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EDITORS : EEV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels."

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 when subscribers change their residence it is important that the old as well as the new ad-dress be sent us. LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1800. The Editor of THE CATHOLIC RECORD London, Out.: Dear Sir : For some time past I have read your estimable paper, THE CATHOLIC RE-ORD, and congratulate you upon the man-mer 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. Bilessing you, and wishing you success,

e faithful. sing you, and wishing yon success, Believe me, to remain, Yours faith.ully in Jesus Christ, † D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday. April 13, 1901. FRANCE AND THE RELIGIOUS ORDERS.

A despatch from Paris states that negotiotions are going on between the French Government and the Vatican in order to arrive at a satisfactory arrangement in regard to the law of associations bill whereby Mons. Waldeck Rousseau and his supporters in the Chamber of Deputies have hoped to suppress most of the religious orders in the country and to confiscate their property. Surely this does not betoken so much confidence on the part of the members of the Government as they have professed that the bill will become law, nothwithstanding that it has passed the Chamber by a small enough majority for a House composed of so many members. Indeed, there is reason yet to hope that the bill will

miscarry after all the boasting with which it has been heralded. The Holy Father has stated very clearly and firmly the position he will take if the bill should become law, and we may be sure he will not retreat therefrom. He has said in effect that if the Goverment suppress the religious orders at home it will no longer be recognized heresy, owing in a great measure to as their protector in the East, and it seems not at all unlikely that this threat will have its effect in bringing the infidel rulers of France to terms in Europe. It is now admitted by many

spite of their braggardism. charges of idolatry and superstitious RUSSIAN QUAKERS AND MAR. doctrine which the first Protestant RIAGE.

materialistic that he became thoroughly convinced of the necessity of complete faith to counteract the materialistic tendencies of the age. WALDECK ROUSSEAU IN QUANDARY. There is now very little doubt that lons. Waldeck Rousseau, the French Premier, finds himself in a quandary regarding the bill for the suppression

true Church, as he himself declares.

He has published his " Actual Reasons

some negotiations with the Holy Father to intervene as mediator with the French Government, in order to asure to the suppressed orders some ade-

Church.

upprecedented numbers.

AGE.

quate compensation to counterbalance the confiscation of their property ; but this appears to be not at all the case. Germany is evidently anxious that there should be a breach of friendship

likely to produce as much effect in France as Newman's Applogia caused parties are Catholics. Hence it folin England. It was his visits to Englows that only the marriage of two and and America which precipitated Catholics in a clandestine manner is Mons. Brunetiere'sconversion. He found declared to be invalid in Quebec by the Protestantism of these countries so this decree. Yet as marriage is a sacrament and a holy rite, marriages wherein even one of the parties is a Catholic, are contracted unlawfully, unless the

for Balleving," the text of which is has been duly proclaimed or published,

most profoundly philosophical, and is and the Province of Quebec is

parish priest be present with two witnesses, because marriages are for bidden by the Church to be contracted otherwise than as the Church prescribes.

But though the marriage in this case is unlawfully and sinfully contracted, it is valid and indissoluble. of the religious orders. It has been In another article of this issue some stated that Germany had entered into further particulars of the force of the

Tridentine decree will be found stated with special reference to the presently much talked of Delpit case.

2. It will be seen from the explana tion given above (in paragraph 1) that the second statement of our corresponddent is also not accurate. The marriage of two baptized persons, or of two Catholics, is not valid in the case between France and the Pope, as when the decree Tametsi of the Coun-Germany would gain much in the cil of Trent has been duly published East by assuming the role of proso as to include the two baptized pertector to the religious order, which sons, or the two Catholics. France would lose by passing

3. It will be understood from our the obnoxious law. Hence Germany explanation, that in the Delpit case, will do nothing to delay the threatenthere was no "annulment of marriage," ing estrangement, and the German as the marriage was simply declared Emperor is well aware that his interby the ecclesiastical court to be null vention would cause the delay of the from the beginning, being a direct bill in the French Chambers, and perviolation of the decree of the Council of haps its defeat, which he does not wish Trent.

for, as there would in that case be no As it is the sole prerogative of the hostilities between France and the Church to declare impediments to mar-Vaticum. Even as the case stands, in riage over and above those decreed by is still highly probable that the French God, or to remove such impediments, Government will recede from the hostile where such nullifying impediments attitude it has hitherto assumed, and exist, marriage cannot be contracted unless a proper dispensation be ob tained beforehand from the ecclesiastical authority. The Church, how

ments which come under the divine or natural law, but only from those which she has herself decreed. In these cases, there must be a reasonable cause existing, otherwise the dispensation

The impediment of clandestinity was wisely decreed for the purpose of pre venting secret marriages, as well as for other reasons. The result of such marriages would inevitably be the increase of bigamy and polygamy. A great step towards the suppression of these evils is made by taking the precautions which the Church requires for making marriages public and provable.

THE DIVORCE QUESTION.

This decree, by special proviso is ency should be adverse to the promade applicable only to places where it posed canon ; as their views are for the most part in accord with those of the Presbyterians and Methodists on alone of these places, though it is appli- most all points ; yet such is not the cable there only to the case where both case. The Episcopalian journals, with almost a single voice, whether their pro_ clivities are High or Low, express up. qualified approval of the proposal of their committee.

We also unhesitatingly approve of any effort to lessen the number of divorces which are granted in the United States for the most trivial causes ; and almost for no cause at all more serious that a slight dispute which the Judges think it proper to regard as "an incompatibility of temper ;" and for this reason we should be

glad to see the proposed Canon adopt ed. Nevertheless, there are certain thoughts which suggest themselves to our minds in regard to the matter to which we deem it right to call atten-

Our first thought is that we must say with regret that the position which we may now presume will be taken by the Episcopal Convention is glaringly nconsistent with the former attitude of the Episcopal and Anglican Churches. Both in the United States and England, and even in Canada, it has been the practice of Episcopalian ministers to perform the marriage ceremony for divorced persons. It has been the tavorite theory that the State has the right to regulate mar-

riages, and to annul the marriage contract when it sees fit to do so. If this theory be correct, on what ground will the ministers now refuse to perform the marriage ceremony for divorced parties ? And if the teaching and practice of the Church in the past has been wrong, what guarantee have we that it will become right when the proposed canon shall have become the

rule of action ? There is not the least doubt that Christ made a revelation regarding the sauctity of marriage, and that it is, therefore, a matter of importance to know precisely what He meant when He said : " What God hath joined together let not man put asunder.' But how can we be sure of what Christ's teaching is, if we have to rely on a Church which is keeping us constantly on the tiptoe of expectation as to what will be the next canonical ar rangement which will define that teaching ?

Already in the proposed decree, which is likely to be adopted, there is an approach-a very great approachto the Catholic doctrine on the indissol ubility of marriage, and an admis sion that the Episcopalian practice has hitherto set Christ's teaching aside. Have we not good reason, then, to believe that the Catholic Church which maintains, and has always maintained,

THE DELPIT CASE AGAIN. The now celebrated Delpit marriage case has advanced another stage in the Superior court of Quebec to which an appeal was made by Mrs. Delpit on behalf of the validity of the marriage tefore the civil law.

It will be remembered by our readers that E. Delpit and Miss Cote were married in Montreal in May 1893 by Rev. W. S. Barnes of the Unitarian Church, and for several years they lived together as husband and wife, three children having been born of the marriage.

Owing to some family disputes or dissensions, the parties separated, and it was then that Mr. Delpit discovered the effect of the decree of the Council of Trent which made the marriage null in the Catholic Church, and he was informed that it was also null according to the civil law. This view of the case was taken by Judge Jette when the matter came before him for adju-

dication, and he so decreed. Mrs. Delpit appealed to the higher court of Quebec, and the division was reversed by Judge Archibald, on the has declared the nullity of the marriage had no jurisdiction in the case. Thus, while Justice Jette declares that the law of the Church regarding marriage is also the civil law in Quebec, Justice Archibald takes the contrary

Marriages centracted after the manner of the Dalpit marriage, violating direction being enumerated. the law of the Catholic Church appli cable to the case, are termed clandes tine marriages, which means secret. The Council of Trent decreed that clandestine marriages shall be null and void, if the decree has been published in the locality or country where they take place.

According to this decree, whenever it has been duly published, marriages not contracted before the parish priest of the contracting parties, or a priest deputed by him or by the Bishop, and in presence of two or three witnesses, are invalid from the beginning. But it was not the intention of the Council that all such marriages, everywhere, should be null, and for this reason the proviso was made that the decree should have effect only where it was duly published.

In the Province of Quebec the decree was published before the cession of Canada to Great Britain. Novertheless, it has been decreed also that Protestants are not subject to its provisions and even if one of the parties to a mar riage be a Protestant the Catholic party partakes of the exemption from the law, and the marriage so con tracted is valid, though the Catholic party commits a grievous sin in violating the laws of the Church by contracting marriage in an unlawful man-

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Canadian civil law. It is plain, therefore, that Justice Jette's decision that the Delpit marriage was null is not an attack upon Protestants, but was a decision founded upon the law as it stands. and has stood since long before the capitulation of Quebec and Montreal, inasmuch as the institutions of the Catholic Church and the religious privileges of Catholics were guaranteed

by the terms of capitulation. The law was, therefore, an enactment of the civil authorities, put in force because of the beneficial effects arising out of it, and it cannot in any sense be said to be an attempt of the Cath. olic Church to usurp authority over the Protestants of Canada, all the more because it was the law before Protestant.

ism had a foothold in the country. We see, therefore, how unjustly the Mail and Empire, in its issue of April 2, represents the recent decision of Mr. Justice Archibald, reversing Justice Jette's decision, as a "check for the Ultramontanes." The Montreal Witness, also, in its issue of the same date, very wrongfully represents the case as an assault by "the authorities of the plea that the ecclesiastical court which Roman Catholic Church " on "the right to marry as one chooses " and an effort " to impose a new Roman Court on Canadian citizens." It also speaks approvingly of the "defeat of a move. ment by which ecclesiasticism has been trying to reinstate mediævalism in our own government," some other equally imaginary efforts in the same

> We say without hesitation that the lecree of the Council of Trent was wise, and quite within the scope of its authority, and, further, that it was by no means tyrannical, whether regarded from the religious or civil point of view. From the religious standpoint the sanctity of the sacrament should be

regarded as of paramount importance : and, further, the duty is imposed on the pastor of the contracting parties to ascertain that there is no obstacle to the marriage, such as that one of the parties is already married, or that the two are within the prohibited degrees of kindred, or otherwise prohibited from marrying. This can be best done by the parish priest of the parties desiring to be married, and for this reason also, the marriage is annulled where the decree is enforced, even if another

priest than the one who has ecclesias tical jurisdiction over them celebrates the marriage. It is evident, therefore, that it is to secure the sanctity of the married state, and to prevent disastrous deceptions on either of the marrying parties, that the law was enacted. and not to force the authority of the Council on Protestants who are unwilling to recognize it that the law was made; and it is because civil society has a deep interest in the preservation of the sacredness of marriage that the State authorities in the first instance But when both parties are Catholics, adopted the Tridentine decree, which is an effectual barrier against bigamy and all unlawful marriages. We recall to the minds of our readers the admirable explanation of the Catholic doctrine on this point, as laid down by his Grace Archbishop Bruchesi in his pastoral on Christian marriage :

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to obey the well - known Church on this matter. It is not for the purpose ing the final decision of the that we write thus on the to give the reasons for wh of the Church stands as it to show the injustice of the tacks made on the Church tion with this matter.

A MINISTER CORR Jeanit Father Enlighten Episcopal Recto

The rector of the Fir Episcopal Church in San Rev. Dr. Kummer, in a re advanced very peculiar v subject of prayer and nat serting that it is futile to p poral favors. In reply Sasia, S. J., wrote an able convincing article to the S cury. Father Sasia said :

In reading the report of which I suppose to be su curate, I find that our least er holds that we should ne merely temporal favors, si rain to fertilize the parch the staying of floods, the storms, for the recovery of deliverance from the ray pestilence, because, accor such prayers are against nd are consequentl ignorance, cowardice, se unfaith. All such suppl ected to implore some tem ial blessing are contrary trath and are never ans God of Truth. They are God's laws of matter, min These are what might be vanced, liberal views of reproduced here from hi re they sound? Are t from a Christian standpoi they entitled to the indo acceptance of reflecting us calmly examine them, the unbiased, unprejud judge for himself.

From the strange view reverend doctor it wou there have never been history of the past any v instance of ten cated granted by Almighty God prayer, and this for the s as he tells us, that the gr favors is an impossibilitimplies the violation of We have more tha confutation to give to th trine of the Methodist mi of all, as the saving has i

and whenever they are tate against a new theor, is impossible for any this resist the conclusion to evitably lead. Now this

FACTS ARE STUBBOR

Holy Scripture in bo New Testament, the an history from the Christi own days, and our own supply us with an number of temporal mat graces obtained in answ Nay, by far the great miracles performed by Saviour during his put temporal, corporal banet in answer to th The healing of the sick, the blind, the deaf, the ing to life of the daught Lazarus, etc., plainly r gospel, are few of the I in point, the historical tr testified by that sacred tested by the consent of lievers for the last 1800 Here our reverend

will come to terms with the Pope. THE CATHOLIC CHURCH IN CREASING. ever, does not dispense from impedi-It will be interesting to our readers to learn that in Norway there is a strong movement towards the Catholic Norway was formerly, like the other countries of Europe a thoroughly Cathwill not be granted. olic country, but during the troublous

sixteenth and seventeenth centuries it fell into the ranks of the Lutheran the efforts of the Protestant champion Gustavus Adolphus to establish Pro testantism in the whole north of thousands of the people that the

brought against the Catholic Church were malicious calumnies, and that a It is stated that the General Con return to the Church would be a great vention of the Protestant Episcopal blessing to the people. Converts are Church, which is to be held in a couple now very numerous, and the Lutheran of months in San Francisco, will again preachers are very much alarmed at take into consideration the question of this new development. Much of the divorce. A committee appointed at success of the Catholic movement is the last Convention to prepare a set of due, of course, to the zeal of Catholic new canons on marriage for considera missionaries ; but apart from this. tion, has agreed unanimously to several there is much in the turn which recommendations, among which is the Lutheranism itself has taken in that following in regard to the treatment country, there being a High Church of divorced persons : " No person divorced for cause arising movement among the clergy and marriage, and marrying again during fetime of the other party to the divorce people which resembles much the simi-The inferime of the other party to the divorce, shall be admitted to baptism or confirmation, or received to the Holy Communion, except when penitent and separated from the other party to the subsequent marriage, or when penitent and in immediate danger of death; but this canon shall not apply to the inno-cent party to a divorce for the cause of adul-tery." lar movement which arose in England and grew to such magnitude during the last half century. The result is similar in Norway to that which oc curred in England, that converts are coming back to the Catholic Church in It is curious to notice the diversity of opinion with which the announcement of this proposition is received by INVALID AND ILLICIT MARRIthe religious press of the various schools of belief. Generally the Con-CATHOLICUS of Fredericton, N. B. gregationalist, Presbyterian, Baptist, they discover that their first marri asks for an explanation of thisdifficulty and Methodist press disapprove of se ages were not made in accordance with in regard to the impediment of clan- firm a stand being taken by one of their proper silluities. They say that destinity as decreed by the Council of the Protestant Churches, and maintain they must be ruled by the laws of God | Trent, having especially in view of a number of causes as being sufficient fas they understand them) as regards the trouble which has arisen out of the to justify divorce ; yet there are som married by a Protestant, or even it may all some time ago, speaking on this sub-

The Doukhobors or Russian Qu who have settled in the North-West have proved themselves to be very quiet and industrious settlers, but they are beginning to give some trouble owing to their very peculiar views in relation to property, and likewise to marriage and divorce. Their complaint in Russia was that they were suffering persecution on account of their religious belief, and now they are complain. ing that they cannot act on their belief in regard to right and wrong in Canada. They believe that property should be held in common, and they cannot bring the Canadian land laws intounison with their ideas. They are, therefore, asking that a piece of territory be set apart for their use in common. But their belief on the marri age question is what clashes more

seriously with Canadian and Christian views on this important subject. They want to be allowed to dissolve their marriages and contract new ones if

marriage, and not by the police. It | Dalpit case. would appear, in fact, that their views | Catholicus says :

CONVERSION OF FRANCE'S

LEADING LITERARY CHAR ACTER. The conversion of Mons. Ferdinand Brunetiere in Paris to the Catholic Church is causing a great sensation throughout France, not unlike that which was caused in England years ago by the conversion of Rev. Dr. Newman, who became in time a Cardi Newman, who became in time a Cardi | called the decree "Tametsi" from its to say that it will give no sanction by act or nal of the Church. M. Brunetiere has been the leading literary character in France, and his "Revue des deux Mondes," has been regarded as the best literary periodical of the Continent. Ha mas a thermal. He was a thorough Rationalist, but he not merely illegal, but are declared to

has become a humble Disciple in the be null and void.

the Episcopalians of Low Church tend-

the absolute indissolubility of a com ner. pleted marriage, has been always in

the right, and may we not reasonably even though they be bad and non infer that the last clause of the propractical Catholics, they are subject to posed canon, which departs from the the law on clandestinity, and a clan-Catholic practice, inasmuch as it aldestine marriage between them is inlows the innocent party only in case of valid, and does not become valid from a divorce for cause of adultery to the fact that they live together after marry again, is founded on a mistheir supposed marriage. This is understanding or a misinterpretation what occurred in the Dalpit case. of Christ's words? Let the words of

Mrs. Delpit now asserts that she was Christ in St. Matthew's Gospel v, 32, a Protestant when she was married by and xix, 9 be compared with what is the Rev. W. S. Barnes. The whole said in St. Mark x, 11 ; St. Luke xvi, matter was thoroughly examined by 18, and it will be readily seen that St. the ecclesiastical authorities. and it Matthew means that Christ permitted was decided that she was a Catholic husband or wife to separate in case of coming under the law which governs the adultary of one of the parties, but such cases. This decision was con that, even in this case "whoseever firmed by the Roman Congregation or shall marry her that is put away comecclesiastical court which has the ulti. mitteth adultery." In any case, there mate jurisdiction to settle matrimonial is nothing in Christ's teaching to imcases : so we may justly infer that Mrs.

ply that for the "innocent party " the Dalpit's present contention, that she former marriage is dissolved whereas | was a Protestant when the marriage the guilty party remains bound to his took place, was an afterthought when are things unheard of in the whole

Another curious feature of the dis that every individual is authorized to interpret Scripture for himself against the interpretation of Christ's Church. And yet, notwithstanding this principle, the Episcopal Church contem. plates forcing the whim of a local organization-for the American Episco-

pal Church is nothing more than this -upon all its adherents, while rejecting the unchanging decisions of the great universal Christian Church of nine-

teen centuries. If the authority of the Catholic Chu ch on this important question may be doubted, that of the local Episcopal It might have been expected that | Church of America is not doubtful, in-

deed, but is certainly nil.

"Because of this impediment (of clandes-nity) in order that a marriage may be valid stween two Catholics in the limits where is Council of Trent has been published, the resence of the proper priest and two wit-esses is necessary. Consequently, the isrriage of two Catholics before a civil presence of the proper priest and two wit-nesses is necessary. Consequently, the marriage of two Catholics before a civil officer or a Protestant minister is null, even if there be two witnesses, as it is sorident that neither civil officer nor Protestant minister is the proper priest of either of the contract-ing parlies. There is more, for even if the mrriage has been celebrated before a priest and two witnesses, if this priest is not the parlish priest of one of the two contracting parties, or a priest delegated by the parlish priest, or the Bishop, the marriage is still null, and this for the same reason, because it has not been celebrated according to the prescriptions of the Council of Trent."

We conclude by stating that the marriage state is not a mere human divorced wife. Such half marriages she discovered that if this had been the invention, but is a sacrament of the case the marriage would have been Gospel, raised to that dignity by our held to be valid. It is not on this Lord Jesus Carist, and conferring on ground, however, that Justice Archi- the married couple theigraces neces-

cussion is the very contradictory bald has reversed Justice Jette's decise sary to enable them to fulfit their views of the matter taken by the dif- ion, but on the ground that, under the duties. It belongs, therefore, to the press approval of this effort to sustain ferent sects. Nothing that we can civil law, any clergyman has author- Church of Christ, and not to the State, on this subject would be more con-genial to Utah than to Canada. The Juderstand rightly, a marricge where the Conneil of Trent's decree is in force, is not legal, if Catholics there are married by a Protestant, or even if they are Our readers are already aware that cannot invalidate a marriage properly Judge Jette's decision was that the celebrated under the law of the Church, marriage laws of the Catholic Church, nor can it institute impediments to including the law of clandestinity, are Christian marriage. It can only reguin force in Quebec, so far as Catholics | late the civil effects which shall follow are concerned. We cannot see on from the marriage. The decision of what ground certain journals, such as Justice Archibald will not, therefore, the Toronto Mail and Enpire and the make the Delpit marriage a valid one Montreal Witness, represent the case as before God, and no injustice is done to if there were a plot on the part of the the parties concerned by our maintain-Catholic Church to usurp the authority ing this, the more especially as they knew, or ought to have known, that of the State in Canada, and to impose they were doing wrong to ask a Uniits laws upon Protestants.

tarian minister to marry them, in spite The decree of Trent was made civilly applicable to Canada by an edict of of the laws of the Church forbidding Lous XIV., and thus, long before Can. marriage from being contracted in ada became a possession of GreatBritain that way. The parties were Cathothe Tridentine decree was part of the lics, and it was undoubtedly their duty

fronted with the follow able argument, and it choose either horn of argumentum cornutum horned argument, as call it. Either the n above referred to must genuine and true. or ejected as spurious, There can be n false. If we admit and true and genuine. as W he vast majority of them to be, what becom Kummer's theory that w for temporal favors. prayers, being, in his st trary to the natural granted ? As the old 1 ay-Ab esse ad posse from the actual existen of a given fact we can fer its possibility. For or event were intrinsic it could naver happen pened, then it was poss on the hand, th the dilemma is chose counts referred to ab favors, graces and b in answer to praver FABULOUS, SPURIOUS then Holv Scripture fro Apocalypse, the dealing the members of His ch stripped of all superna and on the same prin we reject as fabulous dinary events related are logically compell trustworthiness of tha all other points and th as a preposterous med error, history and tab loreover, as to the tianity, during the las testimony on which th

tulness and authentic miracles wrought in a is based is so unive tent, so overwhelmin constant and perseve ation, that if once reje