

pensation may have been obtained, the Catholic party is, under the provision which I read to you, obliged to have the relation which he has entered into sanctified by the blessing of the church.

You will see by the last paragraph which I read to you that in no way does the church presume to apply to any but those of her own church. Now as to the application of this law in relation to the Civil Law, it has no effect upon the civil contract legally consummated; in no province or state on this continent, except in the Province of Quebec, has the Canon Law any bearing upon the Civil Law in respect to the celebration of marriage, so that where the marriage for instance, in the Province of Ontario is performed by a Protestant clergyman, a Justice of the Peace, or any other official, no jurist would undertake to say that the contract so performed would be affected by the provision of any Canon Law. The position of the Church is that it cares nothing about the Civil contract of marriage, that is a provision of the state with which the Church has no concern. It does not interfere with the Civil Law, but in the celebration of marriage whatever the civil requirements of the Law are, the Church always complies with the law while celebrating the marriage as a sacrament.

In the Province of Quebec, according to the Civil Code there is this provision under section 127. After enumerating in previous sections the various impediments, according to law, this section comes in as the only provision in the law of any State in this continent which shows respect for religious institutions. It reads, "Other impediments recognized according to the different religious persuasions as results from relationship or affinity or from other causes, remain subject to the rules hitherto followed in the different Churches and religious communities." It is not applicable to any individual Church. It does not single out the Church of Rome, but it says to all the religious persuasions of the Christian community that, "the law makers of this Province have assumed that you have a sincere regard for your religious affiliation and that you are not a hypocrite, but are sincere in the faith which you profess to adopt in preference to all others. It says to Methodists, Congregationalists, Presbyterians, Baptists and Anglicans and all others of the various Christian denominations: if there are any impediments which exist according to the rites of your Church the law of this Province respects them, for Christianity is recognized as part of the common law of the land. The law of this Province not only tolerates your faith, but it so far respects it as to require that its conditions shall be observed before the validity of the marriage can be asserted. The Church of Rome has a provision, according to the decree Tametsi and decree Ne Temere, which makes it imperative on all persons baptized in the Roman Catholic Church in order to celebrate a valid marriage that they should do so in the presence of the priest of their Church. This was once the law of the old Church of England. It was once the law of the Presbyterian Church in Scotland and in North of Ireland. It was once the Law of this Church, that where no difficulty existed the presence of a clergyman must be deemed indispensable and the service of a Roman Catholic Priest would not be sufficient.

In Armenia, by the Persian Law, Christian marriages are recognized if valid according to the religious denominations of