

WHAT GOD HATH JOINED

The Church and Divorce—Father Russell's splendid sermon.

An interesting and comprehensive presentation of the attitude of the Church on the divorce evil was given by Rev. William T. Russell, Secretary to Cardinal Gibbons, preaching in the Baltimore Cathedral.

"This prohibition is coeval with the institution of marriage," said Father Russell. "In evidence of this we have the words of our Lord. Speaking of marriage, He said: 'Have ye not read that He who made man from the beginning made them male and female? For this cause shall a man leave father and mother and cleave to his wife, and they two shall be one flesh. What, therefore, God hath joined together let not man put asunder. The Pharisees say to Him, Why then did Moses command to give a bill of divorce and to put away? And He said to them, Because Moses, by reason of the hardness of your heart, permitted you to put away your wives, but from the beginning it was not so.'

"These conclusions are to be drawn from this passage: First, according to the original design of God, the bond of marriage could not be dissolved; secondly, on account of the hardness of their hearts Moses as a law-giver permitted divorce; thirdly, the Christian law reaffirms the original decree in its full vigor.

"After centuries, during which the original law of marriage was at first neglected and afterward entirely ignored, the law was revived in all its force by Jesus Christ.

"Those who maintain that the Christian religion still permits divorce, base the Scriptural proof of their doctrine on the words of our Lord contained in St. Matthew, fifth chapter, thirty-second verse. From this text they thus argue: Christ says, 'Who shall put away his wife, except for this one cause, and marry another, committeth adultery.' Therefore they conclude he who dismisses his wife on account of this crime and marries another does not sin.

"Let us first observe that this clause (except for the crime named) does not occur in the corresponding text of St. Mark or St. Luke. We read in St. Mark 10: 9-12:

"What, therefore, God hath joined together let not man put asunder.' And in the house again His disciples asked him concerning the same thing, and He said to them, 'Whoever shall put away his wife and marry another, committeth adultery against her, and if the wife shall put away her husband and be married to another she committeth adultery.'

"In St. Luke 16: 18:

"Every one that putteth away his wife and marryeth another, committeth adultery.' In both these texts we see that Christ simply calls it a crime for a man to put away his wife and marry another.

St. Matthew 19:3 throws some light on the solution of this seeming difficulty. The Pharisees ask our Lord: 'Is it lawful for a man to put away his wife for every cause?' In the Jewish law there were numerous causes justifying a man in repudiating his wife, and some causes empowering the woman to compel the man to give her a bill of divorce. The Pharisees ask our Lord a leading question.

"To this question our Lord makes answer. From His words one thing is evident, that a man who dismisses his wife for any cause but the one, and marries another, commits adultery. But this answer is not entirely satisfactory. For a man may have the right to repudiate his wife and still not have a right to marry another. St. Paul puts this very forcibly in Romans 7:2, 3. In First Corinthians 7: 10, 11:

"But to them that are married, not I but the Lord commandeth that the wife depart not from her husband, and if she depart, that she remain unmarried or be reconciled to her husband. And let not the husband put away his wife. Hence, we see that the testimony of Scripture is against this lax interpretation of the words in St. Matthew.

"Moreover, the argument itself is faulty, as we shall see by a parallel case. It is argued whoseever shall put away his wife, except for this one cause, and marries another, commits adultery. Therefore they say, he who repudiates his wife for this cause and marries another does not sin. Now let us take the example of a similar argument given by St. Augustine. He who breaks his fast except with a dispensation, and becomes intoxicated, commits sin. Therefore, he who breaks his fast with the dispensation, and becomes intoxicated, does not sin. The argument is precisely alike. The conclusion is as faulty in the one as in the other. While it is evident from this text that the man who separates from his wife, except for the one cause, commits a crime, it is scarcely less clear that the text does not justify such a one in marrying again.

"Right here we must meet a question that naturally suggests itself. If Christ permitted separation for this crime alone, why does the Church permit separation for other causes? We reply, that there is but one crime against marriage itself, and for that cause alone a permanent separation is justifiable. Even in case the guilty party would be to repent, the innocent party would not be bound to renew the married life if that one crime was the cause of the separation. But in all other cases where separation might be permissible the innocent party would scarcely be justified in refusing reconciliation after the guilty party has given full and satisfactory evidence of repentance.

"The teaching of the Church has never varied on this doctrine. Ever has she stood as firmly as she stands today. Though nations have been severed from her, though her Pontiff has been exiled, yet while her children were torn from the mother's side, while the venerable Father was dragged from his home, that mother has ever said with all the strength that was in her, 'what God has joined together, let no man put asunder.' No general council, nor, indeed, any council approved by the Pope, has ever spoken on this subject but in

condemnation of the pernicious doctrine of divorce.

"The Church is justly proud of her record. Let us turn back the pages of history. In the ninth century Pope Nicholas I took upon himself the defense of Thietberga, whom Lothaire II, King of Lorraine, sought to repudiate. Though the King bribed the council and the legates of the Pope, yet did the Pontiff stand firm. He degraded the leading Archbishops and his own legates from the ecclesiastical state and excommunicated the King.

"Urban II, in the eleventh century, excommunicated Philip I of France, who had put aside his wife, Bertha. Yves, Bishop of Chartres, wrote to the King to this effect: 'The King may do with me as he sees fit, whether he cast me into prison or put me beyond the protection of law; in any event, I am determined to endure all things in defense of this law of God.' Let us remember in passing that these were the so-called Dark Ages.

"We cannot help admiring the courage which entailed such personal suffering exhibited by Celestine III and Innocent III, against Philip II of France; by Clement VII and Paul III, against Henry VIII, and finally by Pius VII, against Napoleon, when in the strength of his power and in the might of his glory.

"As we take a hasty view of history we cannot help the reflection that on no point has the practice of the Popes been more in harmony with the teaching of the Church. You may have heard it said that the Church has sometimes granted divorce. Let us define our terms. Divorce is the annulment of a marriage ratified and consummated with the right to marry again. Such a divorce the Church has never granted. The limits of her power extend to ascertaining the fact—was there a true sacrament of marriage from the beginning?

"Allow me here to enter into a slight digression for the sake of clearness. A judge may have the right to decide on a question of fact who has no jurisdiction to decide the question of right. To illustrate this by an example: A judge has the right to decide whether a prisoner at the bar is in fact guilty of murder, but the judge has no right to decide whether the prisoner who is guilty of premeditated murder should be punished as the law ordains. He may object to the punishment personally, but on that score is not called to decide. A higher court, the people, through their lawmakers, decide what punishment should be inflicted. So it is with the Pope in regard to marriage. It is his duty to decide on the question of fact. He declares when there has been a marriage in fact, but to give the right to a second marriage is beyond his jurisdiction. Christ has decided that. When there is a true marriage in the beginning neither Bishop nor Pope can invalidate it. God has spoken, leaving no discretionary power to priest, Bishop or Pope.

"This is not a disciplinary law made by the Church. All laws of discipline made by the Church can be dispensed with by the Church. Hence, dispensations are granted by the Church from all laws made by herself. He who has power to make laws has also the power to dispense with the laws. But the Church did not make this law of marriage, hence she cannot dispense with it, for what God hath joined together let not man put asunder.

"Weighty reasons are given to justify a second so-called marriage. Every reason which they adduce is in favor of divorce can be applied with redoubled cogency against divorce. If the alienation of affection be given as a reason for terminating an unhappy union, we reply that the possibility of divorce encourages such alienation. If it be argued that uncongeniality is sufficient reason for divorce, we answer that the possibility of divorce encourages these hasty unions which prove so unhappy.

"If crime be called ample reason for a second marriage, we need not to turn to the records of divorce to see that crime has been committed in order to procure divorce.

"If the welfare of the family and of the children be thought sufficient cause for divorce in some particular instances, we reply that the universal welfare of the home and the children demands the absolute protection of the domestic circle by removing the only cause which can completely break up the home.

"All laws which have in view the general welfare necessarily curtail the liberties of the individuals. There is no law, however good, but works detriment to private interests.

"The family is the corner-stone of society. Weaken that stronghold of morality and society goes down by its own weight, by the vicious circle that unrestrained sensuality engenders. A pure society is essential to the well being of man; a pure family life is essential to the well being of society. Divorce is destruction of morality both in the family and in society.

"I do not wish to condemn the purpose of our present divorce legislation. Its intention is most praiseworthy. The means which it takes are not those of a Christian society. It aims at discouraging immorality by giving a second union the sanction of the law. It is thought that the law of divorce will raise up a breakwater against evils more pernicious than itself. I am well aware that expediency must be consulted in enforcing every principle. But when the principle itself is compelled to give place to expediency, then does the system becomes vicious.

"In some countries immorality is regulated by law, but certainly a society which calls itself Christian becomes

it introduces a legalized adultery into the very household.

"On the banks of the Mississippi are certain creatures which bore their way through the levees. If their path is not detected, the water of the river soon flows in on the lowlands and the result is flood, devastation and ruin. Such is the principle of divorce.

"We need but turn to the official reports of the United States government to see to what extent this plague of divorce will extend when once it is given

admittance. I will cite one among many examples reported in the official records to show to what an absurd length we may go when once the principle of divorce is admitted.

"A rich girl, disliking her guardian, went to the hospital with the intention of marrying a dying man, thinking that as a widow she would be free and have more control over her estate. She married a man seemingly at the point of death, but the man recovered, and the wife brought suit for cruelty and fraud. The divorce was granted.

"To what frightful depths this evil has eaten into our moral life is shown by the official documents giving the proportions of divorces and marriages. In six states in which these reports were complete the following were the proportions:

"In Rhode Island, which had the greatest number, there was one divorce to every eleven marriages in twenty years.

"During the same period in Massachusetts, which had the least number, there was one divorce to every thirty-one marriages.

"In passing I would remark that the official reports give as an average two children to every family. What has become of these children?

"Large and increasing as the number of divorces in the United States is, says the official report, it is an undeniable fact that were it not for the widespread influence of the Roman Catholic Church the number would be much greater. The loyalty of Catholics to the teachings and doctrines of their Church, and the fact that the Catholic doctrine of marriage is a holy sacrament which when consummated can be dissolved for no cause and in no manner save by death, has unquestionably served as a barrier to the volume of divorce, which, except among members of that Church, is and during the past twenty years has been assuming ever-increasing proportion throughout the country.

"What God hath joined together let no man put asunder. The words have been spoken, the will of God is made manifest, the law of Christ has been promulgated."

Newman's Honest Doubt.

The doubt that is struggled with in a prayerful spirit, and in all earnestness of soul is generally blessed with the full light of grace and faith. Cardinal Newman, whom we all admire for his masterful use of our English speech, his acute intellect and his perfect character, for years devoted every power of his great soul to the reforming and strengthening of the Church he had been taught to revere from his boyhood days. Sudden doubt as to the Divine institution of that Church fell upon his path, and for a time bedimmed his vision of years of groping, amid yearning of the spirit and maceration of the body, the shadow lifted; he beheld the Church in which he had lived and learned and taught, which he had loved with the tenderness of a grateful child for the mother that reared him, crumble away, and amid great anguish of soul, followed the guidance of reason and conscience, he entered the one, true, holy, and Catholic Church in which he afterwards lived and died. From belief in a fragmentary creed, he was led to believe in the perfect form of faith as it has been handed down by Christ and His Apostles. Newman's was an "honest" doubt.—By Rev. John F. Mullany, L. L. D., in January Donahoe's.

THE IDEAL PRIEST.

Beautiful Word-Picture by an Ohio Pastor.

At a Y. M. C. banquet recently held in Cincinnati, Rev. James H. Cotter of Ironton, O., responded to the toast, "The Priesthood," in an inspiring address, the following extract from which gives an idea of its beauty:

"The priesthood! At the name our hearts and minds bend in adoration to Calvary's Martyr, the current of whose priestly blood reversed the tide of human thought and deed, making men consider moral beauty more than material beauty; right, more than might, even when gleaming in the mail coat of Caesar; patient poverty better than greedy wealth; and Christian faith a gift more dear than kingly title. The priesthood! At the name our thoughts go to the Supreme Pontiff whose kindly eyes have read aright the wide horizon of our time and whose mighty mind found priestly work in solving the problems of the poor. The priesthood! At the name Archbishops and Bishops, with solemn thought and stately tread, troop past, in vision, wearing their mitres and crozier.

The priesthood! At the name serried ranks of zealous pastors, with the dust of civilization on their sleeves, for they are toilers every one, come bravely forth rearing the banner of the Cross, a battle-scarred standard that has been ridden a thousand times over, in the world's wars of principle, only to have the fragments, like the sacred wood of the true Cross, a multiplication of its power—new forces, mighty inspirations.

"The true priest has kindness to attract men, wisdom to retain them and grace to send them better and braver away. He is ever an example of calmness that moderates anxiety without partaking of its nature, of strength that molds society without being in turn, molded by it; of sacrifice that, unconscious of its worth, converts selfishness that would fain be critical. He is a finished product of Divine handiwork, with more power under his black serge than have kings in their ermine and crimson."

Those who best know Father Cotter know that in his own life he is a shining example of that ideal priest whose picture he so graphically draws in the sparkling extract above given.

Knowledge is the knowing that we cannot know.—Emerson.

Whether we think of death or whether we forget it, whether we serve God or neglect Him, life in spite of us is all the while a minute and detailed preparation for death.—Father Faber.

BE GOOD FOR SOMETHING.

Cardinal Manning once remarked:

"We do not mean to be negligent, but we are too prone to believe that all good things will take care of themselves, without any effort on our part to make them better." The public morality of our community is something we are more or less concerned in. It is not enough that we go apart and try to save our own souls. We are, to some extent, "our brother's keeper."

If there are good movements afoot, it is a sin of omission on our part that we do not lend a hand. Let us examine our conscience along this line: "What am I doing in aid of good causes?"

"Do I, by act or word, help those movements which are making for a purer moral atmosphere in my neighborhood?"

"Good things" will not take care of themselves. Unless good people are zealous to do their part, good things often fail. Evil things, good things, we are not a force in the community merely because we are good.

"We must be good, but we must have a mind the devil has occasion to be proud of his allies among men; and at the same time the angels weep over the apathy of the neutral good."

THE CATHOLIC APOSTOLATE.

It is nineteen hundred years since the Catholic Church received the commission from Christ to teach all nations. That at the dawn of the twentieth century she is carrying out that commission is shown by the figures supplied by the Society for the Propagation of the Faith. There is not a land under the sun where the Cross has not been planted by Catholic missionaries, who for centuries have been pioneers of civilization, pushing their way into unknown lands, facing all sorts of dangers and enduring innumerable hardships sustained by their ardor for the salvation of souls.

Everywhere these soldiers of the Cross have shown a heroism and a spirit of self-denial unparalleled in the annals of history. Their labors have borne ample fruit in all lands. Take the record for the last hundred years and you will find that, thanks to the apostolic zeal of Catholic missionaries, there have been gains for the Church in all lands. When the nineteenth century dawned, about 1,000 missionaries were distributed all throughout the world. When the twentieth century was ushered in there were 13,500 missionary priests and 4,500 lay brothers. In addition to these workers in the vineyard, there is a great army of devoted Sisters who have abandoned family, home and country to help in the work of bringing the glad tidings of the Gospel to remote corners of the earth.

This great apostolate has to rely for financial assistance on the contribution collected through the agency of the Society for the Propagation of the Faith and of the Society of the Holy Childhood. From this source there is an annual income of \$2,000,000 which is comparatively a small amount when the great work which is accomplished is taken into consideration. The representatives of the Protestant sects who are trying to introduce Protestantism into heathen lands have at their command from 20,000,000 to \$30,000,000. With one-tenth of this amount the Catholic apostolate covers the whole world.

How that apostolate has been crowned with success is shown by recent statistics. From these statistics we learn that in 1800 there was throughout the whole of Christ's Empire only 187,000 Catholics; in 1900 there were 1,000,000 Chinese Catholics. A hundred years ago India, from Afghanistan to China, had 475,000 Catholics, whose spiritual wants were attended to by 22 missionaries; to-day in this same territory there are 2,000,000 Catholics and 2,000 missionaries. In 1800 there were no Catholics in Australia and New Zealand; to-day there are 1,000,000 with an organized hierarchy.

The sixteenth century was not yet old when St. Francis Xavier landed in Japan. His success was marvelous. Japan seemed to be on the point of becoming a Catholic country. Then there followed the terrible persecutions which virtually destroyed St. Francis Xavier's work. Japan was lost to the Church. It was not until 1850 that a Catholic priest was permitted to land in Japan, where there are now five bishops, 130 priests and 45,000 Catholics. In the numberless islands of Oceania there were no Catholic missions forty years ago. To-day there are in these islands 100,000 Catholics. Such is the splendid progress the Catholic Church has made in Asia and adjacent countries.

Turning now to the American Continent we find that the Church has advanced by leaps and bounds. In the last year of President John Adams' Administration there were only one Bishop, 30 priests and 20,000 Catholics in the United States; in the last year of President McKinley's Administration there were 13 Archbishops, 82 Bishops, 6,000 priests and over 10,000,000 Catholics. Across the border in Canada during the same time the number of Catholics had increased from 63,000 to 2,000,000. In another English dependency, Newfoundland, the Catholic Church did not exist in 1800; to-day there are 78,200 Catholics there. If to the millions of Catholics here enumerated we add the 40,000,000 in South America it will be seen what a vast audience now sit side of the Atlantic Leo XIII., addresses when he speaks as the Supreme Pastor.

During the hundred years the Church has been making such splendid progress on the American continent she has been also steadily gaining ground in Europe. In 1800 there were in England and Scotland 120,000 Catholics; to-day the Catholic population of those two countries is over 2,000,000. In Germany in 1800 there were 6,000,000 Catholics; to-day there are 18,000,000 German Catholics closely knit together. The Catholic population in republican Switzerland a hundred years ago was 422,000; in 1900 it numbered 1,233,000. The most notable gains in any European country have been made in Holland. In 1800 no priest could celebrate Mass in that country except in a guarded room.

The Catholics all told numbered 30,000. There are now in the same country 1,488,000 Catholics, 5 Bishops, and 2,800 priests.

We could quote the wonderful progress the Church has made in Turkey, Roumania, Servia, Bulgaria, Greece, Denmark, Sweden and Norway in proof of the statement that the centuries have not robbed her of the vigor she possessed when she first undertook to carry out the mission assigned to her by her Divine Founder. She is endowed with eternal youth. Other institutions come into existence, grow strong, then decay and finally pass away. The Catholic Church is the only institution known to man that has been able to weather the storms of nineteen hundred years without being shipwrecked.—N. Y. Freeman's Journal.

PERSECUTION.

A Page from the Past Quoted for the Benefit of Non-Catholics Who Throw Stones While Living in Glass Houses

From Truth.

The question of persecution is seldom brought forward against Catholics at the present time. Both Catholics and non-Catholics seem to have very properly eschewed as a rule the subject of persecution as calculated simply to engender uncharity and hatred. Still there are not wanting even nowadays some non-Catholics who in their ignorance cast up the subject of persecution against Catholics. How easily the matter might be cast back against them with compound interest there is no student of history who does not know. The following taken from a recent work entitled "Boyhood of Patrick Lynch," edited by Charles Blake is quoted to intimate to such persons that there is indeed another side to the question—that they are living in houses which contain a vast deal of glass, and that in consequence it is not safe for them to throw stones:

"I would ask them (his readers) what they think of the following code drawn up by the French Catholics and carried into execution for one hundred years, and as late as the year 1765, and not repealed till 1782:

"Any Protestant clergyman remaining in France three days without coming to the Catholic worship, to be punished with death. If a Protestant sends his son to a Protestant schoolmaster for education, he is to forfeit 200 livres a month, and the schoolmaster who receives him, 50 livres. If they send their children to any seminary abroad, they are to forfeit 2,000 livres, and the child so sent became incapable of possessing property in France. To compel Protestant worship exposed the clergyman to a fine of 2,800 livres. The fine to a Protestant for leaving it was 1,300 livres. If any Protestant denied the authority of the Pope in France, his goods were seized for the first offense and he was hanged for the second. If any Common Prayer Book or book of Protestant worship be found in the possession of any Protestant, he shall forfeit 20 livres for the first offense, 40 livres for the second, and shall be imprisoned at the pleasure of the third. Any person found bringing from beyond sea or selling any Protestant book of worship to forfeit 100 livres. Any Magistrate may search Protestant houses for such articles. Any person required by a Magistrate to take an oath against the Protestant religion and refusing, to be committed to prison and if he afterwards refuse again, to suffer forfeiture of goods. Any person sending any money over sea for the support of a Protestant seminary, to forfeit his goods and be imprisoned at the king's pleasure. Any person going over sea for Protestant education, to forfeit goods and chattels for life. The vessel to be forfeited which conveyed any Protestant woman or child over sea without the king's license. Any person converting another to the Protestant religion to be put to death. Death to any Protestant priest to come to France; death to the person who receives him; forfeiture of goods and imprisonment to send money for the relief of any Protestant clergyman. Large rewards for discovering a Protestant parish. Every Protestant shall cause his child, within one month after his birth, to be baptized by a Catholic priest, under a penalty of 2,000 livres. Protestants were fined 1,000 livres a month for being absent from Catholic worship, were disabled from holding offices and employments from keeping arms in their houses, from maintaining suits at law, from being guardians, from practising in law or physic and from holding office, civil or military. They were forbidden to travel more than five miles from home; without license, under pain of forfeiting all their goods, and they might not come to court under pain of 2,000 livres. A married Protestant woman, when convicted of being of that persuasion, was liable to forfeit two-thirds of her jointure; she could not be execatrix to her husband nor have any part of his goods, and during her marriage she might be kept in prison, unless her husband released her at the rate of 2,000 livres a month, or the third part of his lands. Protestants convicted of being such were within three months after their conviction, either to submit and renounce their religion or, if required by four Magistrates, to abjure the realm; and if they did not do so, or, departing returned, were to suffer death. All Protestants required, under the most tremendous penalties, to swear that they considered the Pope as the head of the Church. If they refused to take this oath, which might be tendered at pleasure by any two Magistrates, they could not act as advocates, procurators or notaries public. Any Protestant taking any office, civil or military, was compelled to abjure the Protestant religion, to declare his belief in the doctrine of transubstantiation and to take the Roman Catholic sacrament within six months, under the penalty of 10,000 livres. Any person professing the Protestant religion, and educated in the same, was required, in six months after the age of sixteen, to declare the Pope to be the head of the Church, to declare his belief in transubstantiation, and that the invocation of saints was according to the doctrines of

the Christian religion; failing this, he could not hold, possess or inherit landed property; his lands were given to his nearest Catholic relation. Many taxes were doubled upon Protestants. Protestants keeping schools were imprisoned for life, and all Protestant were forbidden to come within ten miles of Paris or Versailles. If any Protestant had a horse worth more than one hundred livres, any Catholic Magistrate might take it away and search the house of the said Protestant for arms."

"Is this not a monstrous case of persecution? Is it any wonder, after reading such a spirit of tyranny as is here exhibited, that the tendencies of the Catholic religion should be suspected and that the cry of 'No Popery' should be a rallying sign to every Protestant nation of Europe?"

"Forgive, gentle reader and gentle elector, this trifling deception I have practiced upon you. This case is not a code made by French Catholics against French Protestants, but by English and Irish Protestants against English and Irish Catholics. I have given it to you for the most part as it is set forth in Burn's 'Justice,' of 1780; it was acted upon in the beginning of the last King's reign, and was notorious through the whole of Europe as the most cruel and atrocious system of persecution ever instituted by one religious persecution against another."

Bad Catholics.

It is unreasonable and unjust to judge the holy Catholic Church by the bad lives of many unfaithful members. Catholics are bad in as far as they do not live as Catholics. The Catholic Church is a good tree, and as such can bring forth only good fruit; but as you can find bad fruit on the best tree, so you will also find bad fruit on the good tree of the Catholic Church. But, as bad fruit on a good and healthy tree does not owe its being bad to the good tree, but to some bad influence from without, so the bad conduct of so many Catholics is due not to the Church, but to some bad influence outside the spirit of the Church.

He who lives up fully to the teaching and direction of the Catholic Church will infallibly become a saint. All saints whose sanctity God has made known by miracles were children of the Catholic Church, without a single exception, and saints are nothing else but the fruit of the good tree of the Catholic Church.—Catholic Sentinel.

C. O. F.

At the last meeting of St. Leo Court, 581, C. O. F., Toronto, the following officers were installed by D. H. C. N. J. Mallory for the year '92:

Spiritual Director, Rev. M. Gannon, C. S. S. R.; Past Chief, Rev. D. Bracken; Chief Ranger, E. McDavitt; Vice Chief, Rev. J. J. Sullivan; Fin. Secretary, W. W. Murphy; Treasurer, P. J. Slattery; Physician, Dr. M. K. Keweenaw; Trustees, J. Fahy, W. Judge and W. Goff; Conductors, H. A. Mills and J. T. Jones; Stewards, P. O'Neil and P. J. Condon; Auditors, G. P. M. Cunn, H. Burkhardt and E. Bracken.

After the installation Rev. Father Gannon addressed the meeting, expressing his pleasure at being present and congratulating the Court on the great success it had had during the past year. He offered to do anything that he considered would promote the best interest of the Court and Order. The C. O. F., then addressed by the officers. St. Leo Court has had a very successful year, having doubled its membership, and also its bank account, and also made a good start this year, having installed fifteen new members during January, and everything looks towards a very prosperous year.

REQUIEM MASS

SUNG AT ST. ALPHONSUS CHURCH, WINDSOR.

This morning at 9 o'clock Solemn Requiem Mass was sung at St. Alphonsus Church for the repose of the soul of the late Rev. Dr. Flannery. Rev. M. J. Brady, P. P. of Wallaceburg, was celebrant of the Mass; Father Beaudoin, Walkerville, was deacon; Father Hays, C. S. S. R., sub-deacon; Father Downey, master of ceremonies. Father Stanley acted in the sanctuary. Mr. P. Queltie presided at the organ. At the offertory of the Mass Miss Verdyne sang 'I Will be Him Face to Face.' The sanctuary was draped in mourning. The celebration occupied a place in the centre aisle. Above the altar, that covered the best-rested stoles were bright emblems of the sacred vestments worn by the deceased priest. After Mass the 'Libera' was chanted and the final blessing given with the words of Holy Church, 'May he rest in peace.'

On Tuesday evening, the 24th inst., a Requiem Mass will be sung at St. Alphonsus Church for the repose of the soul of the late Rev. Dr. Flannery. It will be a Monthly Mass recommended by the Bona Mens society of the parish. It was largely through Dr. Flannery's untiring labors that the Bona Mens society was organized with the primary association of Bona Mens in Rome.—Windsor Record, Jan. 18.

THE LATE REV. DR. FLANNERY.

From the Nonagh Guardian (Co. Tipperary, Ireland), Jan. 7, 1902.

At the Requiem Mass held prior to the interment of the above Rev. gentleman the Rev. J. Gleeson, P. P. Killybeggs, was celebrant; the Rev. J. Meenan, C. C. Killybeggs, deacon; the Rev. M. Martin, C. C. Clonsilla, sub-deacon; Rev. J. McNamara, C. C. Bannock, master of ceremonies; and the Rev. J. Maher, C. C. Bannock, and Rev. J. Darcy, P. P. Killybeggs, chorists. In choir: Very Rev. John White, V. G. O. Nonagh; Rev. J. Neacher, P. P. Bannock; Rev. J. Scallan, P. P. Clonsilla; Rev. J. D. Flannery, P. P. Clonsilla; Rev. J. O'Halloran, P. P. Killybeggs; Rev. John Toole, P. P. Bannock; Rev. J. Gleeson, C. C. Nonagh; Rev. P. Kennedy, C. C. Clonsilla; Rev. William Gleeson, S. J. (nephew). The Creed—Litanies.

At the meeting of the Bona Mens Board of Guardians on the 23rd ult., the subjoined resolution was passed in reference to the death of Dr. Flannery, and in forwarding it to Mr. Delaney the clerk (Mr. Ralph) sent the following letter:

Borrisokane Union, 28th Dec.

"Dear Sir—I am directed to send you the annexed copy of a resolution adopted by the Board of Guardians at their meeting on Monday, 23rd inst. Permit me to add my sympathy with you, Mrs. Delaney, and Miss Clarke—Yours faithfully,

JAMES A. RALPH.

"Hugh Delaney, Esq."

"Resolved: That we tender to the respected chairman of the Board, and to his wife, and niece, our best sympathy in the demise of his beloved and esteemed brother-in-law the Very Rev. Dr. Flannery, and that we respectfully adjourn the meeting of the Board of Guardians."

At last Monday's meeting of the Board the following was read from Mr. Delaney:

"Dear Sir—Accept my grateful acknowledgments for your kind letter conveying to me and family a vote of sympathy accorded by the Board of Guardians on our recent trial on the death of Dr. Flannery, and on behalf of Mrs. Delaney and Miss Clarke I return the guardians thanks for their expression of sympathy, as expressed in their resolution, and for the special compliment paid to myself in adjourning the Board's meeting I am truly grateful."

Yours faithfully,

"J. A. Ralph, Esq."

Statue for Sale.

Statue of the Sacred Heart, the Blessed Virgin, St. Anthony, (coloured) 14 inches high. Very artistically made. Suitable for bedroom or parlor. Price one dollar each. Cash or by order. Address: Thomas Coffey, Catholic Record, London, Ontario.