

canon law throughout the whole Catholic world. The object of the decree Tametsi, so far as the subject of marriage was concerned, was to provide by authoritative declaration of the Church for the celebration of matrimony as a holy sacrament, and a prudent provision against the rash celebration of clandestine marriages, which the Church, for most just reasons, has always detested and forbidden by decreeing as follows:—"Those who otherwise than in the presence of the parish priest himself or another priest, acting with a license of the Ordinary, and in the presence of two or three witnesses shall attempt to contract matrimony, the Holy Synod renders them altogether incapable of contracting marriage thus, and decrees that contracts of this kind are null and void." The decree Ne Temere which unifies the law of the celebration of marriage throughout the world, has effected the following changes:—(1) The competent priest for the valid celebration of marriage, is every priest duly invested with the care of souls; (2) His presence must be willing; (3) his presence is valid for the marriage not only of persons living in his district but those from other places; (4) in case of imminent danger of death, any priest may validly assist at a marriage; (5) when it has been impossible for a whole month to have the presence of the parish priest or the ordinary of the place, the presence of a priest is not necessary for validity. For all marriages the presence of two witnesses is required.

The present decree nowhere binds those outside the Church; it binds all those within the Church; the decree Tametsi was legal and affected persons in respect to the place of their domicile or quasi-domicile. The present decree is personal; heretics and schismatics (except apostates) are not affected by it and may contract validly and legitimately amongst themselves quite independently of it. The decree itself states:

XI. (1) The above laws are binding on all persons baptized in the Catholic Church and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the Church) whenever they contract sponsalia or marriage with one another.

(2) The same laws are binding also on the same Catholics as above, if they contract sponsalia or marriage with non-Catholics, baptized or unbaptized, even after a dispensation has been obtained from the impediment mixta religionis or disparitatis cultus; unless the Holy See decree otherwise for some particular place or region.

(3) Non-Catholics, whether baptized or unbaptized, contract among themselves, are nowhere bound to observe the Catholic form of sponsalia or marriage.

Now you can readily understand from the quotations which I have just read you that this decree applies only to persons who have relation to the Roman Catholic Church. It is a disciplinary law of the Church and can have no other than the usual effects of canon law to control the behaviour and well-being of citizens of a spiritual organization as such. Nevertheless, I desire to point out to you its value as a prudent and rational provision upon this subject. The seven sacraments of the Church are and have been reckoned since the time of Peter Lombard, to be, Baptism, Confirmation, the Supper of Our Lord, Penance, Holy Orders, Matrimony and Extreme Unction. The Church of England teaches not that there are less than seven, but that there