

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.

Large, however, as this sum appears, 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 individuals dependent upon the Patriotic Fund.

With further recruiting the demands 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 \$5,000,000 and probably 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 magnificent response that has been made in each 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 bear "confessions."

Such proceedings as these naturally cause great 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 compelled to attend church parade, and that at a Wesleyan chapel;" other Ritualists bewail 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 anxious penitent to mail his confession to his director in England.

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 think of these Roman priests, ill-paid, ill-fed, poorly clad, going about carrying out their Master's command, French the gospel to every creature, I wonder how the priests of the English Church dare to be so self-satisfied."

not we? Why do we not want these things?

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 Kikuyu 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."

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 completed the fiftieth 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 previous permission of the Archbishop of Toronto accorded the rare privilege of having Mass celebrated in the home.

This Mass was said by Rev. Father Begley, C. P., of St. Anthony's Church, who has 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 Hoffmann of Guelph, who had been groomsmen at the wedding fifty years before. Mr. Flannery, who is a native of Boyle, Rescommon, came to Canada when a young man and settled in Guelph where he met his future wife, Miss Annie Heffernan, daughter of the late Mr. Thomas Heffernan, one of Guelph's most prominent citizens in the early days. The couple were married by Rev. Father Archambault, S. J., in old St. Bartholomew'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 resided. 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 fervent admirer of Huxley writing recently to the editor of the Sun, quotes from a letter of the Professor 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 listened to the words of the "Burial Service." The words that moved him to scorn were those of St. Paul, in which the Apostle says: "If the dead rise not again, let us eat and drink, for tomorrow we die."

Such proceedings as these naturally cause great 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 compelled to attend church parade, and that at a Wesleyan chapel;" other Ritualists bewail 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 anxious penitent to mail his confession to his director in England.

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children's eyes, children know that they are to receive once more their parents' caresses, friends are confident 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 Friend of Friends.

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.

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

God be with you in the autumn, When the birds and flowers have fled And along the woodland pathways Leaves are falling, gold and red;

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.

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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 confessional purposes only, sedulously omits all mention of its fundamental principles. Yet as far as the Catholic Church is concerned, "the many problems of unity" which perplexed the recent Conference may be reduced to one. "I alone am the Divinely-appointed teacher and guardian of truth," she proclaims. "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 Our 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. The following are the trustees: Mgr. Mooney, Mgr. Lavalle, John Whalen, Jeremiah P. Murphy, Sister Marion Frances Gurney and Sister Elizabeth Frances Lammer. —N. Y. Sun.

REPLACES FATHER O'GORMAN

An Ottawa boy, in the person of Rev. Father Philip C. Harris, will replace Rev. Father J. O'Gorman as rector of the Blessed Sacrament church, in 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 Free Press, Jan. 17.

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 "consecrated" is inaccurate. It is "reconciliation," not reconsecration, that ecclesiastical discipline demands in cases where a church has been polluted. 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-

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the evidence put before him as a jurymen, he is incapable of arriving at a just conclusion in the case of a 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.

DIED

COLE.—At Hotel Dieu, Windsor, Ont., on Jan. 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," Garry Hill, Ont., after a short illness, Mr. William Sullivan, in his eighty-seventh year, with all his children, 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. 10, 1916, Grace Angela McCannell, 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 celebrated by Rev. A. Staley, R. I. P.

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O. M. B. A. Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their Rooms, St. Peter's Parish Hall, Richmond Street. Frank Smith, President.

NOW READY Catholic Home Annual, 1916 CONTENTS A list of Holy Days, Fast Days, Days of Abstinence, Calendar, and other useful information. The Lack of Honor, by Marion Ames Taggart. Journeys of the Blessed Virgin, by Rev. Patrick J. Sloan. The Waking of Audrey Marr, by Mary T. Waggaman. California—Old and New, by Mary E. Mannix. Grandmother's Silver Earrings, by Anna T. Sadlier. The Road Beyond the Town, by Rev. Michael Earls, S. J. The St. Vincent De Paul Society, by Rev. John E. Mullett. Hope, by Father Faber. From Topmost Mountain, by Francis X. Doyle, S. J. St. Teresa of Jesus. The Lesson, by Jerome Harte Bosman. The Bravest Roman of Them All. PRICE 25c. POSTPAID Catholic Record London, Canada