

information at the disposal of the imperial authorities, were thus brought into the ark of the covenant and were made acquainted with the military and naval dangers and with all the means and methods adapted to confront them, which had been elaborated by the great soldiers and sailors of the home country. Of course the Dominion ministers were perfectly entitled to this confidence; but it did produce a new feeling in their minds when they were thus taken into our most sacred councils. Another step in advance was the admission of Sir Robert Borden, the Prime Minister of the Dominion of Canada, to a meeting of the Cabinet Council, and this fact announced in the papers produced an immense sensational impression. The third step was taken when Mr. Harcourt, as secretary for the Colonies, announced that when the terms of peace came to be discussed, the rulers of our Dominions would be consulted and would have a voice in declaring what these terms should be. These steps, momentous and important, lead inevitably to other and larger advances. I can therefore prophesy with some confidence that imperial federation is on the march, and will pass in not many years from now, from an ideal and a dream to a practical realization.

Finally these steps will probably lead to a transformation, both of the composition as well as of the duties of the Imperial Parliament. I do not think that any Unionist now is disposed to stand very sternly by the old composition of the House of Lords. Indeed, when the Parliament Act was under discussion, the Unionist opposition produced the reform of the House of Lords as its counter proposition. That plan could not be considered at the moment because of the fierceness of the Irish struggle. It will come up again, however, and it may be that an entirely elective Senate may be substituted for the House of Lords, or possibly a senate partly elected and partly composed of some of the old aristocracy may be substituted. Anyhow I do not think it will be possible that the House of Lords will be retained in its present shape. The House of Commons, on the other hand, may be broken up into four local assemblies and converted entirely into a parliament dealing only with imperial affairs.

### THE CONTINUITY MYTH

The Anglican Continuity Theory may be described as the claim of certain Anglicans—for they are not all so foolish as to voice this long-explored hypothesis—that the Church of England of to-day is one and the same with that which existed before the so-called Reformation. The question crops up occasionally when the non-Catholic, or rather Protestant opposition, is at a loss for a quarrel. It asks us to believe that Providence in the sixteenth and seventeenth centuries raised up certain saintly deliverers like Henry VIII, Edward VI, and Queen Elizabeth, in order to free England from the yoke of the "Roman anti-Christ," as the old tale goes.

It is generally argued by those who support this view, that the ecclesiastical jurisdiction of the Bishop of Rome in England was no part of the ancient Church of England, but a gradual encroachment on the part of the Pope, who by sending legates and palliums and issuing ordinances without number, for many years kept up the fantasy that the English people were spiritually subject to him. The contrary, they (the Continuityists) declare that the British people always received these missionaries and tokens of the Papal power, with hostility.

Mr. I. H. Matthews, who deals with the matter in a Catholic Truth work, declares it to be incontrovertible that since Britain in Roman times (later, as well as earlier) was under the Roman empire for some 400 years, they must have acknowledged the headship of the Roman Pontiff, and that they derived their Christianity from the Imperial City. The old Masses of pre-Chaucean and Anglo-Saxon days were not said in Old English, but in Latin, the language of Rome—as they are said to this day. It is objected that the Britons refused to submit to the "imperious Italian prelate, Augustine," when he insisted on "papalizing" them. It is certain, however, that when Augustine landed in Britain, he obtained the assistance of the British Bishops already there, to help him in his work of converting the heathen English. These Bishops have been Roman Catholic bishops—else, what were they? And they gave, in respect of Catholic work, all possible help to Augustine. Dr. Clifford of London today, or Dr. Hocking, would certainly not assist Cardinal Bourne to preach the Cardinal's point of view. More important, however—they would not be asked to do so, as Augustine had asked his fellow Catholics to help him in his mission.

That many difficulties presented themselves to the great Roman missionary, is certain; but it is also certain that they were not doctrinal difficulties, but rather troubles arising out of local points of view and disciplinary measures. It is only necessary in order to realize how often such difficulties occur in missionary countries, to read of the struggle between Bishop Vaughan of Salford and the local Jesuits, as told in the deservedly famous life of Vaughan, written by Sneed Cox. And as this particular struggle re-

fers to 1870, or thereabouts, what must the opportunity for antagonisms have been in the early days of English history, between men of religion who are not necessarily devoid of human failings! Mr. Matthews tells us that the differences were of a purely local kind; thus, the English did not celebrate Easter at the same time that it was kept in Rome; another trouble was the mode of administering baptism. As to the first difference—that about Easter—it may be said that the Britons kept their Spring festival according to an erroneous calendar, and were unwilling to upset dates by conforming to the Roman Calendar, the result being that as regards the Roman missionaries, who were working according to their own time or date schedule, their arrangements were sadly disordered.

It may be of interest here to recall the real meaning of the name British. The Anglo-Saxons, a mixture of English, Norse, Scandinavians and Saxon Germans, drove the people of Britain (i. e., the British, into Wales and the Southwest of England and up into the Lowlands of Scotland; some went to the Scottish Highlands and others to Ireland. These were the pure British, and the Anglo-Saxons (i. e., English) ruled the southern and eastern counties of England, until in turn, they were conquered by the Normans, whom, however, they assimilated owing to a superiority of racial characteristics. So, then, the real aboriginal British are today the Welsh, part of certain Irish counties (Meath, Wexford, Wicklow and Dublin) the Lowland Scots and certain parts of the north-eastern Highlands. These were the races which had the faith, yet refused to accept St. Augustine as Archbishop because he came as the friend of their foes in the South, and though they recognized the Bishop of Rome as their pastor in chief, they would not acknowledge an archbishop whose see was to be placed in a country (Kent) from from which they had been driven.

It is not denied by any of the Continuity brotherhood that St. Augustine came to England as the appointed missionary from the Pope to organize the Church of England; but, says Mr. Matthews, they all appear to take up St. Augustine just when it suits their book, and drop him for the same reason. Yet, many again, in order to bolster up the case, will cite the case of Magna Charta as the instrument, in particular, by which England was freed from all time from the menace of Papalism, and they derive much childish satisfaction from the fact that this document always speaks of the "English Church" and not of the "Roman Church." It is, however, certain that the expression "Ecclesia Anglicana" means the Church in England and that Church was none other than the Roman Catholic Church, for the good reason that there was no other. And certainly, had been passed by Parliaments in those days against the temporal interests of the Church, but in not one case against the spiritual claims.

Again, it is said, the very word "Reformation" means that the line of "continuity" was not broken, a fact which entirely overlooks not only the philological aspect of the question, but as well the circumstances that it is, on the part of those Anglicans who use it, a wholesale begging of the question in respect of their position.—N. Y. Freeman's Journal.

### CHILDREN AND MOVIES

No one can gainsay the present remarkable popularity of the motion picture show. This form of entertainment has, during a few years, forged to the front with rapid strides; it has pushed aside the speaking drama, the musical melange, and while formerly it was considered only as a "filler-in" on variety programs, many theaters are now given over solely to the screen play. Many causes might be suggested to account for the movie craze. We believe that two especially go far towards explaining it: convenience and price.

The motion picture show is convenient. There is scarcely a country town or a city district that does not boast one or several movie theaters. And so the mother may drop in while on her shopping tour, the father on his evening walk, the children after school hours. A trip to the theater used to mean much preparation and, for many, a long trip in trolley or train. And so the theater was visited seldom. With the motion picture show a block away, all this inconvenience is avoided.

The price of tickets was an item that also helped to make a trip to the theater an event of rare occurrence for many. The very nominal charge for admission to the movies brings them within reach of all.

These two reasons also help to account for the large number of young children at motion picture shows. Boys and girls, captivated by the glaring posters that confront them on their way to and from school, rush to the movies as quickly as they can accumulate the necessary nickel. The mother who would not think of bringing her very young child to a theater brings him regularly to the movies. And what do these children see? Much that is amusing and harmless; much more that is not fit for any child to see—vivid portrayals of murders and suicides; carefully planned robberies and run-aways; long drawn-out, sentimental love scenes.

The child-mind is plastic; impressions are easily made upon it, and in witnessing these spectacles it is receiving impressions of the wrong kind. Constant viewing of wrongful deeds will tend to make the child look lightly upon what it should be taught to abhor. It has been said of vice that:

"Seen too oft, familiar with her face  
We first endure, then pity, then embrace."

Are we overrating the capabilities of the child mind? Then listen to some of the questions children ask at the picture show.

If they [must] go to the movies, special programs should be arranged for children. They need not, necessarily, be educational pictures; (what child goes to the movies to be "educated?") but they should at least be free from the appeal to sex and sensationalism that characterizes so many of the "feature" films today.

Our district attorney is authority for the statement that the majority of crimes are committed by youths in their teens. Are the movies in no way responsible for this condition of affairs?—The Tablet.

### COLUMBA PROMOTED

#### TO PASTORAL CHARGE

STRIKING TRIBUTE OF RESPECT TO OUR ASSOCIATE EDITOR

Citizens of Bracebridge, irrespective of religious belief, united in a wonderful tribute of respect for Rev. D. A. Casey, our Associate Editor, on his recent removal to take charge of the parish of Norwood. Many addresses were presented accompanied by a substantial purse of gold and many useful gifts.

In his reply Father Casey paid tribute to the sterling Catholicity of the people of Bracebridge parish, eulogized the worth of his pastor, Rev. M. J. O'Leary, and placed on record his appreciation of the courtesies extended to him by the non-Catholics of the community. "I do not think," he said, "that in all this vast Dominion you will find a broader tolerance than exists here in Muskoka. My last word to the Protestants of Bracebridge whom I am proud to call my friends, is the wish that no matter what may be the line of division amongst the people of this community, that the line may never be drawn denominationally." The various speakers made special reference to the excellence of Columba's work on the CATHOLIC RECORD. Commenting editorially on Father Casey's removal the Bracebridge Gazette remarks: "Quite irrespective of denominational connection, sincere regret will be felt over the removal of Rev. D. A. Casey, our poet priest. Since his coming to Bracebridge Father Casey has zealously entered into the social and religious life of the community. He has used his talents unreservedly in the furtherance of every good cause. The Gazette has been frequently indebted to him for many valuable contributions. During his stay in town he has made a host of staunch friends who wish him every success in his new field of work. The best wishes of many citizens will follow him to Norwood where he assumes full responsibility as parish priest."

### SHELLS CANNOT FIND HER STATUE

(The article reprinted below is of especial interest because it originally appeared in a non-sectarian paper—The Chicago Herald.)

Bursting shells batter churches to pieces, demolish cathedrals, pulverize wayside shrines, grind the statues of saint into dust, yet spare each and every image of the Mail of Orleans. Her monuments cover France. They stand in courtyard, in public square, beside the road, and high up in churches. France has idealized the Sweet Maid of Domremy and has put her statues where they may constantly remind churchman and atheist alike that France expects every man and woman to count his nation dearer than life.

The mailed fist smashing, smashing, day and night at the "Pleasant land," has had no time to spare holy places. Military necessity is responsible for the desecration of religious treasures and world famous bits of architecture. The pressing need for force has resulted in the inadvertent destruction of many stone figures of the Blessed Virgin and even of the Messiah. To have studiously and painfully avoided hitting each image and church would have entailed a delay likely to jeopardize the success of the army, so the Teuton artillery tore its way through, irrespective of its victims.

Some unusual force seems to be preserving these D'Arcy images. The religious, simply because of France can see nothing in the peculiar occurrence, but the protection of supernatural powers. In the first place, they believe the old stories of Joan's association with divine counselors; they believe absolutely that the heavenly voices actually spoke to Joan in her rural home and prompted her to drive out the English invaders. It has become part of their creed to endow her with the attributes of unearthly communication. Science and psychology may have their explanations; many pronounce Joan the subject of hallucinations and of religious mania, but her visions are real to the peasants and they revere her memory. The D'Arcy statues, they say, are cared for now by these same "Voices."

You may see a ring of homeless peasants gathered around a ruined church staring at the broken statues of saints. If you listen to their conversation you will find that they are commenting in hushed tones upon the immunity of the Maid's statues.

"She is sacred from the enemies' missiles; her images cannot be broken because she is the patron saint of our land. The shells cannot find her statues. They knock down trees near by, but do not touch her. When aeroplanes drop their bombs in the public squares Bang! Bang! the statues of the Sweet Maid are untouched."

"It is the 'Voices,' watching, that keep the shells away."

For centuries the French peasants have credited Joan of Arc's story of her communion with the angels with actuality.

When Joan had come to the age of thirteen (this is now five hundred years in the background) she was so fervent in her religious beliefs that she believed in the far-reaching glories of the farthest. She had never been away from home and the only excitement in her placid rural life was the attendance upon the chapel near by. Always she had been religious and much given to fidelity in pursuing the rituals of her creed, but never had she been a dreamer simply because there was nothing to dream about. Suddenly one day she burst into the house with starry eyes and a breathless tale to her mother of the appearance of angels and of the clear voice of St. Michael. The gentle little girl became so full of her daily seances with the mythical visitors that her awed parents let her have her will. It was to carry forth the suggestions of St. Michael and to proceed to the expulsion of England's army from France. But as she made ready to go upon this strange mission her courage lagged and it was some years before the insistent "Voices" could fully inspire her.

At last she won the belief of an officer. Her evident inspiration and confidence played upon his direct, soldier's honesty and the sincerity with which she referred to the divine promptings stirred his superstitious nature. Consequently he procured for her a place in the army of the Dauphin, who was then carrying on a discouraged campaign to oust the all-powerful Englishmen.

From the first she was successful, charging her troops with enthusiasm, instilling in them with supreme confidence in her supernatural ability, so that they fell upon the invaders at Orleans and drove them forth. Immediately all France was intoxicated with enthusiasm. Soldiers flocked to her standard. Her men went into battle wildly and recklessly, filled with an intrepid surety that terrorized their opponents. Her figure, armor clad and mannish except for the delicate white face that shrieked commands from out the heavy helmet, set her followers roaring lustily. They believed her to be protected by the heavenly advisers and to be secure from all missiles. The English, too, believed she bore a charmed life and considered her to be irresistible, a fact that preyed upon them and made their defeat the easier. Even when she was surrounded and the snarling Englishmen bore her down in their desire to finish her, she miraculously escaped with a slight wound.

So high burned the ardor of her men that soon the Dauphin was crowned at Rheims and the foreigners all but expelled from the land. Then Joan felt her mission to be accomplished. She felt that her time as a medium for the supernatural forces was over, but still France clung to her, urging that she clear the enemy from the land. She went on with her leadership, but her magic was gone. She was only a timid, frightened maiden. The genius and courage which had engendered in her the belief in the beginning had fled.

A desperate attempt to turn the tide back and to gain renown again cost her her liberty and the Burgundians, who were opposing both French and English took her prisoner. The Dauphin might have spared her by all rules of honor, and by all the persuasions of many gratitude he should have spared her, but he refused to turn a hand. So the Burgundians sold her to the English. Even yet prompt action on the part of the people she had so lately saved would have preserved her life, but no one moved and she died in the flames of a burning stake in Rouen, condemned for witchcraft.

With such a background of romance, mysticism, glory and pathos it is no wonder that France has found her the most popular subject for artistic treatment.

Her form is seen in statues more frequently than that of any woman who ever lived and indeed more often than almost any other lay figure, man or woman, in history. Only last month America paid tribute to the French idol with a beautiful equestrian statue of her was unveiled in Riverside drive, New York. Her sword is lifted in many a hamlet courtyard in France, her face looks up to the vaulted roof of many a country church. The greatest sculptors have chiseled her idealized figure for the glorification of gallery and monument. Dubois, Chapu, Allouard and a score of others have made immortal figures of her. Painters have found her an inspiring subject. De Monville's series is perhaps the most familiar, but old master and modernist alike have at some time surrendered to the temperamental desire "to paint Joan."

Scores and scores of the images have been under German fire. In the first few months of the war, when the Teuton host came down to the gates of Paris, not one of them was turned over, although the confusion of alternate charge and retreat was tremendous. The long range bombardments of mighty guns, the short range covering of every square rod of land with shell fragments have resulted in the demoralization of not one of them.

Which makes it, even discountenancing the "voices," passing strange.—New World.

### MALICIOUS FALSEHOOD

One of the bigots so far forgot himself the other day as to declare that "over 80 per cent. of the prisoners in Sing Sing were graduates of Catholic parochial schools." As everybody knows, it has long been a custom among the non-Catholic criminals in New York to claim Irish and Catholic names when sent to that penitentiary. Even when this is taken into consideration, the assertion quoted is a malicious falsehood.

A writer connected with the Brooklyn Tablet went to Sing Sing a few weeks ago to inquire into them. He found that of the 1597 prisoners of all races and creeds there 898 claimed to be Catholics; that of these only 52 had ever been in parochial schools; and that of these 52, only 32 had graduated from parochial school. So that only 2 per cent. and not 80 per cent. of the prisoners were graduates of our schools. Another aspect of this question is touched upon by the Tablet writer.

A careful investigation into the personal records of the prisoners who call themselves Catholics would, he feels convinced, after glancing over the statistics of their nationalities, show that many of them are not really members of the Household of Faith. Many of them are the poor and illiterate classes who come from Europe, ignorant of our laws and customs. They fall easily into the hands of the police and, not being acquainted with the language of the country, they give but a poor defense of their actions and suffer in consequence. Money keeps many a man out of jail in this country. The lack of it sends many an unfortunate there.—Church Progress.

### CHANGES

Mourn, O rejoicing heart!  
The hours are flying;  
Each one some treasure takes,  
Each one some blossom breaks,  
And leaves it dying.  
The child dark night draws near,  
Thy sun will soon depart,  
And leave thee sighing;  
Then mourn, rejoicing heart,  
The hours are flying!

Rejoice, O grieving heart!  
The hours fly fast;  
With each some sorrow dies,  
With each some shadow flies,  
Until at last  
The red dawn in the east  
Bids weary night depart,  
And pain is past.  
Rejoice then, grieving heart,  
The hours fly fast!

—ADELAIDE PRITCHER

### THE INDECENT MAGAZINE

Three men were arrested the other day on complaint of John S. Sumner, secretary of the New York Society for the Suppression of Vice, on the charge of publishing indecent stories in their magazine, Mr. Sumner, who is the successor of the late Anthony Comstock in the Society for the Suppression of Vice, has been criticised by some of the newspapers on the ground that his action only advertises the evil he strives to suppress. But in a letter to the New York Sun, he makes this strong defense of his action:

"Our young sons and daughters form a very large percentage of the element for whose benefit all prohibitive laws are enacted. These in a few years will be the men and women, the fathers and mothers of our country. These will be supplied afternoons and many years by their offspring, deriving their moral caliber from their parents, the boys and girls of today. Is it not worth while in the interest of coming generations to safeguard the morals of the children of to-day?"

"It is only within recent years that serious effort has been made to stop the promiscuous traffic in narcotic drugs because of their harmful effect upon the minds and bodies of those indulging in their use. The insidious effect of vicious literature upon the immature is ten times more widespread because in the guise of current fiction magazines vicious literature is so easily obtainable. . . . If that which harms the younger generation is not worthy of a suppressor's attention, nothing in the world is worthy of attention. If we are so immoral as to be oblivious to the immorality of our own children, the sooner the race dies out the better."

Where is the parent who will not say this reasoning is unanswerable? Mr. Sumner has the correct idea. American children should be protected from much of the dangerous stuff that masquerades as literature these days. Mr. Comstock was a terror to the evil-doers who, for profit or any other reason, would sully the purity of innocent children, and all upholders of decency should rejoice that his success or promises to be as vigilant in this respect.

## Your Savings

The War has already brought great changes. National leaders in all countries are urging the practice of Thrift. The Prime Minister of Great Britain said recently: "There remains only one course . . . to diminish our expenditure and increase our savings."

What are you going to do with YOUR SAVINGS? You cannot keep your cash in a stocking. You must either put it in a Bank; invest in a Bond or Stock; or purchase Life Insurance with it. Some men will do all three.

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Many of the magazines and newspapers are dangerous reading for young folk, and the whole community would be benefited if they were suppressed. Whenever an attempt is made to bring such offenders within the bounds of decency the cry is raised by the guilty ones that the liberty of the press is endangered. As patriotism is often the refuge of scoundrels, so the liberty of the press cry is resorted to by rascals who would enrich themselves by violating all the laws of purity.—N. Y. Catholic News.

The journal is called The Social Welfare, Yih Shih Pao, and is connected with a weekly, the Public Welfare, Kwang Yih Pao, which is edited by Father Lebbe. The weekly issue is designated especially for Catholics, but the daily paper will have for its principal object the presentation of Catholic ideas to pagan minds.

The enterprise has been launched by a Catholic association and its founders were content to begin the new publication with an initial subscription list of 2,000 names.—America.

### FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Dec. 11, 1915.

Dear Readers of CATHOLIC RECORD:

It may be a little surprise to you to learn that it takes \$100 a week to keep my mission going. I am glad when I see that amount contributed in the RECORD, but when it is less I am sad to see my little reserve fund diminished and the catastrophe arriving when I must close my chapel, discharge my catechists and reduce my expenses to the few dollars coming in weekly. I beseech you to make one more supreme effort during 1916 to keep this mission on its feet. You will be surprised to learn what a great deal I am doing with \$100 a week—keeping myself and curate, 30 catechists, 7 chapels, and free schools, 8 churches in different cities with caretakers, supporting two big catechumens of men, women and children during their preparation for baptism and building a church every year.

Yours gratefully in Jesus and Mary,  
J. M. FRASER.

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