

their disposal for making preliminary enquiries in almost any part of the world, giving them advantages in guarding against deception, which may be usefully kept in mind by superintendent registrars in receiving notices for the marriages of Roman Catholics in other than their own churches or chapels. It is stated, however, that when persons of the Roman Catholic religion shun their Church, knowing the facilities which the clergy have for discovering the facts respecting them, and have recourse to the Registry Office or to the Established Church, not improbable some great impediment of which one or both parties are conscious—for example, they have a husband or wife living, it may be in Quebec, America, or in some distant part of the country—may exist, and their motives in so doing is to escape detection."

Now observe the value of this provision, for a Roman Catholic has his name inscribed in the book of his baptism, usually in the Parish of their birth. It is impossible for him, when the question of his marriage is in the hands of a man of conscience to commit such frauds as were rampant in Europe before the proclamation of the Tametsi Decree, and which may be committed still in the various "Gretna Greens" throughout the world. At Windsor, for instance, a man may come from Pontiac, Saginaw, Kalamazoo, Grand Rapids or Detroit, and bring with him a young girl say sixteen years of age; if a Roman Catholic and he should repair to the residence of a Priest and produce his license, which he has obtained from an official in Windsor, and ask to be married, the Priest cannot marry him without knowing first who he is and who is this young woman appearing to be under age. The applicant in vain replies that he has the license and that he has satisfied the official issuing the license on that point—the priest must be satisfied himself. He must know who the young woman is, and who her parents are, and he must know from themselves that he has their consent to celebrate this sacrament. He must further know from the book of baptisms in the parish where the man was baptized that he has not already a wife. The priest must know these things for himself. He cannot according to the law of his Church, rashly perform a ceremony of marriage between two parties without knowing these things, consequently the provision was made in the decree, they must be married by the priest of the parish in which they reside; and now under the *Ne Temere* decree even the priest who comes from the outside must know from the priest on the inside that the parties are competent to marry. So that if a man were baptized in Italy and married in the Yukon, the priest in the Yukon must know from the priest in the parish in Italy whether an entry is made in the book of baptisms as to this man's marriage, because if he ever was married according to the rites of his Church, the particulars of his marriage will appear in the book of his baptism in the parish in whatever part of the world he may come from.

Neither the law of the land nor that of conscience operates as a restraint upon the clergyman of any other denomination equal to this, nor offers the safe-guard to the contracting parties or their friends, in this Province of Ontario, where we find so presumptuous a spirit of reform.

In Ontario no one has ever raised the plea of this canonical