#### CANADIAN PATRIOTIC FUND

SECOND APPEAL

Somewhat over a year ago, as President of the Canadian Patriotic Fund, I made an appeal to the people of the Dominion for funds to assist the families of the gallant men who were going to the front. Though anticipating a generous response, was hardly prepared for the magnifi cent manner in which the call was met. Monies have poured into the treasury of the Fund until the total contributions have reached and ex-

ceeded six million dollars.

Large, however, as this sum it has not greatly exceeded current demands and, if peace were declared in the immediate future, the entire surplus on hand would be required before all the men of the Expeditionary Force could again return home.

To-day there are 25,000 families comprising, it is estimated, 80,000 in-dividuals dependent upon the Patriotic Fund.

With further recruiting the de-mands upon the Fund will, with each succeeding month, continue to grow, so that it is estimated that, should the War continue during 1916, a sum amounting to some \$8,000,000 and more will be required. This would, however, only mean \$1 per head of the population for the people of Canada, and it is little indeed to ask of those who remain at home in comparison with the sacrifice in life and limb of those who are fighting in defence of the Nation.

In spite of all the various calls that have been made for funds to aid our soldiers and sailors and the magnifi cent response that has been made and every case, I still feel assured that the warm hearts of all Canadians will respond to this further appeal to enable the Patriotic Fund to continue its splendid work during 1916 and take care of the families of those who are fighting for their Sovereign, the Empire, and the Dominion, on the battle fields of Europe and on the High Seas. (Signed)

ARTHUR President, Canadian Patriotic Fund. Government House, Ottawa, 1st January, 1916.

#### A MILITARY KIKUYU

Writing in a recent "C. T. S." pamphlet on "Anglicanism at the Front," Mr. James Britten gives a sympathetic description of the spiritual privations English Ritualists who have volunteered for the war are now enduring in France. For the British army seems to be fostering a sort of military Kikuyu. Low Church views prevail in the clerical administration of the forces, and most of the chaplains are men "who

cannot and will not hear. . . . . confessions." But worse still, "combined services of the Kikuyu stamp have been held by Wesleyans in which Anglican clergy have taken dissenting chaplain celethe Anglican communion service vested in surplice and stole.' at one camp recently the communion service was conducted by a United Free Church of Scotland minister, a church of England chaplain, and a church of Scotland min-

Such proceedings as these naturally cause keen distress to soldiers who hold pronounced High Church views. One young man complained bitterly that "although Roman Catholics were permitted to go to Mass, he was compalled to attend church parade, and that at a Wes-leyan chapel;" other Ritualists beail unceasingly the lack of opportunity for shrift at the front, for the Low Church clergy do not consider hearing confessions part of their work and decline to undertake it, though one well-meaning chaplain advised an auxicus penitent to mail his confession to his director in Eng-"Absolution," presumably, was to come by return post.

Regarding the effect produced on

these High Church volunteers by what they see the French clergy doing, and by the behavior of their Catholic fellow-soldiers, Mr. Britten quotes interesting testimony. "An officer in Kitchener's army" writes:

"It is a pity the Church of England cannot take a leaf out of the

book of the Roman Church. In my last billet we had not been in it three days when the Roman priest came down and asked what men in my company were Roman Catholics. I gave him every facility to visit them, and I have given the men every facility to go to Mass. When I of these Roman priests, illpaid, ill fed, poorly clad, going about carrying out their Master's com-Preach the gospel to every I wonder how the priests of the English Church dare to be so

And an Anglican chaplain pays this tribute to the well instructed piety of England's Catholic troops: A Roman Catholic soldier knows at once what to do : he asks you to get him a priest; he wants his Communion or to make his confession. He knows the Gospel of Christ: he

understands about repentance, about

neglect, is quite unconscious of most not speak eternal farewells at the of this as a reality. . . . Here we brink of the grave, but rather give of this as a reality. . . . Here we have churches crammed day by day

not we? Why do we not want these

The daily experience of sights like these, the difficulty found in securing the kind of spiritual comfort the Ritualist craves, and his strong opposition to the prevailing Kunyu principles of the army chaplains are forces, it is reported, that are turning many Anglican soldiers toward Catholicism. "Men are seeking admission to the Church," writes Mr. Britten, "where they can claim as a right, privileges which have been denied them even as a favor," "the opportunity of receiving ing the Last Sacraments if they were mortally wounded " being the pecial motive that is making Catho lies out of a number of Anglican soldiers now fighting in France. Like many others before them, these men realize that the only religion to die in is Catholicism.—America.

#### GOLDEN WEDDING

A golden wedding of unusual interest was celebrated in Toronto on 8th January, Mr. and Mrs. F. C. Flannery having on that day com pleted the fittieth year of their wedded life. The commemoration of the event was characteristically Catholic. Mrs. Flannery having been an invalid for some years and on that account unable to leave the house, was by gracious permission of the Archbishop of Toronto accorded the rare privilege of having celebrated in the home. This Mass was said by Rev. Father Begley, C. P., of St. Anthony's Church, who been Mrs. Flannery's devoted attendant during her illness. All the surviving children of Mr. and Mrs. Flannery were present, including Sister Mary Anselm of the Sisters of Mercy, Buffalo, their youngest daughter. At the dinner which followed later in the day there were present several relatives and friends, among them Mr. Joseph Heffernan of Guelph, who had been groomsman at the wedding fifty years before. Mr. Flannery, who is a native of Boyle, Roscommon, came to Canada when a young man and settled in Guelph where he met his future wife, Miss Aunie Heffernan, daughter of the late Mr. Thomas Heffernan one of Guelph's most prominent citizens in the early days. couple were married by Rev. Father Archambault, S. J, in old St. Bar tholomew's Church, on 8th January 1866. Since then Mr. and Mrs. Flannery have lived in Toronto Chatham, and St. Thomas, where they were active in every good work They returned to Toronto some years ago where they have since The CATHOLIC RECORD joins with their many friends in wishing them yet many years of happy wedded life. Deo Gratias.

#### HUXLEY AND ST. PAUL

A perfervid admirer of Huxley writing recently to the editor of the Sun, quotes from a letter of the Protessor to Charles Kingsley, in which he states very frankly the revulsion of feeling he experienced as he stood behind the coffin of his little son and listaned to the words of the "Burial Service." The words that moved him to score were those of St. Paul, in which the Apostle says: "If the dead rise not again, let us eat and drink, for to-morrow we die." For some unaccountable reason, comments America, Mr. Huxley construed the passage into a dilemma, which left only two courses open to man, either to believe in the resurrection or to "ranounce my manhood and howling, grovel in hestislity." As the prot onist of evolution did not choose to accept the first of the alternatives, he protested against the second as a calumny against human nature. He refuted himself, however, by indicating clear-ly that there was a third course, namely, to live nobly though naturally and to find consolation in gratitude for the happiness already granted him and in appreciation of the happiness still open to him. It is simply inconceivable that St. Paul would in any case advocate that un-believers have recourse to "bestiality" in order to assuage the bitter-ness of their grief, and it argues very little knowledge of the Apostle of the Gentiles in Mr. Huxley to have misinterpreted his meaning in so

unwarranted a manner.

"The heart of Paul," in the words of Chrysostom, "was the heart of Christ," and Christ's sympathy for the bereavement of parents over the death of their first-born as well as their other children is too well a Presbyterian member, the Reverknownto be insisted on. If the expression of St. Paul was the occasion of pain to an already overflowing heart, it was not because the expression itself was inhuman, but only because the 'sin of schism' was made. "to object to any itself was inhuman, but only because the 'sin of schism'. We prespectively a comparence seeing the schimm'. We prespectively a comparence seeing the schimm'. Mr. Huxley's own prepossessions

were at fault. to attend a Catholic burial service, one that is to say, which is instinct with the spirit of St. Paul: had he seen how the words of the unparalleled lover of Christ sends a ray of hope through the mist of tears, cheering even cheerless hearts he would never have calumniated the gentle Apostle, but would have ungrace, about the presence of the unseen army of saints and angels.
Our poor Tommy, not from any fault of his own, but from our brief parting, and that Christians do able loss Huxley thought it, but a brief parting, and that Christians do God-speed heavenwards to their dear with Roman Catholics doing just the same work as we are doing. They find time to pray, to make their confessions and Communions. Why do

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children's eyes, children know that they are to receive once more their parents' caresses, friends are con fident that soon they will meet their friends; and all in a tender Father's home. No. it was not St. Paul that grieved the heart of Mr. Huxley, but his own lack of faith, for St. Paul so softens death as to make it a happy release, a passage to union with the

THROUGH THE YEAR

God be with you in the springtime, When the violets unfold. And the buttercups and cowslips Fill the fields with yellow gold, In the time of apple blossoms, When the happy bluebirds sing, Filling all the world with gladness God be with you in the spring!

God be with you in the summer. When the sweet June roses blow, When the bobolinks are laughing, And the brooks with music flow When the fields are white with daisies,

And the days are glad and long, God be with you in the summer. Filling all your world with song. God be with you in the autumn,

And along the woodland pathways Leaves are falling, gold and red; When the summer lies behind you, In the evening of the year, God be with you in the autumn. Then to fill your heart with cheer.

When the birds and flowers hav

God be with you in the winter, When the snow lies deep and white, When the sleeping fields are silent. And the stars gleam cold and bright When the hands and heart are tired With life's long and weary quest, God be with you in the winter. Just to guide you into rest.

#### BIGOTRY AT ETON

The question of bigotry at Eng and's leading Public school, Eton has been carried to the House of Lord Braye, who, it will be remembered, generously gave a site and the building for a Catholic church in Eton itself, has asked a series of questions regarding the refusal of Dr. Lyttelton, head master, to permit the Catholic scholars of Eton to attend this church on Sundays or week days, forcing them to go a long distance to Windsor, a jour ney which can only be accomplished on Sundays. Lord Braye suggests that the head master is acting ultra vires in placing the new church at Eton out of bounds, and asks whether the governing body sanctions such a proceeding. He desires also to know in whom is vested the power of re jecting any scholar who does not profess the Anglican religion, and whether King Albert of Belgium was informed of the embargo on the local Catholic church before he placed his son at the famous school.—N. Y. Catholic News.

#### THE REAL ISSUE

With all respect for the genuine good will of the delegates to the recent North American Preparatory Conference, the deepest wisdom which that body has yet given the public is to be found in a remark by of schism.' We Presbyterians have vere at fault.

Had the Professor been privileged Reformation."

Dr. Roberts points the issue sharply. How can unity be secured if essential differences are ignored? Dr. Rober's believes that an act which the Catholic Church deems schism, may be an act blessed by God. The Catholic Church believes that the act which she terms schism is under all circumstances an act of itself meriting eternal damnation. The Conference, however, compromised by substituting the words "the fact of schism," for the offend. ing phrase, or, in other words, calmly ignored the very point at

issue.

It is not possible to agree with a

Unity Conferences are, apparently, founded on the extraordinary theory that the three hundred odd creeds in this country can be brought into essential unity when every Church, for conference purposes only, sedulously omits all mention of its fundamental principles. Yet as far as the Catholic Church is concerned, "the many problems of unity" perplexed the recent Conference may be reduced to one. "I alone may be reduced to one. "I alone am the Divinely appointed teacher and guardian of truth," she pro-" Are you willing to submit ?"-America.

AMERICAN CONVERT FOUNDS NEW TEACHING SISTERHOOD

Several years ago. Episcopalians were startled when Miss Marion Frances Gurney, founder and head resident of the Church Settlement House, New York, and a graduate of Wellesley, became a Catholic. Miss Gurney, shortly after her conversion. founded St. Rose's Settlement House. She has now founded a new Sisterhood, to be known as the Sisters of Lady of Christian Doctrine, with headquarters at 171 175 Cherry street, New York. The objects of the new institution are to give instruction and training in the doctrines of the Church; to render aid to poor families; to provide for the spiritual care of needy children, and to engage in other charitable work. following are the trustees: Megr. Mooney, Megr. Lavelle, John Whalen, Jeremiah P. Murphy, Sister Marion Frances Gurney and Sister Elizabeth Frances Lamners. — N. Y.

REPLACES FATHER O'GORMAN

An Ottawa boy, in the person of Rev. Father Philip C. Harris, will replace Rev. Father J. J. O'Gorman as rector of the Blessed Sacrament during the latter's absence as chaplain with the Canadian troops. Announcement to this effect was made by Rev. Father O'Gorman during service yesterday morning. Rev. Father O'Gorman will probably give up his duties this week. - Ottawa

THE SANCTITY OF THE MASS

A recent press dispatch declared that on January 4, St. Peter's at Rome was closed and would not again be used until it had been reconsecrated, because human blood had been spilled in the Basilica, in an attempt at suicide. The term re consecrated is inaccurate. It is "reconciliation," conciliation," not reconsecration, that ecclesiastical discipline demands in cases where a church has

Consecration means a special dedication to the Divine Service. Thus a man is consecrated by ordination or by religious vows, a chalice or an edifice, by religious rites. Both one and the other may be defiled by sin, but they do not thereby lose their sacred character. It still remains true that they are set apart in a special manner for the service of the Creator. Once consecrated, the con-

the wickedness of men are still, in spite of all, things that have been solemnly devoted to God's service. And yet they are not wholly pleasing to Almighty God. Like the blood of a Backet in the sanctuary of Canterbury, the sins committed in the Mexican temples cling, as it were, to the stones, guiltless though they be. Therefore, just as a sinner before he can be the object of complacency to God, must be restored to favor by the sacrament of reconcilia. tion, or by its equivalent; so, too, certain stains that invest an edifice must be washed away by symbolic ceremonies and propitiatory prayer efore God is reconciled to service within its walls. According to canon law, some crimes, although they do not import the necessity of contaminate the building that they carry with them an interdict forbid ding under grave sin the celebrating of the Holy Sacrifice until the stain has been washed away. All this emphasizes the immaculate purity with which the Church surrounds the Mass. Only on spotless linen may the Sacred Host be laid; by sinless priests, sinless as far as human weakness permits, may the bread and wine be changed into the Body and Blood of Christ; only places free from taint of sin may the words of consecration be spoken. The Church no longer excludes heretics from the Divine service, nor does she now insist that "inquiries and catechumens and penitents with draw, before the "Mass of the Faithful" begins; but this extension of privilege results from the greater freedom she has enjoyed since the days of persecution, rather than from any relaxation on her part in regard to the personal and material purity which she requires of all that touches even remotely the august Sacrifices of the Lamb of God upon her altars. Parity in men and things is her insistent demand in all that is concerned with the mystical slaying of the Holy One of God .-

ONE OF MANY EVIL EFFECTS

America.

One of the evil effects of the agitation kept up by the Guardians and other A. P. A. bigots in this city and country is demonstrated in th owing report which was published in two of the Pittsburgh papers recently

"You are not fit to serve as a juror," Judge John A. Evans told William S. Stewart, of Chartiers township, in the Common Pleas Court when he begged to be excused from service for the next two weeks. 'The denunciation of the court was brought by Stewart's statement

I am a Protestant, and if a Cath olic came before me in a case I could not give him a fair deal.'

'The court ordered the clerk to instruct the jury commissioners to keep Stewart's name from the jury wheel in the future.'

This man's mind is so warped by religious prejudice and intolerance that he frankly confesses that, even though under oath to weigh only

secration endures unless explicitly the evidence put before him as a revoked. Thus the churches in Mexico which have been polluted by Catholic. It is an admission that arouses only a feeling of contempt mingled with pity. - Pittsburgh Observer. MARRIAGE LEGER MCGUIRE.-At St. Paul's

Church, Saskatoon, on Monday, January 17, 1916, Mr. J. T. Leger, Barrister, of North Battleford, Sask. to Miss Nellie McGuire, of New York City, formerly of London, Ont.

Cole.-At Hotel Dieu, Windsor, Ont, on Jap. 6, 1916, Mr. Charles T. Cole. May his soul rest in peace. COYNE.-At Portage du Fort, Que. on Sunday, Jan. 9, 1916, Mr. Patrick Bernard Coyne, aged sixty four years May his soul rest in peace.

O'NEIL.-At Pasadena, California, on Tuesday, Jan. 18, 1916, Mr. E. J. O'Neil, of Guelph, Ont., formerly of London. May his soul rest in peace DUFF.-At his late residence 94 Albert street, Ottawa, on Dec. 27, 1915, Mr. Alex. Duff, aged eighty three years. May his soul rest in peace.

SULLIVAN .- At his home, "Oakdale," Curry Hill, Ont., after a short illness, Mr. William Sullivan, in his eighty-seventh year, with all his chiliren, together with his nephew, Rev. Father Gallagher, at his bedside, as his soul passed to its eternal home. May he rest in peace.

BLAKE.- In Toronto, Monday, Jan. 1916, Grace Angela McCauley. aged twenty seven years, beloved wife of W. J. Blake (of W. E. Blake & Son, Limited.) Funeral took place from St. Francis' Church to St. Michael's cemetery on Wednesday, Jan. 12. The funeral Mass was cel ebrated by Rev. A. Staley. R. I. P.

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