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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900. To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner 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.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. F. CALOZZO, Arch. of Larisa, Admet. Dioc.

LONDON, SATURDAY, AUGUST 23, 1902.

THE ZIONISTS.

The efforts of Dr. Theodore Herzl, the originator of the Zionist movement, of which the purpose is to settle Palestine with Jews from Europe or other countries, there to form a nucleus to a new Jewish nation to be hereafter established on their ancient heritage, have met with a setback which appears to have been quite unexpected by the doctor.

To outsiders who considered the various anti-Jewish edicts issued by the Turkish Government during the last few years, there appeared little hope that the expectations of Dr. Herzl and his fellow Zionists would be realized, though according to the doctor's reports of the several interviews he had with the Sultan, he received great encouragement for the prosecution of his efforts to induce Jews, especially those who were meeting with bitter persecution in Russia and Roumania, to emigrate to the proposed Palestine colony; for, on the other hand, even while these negotiations were going on, edicts were issued prohibiting Jewish immigration, and restricting much even those Jews who were already in Palestine. But these did not appear to depress the leaders of the Zionist movement, who expressed every confidence that the Sultan's promises to them, which seemed to favor the Zionist plans, would be faithfully kept.

Now, despatches from Vienna announce that Dr. Herzl, who is still at the head of the Zionist movement, and Dr. Wolfson, President of the Hebrew Colonial Trust, and Dr. Herzl's colleague throughout the Turkish negotiations, have returned to that city from Constantinople, and have announced that their conferences with the Turkish Government have been without result. The Sultan, it is said, "expressed sympathy with the Hebrews in their purposes, and named some concessions which he would grant." Nevertheless, these do not meet the requirements of the Zionists, but Dr. Herzl declared that "he still has hopes that he will be able to convince the Porte of the beneficial results which would ensue from the settlement of Hebrews in Palestine."

Considering the drastic methods usually employed by the Porte to get rid of the Armenians and other Christians from time to time, whenever their numbers had increased to such an extent that fears were entertained lest they might become strong enough to declare their independence, it does not seem that the Jews have any reason to regret that the Sultan should have no wish to have a large settlement of them in his dominions. Jews are no more likely to receive favors at the hands of the Turks than are the Christian populations of the Turkish Empire, and the best favor they can receive from the Sultan's hands is to be kept out of his dominions, at least so long as the present regime lasts.

A SACRILEGIOUS CEREMONY.

The length of absurdity to which the primary principle of Protestantism may be stretched has been recently shown in a ceremony performed in public by a "reverend" woman minister of Chicago who officiates at Alpha Church.

Even the name of this church is indicative of a mania for changing the traditions of Christianity. Churches have been from time immemorial named either from the Saints of God or from some mystery of the Christian religion. To this day some Protestant sects, as the Church of England, retain this practice; but Calvinists and Presbyterians, in their insane hatred of the Catholic Church and their desire to make it appear that all reverence shown to the

Saints is idolatrous, abolished the naming of churches after Christian Saints and mysteries, and adopted the plan of naming them after the modern religious innovators, such as Knox, Wishart, etc., preferring these blood-stained heroes of Presbyterianism to the illustrious missionaries and martyrs of past ages who watered with their blood the faith of Christ planted in the soil of lands which were converted from pagan barbarism.

The Old Testament also furnished many names of Churches to those sects which were the immediate offspring of Presbyterianism in England and Scotland, and Ebenezer, Bethel, Deborah, Isaac, and similarly named chapels are frequently to be met with at the present day, though the more modern Presbyterians have at last made the discovery that it will be a plausible argument in favor of their religious system if they can only persuade the public that their religion has, after all, some sort of connection with the Primitive Christian Church and the Apostles. Hence we once in a while, nowadays, meet with a St. Andrew's Presbyterian Church, or one dedicated after some other Christian Saint of Apostolic times.

We hail this tendency, feeble though it be, as a return toward ancient Christianity and the Catholic Church, which are one and the same thing. But we still see with some sects the inclination to depart further from the centre of Christian unity, and it is only on this principle that we can understand the new-fangled fashion of naming Churches after the letters of the Greek alphabet, Alpha, Beta, Delta, Kappa, etc.

But it is not precisely this trend to which we wish chiefly to call attention at present. The incident which occurred in Alpha church, Chicago, on Sunday, August 10th, was more in the direction of Deism or Atheism than anything we have noticed of late years in the practice of sects which professedly cling to the name Christian. It is nothing less than the substitution of a whimsical human ceremony for the sacred rite of baptism which was instituted by Christ Himself, and which He commanded His apostles to administer as He instituted it when He ordained that they should teach all nations all things whatsoever He had commanded or revealed.

A woman who claims to be the pastor of Alpha Church, and whose name is given as the Rev. Mabel M. Jackman, christened with great pomp seventeen children with oak leaves instead of water! The hall or church was elaborately decorated for the occasion, and the children were clad in spotless white, as if such secondary circumstances would supply the grace which Christ annexed only to the sacrament which He instituted.

This female pastor explained that "Some ministers use flowers instead of water at christenings. Flowers are pretty, and their fragrance is delightful, but they are frail and endure but for a little while. A breeze is often sufficient to destroy them, and the slightest frost causes them to wither and fall. But the oak is recognized as the emblem of power and endurance. It stands for strength, for courage, for perseverance. The winds that lay the flowers low have no effect upon the oak. With its great roots firmly fixed in the soil, it rears itself in proud defiance even of the boisterous tempest. The leaves of this kingly tree, therefore, like the tree itself, are emblematical of strength; of the power that braves and overcomes opposition, and that stands up unconquered and unconquerable in the face of the most trying adversity."

Mrs. Jackman next showed the superiority of oak leaves over flowers as the matter of baptism, inasmuch as the queen of flowers, the rose, has near it a thorn which symbolized suffering, as we are apt to lacerate our hands while plucking the rose; "but the child who grows up to be honest and true will be able to stand against the temptations and trials of life, just as the oak tree stands before the storm."

We quote somewhat largely from this speech or sermon in order to give in all their force the speaker's reasons for introducing her novel mode of baptizing children.

She strays far from the point in her mode of arguing the matter. Baptism is a divine institution, and its substance is not to be changed to suit any human whim.

We have no defence to offer for the ministers who baptize with flowers instead of water. Their pseudo-sacrament is as absurd as that of Mrs. Jackman. Like hers, it is a mere human invention. However, we may point out that as an emblem of physical strength the oak-leaf does not represent the quality which Christ intended to be symbolized by baptism. A burly frame is not the evidence of Christian holiness, otherwise the feeble could not be received into the kingdom of heaven. Christ requires from His followers innocence and purity of heart, and not physical strength. Therefore, He declares that we must become as little children in order to enter into heaven, which is as open to the physically feeble as to a Samson or a Sandow.

The washing with water symbolizes

the purifying of the soul from sin, and especially the sin which has passed upon all mankind from our first father, Adam. We are not surprised, however, at Mrs. Jackman's vagaries. It is characteristic of Protestantism to substitute human fancies for the divine law. Its ministry is a human institution, not having its mission by succession from the Apostles; its doctrines are changeable, because the principle of private judgment necessarily leads to change, human judgments being ever changeable; and, further, every private individual is endowed under the system with that authority of the teaching body of the Church which Christ bestowed only on the Apostles and their lawful successors.

A minister writing in the Detroit Free Press, describing Mrs. Jackman's proceedings, says:

"The spirit of innovation in religious circles—which seems to be so rife in these days, reached its high water mark at Alpha Church," on this occasion. He seems to be blissfully unconscious of the fact that the incident is simply the logical result of the principle which was deliberately chosen by Protestants as the foundation of their religion from its very beginning.

Instead of exciting indignation among the professing Christians who witnessed these sacrilegious proceedings, they proved very acceptable, and many mothers present begged the preacher to repeat the mockery for their children at an early date, which she promised to do.

ASTROLOGY AND KING EDWARD'S CORONATION.

The successful and brilliant coronation of King Edward VII. on Saturday, August 9th, had the good effect of helping prove to the British public the folly of paying attention to fortune-tellers, gypsies, astrologers, palmists, and other impostors who profess by means of omens, motions of the stars and planets, the lines seen on the palms of the hand, and like devices, to foretell future events.

At the beginning of the King's reign and about the time when the date of the King's coronation was being fixed, a gypsy woman in whom some superstitious people had placed a good deal of confidence as a foreseer of future events, foretold that the King would die soon and that he would never be crowned.

The superstition that gypsies, wizards and witches are able to predict the events of human life, either by means of such nauseous decoctions as Shakespeare describes in Macbeth, consulting the stars and planets, or by other spells and incantations, is fostered by most of the popular novels and dramas, and even by those which are read with the greatest avidity, such as the writings of Shakespeare, Sir Walter Scott, Dumas, etc., and this has undoubtedly contributed toward perpetuating the very general inclination of thoughtless people to attach some importance to such frivolities; and even the very oldest epic writings which have come down to us from classic times, such as those of Virgil and Homer, have encouraged an implicit belief in such prognostications. But these have not been introduced into such books, not so much to encourage belief in witchcraft as to give piquancy to a story in itself interesting. Yet they certainly have the effect of encouraging a popular belief that human destinies depend upon the agencies on which the necromancers, wizards and astrologists profess to rely for their information concerning the future. These impostors, as a matter of course, make money out of the popular credulity, and it is to their interest to encourage the belief which is too readily accorded to their pretensions; for no one who is simple enough to give credit to these pretensions will refuse at least a small gift to the person who will pander to his or her vanity by predicting good fortune to those who are willing to pay for such predictions; and if the fortune-seeker be rich a much larger sum will be willingly counted out into the greedy hands of the fortune-teller who surely makes it a condition of the performance that his or her palm shall be "crossed with silver or gold," as the case may be.

The prophesies of ills which made the evil prediction regarding King Edward VII. seemed at one moment to have spoken with true inspiration. She had said that the Prince would be King, but that he would die before his coronation. This prediction came to the Prince's ears, but we can scarcely believe that it had a depressing effect upon him, as was at one time stated to be the case. From the good sense for which his Majesty is remarkable, we infer that he would pay no attention to the croakings of a croon. Nevertheless it is certain that many who had the best wishes for the King entertained fears lest the prediction, coming from one who claimed some sort of supernatural power, should prove correct.

Just as the critical time was coming on, and the coronation was to have

taken place, came the King's sickness, which was so serious that his life was almost despaired of; and the coronation was necessarily deferred. This was a triumph for the gypsy, and many thought the prediction would be fulfilled. Happily this has not been the case. The King has borne his illness with great fortitude, and has not succumbed to his illness, though his life was truly in danger when the malady was at its worst. He has been crowned also, and thus the predictions of the fortune-teller have been falsified. We may presume that, during the time when it seemed likely that the prediction would be fulfilled, many people imagined that the gypsy possessed the supernatural powers she claimed, and that she was even consulted more than ever before in regard to the future. If this were really the case, she possibly reaped quite a harvest for the time being; but her reputation must have sunk to a low ebb since the coronation has actually taken place, and his Majesty is happily recovering. The object lesson on the fallaciousness of gypsy prediction will be a useful one, the only thing we can do is to close the public be lessened through the heavy blow it has received.

There have been many examples of predictions made by fortune-tellers in regard to persons of high rank, and especially of Kings and Princes. When these predictions have proved to be false, usually little or no attention has been paid to them, and they are forgotten. But when they have chanced to agree with the event, attention is directed to them, and the reputation of the fortune teller is made, even though the same person may have made many predictions which have proved false. The public attention is attracted only to what has been fulfilled. We say, therefore, to our readers that such predictions should be treated with contempt.

An amusing story, accompanied by some very sensible remarks, is told in a recent editorial note in the Toronto Mail and Empire in regard to the weather predictions often found in almanacs. The incident is thus related:

"It is stated of a New York almanac that the compositor was required to drop in the words rain, storm, and so on at pleasure against any date having a vacant space to fill. As a joke, the compositor set up the word snow for a day in June. And there was snow. That almanac became an authority on the weather, and the proprietor made a fortune."

We do not rank weather predictions among superstitions, as they are not generally understood to be revelations from the other world, but rather as the result of the investigations of men learned in the physical sciences, and especially astronomy and meteorology. They may therefore be classed among shams and frauds and perhaps sometimes jokers, as in the case of the New York almanac, rather than superstitions. The truth of the matter is that science has not yet attained the stage which enable men, however learned, to foretell the details of the weather with any degree of accuracy, for any considerable time beforehand. We must, therefore, look upon the predictions found in almanacs as mere guesses at the truth, which may indeed have been made by comparison with what has happened in previous years, but which are uncertain, owing to the many undiscovered causes, local or general, which influence the weather.

Our readers will, of course, notice that these remarks do not apply to the weather probabilities issued by the Governmental weather bureau. These are based upon a knowledge of what is really happening in various localities, the facts being telegraphed to the bureau, and inferences being scientifically drawn therefrom. Thus it is known that winds and storms are passing from one locality toward another, at a given velocity, and the force and extent of these being known, a fair estimate can be made of the arrival of these meteorological conditions at other localities. These predictions are, therefore, based upon sure knowledge; yet owing to many causes, and particularly to diversities of local circumstances which influence changes of the weather, these predictions are what they claim to be, "weather probabilities," and not certainties; and they never cover more than a few days at the most.

THE TROUBLES OF FRANCE.

Owing to the rigorous enforcement of the Law of Associations passed at the last session of the Chamber of Deputies, France is at present passing through a critical stage of her existence, which, inasmuch as it arises out of the hatred of the Infidels and Atheists for religion, reminds us of the beginnings of the great Revolution of 1792, and leads to the fear that scenes of horror may be expected after a time which will amount to a renewal of the reign of terror.

Premier Combes was known, at the time of his selection to form a government, to be an enemy to religion, but it

was not thought that his enmity was so bitter as it has proved to be.

The Law of Associations passed under the premiership of M. Waldeck-Rousseau was avowedly intended to be used for the destruction of the religious orders; yet Waldeck-Rousseau did not intend to apply the law so as to close the schools of the country taught by those orders. But Premier Combes has boldly announced that it is his purpose to put an end to monarchism in France.

But this is only the beginning. It is the aim of the Socialistic and Red-Republican parties in France to destroy religion itself, and this purpose is even openly proclaimed by the Socialistic organs. Thus a Paris organ of that party declares that

"We are threatened with an insurrection of the Church against the undoubted rights of the State. Monks, Bishops, priests and Cardinals are in open rebellion against the Republic. Their attitude will make necessary the annulment of the Concordat, and the separation of Church and State. If the Churches continue to make themselves a sort of clubs for the preaching of rebellion, and endeavor to unite against the Republic the forces of reaction, the only thing we can do is to close the churches as we have closed the convents."

This is plain talk at least, but we are convinced that the writer reckons without his host.

The forcible attempt to close 2,500 Christian schools, in which 150,000 pupils are taught, is an act of tyranny which was scarcely surpassed in the reign of terror or under the Paris Commune, and it is not surprising that it has been met with resistance in nearly every parish throughout the country. In some places the soldiers and the police have roughly carried out the orders of the Government, but in others, the popular resistance was so determined that soldiers and police were driven off without being able to effect their purpose.

We do not hesitate to say that resistance to these tyrannical laws would be justifiable if there were any reasonable hope of success in such resistance; for the purpose of all Government is to work for the greater good of the people; and a Government is bound before God to aid religion, and not to endeavor to destroy it.

But forcible resistance to the Law of Associations is worse than useless. The Government has within its reach ample means to crush resistance, and for this reason we would counsel forbearance at the present moment. The battle should not be fought under the present conditions. The proper place to have fought it would have been at the polls at the last general election, and if it had been fought there with the energy and determination which should have been manifested in the cause of religion, liberty and education, we believe it would have been successful.

M. Waldeck-Rousseau, even when insisting on the passage of the infamous Law of Associations, declared that it was not his intention to enforce the Law against the teaching orders, but M. Combes is a puppet in the hands of the Masonic and Socialistic lodges and clubs; and he appears not to have sufficient good-sense to notice the signs of the times. His present anti-Christian policy has stirred to the depths the Catholic spirit of the country, and to an extent which has never been done for more than a century. When this stirring becomes effective, the popular vote will sweep away the anti-Christian government which misrules the country. We can only wonder that this spirit was not roused long ago.

MORGANATIC vs. CHRISTIAN MARRIAGE.

Public attention has been called within the last few days to the abominable practice of morganatic marriages which take place from time to time among the reigning families of the Protestant States of Germany.

This time the proposal of such a marriage came, if the story be true, from the Imperial family of the Empire, the personage from whom it is said to have emanated being no less than the Crown Prince of the German Empire.

Frederic William, the Crown Prince, met at the residence of the Duke and Duchess of Marlborough a young American lady who during her stay in London is the guest and protegee of the Duchess.

The young lady is Miss Gladys Deacon, the oldest daughter of the late Edward Parker Deacon, who killed in a duel a wealthy French merchant named Emile Abeille. The duel took place at Cannes France, on Feb. 17th, 1892.

at least a short and very amicable intercourse between her daughter and the heir to the German Imperial throne. Her version of the matter, published after the Matin's account of it, is as follows:

"I have read with the most profound sadness the Matin's articles. I know better than any one the real character of the very brief relations during that meeting of forty-eight hours at Biebrich, the home of the Duke and Duchess of Marlborough, brought about between the Crown Prince and my daughter, who are both children. It required considerable imagination to transform the matter into a state affair."

It will be remarked that this letter does not really deny the principal incidents of the story as told by the Matin, but only that part of it which makes it appear to be a real contract between the two parties, to such an extent that it became necessary for the German Emperor to interpose his objections thereto.

The Matin's story is substantially as follows:

When the Prince became acquainted with Miss Deacon, a very close friendship was formed between the two which ripened into affection, and the Crown Prince proposed, or at least suggested to the young lady a morganatic marriage, which by the German custom legitimates the offspring but gives no title to the husband's rank, either to wife or children, leaving the princely husband free to marry a princess of some other country who shall have all the rights which are denied to the morganatic wife and family.

Miss Deacon very properly told the Crown Prince that she would never consent to a morganatic alliance; but if he desired to marry her there must be the usual religious ceremony, and the marriage must give her all the rights of a lawful wife.

Three days after receiving this answer, the Crown Prince agreed to her terms, and to confirm the betrothal presented her with a beautiful ring which he had sworn to give only to his wife, he having received the same as a gift from his grandmother, the late Empress Frederic.

It is then said by the Matin that the Duchess of Marlborough advised Miss Deacon to the course she has pursued. The Duchess herself, who is also an American, had become the wife of a Duke, and according to her belief there should be no insuperable obstacle in the way to prevent her protegee from becoming a princess, and finally an empress.

The Emperor William, however, sees a serious obstacle, and insists that his son shall abandon his intention of marrying under his rank, and he even sent a special messenger demanding that the ring given her by the Crown Prince should be returned, as it was not his property, but a gift of the Empress Frederic to the German nation.

Miss Deacon, with the full approval of the Duchess of Marlborough, it is said, indignantly refused to part with the precious token; but as several messengers succeeded each other, each being of higher rank than the preceding one, the young lady, at last, in a fit of anger, threw the ring into the face of the Emperor's representative!

Of course, we cannot vouch for the truth of the whole story, but the detailed circumstances give it an air of truthfulness; and it is a fact that since Luther in person, together with the leaders of Protestantism in the sixteenth century, gave a written authorization to Philip the Landgrave of Hesse to keep two wives, morganatic marriages have not been regarded among German Protestants as unlawful, though they are in reality a concubinage, notwithstanding that they are legalized by German law.

If the story be true, Miss Deacon is worthy of the highest commendation for the stand she took to assert the rights of virtuous womanhood, and her courage must make her the admiration of the American people, who have never been brutalized to such an extent as to give their approval to so scandalous a compact as a morganatic marriage.

The story states also that in the meantime the Crown Prince has been made a prisoner in the Imperial Palace, having been locked in his rooms by order of the Emperor, in order to wean him from his attachment to Miss Deacon. It is also asserted that the Prince has declared his determination to abandon his right to the throne in order that he may be free to marry the young lady of his choice. Further developments of this strange story may be expected within a few days.

The converts received into the Church in three Chicago missions, St. Elizabeth's, Holy Angels, and St. Charles's, numbered 303.

The only way to insure victory is to conquer as you go. You must not leave the enemy a foothold in any part of your kingdom. Dread of drudgery must be overcome.—"Success."

Some of our greatest judges, brightest lawyers, best physicians, and most eminent writers started for college without the slightest idea of possessing any special ability in the lines in which they have since become famous.—"Success."

THE CATHOLIC BRIGADE.

Good That Has Resulted in England.

One of the most interestingly papers read at the meeting of the Confession of Faith Society, Vincent de Paul Society, was on the subject of the Catholic Standard.

The conditions that led to the formation of the Catholic Standard in England by action of the large cities of England, those that obtain in population in this country are to be corrected. Good results may be attained in England by action of the large cities of England, those that obtain in population in this country are to be corrected. Good results may be attained in England by action of the large cities of England, those that obtain in population in this country are to be corrected.

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