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o, Oct. 11.—(Spenatism can be and permanent-that Hugh Aberra resident of ding among his

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Wake Station, r branch of the Railway, good be found. The are also well ongo and mount. Moose, carled entry one visit-tides may be seven. Porter Hoake is 160 miles:

d Church.

opening recentin Belfast, Ire-vaughan, S.J., s to the loyalty ch to the whole "Tell me," said "what is the sh which to-day lospel of Christ, he of its tenets, of its provi-lee Church and res to be loyal ole moral ruling tholic Church ole moral ruling tholie Church diating divorce, suicide, in reremonise in the education. Nay, atholic Church to revising the doctrine that it inks from none involves. How is to the reveher to define and

Sufferers.—There tly purge and intestines with regetable Pills in their composities continued in their composities soothing and m and be concan attest their alities because a health and see of this most

# Converted Married Ministers and the Priesthood.

### Should Converted Married Ministers be Allowed to Retain Their Wives and Become Priests?

(Louis O'Donovan, D.D., in the Catholic World for October.)

tage of this relaxation to marry before entering upon their studies for
the priesthood. Finally, we do not
raise the issue whether married Catholic laymen would, or would not,
ask that they, the children to the
manor born, be accorded equal privileges with outsiders, and, at
least, material neretics, should they
wish to become priests.

HISTORIC PRECEDENT. Cutting off all these questions, in-teresting and important though they are, the question of historic prece-dent only is here considered; namely,

ship. It should be noted, though, that there is question only of the diaconate, and that nothing is said of the priesthood.

Of priests who marry after ordination, the Synod of Neo-Caesarea, in Cappadocia, Asia Minor, held becyna and that of Nicaea in 325, detween the date of this Synod of Anclares, in its first of fifteen canons, that: "If a priest marry, he shall be removed from the ranks of the clergy" (Hefele, Book I., see 17) If therefore, we interpret the mind of Ancyra by the text of Neo-Caesarea, so near in time and space, Ancyra would forbid all married life for priests.

So far, then, legislation in the West and East forbids priests to live with their wives. In the East, it is true, while saying nothing experience of the saying nothing experience of the saying nothing experience.

ever, are not so bound" (Hefele, Book VIII., sec 13). Africa seems, therefore, to have stood with the West for absolute, unqualified celibacy of the priesthood.

This same year, 401, a synod at Turin addressed a synodal letter of eight canons to the Gallican bishops, and declared: 'No one who has been ordained irregularly, or has begotten children while discharging the ministry of the Church, may be promoted to any higher grade' (loc. cit.). The parallel here implied between irregularity and fatherhood in the priesthood of course precludes the latter from being permitted to priests. It would seem that the Gallican bishops appealed to Rome on some points of this letter, and the next year. 402. the Synod of Rome, under Pope Innocent I. decreed among other things that: "Bishops, priests, and deacons must remain unmarried" (loc. cit., p.114, can. 3). No doubt, therefore, seems ever to have clouded the legislation of Rome on this point.

(Louis O'Donovan, D.D., in the Ca tholic World for Octobar.)

Several months ago fifteen non-Cabobic ministers, almost simultaneously and the control of the deprived of all ecclesiastical digni-ties and offices. Only those whio did not know that the continuance of married life was forbidden, may be allowed to retain their office if they live apart for the future" (Ho-fele, see 222). And canon sixteenth is: ". If a young married man wishes to be ordained, he must be

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of married live was their office if they live apart for the future" (He les of 222). And canon sixteenth is:

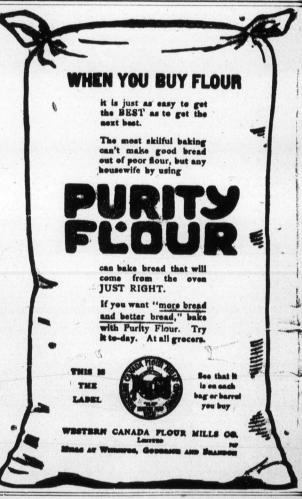
"If a young married many wishes to be ordained, he must be asked whether his wife also agrees, and is willing to depart from the subcard's abode and practice continence." France, therefore, made an occupromise, but demanded cellbacy of all her priests. In 517, in 1517, i are, the quoties of Malories preserved where the board configuration of the System of

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