

not the norm of right and wrong; the law of the land cannot displace and supplant the Divine Law, nor undertake the direction of conscience. It is preposterous to expect Catholics to recognize as binding in conscience whatsoever it may please the State to enact. This would mean that the laws made in France and in Portugal against the Church, the clergy, and the religious are binding in conscience; that the legality of marriage by persons under vows having been decreed, the validity of such marriages must be admitted! The absurdity of it is glaring!

Dangers of State Intervention. The principle of State intervention in the fixing of marriage laws is offensive not only to Catholics but likewise to the whole Christian community. This principle must admit the recognition of any laws of marriage passed by the State. At once we are confronted by the possibility and the prospect of changes in these laws. To what might this not lead? We know what revolutionary forces are at work in the seething world about us, and what ideas are taught and what innovations compose the programme of the new order of society. Already in one European country, automatic divorce is legalized, by which husband and wife can agree to separate for a time, and then without further formality are free