

remarry. This in no wise compels any one to remarry during the lifetime of the divorced spouse, but it frees him or her from any temporal penalty or inconvenience or disability for so doing. Those who can only be restrained by temporal law, may avail themselves of the license to violate the Church's law, and the Church can only visit such offenders with spiritual censures and penalties. It, of course, has no power to annul marriages which the State has determined may be contracted without violation of temporal law; but from the ecclesiastical standpoint, so far as such offenders submit themselves to ecclesiastical jurisdiction, they may be refused the privilege accorded to members in good standing. And in aid of the due observance of the Church's law, for which a temporal sanction is lacking, there may at all events be a social sanction, which may prove more or less effective.

If it makes no difference to a person's social standing whether he or she is living in violation of the Church's law, such offences will multiply, but if it is made manifest to all that such offences constitute a recognized social blot, no matter how much the State may tolerate them, there is less likelihood that people who have any regard for their reputation will perpetrate them. In short, one of the best safeguards for the due observance of the Church's law is the existence of a sound and healthy public opinion which will not tolerate its violation. For it is to be remembered, that although all its precepts are not enforceable by temporal law, yet Christianity is part of the law of England, as Blackstone long ago laid down, and it is also part of the law of Ontario, as Harrison, C.J., affirmed in *Pringle v. Napanee*, 43 U.C.Q.B. 285; and the like may be said as regards all the other Provinces of the Dominion.