

Any other conclusion than he has arrived at, would have been unfortunate, for while it is true that the Code provides that a marriage though declared null produces civil effects in favour of both parties, or the one of them, acting in good faith, and also in favour of the issue of the marriage—yet while this may to some extent relieve innocent parties in the Province of Quebec from the odium attaching to illicit intercourse, it cannot do so we think, in any other part of the Dominion where the question would simply be, whether the marriage has been validly contracted or not, and if it has not, then, we apprehend, none of the consequences of marriage can attach to either of the parties or to their children, however honestly the parties to the marriage which is annulled may have entered into the transaction, and the issue could only be regarded as illegitimate, and liable to all the odium and social and legal disabilities which that unfortunate status involves. This, under the circumstances of the *Delpit* case, where both parties appear to have acted in good faith, would certainly have been a deplorable result; and if the Quebec law was indeed in such an invidious condition as the plaintiff claimed, so that a marriage would be valid as between one class of its inhabitants, and invalid as to another, though contracted under precisely similar conditions, merely on the ground of the religion of the parties, it would certainly have called for instant legislative amendment. It is probable that the case may be carried to a higher court, but Mr. Justice Archibald's decision seems to be based on such plain and indubitable principles of law and justice, that we shall be very much surprised if any court can arrive at any other conclusion.

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It seems that the experiment of the Dominion Government in relation to Doukhobor immigration bids fair to be very much of a failure. This extraordinary people are now crying out against the restrictions that Canadian law imposes upon their freedom of action and liberty of conscience. What a blow to our national pride in "the freest country on top of the earth!" They want the government to grant a block of land to them as a community, and when it is pointed out to them that under the existing legislation this cannot be done, but that if they want the land to be held in common all they have to do is for the individual grantees to hand it over to the community, they protest that their consciences