THE CATHOLIC RECORD

and occupy them.

in Ontario.

views."

Protestant policy. Such local changes

must inevitably occur in districts

where many varied influences are at

work, but it appears that the changes

of the population in this respect are

THE DOUKHOBORS.

ome of the Doukhobors who have set-

tled in the Canadian North West have

written to English Quakers who were

helping them that they are getting

along excellently and won't take any

more help. The Journal adds :

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LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD London, Ont.: Dear Sir : For some time past I have read your estimable paper, THE CATHOLIC RE-CORD, and congratulate you upon the man-ner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

London, Saturday. June 15, 1901.

TO THOSE WHO MISS MASS.

The Catholic Citizen of Milwaukee has the following timely remarks regarding those who make flimsy excuses for their neglecting to hear Mass :

Mass : Catholics happen to make journeys that, improperly arranged, deprive them of the opportunity or hearing Mass. But will the loss occasioned? Ought such journeys be taken at such a cost? Late hours on the previous Saturday night, occasioned ecome-times by duty and sometimes by pleasure, are occasionally alleged. The presence of friends and visitors is sometimes a pretext. Much better that no such subteringe should be devised ; that the sinner should acknowl-edge his guilt like the publican, and not ploss it over like the Pharisee. A precept of the Church, like a command from God, can not be lightly broken or easily forgiven. Few Catholics can exempt themselvee on any such pretexts from attending Mass on Sun-day without the guilt of mortal sin."

SECRET SOCIETIES.

The General Assembly of the United Presbyterian Church of the United States, which is a minor sect of Presbyterians, has decided at Das Moines, Iowa, by a vote of 90 to 63, that members of secret societies shall not be admitted in future to Church membership. Some are of opinion that the resolution passed will expel those who are already Church members, but this is not a clear inference from the resolution. At all events it is certain that the members of secret organizations are not to be admitted. It is the conviction of the Church Assembly that these societies draw members away from the Church, and cause them to substitute human associations for the divinely instituted Church of God, and that therefore they should be discouraged. The Catholic Church long ago made this discovery, and forbade Catholics to become members of such societies.

THE S S S

A society has been formed in Scotministrations in the city of St. Caththe Duke of Sutherland a

be aided by a Government grant, to itself by teaching opposite doctrines, qualify for which the schools should be submitted to Government inspection. The proposal was opposed by Mr. D.

E. Thompson on behalf of the Baptists, and Mr. J. C. Copp, speaking for the Congregationalists. The Rev. Dr. Torrance declared himself to be in favor of religious education, but on behalf of the Presbyterian body he could not speak definitely of any plan which might be acceptable. One point was made clear by the Conference, that outside the Anglicans; there is no enthusiasm for the establishment of a system of Voluntary Schools in

which religion shall be taught. The difficulty lies in this, that, with so much variety of religious belief, no common ground can be found for religious teaching.

SANDWICH COLLEGE.

On Friday, 14th instant, feast of St. Basil, the old students and friends of this admirable educational institution will assemble in large numbers. The annual commencement will take place on June 18th, when His Lordship the Bishop of London will preside. The guest of honor will be Right Rev. Dr. Foley, Bishop of Datroit. Very Rev. F. A. O'Brien, LL. D., one of the most distinguished priests in the diocese of Datroit, will deliver the address to the ious instruction as they deem it neces graduates, of whom there will this year be seven. Next year those young men will attend the seminary. We are glad to be able to say that

last year was the most prosperous in the history of Sandwich College, and it is a notable fact, also, that there were on the roll more Canadians than ever attended before. The students of Sandwich College make their mark in the seminaries of Montreal. Baltimore and Cincinnati. Had the institution all the young men from London Diocese who should attend, and whose parents are well able to send them, the institution would scarcely afford accommodation for them. One

will be seen in another column, has received a distinguished honor from the Catholic University of Washington. We trust the College at Sandwich

will in the future meet with that degree of success which it so richly merits.

VERY REV. DEAN HARRIS.

We publish in this issue an editorial article coried from the Evening Star of St. Catherines, Ont., having reference to the departure from that city of Very Rev. Dean Harris. It is pleasant to be able to reproduce utterances of this kind. They are the sentiments of a warm, friendly, honest heart, a fitting tribute to a fellow-citizen gifted in like manner. Daring the years that Daan Harris had spent in St. Catharines he was spoken of by rich and poor alike as a model priest and citizen. In short, he was beloved by all. And who can measure the amount of good he has accomplished for God and Holy Church during the long period of his

The Catholic Mecord. denominational Schools which should be true, and your religion contradicts that it is the policy of the Protestant Church to get away from the Province of Quebec, because it cannot stay the therefore it cannot be true. increase of the Catholic population.

RELIGIOUS TEACHING. Mr. T. A Craig, Public School In-

spector of the County of Dandas, speaking at the Pembroke Methodist Conference last week, stated that it is not so much the fault of the Public School system of Ontario as has been supposed that there is so little of religious teach ing in the schools. He said that clergymen do not visit the schools as frequently as might be expected, leaving it to be inferred that the neglect of religious teaching is due to this cause. There may be something in this fact, but we cannot think that the mere visits of clergymen to the schools as permitted by the law would constitute a satisfactory religious teaching. The clergy are, by law, school visitors, but they are not

legal teachers, and very few of the teachers would allow clergymen to come into the school whenever they might be pleased to do so, to give a half hour's instruction on religious topics. Perhaps this is partly the cause why the visits of the clergy are not so frequent as they might otherwise be. Of course it is of the Protestant clergy that Mr. Craig spoke. The Catholic clergy generally visit the Catholic Separate schools and give relig-

sary ; and on the other hand the teachers themselves give religious instruction as part of the school curriculum. METHODISTS AND CATHOLIC

PRACTICES.

There are more indications of a return on the part of the Methodists towards certain Catholic practices which have been hitherto stoutly declared by Methodist theologians and controversialists to be superstitious and idolatrous. We had occasion a few weeks ago to mention a solemn ceremony which took place in the Metroof the Professors, Father Vaschalde, as politan (Methodist) Church of Toronto which consisted in the "unveiling " of the pictures of the three Methodist saints, John, Charles, and Susanna Wesley. Now the Toronto Conference appears to be going still further, and

it was seriously proposed by Chancellor Burwash of Victoria University to establish a Historical Society for the preservation of "articles of interest

in Canadian Methodism," that is to say of Methodist religious relics ; and the proposition was favorably received. The Chancellor said that in the attics of old Methodists there are to be found moral and social virtues. many interesting relics. Batween pictures and relics of saints the Toronto Methodists will soon have not a small collection ; but what is to be said of the idelatry of such things, of which we have heard so much in the past ? The chief differences between the Catholic and the Methodist veneration for relics are, 1st, that the latter

the past, but concluding as follows: is new fangled. 2ndly. That the Cathclic relics have usually greater antiquity, as the Catholic Church is nearly nineteen centuries old, whereas Methodism is only a little more than

civil courts would recognize as sufficient to annul a marriage. And what we disclaim in this regard for ourselves should be refused in every other Church in the Dominion." We are next told that :

We are next told that : "While our civil contrast take cognizance of marriage as a civil contract, at the same time, although it is not a sacrament, and as such absolutely controlled by the Church, still it represents the divine and sacred bond of the family and should not in general be performed simply as a civil contract and without the suitable and impressive religious services which are attached to it by our own and other Churches. The solemn signif-cance of marriage as a divine ordinance should be strongly emphasized in our teach-ings on this subject, especially in these days when in many countries regard for its obli-gations and sacred significance is becoming painfully and increasingly lax." The truth of the matter is that during the past fifty years the Catholic popula. tion has been steadily gaining in preponderance in Quebec, even in those districts which were formerly settled chiefly by Protestants, and under such circumstances it follows, as a matter of course, that when Protestants vacate their lands, the increasing Catholic population should honestly purchase

The committee had in view in all We know of localities in Ontario this the recently much discussed Dalpit where former Catholic settlements have case, and the purpose of all the above almost entirely disappeared, owing to is to condemn the marriage laws of the the operation of similar causes, but we Catholic Church so far as they are also have never heard of any complaint on the civil laws of Quebec. the part of the Catholic clergy that

The Conference Committee is evithe situation is the result of a fixed somewhat more marked in Quebec than proclaim that the Methodist Church has authority to decree under what conditions it may be solemnized. It de-The Ottawa Journal tells us that marriage of Church members to non- will separate.

Christians : and yet it practically desuch as the members themselves shall voluntarily endure. The Church, therefore, has authority to command, yet Church members are not bound to obey ! And, further, the dispositions of the civil law override decrees of the Church on the subject of marriage.

inherent inconsistency of these pronouncements. The Catholic position is easily understood, and its reason. ableness is evident. Marriage is truly

an indissoluble union ratified by Almighty God, which no human author. ity can annul when it is validly contracted and completed or consummated; for Christ has declared that "what

It has constantly been the teaching and tradition of the Catholic Church that the conditions for a valid contract of marriage depend upon the laws en-

acted by the Church, for the reason that it is truly a religious rite, and it is proper that the civil laws should be in accordance with the laws of the Church, as it was hitherto supposed was the case in Quebec, so far as the

The Dalpit marriage was undoubted ly a marriage between two Catholics. The document on which the remarks and instead of going to a Unitarian of the Otawa Journal are founded is minister to be married, they should a letter from the Daukhobors of the have applied to their own parish village of Vosneseinie of Assinibola, priest, as the laws of the Church readdressed to the English Society of quired them to do. If they had been Friends through the Ministry of the In-Protestants, no Catholic priest would terior, thanking the latter for the ashave celebrated their marriage ; but sistance which had been given them in being Catholics, the Unitarian minister should have referred them to the "Our request is this, that you would not send us anything else, because we are now not in need of anything. Be at rest, as we have already passed the first trials and diffi-culties of settlement. We are now possessed of the necessaries of life, and are capable of earning for ourselves our daily bread." priest, instead of assuming a spiritual jurisdiction which he did not possess. It is true, Judge Archibald has de-

cided that the marriage so contracted This is written in a proper spirit, is legal under the law, and it may be presumed that this decision will hold and if the Doukhobors will conform to good under the civil law unless it be reversed by a higher court. But this does not change the moral and religious aspect of the case that before God and the Catholic Church the Dalpit clandestine marriage is null and void :

JUNE 15, 1901.

AN AGNOSTIC MARRIAGE A sensational wedding took place in Cincinnati, Ohio, on the 3rd inst., being the first which has taken place under the rales of the Society of Ag. nostics of that city, of which Mr.

Charles S. Sparks is president. The parties who were married are not persons of prominence, but the marriage was much heralded owing to the fact that it is the first really agnostic marriage which has been open. ly announced as such under rules

proclaimed to be agnostic. The hall was decorated with the American flag and mottoes of the Agnostic society, and Mr. Sparks, the president, was master of ceremonies. The mutual pledges were numerous. all having in view the peculiarly secular character of agnosticism. The dently in a quandary in regard to the pledges were repeated by Mr. Sparks, question whether marriage is a sacred and acquiesced in by the marrying and divine institution, or merely a parties by words and nods. They civil contract. It does not wish to de. promised to be frugel in their habits. clare it to be merely a matter of civil and the man agreed to insure his life law, nor yet has it the hardihood to without delay for the benefit of the woman. They agreed to avoid wrangling, and there was the ever dangerous clause that if they found in clares that the Church may forbid the time that they are not well mated they

Another extremely dangerous clause clares that the penalties the Church is the pledge taken by the woman not may inflict on its members are only to bring children into the world "which are not born of affection." By this the married parties appear to bind themselves to the horrible crime of child-murder under certain conditions ; for even if this be not the direct purpose of this promise, we know encugh of the special pleadings of hu. manity to know that when it appears convenient to so interpret this pledge, it will be interpreted so, even though the meaning of the Agnostic society

which framed it may possibly not have been entirely to this effect. It was agreed also that the children of the marriage shall be educated in the agnostic belief and in accordance with the principles inculcated in the Agnostic Sunday school of the city, which appears to be an institution at God hath joined together let no man present in full operation, and in which children are trained to have no belief in God, and of course, no duties to fulfil in regard to God or man : for there can be no duties where no God is re-

> cognized. When the agnostic pledges had been taken, the magistrate who assisted at the marriage, in order that the requirements of the civil law should be observed, declared the parties to be man and wife, and the Agnostic master of ceremonies said :

"These who have thus bound themselves together in a marriage contract, let no man or woman put asunder, or seek so to do under pains and penalties of dishonor and of the law."

This is a travesty of the Christian obligation of marriage, which must disgust all thoughtful beings. It is inconsistent with the pledge to separate should it be hereafter discovered by the parties that they are not properly mated ; but this travesty is all the more disgusting because it is a deliberate and blasphemous distortion of the words of Our Lord in regard to marriage : " What God hath joined tother let no man put asunder In the words of our Lord we have the true motive for the indissolubility of marriage, the will of God, Who from the beginning intended that marriage should be sacred and inviolable, while in the new-fangled agnostic form the only motives for indissolubility are laid down to be "dishonor and civil penalties." It is easy to see that the motive of dishonor is but a phantasy, for if God be laid aside, every one will have his own notion of what will render an act really dishonorable. There can be no morality if we are not responsible to God for the goodness or malice of our actions. Human law remains as the only other motive : but haman law cannot touch the affections of the soul or mind, and therefore cannot prescribe true love and affection between the married couple ; and yet

they go through the farce of declaring

that love and affection must be the

We have thus the absurdity that

while a marriage must be in accord-

with the civil law, it is expressly laid

down as a necessary condition of the

marriage that it shall be dissolved if

there be no true and lasting love be-

tween the parties : a condition of which

it is impossible that the civil law should

It is almost needless to add that mar-

riages contracted under such condi-

tions will be only legalized concubin-

ages, and wretched as are the conse-

quences of marriages which are con-

tracted under a system which makes

basis of the marriage.

take cognizance.

JUNE 15, 1901.

under the agnostic rite, which mal marriage dissoluble from the very ginning at the will of the contracti parties.

The Christian law of the indissolu ity of marriage as held in the Cath Church is the only safeguard of socie even if we regard it from the poin view as a human institution, but i really a divine institution, and as s the laws of God should be paramou as they are the only true basis morals and the only true foundat of honest and honorable society.

THE WESTMINSTER CONF. SION.

The Rev. Dr. W. T. Herridge Otawa, is very outspoken on the ject of the revision of the Westmin Confession of Faith in connection the resolution to revise passed by General Assembly of the Presbyte Church of the United States in its sions recently held at Philadelphia

He advocates, not revision of Westminster creed, but the adoptio a simple creed which shall "ap priately express the religious idea which time has given clearer phasis."

In a sermon preached by him in Andrew's church, Ottawa, on June he declared that the Westminster fession is soundly theistic and Ch tian, but he added, "it emphasi what might be called the dyna view of God as a Sovereign, ra than the moral view of God a Father. It dogmatizes on the sul of election in a confident way w the Scriptures scarcely seem to rant."

The Doctor's views on this su will be more readily understood our readers when we mention th is the custom of some Protestants, especially of some Presbyterians make a special discrimination betw God's power and justice on one and His goodness and mercy of other, and it is their desire nows to put the latter quality, promine forward, while the former is key the background, and it appears Dr. Herridge's sentiments fall this same groove.

The true conception of Almi God is that, in all His attributes, 1 infinite, and not only infinite ex ively, but infinite in all perfect Mence the Holy Scripture does keep in obscurity the notion of greatness, or of His powers and ice : and yet the mercy of God, w "endureth forever," and His low all mankind, are also always bro forward prominently.

The New Law is the law or di sation of love, because God the the Second Person of the Ado Tribity, so loved us that He deli Himself into the hands of wicked that He might by dying on the show the extent of His mercy and us from the power of our arch en Hence, both in the Old and New 7 ments, God's strong hand is al visible, and the everiasting pu ment of sin is always insisted on yet God's infinite mercies are dis ly set forth. It is true, however, as Dr. Her remarks, that the Presbyterian C sian dwells more on the Sovereign God than on His Fatherhood an mercies. It seems to gloat ove damnation of the reprobate, an supposed fact that God has from beginning intended them for dis and doomed them to destruction. teaching is very distasteful to the ent generation of Presbyterians, are shocked at the notion of a God, Who has (according to Church's theory,) foreordained merable angels and men to everla misery. This theory shocks Dr. Her also, and he wishes the Confessi be abolished-yet not to be utter stroyed. "Let the Confession main," he says, "with all its d and all its excellencies." But why should it remain if i fects are so radical .as represe The fact is the Doctor would lik remain as a curiosity of the mu a sort of antiquity which curi seekers may investigate somew they would a mammoth's tusk hieroglyphics on an Egyptian mu Dr. Herridge very properly the new up to date creed to speak of God's love for man, and less severity against sinners, and lutely nothing of what is now the multitudes of men and ange were created for eternal misery. We are in accord with Dr. ridge's detestation of the pictur God as a tyrant Who takes deli the sufferings of His creatures, 1 cannot but be surprised at the ness with which he and other

"These fellows ought to be fired out. They may demoralize the whole style of this country and stop the rest of us from getting bonuses and things." The remark is well put, and there is no doubt that the people are industrious, frugal and sober : yet their It is almost needless to point out the peculiar views on marriage, which make the married life a mere concub inage, are a real danger which cannot be tolerated in the atmosphere of Canada. If they will consent to be gov a sacrament of the New Law. It is erned by the laws of Canada in this regard they will be acceptable settlers, but if they persist in making a Utah of

their settlements it will certainly be the duty of the Canadian Governmen to say to them, " obey our laws or find some other locality to live in which man put asunder." will better suit your peculiar religious

Much as we admire the good quali ties of the Doukhobors, we cannot reconcile ourselves to their introducing into this country that laxity of prac tice in regard to the marriage tie and

the facility of divorce which exists elsewhere on this continent. It must be remembered that the whole duty of man does not lie in frugality and inmarriage of Catholics is concerned. dustry, but also in the practice of the

President, to be called "the Scottish Self-Control Society," abbreviated into the S. S. S. The members bind them selves to three things :

1. Not to drink intoxicants before noon or at any time except at regular meals.

2. Not to treat or be treated : that is not to offer or accept alcoholic drinks except during regular meals.

Not to offer or accept intoxicat-3 ing drinks in return for services ren. dered.

It has long been wondered that religious and intellectual people like the Scotch should be so addicted to liquor drinking, especially in the strong form of whiskey. The new society's pledge is certainly not a stringent one, but it will be a decided improvement if even this restraint be adhered to strictly in the "land of cakes and mountain dew "

VOLUNTARY SCHOOLS.

A conference on education was held last week by the four principal Pro testant denominations of Ontario, the Anglican and Presbyterian Synods, the Baptist Convention and the Congregational Association being represented. The meeting was held in consequence of an invitation sent out by the Synod of Toronto to discuss the question of Voluntary Schools. Mr. Laurence Baldwin, on behalf of the Anglican Synod, advocated a "National school system," declaring that the want of religious teaching in the progress of Christianity is the multi-Public schools is a serious defect, and plicity of Protestant sects. The heaththat provision should be made by law | en are not slow to say to the missionfor the establishment of Voluntary aries, " what contradicts itself cannot |

arines! Nor is the esteam in which he is held confined to St. Catharines and its neighborhood. Father Harris is known throughout the land as a scholar and a priest who has reflected no little honor upon the Church in which his life work has been spent, and upon his country. He is deserving of rest. We hope it will effect his restoration to good health, and that he will soon again be able to resume the act-

ive duties of the ministry.

NOMINAL CHRISTIANS.

Dr. Charles L Thompson declared at the session of the General Presby terian Assembly recently held in Philadelphia that the greatest obstacle to foreign mission work is not the superstition nor the philosophy of heathen nations, but the unholy influence of nominal Christianity. The Chinese uprising against foreigners, he said, was caused by the evident design of Christian nations to partition the Empire among themselves. There is no doubt that it has been a great obstacle to the propagation of Christianity, that so many so-called and professing Christians have shown a bad example to the heathen by not tricts together so that one efficient putting into practice the precepts of Christianity ; but there is another cause which has been frequently admitted, but which Dr. Thompson has overlooked entirely. It has been fre. for Dr. Robins, or any one else, to atquently stated on the very best authority that a very great obstacle to the natural course of events. It would be just as reasonable to tay

end.

one century. 3rdly. That the Catholic relics have a direct connection with the virtues of the saints, whereas those the Canadian laws of marriage they prized by the Toronto Methodists are sometimes of odd character. Thus we understand that among the relics which the great North-West. have been preserved as peculiarly pre

cious in the eves of Toronto Methodists is John Wesley's razor, which may have been used by Wesley's protege " Dan nis," described in Barnaby Rudge, in preparing his subjects for a happy

A RIDICULOUS GRUMBLER.

Dr. Robins of Montreal made a bitter complaint in the Methodist Conference held last week at Pembroke, that the Protestant schools of Quebec are being slowly killed by the policy of the Roman Catholic Church in buying farm land vacated by Protestants, thus making it taxable for Catholic schools. It is a fact that the Protestant school commissioners have found it expedient of late to close a number of their schools, for the avowed reason that there are not now Protestants enough in those localities to support the schools, and it is proposed in such cases to unite several Protestant school disschool may be established, and to bring the Protestant children from distant points to such central schools by means of free conveyances ; but it is absurd tribute this state of affairs to the policy of the Catholic Church, and the doing so simply shows a desire to carp at the Church, whatever may happen in the

will without doubt be a very desirable acquisition to the country as settlers of

> THE METHODIST CONFER. ENCE ON THE MARRIAGE QUESTION.

> The Methodist Conference which met recently received from its committee on the Marriage Question a report dealing with the relation of the civil law to marriage in Quebec.

> A committee of investigation which had been appointed to enquire into the existing laws of the Province, reported to the Conference that the laws should be so amended that

> All parties should have their right and liberty unrestricted to seek the solemniza-tion of matrimony in the Province of Quebec from any minister of religion they may choose when he is duly qualified as a civil

Tom any minister of reingion citey may choose when he is duly qualified as a civil officer for such purpose. "That no religious denomination should have the right to intervene and declare a marriage null when solemnized by a duly qualified minister of religion and in accord-ance with the provisions of the civil code. We admit that in the exercise of its legiti-mate function a Church may administer dis-cipline and impose what ecclesiastical penal-ties its members may voluntarily endure for seeking solomnization of matrimony from other than their own clergy, but we protest against the ecclesiastical authorities of any denomination taking any legal process which would be recognized by our civil courts as determining whether the solemniz-ation of a marriage is legal or not."

The Methodist discipline is then appealed to as the type in accordance with which the law should be modified. The committee report says :

"While, for example, the Methodist dis-cipline forbids the marriage of our members to persons making no profession of Christian faith, it would be intolerable that our Church should have the power simply on this ground to make such a judicial declaration as the

and there is still good reason to believe that if an appeal had been taken in the case to the highest civil tribunal, it would still be found that the civil law of Quebec is really in conformity with the law of the Catholic Church on this point, so far at least as the marriages of Catholics are concerned.

The consistency of the Methodist view of the case as explained by the Conference Committee, we must say, we cannot comprehend, for if, as the Committee asserts, "the solema signifi cance of marriage as a divine ordin. ance should be strongly emphasized in our teachings on this subject, especially in these days when in many coun

tries regard for its obligations and sacred significance is becoming pain. fully and increasingly lax," what reason has the Committee for complaint of laxity, if the civil authorities have the right to regulate the conditions of validity and permanency of marriage?

We maintain that this right be longs solely to the Catholic Church The Conference Committee admits that the Methodist Church has not this authority ; but the reason for this is that its authority is not derived by the succession of its ministry from the Apostles, who alone possessed from

divorce easily attainable, as is the case already throughout the United Stater, Christ the right to be " the dispensers the case will be still more deplorable