We have made our investment in securities of human hearts and human souls that thieves cannot break in and steal and defalcations cannot ruin." The Associated Catholic Charities was founded in 1918 by Archbishop Mundelein and the number of subscribers has increased from fifty-two thousand the first year to seventy-six thousand five hundred in 1921.

To have a knowledge of the Creator is incalculably a more noble thing than to have a knowledge of His creation.—Father Benson.

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